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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF

BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:

Prose Chronicles.

PART I:

Jodhpur State.

14474



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BY

DR. L. P. TESSITORI.

FASCICULUS I.

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Bardic = historical survey of Rajputana:
A descriptive catalogue of Bardic & Historical
Manuscripts - section 1. Prose chronicles
Pt 1. Jodhpur State.

By

L. P. Tessitori

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vamsāvāli*, *pidhīs* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials—which to this day have mostly remained scattered and ignored—so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

Calcutta - 1917



A DESCRIPTIVE CATALOGUE OF BARDIC
AND HISTORICAL MSS.

MS. 1 :—फुटकर ख्यात .

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures 9½ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word ख्यात is written. The MS. originally numbered only 193 sheets, *i.e.* 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following :—

(a) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhè Sīngha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious *zibaldone* of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection :—

पुरसोत्तमपुरी मै पहला रहियौ जिख ब्रह्मचारी कासीजी
असीघाट माथै जगन्नाथजी रौ भिंदर करायौ ॥ १ ॥ गोगाजी रौ मा
वाकलदे बाप जीवराज घोड़ी नीलौ सहर ददरेवौ ॥ २ ॥ खातख मोती
राणां भीमसिंघजी रै मरजी रौ खवास जिख रै गुर साहपुरा रौ साद
आनदासजी ऊतो ॥ ३ ॥ रूपसिंघजी रतनसिंघजी [.....] इयां
तीनां राजवियां नै अभैसिंघजी मराया ॥ ५२० ॥ विलायत सू
मिसरी आवै है जिक्का तुरसाई लियां है है जवासा रा पांनां माथै यहै

ओस बरष जिण सूं उवा ऊबै है ॥ ६०१ ॥ गुजरात [रा]
नांम मै आवै है रात जिण सूं इण मै अंधारौ है ॥ ६०५ ॥ रुपियां भरै
गागरी जदी वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजी है पांच
बेटा ऊआ सामतसिंघ जिके नागरौदास कहांणा १ फतेसिंघजी
डूंगरपु[र] सूं परण घरां नूं आवतां मही नदी री तीर देवकोक ऊआ
२ मुखसिंघजी कानां है चौरौ हाथां सूं लियो राजसिंघजी उगां नू
कैद मै हीज राखिया ३ वीरसिंघजी ज्यां है वडा बेटा [अमरसिंघजी]
केकड़ी उगां सूं छोटा सुरतसिंघजी रलावतै ४ बाहादरसिंघजी
किसनगठ कौ राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तीनुं ही मेघ रा मित्र है वाला है जिगां मै
मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ करै दादुर है
अत फायदौ करै मोर है क्यूं ही फायदौ करै नहीं ॥ [२] २६२ ॥ सोक
संदोह पाथोद पटलानिलं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर खान, written on the
69 sheets inserted in the middle of the book. This is also
made on the same lines as the former, and is at least posterior
to Samvat 1825, which seems to be the most recent date men-
tioned in it. About 25 leaves in the middle are left blank, on
the margin of each there being mentioned the subject for which
they were reserved, namely: जिनमत, राजा, चारण, वेदान्त, वैस, मेव,
नाम, बवचार, सामान्य. At page 209a and ff. there is a long list of
names of Cāraṇas, grouped under their different *khāpas*. Page
236a gives the following summary account of the Jain philo-
sophy :—

नेत्र ज्ञापण मै अनंत समय वितौत वै जैन मै कहै ॥ [१] ३२६ ॥
जिनमत मै सब्द नूं पुद्ल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु
कहीजै अरूपी द्रव्य रा प्रदेस कहवै ॥ [१] ३३१ ॥ जीव १ धर्मास्ति-
काय २ अधर्मास्तिकाय ३ आकास ४ यां आशां रा प्रदेस कहीजै जिण
रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा
अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥
त्रसरेशु रौ तीसमौ हैसौ परमाणु ॥ [१] ३३४ ॥ ... etc.

(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंहणौतां रौ पौडी लिखते ॥ धहड़ १ रायपाल २ मोहण ३
सुभटसेन ४ महेव ५ देवीचंद ६ जैमल २२ नैणसी २३ करमसी
२४ ... राव रियमलजौ रांणा लाखा नूं ले आया संवत १४४४ नागौर
लीवी

The last six leaves contain a series of dates in chronological order, ranging from Saṃvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning ये मर्जति निमज्जयति च, and ending अमति पुलिनश्रे चक्रवचक्रवाकः १२७ . and after that:

(e) Three *gītas* of 4 verses each, by Vākī Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बलां जौत नित पास लीधां भडां बहोदां । . and ending: गुडा केस जेसां बाला भंडिया गुमानं ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

MS. ३ :—फुटकर ख्यात वात तथा गीत .

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vākī Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words:

श्रीगणेशाय नमः चौर पौधियां माहे सूं न्यायादिकां रौ वात ह्य
पौधी मै लिखणी ।,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasaṅga* and similar ones:

जिण खिसा मै दराजी रहै सो खिसौ इतिहास कहावै १ जिण
खिसा मै कम दराजी सो खिसौ वात कहावै २ इतिहास रो अवयव
प्रसंग कहावै ३ जिण वात मै एक प्रसंग हीज चमत्कारीक होय तिका
वात दासतान कहावै ४

The first pages contain many extracts from some *Jaina Paṭṭāvalī*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत् ११६७ वर्षे श्रीजिनवल्लभसुरिवारके मङ्गकरागच्छो जातः ॥
१ ॥ संवत् १२[०]पू वर्षे श्रीजिनदत्त[सुरि]वारके श्रीजिनसेखरतः रुदे-
लीच्यागच्छो जातः ॥ २ ॥ संवत् १३३० वर्षे श्रीजिनसिंहसुरितः लङ्गडा-
खरतरगच्छो जातः ॥ ३ ॥ संवत् १४२२ वर्षे श्रीजिनोदयसुरिवारके
वेगडागच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhūṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Paisāci:

संस्कृतं प्राकृतं तम्यापभ्रंसं भूतभाषितं ।
इति भाषाश्चतस्रोऽपि यांति काव्यस्य कायतां १
संस्कृतं खर्गिणां भाषा सव्यसास्त्रेषु निश्चिता ।
प्राकृतं तज्जतत्तुल्यं देस्यादिकमनेकधा २
अपभ्रंसस्तु यच्छुद्धं तत्तद्देशेषु भाषितं ।
यद्भूतैरुच्यते किञ्चित् तद्भौतिकमिति स्मृतं ३ ...

Pages 101a—108a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्जो जिनः ?) to the letter द (दुमद् परिनापयति २३३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītas* are interspersed with the prose, and they are mostly by Vāki Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 3:—**जोधपुर रा राठौड़ाँ री ख्यात .**

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōra rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Śiṅha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 *akṣaras*, a blank margin of 2 inches being left on all the four sides of the writing. Mār-wāri script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Śiṅha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *śhyāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Gaṇeṣa Dāna's): the first with a copy of two letters by mahārājā Māna Śiṅha to *thākura* Nāthū Śiṅha of Pisāgaṇa, dated Śaṃvat 1862 and 1863, in both of which Nāthū Śiṅha is earnestly requested to go with an army to the help of Māna Śiṅha at Meratō; and the second with the *janmapatrī* of Karaṇōta Mahāvīra Durgā Dāsa (Śaṃvat 1695, dvitiya śrāvana sudī 4 somavāra ghaṛī 20 pala 25). The volume contains:—

(a) महाराजा अजितसिङ्गजी री ख्यात, from p. 1a to p. 166b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Śiṅha, the narrative begins from the very death of Jasavanta Śiṅha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंघजी पिसोर
में देवलौक ऊआ पोस वद ११ राठोड़ रिगकोड़दास सूरजमल सग-
रामसिंघ जदेसिंघ दुरगदास पंचोलौ अणदरूप रुघनाथ हरकिसन
हरीदास पंचायणदास वगेरे सारे साथ सलाह कर पातसाहाजी सुं
सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बेटा ने भतीज - - -
- - - - - काजी वाकानवेस ने वुलाय नै संभालो
दिरायो ने कारखांना ऊपर महोरं कराई ।

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōras in the streets of Dillī (Śaṃvat

1736) to defend their baby prince and their honour, and the list is given of all Rāṭhōras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Singha is given p. 159a, and Bakhat Singha is represented as the perpetrator of it, at the instigation of Abhè Singha. The *khyāta* ends with a list of the wives and concubines of Ajita Singha who mounted his funeral pyre.

(b) महाराजा अभैसिङ्गजी री ख्यात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abhè Singha's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

जोधपुर माहाराज अजीतसिंघजी देवलोक ऊवा आंग दुवाई
माहाराज अभैसिंघजी री फिरी ने वखतसिंघजी वडा माहाराज
देवलोक हवां री हकीकत अभैसिंघजी ने लिखी सो दिली खबर
पोहती तरे अभैसिंघजी संपाडो करण जमनाजी पधारिया संवत
१७८१ रा सांवण वद ८ सुकर राजतिलक विराजिया ।

The narrative ends with a list of the *satīs*.

(c) महाराजा रामसिङ्गजी तथा महाराजा वखतसिङ्गजी री

ख्यात, from p. 226a to p. 265b. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Singha on the event of his accession (Samvat 1806) :—

माहाराज श्रीरामसिंघजी गढ ऊपर राजतिलक विराजिया तरे
इतरौ इनायत कौयो तिण री विगत ॥ १ धायभाई देवकरण ने पचास
५००००) हजार रुपियां रो पटो ने हाथी घोड़ो पालखी जड़ाऊ
तरवार कटारी मोतियां री कंठी किलंगी सिरपेच ऊठण बैठण री
कुरब ...,

and ends with the names of the ten *satīs* of Bakhat Singha. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the same. Here is the sober account of the chronicler :—

पक्षे अजेनकवर बाईं सुं मिलण मांछ पधारिया अजेनकवर बाईं किसनगढ रा राजा — — — — सिंघजी री बेटो था सो पक्षे माघो-सिंघजी रा डेरां सु पाका पधारतां माथा मे दरद ह्जौ सो हाथी सुं खासै अखार होय गया ताव चरु गयो डेरां पधारिया तरे उलटी ह्जै तरे वेद सुरजमलजी नाडु देखतां ह्जै कल्लो के आ जुर आकी नहि चाकरां रा करम पतला है तीजे दिन समत १८०६ रा भादवा सुद १३ तेरस विरसपतवार दोषार रा माहाराज श्रीवखतसिंघजी देवलोक ऊआ .

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) माहाराज विजेसिंघजी री ख्यात, from p. 1a to p. 171b.

It begins:—

माहाराज श्रीविजेसिंघजी ॥ समत १७८६ रा मिंगसर वद १२ ब्रसपतवार री जनम समत १८०६ रा भादवा — — — — तु माहारोठ मे टीके विराजिया समत १८०६ रा माहा वद १२ मंगलवार जौधपुर पधार सिंगगरचोकौ राजतिलक विराजिया समत १८४६ रा असाठ वद ११ (?) देवलोक ह्जवा ।

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Aṣāḍha vadi 14, midnight. The chronicle of Vijè Siṅgha does not end with page 153b, nor with the list of his *satīs* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज श्रीविजेसिंघजी रा वखत री वातां बाकी रह्यो सो अठे लिखी री विगत ॥

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rānā Ara Sī, in which he commits the province of Goḍhavāra to the care of Vijè Siṅgha (pp. 161b—162b), and a detailed account of how the latter wrested Ūmarakoṭa from the Tālapuriyās, got rid of

Vijara, etc. (pp. 162*b*—171*b*). At the end the date of the loss of Ūmarakoṭa (Samvat 1869) is anticipated.

(e) महाराजा भीमसिङ्गजी री ख्यात, from p. 172*a* to p. 188*b*.

After four lines giving the principal dates, the chronicle begins :—

माहाराज श्रीभीमसिंघजी पोहोकरण सुं जेसलमेर परणीजग
पधारिया था सो उठे माहाराज श्रीविजेसिंघजी देवलोक ऊवां री खबर
पोहोती तरे ताकीद सुं कूच कर पोहोकरण पधारिया । ,

and ends with the list of *satīs*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Gumān Sīngha, son of Vijè Sīngha, and the date of birth of his son Māna Sīngha (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(f) महाराजा मानसिङ्गजी री ख्यात, from p. 1*a* to p. 313*a*.

This begins :—

माहाराज विजेसिंघजी रे माहाराज कवार फतेसिंघजी पाटवी
हा सो चलियां पकै पासवांनजी अरज कर ने कवरजी सेरसिंघजी नू
जुगराजपदवी दिराई थी ने पासवांनजी रा वाभा तेजसिंघजी चल गया
तरे मानसिंघजी ने पासवांनजी आय रे खोलै ऊं राखिया था

In pages 46*a*—49*b* a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Sīngha composed the following couplet :—

टोड़ टोड़ त्रंक्क ठहठहिया । भइ यहिया के कोड़ भव ।

वाली लाज तजे के वहिया । सतरै जद रहिया सकव ॥ १ ॥

In pages 104*a*—106*a* the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158*a*—168*b* that of the conventions with Colonel John Sutherland. Pages 172*b*—243*a* contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169*b*—170*a* it is stated that the aforesaid table or report was caused to be drawn up by Māna Sīngha at the instance of Colonel Sutherland. From p. 244*a* to p. 289*a* we have a :—

सिरदारों की पीढ़ियाँ की विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āūrō:—

खांप चांपावतां रा ठिकाणां की पीढ़ीयां । १ गांव आऊवो ।
 राठोड़ देवीसिंघ १ कुसालसिंघ २ खोले लांबियां मुं आया वखतावर-
 सिंघ ३ माघोसिंघ ४ सिवसिंघ ५ जेतसिंघ ६ कुसलसिंघ ७ तेज-
 सिंघ ८ आईदांन ९ दलपत १० गोपालदासोत ११ मांडख १२ जसो
 १३ मेरूदास १४ चांपावत १५ आईदांनोत वाजै आऊवो जसाजी
 रो वसायो है पेहली सुरजमलोतां रे ह्यो तेजसिंघजी मुं इणां है ह्यौ
 न्दाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289*b*. with the composition of the *pañcāyata*, in Samvat 1896. The demise of Māna Siūgha is described p. 300*a*.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठौड़ाँ की ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahī* or account-book, each leaf measuring 32½ to 7½ inches¹ and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains:—

(a) मंडोवर का वर्णन, p. 1*b*, a very short description of Mandora, in Hindī, not going beyond 29 lines of writing. It begins:—

¹ This is the size of the first volume. The other two measure only 26 to 6½ inches.

अवल में यहां मांडव्य रिखी का आखम था इस सबब से इस जगे का नाम मांडव्याखम ऊवा इस लफज विगड कर मंडोवर ऊवा है...

It states that the first inhabitants of Mandora were Nāgas and supports the statement by quoting the word *Nāgadārī*, the name of the torrent which flows at Mandora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(b) क्रितीक वाताँ नीचला पानाँ माँहै बाकी रहौ तिके अठै

लिखी, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jè Canda and Prithī Rāja to be inserted p. 5, one on Saḷakhò to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jè Canda begins:—

राज जेचंद राजसु जिग क्रियौ जि[ग] मै सारा राजा आया
चवांग प्रिथीराज नही आयौ

(c) राठोड़ाँ री वंसावली, from p. 4a to p. 5a. A genealogy

of the Rāthòras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanòja, after killing its Pamvāra ruler Ajè Pāḷa, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Māravāī peculiarities:—

ईसवर अरुप है जिस कौ जिहान बनाने कौ म[न]सा हई जब
जमीन पानी आग हवा आसमान वगैरै पेदा हवै

(d) राठोड़ाँ री वंसावली तथा ख्यात आदिनारायण सूँ महाराजा

जसवन्तसिङ्गजी ताँई, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purānas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhò*—the 131st in the genealogy—the *vamsāvalī* takes the form of a real *khyāta*. The origin of the Rāthòras is traced to Kalyāṇī, in the Karaṇāṭaka, and thence to Kanòja:—

उतन कुंकणदेस गठ कल्याणी करणाटक पछे कनवज थी
कनोजीया कहाँगा (p. 6a).

Leaf 9 is blank. For Jè Canda two dates are given, viz. Samvat 1132 and Samvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāi Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihò. The account of the exploits of Malinātha, son of Śalakhò and step-brother of Virama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Khera, in Mahevò, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghara Sī of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyāta* of Cūḍò, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Ālhò at Kālāū :—

वीरमजी जोयावटि मै माराणा तरै चूंडाजी री मा मांगलियांणी
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण
आल्हा बारठ है घरै आय मांगलियाणी आप रो आपो ह्पिपय रह्यौ
चूंडोजी चारण आल्हा है केरड़ा चरावै ...etc.

The particulars of the death of Cūḍò are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पकै कवरां रो साथ नागौर सु नौसरौयौ नै राव चूंडो अके
हजार रजपुतां सु काम आयौ (p. 18b).

The history of Cūḍò's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singha, whose chronicle begins from p. 77b. After the figures of the income of the *jāgīr* of Marwar, drawn up by the Pañcoḷī Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महाबद ४ मंगलवार
रौ बुरहानपुर हवैली मै जंम संवत १६६१ रा सावण सुद ६ कासमीर
मै राजा गजसिंघजी पातसाह साहजिहां सू अरज कर वडौ बेटौ
अमरसिंघजी टीका थी दूर कर जसवंतसिंघजी टीका नू थापिया संवत
१६६४ रा असाठ बद ७ महाराज जसवंतसिंघजी नू टीका पातसाह
साहजिहां आपरा हाथ सू आगरै दियो जसवंतसिंघजी जोधपुर सू
त्रुंदी परखीजग गया उठै महाराज गजसिंघजी री खबर आई नै

पातसाहजी रौ हकम आयौ दरगा आवजो तरै आगरै पधारिया ...
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिङ्गजी रौ वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गजसिंघजी रे पाटवी कवर अमरसिंघजी था सौ महाराज इयां सु नाराज था तिण सु अमरसिंघजी नै टीका सु दूर कीया संवत १६६१ लाहौर बुलाय पातसाहजी रै जूदा चाकर राखीया तरै पातसाह साहजिहं अछाई हजारौ जात दोठ हजार असवारां रौ मनसब दीयो तिण मै वड़ोद वगैरै पांच परगना दीया ...etc.

(f) राव रायसिङ्गजी रौ वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पहै संवत १७१५ ओरंगजेब रे नै साहसुजा रै पटणा कनै गाव कुरडै लड़ाई हई जिण मै रायसिंघजी वडी बाहादुरी कौवी ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abhè Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिङ्गजी रौ ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

अजीजी रै उमरावां नू फरमान,

in the description of the march of the Rāthōras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठौड़ौ रौ ख्यात महाराजा अजितसिङ्गजी सँ महाराजा बखतसिङ्गजी ताँई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abhè Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिङ्गजी री ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Siṅgha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Siṅgha to the six most eminent *jāgirdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains :—

(j) महाराजा विजैसिङ्गजी री ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा राठौड़ँ री ख्यात महाराजा विजैसिङ्गजी सँ महाराजा मानसिङ्गजी ताँई, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माँहली वात महाराजा विजैसिङ्गजी री राज री सिन्ध री मुलक उमरकोट टालपुरियाँ कना सँ लियौ नै विजड़ नै चूक करायौ तिख री विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—158b, in the third volume of the preceding MS.

(m) महाराजा मानसिङ्गजी री राजलोक कँवर बायाँ पड़दा-बयाँ वाभाँ वगैरँ री विगत, from p. 277a to p. 278a. A list of the wives and sons of Mīna Siṅgha.

(n) वीकानेर रा राजा डूंगरसिङ्गजी री नाँवै करनेल ज्याँन बुरक साहेब बहादुर अजगट गवरनर जनरल राजपूताना कौ तरफ सँ खरीतौ आयौ तिख री नकल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Siṅgha of Bikaner, dated the 24th January 1873. In Hindūstāni. It begins :—

अपरं च आप कुं गदीनसौनी रयास्त वीकानेर फरमाया गया
ओर दीनसौनी का खिलत सिरकार दोलतमदार कौ तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिहले वरस इस रयास्त में वेइतनामी फेल रही थी

(o) सिर्दारों री पीढियाँ री विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Siṅha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āuvò :—

गांव आडवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माधोसिंघ ३
सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddās*, *Osavālas*, etc., are also incorporated.

(p) मूलक वसिया जिखां री विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 5.—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 330 leaves, 24 $\frac{3}{4}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The numeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ री ख्यात, from p. 1a to p. 3a¹. A very summary historical sketch of Kisanagadhā, probably compiled during the time of mahārājā Māna Siṅha of Jodhpur. It

¹ For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singha and the *ḡāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कक्वा रा
भाखेजा राखी मनरंगदै रा पेट रा स० १६३६ रा जेठ व् २ रो जनम ।
मोटा रा[जा] उदैसिंघजी स० १६५९ आसोप कौसनसिंघजी ने
पटै दीवी

(b) राठौड़ाँ री वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीआदनारायणजी री नाम सँ कमल उतपन ऊवौ तिण मै
श्रीवृद्धाजी प्रगट ऊवा ...

(c) राजाँ री तथा पातसाहँ री जनमपत्रियाँ, from p. 6a to p. 6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singha, as well as of Cahuvāṇa Pṛthvī Rāja, Kachavāhā Savāi Jē Singha and Pratāpa Singha, and of four of the emperors of Dillī, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singha II has been added by a later hand.

(d) कौलनामौ सिरकार अङ्गरेजाँ रै नै जोधपुर महाराजा
मानसिङ्गजी रै, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singha of Jodhpur, concluded at Dillī by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Viṣena Rāma. Saṃvat 1875 (*sic!*). It begins :—

सिरकार अंगरेज कंपनी ब्हादुर कै अर मांहांराज मांनसिंघ
ब्हादुर राज जोधपुर जुगराज न्हराज कवार क्चसिंघ ब्हादुर कै
अर मौसतर मटकलय चारलस साकलस¹ बाहदुर

(e) जोधपुर री ख्यात, or, more properly, जोधपुर रा राठौड़ाँ
री ख्यात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

¹ Corrupt rendering of Theophilus.

Siṅgha. The first two pages contain a description of Maṇḍora. The text begins :—

... जोधपुर रौ हकीगत [॥] आद सहर मंडोवर थो सासन मै पदमपुरांश मै इण समत ने मंडोवर सुभेर रो बेटो कहै कै तीण रो माहातम घणो कहै कै मंडलेश्वर माहादेव नंदो नागदरौ सुरजकुंड रो घणो माहातम कै

The chronicle ends with the names of the *satis* of Jasantā Siṅgha.

(1) अजितविलास or महाराजा अजितसिङ्गजी रौ ख्यात, from p. 77a to p. 121a. A chronicle of the reign of Ajita Siṅgha mahārājā of Jodhpur. The chronicle does not begin with the birth of Ajita Singha, as might be supposed, but starts from the very migration of Seta Rāma and Sīhò from Kanòja. According to this account, the Solāṅkiṅī obtained in marriage by Sīhò, was the sister of Cāvarò Mūla Rāja of Pātana :—

अथ राठोड़ मारवाड़ मै आया तीण रौ हकीगत लीखंतै ॥ राव सौहोजी सेतरांम रो राव सीहोजी कनवज सु आया स० १२१२ रा कातो सुद २ लाखा फुलांणी नु मार पाटण रा चावड़ा मूलराज नु फतै दौराई नै मूलराज रे बेण सोलंकीणी परणीजीया

Follows the story of the dream had by the Solāṅkiṅī in Kheṛa, and then a very summary account of the Rāthòra princes intervening between Sīhò and Ajita Siṅgha, with many quotations of traditional songs, till p. 82b the history of the latter prince commences from his birth at Līhòra. From p. 99b to p. 103a, the narrative is broken by the insertion of a small poem of 212 *dūhās*, composed by Ajita Siṅgha, to record the names of those faithful ones who served him during his exile. It begins :—

करी वीखा मै चाकरौ

and ends :—

सदा रहै निज दास ॥ २१२ ॥

From p. 108b to p. 110a again there is an insertion of 117 *dūhās*, the first part of which were composed by Ajita Siṅgha in Saṃvat 1773, to commemorate the death of Kalyāṇa Siṅgha, thākura of Ālaṇiyāvāsa, and Sirdār Siṅgha, thākura

of Rīyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Siṅgha went to worship in Saṃvat 1773. The first *dūhō* runs as follows:—

ओर सबै आणंद ऊवौ अक वात नह चाह ।

कौल्याणो राजड़ तणो मुवो दारका मांह ॥ १ ॥

Dūhō 47 contains a reproach to the two wives of Sirdār Siṅgha, who refused to share their husbands' funeral pyre:—

सिरदारै साथे ऊतौ नारी परतग दोय ।

ठाली मूली रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Saṃvat 1773 at Barōdō. It seems that Ajita Siṅgha's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people:—

तीरथ आवत जीवतां मर गा तीन हजार ।

and in *dūhō* 63 says that animals also died in considerable number:—

इतै मर गे राह में माणस तीन हजार ।

ऊंट तुरंगम बैल रो कर कुण्य सकै सुमार ॥ ६३ ॥

The remaining *dūhās* give an account of what passed during Ajita Siṅgha's march back to Jodhpur, beginning from the injunction, received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Siṅgha is related p. 120*b*, but no mention is made of the author of it. It is simply stated that:—

चूक सु न्हाराज बैकुंठ पधारीया ।

With the beginning of p. 121*a*, the life of Ajita Siṅgha comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Siṅgha. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows:—

(g) जोधपर री ख्यात महाराजा अभैसिङ्गजी सँ महाराजा

मानसिङ्गजी तँई, from p. 121*a* to p. 285*b*. It contains a continued chronicle of the reigns of Abhē Siṅgha, Rāma Siṅgha, Bakhat Siṅgha, Vijē Siṅgha, Bhīma Siṅgha, and Māna Siṅgha. P. 145*b* the chronicler relates the death of Bakhat Siṅgha,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

स० १८०६ रा आसोज वद १३ न्हाराज श्रीबखतसिंघजी सोनोली
रां डैरां देवलोक ऊवां नै कदास उमर बोहोतेरी ऊवै तो दीली
बीराजै जीसो तैज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijè Singhā begins p. 147*a*, that of Bhima Singhā p. 184*a*, and that of Māna Singhā p. 202*a*. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235*a* the following *gīta rō dūhō* is reported as having been composed by Māna Singhā on the death of the Cāraṇa Vāṇasūra Jugatò Tejāvata :—

पूरै पखै चाकरी पूगौ मरजी रौ सुख मीठौ ।
सुकवां जुगता सुकव सरिसौ दुयणी जखौ न दौठौ ॥

Another interesting information, which testifies to Māna Singhā's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vāki Dāsa's telling Māna Singhā that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285*b*.

Then comes :—

(h) याद जो रूँरै गाँव वसिया तिगाँ री संक्षेप [सूँ], from p.

286*a* to p. 287*b*. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmaṇa and gāva Rāhaṇa. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकाबनाँवौ अङ्गरेजाँ री तर्फ सूँ श्रीहजूर साहिबाँ

है नाँवै आवै तथा श्रीहजूर साहिबाँ री तर्फ सूँ जावै तिगि गी नकल,
from p. 288*a* to p. 291*a*. A collection of formal modes of beginning and closing an official letter, as practised by the English. the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजी अमरसिङ्गजी री वात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Singha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंघजी रो जनम १६७० रो थो नै १६६० रा बै० व्द० मै
राजाजी श्रीगजसिंघजी बारबटो दीयो जद पतस्यां रुहाजांहां लोहोर
पधारीया थां सु न्हाराज पीण साथै लाहोर थां नै कंवर अमरसिंघजी
बरस २० री उमर मे थां

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिङ्गजी रै राणियाँ पासवानाँ कंवरा वाभा भाई ऊवा तियाँ री विगत, from p. 298a to p. 299a. A list of the sons of Māna Singha, both legitimate and non-legitimate.

(l) महाराजा तखतसिङ्गजी रै कंवरों री विगत, from p. 300b to p. 301a. A similar list of the sons of Takhat Singha.

(m) सासण षट्दरसण रै गाँव, from p. 302a to the end. A list of *śāsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

M. 6:—मूहणौत नैणसी री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" × 7½", 55 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसीजी री वणायोड़ी, from p. 4a to p. 119a. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhaṇṭa Nēṇa Sī Jēmalōta, formerly *hākim* at Malāraṇḍ, then minister to mahārājā Jasavanta Sīṅha from Saṃvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kānhara De rī vāta*. Copied by the Pañcoli Gumān Malla, in Saṃvat 1928.

The chapters contained in the text are the following:—

1. सीसोदियाँ री ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvaḷa Bāpò, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijè Datta. The text begins:—

आदि सीसोदिया आदि गैहिलोत कच्चीजै अके वात थं सुयी
इयां री ठाकुराई पेहली दिखण नु नासक चंबक ऊती सू इयां री
पूरबज री सूरज री उयासन ऊतो ... etc.,

and closes with a note on Devaliyò.

2. बूंदी रा घणिया हाडाँ री ख्यात, from p. 22b to p. 26b. It begins with Vāgò's son Hādò Devò, who went from Bhèsa-
roṛa to Būdi and after killing the Mīṇò king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būdi is also added.

3. वागड़ियाँ चऊवाणाँ री पीटी, from p. 26b to p. 27a. A genealogy of the Vāgaras from Brahmā (1st) to Lāla Sīṅha (39th).

4. दहियाँ री वात, from p. 27a to p. 27b. Written at Parbatasara in the year Saṃvat 1722. It traces the origin of the Dahiyās from Thālanēra to Ajamera, where they became possessors of Derāvāra (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Sīṅha (47th).

5. बूंदेलाँ री वात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gadhas* held by the Būdelās, compiled from informations supplied to the author by Cakra Sena, *cākara* of rājā Vara Sīṅha, in Saṃvat 1710, then the *vāta* proper compiled from Kesò Dāsa's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Juga Rāja.

6. गढ बन्धव रा घणियाँ री वात, from p. 28a to p. 28b.

7. सीरोही रा घणिया देवडाँ री ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyò Mālò.

8. भायलॉ री वात, from p. 38a to p. 38b.

9. सोनगरा चङ्गवाणॉ री वात, from p. 39a to p. 43a. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūla through the favour of Āsāpūrī devī, and ends with the death of Kānhaṛa De, Samvat 1368.

10. साचोर रा चङ्गवाणॉ री वात, from p. 43a to p. 45b.

11. बोड़ा चङ्गवाणॉ री वात, p. 46a.

12. काँपलिया चङ्गवाणॉ री वात, from p. 46a to p. 46b.

13. खीचिया चङ्गवाणॉ री वात, from p. 46b to p. 48a. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अणहलवाड़ा पाटण री वात, from p. 48a to p. 48b. From the foundation of Anahilavārā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्गिया पाटण आयाँ री वात, from p. 48b to p. 49a.

16. जाड़ेचा लाखा नूँ सोलङ्गी मूलराज मारियाँ री वात, from p. 49a to p. 50b.

17. रुद्रमाली प्रासाद सौधराव [जैसिङ्गदे] करायी तिण री वात, from p. 50b to p. 52a.

18. सोलङ्गिया खिराड़ाँ री वात, from p. 52a to p. 52b.

19. सोलङ्गिया नाथवत री वात, from p. 52b to p. 53a.

20. कङ्कवाहाँ री ख्यात, from p. 53a to p. 61a. The work starts with a *vāta rājā Prithī Rāja rī*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rānò Sāgò. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāna, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kīrata Siṅgha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gaḍha by Rohitāsa, of Lāhōra by Lava, and of Gvālēra by Dholē, the son of Nala and husband of Māravanī.

21. खेड़ रा घग्गिया गोहिलाँ री वात, from p. 61a to p. 61b. It starts from the siege of Khera by the Muhammadan invaders from Khurasan.

22. पँवाराँ री उतपत, from p. 61b to p. 62a.

23. साँखला पँवाराँ री वात, from p. 62a to p. 65a.

24. सोडा पँवाराँ री वात, from p. 65a to p. 66b.

25. भाटियाँ री ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as : Urajanôta, Jesā, Rūpasī, Saravahiya, Jāreçā.

26. भालाँ री ख्यात, from p. 112b to p. 113b.

27. राव सीहा री वात, from p. 114a to p. 116a.

28. कानड़दे री वात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following :—

(b) तुँवर रामदेजी री वात, p. 1a. The subject of the *vāta* is the well-known Rāma Sā Pīra, son of Aja Mala and founder of Rāmadevarò, three *kosa* to the north of Pohakarāna. The date given for him is Samvat 1600. The *vāta* begins :

दीली उपर तुँवरां रो राज रयो हो सो तुँवर अनंगपाल रे
बेटो ऊवो नह्यी जीण सुं अजमेर रो राजा चवांण पीरधीराज दोइतो
हो जीकण ने सं० ॥ ११३८ रा मीगसर सुद ५ दीली रो राज दीयो...

(c) गोगाजी रा जनम री विगत, p. 1a. A very short account of the birth of Gogò, son of Cahavāna Jēvara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins :—

चवांण जेवर तीण रो रांणा खेताब थो गठ ददरेवे राजधानी थी
जीण री रांणी रो नांव वक्कल थो ...

(d) इलकाबनाँवो राजावाँ री व्यापस मै खलिता लिखै तिण री, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udēpura, Jēpura, Vikānera, Kisanagaḍha, Sirohī, and the Dakhīna.

(e) उदैपुर है राज री वंसावली, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvaḷa Bāpò, to Simbhu Sīngha (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक री विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emīrs* of Udēpura sit in the presence of the Rānā.

(g) दीवाण राणाजी पाँतिचै बैसै तहै डावी जीवणी मिसल री विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rānā's table. At the end, the following *dūhò* is given, in which the different clans of the sixteen *emīrs* are specified :—

त्रण भाला त्रण पुरब्या चूंडावत भिड़ चार ।
दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(h) उदैपुर रा जागीरदारों री विगत खाँपवार आसामीवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जेसलमेर रा भाटी महारावल री वंसावली, from p. 143a to p. 143b. A genealogy of the Bhāti mahāravaḷas of Jesalamera, from Ādi Nārāyaṇa (1st) to Verisāla Kesari Sīnghòta (155th).

(j) वीकानेर रा राजावाँ री पौढियाँ, from p. 144a to p. 144b. A genealogy of the Rāthòra rulers of Vikānera from rāva Vikò (1st) to mahārājā Dūgara Sīngha (17th).

(k) किसनगढ़ रा राजावाँ री पौढियाँ, from p. 145a to p. 146b. A genealogy of the Rāthòra rulers of Kisanagadhā from Udē Sīngha to Prithī Sīngha. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *māhīs* of Fatehgadhā and Raliyāvatò are also added.

(l) ईडर रा घणी राटौड़ाँ री पौढियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavāni Sīngha. At the end *pīdhīs* of Sitāmaū, Ratalāma and Āmajharò are also given.

(m) दिल्ली री पातसाही रा सोबा २२ सिरकाराँ १७८ नै परगना ४७६१ री पेदास री विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) अविर तथा जैपुर री राज री पीठियाँ नै राज कियो तिण री विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūḍhāra from Sodhadeva (1st) to Savāi Rāma Sīngha (38th), together with the years, months and days of the reign of each.

(o) जोधपर रा राजावाँ रा परवाणाँ री नकल, from p. 152b to p. 154a. Six *paravānās*, three of mahārājā Ajita Sīngha, two of Abhè Sīngha, one of Vijè Sīngha, and one of kāvāra Bhīva Sīngha, addressed to the Imdā *kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1781, 1781, 1811, 1849, respectively. The fourth *paravānò* was issued by Abhè Sīngha at Jahānābād, on the occasion of Ajita Sīngha's death.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 7:—मूहणौत नैणसौ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves. 13 $\frac{3}{4}$ " to 8 $\frac{3}{4}$ " in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *akṣaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941—except for some extraneous information on *śāsanās* granted to Cāraṇas, which is inserted pp. 3a—10a. Another difference from the before mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhaṇòta NèṇaSi coming last. The new information contained in the present MS. is the following:—

(a) चारणाँ रा मामणाँ री विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below:—

1. A note recording that the village Jodharāvāsa was given in *śāsana* to Khiriyò Cira, at the time of rāja Prithi Rāja of Vikānera and Sagara of Mevāra, in the year Samvat 1672 (p. 3a). After three introductory lines the text begins:—

खिड़ीया चांनगजी रा बेटा तो लूणकरगजी तिगां रा बेटा
रायमलजी तिगां है चिरजी तिक्के गांव गोधेलावस रहता पकै उठा
सूं जाय वीकानेर ग न्हाराज श्रीप्रथीराजजी किलांसिंधोत री
चाकरी लागी

On the margin there is the remark that the *tāmrapatra* recording the grant of the *śāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyò Guṇesa, Miṣaṇa Duragò, and Siṇḍhāyaca Khīdò.

3. A *kavitta* and a few lines of prose, recording that rāva Rinamala, who was killed at Citoṛa, was burned by Khiriyò Cānaṇa, who, in consequence, was deprived of his *śāsana* by rāṇò Kūbhò, and emigrated to Marwar, where rāva Jodhò gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक ऊवो चीतोड़ राव रिणमल माराग्यौ ।

4. A short note giving the names of the descendants of Cira (p. 5a)

5. A note on the Debhalā Cāraṇas of Curali (pp. 6a—6b).

6. A note on the Āsiyā Cāraṇas of Khīḍḍālò and Khāṭāvasa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Paṛihāra ruler of Maṇḍora, whose son Dhòma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṛihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रीसांग्यौ ।

गौ आसल सोंधला सांम सूं दोह कहांग्यौ । १ ।... etc.

Afterwards rāva Jodhò gave the village of Khīḍḍālò to Āsiyò Pūnaga. The descendants of the latter are traced as far as Khāṭò Lābāvata, who lived under Udè Singha, and got from him a newly founded village, which was called Khāṭāvāsa, after him.

7. A note on the Khiriyā Cāraṇas of Jagatesapurò (p. 10a)

The MS. belongs to Vaṇasūra Mahā Dāna of Jodhpur.

MS. 8:—**राठौड़ाँ रो फुटकर कविता तथा
ख्यात नै पौढियाँ .**

A MS. in the form of a *vahī*, leather-bound, consisting of 133 leaves, 32½ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(a) ख्यात रो फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Prithī Rāja Cāhavāṇa and Jē Canda of Kanōja. It begins :—

ग्यारै सै अक्कावनै चैत तीज रविवार ।
कनवज देखण कारणै चलयौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rāthoras of Marwar, from Cūḍò to Rāghò Dāsa Dvāarakādāsòta. The first one is by Bārathā Dūdò, and begins :—

असुरां सँ कौध कमंघ असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Siṅgha, by Khiriyò Narbada (p. 9a), the songs come of Karaṇa Rāmòta, Jāhaṇa Sī, Dvārakā Dāsa Khaṅga-ròta, and Rāghò Dāsa Dvāarakādāsòta.

(b) राठौड़ाँ रो वंसावली तथा ग्यात ब्रह्मा सँ महाराजा जस-
वन्तसिङ्गजी ताँई, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sihò the *vaṃsāvālī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuṭa-kara kavita*. It begins :—

ब्रह्मा १ मरीच २ कश्यप ३ सूर्य ४ मनु ५ इत्वाकु ६ विकुक् ७
दुरंजय ८ प्रथराज ९ समुद्र १० etc.

The *khyāta* ends abruptly p. 45b with Jasavanta Siṅgha's marriage at Sirohi, Saṃvat 1715 :—

पकै महाराज जोधपुर सँ सं० १७१५ चैत सुद ५ असवार ऊआ
दसराहौ सथलाणै कियौ पकै वैर मै सीरोही परगिया ॥

Possibly, the *khyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhāti Māgò married the daughter of the Cāraṇa Varasarò Māvala, her name Jhīmā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāti Goyanda Dāsa, a subject of mahārāja Sūra Singha of Jodhpur, and Kisana Singha, and of the revenge Sūra Singha took on Kisana Singha (Samvat 1671).

(c) राठौड़ाँ री खाँपाँ री पौडियाँ, from p. 46a to p. 123b. Genealogies of the Rāthōras, according to their different *khāpas*, from rāva Rinamala to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिणमल वडौ रजपूत अवसांखसिध राहवेधी असंख प्रवाड़े
जैतवादी मंडोवर राज कियौ सता कन्हा सूँ मंडोवर लियौ। राव चूँडा
रै पाट अक वार केहिक वरस कान्हौ बैठौ पकै कान्हा कना राव
रिणमल नूँ मंडोवर लैण रौ सूंस थौ ... etc.

(d) फुटकर ख्यात री वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tidò and Salakhò, the date of Sihò's killing Lākhò Phūlānī (Samvat 1209), of Cūḍò's taking Maṇḍora (Samvat 1438) and Nāgòra (S. 1456), the Pamvāra and Paṛihāra rule on *Navakoṭi Mārāvāra*, the founding of Maṇḍora by Paṛihāra Nāhara, the descendants of Nāhara, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS 9:—राठौड़ाँ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahī*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10¼", number of lines and *akṣaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—

1. गीत वीरानेर रा राजा रायसिद्धजी रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rānā Udē Siṅgha, and his fulfilling of Padamañi's vow by sleeping in the palace of Citora after making a gift of 52 elephants. It begins :—

रहसी जग बोल घण दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित्त दूहा, 3 *chappaya kavittas* and 4 *dūhās* from the *Guṇa Jodhāyana* by Gāḍaṇa Pasāyata.

3. सेत्रावा रा घणौ रावत लूँण रौ वात, incomplete. Rāvata Lūṅō was contemporary with rāva Jodhō, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजी कनें थोड़ा अर सेत्रा रा घणौ रावत लूँण
कनें घोड़ा घणा छता सो रावजी सेत्रावै घोड़ा लूँण सारू लूँण कनें
गया

(b) राठौड़ाँ रौ ख्यात राव जोधरा सँ राव गाँगा ताँई, from p. 9b to p. 17b. A history of the Rāthōras of Jodhpur from rāva Jodhō to rāva Gāḡō. Pages 12b—14a contain a list of the *śāsanas* granted by Jodhō to Purohitas, Brāhmaṇas, Bhopās and Cāraṇas. The *khyāta* begins.—

राव जोधौ वडौ आखाड़सिद्ध रजपूत गई भोम रौ वाहरू छञ्चौ
असंख्य प्रवाड़ा क्रिया वैर वाहरू छञ्चौ जैतवादी छञ्चौ । राव राणगदे
रो दोह्यीत रौ कोड़मदे भटियांणी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Samvat 1589).

(c) राठौड़ाँ रौ वंमावली तथा ख्यात श्रीआदिनारायण सँ राव गाँगा ताँई, from p. 18a to p. 17b. The same subject as above except that the history of the Rāthōras is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā rā ā Sūra Siṅghajī ri*, in 15 verses, by Gāḍaṇa Colō (pp. 41 a—b). The list of the *śāsanas*, etc., granted by Gāḡō is found pp. 46b—47b. After a *vaṃśāvalī*, in which rāva Sihō is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सीहौ वडौ ठाकुर ऊँचौ वडा साथ रौ घणौ हूँचौ मास ई
सिकार रमतौ नै भाई अल्ल कनौज रहतौ

(d) राठौड़ाँ रौ ख्यात महाराजा गजसिङ्गजी हूँ इन्द्रसिङ्गजी ताँई,
from p. 54b to p. 67a. After a line giving the date of the birth of *rāva* Amara Singha, the text begins with a list of the wives and concubines of Gaja Singha, including those who became *satis* as well as those who did not. The first one is a Vāgheli and the account given of her runs as follows:—

१ वल्ल वाघेली कसूँभदे सांगा रौ बेटी डोलौ जोधपुर लाया था
संवत १६७२ सोभा सिकदार है घरे परखिया सु रहौ तलाव कागड़ी
नवौ बंधायौ सं० १७१५ .

Next comes a list of the *sāsanas* granted by Gaja Singha. The *khyāta* of Jasavanta Singha begins p. 55a. The events in his reign are narrated very summarily till Samvat 1714, when the battle of Ujain is related with some particulars, and a list is given of the Rajputs who were killed or escaped (pp. 56a—58b). The names of the *rānis* and concubines are given pp. 60b—61b, and after these follows the list of *sāsanas* (p. 61b). Pp. 62b—63b contain an *Amara Singhajī rī vāta*, and pp. 63b—64b a list of the Rajputs who were killed in the fight between Bhāti Sabaḷa Singha and Jodhō Indra Bhāṇa (Samvat 1709). Next comes a *Rāya Singhajī rī vāta* (pp. 65a—66b), and after this, a biographical account of Rāya Singha's son Indra Singha (pp. 66b—67a) and brother Isari Singha.

(e) राठौड़ाँ रौ ख्यात राव मालदेजी हूँ महाराजा गजसिङ्गजी
ताँई, from p. 83a to p. 105b. The text begins with a list of names of *rāva* Gāḡō's *parivāra*, after which comes the *khyāta* of Māla De and goes from p. 84b to p. 88a, where it ends with the list of *sāsanas*. Next comes the *khyāta* of Candra Sena (pp. 88b—91a, pp. 90a—90b being left blank), and after this an account of the contest between Ugra Sena and Āsakarāṇa, which goes as far as p. 92a where the *khyāta* of Udē Singha begins. This also ends with the list of *sāsanas*, p. 97b. Next comes the *khyāta* of Sūra Singha, also ending in the same manner p. 102b, and finally that of Gaja Singha, ending abruptly p. 106a with the list of *satis*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ऊँचौ हिंदुसयांन रौ यातसाह
कहांणौ कहै कै पांडव सहदेव रौ अवतार जिण संसार ऊपर जगहथ

बाघौ इण रा प्रवाड़ां रौ लेखौ न्हिं दिहाड़ा जिता ही प्रवाड़ा किया
केई गठ कराया केई गठ लिया केई गठ पाड़िया ... etc.

(f) वीका जोधावत रा परवार रौ विगत, from p. 123b to p. 125a. A genealogical and biographical account of the descendants of Vikò, son of Jodhò and founder of Vikānera. It begins:—

राव वीकौ जोधावत सांखला मांडा रा दोहीतौ नौरंगदे सांखली
ह्येची रो बेटौ सं० १४८७ रौ जन्म ... etc.

(g) उदावत खाँप रौ विगत, from p. 130b to p. 133b. It begins from Māla De with the words:—

२ मालदे उदावत अक वार उदा मूखां पकै जैतारण गादी
बेटौ ...,

and ends with the name of Prithi Rāja Jētashòta.

(h) राव मालदे रा बेटाँ पोनाँ रौ विगत, from p. 142b to p. 170b. A genealogical account, with some historical particulars and dates, of the descendants of rāva Māla De, from the "motò rājā" Udè Siṅgha down to Mana Rūpa Kalyāṇadāsòta. It begins:—

१८ मोटौ राजा उदैसिंघ मालदे रौ ।

१९ जैतसिंघ उदैसिंघीत ककवाही रौ रावलै पहिला भेटनडा
रौ पटौ थौ पकै जैतारण ऊई तरै राबड़ीयाख दीयौ थौ वसी भेटनडा
थौ राबड़ीयाख गई सु पकै सं १६७५ कांडि राणाजी रै गया ... etc.

(i) चाँपावनाँ उदावताँ मेड़ुतियाँ रौ पौट्टियाँ, pp. 176b, 178b, 180b respectively.

(j) ऊमरावाँ रौ ख्यात, from p. 181a to p. 183a. Apparently incomplete. It gives a genealogical list, with occasional historical and biographical notes, of the Cāpāvata chiefs from rāva Rīnamala (1st) to Simbhu Siṅgha of Āūvò (18th) and Maṅgala Siṅgha of Pohakarāṇa (17th), who is still living. This part of the MS. is quite modern. It closes with the remark that the Cāpāvatas are the first in rank and dignity amongst all the *khāpas* of the Rāthòras.

The MS. belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 10:—**जोधपुर रा महाराजा मानसिङ्गजी री
तथा तखतसिङ्गजी री ख्यात .**

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves, 26½" to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods

The MS. contains:—

(a) महाराजा मानसिङ्गजी री ख्यात संवत् १८९५ सँ संवत् १९००

में धाम पधारिया जटा ताँई री, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Siṅgha of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha:—

ओर भीवनाथजी उदेमंदरवालां री राज रै काम मे आग्या हालै
सो सरब ओधा खिजमतां त्या जबती वाहाली त्या केद कर विगाड़णा
भीवनाथजी री दुवायती सं ऊवै : अर भीवनाथजी रा बेटा लिखमी-
नाथजी माहामंदर रा जिणां रै बाप बैटां रै आपस मै मेल नही : ...,
and ends p. 28b with the date of the demise of Māna Siṅgha.

(b) महाराजा तखतसिङ्गजी री ख्यात संवत् १९०० सँ संवत्
१९२१ ताँई, from p. 1a (the numeration is started afresh after
the completion of the *khyāta* of Māna Siṅgha) to p. 176b. A
continuation of the above chronicle, referring to the reign of
Māna Siṅgha's successor, Takhat Siṅgha. It begins with a
description of the funeral ceremonies of Māna Siṅgha. After
the list of the *saṭīs* (1 *rāṇī*, 1 maid, and 4 concubines), three
gītas and eleven *dūhās* by Sevaga Magò are quoted, as having
been composed on the occasion of the mahārājā's demise.
The first *gīta* begins:—

समत रे वुरा सईका प्राका दुसमण भाटूड़ा दुखदान ।
सोभा सुख संपत री सागर सुरधर घणौ जियो तें सांन ॥ .

Next follows a राणीजी देवड़ी [जी] री गीत. possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandī Bagasa, *vakīl* of Kisanagadhā. These are in Braja. The first begins:—

धर ह्री को मेरू आ कुबेरू दान कंचन को ।

The chronicle of Takhat Siṅgha, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle:—

१६०२ वैसाख सुद ३ आखातीज रो उक्कव दस्तूर मुजब ऊवो ।

१६०२ जैठ सुद १३ श्रीहजूर री वरसगांठ रो उक्कव सदामंद मुजब ऊवो ।

१६०२ खा[वण] सुद १ अजंटरुहा आवृजौ खं आया मुसायब दिवांख बगसौ वगेरे सांमा दस्तूर मुजब गया । (Pp. 26b—27a).

१६१२ मिगसर व ७ अंगरैजी नटां रो तमासो श्रीहजूर साहवा कायलांखे करायो ।

१६१२ फागुण व १२ मंगलवार ओर आज परभात रा त्रफ आधुण कानी धरधराट ऊय धरती धृजी पुल २ तांई धृजी । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1923, Āsāḍha vadi 13, to Samvat 1929, Jētha vada... (?). In this section is comprised the account of the demise of Takhat Siṅgha, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1919, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khajāta* marked (b) and described above.

5. The text of the treaty (*ehadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dillī. See MS. 5, (d).

6. A copy of the correspondence passed between mahārājā Vijē Singhā and rānā Aṛa Sī, Samvat 1827, concerning the province of Godhavāṛa, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 11 :—फुटकर ख्यात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24½" to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *aksaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Singhā of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS :—

(a) खावड़िया राठौड़ों की ख्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōras, who, with the title of *rāvatas*, ruled in Khābara, having first Nīlamō and afterwards Girāba for their capital. The work starts from the conquest of Khābara by Rīnamala Jagamālōta and the founding of Nīlamō. One of Rīnamala's descendants was Gāgō, whose sister was married at Jesalmer, after which Gāgō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Soḍhās, inclusive of their capital Nīlamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Singhā. The work begins :—

रिडमल जगमालौत खावड़ लीवी नैं खावड़ मै नीलमौ सहर
रिडमल वसाय आप री रजधानी नीलमै बांधी । पक्के रिडमल रा वंस
मै गांगौ खावड़ियौ ह्यौ etc.

P. 1b it is recorded that the village of Bālevò was given as a *śāsana* to Rohariyò Bārāṭha Acaḷò by rāvata Bhara Mala in Samvat 1707, and the *kavitta* composed by Acaḷò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāranas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Maṅḍalaka and Lākò. Bhāra Mala's descendants are called Posamiyā, and they are found in the Dedariyāra talò, half *kosa* from Bālevò, and in two villages in Dhāta Maṅḍalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavāna. Subsequently, Jaga Māla went to Bāharamera and took Maṅḍalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *pidhīs* are : (1) Lākò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāna Mala, (7) Rāma Siṅha, (8) Rāja Si, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅha, (12) Padama Siṅha, (Māna Siṅha's brother), (13) Bhabhūta Siṅha, (14) Panajī. From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(b) वीकानेर रा राठौड़ राजावाँ री वंसावली, from p. 4a to p. 4b.

A genealogical list of the Rāthōra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅha. At the end, the name of Ratana Siṅha's successor Sirdār Siṅha has been added by a later hand.

(c) राठौड़ाँ री ख्यात सुरू सँ महाराजा अजितसिङ्गजी ताँदे,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vamsāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vamsāvalī*, also from Ādi Nārāyaṇa to Sihò, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of rānis and their sons and also of *śāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Motī Canda, a *yuti* who lived under mahārājā Māna Siṅha. The work is much richer in names and dates than in particulars referring to historical facts, though from rāva Māla De particulars become also abundant. The account of rāva Māla De starts p. 22a as follows :—

संवत १५८८ राव गाँगे री मरण राव मालदे टीका धड़ि (?)

सौंघल वीरम नू मार भाद्राजण ली रायपुर रा सौंघल मार रायपुर री

जायगा मालगठ करायौ । सं० १५६२ भाद्रवा वद ६ राव मालदे नागौर लीयौ वीरम मांगलीयौ हाकम राखीयौ [नागौर में । कूपौ मेहराजौत फौज में मुसायब थी नागौर लियौ तद गुरां री ख्यात में सं० १५६६ भाद्रवा वद ६ नागौर लियौ लिखियौ है] ।¹

After the account of the murder of Ajita Singha (p. 94b), a life of Amara Singha is added, beginning as follows :—

कुंवर अमरसिंघजी सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा श्रीगजसिंघजी है वडौ बेटौ टीका-यत । कुंवर श्रीजसवंतसिंघजी है भाग कर राजा श्रीगजसिंघजी है मन में आई टीका थी दूर कीजै तहै राजा श्रीगजसिंघजी कुंवर अमरसिंघ नै लाहौर थी लिख मेलीयौ जोधपुर थी थे मेड़तै जाजौ

(d) वीकानेर ग राठौड राजावां री पीठियां राव वीका सूँ महाराजा अनोपसिंघजी तई, pp. 100a-b. At the end there is an appendix containing also *pidhīs* of the Rāthōra rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खीचीवाड़ा रा राठौड़ां री पीठियां, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Deī Dāsa, son of Sūjō, who settled in Maū, in Khicivārō. The list bears the date Saṃvat 1693.

(f) राठौड़ अखैराजौतां री पीठियां, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāthōra Akhē Rāja Riṇamalōta, i.e. Kūpāvatas, Pañcaṇōtas, etc.

(g) ख्यात री फुटकर वातां, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāthōras, headed as *Rāthōrū rī jānī vātū* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhādhalōta, Nibō Jodhāvata, rāva Riṇamala, rājā Rāya Singha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Saṃvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tūvara

¹ The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ री वंसावली तथा पीडियाँ, from p. 108a to p.

112a. After a *siranāvō* (= maṅgalācarana), the work is introduced as *Rāṇṅ rī vamsāvalī*. The descent of the Śisodiyās is traced back to Vijāpāna, son of Vrahmā, and hence, through 56 names ending in °armā, 55 in °āditya, 29 rāvalas and 35 rānās, the genealogy is brought down as far as rānā Sarūpa Śiṅha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rānās is given from Guhāditya, and this includes also *pidhīs* of the various branches and miscellaneous information going as far as Saṃvat 1771.

(i) ककवाहाँ री वंसावली तथा पीडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Śiṅha Mahāsiṅhōta

(j) देवड़ाँ सीरोही रा धणियाँ री वंसावली तथा पीडियाँ, from

p. 116b to p. 117a. A genealogical list of the Devarās of Sirohi from rāva Lākhaṇa to rāva Akhē Rāja.

(k) राठौड़ाँ इंडर रा धणियाँ री वंसावली तथा पीडियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthōra rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalōta. It gives also the names of the *rānīs*.

(l) सौसोदियाँ री वंसावली तथा पीडियाँ नै जागीरदाराँ री

फेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Śisodiyās from rānā Gira Likhama Śi to Jagata Śiṅha, who died in Saṃvat 1709, giving besides the names of the rānās, also those of their wives and sons. The wife of Likhama Śi was Likhama De, a daughter to Rāthōra rāva Tiḍō, son of Chādō. After the mention of the demise of Jagata Śiṅha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pidhīs* are added of the *Sakatāvata* and *Devalijā rā* Śisodiyās. P. 123b we come again to the death of Jagata Śiṅha and a list of his *satīs*. Last comes a catalogue of the various *jāgirs*, introduced by a note stating that it was compiled by Mū. Pithō Nārāyanōta and brought to Meratō in the year Saṃvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālasō* of Jagata Śiṅha, and then the figures

of the income of the different *jāgīrs*, with the names of their holders.

(m) जेसलमेर रा भाटियाँ री वंसावली, from p. 127a to p.

129b. The work includes three different genealogies of the Bhātīs: the first from Nārāyaṇa to rāvala Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabala Singha Dayāladāsōta (Samvat 1707), and the third from Jesala to rāvala Bhīva, born Samvat 1618. The part of the second *vamśāvalī* going from Jēta Sī to Sabala Singha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vamśāvalī*, the Bhātīs are represented as *Sūryavamśs*.

(n) बूंदेलों री विगत, p. 130a-b. A genealogical note on the

Būdelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūrīyākhērō under Gēravāra Rāya Canda. At Dūrīyākhērō they joined Hāla, a *sirdār* of the *Bēsas*, with whom they proceeded to Gūdarāṇō, and hence to Kuḍāra, near Orachō, where they settled. The *pīdhīs* go as far as the sons of Jhūjhāra Singha, whose names, however, are not given. The note begins:—

बूंदेला पहिली गैरवार रजपूत सु बाराखसी री तरफ नु रहता
तठै कौं उवाकौ ऊवौ तिग था गैरवार राइचंद उठा था भाज नै
इंडीयाखेड़े आया ...

(o) हाडाँ री वंसावली, from p. 131a to p. 133a. A genealogical list of the Hādās, in which their origin is traced to Prithī Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Singha Chatra Sālōta (26th).

(p) जालोर रा घखी चौहाण कानड़दे री वात, p. 133a-b. A

rather trustworthy account of the invasion of Jālora first by Alu Khā and afterwards by Alāva Dī, ending with Kānhara De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhara De, as well as those who three days after, were killed together with Kānhara De's son Virama De. The account begins:—

जालोर गठ चौहाण कानड़दे मांडीयौ सं ॥ १३०० सोनगिर

भाखर रो नांव तिण भाखर ऊपर मांडीयो चोहांगां थी सोनगरा कहाणां पहली भौनमाल राजधानी थी

(g) गढ कौटाँ री विगत, from p. 134a to p. 136b. A note on the foundation of Jodhpura, Mandovara, Ajamera, Citroṛa, Jesalamera, Jāḷora, Sivāṇò, Vikāṇera, Sojhata, Meratò, Jētāraṇa, Phalòdhi, Sāgāṇera, Pohakarāṇa, Āgarò, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sīkarī-Phatēpura, Sivāṇò, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇò (p. 135b) begins:—

सिवांगां गढ री विगत ॥ राजा विकरमादीत रो बेटो वीर-
नारायण पंवार रो मांडीयो गढ इंग भाखर रो नांव पहली कूंभटौ
कहीजतौ वीरनारायण आय नै पहली तो गढ रा भाखर ऊपरै गढ
मांडीयो पछै पीपलोद रा भाखर ऊपरै गढ मांडीयो मांडीयो

(r) जोधपुर रा देवस्थानाँ री विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवाणाँ री विगत, from p. 137b to p. 141b
A similar list of the *ulāvas*, *kūās*, *vāvarīs*, *jharanās*, *kunḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर वागायत री जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गढ थी जिके जितरे कोसे क्के थाँ री विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गढाँ साका जुवा थाँ री विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rina-thambhōra (Samvat 1352), Citroṛa (Samvat 1355), Jāḷōra (Samvat 1358), and a few other places.

(w) कागदाँ रा इलकाव, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Gaja Siṅgha

and mahārājā Jasavanta Siṅha of Jodhpur in writing to mahārājā Jè Siṅha of Jèpura, Satra Sāla of Būdi, Karaṇa Siṅha of Bikaner, etc., as well as to the chief *jāgirdārs* of Marwar such as Prithi Rāja Baluvōta, Bhīva Kilyānadāsōta, Mahesa Dāsa Dalapatōta, and others. A specimen of a *sanad* by mahārājā Ajita Siṅha is also included.

(x) बदरीनाथ रा राजावाँ री वंसावली तथा मारम रौ वर्णन,

pp. 144a-b This little work contains two parts: a genealogical sketch of the Gadhavālas, and a description of the road to the pilgrimage of Badarinātha. In the former the origin of the Gadhavālas is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhamī Canda, who invested him with the *jāgir* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadhavāla. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrinagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithi Sāhi (11); the last-mentioned one being the king who was ruling at Śrinagara at the time when the work was composed. The genealogical sketch was written in the year Samvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarinātha. The second part gives an interesting description of the road to the pilgrimage of Badarinātha, with many names of small localities. The work begins:—

परबतराज बन्नीजी री धरती रा राजा री वंसावली । जात
पंवार धारनगरी थी राजा कलिसाह आयो कमाऊ रा राजा
लिखमीचंद रै कलिसाह चाकर रयो लोहिबौ गठ जागीरी थी रू
गठ ले नै कमाऊ रा राजा थी फिरियो गठ लीयो तिख थी गठवाल
कहीजे के

(y) पातसाह साहजिहाँ रै बेटाँ उमगावाँ नै मनसप री विगत.

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śāh Jahā, compiled by the Pañcoli Manohara Dāsa, the Jodhpur *vakīl* at the imperial capital, from documents in the imperial *daftar*, in the year Samvat 1696. It begins from the *sāhijādō* Darā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāngārōta rō, whose figures are: *jāti* 700 and *asavāra* 300.

(2) पातसाह साहजिहाँ है सुबाँ री विगत, from p. 146b to p. 147b. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाह्नी सुनसप री विगत, from p. 147b to p. 148a. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टीकायताँ है सुनसप री नाँवौ, from p. 148b to p. 149b. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Śiṅha, Sūra Śiṅha, Gaja Śiṅha, and Jasavanta Śiṅha.

(C) राठौड़ाँ री खाँपाँ री विगत नैँ षौढियाँ, from p. 151a to p. 152b. A list of the different *khāpas* of the Rāthōras, compiled at about the time of Jasavanta Śiṅha. Each item gives first the origin of the *khāpa* in question, and then the *pīdhīs* or genealogies.

(D) खत्रीवंस री साखाँ री विगत, pp. 153a-b. A list of the *sākhās*, or branches, of the Pāvāras, Gēhalōtas, Cōhāñās, Bhātīs, Solānkīs, Parihāras, Joiyās, and Rāthōras.

(E) राठौड़ाँ है गनायताँ री खाँपवार षौढियाँ, from p. 154a to p. 155a. A list of the non-Rāthōra *sirdārs* in the service of mahārājā Jasavanta Śiṅha of Jodhpur, with a short genealogical account of each of them.

(F) श्रीजी रा डेराँ री मिसल, p. 155b. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp

(G) ऊजदागाँ है गाँव रोकड़ री विगत, pp. 155⁽¹⁾ a-b. A list of the villages and stipends of some Singhavī, Pañcolī, Bhaṇḍāri, and Mūhaṇōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानाँ री तथा उमरावाँ री पटौ, from p. 155⁽¹⁾ b to p. 156b. A description of the *jūqīr* of Rāthōra Rāja Śiṅha Khivā-

vata, *pradhāna* of mahārājā Jasavanta Siṅgha, and of the *umarāva* Rāthōra Mahesa Dāsa Sūrajamalōta.

(I) राजसिङ्घजी री बेटियाँ रा बनोला मैँ दरबार सँ मेलियौ
तिग री विगत, p. 156*b*. A description of the presents sent by mahārājā Jasavanta Siṅgha from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Siṅgha, in the year Saṃvat 1696.

(J) आँबेर जैसिङ्घजी रा मरणा पर टीकौ मेलियौ तिग री
विगत, from p. 156*b* to p. 157*a*. A similar description of the *ṭikō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Siṅgha to the throne, Saṃvat 1724.

(K) तिह्वाराँ मैँ मोताद पावै त्वाँ री विगत, p. 157*b*. A description of the tips the Darbār used to give to his *paṛadār*, *nāi*, *nāyaka*, *vāda*, *naḡārācī*, *doḡhīdār* and *sāhanī* on festive occasions.

(L) जेसलमेर रावल अमरसिङ्घजी रा मरणा पर टीकौ मेलियौ
तिग री विगत, p. 157*b*. A description of the *ṭikō* (horses and robes) sent by mahārājā Ajita Siṅgha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅgha to the throne of Jesalmer, Saṃvat 1760.

(M) काँवरजी तथा बायाँ रा जनम रौ कर तथा नेग, from p. 158*a* to p. 159*b*. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वह्णजी सेखावतजी अन्तरङ्गदेजी री अघरणी री विगत, pp. 160*a-b*. A description of the presents given on the occasion of the *ūgharanī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rānīs* of mahārājā Jasavanta Siṅgha, Saṃvat 1708.

(O) काँवरजी रौ जनमउक्कव रा खरच तथा घटाँ री विगत, from p. 160*b* to p. 166*b*. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithi Siṅgha and Jagata Siṅgha, sons of mahārājā Jasavanta Siṅgha, and also of

the *jāgīrs* assigned to them. Prithī Śiṅha was born Śaṃvat 1709, Ratana kaṃvara—a girl—Śaṃvat 1712, and Jagata Śiṅha, Śaṃvat 1723.

(P) राखीपदा रौ नेग तथा पटौ, from p. 166b to p. 169b. A description of the *negas* and *jāgīrs* of Sobhaga De, a *rāṇī* of Sūrāja Śiṅha, Pratāpa De, a *rāṇī* of Gaja Śiṅha, and Jasa-vanta De, a *rāṇī* of Jasavanta Śiṅha.

(Q) पौराणिक अर जैनी फुटकर वार्ता, from p. 170a to p. 173a. A collection of miscellaneous information, in the form of bare lists, on the subjects following : partitions of an army, five Prayāgas, five rivers, five cities in which worldly emancipation is attained, etc., according to Paurāṇika sources; and also : riches of a *cakravartin*, sixty-three *śalākāpuruṣas*, fourteen dreams seen by the mother of a *tirthaṃkara*, prescriptions regarding the fast of the eleventh *tīthi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जाताँ रौ खाँपाँ रौ विगत, from p. 174a to p. 177b (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes : Vaiṣṇavas, Pirohitas, Vrāhmaṇas, Patēlas, Cāraṇas, Jijīpanthīs, Jātas, Kaiālas, Rebārīs, Kāyasthas, Jaina Gacchas, Sunāras, Dhāḍhīs, Dūmas, Mūha-nōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rinamala, with the help of rāṇō Lakhō, wrested Nāgōra from the Muhammadans in Śaṃvat 1444, and how Khīva Śi persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वार्ता, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पातसाही डाकचीकी आग्रग थी अहमदाबाद ताँई, p. 182a. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Śaṃvat 1704.

(U) पैँडाँ रौ विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar as well as some other towns in Hindustan.

(V) खलीतौं री नकल, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udèpur, namely one by mahārājā Ajita Sīngha to rānā Saṅgrāma Sīngha (Samvat 1775), one by kāvara Vijè Sīngha to rānā Jagata Sīngha (undated), one by mahārājā Vijè Sīngha to rānā Āra Sī (Samvat 1821), one by rānā Āra Sī to mahārājā Vijè Sīngha (Samvat 1824), and one by rānā Saṅgrāma Sīngha to mahārājā Ajita Sīngha (undated).

(W) चारणाँ रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ री ख्यात महाराजा अबैसिङ्गजी छँ महाराजा विजैसिङ्गजी तँई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhè Sīngha of Jodhpur, beginning from the flight of Anara Sīngha, Rāya Sīngha, and Kisora Sīngha after the murder of mahārājā Ajita Sīngha, and ending with a list of the wives and children of mahārājā Vijè Sīngha. The account of the demise of mahārājā Abbè Sīngha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

श्रीजी¹ नै मंडोर पधराया नै खाणदुआई महाराज श्रीबखत-
सिंघजी री फेरी नै बडा महाराज देवलोक ऊँचाँ री हकीकत महा-
राज नै लिखी नै मंडोवर छँ बलाड़ां री जोधौ मौहकमसिंघ जोध-
सिंघोत अणदसिंघजी रायसिंघजी किसोरसिंघजी नै सतियां रां घोड़ां
चढाय नै ले निसरियो ... etc.

(Y) फुटकर बातें, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly : *sākhās* of the Guhilōtas and Soḷankīs, *khāpas* of the Vāghelās, *sākhās* of the Paṛihāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāta of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalò, in the year Samvat 1598.

(Z) सुज० नै नवानगर रा जाड़ेजाँ री विगत, from p. 230b to p. 231b. A note on the history of the Jāṛejās of Bhujanagara,

¹ Mahārājā Ajita Sīngha.

in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārò, in Saṃvat 1644. At page 231b there is a mention of a daughter of *jāma* Jasò, her name Premā, being married to mahārājā Gaja Siṅha of Jodhpur, Saṃvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Saṃvat 1680. that of Rina Mala, son of Lākhò, as Saṃvat 1702, and that of Rina Mala's brother, Rāya Siṅha, as Saṃvat 1718. The note ends with an account of the battle of Sakhapārò (Saṃvat 1719), in which Rāya Siṅha was killed together with his son Bāmā-niyò and six hundred Rajputs, after which event Satò, Rina Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyaci put in his place (Saṃvat 1720). The work begins :—

गौड़ियौ मंत्रवादी तिण समुद्र रै तट ओक वडौ सर्प मंत्र रै बल
काडियौ आखां संह मारै आगै साप पाकै गौड़ियौ ह्यौ ... etc.

After the legend explaining the founding of Bhujanagara. the historical part begins as follows :—

राव भारै मुज वसायौ तीण रै बेटा १ खंगार १ लखधीर १
तमायची १ अजो १ रामसिंघ १ जंनड़ १ अमेराज १ सूजो १ कूंभो १
नव तौ औ नै दसमौ भारा रौ वडो बेटो मेघ यौ सो भारै जीवतां
हीज सुवौ ... etc.

(a) हिंदूस्तान ग सदहरां री क्कैटी तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Khambhāyaca, Surata, Kali koṭa, Kāci koṭa, etc.

(b) बांधवगट रा अखी वाघेलां री वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhava-gaḍha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Siṅha, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karṇa Dehiriyā rò, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Siṅha Vāghelò are : (1) Vira Bhāna, (2) Rāma Candra (Vira Bhāna's son ?), (3) Vira Bhadra, (4) Vikrama Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jīta was succeeded by (5) Amara Siṅgha. The work begins :—

पहली वाघेला गुजरात है मुलक मै भोमिया था सु वाघेलौ
वरसिंघदेव प्रयागजी जात्रा गयो तरै मुलक खाली देख लीधां नूं मार
लियो ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anāhalanagara, from Lūna Sāha (= Lavaṇa Prasāda) to Karṇa Gaharaṇo (= Ghelò). It begins :—

लूणसाह पंचवीस ।

(γ) अणहलपाटण रा क्वावड़ा भाण नै सोलङ्की राज बीज तथा
मूलगज रौ विगत, p. 233a. An account of how the Solāṅki
brothers Rāja and Bīja gained the favour of Bhāṇa, the last
Chāvarò ruler of Anāhalapāṭaṇa, who gave his sister Ruka-
maṇī in marriage to Rāja, and how Rāja's son Mūla Rāja
killed him and took possession of his kingdom. It begins :—

पाटण भाण क्वावड़ौ राज करतौ तरै सोलीकी राज नै बीज बेहू
मारवाड़ सूं दारका जाता था सो पाटण ऊतरिया.....

(δ) राव रिणमल रौ नाडूल रा सोनगरां नै मार धरती लेयो,
pp. 233a-b. A description of the snare laid by the Sonigarās
to the Rāṭhōra rāva Riṇa Mala at Nādūla and his taking
revenge on them and conquering the place. Beginning :—

राव रीड़मल सोनगरां है परणोया था तद सोनगरां रौ राजदानी
नांडोल थी नै वांव धणलो सोभत रो सोनगरां आप रौ बाई नै
दीनो थो

सोनगरौ जसवन्त काम आवण रौ विगत तथा उण गौ गीत,
from p. 233b to p. 234a. A very short note on how the Son-
garò Jasavanta died at Bhaṭanera fighting against odds of
Muhammadans, after cutting off his wife's head and tying it
to his neck, and his commemorative *gita* beginning :—

जुग पर पखै गा मूभ जोवतां ।

(ι) जोधपुर महाराजा अजितसिङ्गजी गौ ख्यात संवत १७६४,
१७६५, १७६६, १७६७ गौ, from p. 234a to p. 242b. A fragment

of a chronicle of the time of mahārājā Ajita Siṅgha of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Saṃvat 1764, to the execution of the Bhāṇḍāris Vithala Dāsa and Giridhara Dāsa in Saṃvat 1767. The chronicle begins:—

राठौड़ मुकंददास सुजांसिंह आईदांगैत चांपावत पाली रौ धखी
परधान नै सिंगवी तखतमल विजैमलौत दीवांख और भईयौ उदैराज
नै अक मुनसी आगरा रौ थौ सो यां सारां ही नै सिरपाव दे बपिया
दे महाराज श्रीअजीतसिंघजी पातसाह बहादरसाह रै सांमा भेलिया
अै जाय नवाब खानखाना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cāraṇa Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 12:—जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring 13½" to 10", and containing from 20 to 26 lines of writing of 20 to 30 *akṣaras*. Marwari script. The MS. was written some time after the year Saṃvat 1937, reference to which is found p. *xa*, but the original from which it was copied, was composed about Saṃvat 1721, under the reign of mahārājā Jasavanta Siṅgha and the ministership of Mūhaṇṭa Nēṇa Sī. The MS. contains:—

(a) अकबर रै समै रौ मुनसप रौ विगत, from p. *ia* to p. *iiia*.
A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabdārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Āini-Akbarī*.

(b) पातसाह्यै हिन्द उमरावाँ रौ विगत, from p. *iva* to p. *ixa*.
Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngir and Orangzeb.

(c) नागौर रौ हगीगन, from p. *xa* to p. *xiib*. An historical and geographical sketch of Nāgōra, compiled not long after the Census of Saṃvat 1937. It starts with the founding of Nāgōra at the time of Cōhāṇa Prithī Rāja in Saṃvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjādās taking Nāgōra from Ratana Siṅha, the son of Prithi Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 rāva Cūḍō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tūkalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिङ्गजी है मनसप रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅha, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिङ्गजी है मनसप रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jè Siṅha of Jèpura, with special reference to the campaigns against Sujò and Sivājī.

(f) जोधपुर रा परगनाँ री विगत तथा राजावाँ री ख्यात, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅha. The survey was probably made by Mūhaṇōta Nēna Sī with the help of some Pañcolīs, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcolī Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Parihāra rulers of Maṇḍora to the reign of mahārājā Jasavanta Siṅha, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc.. are abundantly quoted. The introductory historical account begins:—

आदि सैद्धर मंडौवर थौ सु सासत्र माहै पदमपुराण माहै
भोगसील परवत सुमैर रौ बैटौ कहौ कै तीण रौ भौगसील माहातम
घणौ कहौ कै मांडलैसर माहादेव नागद्रही नदी सुरजकुंड रौ घणौ
माहातम बखाणीथौ कै ,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur:—

सं० १७२१ रा पौस माहै कसबै जौधपुर हाट कै सु प० हर-
कौसन कने कहै नै मंडाया । वीगत हाटां री ।

२१ नागौरी दरवाजे बारै हाटां ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following: Haveli (i.e. Jodhpur), Pipāra, Bilārò, Vāhālò, Khèravò, Rohiṭha, Gūḍovaca, Pāli, Dunārò, Bhādrājana, Kodhanò, Vahaḷavò, Setrāvò, Ketu, Dechu, Osivā, Khīvasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) vil-lages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 141a-150a), and next revised systematically, *tapò* for *tapò*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Haveli *tapò*:—

१ भादावसीथौ

रु० २००

रजपुत बसै वज्जजी रे तलाव पीवै

स० १५ स० १६ स० १७ स० १८ स० १९

१० ४२ ५८ १२० १२६ (p. 151b).

१ बालरवौ

[रु०] १५००

कुंभार बोहरा बांणीयां रजपुत बसै अरट ६ कौसीटा ६ चांच १०
जगै दुसाखौ

स० १५ स० १६ स० १७ स० १८ स० १९
 २६८ १३८६ १२७० १२२२ १०२० (p. 153b).

The *śāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are :—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētārāṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇò (pp. 373b—404a).
- (6) Phaḷodhī (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarāṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी फ़ुटकर वार्ता, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgò Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇòta Nēṇa Sī and Pañcoḷī Narasiṅgha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Sīṅgha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakuhā* of the different *tapās* in the Jodhpur *pargana* under Udè Sīṅgha, Sūrajā Sīṅgha, Gaja Sīṅgha and Jasavanta Sīṅgha, compiled by the afore-mentioned Kānūgò Mahesa Dāsa; a very brief note on Udè Sīṅgha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *lāhina* (public elargition) given by Mūhaṇòta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulò*), which bears no date.

The MS. belongs to Cārāṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS 13:—मूहणौत नैणसौ री ख्यात .

A MS. in the form of a *pothā*, consisting of 130 leaves covered with writing, of the size of 13½" to 10½", except the

last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *akṣaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhaṇṭa Nēna Si (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhātis, then those of the Jāreçās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavānas and Solankīs.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 14:—राठौड़ों री वंसावली तथा पौढियाँ .

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12¾" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *akṣaras* each. Beautiful handwriting. The MS. was written about the middle of Saṃvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthōṛū rī vaṃsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pūthīs*, or genealogies. The *vaṃsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information : after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāsā. It is only p. 8b we come upon Jc Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Saṃvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Siḥō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vaṃsāvalī* ends with

Jasavanta Singha, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vamśavali* begins:—

श्रीपरमपुरुखपरमात्मने नमः ॥ श्रीगुरभ्यौ नमः ॥ श्रीगणेशाय नमः ॥ अविस्मयदजलनिवहं । अमरकलानेकसेवति (sic) कपोल । अभिमतफलदातारं । कामेशं गणपति वंदे । [श्रीनागणेचीगोत्रदेव्या प्रसादात् ॥ श्रीराठौड़ां रौ वंसावली लिख्यते ॥ तत्रादौ भगवान्स्मृतिः ॥

The *pīdhīs*, or the latter part of the work, begin from p. 16a. and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udè Singha and Jasavanta Singha, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathena Jiva Rāja of Phalodhī.

MS. 15:—राठौड़ां रौ वंसावली तथा पौढियां नै
फुटकर ख्यात रौ वातां .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathena Jivana Dāsa (see last page). from MSS. in possession of *pūjya śrī Ja [ga . . .]*—the name has been scratched—and Rāthōra Kirata Singha Sūrajamalōta. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to reordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following:—

(a) राठौड़ां री वंसावली, 12 leaves left. Written on much the same lines as the *vamśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jāsvanta Siṅgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Samvat 1735.

(b) राठौड़ां री साखां री पौष्टियां, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Maṅḍalāvatas, and Jētamalōtas, from rāva Riṅa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

राव रिणमलजी ए० चांपौजी सोनिगरां रा भांखेज तिण रौ परवार कै । चांपौजी वडौ ठाकुर ऊँचौ राव रिणमलजी चांपाजी नुं गांव कापरेडौ दीयौ थौ पकै सीधलां सुं वेठि ऊई तठै चांपौजी काम आया . etc.

(c) राठौड़ां री पद्यमय वंसावली, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihò, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sihò's predecessors, from Sihò (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōras is again traced to Vrahmā, from whom Sihò is the 182th in descent. At this point begins the work proper, with Sihò's arrival in Pālī:—

कवित्तः ॥ दोय सौ पचवीस अश्व । सात हथणी पंच सिधुर ।
भलसत गाडे भार । खजांन पंच तीसी खच्चर । रूडा रथ ईकवीस ।
असी लदीयां वलि ओठी । पांणी पनर पखाल । पांच सै संबल पोठी ।
सात सयज सबदवेधी सुभट । दोइ सहस धानुखधर । कनवज थकी
सौहौ कमध । आयौ पाली अेषि परि ॥ १ ॥ अथ सीहाजी नै कन-

वज्रदेश थी जती सिद्धि श्रीसिद्धिसूरिजी आंगणा है। अने पालीनगर पालीवाल ब्राह्मण जेसौ राज करै है। तिस आंगणाया (sic) है तिका वान जथाविधि वातकथा लिखी[जै] है।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sihō's settlement in Marwar, in which a Jain monk, Jīnadatta Sūri, plays a very prominent part. The episode of Lākhō Phūlānī is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jī rī vāta* :—

अक दिन सोनिगजी पासि घणा चारण भाट डुंब आया पिण्डि घर मै घलां घण (?) पड़े है। खांग नूं ईतरौ नही जितरौ बिजं दांतां वीचि दीजै। ति

The metres most frequently used are *dūhās* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिड़ियाँ री वंसावली, 4 leaves. A genealogical sketch of the Khiriyā Cāraṇas, in which the Cāraṇas are represented as having originally been brāhmaṇas, living at Coravārō, whence the epithet of Corārās. Amongst them two brothers were born: their names Cōmuha and Kolha. From the former sprung the Khiriyās and from the latter the Kaviyās.

The work begins, after three introductory verses, as follows:—

मूल आदू ब्राह्मण ऊता। आदू चोरवाड़े गांर समंद कनारै रहता। तिस चोराड़ा कहीजै ॥ चौमुह १ कोल्ह २ दांड भाई ऊला etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vamsāvalī* was copied from a MS. in the possession of Nēṇa Si Mūṇōta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows:—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindī, beginning:—

..... व्याकास ते वायुत्यन्नाः वायु ते तेज उत्पन्नाः तेज ते ब्रह्मांड उत्पन्नाः ब्रह्मांड ते पाणी उत्पन्नाः पाणी ते अंड उत्पन्नाः अंड फट कुटका (sic) भयेः ते जल मध्ये विष्णु रहै है ... etc.

(f) सालोतर or, more properly, शालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwarī and Hindi. It begins:—

प्रथम घोड़ा संपन्न ऊताः आकास दिसा गमन करताः पङ्के
सालिहोत्र रिख प्रबोधाः अखां की पाख काटी ज्युं बाहन जोगि
होई ... etc.

(g) वातां मारवाड़ि री मारवाड़ि रां राठौड़ां री, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jē Mala Meratiyō, Prithī Rāja Jētāvata, Khivō Ūdāvata, Jēta Si Ūdāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāinōta, Teja Si Kūpāvata, Mālana Kūpāvata, Deī Dāsa Jētāvata, Jēta Si Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Riṇa Māla and Jodhō, one on Udē Siṅgha, Māla De's successor, and one on rāṇō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Siṅgha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता री जैमल री ॥ जैमल मेड़तौ उभौ मेल्हि नँ नीसरि
गयो । राव मालदे मेड़तौ लीयौ । जैमल रा घरां री जायगा कोटड़ी
पाड़ि । मूला वहाड़ीया । संवत १६१३ फागुण सुद १२ मेड़तौ
लीयौ

(h) मारवाड़ि माहे राठौड़ि रजपूत रावतां ग उत्तन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāṭhōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत । राव चंद्रसेन तांइ रावाइ थौ ।
मोटै राजा उदैसिंघ राजा रौ किताब पायौ । मेड़तीयां रौ वहेरौ होय
सो राज्य (sic) कहवै

(i) घोड़ाँ रा खीखध, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरती खीखै दांत सु खिखै कांन सु न रहै (१) तिख नु
उखद । पीत पापड़ो

(j) रजपूताँ री वंसावली तथा साखाँ, 4 leaves. Lists of bare names.

(k) दिल्ली री पट्टावली, 3 leaves. Tables of the rulers of Dilli, from rājā Vasu Deva Tivara (1st) to suritāṇa Pharak Śāha (103rd), giving the years, months, days and hours of the reign of each.

(l) जोधपुर मेड़ना पोहकरण फलोधी नै पाली रा घराँ री विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिल्ली री पातिसाह री धरती कै तिख री सोबाँ री सरकार री परगनाँ री दामाँ री विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire

The MS. belongs to Matheṇa Jiva Rāja of Phalodhī.

MS. 16:—जोधपुर रा राठौड़ाँ री ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about 15 $\frac{3}{4}$ " for 13 $\frac{1}{4}$ ". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwari running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āi Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindi

as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādū Bhoma Dāna of Miragesara (Vāli).

MS. 17:—वौकानेर रौ ख्यात सिख्दायच दयालदास रौ वणायोड़ी .

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" × 9 $\frac{3}{4}$ ". From 15 to 21 lines of writing for page, and from 20 to 30 *akṣaras* for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyōta of Bikaner*, compiled by Cāraṇa Siṅdhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅgha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). (Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Droṇapura from the Mohilas, down to the death of mahārājā Sarūpa Siṅgha, in Samvat 1757.) Beginning :—

मोयल सज्जणोत जात चङ्गवाण ऋप[र] द्रोणपुर धखी हुवो तिख
रौ हकीमत [॥] चङ्गवाणँ नै मोयलँ वीचे इतरौ पीढी हे [ः] चङ्गवाण
१ चाह २ घणसूर ३ राखै चाह रो बेटौ गं[ग]पण कहांणो राखौ
इंद्रवीर ४ अरजन ५ सुरजन ६ मोयल ७ इण मोयल रे पेटराञ्जेल
मोयल केहांणा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṅgha, in Samvat 1757, down to the demise of mahārājā Ratana Siṅgha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavitta* by Viṭhū Bhoma, the last of which runs as follows :—

इधक सूरान्ह अक्काय । सूपे उक्कव पूत्रेश्वर । अषंड धर
 आसीस । वना नित वधो वीकपुर । वधो संपत सत वार । वधो नित
 पुत्र वधाई । वधो रौद विसवार । वधो सुष सिध सदाई । वसमाद
 जीती आधुस वदो । चढ (sic) प्रीयोग जीम वीसतरो । सामद्र सूर्धोल
 (sic) सिरदार सा । कोड़ जुगाँ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 18:—राठौड़ाँ रौ ख्यात तथा पौढियाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" × 8 $\frac{3}{4}$ ". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Saṃvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Śiṅha. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Śiṅha. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठौड़ाँ रौ ख्यात, goes from p. 1 (which is lost) down to p. 155b, where it ends with a list of the *satīs* of rāva Amara Śiṅha. Leaves 1-4 are lost. The work begins with one of the customary lists of paurāṇika names, some of which are illustrated by occasional quotations of *kavittas* in Diṅgaḷa. With p. 10b begins the account of rājā JèCanda and Prithī Rāja.

which is a rather lengthy one and almost all in verses, and continues as far as p. 15*b*, where the history of the Rāthōras proper begins with Seta Rāma and Sihò. After a list of the wives and sons of Sihò, the narrative proceeds with an account of Lākhò Phulāṇī, beginning as follows:—

॥ वाकौ ॥ दोइ घड़ी दिन ऊवै तरै लाषौ फूलांणी घाह मेल्है
तरै राषइत भांजेज लाषा नूं पुक्यौ घणौ हठ कौयौ लाषा रै
बैरां २० तिखां माहे एक अपकरा तरै लाषै कछ्यौ तो नूं अपकरा
कहसी etc.

The narrative continues with the descendants of Sihò, the text being abundantly interspersed, and in places quite overcrowded, with commemorative songs. With Udè Singha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Singha, the elder brother of Jasavanta Singha, beginning:—

राज श्रीगजसिंघजी सं १६६४ जेठ सुदि ३ आगरै राम कछ्यौ
तरै साहिजहां पतिसाह रावाई रौ किताब अमरसिंघजी नूं दे ने
नागौर दीयौ...अमर सिंघजी रै साथ नागौर नै वीकानेर राजा
करख रै साथ गांव जाषण्यौ वीकानेर नै नागौर रै कांकड़ि छै तिख
ऊपरा बेठि ऊई (p. 150*a*).

The second part of the work, or (*b*) राठौड़ां रौ पौढियां extends from p. 156*a* to the end (p. 974*b*), and contains genealogies of all the Rāthōras from the time of rāva Jodhò (end of the Samvat-Century 1400), to the time of mahārājā Jasa-vanta Singha (beginning of the Samvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sihò, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Singha, then those from the brothers of Sūra Singha's father Udè Singha (pp. 182*a* 214*b*), then those from the brothers of Udè Singha's father Māla De (pp. 214*b*-220*a*), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Udcsinghòta</i>	..	....	pp 156a-199a;		
<i>Māladeòta</i>	..	....	pp. 199a-214b;		
<i>Āgāuta</i>	..	....	pp. 214b-220a;		
<i>Vāghāuta</i>	..	....	pp. 220a-222b.		
		<i>Ūdāvata</i>	..	....	pp. 223a-253a,
		<i>Narāvata</i>	..	....	pp. 253a-273a.
<i>Sūjāvata</i>	.	<i>Sekhāvata</i>	..	....	pp. 273a-274a.
		<i>Deidāsòta</i>	..	....	pp. 274a-278a,
		<i>Pirāgòta</i>	..	....	pp. 278a-280b,
		<i>Sāgāvata</i>	....		pp. 280b-282a;
		<i>Dūdāratu</i>	..	....	pp. 309a-3
		<i>Varasinghòta</i>	..	....	pp. 381-400a.
		<i>Karamasòta</i>	..	....	pp. 400a-430a.
		<i>Rāipālòta</i>	..	....	pp. 431a-433a.
<i>Jodhāvata</i>	..	<i>Bharamalòta</i>	..	....	pp. 434a-440b.
		<i>Sivarājòta</i>	..	....	pp. 441a-443b.
		<i>Jogāvata</i>	or		
		<i>Khaṅgāròta</i>	..	....	pp. 444b-451b.
		<i>Vikāvata</i>	..	....	pp. 452a-466a.
		<i>Vidāvata</i>	..	....	pp. 466a-470b;
		<i>Kandhalòta</i>	..	....	pp. 479a-491b.
		<i>Akhērājòta</i>	..	....	pp. 492a-605b,
		<i>Cāpāvata</i>	..	....	pp. 606a-645a,
		<i>Bhākhuròta</i>	or		
		<i>Bālāvata</i>	..	....	pp. 645b-661b,
		<i>Maṅḍalòta</i>	..	....	pp. 662a-685b.
		<i>Dūgaròta</i>	..	....	pp. 686a-703b,
		<i>Pātāvata</i>	..	....	pp. 705a-724b,
		<i>Rūpāvata</i>	..	....	pp. 725a-739b,
<i>Riṅamalòta</i>	..	<i>Karanòta</i>	..	....	pp. 744a-750b,
		<i>Lakhāvata</i>	..	....	pp. 751a-753a,
		<i>Māḍanòta</i>	..	....	pp. 753b-763a,
		<i>Sādòta</i>	..	....	pp. 763b-766a,
		<i>Vērāuta</i>	..	....	pp. 766b-768a,
		<i>Jaḡamalòta</i>	or		
		<i>Khetasiòta</i>	..	....	pp. 768b-775b,
		<i>Aṛabālòta</i>	..	....	pp. 776a-781b,
		<i>Nāthūòta</i>	..	....	pp. 782a-b,
		<i>Jètamalòta</i>	..	....	pp. 783a-784b;
		<i>Bhīvòta</i>	..	....	pp. 790b-797b.
		<i>Aṛakamalòta</i>	..	....	pp. 798a-802b,
		<i>Raṅadhīròta</i>	..	....	pp. 803a-812.
<i>Cūdāvata</i>	..	<i>Kānhòta</i>	..	....	pp. 813b-819b.
		<i>Pūnapālòta</i>	..	....	pp. 820a-821b,
		<i>Satāvata</i>	..	....	pp. 830a-831(?);

Viramōta ..	{	<i>Devarājōta</i> ..	....	pp. 831(?) - 841a,
		<i>Gogādeōta</i> ..	....	pp. 841b - 843a.
		<i>Jēsīnghōta</i> ..	....	pp. 843a-b,
		<i>Vijōta</i> ..	.. .	pp. 843b ;
Saṅkhāvata ..	{	<i>Mālāvata</i> ..	....	pp. 856a - 888b.
		<i>Jētamālōta</i> ..	....	pp. 889a - 910b.
		<i>Sobhitōta</i> or			
		<i>Suhaṛōta</i> ..	....	pp. 911a - 919b :
<i>Kānharadeōta</i> ..			....	pp. 920a - 930b :
<i>Rārpālōta</i> ..	{	<i>Kelhanōta</i> ..	....	pp. 931a - 933a,
		<i>Sudōta</i> ..	.. .	pp. 933a - 935b ;
<i>Dhūharōta</i> ..				pp. 936a - 937b :	
Āsathānōta ..	{	<i>Jopasōta</i> ..	{	<i>Ūhara</i> ..	pp. 938a - 955a.
				<i>Sīdhala</i> ..	pp. 955b - 961b,
				<i>Jolū</i> ..	pp. 961b - 963b.
				<i>Sivālōta</i> ..	pp. 964a - 965a ;
		<i>Dhādhala</i> ..	....	pp. 965a - 966b.
		<i>Cācigōta</i> ..	....	pp. 967a - 968a ;
<i>Sihāuta</i> ..	{	<i>Sonigōta</i> ..	....	pp. 968b - 970b,
		<i>Ajōta</i> ..	....	pp. 974a - b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work :—

१५ देईदास सूजाउत चौहाणां रौ भांखेज सेखाजी रौ भाइ
सेखोजी मारीया तरें देईदासजी नुं रजपूते काढीया कहौ सेखोजी
नीकलीया ये कांइ मरौ तठा पक्यौ देईदासजी चौतोड़ विग्रह ऊवौ
बहादर पातिसाह गुजराति रौ आथौ विक्रमाजीत सीसोदीया काना
चौतोड़ ली तठै देईदासजी जाइ गठि चठि नै कांमि आया

१६ कांन्ह देईदासौत कांन्हजी वागड़ि कांम आथौ

१७ अचलदास कांन्हौत अचलदासजी नूं मोटै राजाजी वागड़ि
था आंणि रोह्रीठ रौ पटौ दोथौ

१८ बलिभद्र अचलदासौत रोह्रीठ रौ पटौ वरकरार पक्यौ सं°
१६७७ पटौ ऊतारीथौ पक्यौ राम कछ्यौ

१९ कल्याणदास [बलिभद्र रौ]

२० ईसरदास [कल्याणदास रौ]

१९ सुजांणस्यंघ [बलिभद्र रौ]

१८ केसौदास [अचलदासौत] सं° १६६५ जाल्हकौ पीपाड़ रौ
गांव ४ सं संवत १६७४ काढीथौ बलिभद्रजी साथै पक्यौ सं° १६७७

मोतीसरौ सीवांगा रौ गांव ३ सुं [दीयौ] सु सं° १६७७ बलिभद्रजी
साथे बले क्काडीयौ

१६ सुंदरदास [केसोदासौत]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कन्द, pp. 254a-256b. A small poem in *chandas* in honour of *rāva* Goyanda of Pohakaraṇa. By an author unknown. Beginning:—

माहेसुर त्रिपुर जूजण मोहः (sic)
आधौ जुग वीतौ भारथ अहः
अमोक्षां कौरव नै अरजनः
जुजिठिल राम दुरजोधनः etc.

(2) रावल माला सलखावत रौ गुण बारठ आसा रौ कहियौ, pp. 844a-850a. A small poem in honour of *rāva* Malinātha, the son of *Salakhò*, by *Bārāṭha Āsò*. Beginning:—

सुरधर माहि महैवौ मंडण
षड्ग भयंकर षल धर षंडण
मिणयड तँ महीपति मालै
सुइ षंड षाघा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. supra, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of *Kavirājā Āsiyò Gaṇesa Dāna* of Jodhpur.

MS. 19:—राठौड़ाँ रौ पौढियाँ .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.

Size $12\frac{1}{2}'' \times 8\frac{3}{4}''$. The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.¹ The number of lines in each page varies from 20 to 6. The average number of the *aksaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Saṃvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāthōras—राठौराँ री पौडियाँ—from the middle of the Saṃvat-Century 1400, to the beginning of the Saṃvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sihò, but from rāva Cūḍò, who is marked 1. All the genealogies are traced back to the sons of Cūḍò and the sons of Riṇa Mala, wherefrom the different *khāpas* have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhò, are omitted in the work. The general arrangement of the book, and the origin of the different *khāpas*, is clear from the prospectus given below:—

	Rāva Cūḍò Viramòta	.....	pp. 1a-5b;
Cūḍāvatas.	Bhivò, whence the	<i>Bhivòta</i> Rāthōras.	pp. 7a-23a,
	Sahasa Mala, ,, ..	<i>Sahasamalòta</i> ,,	pp. 24a-28b,
	Kānhò, ,, ..	<i>Kānhāvata</i> ,,	pp. 29a-39b,
	Riṇa Dhira. ,, ..	<i>Riṇadhivòta</i> ,,	pp. 40a-51b,
	Pūṇò, ,, ..	<i>Pūṇāvata</i> ,,	pp. 53a-57a,
	Satò, ,, ..	<i>Satāvata</i> ,,	pp. 59a-82a,
	Araka Mala	<i>Arakamalòta</i> ,,	pp. 85a-96b,
	rāva Riṇa Mala		
	Cūḍāvata	.....	pp. 97a-103b;
Riṇamalòtas.	Māḍana, whence the	<i>Māḍanòta</i> ,,	pp. 104a-114b,
	Sāḍò, ,, ..	<i>Sāḍāvata</i> ,,	pp. 115a-116b,
	Cāpò, ,, ..	<i>Cāpāvata</i> ,,	pp. 117a-159b,
	Nāthū, ,, ..	<i>Nāthūòta</i> ,,	pp. 160a-162a,
	Bhākhara Si., ,, ..	<i>Bhākharasivòta</i> or <i>Bālāvata</i> ,,	pp. 163a-184b,
	Kālhala, ,, ..	<i>Kālhavòta</i> ,,	pp. 185a-200b,
	Jaga Māla, ,, ..	<i>Jagamalòta</i> or <i>Khetasivòta</i> ,,	pp. 204a-214b,

¹ After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rinamalōtas.	}	Karana, whence the	<i>Karanōta</i>	Rāthōras.	pp 215a-224b,
		Lakhō, „ „ „	<i>Lakhāvata</i>	„	pp. 226a-233b,
		Maṇḍala, „ „ „	<i>Maṇḍalā</i>	„	pp. 234a-256a,
		Patō, „ „ „	<i>Pātāvata</i>	„	pp. 258a-282b,
		Rūpō, „ „ „	<i>Rūpāvata</i>	„	pp. 283a-290a.
		Vēro, „ „ „	<i>Vērāvata</i>	„	pp. 292a-299a,
		Jēta Māla, „ „ „	<i>Jētamālōta</i>	or	
			<i>Bhojarājōta</i>	„	pp 300a-307b,
		Dūgara, „ „ „	<i>Dūgarōta</i>	„	pp. 309a-324a,
		Āraka Mala, „ „ „	<i>Ārakamalōta</i>	„	pp. 326a-329a,
		Sakatō, „ „ „	<i>Sakatāvata</i>	„	pp. 330a-b,
			<i>Jētavata</i>	„	pp. 332a-350a,
			<i>Kūpāvata</i>	„	pp. 351a-360a,
			<i>Rāmōta</i>	„	pp 361a-362a,
			<i>Sāḍāsōta</i>	„	pp. 363a-364a,
	<i>Rānāvata</i>	„	pp. 366a-371a,		
Akhē Rāja, „ „ „	<i>Singhaṇōta</i>	„	pp. 372a-b.		
	<i>Mālāvata</i>	„	p. 374a,		
	<i>Rāvalōta</i>	„	pp. 376a-377a,		
	<i>Sūrōta</i>	„	pp 377b-380a,		
	<i>Sihāvata</i>	„	pp. 381a-383b,		
	<i>Nagarājōta</i>	„	pp. 384a-386b.		

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khāpa* a short biographical account is given. In the case of rāva Cūḍō and rāva Riṇa Mala, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūḍō, the genealogical part proper begins from his son Bhīva, as follows:—

राठौड़ भौव चुडावत रौ परवार [1]

भौव चुडावत वडौ ठाकुर ऊवौ राव रिणमल नुं चीतोड़ चूक
कौघौ माराणा तिण दिन भौव दाहू घणौ पौ नै सुता था सु राव
जोधौ रातै नौसरीयौ तरै घणू ह्यौ भौव नुं नै वरजांग नुं जगायौ
पिण जागै नही तरै वरजांग नुं राव जोधौ ले नौकलीया नै रांणा रौ
साथ डेरां उपर आयौ सु भौव नुं सूतां हाथ घालीया अटक माहै
कौया.....

रा । भौव चुडावत रा बेटा

३ राठौड़ वरजांग भौवौत वडौ रजपूत अक पाधर लाध पाधर
घणौ बेट जीतौ राव रिणमल जोधा सता रौ वैर माहै घणौ कारण

ऊँचौ असंघ प्रवाडौ जैतवादी ऊँचौ साह्यावस नदवांणसर गुडौ मोगडौ
भावी लांबौ जुडलीओ गांव पटै वरजांग वैरवाराह परभोमपंचाइय
ऊँचौ (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

MS. 20:—पौढियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size $12\frac{1}{8}'' \times 8\frac{3}{4}''$. The MS. contains an average of 15 lines of writing per page, and about 15 *akṣaras* per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Saṃvat-Century 1700.

The MS. contains:—

(a) हमीरौत भाटियाँ रौ पौढियाँ, pp. 91a-103b. Genealogies of the Hamirōta Bhātis extending for a period of 11 generations, from Hamira Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटौ केल्हण रौ वंसावली तिण माहे

६ हमीर देवराज रौ

१० लूणकरन हमीरौत

११ सतौ लूणकरनौत राव रिणमल नुं राखै कुंभै चीचोड़ चूक
कर तठै काम आयौ रावजी सुं सता रौ बोल थौ ज रावजी
वाँसै ऊं नहँ जौऊं...

(b) सौसोदियाँ रौ पिरियावली, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇò Bhamuṇa Sī (1st) to the 18th generation. Beginning:—

॥ सौसोदीयां रौ पौरियावली सौसोदीया गुहिलोतां रौ साध
माहे के

१ रांखौ भमुणसी जिण था रांखा ऊवा पैहली रावल कावता (sic)
पकै भमुणसी था रांखा कहांणा

२ रांखौ भौवसी etc.

(c) आहाड़ाँ रौ पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dīgarapura and Vāsavāhalā, from rāvaḷa Kānhara De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहाला रां घाणीयां रौ पौडी [1]
आहाड़ा सौसोदीयां माहे ग्रहादि रौ जोगादित नै जोगादित रौ बापै
रावल आहाड़ वसोयौ तठा था आहाड़ा कहांणा

१ रावल कान्हडदे करमसी रौ कान्हडदे था श्रीनाराइण था
पौडी १२६ कै तिणां वोगत और ठोहड़ मंडी कै .

(d) चन्द्रावताँ रौ पौडियाँ, pp. 118a-119a. Pedigrees of the Candrāvata Sisodiyās of Rāmapurō, from rāvaḷa Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भाटियाँ रौ पौडियाँ, pp. 121b-156b. Genealogies of the Jesā khāpa of the Bhāṭis from rāvaḷa Kehara (9th generation from rāvaḷa Jesala) to the 17th generation. Beginning:—

॥ भाटियाँ रौ आगली वात तो घणी कै रावल जेसल दुसाऊ
रो तीख सं ॥ [१२१२] जेसलमेर बंभण रसे दीघायो तीख ठोड़
वासीयो तठा पकै इतरा पाट

१ रावल जेसल दुसाऊ रो जेसलमेर रो गढ करायो

२ रावल सालवहण etc.

(f) गुहिलौताँ रौ पिरियावली, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोताँ रौ पौरीयावली गुहिलोताँ रौ चौवीस साध कै

१ गोहादित २ गोहिलोत ३ कोड़ ४ चोल ५ घुमाण

६ रावल बापौ घुमाण रौ रावल बापौ आहाड़ि ठाकुर ऊवौ
तठा था आहाड़ा कहांणा दलै पांगुला राजा जैचंद राठोड़ रे परणीयो
थौ etc.

(g) भायलाँ री पौडियाँ, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning:—

भायल पाव वली भायली पांवारां री ३५ पैतीस साष पांवारां
मै अक भायलां री साष ते मै (?) भायलां री मायासरौ वली भायली
गोहोसा (?) मगरा (?) नौवौ (?) नै सीवाणची

१ महारिषरषेश्वर २ सायर महरिष रौ

३ उतिमरी ४ पदमसौ

५ सजन भायल

१ सजन भायल पदमसौ रौ सजन वडौ रजपुत जवो...

(h) जलाँ री पौडियाँ, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilōtas, from Hula Sālhā rō (2nd) to the 12th generation. Beginning:—

॥ जल गेहलौतां री चौवीस साष मै मीलै घेतौ जल सोजित
वडौ रजपुत जवौ वडौ ठाकुराई ऊई पकौ कतरहेके दीने जलां कन्हा
सोनगरै सोजित लो etc.

(i) मांगलियाँ री पौडियाँ, pp. 178a 179b. Pedigrees of the Māṅgaliyās of Isarū, from Dulhō Kilū rō of Khīvasara (1st) to the 10th generation. Beginning:—

॥ ईसर वेदु रा मागलोया री वीगत पैहली घौवसर रहता

२ मांगलीयां री

रांगौ धरपाल

मोटुं राव

उहड़ राव

धांघड़ै

कीलु

१ दुल्हौ कीलु रौ दुल्हौ घौवसर थकौ चारण हेक सिधराव
जेसिंधदे सु बहस करि आयौ थौ उग नुं आप रौ दिक्करो वैरौ दांन
दीयो पकै चारण ले जाय नै सिधराव नु दिषायौ तहै राजा सिधराव
वैरा नु आपरौ बेटी परणाई etc.

(j) श्रीमाल महाजनाँ री १२२ न्यातां ग नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājanas.

(k) निरवाणां री पौटियाँ, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devarās, preceded by the introductory account following :—

॥ नीरवाणां री साध निरवाण पैहली देवड़ा था देवड़ां था निरवाण कहरणा निरवाण सीरोही था चाय कवरसी दाहलीया कन्हा घांडेलौ लीयो उदैपुर लीयो पकै वसी गांव सोलहर घांडेला नजीक क्कै तठै राषी पकै कक्वाहौ रायसल सुजावत लघु भोजावत नै भीषा हेमा रा कन्हा घांडेलौ लीयो तहै निरवाणा था घांडेलौ कुटौ...etc.

(l) चीबां री पौटियाँ, pp. 184b—? A genealogical account of the Čibā Rajputs, a branch of the Cahuvāṇas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyò Gaṇesa Dāna of Jodhpur.

BIBLIOTHECA INDICA:
A
COLLECTION OF ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.
A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:
Prose Chronicles.
PART II:
Bikaner State.



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:

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1918.

The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*.—describing the manuscripts of Prose Chronicles found in the Bikaner State—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue* has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the ægis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

Bikaner, the 30th March, 1916.

A DESCRIPTIVE CATALOGUE OF BARDIC
AND HISTORICAL MSS.

MS. 1 :—**वीकानेर रै राठौड़ाँ रौ ख्यात सिंहायच
दयालदास कृत .**

A huge volume, leather-bound, consisting of 394 leaves, 16" x 11" in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 *akṣaras*, the pages at the end about 35 lines of about 35 *akṣaras*. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthōras to the death of mahārājā Ratana Sīṅha (Samvat 1908). The chronicle was compiled by Cāraṇa Sindhāyaca Dayāla Dāsa in obedience to an order by mahārājā Sirdār Sīṅha of Bikaner, and was written by Cāraṇa Viṭhū Cāvadhō. The work is styled in the preface "Khyāta Rāthōrā rī." It begins :—

श्रीगणेशाय नमः श्रीकरनीजी सहाय श्रीसरस्वत्यै नमः ॥
अथ ख्यात राठौड़ाँ रौ मुलासा याददास्ति श्रीश्री १०८ श्रीश्रीश्रीहजूर
रा ऊकम सूं सिंघायच दयालदास लिघाई वीठू चांवडै लिषी ॥
तम्बेरममुखविदितजस करैहि सिंध जगकाज (i) वंदुं तिह परदेवता
जिंह अघार दुजराज (ii) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Sīṅha, and the five gods, the work proper begins with a chapter on the *Sūryavaṃśa rī pīdhiyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 64th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vucanikā*) in Hindī, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely: the *Jē mayāṅka jasa candrikā* by kavi Madhukara, and the *Jē canda prakāsa* by Bhat[ṭ]ja Kedāra. The date of the birth of SīHō is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows :—

राव सीहा नै विषा करवाया । बावन वेठ कर मुगलों सै फतै
पाया । देस कनवज रा वसण दीना नहीँ । पीछै पातसाह राव सीहै
कुं दिली कदमां बुलाया । कनवज का मुनसब अनायत कीया । जिस
वषत कनवज लारै थोड़ा सा मुलक रै गया । पैदास लाख चौईश
२४ री रह्यौ । ...etc.

From the death of Sihò (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsathāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Ūdala, son of Dhādhala (भांधलजी रै बेटा दीय डवा । बडो जदल होटो आसल । और जदल रै बेटा दीय डवा । बडो बूडो होटा (sic) पावूजी, p. 47b). Pp. 93a-98b contain an account of Karanījī, the deified Āraṇī who is regarded as the tutelard goddess of Bikaner, and she is described as having been born in Śamvat 1473 at Soyāpa, from Kinyò Mehò and Ādhī Devala. The account of RĀVA JODHò begins p. 117b and continues at length till p. 131b, where the following list is given of his sons :—

श्रीवीरजी १ सुजौजी २ दूदौजी ३ वीदौजी ४ कमांजी ५
सातल ६ जोगायत ७ वरसींघ ८ नीबक्रन ९ सिवराज १० सांवतसी
११ वणवीर १२ करन १३ रायमल १४ भोज १५ कुंपौ १६ रांमां १७.

From this point, the chronicler leaves the Rāthòras of Jodhpur and takes to consider only Vikò, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapatrikā* of Vikò, the narrative begins p. 132a as follows :—

अकदा प्रस्ताव राव जोधौजी दरबार कौयां विराजै छै । नै
सारा भाई वां अमराव वां कंवर हाजर छै । जिसै कंवर श्रीवी-
रजी भीतर सूं आया । अह रावजी सूं मुजरौ कर काका कांधलजी
रै आगै विराजीया...

and continues relating how Jodhò, on seeing Vikò talk to Kūdhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgaḷū, about which they had heard from Nāpò, a Sākhālò who was in the service of Jodhò. Accordingly, Vikò

set out with the consent of Jodhò and accompanied by his uncles Kādhala Mādāna, Maṅdalò and Nāthū, and his brother Vīdò, and Sākhālò Nāpò, Parihāra Velò, Vēda Lalò and Lākhana Sī, Koṭhārī Còtha Mala, and Vachāvata Vara Singha, and this was in Saṃvat 1522 (p. 132*b*). The first night they halted at Maṅḍora, and from there took with them the image of Bhērū, called *Gorò*. With 100 horses and 500 infantrymen, Vīkò then went straight to Desanoka, where he paid homage to Karanijī. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Koḍamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorò*. Then he proceeded to Jāgaḷū, where he stopped 10 years. During this period he married the daughter of Sekhò, the Bhātī rāva of Pūgaḷa. In Saṃvat 1535, Vīkò made an attempt to build a fort at Koḍamadesara, but the Bhātīs of Sekhò did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rūṭī Ghāṭī*, in the way from Multan to Nāgòra. Here he built a fort in Saṃvat 1542, and founded the city of Bikaner in Saṃvat 1545 (p. 136*a*).

The chronicle continues describing all the gradual conquests of Vīkò, *viz.* how he subjugated the Jātas, the Joiyās, the Khicīs of Deva Rāja Mānasinghòta, the Sākhālās of Jāgaḷū, the Bhātīs of Sekhò, the chief of Pūgaḷa; how he took Kharaḷā from Subha Rāma, Bhāraṅga from Sāraṅa Pūlò, Sidhamukha from Kasbò Kāvāra Pāḷa, Balūḍī from Pūniyò Kānò, Rāvāsālānò from Venīvāḷa Rāya Sāḷa, Sekhasara from Godò Pādū Sūī from Sihāga Cokhò, Dhānasiyò from Sohuvò Amarò; how he took Dronapura from rāṅḷò Vara Sala, a Mohila, and assigned it to his brother Vīdò. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākhā rò gīta* : *बानाणं पंडे षड्म बल पाथी...*), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vīkò (S. 1547). Pp. 146*b* ff. contain an account of the expedition Vīkò made against Jodhpur at the death of Sātala, and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthòra *rāvas*, which Jodhò had promised to Vīkò, on the latter's ceding to him Lāraṅū and renouncing to his right of succession. The last pages describe how Vīkò released Vara Singha of Meratò (*sākhā rò gīta* by Cānana), and defeated Nirabāṅa Rina Mala, a chief of Khandelò (*sākhā rò gīta*). The death of Vīkò is mentioned p. 151*b* as having taken place in Saṃvat 1561.

Next follows the *khyāta* of LŪṆA KARANA, Narò, Vīkò's eldest son, having ruled for only 4 months. It begins:—

पौकै कितार्किक दिनां स्रं रावजी श्रीवीकैजी जमी दाबी ही :
जिके कितारकेक भोमीया फिर गया हा । तिसां नूं पायनांमी करण

साहू राव श्रीलख्मणकर्णजी फौज कर पधारीया । सागै इतरा सिरदार ।
भाई घडसीजी... etc. (p. 152a).

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Śiṅha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavārò, the marrying of the daughter of rāṇā Rāya Mala of Cītoṛa, the expedition against Jesalmer and the capture of rāvaḷa Devī Dāsa, and lastly the expedition against Nāranōla, in which Lūṇa Karaṇa lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vīthū Sāvāḷa and Mēdū Lālò.

The *khyāta* of JĒTA SĪ, who succeeded, begins from an attempt of Udè Karaṇa Vidāvata, thākura of Droṇapura, to fall on Bikaner and take it by surprise :—

पीछे राव लखकर्णजी काम आया । तद उख दिन रौ चड्डीयौ
वीदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव छोसी सूं वादै रवौ वीकानेर
आयौ । अर मन मै वीकानेर लैण रौ है..... etc. (p. 159a).

The first exploit of Jēta Sī was a punitive expedition against Droṇapura, whose Thākura sought refuge with the Khān of Nāgōra, after which Jēta Sī gave Droṇapura to Vidāvata Sāgò Samsāracandōta. Next we have the expedition against Sihānakōta and immediately after it, an account of how Jēta Sī helped his brother-in-law Sāgò—the future founder of Sāganēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgò to fight Sekhò Sūjāvata (*sākha rō gīta* : सभे खर चखराण दल पूर आयौ सिषर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karanīji, the Cāraṇī saint, who was still living at Desanōka. It is stated that she in her old age went to Jesalmer to restore rāvaḷa Jēta Sī his health. From Jesalmer she went to Khārōrò, and hence to Bēghatī where she met Harabū Sākhalò, and lastly proceeded to Gharīyālò where she consumed herself into the fire of *yoga* (*sākha rō gīta* : सठी अग खं आग...). The year given for her death is Saṃvat 1595, as recorded in the *dāhò* following :—

पनरै सै पिच्याणवै	चैत सुकल गुर नम्म ¹ ।
देवी सागण देह सृं	पूगा जेत परम्म ॥ १ ॥

After the above interruption, the chronicle of Jēta Sī is resumed with the defeat inflicted on Sāh Kamarò, the son of

¹ MS. °म.

Bābar, who had taken Bharathanera (Bhatanera) and thence marched over Bikaner (*sākha rī kavīā*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgō, and in Samvat 1598 fell upon Bikaner. Jēta Sī was killed in the attempt of opposing him (3 *sākha rā gīta*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Śingha, a son of Jēta Sī, who had taken refuge at Sarasō. The *khyāta* closes with the information that Bhīva Rāja, a brother of Kalyāna Śingha, went to Dillī and propitiated the emperor Hamāū (p. 178b).

The *khyāta* of KALYĀNA ŚINGHA (pp. 179a-200b) begins from the arrival of Vīrama De Dūdāvata in Sarasō :—

पौकै रावजी श्रीकल्याणसिंघजी सरसै विराजतां वीरमदे दूदावत
आयौ तिका इण तरै । ...,

and continues with a very long description of the contest of Vīrama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows :—

पौकै वीरमदेजी कितेअके साथ स्रं गांव कोड नीसरीया स्रं
राव कल्यांसिंघजी घनै सरसै गया । नै रावजी वीरमदेजी रौ वडी
घातरी कौवी अरु वडा जावता कौया पौकै वीरमदेजी रावजी नै
कयो कै° भीवराजजी दिली है स्रं आप न्हारी घातरी रौ कागद
लिख देवौ । तौ न्हे पण पातसाहजी रै पावां लागं ।... etc.

Subsequently, Vīrama De went to join Bhīva Rāja at Dillī and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Śingha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Śingha the possession of Bikaner, and to Vīrama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Śingha, by Nagarājōta Hamīra Sūjāvata, pp. 187b-188a ; *dūhā* by Vīrama De : जननी धिन जै जन्नीयां .. pp. 189a-b : *kavīta* on Māla De by Jhūthō Āsiyō : भागौ नौ वाराह ..). In the war between Māla De of Jodhpur and Jē Māla Vīramadevōta of Meratō, Kalyāna Śingha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Sī Jētasiōta retook Bharathanera in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.

Pp. 197b-198a give a genealogy of the descendants of Thākura Sī, who are called *Vāghavata Vīkās*, and the descendants of Nārāṇa.—to whom Kalyāṇa Sīṅha gave Ēvārò in S. 1607.—who are called *Nārāṇòta Vīkās*, and next relate how Vāghò Thākurasīòta went to Dillī and with his feats of bravery ingratiated himself to Akbar who restored him the fief of Bharathanera. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rāṇā Udè Sīṅha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Udè Sīṅha over a dancing girl kept by the former, whom Udè Sīṅha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā and his defeat at Haramārò, the capture of Meratò, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jētāraṇa (p. 200a). The *khyāta* closes with the list of the *satīs* of Kalyāṇa Sīṅha (S. 1628).

The *khyāta* of RĀYA SĪNGHA begins p. 200b as follows :—

अरु राव कल्याणसिंघजी री वषत दीवाणगी री काम सांगौजी करता । छुं जिणां दिनां मै सांगौजी वक्कावत गुजरा हा । पीकै वीकानेर आया तद रावजी श्रीरायसिंघजी सांगौजी री हवेली पधारीया । नै गठ दाषल हुवा । ता पीकै वक्कावत कर्मचंद दरबार मै हजार ऊवौ । तद रावजी श्रीरायसिंघजी इण नूं दीवाणगी री धिलत अनायत करी ।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Sīṅha was introduced to Akbar by *kāvura* Māna Sīṅha of Ābera, how Rāya Sīṅha and Māna Sīṅha defeated the Paṭhāṇas of Ataka (p. 205a) (*sākha rò gīta*, p. 205b), and how Akbar conferred on Rāya Sīṅha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sājada rā gīta*, the first of which begins : *बैहमंदपुर जीप जोधपुर आबू*, p. 206a), and particularly indulges in a description of the bravery of Rāma Sīṅha, Rāya Sīṅha's brother, who captured Ahmad after killing his elephant (*sākha rī nīsāṇī* : *बोलै से तीसै समे...* p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Sīṅha's marriage with Jasamā De, the daughter of *rāṇā* Udè Sīṅha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection :—

हाथी १ दूदैं आसीबै नूं दीनां । हाथी १ देवराज रतनूं नै दीनै (sic) । हाथी १ दुरसै आठै नूं दीनां । हाथी १ बारट अखजी नूं दीनां । हाथी १ बारट लखेजी नै । हाथी १ गैपै तुंकारै सिंढायच नै दीनां । हाथी १ भुलै सांइयै नै दीनां । हाथी १ भाट खेतसी गांव दागड़ै रै नै दीनां (p. 208b). (*Sāyada rò gīta* : रहसी जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sirohī, which Rāya Sīngha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Sīngha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Sīngha conquered Jodhpur from *rāva* Candra Seṇa and held it for 1 year (p. 214b), and during this period gave the village of Bhadorò, in the Nāgòra territory, to Sādū Mālò and four other villages to Ādhò Durasò, and *lākhaṃsāvas* to Bārāṭha Lākhò, Bārāṭha Śaṅkara, etc. (*sākha rò kavīta*). Jodhpur is stated to have remained in the hands of Rāya Sīngha till S. 1639, when he asked Akbar to give it to Udè Sīngha (*sāyada rò gīta* by Ratanū Deva Rāja : **चई भाग रासा खपत नप ईपना...** p. 215b). In S. 1642 Akbar commanded Rāya Sīngha to the Dekhan, and while there Rāya Sīngha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Nacò Koṭa*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Sīngha's marriage at Jesalmer (S. 1649) and in this connection an anecdote is related concerning Sindhāyaca Gèpò, and his habit of addressing all people as "thou", which had won him the nickname of *Tūkārò*. On that occasion, Rāya Sīngha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jādò, Ratanū Deva Rāja, and Sādū Mālò (commem. song by Sindhāyaca Gèpò : **किसै राण रावल किसै राव राजा कौयौ**, p. 216a). P. 216a mentions a work (*Bhāsa*) in praise of Rāya Sīngha, which was composed by Bārāṭha Śaṅkara and was rewarded by Rāya Sīngha with one crore of rupees and a *jāgīr* in Nāgòra (*sāyada rò gīta* by Ādhò Durasò : **सबदौ लम बोड़ जजाद रायसिंघ...**). The last pages contain a description of Karma Canda's plot for murdering Rāya Sīngha and placing Daḷapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Sīngha the *parganas* of Bhaṭanèra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217b), Daḷapata's fighting against Rāya

Siṅha and against Jāvadin and being captured by the latter ; the rebellion and death of Amara Siṅha and the songs sung by Cāraṇī Padamā—Sādū Mālō's sister—on the occasion (S. 1654. pp. 218a-219a) ; the death of Prithī Rāja (S. 1657) ; the death of Rāma Siṅha at Kalyānapura (S. 1656. commem. song : सरणाई चरण वषाणै सबदी, p. 220a) ; and lastly the death of Rāya Siṅha, which took place at Burānapura. in Samvat 1668 (*marasyò* by Āḍhò Durasò : बडौ खर सुदनार रायसिंघ विसरांभीषां, p. 221a).

The *khyāta* of DAĀPATA SIṅHA begins p. 221a as follows :—

पौकै दलपतसिंघजी गादी विराजीया । दलपतसिंघजी रौ जन्म
सं० १६२१ । फागण वद । ८ ॥ इष्ट ॥ ४४ । ४५ ॥ दलपतसिंघजी
रौ जन्मपत्री । सं० १६६८ राजा हुवा ॥ तद दिल्ली जाय पातसाह
जिह्वांगौर रै कदमां लागा । खं वरस । १ । चाकरी करौ... etc.

The *khyāta* is a very short one. It relates how Daḷapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Siṅha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Daḷapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sāyada rò gīta* : कावां जद लौध किसन ची कानप... and *kavitta* : दुठ पाथ देषनां .. p. 225a).

The *khyāta* of SŪRA SIṅHA properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firmans* giving a list of the *purganas* assigned to him by Jahāgir :—

पौकै दिल्ली गया तटै पातसाह जह्वांगीरजी मुनसब इनायत
कौथी । जिह्वा मै पड़गना बगस्या तिण रौ सनंध रौ नकलां रौ याद ॥
फरमाण फलोधी रौ ॥... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely : the revenge Sūra Siṅha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgīrs* and privileges, and the gift of a *lākhapasāva* to Gāḍaṇa Colò, who had composed a *velī* in his honour. The gift is commemorated in the *dūhò* following :—

खोलै राषण आप रां	खोलै नै कर चाव ।
सूरजमाल समापीया	पण धर लाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Siṅgha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgir, and the part Sūra Siṅgha played in it (comm. song by Siṅdhāyaca Kisanò : गिरंद गाहटण... p. 227b). The last three pages are devoted to Gōra Gopāḷa Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thathò (pp. 229a-b), and to thākura Udè Bhāna of Mahājana, who defeated a revolt of the Joiyās. The death of Sūra Siṅgha in the Dekhan is mentioned p. 230a and the year is given as Saṃvat 1688.

The *khyāta* of KARAṆA SIṅGHA begins from a contest he had with *rāva* Amara Siṅgha,—the banished son of Gaja Siṅgha of Jodhpur,—to whom Śāh Jahā had assigned Nāgōra, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karaṇa Siṅgha's campaign against the *rājā* of Jvāri, who had rebelled to Śāh Jahā and was eventually defeated and captured in Saṃvat 1704, and after it the campaign Karaṇa Siṅgha made against the *rāva* of Pūgaḷa and the division he made of the territory of Pūgaḷa amongst the Sekhāvata Bhātīs (*sākha rē nīsānī* by Sādū Mahesa Dāsa : सोलै से वेहनरै... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Siṅgha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlanā dūhās* in honour of Kesari Siṅgha—the second son of Karaṇa Siṅgha—composed by Kaviyò Lūṇa Karaṇa (करण प्रथम प्रनेस कुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Aṭaka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mugals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karaṇa Siṅgha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुस्थान रै पातसाह). The fact is commemorated in the *gīta* following :—

करण प्रथी इकराह पतसाह आरंभ करे

कूच कर हले दरकूच काजा ।

अटक असुरांग रा कटक सब ऊतरे

रहे तट वार हिंदवांग राजा ॥ १ ॥

वंस षटतीस मिल वात यह विचारौ
 जोर औरंग पड़े सोर जाडौ ।
 सूर रौ सूर केवांण भुज साहीयां
 आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥
 कुहाड़ां मार जिहाज बटका करे
 धीर सारां घरे मेट घोषो ।
 करां षग तोल मुष बोल कहीयो करन
 जितै ऊभौ इतै नहीं जोषो ॥ ३ ॥
 करन वाषांण दुनीयांण धिन धिन कहे
 घरम द्वाचीयांण भुज अमर धारू ।
 अटक सूं लीयां हिंदवांण आयौ उरड़
 मुरड़ पतसाह वीकांण मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by Sindhāyaca Thākura Si. the chronicler proceeds to relate how Orangzeb called Karāṇa Sīṅha to Dillī to kill him, but afterwards thought it wiser to command him to Orangābād, and, whilst Karāṇa Sīṅha was there, resumed the *mansab* of Bikaner. In Saṃvat 1724, the *mansab* of Bikaner was given to Anopa Sīṅha. The last page mentions three villages in the territory of Orangābād, which Karāṇa Sīṅha granted to Cāranas, to wit Vikāsara to Sādū Mahesa Dāsa, Dātālī to Ratanā Māna, and Revārō to Kaviyō Lūṇa Karāṇa : and then the death of Karāṇa Sīṅha which took place at Orangābād in Saṃvat 1726 (commem. *gīta* : नरत नाह पतसाह जोडाड़ सकीयो नही... p. 241b).

The *khyāta* of ANOPA SĪNGHA begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of Anopa Sīṅha's participation in the war against Śiva Rāja in the Dekhan :—

पौकै अनोपसिंहजी नै पातसाहजी दषण है बंदोबस्त सारू
 मेलीया । जिणां दिनां सिवराज राजगठ रौ घोड़ां हजार ३०००
 दिषण मै सारी जागा डंड ठहरावै वा० मुलक लूटै । तिण पर माराज
 पातसाहजी है हुकम सूं पौज लेर पधारीया । परै सूं सिवराज
 आयौ... etc. (p. 242a).

After the end of the war, Anopa Sīṅha was conferred by Orangzeb the title of *mahārājā* (*sāyuda rō gīta* : सिवौ बाहादर अन

सबल... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakunḍa (pp. 242b-243a : commem. song: रूप कौ अनूप रस...), a *kavitta* on Orangzeb's religious intolerance (जदैपुर प्रख कौची..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātis of Cūḍera (pp. 243b-ff.). P. 247a it is recorded that Anopa Sīngha was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākara* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karaṇa Sīngha, who enjoyed the favour of the Emperor, until Anopa Sīngha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Sīngha at Ādūni, in Samvat 1755 (commem. song: दलां साह रां वाह दीय राह दाषै दुनी...)

The *khyāta* of SARŪPA SĪNGHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning:—

अरु सं० १७६२ चैत्र सुद १५ नै पातसाहजी दुरगदास ऊपर
वडा महवान हू अरु वीनती कर जोधपुर अजीतसिंघजी ने
बगसायी... (p. 249a),

and by a biographical account of Padama Sīngha—the eldest son of Karaṇa Sīngha—from the quarrel over a deer which took place at Orangābād between Mohaṇa Sīngha—another son of Karaṇa Sīngha—and the imperial *koṭavāla*, and in which Padama Sīngha killed the latter (pp. 249b-250b) (four commem. *gītas*, one of which by Dhadhavārīvò Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs: लाग पग सेस आभ सिस लागी .. etc., p. 257a-b). The chronicle of Sarūpa Sīngha proper begins only p. 258a:—

अरु जिगां दिनां मै मुषत्यारौ मूधडै रघनाथ री क्कै: वा° इगां
रै जिलै मै इतरौ आसामी है: औसवाल कोठारी कूकड़चोपडौ
नैणसी जीवणदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhārī Neṇa Sī and three other officers who were suspected to be hostile to the Māji. Sarūpa Sīngha died in Samvat 1757, after a reign of only two years (p. 260b).

The *khyāta* of SURJANA SĪNGHA begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād:—

सू० पातसाहजी इण तरै दिली छोडी सं० १७५८ दिली मै
षकीर सिरमद कुं मरवाया सू० चौ सिरमद वडौ अवलीयौ सिड
हौ... etc.

Commemorative *dūhò* (p. 261b) :—

केई चौसी गमरू कदर केई मनमौजी पीर ।
सब के कांथ वटोल कर ले गयो आलमगौर ॥ १ ॥

The only important events in the reign of Sujāna Śiṅha are the repeated attacks he had to sustain from Ajita Śiṅha, Abhè Śiṅha, and Bakhat Śiṅha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhaṅḍārī Rughanātha (pp. 261b-262b), the plot of Ajita Śiṅha for capturing Sujāna Śiṅha through Vyāsa Dīpa Canda (p. 263a), the second invasion by Bakhat Śiṅha and Abhè Śiṅha of Jodhpur (S. 1790, commem. song : चुवौ नाव खजां रसौ राव वौकां चये, p. 264a), and lastly the stratagem of Bakhat Śiṅha for entering the fort of Bikaner by surprise (S. 1791, p. 265b). P. 264b it is stated that Sujāna Śiṅha entrusted the administration of the State to his son *kāvāra* Jorāvar Śiṅha. The demise of Sujāna Śiṅha, which took place in Saṃvat 1792, is recorded p. 266a.

The subject of the *khyāta* of JORĀVAR ŚIṅHA, which begins p. 266a as follows :—

पीछै देस रै दषणादै पासै राजा अभैसिंघजी री तर्फं सूं थाणा
बैठा हा : तिण सूं फौज कर श्रीजी थाणां ऊपर चलीया : सूं थाणा
सारा उठाय दीना : वां परै सूं अभैसिंघजी फौज कर वषतसिंघजी
री कांकड़ पर डेरा कीया...

is likewise formed by the hostilities with Jodhpur, this time Bakhat Śiṅha siding with Jorāvar Śiṅha against Abhè Śiṅha. The account of Abhè Śiṅha's siege of Bikaner, which was relieved by Jè Śiṅha of Āmbera's assault on Jodhpur, is given at great length pp. 268a-274b. The *khyāta* ends p. 276a with the death of Jorāvar Śiṅha (S. 1802).

The *khyāta* of GAJA ŚIṅHA begins :—

तथा जोरावरसिंहजी रै लारै संतान नहीं तिण री वडी चिंता
हुई वां ज्यां दिनां अमरसिंघजी । तारासिंहजी । गूदड़सिंहजी ।
नागोर सं घड़ लेय लाड़णं आया हा वौकानेर री विगाड़ करणं सारू ...

(p. 276a), and treats the subjects following: installation of Gaja Singha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b. *sākha rō gīta* : कहै अम जोधाण रौ प्रजा अमराव कय...), coalition of Gaja Singha and Bakhat Singha against Abhè Singha and Malāra Rāva (S. 1804, pp. 279a-b). coalition of Gaja Singha and Bakhat Singha against Rāma Singha of Jodhpur, and account of the relations that existed between Ajita Singha of Jodhpur and Jè Singha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Singha and installation of Bakhat Singha on the throne of Jodhpur (S. 1808, p. 284). Gaja Singha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Singha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Singha, Vijè Singha, and Bahādar Singha of Kisanagadha against Rāma Singha of Jodhpur and the Marāthās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Singha's marriage with the daughter of *rājā* Jèta Sī of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijè Singha of Jodhpur and Ara Sī of Udèpur over the province of Godhavāra, and Gaja Singha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Singha in Samvat 1844.

The *khyāta* of RĀJA SĪNGHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Singha:—

हमै माराज राजसिंघजी राजा हुवा सूरु सरीर मै बेद तो
पैलडोज ऊती पय राजतिलक विराजीयां पकै सरधा घणी घट
गई... etc.

Rāja Singha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Singha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA SĪNGHA goes from p. 312b to p. 339a. It begins:—

पीकै सं १८४७ पोष वद ६ मंगलवार नै माराजकावार रतन-
सिंघजी रौ जन्म हुवौ अर इणहीज साल भोज कर पधारीया
गांव कालू मांय कर डेरा चूरु हुवा ठाकर सिवजीसिंहजी पावां
लागा ... etc

The most important events related are: the capture of Bhatanera (S. 1862, pp. 313a-314b)—it was after capturing it that Sūrata Singha changed its old name into that of Hanu-mānagadha—the Sindh expedition (S. 1858-9, pp. 314b-315b), the coalition of Sūrata Singha with Jagata Singha of Jaipur and Savāi Singha of Pohakarana against Māna Singha of Jodhpur (S. 1863-5, pp. 316b-320a), the invasion of Bikaner by the Jodhpur army (pp. 320a-322a), the fight for Cūrū (pp. 324b-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330b-331b, the help received from the English (pp. 332a-ff.), etc. The *khyāta* ends p. 339a with the death of Sūrata Singha (S. 1885).

The *khyāta* of RATANA SINGHA begins p. 339b as follows:—

सं० १८८५ वैसाख वद ५ श्रीमाराज रतनसिंहजी तषत
विराजीयाः कर्णमौल मै स० पहला तो गांव सेषसर रै मोदारै
... तिलक कीयो श्रीहजूर रै वा० पीकै माजन रां ठाकरां वैरीसाजजी
सेरसिंहोत हजूर रै तिलक कीयो... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Singha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Singha (S. 1908) is told p. 393b, and after it a series of *marasyā kavittas* by Viṭhū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौड़ाँ रौ वंसावली नै पौढियाँ नै
फुटकर वाताँ .

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size 9¼" × 6½". Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *akṣaras*. Old Marwari script, except pp. 25a-27a, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date: about the end of the Samvat-century 1600. In the script no difference is made between ड and ङ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following —

(a) राठौड़ाँ री वंसावली राउ सीहेजी सूँ राउ कल्याणमलजी
वाँरे, pp. 1a-24a. A genealogical sketch of the Rāthōras of Bikaner from *rāva* Sihò to *rāva* Kalvāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि श्रीसीहोजी कनवज जंतौ आ[य] घेड रहियो पकै
श्रीदारकाजी री [जात] नु हालियो सु विचालै पाटण मुल[रा]ज
सोलंकी री रजवार सु : लाघौ फुला[णी] उजाड वंखा कौया सु ते रे
लौयै सीहेजे (*sic*) नु राघै पकै सीहेजी कहौ नु जात करि नै घिरतो
आईस पकै घिरता आया ताहरा : लाघौ फुलांणी मारीयो पकै सीहेजी
नु : मुलराज परनाथ नै घेड मेल्हिया (p. 1a),

and continues with a list of the sons of Sihò who are here represented as four, to wit : Āsathāna, Sonaga, Ajò, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsathāna, Dhādhala, Udala, Saḷakhò, and Vīrama (p. 3b), the genealogy enlarges into a compendious *Phyātā* or historical sketch. This begins :—

तथा : वीरमजी महेवै : मालेजी कन्हे रहता नै जोइया भटनेर
घारबारे रे (*sic*) रहै आपत माहे वरो हालियो पकै जोइयो:
लुगे नुं चुवडराय मारीयो...

Follows the account of Cūddò, Vīrama De's son from the legend of his having been brought up by (Cāraṇa) Ālhò at Kalāū (p. 6a), to his death under the walls of Nāgòra (p. 12a) :—

पकै मुलतान री फोजा नै दिलौ रा फोजा ले नै राउ चुडे
उपर नागोर आयो राउ चुडो नागोर मारीया पकै केल्हण अपुठो
गयो हंमै ।

Next comes a list of the sons of Cūddò and after it the narrative is continued with Satò and Rīṇa Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhò, in which Vikò is the first, and a preliminary account of him is given as follows :—

१ राजि श्रीवीकोजी नु (ः) जांगलु

ताहरा कितराहेक दिन उसीया रह्नीया पक्के कोडमदेसर राउ
गिगमल री बयर रांगगदे री दीकरी तलाव कराडीयो तेथ रहा ।

With page 17*b* the account of Vikò is resumed, from the attempt he made to make him-self lord of Jodhpur at the death of Jodhò :—

पक्के जोधोजी राम कछो सु टीकाइत नीबो जतु सु पेहली
गंम कछो हुतो पक्के राउ वीको कोडमदेसर जंतो सु राः वेरसल
भीमोत वीकेजी नु कहाडीयो जु राउ जोधै राम कछो कै जे विगर
गड मै चडीया तु आयो तो टीको तो नु हुंसो पक्के राउ वीको
कोडमदेसर हुती हालीयो सु पेडै माहै आवंत अंमल कर नै सुतो
सु मोवडै रो आयो ने ता पेहली हाडी जसमादे उतर नै वेरसल
नु हाथा गेहर नै ले चडी गड उपर पक्के सातल नुं टीको दीन्हो
तितरै राउ वीकोही आयो पक्के गड वेरीयो राउ वीके सुः (*sic*).

The *khyāta* of Vikò comes to an end p. 19*b* with the foundation of Bikaner. The following pages contain a very brief account of Lūna Karaṇa, and then only bare lists of names of the sons of Vikò (p. 20*b*), Lūna Karaṇa (p. 22*b*), Jēta Si (p. 23*a*), and Kalyāṇa Mala (p. 23*b*–24*a*).

(*b*) दिल्ली रै पातसाह्राँ री याद, pp. 25*a*–27*a*. A list of the Emperors of Dilli from Sultān Samakā Gorī (1st) to Jahāgīr (73th). Apparently written at a later time than the rest of the MS.

(*c*) सांखलाँ दहियाँ सँ जांगलू लियौ तै री हाल, pp. 37*a*–*b*. A very interesting little note on Ajiyāpura (Jāgaḷū ?) and Prithī Rājā, and how the Sākhālās conquered Jāgaḷū from the Dahiyās :—

दहियाणी अजीयादै (गांव) रिणौहरौ दहियै रै बैटी राजा
प्रिथीराज नु मांगी जंतो सु डोलौ दहिया ले ने हालीया जंतु पक्के
जांगलु आय रहा पक्के अजीयादै कोट आय रे नाव अजीयापुर
कराडीया आगै जंगल घरती जंतो किउ न जंतो पक्के राजा प्रिथी-
राज सीकार रांमण (*sic*) इये घरती आयो जंतो ताहरा अजीयापुर
आयो पक्के बायर नु ले अजमेर गयो नै दहिया अजीयादे रे साथ

जंता सु रङ्गीया पक्कै सांघलो (रायसी :) रूंग (नागोर रे गांव) जंतो आय नै रासीसर रङ्गी पक्कै उपाधीयो १ केसव सांघलां रे जंतो तिण कुड कर नै सांघलां सं वात कौवी जु थो नु जांगलु दीरा दु सांघलां नु मराड नै पक्कै दङ्गीया नु सांघलां बेटी [दी]न्ही पक्कै जान आई जंतो ताहार (sic) सगलां [द]ङ्गीया नु चुक कर नै सांघला मारीया मार नै जाय जांगलु लीयो उव सांघला रहता पक्कै ।

(d) राठौड़ां री पौठियां राउ सीहैजी सूँ वीकानेर रै राउ कल्याणमलजी ताई, pp. 39b-43b. A series of genealogical lists containing only bare names and almost identical with the lists in (a).

(e) राठौड़ां री पट्टावली आसपाल सूँ वीकानेर रै राजा सूरज-सिद्धजी ताई, p. 46b. A list of the Rāthōra rulers from Āsa Pāla to Sūraja Śingha *rājā* of Bikaner. Containing only bare names.

(f) राउ जोधैजी री वेडाँ कियाँ री याद, pp. 47a-48b. A list of the battles fought by *rāva* Jodhō, beginning —

कुवरपदे थंका (sic):

१ केरवो मारीयो

ताहरा वाहर चठीयो सु चुहलराई आपडौयो ओध वेठ
ऊई... etc.

(g) वीदावतां री विगत, pp. 53b-56b. A note on the Vidāvatas from *rāva* Jodhō, who conquered Lāraṇū, Chāpara and Dronapura from the Mohilas Ajita, Vachō, and Kāṇō, and gave the land to his son Vidō, down to Bhopata Rāmōta, whose domains were confiscated by *rājā* Rāya Śingha in Samvat 1628. The note contains a list of the seven sons of Vidō and the villages they possessed, and then a short historical account of the Vidāvatas down to Bhopata, and their relations with the rulers of Bikaner and the Paṭhānas of Nāgōra. The note begins:—

मोहिल अजीत नै रांगौ वङ्गी इयां रो राजधान लाडंगु नै
कापर जंतो नै द्रणपुर मोहिल कान्ही वस्तो पक्कै महाराई श्रीजोधजी

(sic) सगलां नुं मारि नै मोदिले रे री (sic) घरिती ले नै राजि
श्रीवीदेजी नुं राषीयौ... etc.

(h) कांधलौतां री पौडियाँ, pp. 58b-60b. A series of genea-
logical lists of the Kādhalōta Rāthōras containing only bare
names. It ends with the two sons of Jagō Sāidāsōta : Nārāiṇa
and Rāgho Dāsa.

(i) जोधवत जोधपुर रै धगियाँ री पौडियाँ, pp. 63a-65b.
Genealogical lists of the successors of Jodhō, coming down as far
as the sons of Udē Siṅgha. The lists contain only bare names,
except for a short narrative in prose which is inserted pp. 64a ff.,
and the subject of which are Candra Sena and his sons Ugra
Sena Rāya Siṅgha, and Āsakarāṇa, and his brother Udē Siṅgha.
This narrative begins as follows :—

जोधपुर तुरकाणो कै (i) चंदसेणजी राम कहो ताहरा टीको
घासकर (sic) नु दीन्हो पकै कितरेहेके दिहाडै उगरसेन कहो जु
मो कान्हा चाकरी कराडो की बही... etc.

(j) राउल मालै नै जगमाल मालाउत रै दीकराँ रै नाम तथा
पोहकरणाँ री पौडियाँ, pp. 74b-75a. Three genealogical list-
giving only bare names, the third of which comes down as
far as Sūjō Lūkāvata

(k) भाटियाँ री पौडियाँ, pp. 78a-81b. Genealogical lists of
the Bhātīs of Jesalmer, Derāvāra, Vikamapura, Pūgaḷa, and Hā-
pāsara. The first list begins :—

भाटी ऊवा ताँह री विगत (i) १ भाटी १ मांजमराव १
मंगलराव १ वीजल १ देदल १ केहर १ तंगु तणौट कराडीयो १
विजैराव १ देवराव देरावर कराडीयो १ मुध १ बाकु... etc.

The last name in the first list is *rāṇa* Kalyāna Dāsa
Hararājōta, who is here stated to have succeeded in Samvat
1670.

The MS. forms part of the Darbar Library in the Fort of
Bikaner

MS. 3:—**बीकानेर रै राठौड़ाँ री ख्यात देसदरपण
तथा पट्टाँ र गाँवाँ री विगत.**

A cloth-bound volume, consisting of 166 leaves, each measuring 12¼" x 14½". Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30-40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit:—

(a) बीकानेर रै राठौड़ाँ री ख्यात देसदरपण सिगाड़ायच दयालदास
कृत, pp. 1a—57b. A history of the Rāthōra rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Śiṅha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūhās* in Pīṅḡa in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpaṇa*, i.e. "the mirror of the country," was compiled by *kavi* [Śiṅḡhāyaca] Dayāḷa Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Śiṅha, during the reign of *mahārājā* Sirdār Śiṅha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāḷa Dāsa is the same Cāraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpaṇa* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Śiṅha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Śiṅha to the end.

The work begins with a list of the names of the Rāthōras of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūḡara Śiṅha (262nd), which contains only bare names and then the narrative, in Marwari prose, begins from *rājā* Puñja (247th). P. 4a gives the following account of *rāva* Śihō:—

२५५ मी घौडी सौयोजी सेतरामजी रा हुवा तिणा री जनम री
याद सं ११८५ काती द् ५ रो जनम सं १११२ वैसाष द् १२ राजा
हुवा : लाभ २४०००० री पैदा सुं कीताइक परगनां सुं इनायत कनोज
ऊई सु पातसाह री चाकरी मै रजु हुवा . . . etc.

The *khyāta*, of Bikaner proper begins from p. 7b with an account of how *rāva* Jodhō defeated *rājō* Ajita Mohila and

conquered from him (Chāpara and Dronapura P. 9a the reasons for Vikò's and Kādhala's emigration are given, much in the same way as in *MS 1*.—

उखहीज दीनां कवर वीकैजी काकाजी कांधलजी सुं इकलास
घणी ऊंती सु कांधलजी सुं कवर वीकोजी वतलाय रछ्या था राव
जोधानी थां नुं देखीया इसो फुरमायो आज तो काका कांधलजी
सुं भतीज है सला ह्वै सु जाणां छां इसी दीसे कै काई नवी जमी
घाटसी . . . etc.

The *kyāta* of Vikò continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikò succeeded in looting the city (p. 9b). The *kyāta* of Lūna Karaṇa (pp. 10a-11b) contains exactly the same events as *MS 1*, and they are also given in the same order. The *kyāta* of Jēta Sī begins p. 11b as follows.—

सं १५८३ सांवण सुद ५ नुं गांव नापासर है डेरं सुं वीदावत
कौल्याणदास री तरफ री ओठी आयो तै रा समंचार मातमपोसी
वास्तै कौल्याणदास आवै कै इसा समाचार रावजी श्रीजैतसी सुं मालम
हुवा : तै पर रावजी कहायो वात समभौ अठै आवण री कुंही काम
नही . . . etc..

and ends abruptly p. 13b with the mention of *rāra* Māla De's expedition against Bikaner. Follow the *kyātas* of Kalyāṇa Māla (p. 14a), Rāya Sīgha (pp. 14a-15b), Daḷapata Sīgha (pp. 15b-16b), Sūra Sīgha (pp. 17a-18a), Karaṇa Sīgha (pp. 18a-18b), Anopa Sīgha (pp. 18b-19a), Sarūpa-Sīgha (p. 19a), Su-jāṇa Sīgha (pp. 19a-20b) and Jorāvar Sīgha (pp. 20b-21a) all of which are very abridged and defective, some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Sīgha, Sūrata Sīgha, and Ratana Sīgha, is compiled on altogether different lines and contains much the same substance as the corresponding part in *MS 1*. The *kyāta* of Gaja Sīgha begins, p. 21a as follows.—

श्रीजी जैपुर था सु रीणी पधारीया तरै वीकानेर सु म्हंतो
बषतावरसीघजी सांहा गया वीकानेर पधराया सं १८०२ असाड व्द

१४ नुं अ्यांण फीरी पक्के गादी बीराजीया पक्के सं १८०२ उगाहौ रात कवरजी अमरसौघजी गांव गाडवालै सुं परबारा जोधपुर राजा अमै-सौघजी कन्है मदत लेवण सारू गया . . . etc..

and comes to an end p. 26b. Then follows the *khyāta* of Sūrata Singha (pp. 26b-32b), and lastly that of Ratana Singha (pp. 32b-57b). This begins—

सं १८८५ वैसाख ँ ५ गदीनसौन हुवा बैसाख ँ ५ नु श्रीजी पोसाख कर करणमोल मै पधारौया : तषत ऊपर बीराजीया पहला तो गांव सेषसर है गोदारां श्रीजी है तौलक कौयो पक्के महाजन है ठाकर बीका रतनसौघोत बैरीसालजी सेरसौघोत तौलक कौयो . . . etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. I* (p. 339b), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyāta* of Ratana Singha is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Deśadarpṇā*, the *khyāta* of Ratana Singha is not completed. It breaks off in Samvat 1902 with the mention of the contingent Ratana Singha sent to Maroṭha in help of the English (p. 57b, corresponding to p. 378b in *MS. I*).

(b) वीकानेर है पट्टां है गांवां हौ विगत, pp. 76a-154a. A descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income population, etc., and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc. Compiled under the reign of *mahārājā* Sirdār Singha, and probably intended to form a kind of supplement to the *khyāta* (a) described above. The work begins from the villages assigned to the temples for their maintenance :

श्रीदेवस्यांता तालकै (sic) गांव मंडोया तै हौ तपसौल इण भांत, then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98a as follows.—

रेष	गांव	पैदावारी
८६	८७	५१०००

ठीकाणो महाजन पटो गांव १३५ रो लीषीजै तै री वीगत इण भांत कै (1) हमार ठा° अमरसीघजी ठाकर रे घर पटै रा गांव १०८ ठाकर बंदगी में पोहता तै सुं वधारै रा गांव ११ परधान ठाकरां रे अमरावत कै त्यां है पटै गांव १५ इण भांत पटो तो गांव अक सो पेंतीस १३५ रो लीषीजै परंत हमार पटै वाः आवाद कमती कै तै री तपसील इण भांत ठा° डावी मीसल सौरै बैठै महाजन रो ठीकाणो रावजी श्रीलगाकराजी है राज मै वडा कवर रतनसीजी था ज्यां नै अबल मै ठीकाणो बंधायो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāthōras (Vikā, Jodhā, Rūpāvata Vidāvata, etc.), and then those of the chiefs belonging to other tribes of Rajputs (Bhāṭī, Tāvāra, Paṛihāra, Kachavāha Pāvāra Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner

MS. 4:—**वौकानेर रै राठौड़ां री वात तथा वंसावली .**

A MS. consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete apparently one or two leaves being missing at the end. Each leaf measures $8\frac{1}{2}'' \times 6''$ and contains 23 lines of writing of about 18 *akṣaras* each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between ड and ङ.

The MS. contains —

(a) राठौड़ां री वात राव सीहैजी सूँ राजा रायसिङ्गजी ताँई,

pp. 1a-23b. A very summary historical sketch of the Rathōras of Bikaner from *rāva* Sihō to *rā)ā* Rāya Singha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṅa Karuṅa (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2 the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in MS. 2 is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of our MS. 4 (a), which the reader may compare with the beginning of MS. 2 (a) quoted in the above pages:—

सौहोत्री घेड गांव आय नै रह्यीया पकै श्रीदारिकाजी री जात
 नु हजलीया वीच पाटण सोलंकी मूलराज री रजवार उठै डेरा कौया
 सु मूलराज चावोडां रो दोहोतो चावोडां रै भाटी लाघे फुलांणी सुं वैर
 सु लाघे घेठै करण मै निबला घात दीया तै सुं राज रो धंणी मूलराज
 ऊवो सु मूलराज सौहोत्री सुं मिलीयो कहां मारि लाघे सुं वैर कै थे
 मारी मदाह (sic) करो . . . etc.

The narrative continues on the same lines as in MS. 2 (a), only more diffuse, as far as the expedition of Lūṇa Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows:—

सु अठा सु लुणकरण फोज कर चडीयो सु जेसलमेर सु कोस हेक
 परीया बावलांणी सुधा फेरीया गवल गठ मां बैठै जोयो,

corresponding to the following passage in MS. 2 (a), (p. 20*a*):—

ता पकै राड लुणकरण वले कटक करि नै जेसलमेर गया राडल गठ
 भालीयो पकै कोट दोला फेर नै पाका आया.

The rest of the work finds no correspondence in MS. 2 (a) which is interrupted after the list of the sons of Lūṇa Karaṇa, corresponding to p. 16*a* in the present MS. Pp. 16*a*-23*b* contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Siṅgha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* —

अर रायसंघजी राज करें देस मां अंमल दसतुर ऊवो पकै पात-
 साह अक्रवर गुजरात रयासा पर आवै स [हे]रा अजमेर ऊवा तद अठा
 सुं रायसंघजी रामसंघजी दुजा उमगाव सारा साथ ले अजमेर पातसा
 री पावां लागी पण पातसा ईहां सु राजी नही.....पकै इहां अरज
 कीवी जो गुजरात पर हरवल न्हे हुसां चाकरी मुजरो कर देघासां तद

पातसा कन्हे वीकानेर री नवमोहरि लिषायो अजमेर री सुबै
तईनाथ ईण भंत चाकर हुवा .

Here ends the work proper. After the end, 4 commemorative *dūhās* are added which have nothing to do with Rāya Śiṅha and whereof the text is very incorrect.

(b) जोधपुर रै राठौड़ राजावाँ री वंसावली, pp. 23b-26a. A genealogy of the Rāthōra rulers of Jodhpur from *rāva* Śihò to *mahārājā* Abhè Śiṅha. It contains only names and references to the principal events and dates. The latest date mentioned is Śamvat 1781.

(c) वीकानेर रै राठौड़ राजावाँ री वंसावली, pp. 26a-27b. A similar genealogy of the Rāthōra rulers of Bikaner, from *rāva* Vikò to *mahārājā* Anopa Śiṅha. The latest date mentioned is Śamvat 1726, but the genealogy is incomplete one or more leaves having gone lost at the end of the MS.

The MS forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—**वीकानेर री ख्यात महाराजा सुजाण-
सिङ्गजी सँ महाराजा गजसिङ्गजी ताँई नै
दूजी फुटकर वाताँ तथा प्रिथौराजरासौ .**

A huge volume, cloth-bound, numbering 374 leaves, $16\frac{1}{4}'' \times 11\frac{1}{4}''$ in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *akṣaras*. Written by different hands, all in *devanāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains :—

(a) महाराजा सुजाणसिङ्गजी री वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Śiṅha of Bikaner. Beginning :—

सं १७४७ सांवण सुद ३ री जन्म सं १७५७ वैसाख सुद ७ पाट
बैठा जेठ वद १२ श्रीवीकानेर वधाइ आइ पातसाह श्रीओरंगसाह री
चाकरी मै ओरंगावाद सोबै था सं १७६३ मितौ फागुण—

ओरंगसाह फोत ऊवो अजीतसिंहजी पातसाह री सुख नै जालोर सुं
असवार हुय जोधपुर कायंम कीयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhandārī Raghunātha, the conspiracy of Ajita Singha to murder Sujāna Singha through Vyāsa Dīpa Canda, the marriage of Sujāna Singha at Dūgarapura (S. 1776), and the war with Jodhpur of Samvat 1790-92.

(b) महाराजा जोरावरसिङ्गजी तथा गजसिङ्गजी री ख्यात नै
जूनी ख्यात री वाताँ, pp. 6a-95b. A chronicle of the reigns of
Jorāvar Singha and Gaja Singha of Bikaner, with special refer-
ence to the wars with Jodhpur, and digressional dialogues on
the earlier history of Bikaner Jodhpur, and other Rajput States.
The work begins.—

...नै देस मै राजा श्रीअभैसिंहजी वधतसिंहजी है थांयां उपर
असवार हुवा वीदासर गोपालपुरै मुकाम हुवा परै सुं राजा वधतसिंहजी
प्रोह्त जगनाथ जैदेवांणी घोहकरयो जमीयत जोधपुर नागोर वगेरै
सेधावत सादूलसिंघ जगरांमोत फोज भारी ले नै अजीजी री फोज है
मुकालबै आय उतरैया....

and proceeds immediately to relate the attack on Bikaner by
Abhè Singha of Jodhpur, and the siege he laid to the tort P. 7a
the first digression begins with the account of the mission of
Muhatò Ānanda Rūpa to Savāi Jè Singha of Jaipur to induce
him to take the field against Jodhpur and thus relieve the
siege of Bikaner. His dialogues with *mahārājā* Jè Singha begin
from p 11b where Jè Singha questions him about the earlier
history of Bikaner and its relations with Jodhpur.—

महाराज श्रीसवाईजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा
सुं थांहांरै आगली हकौकत किय तरै कै ।

The reply by Ānanda Rūpa is in the form of a summary
historical sketch of Bikaner from *rāva* Vikò to *rājā* Dalapata
Singha (pp. 11b-18a). To corroborate and illustrate his recital,
Ānanda Rūpa has a bard summoned his name Jayā Rāma,
a Bāratha originary from Bikaner, who recites all the commemo-
rative songs referring to the events related. The narrative by
Ānanda Rūpa begins.—

मुंहतैजी अरज किवी जो महाराज जांगलु सांभलां रो राज थो
सु आपत री अदाव[त] वा कालदुकाली सु धरती वैरांण ऊइ तिण

उपर सांघलो नापो मांखकराव रो राव जोधैजो कंनै जाय धरती रो
वैनती किवी...etc. (p. 11b),

and continues with the *khyāta* of Vikò, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūṇa Karaṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Si (pp. 13a-15b), Kalyāṇa Sīṅgha (pp. 15b-16a), Rāya Sīṅgha (pp. 16a-17a), and Daḷapata Sīṅgha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Daḷapata Sīṅgha, *mahā-rāṇā* Jē Sīṅgha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp. 18a-19a where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Sālāvata emigrated to Bikaner, during the time of *rāva* Vikò :—

...ओसीयां मांहारो कदीम वास थो नै ओ मुलक सं°————

राव चवडै वीरमोत मंडोहर लीवी तिण दिन सं दरबार मै पग कै तठा
पकै राव जोधैजी रो (sic) कवर वीकैजी साथ ओसीयां सु खिराज
सालावत भायांवसी लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāva* Amara Sīṅgha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Sīṅgha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army and the alarm of Abhē Sīṅgha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākhā rō dūhō* :—

तीन¹ महौना पांच दिन गठ सूं² गोता घाय ।

अभमलहौ घर आवियौ³ पूं⁴दै आग लगाय ॥ १ ॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Sīṅgha of Jaipur, Bakhat Sīṅgha of Nāgōra, Dalel Sīṅgha of Būdi, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Sīṅgha, who in compliance with a request of Jē Sīṅgha, relates the early history of Jodhpur from *rāva* Sīhō to *rāva* Jodhō (pp. 22a-30b). This recital begins :—

आगलां बुजरका कंनै इण तरै सुणी कै परंपरा राठोड़ां रो कनवज

¹ MS. तन, ² MS. छं, ³ MS. आवीयो, ⁴ MS. पुदं ।

रजधानी सु महाराज श्रीजैचंदजी दलेपांगुलो कहांखो ताहां री साहिबी
रा कठा तांइ वर्षांख कही ताहरै वरदाइसेन ऊवो ताहरै पाट सेतरांम
नै सेतरांमजी रै सीहोजी ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāra* Jodhò in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhatīs (pp. 31b-32a), the Devarās, the Hādās, and the Kachavāhās (pp. 32a-b), related partly by Jè Singha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jè Singha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner *Sākha rò dūhò* by Gādāna Khīva Rāja (p. 33a) :—

बीकानेर गयंद जिम गहे अमै रजग्राह ।
सुखे पुकार सिहाय कौ हर चौ पर जैसाह ॥ १ ॥

P. 33a describes a meeting of Jorāvar Singha and Jè Singha at Vanāra, after which the *khyāta* of Jorāvar Singha is continued with an account of internal disturbances and the coalition of Bakhat Singha and Abhè Singha against Jaipur, till the death of Jorāvar Singha in Samvat 1802 (p. 38a)

The *khyāta* of Gaja Singha begins in the same page 38a, as follows :—

श्रीजी रै कवर तो कोइ ऊवो नही सारांइ अमरावां सुंतऊदीयां
हजरीयां नै फिकर उपनो जो कासु कौजे तिण समै रा° (?) बलरांमसिंघ
केसोदासोत घाय किसनसिंघोत वीको अमरसिंघजी रो जिलायत थो
सो किणही सुतऊदी नै पुक्रीयो नही नै रा° (?) कुसलसिंघ प्रधीराजोत
री वींटी रो सैहयान ले नै चढ गयो...etc.

Immediately after the installation of Gaja Singha, comes the war with Jodhpur which is related at some length till the meeting of Gaja Singha and Bakhat Singha at Nāgōra in Samvat 1806 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Singha, Bakhat Singha, Kachavāhò Dalel Singha, and Muhatò Mana Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāi Jè Singha went for help to Ajita Singha of Jodhpur, when Amber was sequestrated (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Singha (pp. 46b-48a), and how Ajita Singha of Jodhpur was murdered by his son

Bakhat Singha (pp 48a-49a). This is related by Bakhat Singha himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in :—

मांहांरी टांटा री सु (sic) बुध थी नै बालक था नै भांग अरोगता
नै री तरंगां उठवौ क्य सोच विचार कियो नही तीण सु सं° १७८१
मिति आसाठ सुद १३ रात रा सुतां नै किन्न पाय चूक कियो सु ऊणहार
रा कारण पुठै वडो केहरषाखो ऊवो.....मांहांरी नून बुध थी
तिण सु इसो काम हाथे वणायो... (p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Singha, Gaja Singha, and Isari Singha of Jaipur, against Rāma Singha of Jodhpur, and of Bakhat Singha's installation on the throne of Jodhpur in Saṃvat 1807. The remaining pages (54a-95b) simply contain a continuation of the chronicle of Gaja Singha from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Saṃvat 1828.

(c) वीरमायण डाडी बहादर री कही, pp. 97a-104b The *Vīramāyana*, a bardic poem on the exploits of Virama De Saḷa-khāvata, by Dhādhi Bahādar. Beginning :—

अत मत कायव सुद्ध लहां उकती । सुप्रसन्न होय दीजे सरसती ।
पोह राठोड़ अचल कृत्रपती । कहां जिम कमधां कौरती ॥ १ ॥

End :—

अमर जुग चार अरैहण । सब कुमंत रोर भेटण संगट । कारज
मनं वांकृत करण । सुज मात तात बंधव सयण । सध गोग धारै सरण ।
क क क ।

(d) वीकानेर री हकीगत घणियां री, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva Vikō* to *mahārājā* Anopa Singha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthōras who immigrated with Vikō from Jodhpur, divided according to their *khāpas* : Kā-dhala, Ūdāvata, etc. Beginning :—

राव वीकौ जोधावत रांणी नोरंगदै सांघली रा पेट रा बैटा २ हुवा
वीकौ ने बीदौ दोलुंइ भाई ऊवा राव वीकै जोधावत सं° १४८७ रा
आंवण सुदि १५ री जनम सं° १५२७ वैसाष सुद ३ जोधपुर कुटौ नै
गांव चुंढासर आय रया...etc.

(e) चहुवाण सौसोदिया वगैरे रजपुताँ री पीढियाँ तथा साहबी री जगावाँ, pp. 107b-111b. Genealogical accounts of the Caha-vānas (p. 107b), the Sīsodiyās and their branches (pp. 108a-110a), the Bhātīs (p. 110a), the Devarās (pp. 110a-b), the Mohilas (p. 110b), the Sindhālas (pp. 110b-111a), the Solāṅkīs (p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरङ्गजेब री हकीगत, pp. 111b-121a. An account of the reign of Orangzeb with special reference to his war with Jodhpur, from the Golakūṇḍa expedition and the founding of Orangābād to the loss of Jodhpur in Samvat 1743. The two first pages contain a kind of introduction, in which the most salient events in the reigns of Akbar, Jahāṅgīr and Sāh Jahā are cursorily mentioned. The work begins:—

पातसा अकबर हमांऊ री दौली री घखी तिख रा परवाड़ा सं
१६११ पातसा हमांऊ दौली लीवी सु दौली री कोट जोवेतौ थो सु
कांगरा थी गौर पड़ीयौ सु सुवो अकबर नांनौ थो टीकै बैतौ...etc.

(g) राठौड़ाँ री वंसावली, pp. 122a-132b. An historical sketch of the Rāthōras of Jodhpur, from *rājā* Padārtha to the death of *kūvara* Jagata Singha, son of *mahārājā* Jasavanta Singha, in Samvat 1733 (p. 130b), followed by a few disconnected notes on very disparate subjects, mostly connected with the history of Marwar. Beginning:—

राजा पदारथ (सरथ) री बेटो सं ६११ पाट बुँठो राजा ग्यांन
पदारथ री सं ६३४ रा वे ॥ सुद ५ जन्म...etc.

(h) प्रिथीराज चौहाण री रासौ कवि चन्दवरदाई री कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāso* from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 6 :—नागौर री मामलै री वात नै कविता .

A little MS. in the form of a *gutakò*, cloth-bound, numbering 132 leaves, 5" × 5½" in size. Pp. 21b-26b, 45b-96b, and 121b-

132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *akṣaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasāñū rā dūhā* [see (d) below]. The MS. is about 250 years old. P 7b gives a date: *Samvat* 1696, *Jetha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ड and ङ.

The MS. contains —

(a) परिचाँ दूहा वगैरे फुटकर वाताँ, pp. 1a-11b.

(b) नागौर है मामलै री कविता, pp. 12a-21a Three commemorative songs, namely a *gīta*, a *jhamāla*, and a *nīsāñī*, on the contest between Karaṇa Siṅgha of Bikaner and Amara Siṅgha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Cānda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *jhamāla* by Cāraṇa Deva Rāja Vikū-puriyō. The name of the author of the *nīsāñī* is not given. The three songs begin respectively —

gīta: दलाघंभ रुदसंभ...etc.,

jhamāla: कैरव पांडव कलहीया...etc.,

nīsāñī: अवरल दवी अघर सघर...etc

(c) नागौर है मामलै री वात, pp. 27a-45a. A very minute and interesting account of the contest which took place in the years *Samvat* 1699-1700 between Nāgōra and Bikaner over the village of Jākhāñiyō. After Nāgōra had been assigned in fief to *rāva* Amara Siṅgha, the son of Gaja Siṅgha of Jodhpur, Jākhāñiyō had continued to remain in the possession of the *Rājā* of Bikaner. But in *Samvat* 1699 the Nāgōris went and sowed the fields round Jākhāñiyō, and this eventually gave rise to the contest, which ended in *Samvat* 1700 (?) with a battle in which the forces of Amara Siṅgha were routed and their commander Siṅghavī Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅgha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins —

वीकानेर माहाराजा (*sic*) श्रीकरंनसिंहजी है राज ने नागौर राउ
अंमरसिंघ गजसंघोत रो राज सु नागौर वीकानेर री काकड गाँ(?) र
जाषाणीयो सु गांव वीकानेर रो ऊतो ने नागौर रा कहे जु गांव
माहारो शिवहीज असरचो हुतो...etc., and terminates —

इसडो काम मुहते रामचंद तु षबीयो वडो नाव ज्यो पातसाही माहे वदीतो ज्वो इसडो वीकानेर काही कामदार ज्यो नं को जसी ।

(d) रसालू रा दूहा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ मच्छल चवंदडो ॥ २ ॥, namely from the fourth quarter in the second *dūhō*. and ending: राजा भोजु जुहारवे ॥ ३१ ॥.

(e) किवलास रा दूहा, pp. 116a-117b. Thirty couplets beginning: कियाही सावण संयोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 7:—वीकानेर रै राठौड़ राजावाँ रौ नै बीजा लोकाँ रौ पौढियाँ.

A small *qutakō*, cloth-bound, numbering 66 leaves, $5\frac{1}{4}'' \times 6\frac{1}{2}''$ in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gāḍaṇa Khūmajī for the use of *kāvāra* Ratana Siṅha, the son of *mahārājā* Sūrata Siṅha of Bikaner, in Saṃvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवरँ रै नाँवाँ रा दूहा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sihō, Saḷakhō, Vīrama, Cūḍō, Riṇa Māla, Jodhō, Vikō, Lūṇa Karaṇa, Jēta Si, Kalyāṇa Māla, Rāya Siṅha, Sūra Siṅha, Karaṇa Siṅha, and Anopa Siṅha.

(b) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyaṇa (1st) to *mahārājā* Sūrata Siṅha (159th).

(c) वीकानेर रै राठौड़ राजावाँ रै संवत नै घाम पधारण रौ जगवाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the

names of the places where they died, from *rāva* Jodhò to *mahārājā* Sūrata Siṅgha.

(d) वीकानेर रै राठौड़ राजावाँ री मात्री साहिबाँ रा नै सतियाँ रा नै कँवरों रा नाम, pp. 11a-22b. Names of the mothers, *satīs*, and sons of the rulers of Bikaner from *rāva* Āsathāna to *mahārājā* Sūrata Siṅgha.

(e) वीकानेर रै पट्टेदाराँ री पौडियाँ, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagaḍha, Rataḷāma, and Āmajharò.

(f) जैपुर बूँदी जेसलमेर वगैराँ री वंसावली नै पौडियाँ, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Koṭò, Jesalmer, Derāvāra, and Udaipur.

(g) वीकानेर रै कामदाराँ वगैराँ री पौडियाँ, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanacīs and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 8 :—मूहणौत नैणसी री ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves $10\frac{1}{2}'' \times 11''$. Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgarī*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Viṭhū Panò, at Bikaner, in Saṃvat 1899, by order of *mahārājā* Lakhamaṇa Siṅgha, the brother of *mahārājā* Ratana Siṅgha.

The MS. contains the "Khyāta" by Mūhaṇòta Nēṇa Si, beginning from the Sisodiyās as follows :—

औ सौसोदीया चादि गैहिलौत कहीजे अक वात सु सुखी इयाँ
री ठकुराई पैहली दिषण नु नासकत्रंबक हुती सु इयाँ रै पुर्बज जै
सूर्य रो उपासन हुतो...etc.

As a list of the contents of the first part of the “*Khyāta*”—going from the *Sisodiyā rī khyāta* (1) to the *Kānḥaḍa De rī vāta* (28)—has been already given in “*Descriptive Catalogue*,” Sect. i. Pt. i. MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7. 13 :—

29. वीरमजी री वात, pp 179a-180b.
30. राव चूँडेजी री वात, pp. 180b-183b.
31. गोगादेजी री वात, pp. 183b-184b.
32. अरडकमल चूँडावत री वात, pp. 184b-185b.
33. राव रिणमलजी री वात, pp. 185b-190a.
34. रावल जगमालजी री वात, pp 190a-b.
35. राव जोधेजी री वात, pp. 190b-192a.
36. राव वीकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव वीकैजी री वात वीकानेर वसायो तै समै री,
pp. 194a-194b.
39. काँधलजी री वात, pp. 194b-195a.
40. राव तीडे री वात, pp. 195a-b.
41. पताई रावल री वात, pp. 195b-196a.
42. राव सलखैजी री वात, p. 196a.
43. गढ मखिड्या तै री ख्यात, pp. 196a-b.
44. राव रिणमल महमद मारिधौ तै री वात, pp. 196b-197a
45. गोगादे वीरमदेवौत री वात, pp. 197a-198a.
46. [राठौड़ राजावाँ रै अन्तेवराँ रा नाम*], pp. 198a-199a.
47. जेसलमेर री वात, pp. 199a-200b.
48. टूदै जोधावत री वात, pp. 200b-201a.
49. खेतसी रतनसिञ्चौत री वात, pp. 201a-203a.
50. गुजरात देस(र) री(?) वात, pp. 203a-204b.
51. पाबूजी री वात, pp. 205a-211b.

52. राव गांगै वीरमदे री वात, pp. 211b-213b.
53. हरदास ऊहड़ री वात, pp. 213b-219a.
54. नरै सूजावत खीमै पोहकरगै री वात, pp. 219a-223a.
55. जैमल वीरमदेवौत राव मालदे री वात, pp. 223a-225b.
56. सीहै सौं धल री वात, pp. 225b-227b.
57. राव रिखमलजो री वात, pp. 227b-231b.
58. नरबद सतावत सुधियारदे लाथौ तै समै री वात, pp. 231b-234b.
59. नरबद सतावत राणैजी नूँ आंख दीधी तै समै री वात, pp. 234b-235a.
60. राव लूँकरख री वात, pp. 235a-b.
61. मोहिलाँ री वात, pp. 235b-241a.
62. कृतीस राजकुली इतरे गडे राज करै [तै री विगत], p. 241b.
63. पँवाराँ री वंसावली, pp. 241b-242a.
64. राठौड़ाँ री वंसावली, pp. 242a-244a.
65. [पातसाह्राँ गठ लिया तै रा संवत]*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ री विगत, pp. 244b-246b.
67. सेतराम वरदाईसेनौत री वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै काँवराँ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगठ री विगत, pp. 253a-254a.
70. राठौड़ाँ री तेरै साखाँ री विगत, pp. 254a-b.
71. जेसलमेर री ख्यात, pp. 254b-255a.
72. खड्गौत नारखौत वगैरे वीकानेर रै सिरदारों री घौंठियाँ, pp. 255b-259b.
73. पातसाह्राँ रा फुटकर संवत, p. 260a.
74. चन्द्रावताँ री वात, pp. 260b-264a.
75. सिखरौ वहेबवै गयो रहै तै री वात, pp. 264b-266b.
76. उदै उगवणावत री वात, pp. 266b-269b.

77. दूदैं भोज री वात, pp 270a-272a.
 78. ख्यामखान्याँ री उतपत, pp 272b-273a.
 79. दौलतावाद रा उमरावाँ री वात, pp. 273a-b.
 80. मलकम्बर नै आकूतखाँ री याददास्त, pp. 274a-b.
 81. साँगमराव राठौड़ री वात, pp 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 9 :—राजा करणसिङ्गजी रै कँवरों री वात नै नापै साँखलै री वात .

A cloth-bound MS., consisting of 124 leaves, $8\frac{1}{2}'' \times 5\frac{1}{4}''$ in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. ञ् is often written for medial ञ् The MS. was copied in Śaṃvat 1926 (see p. 72b).

The MS. contains two works, to wit.—

(a) राजा करणसिङ्गजी रै कँवरों री वात, pp. 1a-48b. A biography of the five sons of Karana Śiṅgha, *rājā* of Bikaner : Anopa Śiṅgha, Kesari Śiṅgha, Padama Śiṅgha, Mohana Śiṅgha, and Vanamālī Dāsa, the last one an illegitimate son. The work begins :—

महाराजा औकरणसिङ्गजी वीकानेर वडो राज कीयो । वडो
 अड़पायत आंटीलो राजा हुवो । तुरक रो परभात रो मुह न देघता ।
 दरबारी सईयद तुरक रहता त्यां नु मोती पेराय कांतां मे आप
 घताया । सो पातसाह चाकरी बदले अहदी मेलीया । सो भली तरे
 जावतो करावता । घांवण नु मोकलो देता । पाखी घारो पावता ।...
 etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karāṇa Śiṅha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Śiṅha, which continues till p. 3b (comm. songs : करे पांख असुरांख...p. 2a. सुने दषण सोहीयो... p. 2b-3a, कूवर वषाणु राजा करण रा...p. 3b). Next comes the biography of Kesari Śiṅha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Śiṅha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer:—

सो अके दिन मोहणसिंघ रो हीरण थो सो कुटो । सो कोटवाल पकड़ीयो । तद मोहणसिंघजी मोणस¹ मेल कहायो । हिरण मांरो थांहरै कै । आयो कै सो दिरावो । कोटवाल नटीयो...etc.

(Comm. *nīsāṇī* by Gāḍaṇa Goradhana Lakhamīdāsōta : इल साका अवरंग तषत इम ज्जवा उवारे...pp. 12a-13a). In the quarrel, Mohaṇa Śiṅha, the fourth son of Karāṇa Śiṅha, lost his life. The biographical account of Mohaṇa Śiṅha consists practically all in the description of the part he had in the quarrel mentioned above. The biography of Padama Śiṅha continues at length till p. 38a, where his glorious death in battle is related, but his amorous adventures and other minor anecdotes are kept more in view than his military exploits. Pp. 39a-42a form a sequel to the life of Padama Śiṅha, and contain the story of a *narāb*, his friend, who became a *fakir* after Padama Śiṅha's death. The biography of Vanamālī Dāsa comes last (pp. 42a-48b), and terminates with the account of how he was murdered by order of Anopa Śiṅha.

(b) नापे सांखले री वात, pp. 49a-72b. A biography of Nāpō Sākhalō, the man who accompanied and helped *rāva* Vikō in his conquest of the new land. It begins from the murder of *rāva* Rīṇa Mala at Cīṭora:—

रावजी श्रीरिणमलजी सूं रांणे कुंभै चूक कयो (sic) मोपे पुवार रे कहे । सो आदमी अठारे लेय महिपो रिणमलजी रे डेरे गयो । सो ढोलीयै उपर पोठीया था । सो पाघ रा आंटा देय मांचे उपर बाधः (sic) । पहे तरवार वाह्नी । सो रिणमलजी ढोलीयो लीयो उठीयो

¹ For माणस.

तिष्ठ वधत महिषो कुद आघो जाय षडो रहोः । बीजा अटारै मोणस
था सो रिणमलजौ मारीया । (Sākha rò gīta: मेल्हैयां रांण कूंभ रयण
राव मारंण...)

Nāpò is represented as having rendered *rāva* Jodhò invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhò of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp. 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogī*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpò. Subsequently, Nāpò left the court of Cītoṛa, and went to Jodhpur (p. 63a) where he became the best counselor of Jodhò. It was Nāpò, who made Jodhò assign to Vikò the territory of Sārūriyò, which became the origin of all the latter's conquests. From this point, the exploits of Nāpò are mixed up with those of Vikò, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 10 :—राजावाँ रौ जनमपत्त्रियाँ .

A small *gutakò*, 4 $\frac{1}{4}$ " x 5" in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *aksaras*, followed by two *kundālīs*, or horoscopical diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. are apparently written about 200-250 years ago, probably in the second or third decade of the Samvat-century 1700.

The MS. contains a collection of *janmapatrīs*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit: (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundālīs*, or zodiacal diagrams, the one being the *lagnakundālī*, with the names of the signs, and the other the *bhāvakundālī*, without these names.

I quote as a specimen of the collection the horoscope of *rājā* Rāya Siṅgha of Bikaner, which is found p. 33a :—

संवत् १५६८ वर्षे अके १४६३ प्रवर्त्तमाने श्रावण मासे कृष्णपक्षे
द्वादश्यां १२ तिथौ बुधवासरे घं २४ आर्द्राक्षत्रे चतुर्थपादे जन्म ॥
श्री ५ माहाराजा रायसिंहजी जन्मः ॥

जन्मकुंडली	भाव																																
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The horoscopes are given in a very irregular order. Most of them refer to the Samvat century 1600, but since the latest of all bears the date Samvat 1719 (p. 36a), it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 11 :—फुटकर वार्ता .

A cloth-bound MS., consisting of 90 leaves, 10 $\frac{1}{4}$ " x 5" in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *akṣaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following :—

(a) लखै जाम री वात, pp. 28a-31a. A very brief history of Lākḥō *jāma* of Bhadre-ara, and his sons Rāvaḷa and Hari-dhavaḷa. Beginning :—

राव हमीरौ (sic) भुजनगर राज्य करै लघो जाम भद्रेशर राज्य करै अके देस मै दोइ राजा अके राव कहाडै अ[क] जाम कहाडै हमीरौ रै बंधार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसहेली रा दूहा कवि कौहल रा कहिआ, pp. 37a-41a.

Beginning: देखा नगर सुहावणा...etc.

(c) कूंगरौ बलोच री वात, pp. 44a-47a. The story of the Baloca Kūngarō. Beginning:—

कूंगरो बलोच अरोड़ भषर रहै तिलोकसौ जसहड़ जेसलमेर राज्य करै । कूंगरो क ताकड़ी रो आहार करै ।...etc.

(d) बूँदौ री वात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdō, two sons of *nāva* Sūra-jana of Būddī. at the court of Akbar. Beginning:—

बूँद (sic) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अके रो नाम दूदो । जेसै भैरवदासोत चांपावत रो दोहौतरौ ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 12 :—दिल्ली रै धणियाँ री याद नै बीजी फुटकर वाताँ .

A cloth-bound MS., consisting of 50 leaves, 8½" x 5" in size. Each page contains 18-20 lines of writing of 12-17 *akṣaras*. Leaves have gone lost both at the beginning and at the end. *Dewanāgarī* script by different hands. The MS. was written between Śamvat 1675 (see p. 22b) and Śamvat 1715 (see p. 41b).

It contains:—

(a) प्रह्लादाद्यात्मकञ्चोकसंग्रहः, pp. 1a-19b. A collection of miscellaneous Sanskrit verses, mostly of an erotic nature.

(b) दिल्ली की निगालि, pp. 20a-22b. A list of the names of the rulers of Dillī from Ananṅa Pāla Tūvara (1st) to Nūr Dī Sāhi

Salem Adalī (Jahāgīr. 53rd). The list was evidently compiled under the reign of the latter, in Saṃvat 1675, as recorded in the last lines, which run as follows :—

तिपनमो पातिसाह नूरदी साहि सलेम अदली संवत १६६२ काती
सुदि १३ वेठो हे [] संवत १६७५ वर्षे आसू सुदि १० दिने लिखा है ॥

(c) सुभाषितश्लोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-saṃvādaḥ* intermixed with prose, beginning :—

धारनगर्था भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīngāḷa, the latter only having some historical interest. These begin : संबत नवे अकम्म..., पन्हर असी पांच संमत..., मंडोवरि सावंत डवो..., अभिपुरा जेवंत..., कनवज्जा कमधज्ज...

(e) दिल्ली है धरियाँ री याद, pp 34a-41b Two lists of the names of the rulers of Dillī with the years of their respective reigns, the one from Yudhiṣṭhira (1st) to Akbar (162nd), and the other from Viśala De Tūvara (1st) to Jahāgīr (62nd). The last page (41b) ends with a mention of the accession of Orangzeb (Saṃvat 1715) and the defeat of Dārā.

(f) राठोड़ राजावाँ रै कँवरँ रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāthòras of Jodhpur from Śalakhò to Sūjò, and of the Rāthòras of Bikaner from Vikò to Rāya Śingha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 13 :—बीकानेर रै पढ़ाँ रै गाँवाँ री विगत राजा
करणसिङ्गजी रै समै री .

A MS. consisting of 34 loose leaves, 11¼" × 8" in size. Each page contains from 25 to 30 lines of about 25 *akṣaras*. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *deranāgarī* script.

Copied by Vithū Panā Sīngha (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karaṇa Sīngha, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Pattāvahī*. It consists of two parts, the one integrating the other, to wit :

(a) पट्टाँ रै गाँवाँ रा नाम, pp. 1a-21a. A list of the villages-forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

श्रीपरमेश्वरजी महाराजाधिराज महाराज श्रीकरणसिंघजी रै
रा]न (?)¹ री पटावही संमत १७२४

१ श्रीगोविंददेवजी रू° ७०] वरषासण

१ श्रीनासिकजी माहे श्रीरामचंदजी रै दुवारें रू[°] २२५]

वर[षासण]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Vikāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vidāvatas, Kādhalōtas, Vaṇavīrōtas, Bhātīs, Ūdāvatas, Riṇadhīrōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētamālas, Sīso-diyās, Sonagarās, Sākhālās, Cahuvānas, Jētūngas, Nirabānas, Tūvaras, Devarās, Gogaḷīs, and miscellaneous

(b) ठाकुराँ रा नाम, pp. 21b-34a. A list of all the *jāgīrī*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vikāvatas-Vidāvatas, Kādhalōtas, .etc.). Beginning :—

वीका ठाकुर	असवार	गांव
१ रा° उदैभाण देवीदासोत	४७	७०
१ रा° करमसेन मनोहरदासोत	२७	३२ etc

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

¹ The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14 :—**रावलदे साँखलै री तथा वीँझै सोरठ री
नै रतनाँ हमीर री वात .**

A cloth-bound MS., consisting of 76 leaves, $12\frac{1}{2}'' \times 8\frac{3}{4}''$ in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *akṣaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains :—

(a) रावलदे साँखलै री वात, pp. 1a-29a The story of Rāvaḷa De, the Sākhālò chief of Sāmeragaḍha, near Giranāra in Sorāṭha. Beginning :—

दईव संजोगे जन्मीया रांको वांको राव ।

लेष विधाता लिषीया पासा हंदा डाव ॥ १ ॥

वार्ता ॥ रावलदे सांखलो सामेरगठ राज करै कै । सोरठ देशे
रो सामेरगठ ।...etc.

In prose intermixed with *dūhās*.

(b) वीँझै सोरठ री वात, pp. 29b-55b. The well-known story of Sorāṭha, the wife of *rāva* Rūrò, and her amours with Vījhò, also in prose intermixed with *dūhās*. Beginning :—

नोरठ सिंहलदीप कौ पाली आंख कुंभार ।

परखी राजा रूड़ नै जीती राव खंगार ॥ १ ॥

...साचोरगठ महादुरंग वसै कै । तिख नगर रो धखी रायचंद
देवड़ी राज करै कै...etc.

(c) रतनाँ हमीर री वात, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning :—

कुसम तथा सर पांच कर अग जिग लीनो जीत ।
 तिग रो सुमिरग करतवां रस ग्रंथा रौ रीत ॥ १ ॥
 ...॥ वार्त्ता ॥ तिग समें सरों मै ज्युं मानसरोवर । तरों मै ज्युं
 कलपतरोवर ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 15:—फुटकर वाताँ रौ सङ्ग्रह .

A MS. consisting of 425 leaves. 12" x 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumbled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 *aksaras*. Written partly in Samvat 1845 at Desanoka (see p. 91b), and partly in Samvat 1892 at Dāsori by Ratanū Mana Rūpa (see p. 416b).

The MS. contains:—

(a) साईं कर रहा तै रौ वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāi karè so huvè*, and the other *sāi kara rahā hè*, whence the title. Beginning:—

दीली सहर मे अक फकीर चांदणी चोक मै रहै...etc.

(b) खुदाय बावली रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning:—

दीली सहर मै मुलां अबदला रहै । अर दुसरै महल मै सुपाईं अलेदाद रहै ।...etc.

(c) दीनमान रै फल रौ वात, pp. 6b-10b. A tale of a *setha* Dharma Dāsa and his wife Silavanti. Beginning:—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा रहै लषेसरी ।...etc.

(d) तुंवरौ रौ वात, pp. 10b-12a. A life of Rāma De *pār*, the son of Tūvara Ajè Si and founder of Rāmadeharò, near Pohanakara. Beginning:—

सलारसी तुवर दीली रो पातसा ऊतो । सु सलारसी रो बेटो रीणसी सु पातसाहौं छड आप री मन री भुसी जाय नीब रै पांन सु कासीकरवत लीयो.....पक्कै रिणसीजी रो बेटो अजैसीजी...etc.

(e) राठौड़ सौहैजी ने आसथानजी री वात, pp. 12a-16b. An account of the exploits of Sihò and his son Āsathāna, from the departure of the former from Kanòja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhaṇòta Nēṇa Śi Beginning:—

राजा श्रीसंघसेन कनवज थी जात्रा भणौं द्वारकाजी नु पधारौया ।
आगै गोत्रकदंब बज्जत कीयो ऊतो तै मन विरकत ऊवो ।...etc.

(f) राव सुरताण देवडै री वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī vāta*. An account of the reign of Suratāna Śingha, the successor of *rāva* Māna Śingha of Sirohī, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārānā* Udè Śingha, and Rāya Śingha, the son of *rāva* Candraseṇa of Jodhpur. The two last pages describe the encounter of Suratāna with Ādhò Durasò, the famous bard, who had been wounded in the battle. The work begins:—

राव मांगौ सीरोही राज्य करै । राव मांनै रे बेटो कोई ऊतो नही ।
अक बेटौ हुतौ तिका जगमान उदैसिंघोत सीसोदीयै नु परणार्ई । . etc.

(g) जैसै सरवहियै री वात, pp. 25a-29b. The story of Jèsò Saravahiyò, a petty ruler of Giranāra, and Cāraṇa Śājana, who provoked on him an attack by Mahmud, the king of Ahmada-bad, in the course of which Jèsò was slain. Beginning:—

गुजरात देस अहमदावाद नगर तठै मांमद वेगडो पातसाहौं करै ।
उण रा वारा माहे कुण कुण हीदु राज करै ।...etc.

(h) कक्खवाहॉं री वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithī Rāja of Ābera, from the accession of the inept Ratana Śi to the installation of Bhāra Māla by Akbar. Beginning:—

राजा प्रिथीराज आबेर रो । वीकानेर राव लणकरण रै परखीयो ऊतो ।
बाई रो नाम बाहलबाई । तीयै बाई रै बारह बेटा हुवा ।

दोय बेटा प्रिथीराज रै वीजै मोहल रा हुवा । रतनसी अर भीम ।
...etc.

(i) मोहिलाँ रो वात, pp 33a-37b. An account of the Mohilas from the time of *rāṇò* Mohila Surajanòta down to the defeat of Verasala and Narabada by *rāva* Jodhò, and the as-signing of the land to Vidò. Identical with chapter (61) in the “Khyāta” by Mūhanòta Nèpa Sī (see MS. 8 above) Beginning :—

मोहिल सजनोत (sic) जात चोहवाण क्वापर द्रोणपुर रो धखी
हुयो तीण री हकीकत ।...etc.

At the end a commemorative *beakkharī chanda* is inserted.
beginning :—वागड़ीयै भोगवी वसाई...etc.

(j) गोहिल अरजन हमीर री वात, pp. 37b-41a. A story of Arajana and Hamira, two Gohilas, who are here described as sons of Bhīma, the Solāṅkī king of Anāhilavārā Pāṭana. Beginning :—

अग्रहिलवाडै पाटण गोहल भीम राज करै । गुजरात मै वेगड़ो
मांहमद पातिसाहि राज करै । वेगड़ै मांहमद सु भीम लड़ाई लीधी ।
भीम काम आयो ।...etc.

(k) चहवाण सातल सोम री वात, pp. 41a-42b. An account of the capture of the fort of Samiyāṇò (Sivāṇò) by Alāva Dī, and the defeat of Sātala and Soma, the Cāhamāṇa rulers of the place. Beginning :—

समीयाणो गठ तीये रो नाम हिवारं समीयाणो कहीजे सु
कुभटगठ के...etc.

(l) राव मण्डलीक री वात, pp. 42b-43b. An account of the war between Maṇḍalīka, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning :—

गठ गौरनार राव मंडलीक राज्य करै । नवां सोरटां रा धखी ।
...etc.

(m) वालै चाँपै री वात, pp. 43b-45b. An account of the war of Valò Cāpò Ebhaūta of Matiyāḷò with Mahmud, the king of Gujarat. Beginning :—

चांपौ अभल नो मतीयालै राज करै । अक दीहाड़ा रो समाजोग
के । वेगड़ो मांहमांद आमंदावाद राज करै...etc.

In the narrative, Cāraṇa Sājaṇa Lūbāvata (cfr. § (g) above) plays an important part, and several *dūhās* by him are inserted in the text.

(n) राव प्रतापमल देवड़ै री वात, pp. 45b-47b. A description of a feast given by Pratāpa Mala Devarò, which ended tragically with the death of one Picò from excessive opium. Beginning:—

इम अक सौधलां रो । राव प्रतापमल सौरोही रै धणी पासै
मांगण गयो...etc.

(o) हाडा हुवा तै री कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devò Bāḡāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādī*, the "bones" of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hādās. The origin of Devò is traced to Bhēsarora in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Mādava. Beginning:—

चहाण देवा थो हाडा कहाणा । हाडां री वडी साहबी बुदी रा
धणी । बुदी मैयां भीलां रो उत्तन थो ।...etc.

(p) हरदास मोकलौत वीरमदे दूदावत री वात, pp. 53a-58a.¹ A biographical sketch of Hara Dāsa Mokalōta Čhara, formerly a vassal of *rāva* Gāḡò of Jodhpur, then of Vīrama De of Meratò, and lastly of Sekhò Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhò's death in a battle against Gāḡò. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Vīrama De of Meratò. Beginning:—

हरदास नु कोडयो सातविस गामा सु । तिको हरदास लाकड़
चाकरी न करै । दसराहै आय नै सलाम करै...etc.

¹ Identical with chapter 53 in the *Khyāta* by Mūhanōta Nēṇa Sī (see MS. 8 above).

(q) पलकदरियाव, pp. 59a-84b. A moral novel. beginning:—पाटण सहर तठै ब्रह्मभाण नामै राजा राज करै । तिया सहर मै अजैपाल नामै साहा व्यापारी रहै ।...etc.

(r) वीकानेर है अमरावाँ री पीढियाँ रो जाब वीठू बखतराम री कहियौ, pp. 85a-88b. A work in *dūhās* by Cāraṇa Viṭhū Bakhat Rāma Rājasōṭa, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Singha:—

भूप गजन कह भौम सु भीम वषत सु भाष ।

पीछां सिरदारां सुपहो दोहा वरणव दाष ॥ १ ॥

The enumeration begins from the *Vikāvatas* of Mahājana (१ लखकरण २ रतनो ३ अजन...etc.), and ends with the *Pāvāras*, the last verse being a *kaṭṭā* beginning:—१ गुणोराज वडगात... etc.

(s) महाराजा अनोपसिङ्गजी है मुनसब नै तलब री विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Singha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period *Samvat* 1724—*Samvat* 1752.

(t) राजा सुरजसिङ्गजी है जागीर री विगत, pp. 90b-91a.

A similar, but much shorter, description of the *jāgīr* of Sūraja Singha, *rājā* of Bikaner. Copied from a *vahī* written in *Samvat* 1775 (see p. 90b).

(u) वीकानेर है राजावाँ री वंसावली मुहते भीमसिङ्गजी री बयायोड़ी, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Singha (S. 1844), compiled by Muhatō Bhīma Singha—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated *Samvat* 1828—apparently the original written by Bhīma Singha himself—at *Desanoka* in *Samvat* 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण है वैण सुं ऊइ विडांणी ।...etc.

The last lines, which record the demise of Gaja Siṅha and the accession of Sūrata Siṅha, are probably an addition by the later copyist.

(v) गङ्गेव नीँबावत खीची रौ बेघौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khīcī of Cāguraṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning:—

तिष्ठां दिनां रौ गढ गागरडु । भुते न भवसते । गंगेव नीबावत
बीची राज करै । चार घूट सौँ आडौ । गाहड़ रौ गाडौ । फौजां रौ
लाडौ ।...etc.

(w) राठौड़ रामदास वैरावत री आखडियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāthōra Rāma Dāsa Vērāvata. Beginning:—

राठौड़ रिड़मलजी पुत्र रामदासजी । आषड्डीसिद्ध रजपूत कै ।
व्रतधारी रजपूत कै । तीण नुं चौरासी आषड्डी थी । इतरा ब्रद प्रतंग्या
पालै कै ।...etc.

(x) नापै साँखलै री वात, pp. 101a-112b. The life of Nāpò Sākhalò, identical with MS. 9 (b) described above. Beginning:—

रावजी श्रीरिगमलजी सँ राँगै कूमै चूक करायो । महैपै
पवार रे कहै ।...etc.

(y) हितोपदेशग्रन्थ गुवालेरी भाखा मैँ, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāsā*, a form of Western Hindī. Prose intermixed with verses. Beginning:—

श्रीमहादेव प्रताप तैं सकल काम कौ सिध ।

चंद्र सीस गंग बहतु जानत लोक प्रसिध ॥ १ ॥

॥ वात ॥ प्रथमहौ श्रीमहादेवजु के प्रश्रद तैं सकल काम कौ सिध
होय । कैसे है श्रीमहादेवजु । जिन के सीस चंद्रमा...etc.

(z) वेतालपचीसी री कथा, pp. 191a-226b. A translation of the *Veṭālapañcaviṃśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mahārājā* Anopa Siṅgha (Saṃvat 1724-55). Beginning :—

प्रथमं सरसती माय वले विनायक वीनवं ।
 सिध बुद्ध दिवराय सनमुष थाये सरसती ॥ १ ॥
 देश मरुधरदेव (sic) नवकोटी मै कोट नव ।
 वीकानेर विशेष निहचै मन कर जाण्यौ ॥ २ ॥
 राज करै राठोड़ करण सरसुत करण रौ ।
 मही क्षत्रीयां शिर मोड़ क्षत्रवट भुंमाणो षरौ ॥ ३ ॥

.....॥ वारता ॥ दिक्षण देश रै विधै प्रस्थानपुर नगर । तठै
 विक्रमादित्य उजेखी नगरी रो धखी राज्य करै कै...etc.

(A) सिङ्हासनखचौसी री कथा, pp. 226b-252b. A Marwari translation of the *Siṃhāsana dvātriṃśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Vetālapacīsī rī kathā* above (see introduction to the latter). All in prose. Beginning :—

मालव देस तठै धारा नगरी । तठै [राजा भोज] राज्य करै कै ।
 राजा कन्हे पांचसै पंडित रहे कै । पंडित धनपाल कालिदास प्रमुष ।
 चवदै विद्या पात्र कै ।...etc.

(B) मारवाड़ री बात महाराजा रामसिङ्गजी री, pp. 253a-276a
 A detailed account of the war fought by Rāma Siṅgha of Jodhpur against Bakhat Siṅgha of Nāgōra and Gaja Siṅgha of Bikaner, from Rāma Siṅgha's accession (Saṃvat 1805), to his taking refuge with Madhō Siṅgha of Jaipur, after his final defeat (Saṃvat 1807 ?). Beginning :—

राजा अभैसिंघजी संमत अठाई सै पचोतरे रे आसाठ सुद पांचु
 देवलोक ऊवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाठ
 सुदि अरुभी घबर आई । मोहल घवासां गांयनां सती ऊई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā rī vāta* at the beginning, and as *Māravāṛa me dhamacaka huṛā tīna rī vāta* at the end.

(C) गोगादेजी री रूपक वैरवराह आठै पद्दाड़खांजी री कहियौ, pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pahāra Khā. Beginning :—

गाथा ॥ अत मत कायब सुकल उकती [1] सुप्रसन हुय दीजै
सुरसती । पौह राठोड़ अचल कृत्रपती । कहुं यम गोगा
कौरती [॥ १ ॥]...etc.

(D) गोरा वादल रौ कथा, pp. 288a-295a. A poetical version of the famous story of the fair Padamañi of Citorā and her relatives Gorā and Vādaḷa, by Jaṭa Mala. Beginning :—

चरण कमल चीत लायक । स्मर श्रीसारदा । मुभ अचर दे माय ।
कहो सकथा चीत लायक ॥ १ ॥ जंबूदीप मभार । भरतषंड षंडा सिरै ।
नगर भलो इ ससार । गढ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज रौ पनरमौ विद्या त्रियाचरित, pp. 295b-320b. The fifteenth *vidyā* of king Bhoja, or the knowledge of woman, by Vyāsa Bhavāñi Dāsa. In prose and verses. Beginning :—

श्रीगणपत सरखती सिव । विसन रवि गुरुदेव ।
सेव करे अर दास प्रभु । दीजै अचर मेव ॥ १ ॥
अविरल षांणि ओपजै ।...etc.

(F) अकलगिड़ वराह डाठाला रौ वात, pp. 321a-333b. The story of the heroic pig killed by Visala De Vāghelò of Strohi. Beginning :—

जंबूदीप [भ]रथषंड मै अठार गिर । अठारं गिरं रो सिरौ ।
अरबद सो अरबद किसोअक कै ॥ दूहा ॥ वनासपती पाषर वणी ।...
etc.

(G) महाराजा अभैसिङ्गजी रौ गुण विरदसिणगार बारठ
करनीदानजी रौ कहियौ, pp. 334a-339a. The well-known abridg-
ment of the *Sūraja Prakāśa* by Bāraṭha Karanī Dāna. Begin-
ning :—

गणपति सरसति निमसकार । दिजीये मुभ वर बुध उदार...etc.

(H) लुकमान हकीम अपणै बेटै कूँ नसीहत, pp. 339b-342b. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning :—

पुक्या वस्त किस पास मांगीयै । कछ्या दैयै षस्याल रहै...etc.

(I) राजा करणसिङ्गजी रै काँवरों री वात, pp. 343a-367a
Identical with MS. 9(a).

(J) मूहखौत नैखसीजी री ख्यात रौ अके भाग, pp. 369a-391b
A portion of the "Khyāta" by Mūhañōta Nēṅa Sī (see MS. 8 above), containing the *vātas* following:—

कान्हुड़े री वात, वीरमदे री वात, गोगादे री वात, राव चूँडे री वात, अरडकमल री वात, राव रिणमल री वात, राव जोधै री वात, राव वीकै री वीकानेर वसायौ तै समै री वात, कांधल री वात, राव लौडे री वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted:—

रावल जगमाल री वात, राव वीकै री वात, भटनेर री वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension

(K) बहलिमा री वात, pp. 392a-411a. A story concerning Bahalim of Gajani, apparently the rebellious Indian viceroy of Bahrām Šāh, who was defeated and slain by the latter near Multan. Beginning:—

ऊ बलहारी ताजीयां । जिन्दां जात कुहौ ।...etc.

(L) खीवै वीजै धाडवी री वात, pp. 412a-416b. A story of two famous thieves: Khivò of Nāḍoḷa and Vijò of Sojhata, and their exploits. Beginning:—

षीवो विजो धाडवी । वडा दोड़ा । वडा चोर । विजो सोभत वसै । षीवो वसै नाडोल । दोनों रा असा परवाड़ा । ओ उण रो नाम जाणै [1] ओ उण रो नाम जाणै । पिण मिनिया कदे नहौ ।...etc.

(M) वीकानेर नै जोधपुर रै राठौड़ राजावां री षीठियां, pp. 417a-425b. Described as *Rāthòṛā ri khyāta* in the title. Genealogies of the Rāthòṛas of Bikaner from the origins to *mahā-rājā* Gaja Singha, and of the Rāthòṛas of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गठ कनोज । गठ मंडोवर । गठ अणदपुरी नगरी । गठ माहोर ।
सेतबंध रामेसर राज कौधो ।...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 16 :—उदैपुर री ख्यात नै फुटकर वाताँ .

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves $10'' \times 6\frac{1}{2}''$. Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(a) उदैपुर री ख्यात, pp. 1a-58b. A compendious history of the *rāṇās* of Udaipur from Vrahmā (1st) to *rāṇā* Rāja Singha (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rājā* Siddhārtha (125th). From page 2b begins the narrative with *rājā* Vijaya :—

[१] रई राजा विजय अजोथ्या राज करतो सुरज री उपासना
कीवी सुरज प्रसन हूवो इसी अग्या कीधी दधणदेस जावो...etc.

The account of each *rāṇā* is compiled on much similar and uniform lines : first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rāṇā*'s army, and of the chiefs in the service of the *rāṇā*. Next comes the account of the principal events that took place during the reign of the *rāṇā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rāṇā*, Rāja Singha, which is a very short one as he did nothing, runs as follows :—

१६६ राणोजी औराजसंघजी भाली वषतकुवरबाइ रा पुत्र वास
उदैपुर सेनसंख्या अश्व २५००० पाला २५००० हस्ती ७२ वाजत्र १००
समत १८१० माह वद २ पाट बैठा राणी चह्रवाण राणी भाली राठोड
इडरेची वरस ७ मां २ दी[°] १० राज कीधो बाइजी औराजवषतकुवर-
बाई देबारी माहे वावडी कराई औजी है नामै देबारी माहे महादेवजी
रो देहरो औराजराजेसुरजी रो करायो ।

(b) सोलङ्गी जीवराजजी रा कवित्त बारठ अहजन रा कहिया,
pp 71a-82a. A poem in 52 *karittas* in commemoration of

Soḷaṅkī Jīva Rāja and his two *satīs*, by Bārathā Ahajana or Arjuna. From *kavitta* 51st. it appears that the death of the aforesaid Jīva Rāja took place in the year Saṃvat 1748. The first *kavitta* begins :—

सुद बारस भादवी [1] देह कूडी राव चालक [1] उण समीयै आथ
नै । अक बोली ग्रहपालक ...etc.

(c) राठौड़ मोहकमसिङ्गजी रा कवित्त बारठ अहजन रा कहिया, pp. 83a-95a. A poem in 61 *kavittas* by the same Ahajana, in the form of an epistle, being a satire against Rāthōra Mohkam Sīngha. Beginning :—

तै कागद वांचीया [1] राण राजड़ जगपत रा [1]
तै कागद वाचीया [1] राण पातल रा नीत रा ।...etc.

(d) वीकावताँ वीदावताँ रे गाँवाँ री विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāthōras of Bikaner. Undated. Beginning :—

महाजन अमरसंघ वैरीसालोत गा° १३५ देष ८६ रा° लालसंघ
कौसनसंघोत कुभाणो गा° १० देष १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—आईनि अकबरी की भाखा वचनिका .

A huge and beautiful MS., velvet bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15 $\frac{3}{4}$ " x 11" in size and contains 30 lines of writing, each line comprising 22-32 *aksaras*. All by one hand in beautiful and big *devanāgarī*. Jaipurī bhāṣā. Written about Saṃvat 1852 (see below).

The work contained is a translation of the *Āin-i-Akbarī* into Jaipurī bhāṣā, composed by *munshi* Lālā Hirā Lālā, and put into writing by Kāyastha Gumānī Rāma, by order of *mahārājā* Savāi Pratāpa Sīngha of Jaipur. The work was started in Saṃvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhāvachanikā*. The work proper begins p. 1b. as follows :—

अब प्रेष अबल फजल ग्रंथ को करता ॥ प्रभु कों निमसकार करि
के अकबर बादस्याह की तारीफ लिखबे कों कसत करै है ॥ अरु कहै
है या की बड़ाई अरु चेष्टा अरु चिमतकार कहां तक लिखूं । कही जात
नांही ता तै या के पराकरम अरु भांति भांति के दस्तूर वा मगसूबा
दुनिया में प्रगट भये ता कों संघेप लिखत हौं ॥ प्रथम तो बादस्याह
के नाम संग्या को अरथ लिखियत है ॥ बाद फारसी भाषा में नित रहै
ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18:—फुटकर वाताँ रौ सद्गह .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following:—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size $11\frac{1}{2}'' \times 9''$. Number of the lines in each page 31-33, number of the *aksaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following:—

(a) वेतालपच्चीसी री वात, pp. 15a-36a. The same work as MS. 15 (z), but somewhat differing in the wording. Beginning:—

प्रणऊं सरस्वति पाय	वले विनायक वीनबु ।
बुधि दे सिद्धि दिवाय	सनमुखि थाधि सरस्वती ॥ १ ॥
...देश मरुस्थल देषि	नौकोटी मै कोटि नव ।
पथि वीकानेर विशेष	मनि निश्चै करि जांणीयौ ॥ ३ ॥
तह राज करै राठौड़	करन सूरसुत करन सौ ।
महि छत्रौयांसिर मौड़	षत्रवटि घृमांणां षरौ ॥ ४ ॥

... ॥ दक्षिण देश है विषै घस्थानपुर नगर [1] तेथि विक्रमादीत
उजीय रौ राजा...etc.

(b) रायधण भाटी रौ वात, pp. 38a-40b. The story of Khātī Rāya Dhana, the son of *rāvāḍa* Dujhāsa of Ludravā, and his amours with Sajanalā, the daughter of Dhāta (*sic*), a Soḍhō feudatory of Dujhāsa. Beginning:—

[...]नू दीठी कै । औ तौ इये नू ले नै आप है घरे आये कै ।
अर सजनल वासे भाई रे वदलै चाकरी करै कै । रायधण इयै नु
देव रीघा ।...etc.

(c) रायसिङ्ग खींवावत रौ वात, pp. 40b-42b. A biographical account of Rāja Śiṅgha Khīvāvata, a *pradhāna* of Jasavanta Śiṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Śiṅgha, directed to establish Jasavanta Śiṅgha on the throne in the place of Amara Śiṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Śiṅgha put an end to the vexatious revenue administration inaugurated by the *divān* Mūhanōta Nēna Si. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो । पातसाह्यां रो थापण
उथपण हुवो [1] सो गजसिंघजी रे कुवर अमरसिंघ वडो । मोटो
सिरदार । मांटीपण रो आंक...etc.

(d) राव अमरसिङ्गजी रौ वात, pp. 43a-48a. A biography of *rāvā* Amara Śiṅgha, the eldest son of *mahārājā* Gaja Śiṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning:—

अमरसिंघ गजसिंघजी रे वडो कुवर । साचोर रां चङ्गवाणां रो
दोहीतो । सो गजसिंघजी रौ राजा नही । अमरसिंघ निराठ सारौ
वात मै अबल । वडो देसोत ।...etc.

The text is interspersed with many commemorative songs.

(e) सिङ्गासणवत्तीसौ कौ भाखा, pp. 49a-68b. Incomplete the pages containing the last tale being missing. A translation of the *Śiṅhāsana-dvātrimśatikā*-tales into Jaipurī bhāṣā. Beginning:—

अनंत ग्यान करि जे पू[र]ण है । अर समस्त प्रदारथनि कै
देणहार जोगीश्वर जा को पार नही पावत ।... राजा विक्रमादित्य को
प्रबंध कहै है । शुकबन्धी राजा विक्रमादित्य है । केसो जाने आराधान
करि सकल देवता वश्य कौया है । राजा विक्रमादित्य को सिंघासण
श्वर्य को रत्नजटित...etc.

(f) कुँवरसी री वात, pp. 97a-108b. Incomplete both at the
beginning and the end. The story of the amours of Kūvara Sī
Sākhalō and Bharamala. In prose interspersed with verses.

(g) नापै साँखलै री वात, pp. 110a-117b. Incomplete at the
beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ री वात महाराजा रामसिद्धजी री, pp. 117b-132b.
Identical with MS. 15 (B).

(i) राठौड़ ठाकुरसी जैतसीहैत री वात, pp. 132b, 136a-140b
Fragmentary in the middle and at the end. A biography of
Thākura Sī, a son of *rāva* Jēta Sī of Bikaner. Interspersed
with commemorative songs.

(j) जगदे पँवार री वात, pp. 200a-214b. Incomplete at the
beginning and the end. The story of Jaga De Pāvāra, the
faithful chief in the service of Siddha Rāja, the Soḷānkī king
of Pātāṇa.

(k) राव सेखै नै भातौ आयो तै री वात, pp. 226a-b. The
story of Sekhō, the Bhāṭī *rāva* of Pūḡaḷa, who had obtained
from Karanijī the boon that he would not die unless he sat
under a *bakāyama*-tree and ate cold boiled rice. Incomplete at
the beginning

(l) वीरबल री वात, pp. 226b-228b. An anecdote concern-
ing Vīra Bala, the great favourite of Akbar. Beginning:—

पातस्याह अकबर दिली आगरे पातस्याही करे बडो अवलीयो
पातस्याह ह्वो बावंग पीरां री करामात हई...etc.

(m) राजा भोज खाफरि चोर री वात, pp. 228b-230b. An
anecdote concerning king Bhoja and a thief, Khāpharō. Be-
ginning:—

राजा भोज धार नगरी राज करे वडो राजा चवदे विद्या निध्यां
सु राजा भोज रे धाफरो चोर चाकर...etc.

(n) कुतबदी साहिजादे री वात, pp 230b. 235a-238a. Four leaves missing. A story of a prince Kutub Dī. in rhymed prose and verses. Marwari mixed with Urdu Beginning:—

पीरोजसाह पातस्याह दिल्ली पातस्याही करे । तिस के उमराव ।
तिश्वरसंघ । गलतसमा । मुलतांग । तिस के दरियासाह बेटा । दुसरा
महंमदसाह बेटा । ..etc.

(o) दम्पतिविनोद, pp. 238b-268b A *rifacimento* of the well-known tales of the parrot and the *sārikā*, illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anopa Singha (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning:—

समहं देवी सरस्वती	मत विस्तारण मात ।
वीणा पुस्तक धारणी	विघ्न हरण विध्यात ॥ १ ॥
गणपति वंदू चरण जुग	... ..
वीकानेर सुहावयो	दिन दिन चढतौ दौर ।
हिंदुस्थान मजाद हद	नवकोटी सिर भौर ॥ ३ ॥
राज करै राजा तिहां	कमधज भूप अनूप ।
सकबंधी करणससुत	राठौड़ां कुल रूप ॥ ४ ॥
देस राज सुभ देष के	मन मै भयौ हुलास ।
दंपतिविनोद कौ वार्ता	कहिस कथा सविलास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अकदा प्रस्थावै आबू विषै विदग्धमंथ
इसै नाम सूवौ रहै । माहा चतुर गयाता । सर्व सासत्र प्रवीण । सासत्र
जोस्तां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...
etc.†

(p) राव रियामल री वात, pp. 272a-273a Fragmentary.
Only the end.

(q) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Soḷaṅkī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तीये राजा रै १६ रांणी कै ।...etc.

(r) महिन्दर वीसलौत री वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalōta of Umarkoṭa and *rāva* Hamīra Jāreco. Beginning:—

उमरकोट मेहदरो वीसलौत राज करै [1] वडी राजाधानी [1] वडी साहबी [1] सु बेहन १ मेहदर रे कुवारी ।...etc.

(s) मूहणौत नैखसीजी री ख्यात रौ अक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōta Nēṅa Si. containing the *vātas* following:—

गाँगे वीरमदे री वात (pp. 284b-286a).

उहड़ हरदास मोकलौत री वात (pp. 286b-290b),

राठौड़ नरै सूजावत खीँवै पोहकरणै री वात (pp. 290b-293b).

जैमल वीरमदेअैत राव मालदे री वात (pp. 293b-294b).

The last *vāta* is incomplete.

(t) जिसलमेर री वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of *rāva* Rātana Si. to the succession of *rāva* Kehara. Beginning:—

जिसलमेर उपर अलावदीन पातिसाह आयो । जिसलमेर माहि भाटी रतनसीह मूलराज राज्य करै । पातिसाही फौजा आड नै गड नुं लाग्यां ।...etc.

(u) जैतै हमीरौत राणगदे लखणसीअैत री वात, pp. 301b-304b. A story of the Bhāṭis Jētō Hamīrōta and Rāṅaga De Lakhaṅasiōta from their departure from Jesalmer to the battle in which the son of Rāṅaga De. with the help of the Multānis, defeated and killed *rāva* Cūḍō at Nāgōra. Beginning:—

जैतौ हमीरौत भाटी राणगदे लखणसीयोत बेजे रावल लखणसेन काडीया । ताहरां जैतै हमीरौत सुरजड़े गाडा कौडीया । राणगदे थोरीयां कन्हा पूगल लइ ।...etc.

(v) रावल लखणसेन री वात, pp. 304b-306b. The story of *rāvaḷa* Lakhana Sena's marriage with the daughter of Kānhaṛa De, the Sonigarò chief of Jālōra, and her eloping with Nībò Semālōta and the revenge Lakhana Sena wreaked on Nībò. Beginning :—

किसन कांन्डदे जालोर राज्य करै । सु अके दिन रो समायोग
कै । रावल लखणसेन रै रांणी सोठी कै ।...etc.

(w) कूंगरै बलोच री वात, pp. 306b-307b. Identical with MS. 11(c). Beginning :—

तिलोकसीह असहड़ोत जेसलमेर राज्य करै । कूंगरो क ताकड़ी
रो आहारा (sic) करै ।...etc.

(x) जाखै फूलाणी री वात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै कै । लषो जाम भद्रेसर राज्य
करै कै [] अके देस माहे दोह राजा । अके राव कहाड़ै । अके जाम
कहाड़ै ।...etc.

(y) कक्वाहाँ री वात, pp. 313a-316a. Identical with MS. 15 (h), except for some differences in the wording. Beginning :—

राजा प्रिथीराज राव लखकर्ण रै परणीयो ऊतो वाल्हाई तीयै
बाई रै वारह बेटा हूवा...etc.

(z) राये रतनसी राव मूरिजमल री वात, pp. 316a-320b. The story of the enmitv *rāṇò* Ratana Si of Citorā conceived against his brother-in-law, the *rāva* Sūrja Mala of Būdi, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांणी सांगो चीत्रोड़ राज्य करै । बडौ रांणी हूवौ । सांगै रै
पातिसाह बंदीभांणे रह्यीया । तीयां नुं चूड़गं पहिराइ क्हाडीया ।...
etc.

(A) नाराइणदास मीठाखाँ री वात, pp. 320b-321b. The story of Pathāna Mīdhā Khā, king of Māḍava, and his death at the hands of Nārāiṇa Dāsa of Būdi. Beginning :—

अक मांडव रै पातिसाह रै पठाण तिण रौ नाम मौटाषांन सु
मांडव सुं साथ करि नै रिणधंभौर आयौ जोरावर थकै रिणधंभौर
लीयौ |...etc.

(B) रावत सूरिजमल कुंवर प्रिथीराज री वात, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Mala, the son of Khivò, the son of *rānò* Mokala, of Sādarī in Godhavāra, and his nephew *kūvara* Prithī Rāja, the son of *rānò* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādarī and carve for himself a new sovereignty amongst the Menās of Devaliyò (p. 323a); followed by an account of the death of Prithī Rāja from a pill given him by *rāva* Dūdò of Sirohī (p. 323b), and lastly an account of the death of Jè Mala, the brother of Prithī Rāja, at the hands of Ratana Sī. Beginning:—

रावत सूरिजमल बीवै रो । बीवो रांखै मोकल रो । कूभो ही
रांखै मोकल रो । सूरिज मोटो रजपूत ह्वो...etc.

(C) राखै खेतै री वात pp. 324b-327a. The story of *rānò*

Khetò's of Citorā falling in love with a carpenter woman, and having from her two sons, Cācò and Merò, and of their murdering *rānò* Mokala, and being at last defeated and killed by *rāva* Riṇa Mala of Maṇḍora. Beginning:—

वरसालै रा दीह कै । दीवांख सिकार चढीया कै हल वचै कै
भाद्रवो मस कै । पातिण भातो ले जावै कै । दोइ पाड़ी कै सु विन्दे
हाथे पकड़ी कै लीयै जावै कै |...etc.

(D) सोनिगरै मालदे रौ वात, pp. 327a-b. Incomplete, one

leaf being missing. An account of Māla De's—the Sonigarò chief of Jālorā—defeat at the hands of Trivṛita Khā, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāra and Citorā. Beginning:—

सोनिगरौ मालदे गोठवाड़ माहे घरतौ पातिसाह री मारै साथ
वहण न पावै...etc.

(E) मूहयौत नैणसीजी री ख्यात रौ अक भाग, pp. 329a-337b.

A portion of the "Khyāta" by Mūhanòta Nēṇa Sī (see MS. 8 above), containing the *vātas* following:—

खेतसी रतनसीञ्चैत री वात (pp. 329a-330a). incomplete.
the first leaf being missing.

चन्द्रावताँ री वात (pp. 330a-333b).

सिखरी वहेलवै गयो रचै तै री वात (pp. 333b-335a). and :

उदै उगवणावत री वात (pp. 335a-337b).

The second of the *vātas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurò from Cādarò, the son of *rāṇò* Bhāvaṇa Si, to Amara Singha Harisinghòta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vamsāvalī* of the Candrāvatas, from *rāvāḷa* Bāpò to *rāya* Pratāpa. It begins :—

वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टष्टपरिमिते
थ सकेंद्रकालौ (sic) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragò, the founder of Rāmapurò, who lived under Akbar. It begins :—

श्रीसौतापतिपादपद्मभजनप्रध्वस्तकर्माशयो गोपीनाथचरित्रचित्र-
सुमंयत् (sic) कर्णपूरीकृतं ।...etc.

(F) राजा भीम री वात, pp. 337b-342b. An account of the reign of Bhīma of Anahilavārā Pātana and his successor Karṇa till the accession of Siddha Rāja Jè Singha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānò Vāghelò. The work begins :—

अग्रहिलवाडै पाटण राजा भीम राज्य करै । सतरहसहस
गुजराति री साहिबी बडौ राजा । कवित्त । मूलू पैतालीस । वरस दस
कौयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha rī vāta rò vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरघा रित लागी । विरहणी जागी ।...etc.

(G) बहलिमा री वात, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 19:—**राठौड़ाँ री वंसावली तथा पीढियाँ .**

A MS. consisting of 266 leaves, 8" x 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgarī. Written in Śaṃvat 1723, under the reign of *rājā* Karaṇa Śiṅha of Bikaner, for the use of his son, *kūvara* Anūpa Śiṅha.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14. of *Descriptive Catalogue*. Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) **जोधपुर री राठौड़ाँ री वंसावली**, pp. 1a-22b. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthōras of Jodhpur from the origins to *mahārājā* Jasavanta Śiṅha. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gaṇapati (identical with that in the Jodhpur MS. 14 alluded to above), Viṣṇu and the Sun a *chattrī-sarājakūṭī-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—**धारानगरी परमार १**...etc.), a *karitā* giving the names of the nine Paramāra rulers of *Navakoṭī Māravāra* (beginning:—**महोवर सामंत** ... etc), and lastly a list of the six *vaṃśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva- and Daitya-*vaṃśa*. Then after an *ṛṣirevāda* in Sanskrit, the genealogy of the Rāthōras begins from the Satva-*yuga*, when the men lived 100 years and were born as twins (*jugalapanī*). From this particular, it is evident that the author of the *vaṃśāvalī* is a Jain. The pedigree of the Rāthōras is traced from *rājā* Mānadhātā *cakkare* (p. 4a) down to Jē Canda (p.12a), the list being divided into four sections corresponding to the four *yugas*. The account of Śihō begins p. 12b as follows:—

रा? श्रीसीहजोग द्वारिकाजी पधायी । साधै दस हजार असवार
लीधा । अकेकौ वस्त्र भगवौ हाथ १ बरकी सों बांधे वसही समेत
चाल्या । आवता थका सोलंकीयां री भीर करि लाधौ प्लांखी मार्यौ ।
सीहोजी महादेव री अवतार कै ।...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect. i, Pt. i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Śihō to Pāli. The genealogical account of the descendants of Śihō contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Singha and his brother Amara Singha.

(b) राठौराँ री घोटियाँ, p. 22b-to the end. Genealogies of the Rāthōras, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *pīdhīs*. The genealogies were evidently compiled in the same time as the *vamsāvalī* described above, namely the beginning of the Śaṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Singha of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 20:—फुटकर वाताँ रौ सङ्ग्रह .

A MS. consisting of 116 leaves 8" x 8½" in size. Cloth-bound. but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Śaṃvat 1826 (see p. 91a) by Khavās Sabaḷa Sena at Bikaner.

The MS. contains:—

(a) सात बेटियाँवाले राजा री कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रियमल चूँडावत अखौ सोलङ्की मारियो तै री वात, pp. 2b-5b. The story of Rāthōra *rāva* Riṇa Mala's fighting with Akhō Soḷāṅkī and conquering the latter's land after killing him. Beginning:—

इण दूहै ऊपर ॥ रियमल गलती रात [१] कांकल घर केवी तयो ।
पह ऊगे परभात [१] आयो ऊघा ही अघो ॥ १ ॥ राव रियमल नागौर
सो क्हाडीया घका आय वले रे कांठे रह्यो...etc.

(c) कुँवर रियमल चूँडावत अखै साँखलै रौ वैर लियो तै री वात, pp. 5b-8b. The story of Rāthōra *kūvara* Riṇa Mala's revenging on the Īdās the death of Akhō Sākhalō. Beginning:—

इण दूहे ऊपर ॥ आथो अमलीमाख [1] चावे भाले चौडवूत । तेढा
हरण ढाण [1] चोवीसे चोरासीया ॥ २ ॥ ... अथो सांघलो मारवाड रो
रजपूत रूणेचो तिको सीधला भेलो ह्य ने घाड़े दोडीयो...etc.

(d) सयणी चारणी री वात, pp. 8b-11b. The legend of
Sayanī, the daughter of Cāraṇa Vedò of Kaccha, and Vijhā-
panda. Interspersed with *dūhās*. Beginning :—

वेदो चारण केकरै गाव रहै । कळ देश मै । वेदे रे वडो इय ।
...etc.

(e) पीरोजसाह पातिसाह री वात, pp. 11b-18b. A legendary
account of the reign of Phīroj Śāh and Muhamad Śāh till the
conquest by Bābar. Beginning :—

पीरोजसाह पातसाह षतम कहाणो । चीता हिरण । चीता
हिरण जनावर राघणा । सारि हिकमत सिकार री पेरोजसाह
चलाई... etc.

(f) राव इमीर लखै जाम री वात, pp. 18b-20a. Identical
with MS. 11(a), and MS. 18 (x), above.

(g) कूंगरै बलोच री वात, pp. 20a-22a. Identical with MS.
11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियाँ री वात, pp. 22a-24b. The
story of Rāṭhōra Jēta Māla Saḷakhāvata being attacked by the
Kōḷīs, on his way back from Sirohi, where he had married, and
loosing in the affray Bhādò Sūdò and a hunting-leopard, and
the revenge he subsequently took on the Kōḷīs. Beginning :—

जैतमाल देवडै परखीजण गयो [1] दिन ५ तथा ७ उठै जान रह्यी
...etc.

(i) सुराँ अर सतवादियाँ री वात, pp. 24b-30b. A moral tale
of no historical interest.

(j) राव तीडै छाडावत री वात, pp. 30b-34b. A biographical
account of Rāṭhōra rāva Tidò Chādāvata. Beginning :—

महेवे घेड़ राव तीडो छाडावत राज करै । वडो आगाठ देसोत
जिके हे वाये हरण घोड़ा ऊवे...etc.

(k) जैतमाल सलखावत री वात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Salakhāvata. (Cfr. h above). Beginning:—

राव तौडो आप री वार वजाय गजाय अर देवलोक ह्वो [1]
वडो ओगाठ राजवी ह्वो [1] राव सलखै ह्यो ज्यां रा वित लीया...etc.

(l) सच बोले सो मारिया जावे तै री कथा, pp. 38b-40. A tale of no historical interest.

(m) वोजड़ विजोगण री कथा, pp. 41a-46a. A love tale of Vijara, the son of Vijē Sāla, a king of Gujarat, and Vijogana, the daughter of a *setha*.

(n) राव चूँडे री वात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍō. Beginning:—

.....महेवे राज करे मालो सलखावत वीरम सलखावत जैतमाल
सलखावत इहा री वडो साहिबी जिण समईवे माहे दलो जोहीयो
सिधराजा जेसंघदे पाटण राज करे...etc.

(o) रिणधौर चूँडावत री वात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning:—

इयै दूहे उपर कै [ः] केबीयो..... । तिको रण चोडावत तलोली
माडा छोडीया [1] आगे जीवयो बाजु तो सीधला रा माडा कै...etc.

(p) हाहुल हमीर भोले राजा भीम छं बुध करियो तै री वात, pp. 54b-60a. An account of the contest between Hāhula Hamira and Bhīma, the "Simpleton," king of Anāhilavārā Pātana, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dillī. Beginning:—

...भोलो राजा भीमदे अषई मोहतो घोड़ा धरौदण नू काबुल
मेलीयो...etc.

(q) वडावडो देवडे डहरू वानर री वात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज री पनरमी विद्या व्यास भवाबीदास री कही, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows:—

लिख्यतं षुवास सबलसेन । षुवास सबल वाचनार्थम् ॥ बीकानेर-
मध्ये ॥ संवत् १८२६ सावण वदि ६ वार सोमवार ।

(s) नागदमण साइयै भूलै रौ कहियौ, pp. 91a-97a. A poem in 123 (?) verses. on the slaying of the Kāliya serpent by Kṛṣṇa, by Cāraṇa Sāiyò Jhūlò. Beginning:—

वलि तो सारद विनवुं । सारद करो पसाय ।...etc.

(t) बगलै हंसणी रौ कथा, pp. 97a-116b. Incomplete at the end. The tales of the crane and the she-swan, his wife. in accusation and defence of woman, eight in all, but only four contained in the present MS. Beginning:—

मानसरौवर माहै हंस रहै सु अकै दिन हंस सर्व मेला ऊई अर
मतौ कौयौ कही आपा मारवाड़ देस हालौ तो जावा मारवाड़ नू लौक
वषायै कै उठै बडा मेवा कै...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर वाताँ रौ सङ्ग्रह .

A huge MS., consisting of 492 leaves, 12" × 8" in size. Cloth-bound, but some leaves detached. About two fifths of the leaves are blank. Each page contains 28-30 lines, of 18-25 akṣaras. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in MS. 18 described above, of which the present MS. is in part a copy. A list of the contents is the following:—

(a) सिङ्घासणबत्तीसी कौ भाखा, pp. 1a-29a. Identical with MS. 18 (e).

(b) बेतालपचीसी रौ वात, pp. 30a-60a. Identical with MS. 18 (a). Cfr. also MS. 15 (z).

(c) रायधण भाटी रौ वात, pp. 61a-66a. Identical with MS. 18 (b). Complete. Beginning:—

रायधण कुंवर रावल दुभास रो बेटी जात रो भाटी लुद्रवै राज
करै...अर घाट सोडा राज करै । लुद्रवै रा सलींमी । तठै घाट रै
अक बेटी अर अक बेटी । बेटी रौ नाव सजनल...etc.

(d) राजसिङ्ग खीँ यावत री वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिङ्गजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिङ्गजी रै कँवरों री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसी साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो धीवसी चहसुकाल । जांगलु राज करै । वडो साहिबी ।
वडो सिरदार सों । धीवसीजी हलोद भाले परखोया । वडो वीहा
ज्जवो । वडो गुडो मरच जस अबल कौयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) अकेलगिड़ वाराह डाडाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड़ गोपालदास री वात, pp. 185a-196a. A biography of Gōra Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[ास] गोड़ अजमेर रा परगना सु कडांयो कौयो । सो
पेहला तो अजमेर रा धावंद था गोड़ [1] पक्रे अजमेर पातसाह लौयो
तह गोड़ां नु परगनो अजमेर रो दीया (sic)।...etc.

(k) मारवाड़ री वात महाराजा रामसिङ्गजी री, pp. 197a-215b. Introduced as "Māravāra rē amarāvṛī rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वीरमदे री वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *setha* of Pūgala, and *kāvam* Vīrama De, the son of *rāva* Rāi Bhāna of Idara. In rhymed prose intermixed with verses. Beginning:—

सदा मनोरथ सिद्ध करण [1] बाँधी आषर बेस [1] सारा पहनी
सौवरजे [1] गुण दातार गणेश ॥ १ ॥.....सुबरख निज धातां

सिहै । बानांज चबण बेस । पदमखि तरीयां परषिजे । देसा पंगल
देस ॥ ३ ॥ करहा घोड़ा कांम रा ।...etc.

(m) जगदे पँवार री वात, pp. 258a-276a. Identical with MS.

18 (j). Complete. Beginning:—

मालवौ देश धारा नगरी । तठै पुंवार उदियादित्त राजा राज्य
करै कै । तिख राजा रै दोय रांखी अक तौ वाघेली । अने बीजी
सोलंकणी । तिखां दोयां रै दोइ कुंवर । तिख मै वाघेली मुदै पटरांणि ।
तिख रै तौ कुंवर रिणधवल छुड ।...etc.

(n) छ कहाणियाँ, pp. 280a-292a. A collection of six tales,
of no particular interest, to wit:—

1 : साँई री पलक मै खलक वसौ तै री वात, pp. 280a-284a :

2 : आय ठहकी भाहि मै तै री वात, pp. 284a-285a ;

3 : हरराज रै नैणाँ री वात, pp. 285a-286a. Referring to
Hara Rāja Devarò of Sirohī;

4 : न क्यूँ हुरै न क्यूँ सेखै तै री वात, pp. 286a-288a. Re-
ferring to Sekhò, the Bhāṭī rāva of Pūgala ;

5 : सेखै नै भातौ आयौ तै री वात, pp. 288a-289b. Identical
with MS. 18 (k).

6 : वीरबल री वात, pp. 290a-292b. Identical with MS.
18 (l).

(o) राव वीरमदे री वात pp. 293a-295a. A biographical
account of Rāṭhōra rāva Virama De, the son of Saḷakhò, going
as far as his death and the concealment of the infant Cūḍò in
the house of Cāraṇa Ālhò. From the “Khyāta” by Mūhaṇòta
Nēṇa Sī (see MS. 8 above). Beginning:—

वीरम महेवा रे पासै गुढो मांडि नै वसौयो कै । सु जिकोई
महेवै माहे घून करै गुनह करै तिको वीरम रे गाहै आवै वी[र]मजी
ऊवै ऊवै गुं राषै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.
Identical with MS. 18 (o).

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—**फुटकर बातें रौ सङ्ग्रह .**

A huge MS. consisting of 436 leaves, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{2}''$ in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *akṣaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgarī script. The letters for **ह** and **ऋ** are habitually interchanged. The MS. was caused to be written by *mahārājā* Gaja Singha of Bikaner in Saṃvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Saṃvat 1845), MS. 18 (dated Saṃvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) **आठ कहानियाँ**, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (k-m), and MS. 21 (n). To wit :—

- 1 साँई रौ पलक मै खलक वसै तै रौ बात, pp. 1a-4b. Identical with MS. 21 (n), 1.
- 2 साँई कर रह्यौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (a).
- 3 चाय ठहकी भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (n), 2.
- 4 हरराज है नैयाँ रौ बात, pp. 10b-11a. Identical with MS. 21 (n), 3.
- 5 न क्यूँ हरै न क्यूँ सेखै तै रौ बात, pp. 11a-13a. Identical with MS. 21 (n), 4.
- 6 सेखै नै भातौ आयौ तै रौ बात, pp. 13a-14a. Identical with MS. 18 (k), and MS. 21 (n), 5. Complete.
- 7 वीरबल रौ बात, pp. 14a-16a. Identical with MS. 18 (b) and MS. 21 (n), 6.
- 8 राजा भोज खापरै चोर रौ बात, pp. 16a-18b. Identical with MS. 18 (m).

(b) कुतबदी साहिजादै री वात, pp. 18b-27a. Identical with MS 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o). and MS. 21 (p).

(d) मूह्यात नैयासीजी री ख्यात री अक भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सीहेजी री वात, pp. 68a-71b.
2. राव कान्दड़दे री वात, pp. 71b-76b.
3. वीरमजी री वात, pp. 76b-78a.
4. राव चूँडैजी री वात, pp. 78a-81a.
5. गोगादेजी री वात, pp. 81a-82a.
6. अरड़कमल चूँडावत री वात, pp. 82a-83a.
7. राव रियामलजी री वात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhaṇōta Nēṇa Sī contained in this MS. and described below.

(e) मोरै वादल री कथा, pp. 87a-93b. The same work as MS. 15 (D), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS. with the corresponding ones in MS. 15 (D), which have been quoted above :—

चरण कमल चित लाय के	समरुं सरसति माय ।
कहिस कथा वनाय के	प्रणमूं सदगुरु पाय ॥ १ ॥
जंबूदीप मभारि	भरथषेत्र सौभत अधिक । ¹
नगर भलो चीत्रोड़ है	ता परि दूठ दुरंग ।
रतनसेन राखो निपुण	अमलीमाया अभंग ॥ २ ॥

...etc.

A *dūhō* at the end, which is not found in MS. 15 (D), records the date of the composition of the *kathā* (Samvat 1686 ?) and the name of the poet (Jaṭa Mala) :—

¹ The latter half of this verse is omitted.

सौले सै असी थे¹ समै फागुण पूनिम मास ।
वीरारस सिखगाररस कहि जटमल सुपरकास ॥ [१]४६ ॥

(f) मोमल री वात, pp. 93b-95a. Identical with MS. 18 (g).

(g) महिन्दर वीसलौत री वात, pp. 95a-98a. Left incomplete.
Identical with MS. 18 (r).

(h) मूह्यौत नैणसीजी री ख्यात री अक भाग, pp. 101b-113b.
Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. गाँगी वीरमदे री वात, pp. 101b-103a.
2. हरदास ऊहड़ री वात, pp. 103a-107a.
3. राठौड़ नरे सूजावत खींवे पोहकरखे री वात, pp. 107a-110a.
4. जैमल वीरमदेखौत री वात, pp. 110a-112a.
5. नौहे माँडण री वात, pp. 112a-113b.

(i) जैसलमेर री वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमीरोत रागगदे लखयासीहौत री वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावल लखयासेन री वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कूंगरै बलोच री वात, pp. 121b-123a. Identical with MS. 18. (w) and MS. 11 (c).

(m) लाखे फूलाखी री वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्वाहाँ री वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राखी रतनसी राव सूरिजमल री वात, pp. 131a-135a.
Identical with MS. 18 (z).

(p) नारायणदास मौढाखाँ री वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सूरिजमल कुँवर पिथीराज री वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) राखै खेतै री वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिगरै मालदे री वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहणौत नैणसोजी री ख्यात रौ अक भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si identical with MS. 18 (E).

(u) राजा भीम री वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा री वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै री वात, pp. 173a-180a. Described as 'Rāva Mānē Devarē ri vāta' in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै री वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडाँ री हकीकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बूंदी री वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja ri vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdī to Bhoja by the Emperor, after the death of Dūdō.

(A) खौचिषाँ री वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānala down to the conquest of the land by Hādō Bhagavanta Siṅgha Chatrasalōta, at the time of Orangzeb. The origin of the Khicis is traced to Khātū, a place from which they were expelled by king Prithī Rāja Cāhuvāna, in consequence of an act of treachery committed by Pāhila Paṇḍira. Beginning:—

आंनल बीची जायल कठौती रहै । तौ नागौर रौ गांम कै नागौर
थी कोस १० जायल कै । आगै बीची चहवांखे भिलै । चहवांख राजा
प्रिथौराज रौ वडौ साहिबी । दिली रौ घण्ठी । नागौर अजमेर सैभर
यां ठौड़ां राजघांन...etc.

(B) मोहिनाँ रौ वात, pp. 191b-195b. Identical with chapter
(61) in the "Khyāta" by Mūhaṇṭa Nēṇa Si. Cfr. also MS. 15
(i).

(C) सातल सोम रौ वात, pp. 195b-196b. Identical with MS.
15 (k).

(D) राव मखलीक रौ वात, pp. 196b-197b. Identical with
MS. 15 (l).

(E) जैसै सरवहियै रौ वात, pp. 198a-201b. Identical with
MS. 15 (g).

(F) अरजन हमीर रौ वात, pp. 202a-205a. Identical with
MS. 15 (j).

(G) सांगण वाडेल रौ वात, pp. 205a-206b. An anecdote re-
ferring to Sāṅgaṇa Vadhela, a chief of Khebararò. and Mūjò
Bāvariyò of Sarathò, both of whom are stated to have lived at
the time of Vegarò Mahamad, *pātasāh* of Gujarat. Begin-
ning:—

सांगण वाडेल ओ धवरडै राज्य करै । वेगडौ मुंहमद गुजराति
रौ पातिसाह । उण वारा माहे मूजौ बावरीयौ सरठै राज्य करै ।
मूजा नै अर सांगण वाडेल रा भतीजा आपस मै प्रीति...etc.

(H) चाँपै वालै रौ वात, pp. 206b-208a. Identical with MS.
15 (m).

(I) राव राघवदे सोलङ्की रौ वात, pp. 208a-210a. An anec-
dote referring to Rāghava De Solāṅki of Todò, a *sāmanta* of
king Prithī Rāja of Dilli, and his Dāhimī wife. Beginning:—

राव राघवदे सोलंकी तोडा रौ घण्ठी राजा प्रिथौराज रौ सांमंत ।
नरसिंहदास दाहिमो ईयै रौ घर आहड रावल समरसौ रौ चाकर ।
तरै नरसिंहदास रै बेटी तिका अपकरा महादेवांगना ।...etc.

(L) नानिग काबड़ा री वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadha to Pohakarāna, and of Nāniga's becoming the lord of the place. Beginning :—

पुहपावती नगरी । द्विबारुं पोकरण कहीजे कै । तीये नगरी
माहे राजा पकरवा राज्य करै । वडी राजधानी । राजा ईये विध
राज्य करै । मास अक इंदर मौहल माहे रहै मास अक पुरी हवै
ताहरां बाहिर आवै । नवौ वीमाह करै ।...

(M) सयणी री वात, pp. 212b-215a. Identical with MS.
20 (d).

(N) देवरै नायकदे री वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūdhò, an Ahīra ruler of Soratha, and Devarò, another Ahīra petty ruler of Devāli. Beginning :—

सोरठ देस माहे अहीर राज्य करै । मूंघो अहीर न[र]वै
सोरठ राज्य करै । मूंघो अहीर है बेटी कहीये सु सारी सोरठ मै
इसी काई नहीं ।...etc.

(O) खीं वै बीजे री वात, pp. 221b-225a. Identical with MS.
15 (L).

(P) राणी चौबोली री वात, pp. 225a-229a. A tale referring to *rājā* Bhoja, or Vikramāditya, of Ujenī and a *rāṇī* Còboli. Beginning :—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी ।
चौरासी चौहटा । कतीस पौलि । चार वरण रहै ।...etc.

(Q) चार मूरखां री वात, pp. 229a-231b. Left incomplete.
A tale of no interest.

(R) सदैवक सावलिका री वात, pp. 232b-238a. A concise version of the famous legend of Sadèvacha, the son of *rājā* Puhavacha of Ujenī, and his mistress Sāvalingā. In prose intermixed with *dūhās*. Beginning :—

उजेणी नगरी पुहवक राजा राज करै । वडौ दात[र] [i] तेघ
जिको गुण करि कवीश्वर पंडित आवै तीये नूं सवालाष दिये ।...etc.

(S) लाखे फूलाणी री वात, pp. 238a-240b. A biography of Lākhò Phūlāṇī (cfr. MS. 11a. and MS. 18e). Beginning :—

सिंधु देस केबै कोट लाधो जाड़ेचौ राज्य करै । लाधो नवै चांद
रो नवै चांद वीमाह करै । लाधै रै झाहड़दे पमार घरघांन ।...etc.

(T) पीरोजसाह पातसाह री वात, pp. 240b-245a. Introduced as “Vāta Pathāṇāṅkī rī.” Identical with MS. 20 (e).

(U) बुधबल कथा कवि लक्ष्मीराम छत, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachī Rāma (i.e. Lakṣmī Rāma) in the year Śaṃvat 1681 (see the last verse but two) Divided into eight *prabhāvās*. In Hindī. Beginning :—

सरसति कौ उरि ध्यान धरि । गणपति गुरु मनाइ । लक्ष्मीराम
कवि यह कथा । अदभुत कहत वनाथ ॥ १ ॥ चौपई । पूरब दिसि जहाँ
वदै^१ सुरसरो [1] ता उपकंठि वसति सिवपुरी ।...etc.

(V) जगदे पँवार री वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rina Dhava[la] Jaga Deva rī.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently :—

राजा उद्योतचंद धार र[1]ज करै [1] अके दिन रै समाजोग
दौलतावाद रे धणी रौ नालेर रिगधवल कुंवर नै आयौ ।...etc.

(W) ? , pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Solāṅkī of Toḍò. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [1] सु राजधर रै
झोरू नह्यै [1] ताहरां डाहा सयणा जिको परदेसी आवै तीयां मुं,
पूक्रीजै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhaṇòta Nēna Sī (see MS. 8. above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खीची री वात, pp. 278b-283a. Described as "Acala Dāsa Khicī Lālā Mevārī rī vāta" at the beginning, and as "Ūmā De rī vāta" at the end. The well-known story of Acala Dāsa Khicī of Gāguraṇa and his two wives Lālā, the daughter of Rāṇā Mokala of Mevāra, and Ūmā, the daughter of Khīva Sī Sākhalō of Jāgaḷū, and the intrigues of Jhīmī, a Cāraṇī. In prose with *dūhās* interspersed. Beginning:—

अचलदास गढ गागरण राज्य करै । तिण रै रांखी लाला मेवाड
रो धखी रांखे मोकलसौह तिण री बेटी । राज सिगलो ह्नी लाला रै
हाथ [1] वडी साहिबी [1] भलो राज्य कै [1] अकदा प्रस्तावि भ्नीमी
चारणि अचलदास नु मांगण आई ।...etc.

(Z) ककवाहा री वात, pp. 283a-284a. An account of how the Kachavāhās were once exterminated by the Tūvaras, and only one *rāṇī* escaped, who afterwards gave birth to a child, Malē Sī, who after killing *rāya* Rāhṇa, made himself lord of the Mēṇās of Dhūḍhāra. Beginning:—

ककवाहा राजा रामचंद री खौलात (sic) । नलवर उवालेर इया
गढां नल राजा रा पोतरा राज्य करै । इयां खीचीयां सुं वैर [तुं]-
वरां सुं वैर ।...etc.

(i) जेसलमेर पूगल वीकूपुर वरसलपुर रै भाटी धखियां री पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgala, Vikūpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार आदित मूल नक्षत्र जेसलमेर
रावल जेसल स्थापिता । जेसलमेर गढ थापीयो । संवत सतर सत-
रोहतरै । जसो देव रौ फेर । बाधो रुधो भाटीयां । जसो
जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesala (1st) to *rāvaḷa* Jasavanta Singha (28th). After the name of each *rāvaḷa*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहाणियां, pp. 286a-287a. Two short tales of no interest.

(iii) वगड़ावतों की बात, pp. 287b-294a. The legend of the Vagarāvatas. (or Vagharāvatas), traced to Cahavāna Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning :—

राजा वीसलदे चहवांग अजमेर में राज्य करै । अजमेर माहे वाघ
हिलीयौ सु वाघ घून करै दोह २ चार २ घून करै [1] सोर पड़ीयौ ।

..etc.

(iv) राजा मानघाता की बात, pp. 294a-296b. A biography of *rājā Mānadhātā*, one of the *paurāṇika* ancestors of the Rāthōras. Beginning :—

राजा युवनाश्वर राजा अजेपाल की बहिन परखीयो । राजा
युवनाश्वर वडौ राजा...etc.

(v) राजा प्रिथीराज चौहान की एक बात, pp. 296b-297a. An unimportant anecdote referring to *rājā Prithi Rāja* and some revenge he once took on the Pāvāras. Beginning :—

राजा प्रिथीराज चहवांग अजमेर राज करै । सु राजा प्रिथीराज
द्वै पमार रजपूत चाकर...etc.

(vi) गोगैजी की बात, pp. 297a-298a. A short account of the four *avatāras* of Gogō in the four ages of the world. Beginning :—

गोगैजी रा ४ अवतार । सतयुग माहे भाद १ त्रेता माहे पहल २
द्वापुर में हरपाल ३ कलियुग में गोग चहवांग...etc.

(vii) सोलङ्की राज बीजा की बात, pp. 298a-301b. The story of the establishment of the Solāṅkis' rule over Anahilavāra Pāṭaṇa, from the migration of Rāja and Bija from Todō, to the usurpation of Mūja Rāja. Beginning :—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आइ
ने राज कीयौ [1] कितरेक दिने निबला पड़ीया...etc.

(viii) मूहणौत नैबसीजी की ख्यात की एक भाग, pp. 301b-303b. Another portion of the "Khyāta" by Mūhaṇōta Nēna Sī, containing the two *vātas* following :—

1. रावल जगमालजी री वात, p. 301b.
2. राव जोधैजी री वात, pp. 302a-303b.

(ix) सुधियारदे री वात, pp. 303b-307a. The story of Supi-yāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8. above). Beginning:—

नरवद सतावत आसकरण सतावत । कायलांणै गढ राज करै ।
तठै सांघलां री खंण सुं सांघलै सीहड़ रो गलेर आयौ...etc.

(x) मूहखौत नैणसीजी री ख्यात री अके भाग, pp. 307a-313a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vātas* following:—

1. खैमखानियाँ री उतपति, pp. 307a-b.
2. दौलतावाद रा उमरावाँ री वात, p. 307b.
3. मलकम्बर आकूतखाँ री याददास्त, pp. 308a-309a.
4. साँगमराव राठौड़ री वात, pp. 310a-313a.

(xi) रावल लखणसेण वीरमदे सोनगरै री वात, pp. 313a-315a. The same story as contained in MS. 18 (v), and MS. 22 (k), but in a different version. Beginning:—

रावल लखणसेण जेसलमेर राज करै । हेके दिन रावलजी बेटो
हंतो तितरे कोचरी बोली [1] तद रावलजी सोणीया (जू) बोलाय
पूछीयो...etc.

(xii) राव रिणमलजी री वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8. above).

(xiii) अलावदौ री उतपत री वात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyò, the son of a *pījārò*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khicī, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आंदलराव घोची जायल कठोती रहै [1] सु अके दिन रे समीयीये
(sic) घोवसौ सांघले रे बेटौ सु पागली [1] ताह्हा घोवसौ जाणायो जु
ओर तो कोई लेवे न लेवे आदल भलो रजपूत कै l...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest. to wit:—

1. साह ठाकुरै री वात, pp. 319a-320b.
2. विसनी बेखरच री वात, pp. 320b-321b.
3. आसा री वात, pp. 321b-323b.
4. पिङ्गला री वात, pp. 323b-324b.
5. गन्धर्वसेण री वात, pp. 324b-326b.
6. साह्लाही री वात, pp. 326b-329a.
7. सोणा री वात, pp. 329a-330a.
8. मामै भाखेजै री वात, pp. 330a-331b.

(xv) राव रिणमल खावडियै री वात, pp. 331b-338b. The story of Rāṭhōra rāva Riṇa Mala of Khābara and his Soḍhi wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning:—

माडो गठ गोरी पातिसाह राज करे [1] ताहरा विलायत रे पातिसाह नू माडो रे पातिसाह री रसाल आवे [1] ताहरा माडो रे पातिसाह माणस दोई बुलाया । ते रा नाव । अक मत के वास । अक अकल के वास...etc

(xvi) पाँच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales. to wit:—

1. डूंगर जसाकौ (sic) तै री वात, pp. 338a-339a.
2. फमै घोराभार री वात, p. 339a
3. तमाईची पातिसाह री वात, pp. 339a-340a.
4. पाहुवा री वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै री विगत, pp. 340b-343b.

(xvii) मूहयौत नैणसीजी री ख्यात री अक भाग, pp. 343b-350a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Śi. containing the *vātas* following:—

1. राव वीकैजी री वात, pp. 343b-344b.
2. भटनेर री वात, pp. 344b-345b.

3. राव वीकैजी री वात वीकानेर मख्हियौ तै समै री,
p. 345b.
4. काँधलजी काम आया तै समै री वात, p. 346a.
5. राव तीडै अर रावल साँवतसी सोनिगरै इयाँ दूनाँ
भीलमाल वेठ ऊई तै समै री वात, pp. 346a-b.
6. सुपियारदे री वात, pp. 346b-349a. Fragmentary
7. पताई रावल साको कियौ तै री वात, pp. 349a-b.
8. राव सलखै री वात, p. 349b.
9. [मठ मख्हिया तै री विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर री वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Di and the death of *rāvāla* Ratana Si, to the installation of *rāvāla* Ghara Si. (Cfr. MS. 18 (t) and MS. 22 (i).) Beginning:—

...जद अस्लावदीन पातिसाहजी सूँ लड़ाई ऊई [1] रावल रतनसी काम आयो । गढ माहे जोंहर ह्वौ । तद मूलराव अर घड़सी अे दोई रतनसी रा कुंवर विधै नौंसरीया...etc.

(xix) काहड़ पँवार री वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhalā and Sodhā branches of the Pāvāras, in which they are traced to Sākhalō and Sodhō, two sons born to Pāvāra Chāhara of Chahotana by an *apsaras* captured by him. The name of the Sākhalās is further connected with *saṅkha*, a miraculous conch (Chāhara had had from the *apsaras*). Beginning:—

काहड़ पवार क्होटण राज करै । ते नृं षबर ऊई । जु क्होटण सिव री वाड़ी पासे डगरौ अेक क्कै...etc.

(xx) राव रिणमल अर महमद आपस मै लड़ाई ऊई तै री वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS 8. above).

(xxi) रिणधवल री वात, pp. 353a-356b. A tale concerning Riṇa Dhavāla, king of Dhāra, and two Bhāṭas, Rayana and Mayaṇa. Beginning:—

भाट रथण नै मथण बेवे भाई । सु मथण डोलीयै बैसि नै पग
वीह्लावतो ।...etc.

(xxii) वींभरै अहीर री वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vījharò Ahira had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning :—

वींभरौ अहीर सोरठदेस मै रहै । अंक दिन रै समाजोग
वींभरौ बहिन रै प्राङ्गणो थकौ गयो...etc.

(xxiii) वैरसल भीमौत वीसल महेवचै री वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāthōra Vēra Sala Bhimōta of Bilārò and Visala of Mahevò over a mare, and ended with a battle in which Visala lost his life. Followed by 36 *dūhās* by Khiriyò Cādana. The event happened during the time of *rāva* Jodhò of Jodhpur. Beginning :—

वैरसल बीलाड़ै राज करै । वीसल महेवै राज करै । थुं करतां
हेकै दिन बीलाड़ै ता घोड़ी वैरसलजी जोड़ माहे ढाली ऊती सु घोड़ी
चरती चरती महेवै (जाय नींसरी)...etc.

The *dūhās* begin :—

माहेखर महामाय भीम तगो साधौ भगवत ।
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) जमादे भटियाणी री वात, pp. 358b-359b. An account of the jealousy conceived by Ūmā De, the Bhatiyānī wife of *rāva* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story, a Cāraṇa, Bārāṭha Āsò, plays an important part. Beginning :—

रावल जाम नवै नगर राज करै । अंक दिन रै समायोग रावल
जामजी सिकार चढीया ऊता [1] धिरतां थकां अंक कोकरी कहीं री
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनिगराँ री वात, pp. 359b-360a. An account of how Sāvata Sī Sonigarò had a son, Māla De, from a stone image. Beginning :—

सोनगिरो सांवतसी सिकार गथौ जतौ सु राति स्त्री विना नौंद
न पडै 1...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālanō* “to catch”—and other Rajputs, and the *dūhō* :—

सीसोदीया बांभणी रा तवड कौथो तेल रो ।
गोदारा जाटणी रा मांगलीयो थोरिण रो ॥

(xxvi) राव लूणकरण री वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकरणजी जेसलमेर री फते करि पाछा पधारीया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhaṇa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhaṇa's son to the Islam. From the latter originated the Ābhoriyā Bhāṭis. As a result of the alliance, *rāva* Cūḍō of Maṇḍora was defeated and killed at Nāgōra. The note is introduced by the title: “Vāta rāva Kelhaṇa rō betō ara rāva Rāṇaga De rō betō Mulatāṇa rē pātisāha musalamāṇa kiyā tē ri vāta.”

(xxvii) लाखै फ्लाणी री वात, p. 361a. The same subject as MS. II (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर फूल राज करै । तठै वाणीयो १ साहूकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी री वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāṭhōra Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वीरमोत बलवट माहे रहै । ईक समईयै तीये देस माहे
काल पड्यौ [] लोग मऊ नुं चालीयो थो...etc.

(xxix) राजा प्रिथीराज सूहवदे परगिया तै री वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vihala of Maroṭha. Beginning :—

प्रिथीराज चहवाण दिली राज करै । तद राज करतां वीभलदे
जोइयो सामियाणै रो नालेर आयो 1...etc.

(xxx) राणगदे भाटी री वात, pp 362b-363b. A biographical note on *rāva* Rānaga De of Jesalmer, from his conquest of Pūṅgaḷa, to his fight with *rāva* (ūḍò) of Maṅḍora. Beginning:—

पूगल थोरै राज करै । तठै मूलराज थोरैयां ऊपरि चडि
आयो [1] पूगल लीवी ।...etc.

(xxxī) तुँवरॉ री वात, pp 363b-365a. Identical with MS
15 (d).

(xxxii) जोगराज चारण री वात, pp 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *paṇihārī*, and at last succeeded in marrying her. Interspersed with some *dūhās*. Beginning:—

जेसलदेस (sic) रै देस माहे जोगराज चारण वसै । वडौ चतुर
हौसनाइक [1] वडा रूपक जोड़ै...etc.

(xxxiii) रावल मलीनाथ पञ्च मै आयौ तै री वात, pp. 366a-
367a. An account of how *rāvala* Malī Nāthā of Mahevò married Rūpā De, the daughter of Vālhò Tuḍiyò, and was converted by her to the *vāmupantha*. Beginning:—

रूपादे वाल्लै तुडौयै री बेटी घेत माहे रघवाली करैतां हती ।
रोही रो घेत हंतो पाणी पूर हंतो [1] सु उगवसौ भाटी...etc.

(xxxiv) नरबदजी रागै कूँभै नूँ आंख दीवी तै री वात,
pp. 367a-b. Identical with chapter (59) in the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8. above)

(xxxv) काँधलौत खेतसी री वात, pp 367b-368a. A brief account of how Khēta Sī, the Kāḍhalòta ruler of Bhaṭanera, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *pātisāha* Kūvarò (Kamran, the son of Babar) and persuaded him to go against Bhaṭanera. It was on this occasion that Kūvarò, after overrunning Bhaṭanera, attacked Bikaner, and was encountered and defeated by *rāva* Jēta Sī. Beginning:—

भटनेर सहर काँधलौत घेतसीह राज्य करै [1] भटनेर माँहि
वड़गका मथेन भावदेवसूरि रहै ।...etc.

(xxxvi) सोहणी री वात, pp. 368a-369a. A love story concerning Sohaṇī, the wife of Jaṭa Mala Aroḇò, and her lover, Maliyāra.

(xxxvii) राठीड़ राजावाँ रै अन्तेवराँ रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8. above).

(xxxviii) जगमाल मालावत री वात, pp. 370a-b. A short anecdote referring to Jaga Māla the son of Malī Nātha of Mahevò, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjaraṇa, who became the progenitor of the Ūjara Rāthòras. Beginning:—

रावल मालै रो बेटो जगमाल [1] सु जगमाल दिल्ली चाकरौ कगैetc.

(xxxix) कुँवरियै जैपाल री वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvariyò Jè Pāḷa the son of Mahi Dhavaḷa of Māḍhavò, near Pohakaraṇa. Beginning:—

कुँवरियो जैपाल भाटी महिधवल रो बेटो [1] मा रो नाम मगोषी [1] भाई रो नाम देपाल [1] बहिन रो नाम मगो [1] गाम माटवो (sic) पड़गनै पोकरण रै रहे ।...etc.

(xl) दूदुँ जोधावल री वात, pp. 371b-372a. An account of how Dūdo the son of rāva Jodhò Rāthòra, killed Meghò Narasiṅha-dāsòta in a single combat. Beginning —

राव जोधो पौडीयो ऊती [1] वातपोस वातां करता ऊता [1] राजवीयां स्यां वातां करता ऊता [1] ताहरां अकेँ कल्लौ भाटीयां रो वैर न रहे.. etc.

(xli) राजा रै कुँवर री वात, pp. 372a-373a. A tale of no interest.

(xlii) पाबूजी री वात, pp. 373a-378a. The story of Pābū Rāthòra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khieī. Identical with chapter (51) in the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8. above). Beginning:—

धांधलजी महेवै रहै [1] सु अउठै सूं क्हाड अर अठै पाटण रे
तलाव आय ऊतरैया...etc.

(xliii) पंमै घोरान्धार री वात, pp. 378a-383a. The story of Budha Pāmò (or Pemò), nicknamed "Ghorāndhāra," a chief of Kūḍala, with special reference to his love adventures with a beautiful daughter of a *kandoi*, and the violence used by his son Caṅgò to the daughter of Cāraṇa Māvaḷa, which was the cause of Rāthōra Mahireḷaṇa Dhūharōta's marching against Kūḍala and conquering the place, after killing Pāmò and his son Maṅgò, and capturing Caṅgò. This had had a son from the daughter of Māvaḷa, his name Cāḍò, who was subsequently made a Cāraṇa by Mahireḷaṇa, and became the progenitor of the Rohariyās. Beginning:—

बूडल माहे बुध राज्य करै । सु ईहा रो वडो राज वडो
तरवारैया रजपूत । सु तठे पंमो कुंवरपदे थकौ धुवीयां करै ।...etc

(xliv) सिंहासनबत्तीसी री कथा, pp. 383a-408a. A prose version of the *Siṃhāsanaśatīkā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūhās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब तै भूंट ह् दीसै साच ।
जैसै कंचन मै रचित मनि सोमित (sic) काच ॥ १ ॥
.....चह् दिस पुरघारघ प्रवेस कै जेथ इसडो मालव देस कै
तेथ अनीत रहित राजनीत लोकनीत सहित अनेक पुरघ स्त्री रत्न कर
विशजमान धारा नगरी कै तेथ महाप्रतापी चवदह विद्या निधान राजा
शोज राज्य करै कै...etc.

(xlv) खीची गङ्गेव नींवावत री दोपौहरौ, pp. 408b-416b.
The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव धीची कामं (sic) भडं किवाड़ । वेरीयां जड़ा उपाड़ । जिण
की सेल कह्लं वणाय । सुणीयां मंग प्रसंन थाय ॥ १ ॥ वरषा रितु
लागी ; ब्रह्मी जागी ; आभा भरहरै । वीजां आवास करै । नदी ठेवां
षावे । सुमद्रे न संमावे ।...etc.

(xlvi) दीनमान रै फल री वात, pp. 416b-419a. Identical with MS. 15 (r).

(xlvii) पलक दरियाव री कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbat Library in the Fort of Bikaner.

MS. 23 :—जोधपुर रै राठौड़ा री ख्यात .

A MS. of 12 loose leaves $15\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 *akṣaras*. Very minute Devanāgarī script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōra rulers of Jodhpur, from the origins down to the time of *mahārājā* Abhē Sīngha. Apparently the work was composed either during the last years of the reign of Abhē Sīngha, or immediately after his demise. The beginning is in a kind of Hīndī, but it soon changes into Marwari —

अक चंद्रकला नामं नगरी तिह्रां सूर्यवंसी राजा नाम उस का
जवनसत (*sic*) सो अपुत्रीयो सु राजा कुं बोहत चिंता भई तब अक
दिन राजलोक सहित वन सेवन कुं चल्या सु दरमजल हरदवार
आये ।...etc.

The origin of the Rāthōras is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *ṛṣi* Gotama, who made him father of a son, whom he took out of his spine (*rātha*, whence Rāthōra). This son was Māna-dhātā. Follows a brief account of the descendants of Māna-dhātā as far as Jē Canda, and then the following pedigree of *rāva* Sīho

वरदाइसेन जैचंद री.....कमधज वग्दाइसेन री.....

स्वेतरांम कमधज गो.....सौहो सेतरांम री.....

The story of Sīhō and his son Asathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pālī is ascribed to Āsathāna. The account of his descendant consists of only a list of names, but the text enlarges again with Virama (p. 2a), and Cūdo (pp. 2a-b). The account of Jodhō begins p. 3a as follows :—

राव जोधो रौड़मलोत रो जन्म सं० १४७२ वैशाख सुद ४ राव
रौड़मल नें चूक हूवो जद जोधोजी नौसर्या भं ॥ पुंनो मांणसां १० उभो
रह्यो काम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाक्री गई ।
रांगै कूभै मंडोहर तो आप रो थांणो राख्यो । जोधपुर नरबद सतावत
नुं दीयो...etc.

Of Vikò and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udè Sīngha (pp. 4b-5a), Sūra Sīngha (p. 5a-b), and Gaja Sīngha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Sīngha, from his contest with *rājā* Karāṇa Sīngha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Sīngha (pp. 6a-b), and Ajita Sīngha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhè Sīngha, and reference to the *Sūraja Prakāsa*—

ओर माहाराज श्रीअभेसिंघजौ अजौतसिंघजौ रै पाट (sic) तिके
वडा बाहादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास ग्रंथ मे
वगया क्यै ।

With the above, the work ends, p 7b. The remaining pages are blank but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūṇa Karāṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24:—वीकानेर रै राठौड़ाँ रौ ख्यात
आर्यआख्यानकल्पद्रुम तथा बीजी ख्यात रौ वाताँ .

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves 12 $\frac{1}{4}$ " × 14 $\frac{1}{2}$ ". Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) वीकानेर है राठौड़ां री ख्यात आर्यआख्यानकल्पद्रुम सिखणायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdār Siṅgha (Samvat 1927). Compiled by Cāraṇa Siṅdhāyaca Dayāla Dāsa the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled "Ārya Ākhyāna Kalpadruma," p. 10a and introduced by five propitiatory verses, the first of which begins :—

॥ कवित्त कृप्यथ ॥ मद जल भंझत मधप । लस्त गजमुख सकमा-
मय ।...etc

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūḡara Siṅgha of Bikaner, in the year Samvat 1934 :—

हंस बंस कुल रठवर । समवड विभव सुरेस ।
राज करहि मखधर खचिर । डंगरसिंह नरेस ॥ १ ॥
... ..
कल्पद्रुम इहि नाम कहि । आरियव्रत्त आख्यान ।
हिंदु सकल कुल आदि हित । जहि विध कहे सुजान ॥ १ ॥
संबत सुत गुन रस ग्रशि । भादव सुकल बघान ।
तिथि दादश बुधवार तिहे । जन्म ग्रंथ भखे जान ॥ २ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words "Ārya," "Hindū," and "Musulman," and a few other unimportant subjects. This part is in Hindi. Then follows a genealogical list of the Rāthōras, from Śrī Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vikō, in Samvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (b, c, d, e), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāva* Vikō, and from here to p. 145b is identical with the corresponding part in the *Deśadarpaṇa* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Samvat 1901—the year with which

the *Desadarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdār Sīngha, till about two years before his demise.

(b) जोधपुर रै राठौड़ राजावाँ रौ संक्षिप्त हाल राव जोधेजी सँ महाराजा विजैसिङ्गजी ताँई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Sīngha. Beginning :—

महारावजी श्रीजोधजी रौ हाल लिखते । रावजी श्रीजोधजी रौ जन्म सं १४७२ शके १३३७ वैशाख वद ४ गत घटी १.....रावजी श्रीजोधेजी रयास्त बांधी भोसौया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रै पट्टाँ रौ विगत खाँपवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khāpa* of their holders (Cāpāvatas, Kūpāvatas, Ūdāvatas, Meratīyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhātīs and miscellaneous). Beginning :—

रावजी श्रीजोधजी सु साषा ऊइ सु मिसल डावी मै सिरायत सिहदार वाः राव रिड़मलजी सु साषा फंटी जिणा रा ठीकाणा रौ याद...etc.

(d) मारवाड़ रै ठिकाणाँ रौ पीडियाँ नै गाँवाँ रौ विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning :—

पीडियाँ ठीकाणो आउवै रै बाप चांपावतां रौ अबल तो आउवो जसोजी बसायो । सु आउवो पहलां तो सुरजमलोतां रै को पकै तेजसिंधजी सु इणां रै ऊवो महाराज अजीतसिंधजी आईदानोतां नुं दीयो...etc

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khāpas* of the *jāgīr*-holders.

(c) जोधपुर है राजावाँ री राणियाँ री नै कँवरों री याद, pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rāna* Jodhō to *mahārājā* Takhat Singha. Beginning.—

प्रथम राव जोधेजी रा मैल । १ जसमादे हाडी जैतमाल देवावत री कवर सुजैजी सीवराजजी री माता । २ बीरां भटीयांणी बैरीसाल चाचावत री ठिं जेसलमेर री रायपाल करमसी री माता...etc.

Followed by a copy in Marwari, of the treaty concluded between *mahārājā* Māna Singha of Jodhpur and the English in Samvat 1875 (= A D. 1818)

(f) वीकानेर है ठिकाणाँ री पीढियाँ नै पढ़ाँ री विगत, pp. 197a-208b. Genealogies of the chief *jūgirdārs* of the Bikaner State and summary description of their fiets, together with a few historical notes in illustration of the same. For the most part identical with MS. 3 (b), the chief difference being in the lists of villages which are omitted in the present MS. Beginning:—

गाँव वीका रतनसियोत । मिसल डावी मांहली रा । ठिकाणो महाजन है पीढीयाँ री याद वा ठीकाणाँ वा गाँव चाकरी री विगत । ठिकाणो माहाजन पटो गाँव १३५ रो लीषीजै तै री विगत । माहाजन टाकराँ है घर पटै रा कदीम सुं गाँव १०६ कदीम सुं छै...etc.

(g) जैपुर मै सैव वैसनवाँ री भगडौ ह्यौ तै रौ हाल, pp. 211a-242a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singha, and terminated with the expulsion of some *gusāīs*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singha. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharma-sabhā*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning:—

संवत १६२३ के साल श्रीसिरदारसिंहजी महाराज अक वडो भारी नकसे रो तथा घरमपालन रो तथा सर्वसज्जनलोकाँ ने आनंद देवण रो काज कियो जो जेपुर महाराज बगसे भोजक वगरे ओका आदम्याँ री संगत सुं वैष्णव मत रो भगडो उठावणो सल तेरे सुं सरु कियो ओर प्रण ८ तथा जोसठ वणवाय घरमसभा री तरफ सुं चारों संप्रदायी वैष्णव महंत वा आचार्या रे ठिकाणो मेल्या...etc.

(h) रतलाम सैलाणा सीतामऊ जांबवौ खांबभरौ किसनगढ ईहर
याँ रौ याददास्त, pp. 246a-250b. An account of the seven minor
 Rāthōra States following: Ratalāma, Sēlānā, Sītāmaū, Jāmbavò,
 Āmbajharò, Kisanagaḍha, and Idara. Beginning:—

याद रतलाम रौ ॥ जिलै रतलाम रै गांव २५० पैदा लाभ सात
 रौ ॥ पीढी रतलाम रौ जोधपुर सं पंच्या कै ॥ रावजी श्रीजोधजी १
 रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मानदेजी ५
 राजा उदैसिंहजी.....६ दलपतसिंहजी ७ महेसदासजी ८ रतनसिंहजी
 ९ चत्रसालजी १० वैरीसालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of
 Bikaner.

MS. 25:—आसवालाँ रौ पीढियाँ .

A MS. in the form of a paper-roll, 672" long × 8½" broad.
 Incomplete at the beginning, and somewhat crumbled at the
 two margins in the first part. About 30-40 *akṣaras* in each line.
 Devanāgarī script. Written on both sides, but the back-side
 only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to
 their different *gotras*, from the origin of each *gotra* down to the
 beginning of the Samvat-Century 1800. The origin of each
gotra is first related in corrupt Sanskrit. Then come the genealogies,
 or pedigrees, each line containing the names of the sons
 of each particular individual, and on the left margin of the
 paper there being a blank on which the name of the village or
 town, where the individuals in question resided, is written.
 The genealogies consist of only bare names: dates are only
 exceptionally given, and they are not more than eight or ten in
 the whole work.

The beginning, which probably contained a general intro-
 duction, is missing. The roll, as it stands now, begins with a
 series of pedigrees, the *gotra* of which it is not possible to
 identify. 35½ inches below, we have an account of the *Nāhara*
 Osvals of Mahājana, beginning as follows.—

[महा]जने	श्रीनाहरगोत्रे कुलदेव्यास्त्रामुंडाभक्ताः सोढलहर वास्तव्यः ॥ सा० भेषा पु० स० देवा पु० सा० वक्र पु० संसारा पु० कोला पु० ६ सौधर १ कोल्हा २ मणिया ३ लाभण ४ डूंगर ५ भोजा ६ सौधर पु०... etc.
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Coming down, we find an account of the origin of the *Bhāphaṇāgotra* according to which it was started by Saccū and Yovana, two sons of Śrīpati, king of Dhārānagara, who went to Jāgalū and were converted to Jainism by *bhattāraka* Tilakācārya of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows :—

साह योवन पुत्र साह सोमल १...ततः सोमिल ३ गोत्रप्रसिद्धो
जातः साह सोमल पुं भोजा तेन सोहिल्लायाम्ने प्रसादः कारितः
तडाकमपि कारापितः (sic) ततः[ः] नागपुरात् श्रीतिलकाचार्यसुरीना
कार्याप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphaṇā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठुल्ल २ थोरवाड ३ ज्जडिया ४ जगड ५ भोटा ६
सोमलिया ७ वाहंतिया ८ वसाह ९ मौयडीरा (?) १० वाघमार ११
भाभू १२ धत्तुरीया १३ नाहटा १४ .

The next *gotra* described is the *Varalabha*, the origin of which is traced to Lakhana Pāla and Go Pāla, two *rājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicandra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyaka-gotra*, the origin of which is accounted for as below :—

पूर्व मार्धेश्वरीगोत्रादुत्पन्नौ विनायकगोत्रेः अजमेरस्थाने श्रीसरश्चली-
पत्तने समायातो देहडनामा स राज्यमान्यः आसीत् पुत्रार्थी विवाह-
त्रयमकरोत् बहून् प्रचारन् (sic) कुर्वन् (sic) सति तथापि संत[ति]र्न (?)
जाता तदा लोकापरंपराया अतं यदत्र श्रीवृहद्गच्छाधीश्वरप्रधान-
श्रीमुनिशेषरसूरिशिष्या श्रिवियाकीर्तिवाचिकाः संति ते तु संतानाम्नायां
सम्यग् विदंति परं निस्पृहाः किंचिन्न गृह्णन्ति यस्तेषां आवको भवति
संतानार्थी संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Niksatragotra*, which is described as having been founded by the three Khīci brothers Rāya Malla, Deva Siṃha, and Cācō, of the family of Lakhamaṇa Rāya, in the year Samvat 1366.

The last genealogies are those of the *Lothās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacānikā Rāthōṛa Ratana Singhajī rī Mahesadā-ōta rī
• Khiriyā Jagā rī kahī.



EDITED BY
L. P. TESSITORI.

PART I:
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॥ ५ ॥

INTRODUCTION.

The *Vacānikā Ratana Śiṅghajī rī Mahesadāsōtu rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not in his collection of books, a manuscript copy of the *Vacānikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacānikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

The *Vacānikā* commemorates the battle of Ujain, where mahārājā Jasavanta Śiṅgha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Śah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Śiṅgha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Śiṅgha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Śiṅgha of the Rāthōra dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udē Śiṅgha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Śiṅgha's glorious death that our *Vacānikā* particularly celebrates hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacānikā*—which will be dealt with in the introduction to the English translation.—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō Jagō. The *Vacānikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Saṃvat

From the above-mentioned Cāranas of Semalakhera, their names Kisanò and Māna Sīngha. I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Sīngha of Jodhpur. He was enjoying the village of Sākaro, in Marwar, which he, or his forefathers, had received in *śāsana*. When Jasavanta Sīngha was appointed by Śah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiriyò Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Sīngha—it is said—committed him to the custody of Rāma Sīngha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Sīngha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Sīngha. But our Jagò must have been a servant of Ratana Sīngha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,¹ I have found three *kaṭittas*, which bear the name of Khiriyò Jagò and celebrate Ratana Sīngha's liberality and rectitude.² These were evidently composed by Jagò at the court of Ratana Sīngha, during the latter's lifetime. Ratana Sīngha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Sīngha, surrounded by a throng of bards, Cāranas and Bhāṭas.³ The story of Ratana Sīngha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acaḷa Dāsa Khīcī rī*, to be accepted without hesitation. In the last-mentioned work it is related

Sītāmaū State, Malwa; and Kiratò or Kirata Sīngha lives at Ghorāvara, in the Devaliyā Pratāpagadha State, Malwa.

¹ See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. 1, MS. No. 8, p. 25b.

² The first *kaṭitta* begins:—

गुण गणेंद्रैर्दत्तैः
 चक्षे कलिजुग्म सरोवरि ।
 अस्त ग्राह तै वीच
 तेषि वदौ पग चौचरि । ...

3 St. 29.

that Acaḷa Dāsa, the Khīcī chief of Gāguraṇa, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhaṇa Śi should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagò—according to the tradition preserved at Semalakheṛa—was rewarded by Rāma Śiṅha, the successor of Ratana Śiṅha, with the grant of the two villages of Ālaniyò and Derī, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekaḷagaḍha and Daḷavadò. The last-mentioned village was commuted with Semalakheṛò by Rāma Śiṅha, a grandson of Jagò, about Samvat 1784. Jagò is believed to have died at Ratlam, the year is not known, and to have been buried in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Dīṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions the one called *Dīṅgaḷa* and the other *Pīṅgaḷa*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Dīṅgaḷa is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere¹ that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Dīṅgaḷa. In other words there is an Old Dīṅgaḷa and a Modern or Later Dīṅgaḷa, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Dīṅgaḷa, we can distinguish two stages, to wit: *Old Dīṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Dīṅgaḷa*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Dīṅgaḷa period. But it would be a gross mistake if we were to derive from the above the conclusion that the Dīṅgaḷa of the *Vacanikā* has more points in common with the Dīṅgaḷa of the present day than with the Old Dīṅgaḷa of the earlier

¹ *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Dīngāḷa stage, is substantially more similar to works composed towards the end of the Old Dīngāḷa stage, than to works composed two or three centuries later. The passing of Old Dīngāḷa into Modern or Later Dīngāḷa seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Dīngāḷa period. One thing is certain, that the hiatus in the vocalic groups *ai*, *aī*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *aī*. (è. ò).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the *-i* termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the *-i*, and though here the *-i* may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the *-i* was still feebly heard in the pronunciation. The same remark applies to the case of the weak *-i* termination of feminine nouns like *a'hyāti*, *toruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmāina*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the *-e* termination of the instrumental and locative plural which in Modern Dīngāḷa and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination *-ā*.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagò to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hèrè*, *ghurasa*, *javā'hi*, *sāra'lhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīngāḷa poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Dīngāḷa is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamañjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of *Diṅgaḷa* is ultimately due. The *Diṅgaḷa Koṣa* of Miśraṇa Murāri Dāna of Bundi registrates 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of *Diṅgaḷa* poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later *Diṅgaḷa*, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in *Diṅgaḷa* is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence: rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *āhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandās* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular after which our *Vacanikā* was composed is a work of the Old *Diṅgaḷa* period, the *Vacanikā Acala Dāsa Khicī rī*, by Śiva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acala Dāsa, the Khicī chief of Gāguṛaṇa and celebrates the heroic death met by him in defending his stronghold against the forces of the *pātisāhu* of Mādava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acala Dāsa had married a daughter of *rāṇō* Mokala of Cītoṛa, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.¹ Not only the general subject of the glorious death of the protagonist in battle, is analogous in

¹ The date of the assassination of Mokala is given by Col. Tod as Samvat 1475

our *Vacanikā* and in that of Acala Dāsa. but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āsisa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvālī* in the *Vacanikā* of Acala Dāsa.

The *chandās* incorporated in the *Vacanikā*, which belong for the most part to the *bhujāṅgī* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanò. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Ādhō Saṅkara Dāsa of Pācēṭivò, a village in the Sojhata *parṣana*. The manuscript contains for the most part poems and songs by Ādhā Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagò drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅgha of Jodhpur, the father of the Jasavanta Siṅgha of our *Vacanikā*. So the two works, if not exactly contemporary, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujāṅgī chandās*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagò utilized this work can be guessed from the parallel passages quoted in the Notes to the *Diṅgaḷa* text below.

Another source, though probably indirect, is to be found in two poems in *chandās* in honour of *rāva Jēta Sī* of Bikaner composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vithū Sūjò and the other is anonymous. They are both in the *pāḍharī*¹ metre and composed on the same lines, the main subject of both being the night battle in which *rāva Jēta Sī* defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of *Jēta Sī* and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandās*, but not less remarkable is the correspondence in the

¹ In the manuscripts the metre is called *pāḡharī*.

description of the Mughals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagò had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacānikā*, and apparently of later composition is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacānikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Śādū Kumbhakarāṇa, the work alluded to by Col. Tod in his "Annals of Marwar."¹ It is in *Piṅgala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Siṅgha—amongst which the slaying of an infuriated elephant at the Imperial court.—as well as of the feats of his father Mahesa Dāsa, his grandfather Daḷapata Siṅgha, and his grand-grandfather Udè Siṅgha. From the fact that the particulars of the battle of Ujain differ in the *Vacānikā* and in the *Ratana Rāsò*, it would seem that Jagò and Kumbhakarāṇa wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "*Vacānikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacānikā* is as elaborate in form as any of the poems of the highest repute.² In this respect it differs from the *Vacānikā* of Acala Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Diṅgala period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsò* by Canda with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *veṇasagā*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following.—

गुरुदेव सुमन्ति समापि गुणं, Vac. 5.

¹ Routledge's edit., Vol. ii, p. 38.

² In *dīthò* 265, at the end of the *Vacānikā*, the work is called "*Rāsò*," but such a designation is improper, whereas the title of "*Vacānikā*" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *venasagā* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *venasagā* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गङ्गीरं, Vac. 1 :

रिण मो र्हियाँ राज र्हिसी, Vac. 67 ;

वडाणा वहे विद् वीराघिवीरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माघी, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāṭhōra Ratana Singhajī rī Mubesaḍḍīsōta rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B : A Jaina MS borrowed from the Jainācārya Candra Vijaya Sūri of Pāli consisting of 11 leaves, of which the 1st is missing, 10" × 4½" in size. Each page contains 15-16 lines of about 50 *aksaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bilāṛo, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मित्ती चैत्रवदि ६ दिने । लिषतं श्रीबीलाड़ा मध्ये । शुभं भवतु । पं० ज्ञानलाभ लिषतं । पं० प्रेमचंदपठनार्थं ॥ यादृशं पुस्तकं दृष्टा (sic) etc

The MS. writes often *ai* for *ai*. Fairly correct.

D: A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhā-rivò, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves $11\frac{1}{2}'' \times 8\frac{1}{2}''$, number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātas* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS, yet after it a note is inserted containing an index of the works in the MS.—which are 18.—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below:—

... लौघतं पंडीत घनराजजी तत्भाई देइदानजी तत्भजीज
उदैचंद तत्भाई बलराम तत्सीध पंडीत गुणचंद लौपीकृतं बलूदामध्दै
संवत् अठारै सै चौरोटहा मासै षागण सूद ५ दीनै ...

F: A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf $10\frac{3}{4}'' \times 7\frac{3}{4}''$, number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Śiṅgha. It contains: (1) *Rasikapriyā, kavi Kesava Dāsa kṛta satikā* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahēśadāsōta ri Khariyā Jagājī ri kahī* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

G: A MS. belonging to Cāraṇa Āsiyò Rāma Dāna of Sonā-ṇò (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves $6'' \times 8\frac{1}{2}''$, number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsò* by Mādhava Dāsa. This was copied at Bikaner in the year Śamvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bārāṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

I: A MS. belonging to Bārāṭha Rudra Dāna of Indokali (Nāgòra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves $9\frac{1}{2}'' \times 6\frac{1}{2}''$, number of the lines in each page about 30, number of the *akṣaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Karitta thākuraṅ Sero Siṅghajī rā* by Ādhò Pāhāra Khā (pp. 25b-27a), (2) *Vacānikā Rāthōra Ratana Mahesadāsōta rī* (pp. 27a-38a), (3) *Phuṭakara gīta* (pp. 38a-79b), (4) *Karitta mahārājā Abhè Siṅghajī rā*, by Khiriyò Bakhatò (pp. 79b-90b), (5) *Virada Siṅghāra mahārājā Abhè Siṅghajī rō* by Kaviyò Karanī Dāna (pp. 90b-95b); and (6) *Jhamāla Devī Siṅghajī rō* (pp. 95b-97b). The colophon at the end of the *Vacānikā* gives the date of the MS., and the name of the place where it was written:

इती श्रीवचनका संपूर्णं ॥ लौघतूं वारट क्ताराम रामवाचन
रौ (?) स ॥ १८८१ रा आसोज वद १२ गांव चूडासर मधे ॥

The text of the *Vacānikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

J: A MS. belonging to Vvāsa Mithā Iāla of Pālī now consisting of 118 leaves, $8\frac{1}{2}'' \times 6''$ in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *akṣaras*. The MS., besides other minor works, contains: (1) *Dholā Māravanī rī cōpaī*, (2) *Ratana Mahesadāsōta rī vacānikā*, (3) *Karṇā battīsī*, (4) *Māna battīsī*. The *Vacānikā* occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती श्रीवचनका राव राठौड़ रा[जा] श्रीरतन महेसदासोव रौ
जगे खिड़ीयै सं ॥ १७६६ रा मीति आसोज वदि १४ पुरी कौवी
लिषी[तं] स[वा]इराम लौषी मयेन राबचंद रौ पोथी रौ नकल उतारी
कै गढ जोधपुर लौषी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Cauda.

N: A Jaina MS. from Nāgōra, presented to me by Pannā Iāla Bākalivāla, Secretary of the Bhāratiya Jaina Siddhānta Prakāśinī Saṁsthā of Benares.¹ Fragmentary. It consists of 74 broken leaves, each of which measures $8'' \times 11\frac{1}{4}''$ in size, and contains 34 lines of 22 to 28 *akṣaras*. Some of the last pages are decorated with pictures representing scenes of the

¹ See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. R. 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following:—(1) *Jalāta Gāhāṇī rī vāta* (incomplete). (2) *Sadaivacha Sāvaliṅgā rī vāta*. (3) *Gūdhārtha*. (4) *Rīsālā rājā rī vāta*. (5) *Rāthōra* [*Ratana*] *Mahesadāsōta rī vacanikā* (incomplete, going only as far as st. 137). (6) *Horā Vādala rī cōpā* (incomplete). (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Samvat 1808, and the third in the year Samvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS. there are: the writing of *ī* for *i* *o* for *ō*, and *ḍ* for both *ḍ* and *r*.

P: A Jaina MS. belonging to Vyāsa Mīthā Lāla, a Puṣkarnā brahman of Pālī. It consists of 102 leaves, 6" × 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dāsa of Rīṇī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagaṇī, in the year Samvat 1726, at Rāṇī; others by somebody else at Lūnakaraṇasara: the *Vacanikā* which occupies pp. 24a-42a was written at Navahara (Nōhara) in Samvat 1748, by Mathena Daḷapati. The colophon runs as follows:—

रतन श्रीमहेशदासोत राठौड़ रौ वचनिका संपूर्णा संवत् १७४८
वर्षे पोहचुदि २ दिने लिखितं दलपति नवहरस्थाने । शुभं भूयात् ।
महेशदासपठनाथे ।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

R: A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" × 5¾" in size, bound into a volume. It contains three works, to wit: (1) *Virata sinugāra mahārājā Abhē Singhajī rō*. (2) *Vacanikā mahārājā* (sic) *śrī Ratana Singhajī rī*, and (3) *Kavitta mahārājā Abhē Singhajī rā Khaṛiyā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *ī* is commonly written for *i*, double consonants are written as single, and *ē*, *ō* are constantly written with only one *mātrā* over the line.

S: A MS. belonging to the private collection of Khiriyò Māna Siᅅgha of Semalakhera borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of 10 $\frac{1}{4}$ " to 6 $\frac{1}{2}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. is the *Guᅅa Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Mahesadāsòtu rī*, which occupies pp 11a-37a. Each page contains 11 lines of writing of 26 to 32 *akᅅaras*. The text of this MS. contains almost the identical readings as **R**, and it is clear that both MSS are referable to the same source. Only **S** is apparently somewhat older and more accurate. The MS. writes **इ** for both **इ** and **उ**. spells *i* correctly, but writes *e. ò* with only one *mātrā* over the line.

T: A MS. borrowed from the private collection of Cāraᅅa Lālasa Mūlò of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf 13" × 8 $\frac{3}{4}$ ", number of lines in each page varying from 20 to 35, number of *akᅅaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:— (1) *Guᅅa Viveka Vāratā*, by Gāᅅana Kesava Dāsa. (2) *Hari Rasa* by *kavi* Isara (copied in Samvat 1839). (3) *Gīta tāᅅakò rājā Gajī Siᅅghajī nū*, by Bāratha Goyanda Dāsa (copied Samvat 1839). (4) *Guᅅa Vacanikā* (copied Samvat 1839). (5) *Amara Koᅅa* (copied Samvat 1864). (6) *Bhāᅅā Bhūᅅana* (copied Samvat 1862) The colophon at the end of the *Vacanikā* reads:

इति श्रीवचनिका संपूरणं ॥ लिखतुं प्रौढित सगताः ॥ वास चांग-
दांस ॥ संभूदानजीवचनारथं ॥ संवत् १८३९ रा म्निगस्तिर सुद १३ ॥
गांव जूड़ीयो माता श्रीणीजी सुधान ॥

The MS writes *ī* for *i*, *ū* for *ü* (as in *jyū* for *jyū*, *nū* for *nū* etc.), distinguishes *ᅅ* from *l* by a dot underneath, and writes all double consonants as single.

U: A Jaina MS borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharma Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *akᅅaras* in each line 40-50. The MS. is very incorrect but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति श्रीरतनवचनिका संपूर्णं । संवत् १७६० वर्षे भाद्रवा वदि ५

दिने भृगुवासरे ॥ सकलपंडितश्रीरोमणिपंडित श्री ५ श्रीकांति-
विजयगणि तत्त्विष्यभावचारत्रिया मेघजी लिपिकरा ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *da* for *ja*, *ca* for *va* and vice versâ, are very common. Al-o *ī* is very frequently written for *i*.

V: A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Śiṅhājī. It consists of 289 leaves, 6½" × 5½' in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following:—(1) *Kṛiṣṇa Rukmaṇī rī vāḷa*, by Rāṭhōra Prithi Rāja, (2) *Ratanaḷī rī vacanikā*, and (3) *Jalāla Gahāṇī rī vāḷa*. The *Vacanikā* occupies the pages 163*b*-183*a* of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau and Sailana, the three Rāṭhōra States in Malwa which trace their origin to the hero of our poem Ratana Śiṅha.

L. P. TESSITORI.

अथ वचनिका
राठौड़ रतनसिद्धजी रौ महेसदासौत रौ
खिड़िया जगा रौ कही ।

॥ गाहा ॥

गुणपति गुणे गहीरं
गुणग्राहक दानगुणद्विषणं ।
सिधि रिधि सुबुधि सधीरं
सुखाला देव सुप्रसनं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति
सिद्धिदाता सरसत्ती ।
वाखागाँ कमधज्ज
पुहविराजा कृत्रपत्ती ।
बलि जेहा चक्रवै
ऊचा जिणि वंसि नरेसुर ।
खागि त्यागि सौभागि
वंस कृत्रौस तथा गुर ।
गजराजद्विषण भाँजण गजाँ
उभै बिरुदाँ उद्धरै ।

१ । GNP मणपति, P गुणं, PUV ग्राहक, J दौयणगुण, (F)GJ बुद्धिरिधि
(रिधिसुबुधि), T बुध समापि (ditto), INU बुद्धि (सुबुधि), U
सरौरं, S सरौरे (सधीरं), P सुंडालं, RU सुंडालल .

२ वचनिका रां रतनसिद्धजी री महेसदासौत री ।

कुलभाण घरै प्रगद्यौ कमंध
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उद्विआसिद्ध
माल गङ्गेव महाबल ।
वाघा सूजा जोध
कमंध रिणमाल अणङ्गल ।
चूंडा वीरम सलग
साख तेरह अजुआला ।
काडा तीडा कान
ऊआ कमधज्ज हथाला ।
हिंदुआण तिलक हिन्दू विहद
धूहड़ आसा सीह धन ।
ते पाटि अकै महिराण तन
रूप भूप अतां रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रठराँण भाण रतन
करतव्व भारथ क्रन ।
नरनाह जे मुख नीर
ग्रहवन्त ग्यानगहीर ।
ससमत्य सूर सकज्ज
गजदिव्य भाँजण गज्ज ।

१। All सम° R सुमिर, GJTU सकनि, G वाखाणां, R पोहव° DFPR
SV ऊवा, J ऊया, All जिण, P विरहह, R रतनसींघ .

२। PSV चोंडा, T चोंडा, FITV कान, FPSUV हिंदवाण, FRS आसी,
GRSU तिण (ते), SU ऊवौ (अकै) .

पित मात तारण पक्व
सिखमार तेरह सकल ॥ ४ ॥

॥ कन्द चोटक ॥

गुरुदेव सुमन्ति समापि गुणं
मुच्यपत्तिञ्च जेम रतन्न भणं ।
पित जामु महिस नरेस परं
गढ वेढि लिखौ जिणि देवगिरं ॥ ५ ॥

कलि साहि तथै ग्रहि खाग कुरा
धूसै चढि लीध बलका धरा
सनमान करे सुरिताण सई
जालोर पटै गढ दीध जई ॥ ६ ॥

केविछाँ दल तगडल जेणि किच्चा
दन सासण लकल गजिन्द्र दिच्चा ।
कमधच्च कागैगिरि राज करे
विधि अणि मयौ सुग क्रीति वरे ॥ ७ ॥

तिणि पाटि रतन्न महिस तथै
घण थाट लिखाँ तपतेज घणै ।
मलराउ जिह्नीं जमि आपमला
भुज पूजे साहिअहाँन भला ॥ ८ ॥

४। T तो रिणढांण, GNPV करतव्य, PV पाख, U तेरह, PV साख .

५। P कोठ (वेढि), RS लीया .

६। N विढ (चढि), JRS जेण (लीध), U धूसि चढि जे नव लख धरा,
I सुलताण, JRUV सही, FT लीध (दीध) .

७। V केवीयं; F मारि (जेण), DJRUV दिन, NT दान, FP दत, G दस
(दन), I दल (दन), DFJPRST लाख, RS कणेमद .

८। F ते (तिधि), J लीयै, DNT °जिहां .

॥ दूहा ॥

जीवत म्रित हुइ साहिजहाँ
 दिल्लीवै सुरिताण ।
 राति दीह अन्दर रहै
 नह मखै दीवाण ॥ ९ ॥

धुन्ध ऊँसै सारी धरा
 सहर दिली पड़ि सोर ।
 मुह्मि मळता त्वाँ मखिऊँ
 ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रह
 बिजड़ौ तोलि दुबाह ।
 माथै कन्न मँडाड़िऊँ
 ऊँसै बैठी पतिसाह ॥ ११ ॥

धर पूरव सूजौ धरणी
 दिखणी खरौ दुगाम ।
 साहिजहाँ दारा सुकर
 त्वाँ सिरि कोपै ताम ॥ १२ ॥

९। DFGINU सत, EG होय, IJ ऊय, ST ऊँसै, PRV ऊँसै, D ऊँसै, N दिल्लीचै, D दौली री, J सुलताण, DIJRU दिवस, RT इंदर, DU अंदिर, U मांडे ।

१०। DIPTV दुंद, DNPUV ऊँसै, T ऊँसै, I होय, F सच्चा तदपि (! सहर दिली), IRU मूहम, DPV तिहाँ, T जाँ (त्वाँ), N सोई (त्वाँ), PRSTV मांडिऊँ, N जिहाँ ।

११। GP गुजर, JT मुराद, GINRT दुजड़ौ, J धुषि (तोलि), DJ मंडाय नै, GJRS दोय ।

१२। All साहि?, T साहिजादो, RTU दुआरा, S द्वारा, U कोप्यो T खोजे (कोपे) ।

हिन्दू ताम हकारिच्या
सिङ्ग जसौ जैसिङ्ग ।
किच्या विदा कूरिम कमंध
अ वेवै अरडिङ्ग ॥ १३ ॥

दिया वधारा देस दे
है वर द्रव्य हसत्ति ।
पतिसाही थां ऊपरां
यूं कहिच्यौ असपत्ति ॥ १४ ॥

सूजा दिसि जैसिङ्ग सक्ति
दूजौ मान दुवाह ।
पोतो साथै परठिच्यौ
पूरव धर पतिसाह ॥ १५ ॥

सहिजादां बिऊं सामुहौ
अक जसौ अग्रभङ्ग ।
मांडण असपति मांडिच्यौ
जोधकलोघर जङ्ग ॥ १६ ॥

दलवादल ताबीन दे
हिन्दू मुस्लिमाण ।
चगथै जसौ चलाविच्यौ
जुध मगडण जमराण ॥ १७ ॥

१३ । DFINV जांभ, J जेण (तांन), IS सौदजसौ, T साहिजिसौ,
J कोरम, S कोरंभ, N वेइं, R वेइंवे, DIN अरिहंग, F अरिडिंग ।

१४ । FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रव्य, DNPT ऊपरै, T थां.

१५ । DNP सूजे, DEGPU सजि, I दे । सक्ति). U पोता, J दिस (धर).

१६ । All साहिजादां BFGT दुऊं, F दुऊं साहिजादां. G सांमुहै, D जिसौ,
FJN मंडिच्यौ ।

१७ । DJNPV चकथै, GT चकते. U चिकते. I चकथै, U चलाडियो, S
चलाडिया. PS मांडण, T घण जांण (जमराण).

॥ छन्द भुजङ्गी ॥

जसौ ह्वालियो आगरा छँति ज्याराँ
 लिखाँ साहि रा उम्वराँ सव्व लाराँ ।
 कमन्नाँ वडाँ कूरिमाँ साथि कौघाँ
 लजाथम्म सीसोदिखाँ लारि लौघाँ ॥ १८ ॥

हांडा गौड़ जादव्व भाला हठाला
 वले वंस कूचौस साथै वहाला ।
 गांडी नालि गोला चलै फौज गज्जं
 घरा वोम आधोफरै ऊडि धज्जं ॥ १९ ॥

अराबाँ निबाबाँ किआ थट्ट अगै
 पबै गाहिजै घाट औघाट पगो ।
 हलीलाँ हिलै सम्य फौजाँ हसत्ती
 प्रिथौ सङ्ग लगा केई देसपत्ती ॥ २० ॥

वहन्ती इसी पश्चि ओपै वहीरं
 नदी हेम थी ले चली जाणि नीरं ।
 कताराँ कठट्टे चलै जूंग काला
 वरै वादला जाणि भाद्रव्ववाला ॥ २१ ॥

१८ । NS चालियो, JT आगरै. GJNRST कमराँ, DEPV सव्व, IRS सब, U कोरभाँ, F थाट (साथि), U संग (साथि), DN लौघाँ (कौघाँ), INP साथ (लारि), FGRSV मंग (लारि).

१९ । FNRTV जादम, DGLJNPUV बोम, R आधोफराँ.

२० । DIN साथ (थट्ट), PV साथि (थट्ट), U चलै (हिलै), FIN संग. T संफ, U संब, J फौज (सम्य), U लार (संग). FGN लागै, J प्रिथौ समली जाणि को देसपत्ती.

२१ । PU वरंता दसा, J ले चले हेम ता, N ले चली हेम था. FGJRSU ता (थौ), DJRS चले (चली), PV कतारं, U कठट्टी चली गज कालं. J वडा (चलै), U वालं.

फटौ आभ कै जाणि सामन्द्र फट्टं
 प्रिथम्मी गिरां थूँव कौजे पद्धट्टं ।
 वचै ऊपटां थट्ट राठौड़वाला
 नदी सोखिजे नीर निव्वाण गाला ॥ २२ ॥

वहन्तां तुरां पाय पायाल वाया
 छिले रज्ज रैणा उडे वीम काया ।
 चलन्ता इसा मीर तीरं चलावै
 पंखी जीवता भिग जायां न पावै ॥ २३ ॥

माथै साहिजादां बिन्दां राउ मारू
 समे चालिबौ अम उज्जेणि सारू ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि
 आयौ गड उज्जेण ।
 पतिसाह खँ पाधरै
 लोह जरीका लेण ॥ २५ ॥

२२ । DJ फुटौ. NP गिरं. N उवटां. U औपट्टे, FGNT थाट, DIPR SV थटां.

२३ । DG वहन्ते, G तुरे, DIPU तुरी, GIT वायो, DPV रेषी, GJNPC बीम, GIT कायो, T कडता (जीवता), FIJPTV जाणे, S जावा. RS after काया insert the following couple of verses :

धरा विस (S मेर) धूँजे डिगै धू धड्डकं ।
 चढे लंक चकं डरै चार चकं ॥

२४ । N बिनां, PV बिन्दां, JU बिडं IRST बिन्दे, DFG दुडं, U आप (बेम) .

२५ । I आया, T खड़े (गढ), सां, JN पाधरौ. P साहिजादां बिन्दां सामुदौ (पतिसाह...) .

८ वचनिका हां रतनसिद्धजी री महेसदासौव री ।

बन्धव रतन बुलाविच्यौ
जसै रचण रियाजङ्ग ।
साहि ऊकम छलि साहि रै
आयो खड़े अभङ्ग ॥ २६ ॥

गढपति मिलै उजेणिगढ
राजा जसौ रतन ।
राम लक्वमण राठवड
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ ऊच्यौ
कालौ दलाँ किँवाड़ ।
भागा पड़िगाहण भडाँ
पिड़ि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किच्यौ
आवि दलाँ अविचट्ट ।
चारण भाट चगाहटाँ
गुणिअण थट्ट गरट्ट ॥ २९ ॥

पतिदिह्ली ओधाणपति
धजवड ग्रहे सधीर ।
करण भीर भारथ करण
वीर मिलै वरवीर ॥ ३० ॥

२६ । FJ रयण, U रैण, TU बुलाडियौ ।

२७ । I अजीण. T लक्वमण ।

२८ । J हसनबंध, DEJ भेला ऊवा. TU भडाँ (दलाँ), FJNRS किमाड़.
FPV पिड़िगाहण ।

२९ । V अजवाला कौया, BIX अविचट्ट, UV चगाहटे, FJTU थाट ।

३० । N सगधीर ।

॥ दूहा वडा ॥

बे भाई बिरदाल

औरंगसाहि मुराद वे ।

हेवै पति मिला ऊआ

जुध मण्डण जमजाल ॥ ३१ ॥

कटकाँ बिऊँ ऊइ कूच

गड़गड़ तम्बागल गुड़े ।

हड़वड़ भड़ ऊइ हेँवराँ

चठिआ पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहीर

पाइक ओठक पड़तलाँ ।

मिलवा किर चाली महण

नवसे नदि ले नीर ॥ ३३ ॥

डाकी जमडाठाल

बे बे तरगस बन्धिया ।

तुरकी रहवालाँ तुरक

चठिआ चामरिआल ॥ ३४ ॥

३१ । P मुरादिथो, (GN बे (वै), V उवे (वै), JRU इम (वै), JR हिमे (हेवै), G दोथे (हेवै) ।

३२ । J चिन्हें, T दुऊँ, U दुचां. BDPV ऊवै दुऊँ, G होय दुऊँ. U बे किर. T चंबालग, DPUV ऊवै (ऊइ), T ऊइ हड़वड़ भड़, N गैवरां (हेँ) DN परिसिर, P परसिर ।

३३ । DFTU चलै (हिलै), J होथे (हिलै), G होय (हिलै), GLRSU पायल, U कंठां, T पड़तरां, DIRS कज (किर), F ज्यू (किर), J होय (किर), IV चाल्या ।

३४ । BFGPUV तरकस, PSV बांधिया ।

१० वचनिका रा० रतनसिङ्गजी री महिसदासौत री ।

गुज्जर तया गरूर
ताइ मिले दिखणी तया ।
सेन उजेणी सामुहा
सालुलिया दलसूर ॥ ३५ ॥

रचि फौजाँ रौद्राल
हैँवर नर वहुता हसति ।
माँडण इन्द्र भड माँडिओ
वादल किर वरसाल ॥ ३६ ॥

वागाँ करे वयाउ
सिर परि धरि मूँक्याँ सुकर ।
जमदठ खग कसि पति जवन
जिगमिग नगाँ जडाउ ॥ ३७ ॥

आया बाहिर ओम
नैसि गजाँ मेघाडँवर ।
चगथा बे दुलते चमर
हीर जडित कुत्र हेम ॥ ३८ ॥

रुलि काऊल धम्बाल
त्ररहि भेरि नफेरि त्रहि ।

३५ । BGPV गुजर. DGJT मिलिया. PV मिली. T सालुलिया. J धणसूर .

३६ । BNPU रद्राल. DFRTV हैमर. BDINPV भड इन्द्र. BDFJN
PUV किर वादल .

३७ । J वागे. BT सुकरि, BIV जिगमिग. EGV नग, BP नग .

३८ । FIRSUTU मेघाडमर, DGIT चकता. N चकथां. B चखता, BTU
दलता. I दुलतां. JNP दलते .

वचनिका रा° रतनसिङ्गजी री महेसदासौव री । १२

आरोहे औराकियाँ

भिलिच्या पश्य भुलाल ॥ ३६ ॥

गजराजाँ आग्राज

गाज ऊँचै जग्गालाँ ।

फौजाँ घज नेजाँ फररि

वहता हीँजरि वाज ॥ ४० ॥

पड़तालाँ पाताल

वहताँ तुरी वजाडिँचौ ।

उडी रजी क्वायौ अरस

किच्य भाँखौ किरयाल ॥ ४१ ॥

धूँआरव देव धोम

खेहारव डम्बर खरा ।

क्रमते रौद्राङ्ग किच्यौ

वोम विचालै वोम ॥ ४२ ॥

जुदा ऊँचै जिन्द जीव

भ्रिग खग आमूभे मरै ।

मारगि वहते माँडिँचौ

दाणव प्रलै दर्ईव ॥ ४३ ॥

३६ । J बड़ि, R बमाल, F रौद्राल (जग्गाल), FGI तूरि, DFGV बंबाल (नफेर), BN आरुहै, J आरुहि. FJ(N) असि औराकियाँ. B असि औराकिये.

४० । DPV आग्राज. F आग्राज, T होचै.

४१ । FJU पड़ताली, FGJU पायाल. वहते, FGJ तुरे RSTV तुराँ, IJRSU उडे, INRSU रज. DJPV कोयौ, I कौ, T करि.

४२ । RS डम्बर, F खुराँ, BGRSUV रद्रायण. BGJUV वोम.

४३ । GRSTU जदि (जिन्द), DFNPRSV आमूभौ, J आलूभे, FGJNU मंडियौ, BFIRST प्रलौ.

घर सारी पड़ि धाक
 पुर तर गिर कीजे पष्ट ।
 हैकंप उर नागिन्द्र ऊअ
 चक च्याळं चळि चाक ॥ ४४ ॥

सेन इसा सुरिताणि
 चगथे चढे चलाविआ ।
 उल्लटिआ इल ऊपरै
 जलनिध सुरचत्र जाणि ॥ ४५ ॥

गूडलिभौ रज गैण
 हैकंप घर डेरों जआं ।
 सहिजादा दरकूच सूं
 आया खड़े उजेण ॥ ४६ ॥

॥ गाहा चौसर ॥

दल दिखणाधि उतर देठालै ।
 डेरा दुळं दिआ देठालै ।
 दुळं बाजार भंडा देठालै ।
 दामिण गजां धजां देठालै ॥ ४७ ॥

४४ । T पुहठ, DNV ऊवौ, PST ऊथौ. FI ऊवै. B ऊउ, BV च्यारौ, DFGPT च्यारे .

४५ । BRS दसौ, PNV चकथां, IT चलावियौ. U चलाडियौ, FJRS ऊपरों. S wanting .

४६ । BD(EI)PV रंधि लियौ, T गूडिवियौ, J गुधलियौ रवि, DN रैण (गैण), (J)RS खुंदालम ले खरहंडा (सहिजादों दरकूच सूं). TV सों, U wanting.

४७ । U बिळं, T मंडे (दिआ), I धजां गजां.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । १३

निघट बिन्हे दल आया नैड़ा ।
नराँ सुराँ अति आया नैड़ा ।
नौबति सोर धड़ड़ि धुबि नैड़ा ।
नालि निहाउ गाजिया नैड़ा ॥ ४८ ॥

॥ दूहा ॥

औरंगसाहि मुराद इम
मिले लिखै फुरमाग ।
राजा राह म रोकि तूँ
साहि लगेँ दे जाँण ॥ ४९ ॥

राड़ि म करि इक तरफ रहि
आगै पीकै आव ।
जोइ दिली फिरि जाइस्यौं
परसे असपति पाव ॥ ५० ॥

जसवंत सुणे जबाव जब
आगा कहिऔ अेम ।
मो थाँ आडौ मेल्हौ
कहौ जाँण थूँ केम ॥ ५१ ॥

४८। DGIT दुड (बिन्हे), EPV दोर, BN दुजे, B धुनि (धुबि), FT वाजिया .

४९। NV वे (इम), DT उवे, B याँ, BDGIJNRSV मिलि, F लिखि मेले, T लिखि भेजे, GJ लिखिया, U लिखियो, D रहि (तुँ) .

५०। V आगल, BDEGI(J)N(V) जावस्यौं, BDSTV परसि, EJ परसों, U फरस्यौं, N फरसण .

५१। DEGU सुणि, I लिखे T आगै, P आगलि, JPV आडौ थाँ, FGUV जावण, J जाव, V दाँ .

॥ कवित्त ॥

सुणि जबाब जसराज
 तेडि सिताब महाभड ।
 सूर बलू सारिखा
 जिसा गोवरधन अन्नड ।
 वाँद घड़ा वानैत
 तेडि माहेस तिव्धारँ ।
 पीथल कन्न उदिह्ल
 जिसा मधुकर भूँभारँ ।
 जगराज रुघा गिरधर जिसा
 पूक्कि जसै मोटाँ पहाँ ।
 उम्बराँ नराँ असपत्ति सूँ
 कहै जाब कासूँ कहाँ ॥ ५२ ॥
 यँ आखै उमराउ
 राजि जितरौ कुँण जायै ।
 मती वखत तपतेज
 राजि सूरिज हिँदुआयै ।
 तुम सहि जोधाँ क्वात
 जोध सारा इम जय्यै ।
 तुम सिरहर दुइ राह
 साहि सोबै करि थय्यै ।

वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ । १५

कमधजाँ आज माहेस कौ
कहिजे औ टूजौ करज ।
जुधबन्ध खित्री भ्रम जायागर
राजि वले बुभौ रतन ॥ ५३ ॥

॥ छन्द विभ्रकस्वरी ॥

राजा जसवँतसिङ्ग रचण रण
ताम रयण तेडिऔ जिभै तण ।
बैठा बे आलोच बहादर
सँ पतिसाहाँ सूत्रण समहर ॥ ५४ ॥

सूरिजमल गंग वाघ सलकवाँ
पाटोधर चाट्या जल पकवाँ ।
मोहरै अणौ किय़ा रिणमह्लाँ
चाँपाँ कूँपाँ जैत अचह्लाँ ॥ ५५ ॥

धुरि मोदौ वीठल क्रन घूहड़
आडा साहि मगिडिया अनड़ ।
त्रिजडा हय सूजौ केहरि तण
किलवाँ घडा करण रण कणकण ॥ ५६ ॥

५३ । FIU द्म (वं), T यां. All मति. BJNPRSV हिंदवाँपे. U जोधापे,
RS सिर (सेहि), T बी. U हो. GT सगला (सारा). All जंपे.
GJ दोय, कमधजे, BDEIPSV कहिघौ. BDPV इयां (औ). ।
ज्यां, F वलि. J जिम, FGRU पूबौ.

५४ । T जसमंत, U तरै (ताम), FU सो, N सुर. V भू, BI सुचवण.

५५ । U द्म (गंग), T गंगेब (गंग वाघ), N अटलां.

५६ । D मोदा, N गोविंद, BEJRST मांडिया, BD(N)TV करै (करण),
GIJRSU place the third and fourth verse after the last
verse in the next stanza.

बलू दलाउत सहितौ बेटां
हर ऊदिल अविनासी हेटां ।
जोध्या हरौ रूप जैतारण
रिणमालां जोड़े धरिअौ रण ॥ ५७ ॥

कमा हरौ गिरवर रिण कालौ
पीथलिआ जाँवलि प्रौचालौ ।
ऊदौ जगौ क्रिया बे आगौ
जोड़ि करण जैता क्ल जागौ ॥ ५८ ॥

धरिअौ अणी मुहरि गिरधारी
हेवै दल हेड़वण हजारी ।
बिरदां तणौ मौड़ सिर बाधौ
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाटण जल अक्खां
सोनागिरौ आगलि सलक्खां ।
भाटी सुरताणौत मुजालौ
क्लिन्तै मकर रघौ क्तालौ ॥ ६० ॥

५७। BDP भरिषी (सहितौ). V सरसद, NPU धारिया .

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल मचाबल
खागं मुहि पाड़षी वडां खलं । .

IN पौथलियौ. G पौथल युं, J पौथल ऊं, DPV पौथल आं, T पौथल इम, BJV जेमल (जाँवलि), BFPV पुंचालौ, U कदा जग. IT जोड़े, U जड़े, G जुध (जोड़ि) .

५९। N धरौ. V धरि, DNPV अणिया, J ते (सिर), BFIPRT रिण

६०। G अखै, U राखण बल (चाटण जल), G लखां (अक्खां), N पखां (अक्खां), NT सोनिमरौ, V सोनिगिरां, JT between the second and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि
आथौ मान आलिआं असमरि ।

वचनिका २१० रतनसिङ्गजी री महेसदासौत री : २७

बीजा ह्री साथै दल सबल
भाईबन्ध भत्रीज भुजागल ।
महि लज्जडौ खुरसाण मंडोवर
अडिच्यौ वडाँ सरस ग्रहि असिमर ॥ ६१ ॥

हेरा पूठि चँदोल दिवारे
सभिक्यौ गोल विचै सिरदारे ।
त्याँ माहै असराज गजनतज
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सुजाउत मधुकर गोढै सजि
कमँधज राउ तणा जतनाँ कजि ।
वे भाई ग्रहि खाम बहस्से
यूँ अम्बर लाग्गा ऊसस्से ॥ ६३ ॥

रिण रामाइण जिसौ रचावाँ
लड़े मराँ चँद नाम लिखावाँ ।
जसवँत अम बोलिच्यौ ज्याराँ
तण माहेस अरज कौ त्याराँ ॥ ६४ ॥

६१। N ई (ह्री), PSV इयां (ह्री), BFIRST लोहडौ, J लोहडौ, G अडिया, JT before the present stanza insert the following couple of verses :—

जहड़ मेघ भालिअै (T भालिथी) असमरि
आधारै डिगतौ भुजि (T भुजि ठहतौ) अंबरि ।

६२। DPRTUV सकिथा, V गजसंतण, DPTV दुजोवण, S दुजोवण, U दुजोवण .

६३। GNRSU गोढै मधुकर, BIPTV सजि, FT इम (यूँ), J सु (यूँ), DFPV लाग्गा अंबर .

६४। FGJ जेम (जिसौ), BI रचावण, मरब, लिखावण, GJT सिंघ (अम), U च्यारै, त्यारै .

जोध्याँ घणी घणा दिन जीवो
दल सिसगार वंस चौ दीवो ।
दे सोबो पतिसाह मूभा दल
सबली लाज मरण कलि सबल ॥ ६५ ॥

मरण तणो सोबो दे मो नूँ
टीलो राज धरा कल तो नूँ ।
सारी धर भोगवि दिन साजा
रिण आउगो मूभा दे राजा ॥ ६६ ॥

रिण मो रहिआँ राज रहेसी
कमँघाँ कोइ न वुरी कहेसी ।
कन मरतै दुरजोध गयो क्रमि
जीकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाउ करि रहिआँ
दाणव तिको पकै फिरि दहिआँ ।
हार जीप वाताँ हरि हाथे
बिऊँ पतिसाह सरिस हँ बाथे ॥ ६८ ॥

साहि तणा गज्जूँ दल सारे
धड़ न्हारो भज्जूँ खग धारे ।

६५ । JTU री (चौ). RS घर (चौ). JP दल (कल).

६६ । T नूँ नां, BJ मो ने, EJ टीको (टीलो), PV कच (कल), J सब (कल),
N सड (कल), T तूँ नां, BJ तो ने, DG आवध (आउगो), P आविगो
RS मो नूँ. F मो ने.

६७ । N लाज (राज), RST वुरां, T दुजाण, RS इजोण. BN जमन,
FRST आगल.

६८ । F जिको, GIR जीत, U जीपणो हरि रे हाथे. BI व्हां (हँ), J ऊथां.
U ने पतिसाह सुं आवोसुं बाथे.

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । १६

औरंगसाहि दिसौ आखी इम
जुध करिस्थाँ कौरव पाखव जिम ॥ ६६ ॥

आह्वि वाहि वहाडि असिम्मर
महाराज ले जाज्यो मधुकर ।
मतौ दिदाइ मिले राउ मारु
सौख रतन कौधी खग सारु ॥ ७० ॥

ताम जुहार किच्यो खग तोले
बौजै भवि मिलस्थाँ हसि बोले ।
जीवै तिके भनाँ घरि जावौ
आवै सगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा
लाज मरण भारथ भुजि लौधा ।
आप तथै डेरै फिरि आयौ
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

६६। BI तणौ, DFJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं. AH
MSS. भांजूं T भांजां, NU भांजूं साहरी. BI भांजूं मारुं, U चोघारे,
G दिशा, PTV आखै, RS. आखा.

७०। FPRS आह्वि. U आह्वे राडु करीस असुंवर, BDNPTV दिदावि,
DRS करे (मिले), J कौधौ.

७१। T करै (किच्यो), RS जीवौ. FIJRSTU जिके. FRT आवौ (आवै).
G सु साथ मो, U सो मो साथै, FI साथ मो, B साथै मो, T साथै म्हां,
J जिके साथ ईणि.

७२। JRS तणा (मरण २), FG भुजे भारथ भर लौधा. U वडौ भुज भारथ
लौधा. N सरख मनोरथ लौधा, RS तणां डेरं, J अचल (जड़ागि).

करि अंग पाँन सिनान महाक्रित
 वड तीरथ मधि दौघ विप्राँ वित ।
 सपत धात चौरंग लिखमी सह
 बगसे अस रैणा सुरही बह ॥ ७३ ॥

देवाँ दरसि परसि जाई द्वारे
 पूजा करि डेरै पाधारै ।
 होम कराडि भणाडि विप्राँ हद
 जधि आवाहन सूर इस्ट जद ॥ ७४ ॥

करि मुझाई चाकि कड़ाणा
 विधि विधि सह भोजन बडाला ।
 पाँति रचौ चौसर प्रौंचालै
 कवि रजपूत पोखिआ कालै ॥ ७५ ॥

॥ दूही ॥

जुजिठलवाला ज्याग ज्युँ
 अम त्रित किलै अपार ।
 दिल झाई आसीस दे
 कवि जम्यै जैकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पात, RSU मकि, T विचि, BDFNPRSV
 दियाँ, DGPV लिखमी चौरंग, BGJPTV असि ।

७४ । V दम (जाई), BRS डेरै, JRS कराथ भवाथ, B जिमाडि (भवाडि),
 DPV आराहन ।

७५ । FJ रा (सह), RSU रचे, DFPV पूंचालै, T प्रांचालै, G पोंचालै,
 I पुंचालै, V पामीया (पोखिआ) ।

७६ । DJRSU जिम (ज्युँ), T व्याँ, JSU जीमै जैकार, G wanting

॥ गाहा ॥

गाजै द्वारि गयन्दो
वाजै नौसाय जैत सिर वाजा ।
सारिख इन्द समन्दो
नहाराजा राज काइम्मो ॥ ७७ ॥

॥ आसीष वचनिका ॥

काइम कमन्ध
त्रिद धजाबन्ध
मौजाँ समन्द
आचार इन्द ॥ ७८ ॥

दुरजोष माण
अरजण्ह बाण
भुजबली भीम
सुराति सीम ॥ ७९ ॥

खट भाख जाण
तय तेज भाण
विप्र गऊ पाल
लीला भुआण ॥ ८० ॥

७७ । RV गाजा, S गाजौ, RSV वाजौ.

७८ । FS place the fourth verse in the place of the third and
vice versa.

७९ । BNPT दुजोष, S इजोष, J दुजेष, G दुरषोष.

८० । DIJND मो.

२२ वचनिका रां रतनसिङ्गजी री महेसदासौत री ।

वीराधिवीर

हेलाँ हभीर

मधुकर सुतम्

किरतव्व क्रम ॥ ८१ ॥

॥ वचनिका ॥

वासठि हजार फौजाँ रा भाँजणहार १ । छखण्ड खुरसाण रा
बिधूसणहार २ । मैमन्त हाथिच्याँ रा मारणहार ३ । पतिसाह्याँ
रा विभाङ्गहार ४ । पतिसाह्याँ रा पङ्गिगाह्य ५ । गजराजाँ राजान
कै गजवाग ६ । अरिसाल ७ । विजाइमाल ८ । लखदौअण ९ ।
जसलीअण १० । राजान कै राजा ११ । तपै महाराजा रयण १२ ।
तिणि वेला कपूर बीडा भाइच्याँ उम्बरावाँ कवीसुराँ कूँ दिआ १३ ।
दिवाण किआ १४ । सभा रूप कैसा १५ । जैसा कुत्रीस वंस वणाउ
करि बैठा राजेसुर १६ । साहिबखान भगवान अमर बोलिआ
बहादर १७ । बारठ जसराज जैसा कवेसर १८ । तिजारा की वाडी
पल फगर १९ । जल कमल हंस का वणाउ २० । जाणे मानसरोवर
सौरभ की लहरि आवै २१ । जवाधि जलहर गुणीजण गाया २२ ।
रङ्ग राग सुगाया २३ । राजा महेसदास का जाया २४ । इन्द्र सा
निजरि आया २५ ॥ ८२ ॥

८१ । BDN करतव्व ।

८२ । ३ JT मोङ्गहार, ४ BDFGIRST [रा], ६ BFP [राजान], J राजा
गजराज के, R गजराजाँ राजाँ के, ८ T सवाईमाल, ९ GSU °देषण,
१० °लेयण, ११ T राजावाँ के राउ, १२ BN प्रतपै, FGLJNRU रायण०
साह, १२ T राजा रैषसाऊ (after वेसा), G महाराज (*ibid.*) GRSU
भाई, V भाईयाँ नु, GS उमराव, U उंबराव, V उमरावाँ नु DIPTV
[कवीसुराँ], RSU नूँ (कूँ), GLJ नै, T नाँ, १५ U कसायेक, J कैसा
दौसै के, १७ T कुण कुण (before साहिब), GJS भगवान सारीसा
अमर गंगावत सारीसा (गिरधर), U अमर गंगावत गिरधर, BFJNU
[बोलिआ बहादर], १८ J गिरधर जसराज जेहा कवेसर त्याँ रा निजरि
वयण कैसा, GU सारीसा (जैसा), R सरीसा, N जिसा, १९ U रौ
२० R रा, २२ F गुणीयण गुण गावै, २२ F सुगावै, २४ DGPTV [का

॥ चन्द्रादृणी ॥

बैसा वंस कृत्रीस दरमाह उम्वरा
 सामन्द चन्द दड़िन्दक आरिख इन्द रा ।
 जोधाँ रा विचि जोध विराजै ज्यारका
 परिहाँ खांगीवन्ध कमन्ध मधाउत मारका ॥ ८३ ॥

॥ वचनिका ॥

तिखि वेला दातार भूँभार राजा रतन मूँकूँ कर घाति बोलै १ ।
 त्रुषार तोलै २ । आगै लङ्गा कुरखेत महाभारथ ब्रह्मा ३ । देव
 दाखव लड़ि मूआ ४ । आरि जुग कथा रह्यौ ५ । वेदबास वालमीक
 कही ६ । सु तीसरौ महाभारथ आगम कहता उजेणि खेत ७ ।
 अगनि सोर गाजसौ ८ । पवन वाजसौ ९ । गजबन्ध कृत्रबन्ध गजराज
 गड़सौ १० । हिन्दू असुरादण लड़सौ ११ । तिका तौ वात साकाबन्ध
 आइ सिहै चडौ १२ । दुइ राह पातिसाहाँ री फौजाँ अडी १३ ।
 दिल्ली रा भर भारथ भुजे दिआ १४ । कमधज मुदै किआ १५ । वेद

८३ । GINPRS उम्वरा, DV दुड़िंद (V डुरंद) आरखे, P कमंध आरखे, B
 जोधाँ विचि जोधार, GJ वागीबंध, U बांधे पाव ।

८४ । १ FGRSU तिख वार, BDIJNU घालि (घाति), २ BIN कछ्या लं
 (after तोलै), G कूँ ठाकुरे (ibid.), T कड़े है ठाकुरी (ibid.), ३ G
 आगै ही तो, T आगैई, ५ F वान, ७ DFJ खो (खु), T सी, G खो तो,
 RS सो यो तो, BI तीसरा भारथ, FJ आयौ (after महाभारथ), RS
 रौ (ibid.), T आगम मां, G आगम चौ, DP जं (after कहता), U जे
 (ibid.), ८ DIP आगसौ, १० DEGTV कृत्रबंध कृत्रबंध, S कृत्रधारी,
 SU राजा (after गजराज), DPUV पड़सौ (गु°), J लड़सौ, ११ JS
 असुराण, R तुरकाण, U मूसलमान, J लड़ि मरसौ, १२ T सो (विका),
 DPRSV [तौ], NT साकाबंधौ, १३ FGIX दोय, D कौ, १४ IT
 भरभार, F भुजां, P लिआ, १५ BIN वेदबास, DPRST बचावा,

२४ वचनिका री रतनसिङ्गजी री महेसदासौत री ।

सासत्र वताया सु अवसाय आया १६ । उजेण खेत धारा तीरथ धळी
री काम खित्री री घरम साचवीजे १७ । लोह्यां रा बोह सेलां रा
धमङ्गा लीजे १८ । खांडां री खाटखडि भाटभडि डखडाहडि
खेलीजे १९ । पातिसाह्यां री गजघडा भड्यां औभड्यां मारि
ठेलीजे २० । पातिसाह्यां री छत्र घाड कीजे २१ । पुरजा पुरजा
ऊह पडीजे २२ । तौ वैकुण्ठ चडीजे २३ । क्यूं बारठ जसराज
२४ । ह्यां महाराज २५ । महाराज रा मनोरथ औमहाराज पूरै २६ ।
अखिआति ऊबरै २७ । महाराज रा मुंहडा आगै लडां २८ । टूक
टूक ऊह पडां २९ । इतरा माह्ये साचौरा मकरिक ३० । गाहिड रा
गाडा ३१ । फौजां रा लाडा ३२ । काळी रा कलस ३३ । सती रा
नालेर ३४ । सादूल रा सादूल ३५ । भगवान अमर बोलिया
बहादर ३६ । बायां गोलां सरां री मारि लोपि हाथियां रे
कुम्भाथले खगकरा वजाडां ३७ । गज डाल पाडां ३८ । पातिसाह्यां

RST [रु], BINPU सो, F सो नो, १७ BNPRSV रा (री ११,
NPSTV रा (री २). DEV साच दीजे, P साच लीजे, G क्रम क्रम
आग कीजे (after साचवीजे), १८ U री धमाधम लीजे दीजे, GRS
लीजे ने दीजे, J दीजे ने लीजे, F दीजे (लीजे), १९ D खडाखडि,
२० BDGINPV गजघटा, FI [भड्यां], DPV [भड्यां औभड्यां], B
[औभड्यां], N औभाडि, J गज? भांजीजे उभाडां मा, T गज मारि
औभड्यां डे, U भरां [भड्यां], २१ DU रा, P री, RS नु, BU बरां.
B करौडे, I घालीजे, २२ PTV पुरजो पुरजो, BUV होद, DFNR
होय, २३ RSU [सौ], V वरीजे, २४ T क्वां, I क्यूं हो, FGPV
कहौ, २५ GU [गौ], S औवैकुण्ठनाथ. २७ BN ऊगरै, २८ FGT रै. T
मुंहडे आघा, N लडी, २९ BPUV होद, DFIN होय, N पडी, ३०
TV इतरै, T मां, GJRT बोलिया (after माह्ये), S बोलियो, DIC
साचौरौ. ३१ DU री गाडी, ३२ GJSTU कुंभारौ घडा रा लां, DU
री खाडी, ३३ U री, ३४ NU री, ३५ DU सादूलपीड, P सादूलां,
३६ I भगवानदास, PU बोलियो, ३७ T कहे के ठाकुरे (before बायां),
BNPV बाण, P गोली. B गोलियां, GTU गोलां सरां बायां,
DNPRSV रा कुंभाथलां, T जाद (before खग°). U खगभाड. F
भाट (खग°), V खमहरालां वजाडियां विरंडारियां, D वजाडियां, F
वजाड, ३८ I ढालां, J नेजा (after ढाल). F पाड, G पानसाहां रा

वचनिका रा° रतनसिङ्गजी री महेसदासौत रौ । २५

रा खासां भ्रूखणं जाडां थखणं आडां खखणं जाइस्यां ३९ । रुक पिआला
पीअस्यां पाइस्यां ४० । चाचर विहखिइस्यां विहखडाइस्यां ४१ । रिख-
खेत रै विखै रङ्गिअै बाणासि मतवालां ज्यूं घूमतां थकां हाथिआं सूं
टला खाइस्यां ४२ । महाखड्र नै सिर पेस करां ४३ । अपकरां
वरां ४४ । देवता स्यावास कहिसौ ४५ । वात रहिसौ ४६ । इतरा
माहै बोलिअौ गिरधर गङ्गाउत ४७ । राउतां पति राउत ४८ ।
पातिसाहां रा नर हैवर कुञ्जर घड़ा पक्काड़ां ४९ । चन्द जस नामौ
चाडां ५० । इतरा माहै बोलिअौ साहिबौ कुम्भाणी ५१ । सुरधरा
रौ अणौ पाणी ५२ । माहरै तौ भगवानदास वाघौत कहता ५३ ॥ ८४ ॥

नर हैवर कुञ्जर घंघंर पाड़ां (after डाल पाड़ां, ३८-४० omitted in D, ३८-४२ omitted in V, ३९ T [जाडांथपां], F [आडां थपां], N किडां भाड़ि जाइस्यां, U भंडा भाड़ां, F जासां, N बायसां. ४० P रक्त (रुक्), BFJRT पीसां, F पावसां, J नं (after पीअस्यां), ४०-४२ omitted in N, ४१ F चाचरो, J नै (after विहखिइस्यां), ४१-४४ omitted in I, ४२ T मतवाले आं. U जिन. G [थकां]. T सां. ४२ omitted in BDP. ४३ BT महादेव, B [नै], T नां, RS नूं. BFNRU करस्यां. ४४ omitted in F, BNRU वरस्यां, ४६ BN आर जुम (before वात). U जुम, ४७ TV इतरै, (B)I इतरौ वात कहतां. J इसौ वात, DEJPTUV नै (माहै), P बोलिआ. JRSU गिरधर अणौ रौ भनर राठोड़ गंभावत, ४७-५० transposed to § ८७, between ५ and ६, in GJN, ४९ T कहे है ठाकुरो (before पातिं), V नूं (रां. J नरां हैवरां कुञ्जरां, NT [हैवर]. DIJPRU [घड़ा], ५० GJNV [जस], F लम (जस), ५१ NPT इतरै, T मां, DEIUUV नै, N वात करतां [माहै], ५२ BDEFGITU सुरधर. BDNPT कौ, ५४ T कहे है ठाकुरो माहरै आगिलो नालिक है भागं, F आगै (after तौ), U बाघावत, FJ थूं (before कचता), G आगै ही (ibid.), RS आगै इ (ibid.)

॥ गाहा ॥

अवसाण मरण खगधारा
 सामि कामि भञ्जिअै देहा ।
 सोचत चित नितनिचं
 प्रामीजै पुनरेहा ई ॥ ८५ ॥

॥ वचनिका ॥

सु ओ वडौ अवसाण आयौ १ । ऊँडै द्रह किलकिला ज्यूं
 फूलधारां विचि उडि पड़ां २ । पातिसाहाँ रौ पौजाँ हूँ लड़ां ३ ।
 महाभारथ करि मराँ ४ । वगड़ी जोधाण ऊजला कराँ ५ । इतरा
 माहै बोलिअौ रासौ कुँधर ६ । दूसरौ मधुकर ७ । जलाबोल
 रिणसमन्द माहै असि जिहाज धराँ ८ । किलम्बाँ घड़ा मारि पारि
 कराँ ९ । मराँ तौ अपकराँ वराँ १० । नहौँ तौ जिवतविम्भ ऊइ
 ऊवराँ ११ । बारठ कहै बाप हो बाप १२ । बाप है जोडै अतुलीबल
 भलौ चाडिअौ बाल धमल १३ । महाराज विमाह है आगम मङ्गल

८५ । JT मरणौ, U काजणं भंजीय सरीरौ, V भञ्जये, D भंजीजे, R मंजीयत, GSU लुचित, N पाईजे, BDI पाईयै, T पाईयै तौ, R पाइयत, S पावीचंत, DGIJS [ई], B हि (ई) ।

८६ । १ T सो, F सो तो, U ओ तो, B सो [ओ], N अबडौ अबडौ, RS सो
 यो तो महाभारथ रौ [आगम S] अवसाण... २ RS अकरसुं (before
 ऊँडै), TU उहा, J किलकिलै, T आं, FRS जिम, U डकं
 (अू), ITU विचै, V विचि विचि, U उडि उडि, D उपडि, F
 ऊद, ३ JT omitted, ४ D करां, ५ J तौ (before वगड़ी), RS
 नरसमंद (वगड़ी), J नै, BIU जांधाँषौ, BGI ऊजलौ, DF ऊजल, G
 has a gap from this point to stanza 98, one leaf being lost,
 ६ BFNTV इतरै, DEIUV मै, T मां, B वात कचतां (माहै), N वात
 करतां, ८ P जलोल, DPV ससुद्र, J मै, T अस तकौ, ९ IRS किलमां,
 ११ J औवां (नहौँ), DPV तर (तौ), T कपरां, १२ RS अतरा माँहै
 (before बार), RSU कहियो, PRSV [हौ] १३ DJ जोड़, J भलां.

धमल खम्भाइची कौजे १४ । पिण औ महाभारथ री आगम १५ ।
 अक वार सूर्रां पूर्रां अवसाणसिध खिन्त्रियां रा वडा राग माहै वडा
 दूहा गवाड़ौ १६ । ज्यं सूर्रां पूर्रां रा चाचरां रा केस चणगाइ नै
 ऊभा ऊँचै १७ । पौरिस चढै १८ । सोंग ब्रह्ममण्ड अडै १९ ।
 काइरां रा धडा यडै २० । विद्याणै आतलोक थी खगलोक जाइस्य्रां
 २१ । सूर्रां पूर्रां खिन्त्रियां री वात सुणौ २२ । आपणी हौ केईक
 सुणसौ २३ । वाह वाह बारठजी भली कहौ २४ । मन री लहौ
 २५ । ऊकम किय्रा २६ । जांगडिअे वडा राग माहै दूहा दिआ २७ ।
 परिजाऊ दूहा २८ । वेगडा साँड धवल रा दूहा २९ । अकलगिड
 वाराह रा दूहा ३० । मुञ्ज मारवणि रा दूहा ३१ । राउ रियमल
 रा दूहा ३२ । राउ अमर रा दूहा ३३ । किलियाणमल राइमलौत
 रा दूहा ३४ । करण रामौत रा दूहा ३५ । तेजसौ डूंगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभाइती. J
 कराईजे. १५ RST [पिण]. JU ती (after औ). T है (after आगम).
 U आथौ (ibid.). १६ RSU अकरसु (U °नौ) अवसाणसिध सूर्रां
 पूर्रां... J अकरसु सूर्रां पूर्रां खिन्त्रियां रा वडा राग में दूहा दिवराडीजे,
 NV रा (after पूर्रां), BV वडे, BI [वडा २], १७ V जिम, JU खिन्त्रियां
 (after पूर्रां). UV चरणाय, P चणचवाद. U होइ, I होय जाय, D
 रडै. १९ BINR सोस (सोंग), २० INSU यडा (धडा), F धड. D इडा
 PTV होया धडा), २१ PU अतलोक. IJPRU खं, T सां. BDF तै.
 JNUV जास्य्रां, F जायसौ. D जासौ. २२ IR सुषां, PU सुषस्य्रां,
 २३ DIN [हौ], F केईक. J कहेक, B केइअेक. D कोइक, RS केइक
 आपणी पण सुणसौ, J सुणै, २५ JT कौ. २६ BINRS कियौ, T
 जांगडौयां नु ऊकम कौया. २७ BDINRS जांगडियां. BIN नै (after
 जांग°), V वडे, J में. २८ JPV omitted. २९ BDFNTV वेगडे.
 BIJ धमल, F धवलै, RS सूर्राज (का S) सपोत रा दूहा (before
 वेगडा...), P तेजसौ डूंगरसौहौत रा दूहा, ३०-१ omitted in V,
 ३१ JST गज (मुञ्ज). F गज मुंजावत. ३२ T वेगडे राउ बरखंग रा दू,
 RS राषा भोकल रा दूहा (after ३२), ३२-४ omitted in P,
 ३३ omitted in DFTV. JU अमरा. ३४ BNU कल्याणदास. ३५ P
 करण, I करणै, U रामावत, J जैता कूँपा रा दू. T जैमल पता रा दू.

२८ वचनिका रा° रतनसिङ्गजी री महिसदासौत री ।

रा दूहा ३६ । जैमल पता रा दूहा ३७ । जैत कुँपा रा दूहा ३८ ।
प्रिथीराज जैताउत रा दूहा ३९ । गाँगा डूंगरौत रा दूहा ४० ।
अखैराज सोनिगरा रा दूहा ४१ । नगा भारमलौत रा दूहा ४२ ।
अमर धरमाउत रा दूहा ४३ । सोभा साचौरा वीकमसी रा
दूहा ४४ । अवर ही कत्रीस वंस अवसाणसिध खिन्त्रियाँ रा दूहा
गाया अर सुगाया ४५ ॥ ८६ ॥

॥ दूहा ॥

मारू भड़ चढिया मकर

करिवा भारथ कत्य ।

राग वडाला वज्जियाँ

सको सचाला सत्य ॥ ८७ ॥

जसवंत औरंगसाहि जब

वेद कतेब वचाडि ।

ने कत्रपती बहसिया

रचि बीजै दिन राडि ॥ ८८ ॥

३६ J जैमल पता रा दू°, T राउ अमर रा दू°, ३७ J प्रिथीराज जैताउत
रा दू°, T तेजसी डूंगरसीसौत रा दू°, ३८ J वीदा भारमलौत रा दू°, ५९ T
चडवाण (जैताउत), J नगा भारमलौत रा दू°, T खरजमल चाडि रा दू°
(after ३९), ४० BDPT गाँगा, BT डूंगरसीसौत, IP डूंगरसी, J
तेजसी डूंगरसीसौत रा दू°, RS भोपत गोपालदासौत रा दू°, ४१ NPV
सोनिगरै, RS नगा भारमलौत रा दू°, J करब रामावत रा दू°, ईसर
धरमावत रा दू°, ४२ BDXPUV नगै, JRS अखैराज सोनिगरा रा दू°
TU ईसर जौताउत रा दू°, (after ४२), ४३ DEPU अमरै, RS अडौया
अमर जाम रायमलौत रा दू°, J सोभा साचौरा करमसीसौत रा दू°, T
करन दानिसरी रा दू°, भोपति गोपालदासौत रा दू° (after ४३), ४४
BDFNP सोभा साचौरै, BI सोभा सा° रा दू° वीकमसी रा दू°, D
विरमसी, J अचलदास खीची रा दू°, T गोमै पाबू रा दू°, सोमसी
रतनाउत रा दू°, (after ४४), ४५ V बीजा ही, FT खरां पूरां (कत्रीस
वंस), RSU परजाक (before दूहा), NU [अर], JT नै (अर)

८७ । J मिड (भड़), IJPTV वाजिया, BN वडाला (सचाला) ।

८८ । T जसमत, FPV औरंगजेब, J जदि, PR वेड, V बक, JU पातिसाड
(हत्रं), JST रचे, FT विचै, BDJRS बीचै ।

वचनिका रा° रतनसिद्धजी री महेसदासोत री । २६

सिलहँ खाना ऊघड़े
बह भड़ कक्के दुबाह ।
कटकाँ विऊँ कूकल कलल
ऊँसै सनाह सनाह ॥ ८६ ॥

दलसिणगार विरोलदल
दावानल दन्ताल ।
दिआ जसै औरंग दुआ
कोडो गज कञ्जाल ॥ ८० ॥

॥ अथ हाथिआँ रा वखाण ॥

॥ कन्द मुजङ्गी ॥

उरं ओद्रके सास सभ्यास आणे
वडा जूह पूंतारिआ पौलवाणे ।
गंडाँ मारि बेसारिआ नीठ गळं
रुआमाल फेरे करै भाडि रज्जं ॥ ८१ ॥

तिआँ चोपड़े तेक सिन्दूर तन्नं
वइखणँ वखावै घणूँ स्याम वन्नं ।
गाडोँ भौडिआँ अङ्ग लमा निहङ्गं
जटाजूट सनाह जे कोड जङ्गं ॥ ८२ ॥

८६ । RS कसै, V कटके, J विन्दे, DT दुङ्गं FINTU ऊद कलं ।

८० । PV विरोलि°, DI बोडे, R बाडो ।

८१ । NS औरं, DJPV औरंग, FT औरे (उरं), BIRV पोमारिआ, T पांता°, N झूह, JNU बेसाणिआ, F बेसाडिआ, RS बेसाडिआ, BIP मडे, T कोडि (भाडि) ।

८२ । S वयंडं, V वणा मेघ खंवर स्याम..., S घणा, F घडां, P गणं, U तन, PT सामि, BIN खूब (स्याम). BNRVS लामा, T संनाडिआ [जे], J काजि (कोड) ।

कसे पाखरां चम्भरां जूह काला
 वखै जाणि पाहाड हेमङ्गवाला ।
 घजां फाबि नेजां गजां सीस ठह्लं
 माथै उड्डिचं जाणि गुड्डी महह्लं ॥ ६२ ॥

पटे ऊपटे महधारा पटालं
 खलक्कै गिरां मेर थी नीर खालं ।
 प्रलै काल क्खाल कूटा पटालं
 क्रमै डारणा कारणाभूत कालं ॥ ६३ ॥

लुडै क्काकिच्या काल ज्युं डारण लग्गे
 पखै पार ताखै जिके लोह पग्गे ।
 सभै भाडि उप्पाडि सैसा सनह्लं
 गटां पाडि वेक्काडि औक्काडि गह्लं ॥ ६५ ॥

कुलं अट्ट चह्लै गिरं गज्ज काला
 मंडै इन्त्र जाणे घटा मेघमाला ।
 फवै बग्ग पन्ती अगिं दन्त फौज्जं
 गजां वाजि वीजं खिंवे सौस गज्जं ॥ ६६ ॥

६२ । [पाखरे चम्भरे, BDNPUV चामरां, U कालं, ०वालं, V हेमंत. JRSU लाल (सीस), DPRV लडैथै, BPTUV गूडी.

६३ । J(N)U लमटे, JP पटालां, DFS गिरं, BV ती, S ता, J ह्लं. BIN जाणि (नीर), JP खालां, BP पटाला. U डारणं कारणं. BP काला.

६५ । PV क्काकिथै, D क्काकिथौ. T ज्युं. BDNPTUV लग्गां, J लग्गा. BDNPTUV पग्गां, J पग्गा, S सभं. BN दसा SV गटं (गट्ठी), D गट्ठे.

६६ । ITUV कुलां, BINTU आठ. BDIJNTU गिरां, TU कालं. ०मालं. FPV मिल्लै (मंडै), RS घटा जाणे. PV चह्लै (जाणे), V मेघकाला. BDENPV पंखौ (पन्ती), DT अग्गे, RS अग्गा, RS गज्जं. FP वाग (वाजि), BEIJNT वीजां. T खिमे

वचनिका रा० रतनसिङ्गजी री महिसदासौत री । ३१

कपोलं गजां चोल सिन्दूर कौसं
ओपै इन्द्रधानङ्गु जैसा अरेसं ।
तिष्ठां माहि ऊभी वगै रेख तासं
पनै उय्यरै जाणि फली पलासं ॥ ६७ ॥

दलां रोल दन्ताल जैसा दुग्मं
जमं चालिआ सामुहा जाणि जमं ।
रजी उमटै वीम नूँ रोसरत्ता
धुआंधार चारक्लियाँ धतधत्ता ॥ ६८ ॥

रजी धोम रूँ वीँटिआ गज्ज राजै
वडे अनडे जाणि रीँकी विराजै ।
भयाणङ्ग भैभीत सोमन्त भारं
क्रमै जाणि आधी निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घगटाल घगटा अपारं
त्रियहे लोक कोतिक्क देखन्त त्यारं ।
दुवै फौज फबै गिरं गज्ज डाणे
उभै जाणि आडावला खेत आणे ॥ १०० ॥

६७। GIJN कपोलां, U कपोके, DFRSV गजं, DU जैसा, J जाणे (जैसा), RS मध (माहि), J मन्नि. GIJRS कपरां.

६८। RST जमं. GJ जमौ, GIJT सामुहा चालिया. RS कमडे, G कमडौ. FGJIRT छं (नूँ), D नै, BINT धुआंधोर, J धुआधोम.

६९। GI राडं, BDFINPUV वडां अनडां, GI विराजं. DT सोमौत, (F)PV सोदंत, GJ भारौ. BDIP क्रमौ, GJ अंधकारौ.

१००। RS असौ, RT वाजि (गज्ज), S वाजियं घोर घंटा. BDFPV कोतिग. RST कोगत, BD देखंति, (F)NU देखै निवारं, F दुखे, I दुने, R दुजं. JS दोडं, G फौजं फबै (फबै गिरं), FT गिरं. N गिरे, U गजे (गिरं).

॥ अथ घोड़ां रा वखाण ॥

॥ कन्द भुजङ्गी ॥

अैराकी वडा खैंगरू गात अेहा
वणावै कवी कत्य श्रीहृत्य वेहा ।
नली जन्मै जासु वाखाण नकलं
उलट्टा कटोरा वणै चत्र अकलं ॥ १०१ ॥

उरं ढाल सारीख चौड़ा अलल्ला
भिडज्जां बाँह्र जङ्ग वे पकल भल्ला ।
पुड्छी जिष्ठां तोक पै कन्ध पूरा
संग्रामं विखै हाम पूरन्त सरा ॥ १०२ ॥

जलं अङ्गली मुकल पीअन्त जब्बं
उभै जोडि राजीव नासा उअब्बं ।
सलीग्राम चकलैत अकलै सरासं
गिणै कान वे सारिखा सीहगोसं ॥ १०३ ॥

१०१ । JRSU जांण (जासु), BJT वाखांण ।

१०२ । GJV उरां, GRS तुच्छ, G पय, FP संग्रामां, BEJU पूरन्ति ।

१०३ । BNTU जलां, BJP(T)V पीवंति, BDGLJNTV अउवं, P अजवं,
GRS अखै, DJ गिणां, RTU गणां, FPV गिणं ।

वचनिका १० रतनसिद्धिजी री महेसदासौत री । ३३

विडङ्गां वणै द्रुमचौ केसवाली
भङ्गां भूप राजी ऊँचै रूप भाली ।
जंगमं पसमं मुखंमल्लु जेही
दिपै जाणि आरीस सारीस देही ॥ १०४ ॥

बिणा रेह तेजाल वड्ढा विडङ्गं
कबाणं गुणं डाणि भल्लै कुरङ्गं ।
भिल्ले रागवागां मुठी वाउ भल्लै
चतुर्बाह रा रत्थ ज्यं पत्थ चल्लै ॥ १०५ ॥

धखी उण्णरै लूण वारन्त धज्जं
गिरावै जिके आँठुआं पाणि गज्जं ।
अपा ओद्रकै अण्ण काया अपारं
धसै धोम सान्हा जिके फूलधारं ॥ १०६ ॥

सुखे हाक सान्हा गजां दन्त सेल्ले
खगां भाटि घाटां विचै डाणि खिल्ले ।
करावै हुआं टूक पै घाउ कत्ती
खिके अन्त पाडै गजां चाटि कत्ती ॥ १०७ ॥

१०४ । B विडङ्गं. U ँं. R द्रुमचा. S °जा, T ऊँचा. DGJTU जंगमं पसमं.
F जंगमे, R °माल, FU जेहा. RS जास (जाण). FU देहा.

१०५ । F वडा देह (बिणा रेह), BJ विडङ्गा. BFGJTU कबाणां गुणां. BG
भाल्लै, B कुरंगा, BG भाल्लै. FGIT चबबाह, BFGRS पंथ, T पंथि
BG चाल्लै, DPUV omit the last two verses, whereas F in-
serts them after the first two verses in stanza 107.

१०६ । FGIJRS अपारां, NV वारन्ति, DJ उवारन्ति, RT गुडावै (गिरावै),
NV जिको, T वप (अण्ण), BDFGLJNRSUV आप, J अपारां.
°धारां.

१०७ । BDIPRTUV सुखी, BN दांत, B सेल्ले, I सेल्लं, GU खडां (खगां).
I घाटे. खल्लं, R विचां, P(T) खिकी.

॥ अथ सूर्रां पूरां सिरदार्रां रा वखाण ॥

॥ कृन्द मुजङ्गी ॥

तुरी त्थार कौब्बा कसे जीण तङ्गं
 वखावे सिरौ पाखरां सारवङ्गं ।
 सभै वंस कञ्जीस हिन्दू समत्यं
 करेवा महासूर भारत्य कत्यं ॥ १०८ ॥

धुब्बां धारणा चित्त औसा सधौरं
 वडाला वहै त्रिद् वीराधिबीरं ।
 पडै आगि मै उड्डि नेहा पतङ्गं
 आंफालै अणौ उण्णरा धारि अङ्गं ॥ १०९ ॥

जातै काल नू चालि सँ भासि जूटै
 तरुच्चार ज्यां तेज रा ताप चूटै ।
 मरेवा करै कोड भारत्य मन्नं
 त्रिणो मेल्हिये प्रज्जलै भासि तन्नं ॥ ११० ॥

पडन्तां दिअै आभ थम्भा प्रचण्डं
 खलां मारि खण्णे करै खण्डखण्डं ।

१०८ । JT कौभा, ST उड्डे (कसे), U तुंगं, DPV तुंगा, F सिरं. BN इषो (सिरौ), I इसा, U जसौ, PV सारवंगा.

१०९ । S धुब्बां, N धुब्बे, BI भू, BDT चीत, P वान (चित्त). UV वृन्द. PR वृन्द. FRST मां. P वृन्द. J औसा, RST नेहौ. BJNPV ऊपरै.

११० । GI जाना, JN नै. FG तां. BIN जू, BGIJNU ताव. INRS मेलियां, JRV प्राजलै. DJPTU omit the last two verses.

मरन्ता न धारै मद्दाजुद्ध माया
करै काच सीसी जिसी टुक काया ॥ १११ ॥

सदाई लगै खाग नै त्याग सूरु
पलै जे प्रिथीनाथ भूपाल पूरा ।
परत्ती न भेटै गऊ विप्र पालै
चलै राह वेदो खित्री भ्रम्म चालै ॥ ११२ ॥

इंद्री पञ्च जीपै मद्दासूर अेहा
जगज्जेठ जोधा हगुमान जेहा ।
न भाखै अली जीह नाकार नाणै
जुडेवा खित्री भ्रम्म आचार जाणै ॥ ११३ ॥

समथ्या इसा उंडलां आभ साहै
गजां दन्त तोडे रिमां थाट गाहै ।
प्रचारे ग्रहे वाघ रैणा पकाडै
भिडन्ता गजां भीम जेही अमाडै ॥ ११४ ॥

न भागै जिके जुद्ध भागां न मारै
सरौरां हुआं खगह पिगहाण सारै ।

१११ । N पढ़वे, BIJNRS थांभा. (B)l दलां (बलां), BINV चनां. RT मने (महा), BINRT ओह (जुड). J ओध, G रर. D मद्दाबुधि धारै न माया, BDE(RS)T जिही. DJPTU omit the first two verses.

११२ । BINP जो, T आं. J ने, FR(S) पखीजै, U मुजाला सुरा, FPV प्रम (विप्र), G वेदोक्त, FT वेदां.

११३ । BP पांच, D जगजुध, V जुगजूथ.

११४ । DJRS समथं, S उडले, (D)R उडलं, T दांत. RS पुंनारै (प्रचारै). BDINP(V) जेहा.

॥ अथ मुगलां रा वखाण ॥

॥ कन्द भुजङ्गी ॥

बलङ्गं दुव्यङ्गं हठालं बंगालं

चकत्या इसा चालिन्धा काल् चालं ॥ ११५ ॥

भयाखङ्क चीबा जिके रोम भूरा

पखै पार बीबा हिलै थाट पूरा ।

प्रलम्बा मुखी रुक्व चकली परकली

भुजां जम्म जेहा बली खब्भकली ॥ ११६ ॥

मरोड़े गजां कन्ध चोड़े मरहं

रहचै जिसा सिङ्ग मुक्की रवहं ।

कसीसै गुगं चौसटङ्गी कबाणं

बली भीम बत्यां कली पत्य बाणं ॥ ११७ ॥

करा दुष्करा मेष्क ले मद् ककां

हजारां मुहां बाधि व्हे वीरहकां ।

गिरं कन्ध अन्धा क्रिदै अग्निआनं

मरे मारि जाणै जिके अब्भिमानं ॥ ११८ ॥

११५ । BGINT भाजे. (GJRST सरौरे, T अथे, G(T)U बलडौ, FJV बलडां. GU दुव्यडौ. T दुकडौ. FV दुचडां, J दुषडुं. FG(T) हठाला. FGT बंगाला, F(G)RS चकथे. FGT चाला.

११६ । (BD) जिकां, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखां, BI मुत्र (बफ्ल), GIJ मुजे. DFPUV जेसा. BN जेषी. DGJN बले.

११७ । RS इसा. NV मुखी, P गुणे, JR गुषां. RS बथं, J बथे, GU जेहा (बथां).

११८ । RS बरं दुबरं, G बरी दुबरी, DTU दृषरा. BD खेब. PRS हजारां, J मुचे, DIP मुखां. FRS मुखे. RS बाग लै (बाधि व्हे). BIN गिरां, R मिडं, S मडे. GJ गिडां, All MSS. रिदै. NU अगबाणं. BDEV जिङ्गं. RS इसा (जिके).J तके.

उंधे पाघड़े कालरूपी असल्ली
 बोले पारसी खेरसी गल्लवल्ली ।
 करै पच्च निव्वाज वाचै कुराणं
 कुलाध्रम्भ रत्ता कसन्ता कबाणं ॥ ११९ ॥

खुराकां त्रबाकां ततंमाल खावै
 भली चौज प्रित्थी जिके मन्न भावै ।
 जरी बाध नीलङ्क जामा जड़वै
 वपे अन्न अन्नक धारां वणावै ॥ १२० ॥

प्रिथी रा लिखै भोग सैसा प्रचखंडं
 खगां मारि डखै, जिके नव्व खखंडं ।
 हजारीसदी पच्चसद्दी बिसद्दी
 जगज्जेठ जोधा मिलै नामजद्दी ॥ १२१ ॥

परभोम धूसै जिके आय प्राणं
 वडा जुड रा बन्ध जाणै विनाणं ।
 हखै मारि पाड़ै पंखी वोम हूँता
 सांहे चालि रूँ जागवै काल सूता ॥ १२२ ॥

११९। RS खेरसी पारसी, J खारवी (खेरसी). PV पांच. DP कुलं, BDJN PV राता.

१२०। RSV खुराकं, BRSV तबाकं, DEGIT तता, T वाचै. RSU जिकं, I जिक्कं, J अकी, T भायै, J जामि, RS वपं, J अक (अन्न), D omits the last two verses.

१२१। U खगे, T खंड. G खलां. N बिसद्दी (बिं). G जिके (मिलै). FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza १२४.

१२२। BDV परभूमि, BV साधै (धूसै). D ताजी. IJ प्राणै, BJV री बुद्धि (रा बन्ध), IJ विनाणै. J सदी काल नै जागवै. FPTU omit this stanza.

३८ वचनिका रार् रतनसिद्धजी री महेसदासौत री ।

जलै आप रै रोस औसा जुअन्नं
त्रिणा मात्र जाणै धणी कामि तन्नं ।
सबदां जिके वेध धानङ्क साधी
बलङ्गी हणै बङ्गङ्गी बाल वाँधी ॥ १२३ ॥

कसै हाथलां टोप मोजा क्रगल्लं
जमदाठ वामै जिके खाग ठल्लं ।
गुपत्ती कती सङ्गि गहा गुरज्जं
कसै आवधां त्रीसङ्के भुज्ज कज्जं ॥ १२४ ॥

भुथाणं कवाणं जुआणं सभल्लं
मिलै मीरजादा इसा भुज्जमल्लं ।
बिन्हे फौज फौजां धणी चत्रवाहं
सभै सार आवद्ध लीधां सनाहं ॥ १२५ ॥

बिन्हे साहि राजा बिन्हे नेत बाँधै
बणी फौज देखि धणी सोह वाधै ।
जेजेकार जीहा हरी राम जण्यै
असव्वार ह्हाँ मूँकां पाणि व्यण्यै ॥ १२६ ॥

१२३ । N खेदा. GHIR काज (कामि), DU सबदं. (F)J सबदे. BI जकुं. N तिके. F(I)NPUV कंवडी (बंगड्डी). INT माल (बाल), V बल्लोवंत कवड्डी मारै बाल. FPTU omit the first two verses.

१२४ । BPV क्रगल्लं, BINU आवधं, JN हचौस. BI हचौसे, T हचौसां, DFV भुज्ज हचौस

१२५ । F भुथाणे. J भुथाणां णां णां. GRSU जङ्ग. F विहं, U विहां. RT omit the last two verses.

१२६ । F विहं, DFNU साहिजादा, G सादा. T जीता. BPV नेच, G देख फौजां. DN धणौ (ध?). IJ सोभ. N जोम. U फौज साधे, IP नाम (राम), BDEGTUV जंपे.

वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ३६

दिखाँ हाथ दाडी दिडं गाड दक्खै
इलल्ला इलल्ला इलल्लाह अवल्लै ।
उजेणी महासूर हैथाट आणे
जुड़ेवा चडै देव दाखव्व जाणे ॥ १२७ ॥

चकत्याँ कमन्याँ रचे वीरचाला
वणे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

कैरव ज्युँ आया कमंध
पाखडव ज्युँ पतिसाह ।
याँ हरि नाम उचारिओ
वाँ रहिमाण अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन
कमंध द्रुजोण करन ।
औरँगसाहि मुराद वे
राजा जसौ रतन ॥ १३० ॥

१२७। B दादां, PV चडै (दिडं). F चलै (ditto), U चडं (ditto), D वडा (ditto), BIN चडां (ditto). अज (माद), BIPR अल्ल° अल्ल° अल्ल°, T वे (है), G भारत (हैथाट).

१२८। (J)RS चगणे कमंधे. G मंडे (रचे). D मिले (रचे) और. NPV पारथ भारथवाला.

१२९। EGRS जिम. T दयां, B राम (नाम), V उचारिया. BDFGJNV उवां, T उयां, U उचां.

१३०। IT दुजोण. RS द्रुजोण. JN दुरजोधन. G दुजोध. JRS इम (वे) V उवे.

॥ कवित्त ॥

हिन्दुव्याण तुरकाण

करण घमसाण कडव्लै ।

सभि कबाण गुण बाण

दलां प्रारम्भ बल दक्खै ।

भड् भिडुज्ज गज घज्ज

घडा चतुरङ्ग कसस्सै ।

सिन्धु सद्द एवद्

नद् नौसाण निहस्सै ।

चत्रवाह साहि दोइ राह चठि

सभि फौजां दोवै समय ।

विचि भण्ड थण्ड मण्डै वडा

करिवा भाग्थ अम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखीक लसक्कर ।

आरि चक्र नव खण्ड

दिल्लै फौजां गज डम्बर ।

कसमस्सै कोरम्भ

सेस नागिन्द्र सलस्सलि ।

१३१ । G खुरसाण. (D) NV करखी. U रखी. BI डखी. T कसंखै. U बाण
 गुण कबाण. BDINUV दखी. FTV भडां. FV भौड जय जोध (जुध).
 U घडा. F जोध रचति, V जुध रचत (घडा च), J सबद, T नजर
 (नह). BN दुद, D दुद, T बे G सभे फौज. DV दुवै. I दोने. JRST
 बे बे. G बेवे, FITU भंडां छंडां, G थंड भंड. RS थंडां भंडां, T देवै
 (मंडै). J मंडोवर (मंडै वडा), T खर (अम).

सात समंद्र गिर आठ

ताम घर मेरु टलट्टलि ।

करि कोप दलाँ प्रारंभ कहर

घेधिङ्गर आगै घरे ।

माँडिअौ सुगल्ले मारुअे

रिण औरंग जसराज रे ॥ १३२ ॥

॥ वचनिका ॥

इणि भाँति रा घोड़ा असवार आगि ब्रजागि माँहै ऊडि पडै १ ।
सिर पडिअै लडै २ । हाथिअ्याँ रे दाँत चडै ३ । हिन्दू मुसलमाण ४ ।
नरसमन्द खुरसाण ५ । आरि चक्र नव खण्ड पिथी रा अगजेठ जोधार
जमदूत राजिन्द्र जोगिन्द्र रूप करि उजेणि खेति नर हैँवर घेधिङ्गर
चौदन्त ह्वा ६ । चतुरङ्ग फौजाँ बौहरङ्ग वाना किणि भाँति सूँ विराज-
मान दीसै ७ । जाणे अठार भार वनासपती रित वसन्त भिलि फूलि
रही ८ । दीठाँहीज वणि आवै ९ । न जाइ कही १० । हो भाई भाई
अेकणि रित रा कासूँ ११ । अेकणि दीहाडै क रित नव रस निजरि

१३२ । GR साख (भाख), J लाख (ditto), GNT क्रम, G समंद्र सात ।
आभ (मेरु), DITU करि (कहर), GJ करै (ditto) ।

१३३ । १ NT [रा], G जिके (after असवार), N रतरा ठोडू (*ibid.*). DJ
मै, ST माँ. २ DEFNRSU पडिअ्याँ, ३ BGSU हाथी, FJNU दाँते.
DGRS invert the order of २, ३, ६ RU रजपत (जमदूत).
RS काया माया रौ आस परहर (before उजेणि), BFIJNU आथ
(before चौदन्त), ७ BIN बहरम, GU रष, N किष किष, ८ RS
जाँहीजे, BIJNUV [रित वसन्त], BIN [भिलि], ९ FI दीठी. BDJ
NR 'ही. I [हीज], १० DFG पिष (before न), RS हो (*ibid.*),
(D)FIU आवै, ११ DGJRST [हो भाई भाई], FUV हो हो. N
भाई हो भाई, BFJNTU अेके. G वषाणीजे (after कासूँ), १२ DFT

४२ वचनिका रा' रतनसिङ्गजी री महेसदासौत री ।

आवै १२ । कहि दिखावै किखि भाँति १३ । आरावाँ आतस भाल १४ ।
उन्हाला प्रलै काल १५ । सर काइर सूका १६ । सूर धीर निवाणे जल
ठूका १७ । कहि दिखाई उगति १८ । आ तौ ग्रीखम रित १९ ।
मदधारा वरसताँ थकाँ गजदम्बर नौसाण गाजै २० । वीजली आँकुस
विराजै २१ । ग्रीध चात्रिग वीरघरटा दादुर बोलै २२ । मुगल लाल
ममोला सा निजरि आवै २३ । वरिखा रित वरखी २४ । सरद रित
कहणी २५ । रिण समन्द माँहै सूर कमल विकसि विराजमान ऊँचा
२६ । चन्दा जेही चन्दवदनी अपकरा सोलह कला सुधा नेह सम्पूरण
उदित ऊँई २७ । कैसी २८ । जैसी आसोज की पूनिम सरद रित जैसी
ऊजली २९ । फौजाँ ऊपराँ ऊजलाँ भालाँ रा डम्बर भल्लाट करि
जगाजोति जागी ३० । जाणे बरफ रा टूक हेमाचल पहाड़ माथे
विरजमान ऊँचा ३१ । हेमन्त रित लागी ३२ । सिंसिर रित जागी ३३ ।
रुक रहिल वागी ३४ । काइराँ नूँ ठगिड लागी ३५ । हाथ पग धूजै
धड़धड़ ३६ । उर दाँत हाड गोडा खड़खड़ ३७ । इखि भाँति हँ

अके, BN अक, GRSUV दिन. । नै. G माँहि, T माँहै (before व),
V नदरि (निजरि), १३ DF(RS)TUV दिखाई. DEJT इब. DJT
खँ (after भाँति), G खँ अहीन, १६ NT सावर (काइर), १७ V सूर-
बीर, X सरजल, १८ F(G)IS उकत, १९ T कही (after रित), T
वरिखा रित लागी (between १९ and २०). २२ RS मोर (after
चात्रिग). २३ BDNRS [ममोला], RS आवै मामोला, BN आवै
मामोला दिखावै, २४ GJS वखी. २५ FG नै (before सरद). RS आवै
[नौ] (*ibid.*), T हिमै (*ibid.*). २६ NU विकसित, T विचाले (विकसि).
२७ F प्रंगार (कला), RS सिणगार (after कला), B(N) सहुड, FJ
TV [उदित], DRS उदोन, G उदोनमानं ऊँई, JV कै (after ऊँई),
२९ (D)U जिसा. DRST [जिसो १], G जाँहै (जिसो १), FGRSV री,
३० GLJRST ऊपरि. BIT [ऊजलाँ]. BIN करनौ (करि), BNU
लागी (जागी). IT [जगाजोत]. ३१ RS जाबौजे, GNTU हेमा' प'
मा' ब' रा टू वि', DGRS ऊपरि (माथे), D दु टूक. ३२ T आवौ,
३४ IJ लहिर, ३५ DJ नै. ३७ GNU [हाड], T after ३७ inserts
the following: हिमै वसंत रित कहणी । नैजाँ पंचवरणाँ सोई वनराथ
जाँहि फुली कै । चोल मुख कौथा कै । मो जाँहि मलाल माँहै गरकाव

वचनिका रां रतनसिङ्गजी री महेसदासौत री । ४३

वचनिका कही क रित सही ३८ । नव रस कहि दिखाइ ३९ । सरस वीरे वीररस किआ ४० । रौद्रे रौद्ररस किआ ४१ । अपकरा सिङ्गार-रस किआ ४२ । नारद हासरस किआ ४३ । काइरे भैरस बीभकरस किआ ४४ । सुरे सान्तरस अदभुतरस किआ ४५ । दूषियाँ कषणारस किआ ४६ । वैकुण्ठ सँ लिखमी सहित आप विसन गुरड चडि आया ४७ । कविलास सँ सिङ्गवाहणी चण्डी सहित ईसर त्रिखभ चडि आया ४८ । इन्द्रलोक सँ तेजूस क्रोड़ि देवताँ सहित इन्द्राणी अपकराँ रै जुलरै इन्द्र कैरापत चडि आया ४९ । नव नाथ चौरासी सिद्ध अनेक पङ्गी पल्लर ग्रीध चौसाठ जोगणी बावन वीर जकल किन्नर गण गन्द्रप सहित रिखि नारद आया ५० । वीरे डाक बाया ५१ । विमाणे बोम छाया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति नीसाण रिगतूर वागा ५४ । देवासुर देखवा लाग ५५ ॥ १३३ ॥

कीया बे दीसे है । नौबति सौधुराम गार्दजे है । सो जाणै बफताल धमल संगल राम गार्दजे है । . ३८ BINU इसी, DGRS वचनिका कही रण विध [G भांति] नौ क... ३९ NP दिखाया, ४० PTV [सरस], ४१ BINT नारद... (see ४३), ४२ D सिषगार, BINT काइरे... (see ४४), ४३ GP हास्य, BIT रौद्रे... (see ४१), N सुरे वीरे बीभकरस कीया, ४४ G [भैरस], BIT अपकरा... (see ४२), N रौद्रे... (see ४१), F दूषियाँ... (see ४६), V सुरे... (see ४५). ४५ RS सुरज सुराँ खान अदभुत..., F काइरे... (see ४४), N अपकरे... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिली बांभरस कीया, ४६ FN सुरे... (see ४५), V काइरे... (see ४३), T रखेसरे करणरस, T मधतुमुज सांतरस किया । नव रस कहिया (between ४६ and ४७), ४७ GT या (सँ), S ता, GRST आप वि° लि° स°, ४८ BDGIPU कैलास, G या, I ता S नौ. U सिंध अपरि चडि देवी आई ईसर रिषभ चडि आया, I चमुंड, ४९ DG या. I ता, S नौ, I देवसुराँ, DJPV आई (after इंद्राणी), JPV साथै (रै भलरै), F सहित (ditto), the order of ४८, ४९ is inverted in GF, ५० DFJ डाक बाया (after वीर), V खेवपाल डाक बाया (*ibid.*), GJRSU वेताल (*ibid.*), DGUV [रिषि], ५१ BINT वजाया, ५२ D विमाणे, the order of ५२, ५३ is inverted in FGRST. ५५ B देवाँ सुराँ, JV देव दाणव, देखव.

॥ दूही ॥

सभि आरावा समसमा
 समासमा सभि सूर ।
 समासमा दल सालुलै
 वहे चंबाला तूर ॥ १३४ ॥

॥ दूहा वडा ॥

वहे गोला सर बाण
 आम्होसांहा ऊकलै ।
 ऊडन्ते ऊडाडिचौ
 आगवे असमाण ॥ १३५ ॥

नर सुर दानव नाग
 थर हर मुरभुवणे थया ।
 विडतां लागी वरसवा
 मोला सर गैगाग ॥ १३६ ॥

जागि प्रलै गिगाजङ्ग
 ऊडै सर सांहा अगनि ।
 गडां सवाबा गणखिआ
 नाखिचमाल निहङ्ग ॥ १३७ ॥

१३४ । G सभै आरावा, NP चहि, BP चंबालू, R(L) चमागल.

१३५ । RST आम्हां सन्हां. DJJPRV उडाडिया. BPU आरावां

१३६ । All MSS. except T मानव (दानव). GS भवनां P सुरभूषण. V सुर भेला, B सुर शौणे भुवन, GJN मोली, DU मोली.

१३७ । GRS मोलां (सांहा), T सोस अखत (सांहा अगनि). DGRST जाणि (माल).

चमराला वै चूर

वेगाला तेजी वडा ।

पडँताँ धर भेला पडै

सर गोला नरसुर ॥ १३८ ॥

खुन्दालिम करि खोध

वसुधा ऊपरि वाजिआ ।

सागि गडा सिर लोटिआ

जागि कबूतर जोध ॥ १३९ ॥

पडे लडे अणपार

अडे चडे सान्हे अणी ।

कमंधे काबलिअे किअौ

आहिव घोर अंधार ॥ २४० ॥

भीक अणी खग भाट

सिर उर माथै सूरमाँ ।

वहती की दल वाहताँ

वैकुण्ठवाली वाट ॥ १४१ ॥

१३८ । DPRSV ऊवै, G(U) होद, F ऊध. GRSU वेगामल. D भङ्ग° (नर°).

१३९ । BI(T) मलै (गडाँ).

१४० । JRSU सांन्ही, D सांमाँ, BDIJPTUV कमधाँ, BJPT(U) काबलियाँ.

१४१ । G सिर (अग), TU उपर (उर), D पर, R अर, D(G)S माजिल, (माथै), (G)P वहताँ (°तौ), T वहते, R विदताँ. कीथी (की दल), वेहताँ.

४६ वचनिका रां रतनसिङ्गजी री महेसदासौत री ।

नरवर सूर निगेम

भारथ मधि रीती भरी ।

आवे जावे अपकरा

जगि अरहट घडि जेम ॥ १४२ ॥

औरंग जसौ अगाहि

जूटा सूरिज राऊ ज्युं ।

ग्रहण अन्धारी गैग्रहण

मेऊ किओ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इणि भाँति सू तीन पौहर दल जूटा १ । खँग नर हाथी खुटा
० । चौथा पौहर लाग २ । भूभाऊ वागा ४ । औरङ्गसाहि पाति-
साहि रा तपतेज अपरबल दर्ईव १२ अवतार जिण आगै जमराणौ
विमुहा खडै ५ । तिण सू तीन पौहर हाथुके महाराज जसराज ही
लडै ६ । तिणि वेला उजेणि वीरखित रा भूभाऊ राउ राठौड़ जोधा
शियमल बोलिया ७ । ठाकुरो सतरङ्ग री ख्याल मखिओ ८ । राजा
राखौ ९ । राजा राखिअै बाजी रहै १० । आपे तौ अणी वाँटी हरवल

१४१ । P भारथि, GRSTU मकि, V जुमि, PV घट .

१४२ । DGRS जिम, RS(T) गयण (ग्रहण 1), T ऊर (गै), BD(J) छेब,
T दीया (किओ). Between this stanza and the following
one, RS insert 14 *rasāvalā chandas*, beginning: हींदु खेब
जुई । घडं वेस घडं... etc. These are not found in any other
MS.

१४३ । १ G लम (after पौ.) २ V जूटा, ४ T भूभाऊ, P भूभाऊ घाउ
बागां. ५ PV जोरावर (after: तपतेज), BI अपार (अपरबल), DI
बलदेव (दर्ईव), T देव. RS ०राण, GRSV ही (after ०राणौ), P
विमुहौ, V विमुह. ६ P हाथुकां, U हाथूकाम, D खं हाथां, BV ताई,
I इतरे (हाथुके), ७ G वार, ८ G जे (before ठां), BDGIRS ठाकुरे,
V ठाकुरां, GRT औ तौ (before सतरङ्ग). १० IJRST राखियां, S

वचनिका २० रतनसिद्धिनी री महेसदासौत री । ४७

क्रिया तठै बन्धेज क्रियो ह्रीज क्कै ११ । साहिजहाँ जीवतौ ही मूथो
१२ । औरङ्गसाहि पातिसाहि ह्क्यो १३ । सामि सूं सङ्ग्राम करणा
१४ । मारणा नै मरणा १५ । ओकी वाठौ १६ । जसराज काठौ
१७ । वागां भालि जसराज वलिआ १८ । भारथ रा भरभार रतनागिर
भलिआ १९ ॥ १४४ ॥

॥ दूहौ ॥

क्रियो उजेणी कमधजे
धिन जीवत मित धाड़ि ।
जुड़ि मुरड़े वलिओ जसौ
रहै रतन मभि राड़ि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नीसाण तोग भ्रष्टा सामिभ्रम सोबा हिन्दुस्थान
री सरम भुजे आई १ । तिणि वेला रा आइओ काला पहाड़ सोभा
वरणी न जाई २ । महाभारथ है विखै क्रन कहीजै ३ । किना
लङ्कापति कुम्भैज कहीजै ४ । ऊजला बारह आदीत मुखकमल ऊगा
५ । मनोरथ पूगा ६ । मितिलाज रा मौड़ बाधा ७ । अवसाण लाधा
८ ॥ १४६ ॥

रहसी, ११ BT बांढिया, DI बांढ, G ह्क्या (क्रिया), I ह्क्यो, V को,
RS दरवल् षपी कर बांढिया, T तो (after तठै), DJPV बंध, I तो
(after बन्धेज), J कीधो, RT कीयाईज, १२ G राजा राखो क्य
(before साहि°), १४ DEV करणौ, १६ DJV बोटी, १७ JT नै
(before जस°), १८ JPUV बालि (भालि), १९ G दिल्ली (भारथ).
RS मुजभार, DU भारथ (भरभार), DP भेलिया, B भिलिया, U लिया.
१४५ । V कमधजां, GIJU जुरड़ि मुरड़ि, V जुध (जुड़ि), मधि .

१४६ । १ T दण भानि खं. DJV तेग. DV सोहा (सोबा), २ U राजा (रा
आइओ), की (after पहाड़), ३ DRS राजा (before क्रन), ४ JP
TV क, G कि, DU के, G लंका रै विखै (लंकापति), ५ GJT मुष्क°.
BDI [मुष्क°], T कजलि सुं जाणह बारह आ° क°, D कजं सुं
कपरै आ° क°, J क° सुं बारं हजार आ° क°. ७ D रौ बूह बाधो,
८ D लाधो.

॥ कवित्त ॥

करि प्रणाम रवि ताम

ध्यान ग्यान ह मन धारे ।

धसै धोम विचि धार

वसण वैकुण्ठ विचारे ।

तजे मोह चढि सोह

लोह बोहाँ जुध लेखण ।

ताणि मूँक ऊससै

जाणि पाण्डव अरज्जण ।

ऊल्हसै रोम पौरस्त्रि अति

ग्रहे पक्काडण गै वरां ।

रुठौ सरौर ऊपरि रतन

तूठौ सौस पलचरां ॥ १४७ ॥

॥ दूहा वडा ॥

मसतकि बांधे मौड़

धारे भुज हिन्दू धरम ।

मेक घड़ा दिसि मल्हपिष्ठी

रतनागिर राठौड़ ॥ २४८ ॥

१४७ । I करण, BIT दिथे हरि (ग्यान ह मन), BDIPUV धारौ, RS धसण.
T रूप (धोम), BDIPUV विचारौ, IS लोह (सोह), T लोह
(ditto), PV बाहाँ (बोहाँ), DELJV जस (जुड), T विध (ditto).
J अरजुनह, DI उषसै (ऊल्हसै), DIPV पक्काड़े, RST गैमरां.

१४८ । D धारे (बांधे), I धने भुजां, P षटा, I पर (दिसि), B विचि (ditto)

जोध्या रिणमल जान

सौसोद्या हाडा सको ।

अजमेरा भाला अमङ्ग

राउ राजा राजान ॥ १४६ ॥

बेली सच्चि विरदैत

जेठी गोवरधन जिसा ।

करनाजल अयावर कर्ने

वड जानी वानैत ॥ १५० ॥

बेटौ जाँवलि बाप

रासौ रैणाडर तणौ ।

गजकेहर रिण गाजिअौ

तोड़ेवा खल ताप ॥ १५१ ॥

अमरौ भूप अगाहि

वीठलिआ जाँवलि वले ।

वधिआ साचौरा विठ्या

सुहरि धणी रिण माहि ॥ १५२ ॥

खित पुडि साहिबखान

हणमन्त ज्युं जैता हरी ।

उणि वेला लागौ अरसि

वंस वधारण वान ॥ १५३ ॥

१४६ । JP सौसोदा

१५० । PV बोला, JU बोला. U जोडौ (जेठी), T गोवर.

१५१ । BDGPU बेटा. IP जालम, RS तणै, B केशर हरि (रिण).

१५२ । DU वीठल रूं, J वीं जूं, T वीठल नै जेमल, I विठना (वधिआ),
विने (विठण).

१५३ । FT जिम RS जेम, G लागै. F आगै (लागौ).

५० वचनिका रां रतनसिङ्गजी री महेसदासौत री ।

करण मरण पद कान

रांण रमण रिण रूक रस ।

ब्रह्मँडि लागी वैणजत

जिम ईसर जसरज ॥ १५४ ॥

दुल्लह रयण दुभाल

सूरा पूरा जान सहि ।

हेवै घड़ दुलहणि चुई

घज तोरण गजदाल ॥ १५५ ॥

किलतै मकरि कडाल

वाहे तोरण वाँदतौ ।

गौ काली कुम्भां थलां

काल गजां सिर काल ॥ १५६ ॥

अकणि चोटि अथाग

बूड़ी सूँ अम्बर बहसि ।

वेधे साबल वाहतौ

नर हेँवर घर नाम ॥ १५७ ॥

१५४। DEJPV रिण (राब), S रामायण (रमण रिब), F रामन रिम .

१५५। B रमण, TV सणि (सहि), JPUV द्विवै, PV घट, all MSS. except RS खम^० (गज^०).

१५६। FJ(PV) बानाल. R काली गौ. PV कभां (कुम्भां), P थलां (थलां).

१५७। BGPV हं (हँ). T सां DEJ या RT वीधे, PUV सामल, T सादिव. RS कुंजर (हेँवर).

वधनिका रा° रतनसिद्धजी री महेसदासौत री । ५१

जूटा सहि को जोध

नर माहू ज्युं नाहराँ ।

वहताँ सिर वाहै वधे

खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गीत

ऊहै सर साहा अखत ।

वेद भग्यै नारद ब्रह्म

पूँखै अकर प्रवीत ॥ १५९ ॥

घणि वाजिच घण घाड

घमघमि अपकर घूघरा ।

वागा वीरारस तथा

नाराजिअँ निहाउ ॥ १६० ॥

डालाँ सिर धाराल

वागा वरिआमाँ तथा ।

गलती निमि गाजै गजर

घण घाअे घडिआल ॥ १६१ ॥

१५८ । FRT जिम, S जेम, U जे, B वाधे (वाहै), S सक्रोध

१५९ । G आंहा, T अगनि (अखत, cfr १३७), JPV पखै, D पखै, T पांख, BDGRU अपकर, D प्रीत .

१६० । J वाजै (अपकर), S नाराजिअे

१६१ । F वाजै (गाजै), S गरज, P गजर EP गाजै (घाअे), DJ वाजै (ditto).

५२ वचनिका रा^१ रतनसिङ्गजी रौ महेसदासौत री ।

वाजै इसै विनायि

खम ठालाँ सिर खाटखड़ि ।

रमै महारिण रूक रस

जोध दगडाहड़ि जायि ॥ १६२ ॥

खहणि करे रिण खीज

वाहै करि छाकाँ विहद ।

गड़दाना गाजै गुरज

वाजै भुरजाँ वीज ॥ १६३ ॥

करनाजल रिण काल

जैत कलोधर जैत जिम ।

साराँ पहिलौ सूजउत

पड़िअौ लड़ि प्रौ चाल ॥ १६४ ॥

१६१। F ढाले, B खाटखड़ि. V खूर (रूक), (GU दंहेहड़, T दंहेहलि, RS दंहेहड़

१६२। P खहर, B खोहरि. T खोहणि. J गड़दाने. RS गाजे गड़दाने, T गाजे मिरदासौ, U गजदानां. RS भुरजे Between this stanza and the next, RS insert the six *dūhās* following:--

जमजठी जमराण

गह पुर तर लगै गथौ

रहचं मैगल रोद

खूजौ खूरजमाल रौ

जुड़ भांजण खल जोर (S जोध)

मोहण अजै भूभारमल

सांमत खूर मचाद

जुड़ कपडे किसोर जुध

प्रसणां धड़ा (S घणां) पकाड़

दे अत उजवालो दसे

रहचे खल रिमराह

अणभंम अम पुदती (RS पो) अजण

वेजड़रथ बापा हरौ ।

सारां धार सुजाण ॥ १ ॥

राखै जग नामौ रौधु ।

अम पुदती सौसोद ॥ २ ॥

दाडा पचपंडव डुवा ।

कानौ मुकन किसोर ॥ ३ ॥

मधकर का आषाडमल ।

जांत भिले चच जोध ॥ ४ ॥

नर हर के वाचे चजड़ (R न) ।

भालै भालावाड़ ॥ ५ ॥

सुत वीठल अवसाणसिध ।

गौड़ करै गजगाह ॥ ६ ॥

१६४। BDGJV अूं, U जं. BDJ पहिलां. F पहिली, R पैली, U भड़ (लड़ि). B(F)(V) प्रंचाल.

पाडै प्रिसुण अपार
ऊभौ आखाडै अनड ।
गोवरधण माथै गहणि
धामा जागर धार ॥ १६५ ॥

पल खूटा पतिसाह
कर आवध वाहै किलंब ।
मारहथे मरि मारिओ
रिण गोदौ रिमराह ॥ १६६ ॥

भूलाणां खम भाडि
वेटां बिजुं सचितौ बलू ।
खिति पडिओ मोटौ खित्री
आधौ दल ऊहाडि ॥ १६७ ॥

टाहेवा गज ढाल
जसवंत कलि मातै जुडिणि ।
पाटोधर पडि ऊपडै
समहरि रायांसाल ॥ १६८ ॥

भवसि घडा बलि भालि
वामण ज्युं वीठल बधै ।
उतवंग जाइ ब्रह्मंडि अडै
पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन. BP साथै, RS ऊपर. T गरड (गहण), B भोमा.
T धमा.

१६६ । BPT करि. R किलम, G जगि (मरि), TU गोदौ.

१६७ । T साथै (सचितौ), RS पूरौ (मोटौ).

१६८ । F टाहे गज जिण. T जसमत, तातै (मानै), RS omit this stanza.

१६९ । G तिण वेलां रिण ताल, FRST जिम, PU उतसंग, U [आइ]
ब्रह्मंडै, R खंवर (ब्र), सातवै.

बह् सुगलाँ बिरदैत
 खागै खगडरतौ खलाँ ।
 खासाँ खुन्दालिम तणाँ
 वाने गौ वानैत ॥ १७५ ॥

घण अहिरण घण घाउ
 साहै चाचरि सात्रवाँ ।
 वाहै साहे वीठलौ
 खाँडौ खाँहेराउ ॥ १७६ ॥

जिम रावण भूँभार
 कमधज रामाइण करे ।
 पाल तणौ बाह्याँ प्रलंब
 पडिऔ बिरद पगार ॥ १७७ ॥

आहवि स्रितदिनि ईम
 पाल हरे जाँवलि पिता ।
 भिडतै गजाँ भमाडिआ
 भीम तणौ परि भीम ॥ १७८ ॥

गोकल जगौ गरौठ
 करि बिऊँ बाजू केसउत ।
 माल हरे जुध माँडिऔ
 रुके आकारौठ ॥ १७९ ॥

- १७० । RS खासाँ, D खासे, BPT खलाँ (तणाँ), G(P)UV गौ वाने,
 RS गौ वानाँ, DF गौ वानौ
 १७१ । RS जिम (घण =), S सत्रुणाँ, BEGRS खाँडा ।
 १७२ । FRST राँमब, D(J) हरे (तणौ), (J)RS पाडे प्रसण (बाह्याँ
 प्रलंब), FP प्रवल (प्रलंब) ।
 १७३ । DFJTV हरे, R तणौ, S तणे, DGU भिडताँ ।
 १७४ । F करै बिहावे, D कर वेऊँ कर, GU बाऊ (बाजू), RS रिण (जुध)

वचनिका रा० रतनसिङ्गजी री महेसदासौत री । ५५

बालै मधौ बङ्गाल

खेला दल खांडा खहखि ।

धीर हरौ रिण धड़हड़े

जिम होली खग भाल ॥ १७५ ॥

आहवि मधौ अगाहि

पड़िआलग वागै प्रवंग ।

जाणि खंडीवन जालिवा

भटकी कटकाँ भाहि ॥ १७६ ॥

वीरति खाग वजाइ

वन अरितर बाले वडा ।

गौ मधुकर कणिआगरौ

सूरिज जोति समाइ ॥ १७७ ॥

विठ्ठतै किच्यौ विसेख

ज्यं पीयल जेतै जिह्यौ ।

पड़तै ऊदिल पाड़िआ

आठ असुर गज अक ॥ १७८ ॥

१७५ । T बोले, P बांधै (बालै), T खेलै. DJ खलां दलां .

१७६ । DEJP धोम (मधौ), DU पीडीलमि, P पड़ौलमि, J पिङ्गालम, T पिड़ि खड़िथौ माकौ प्रचंड, B वाजै, BDU पवंग, RS भटके .

१७७ । P अस तरवारि वडा, T विहंडे नर वाली वडा, B सोनिगरौ (कर्षि°) .

१७८ । EJ जे, P जो, T ज्यां, RS जिम. D [ज्यूं] पीयल ते जेतै, BF (RS)T जेतौ, RS हरै (जिह्यौ), J दल कपाड़िया .

५६ वचनिका रा० हतनसिङ्गजी री महेसदासौत री ।

वडा वडा गज वाज

क्लिंभां दल तगडल करे ।

खाना खणि खानां खलै

जुडि पडिचौ जगराज ॥ १७६ ॥

चुंगलालां करि चौड

गिरधारी गाहे गजां ।

चडिचौ खगधारां चडे

रम्भ रथां राठौड ॥ १८० ॥

खलां करे वे खण्ड

कमधज चन्दनामौ करे ।

मरण मनोरथ पूरि मनि

पौथल पडे प्रचण्ड ॥ १८१ ॥

१७६ । R क्लिंभां, T खांडां (खाना), DJU खल (खणि), F खम (ditto),
T खलि (ditto), D F खानं (खानां), FT खणै (खलै), BU
जुम (जुडि), T जगराज .

१८० । D विडिचौ (चडिचौ), वडे (चडे), T रथे .

१८१ । F कौथौ (करे), BU SU वि वि . After this *dūhō*, RS insert
the following —

अर भांजंतौ (R जण) अबौच साहण जगताबत मकर ।

वाघ कलोधर वाजिथौ समहर जाणे (R जाणक) सौह ॥ १ ॥

And U the following —

मारै मुगल सौर सुभटां सिर दौन्धौ सभा ।

वली (*see*) मेडतीयां सकज्ज वरै अपहर वौर ॥ १ ॥

तोड़े खगि तुरकाण

रिण पड़ि ऊपड़िच्यौ बघौ ।

भाटी भना भमाड़िआ

जेसलुगिर जोघाण ॥ १८२ ॥

जुधि जाणे जमराण

मतवाला ज्यं मल्हपिच्यौ ।

भगवानौ भालै भिड़ण

चाले गौ चळ्ळ्याण ॥ १८३ ॥

१८२ । RST चळ (खगि), DEJT भवाड़िया, RS उजालिया, B कचाड़िया
After this stanza, FJP insert the six spurious *dūhās*
which are given below. B inserts the same after stanza
१४३, and it is noteworthy that in the last-mentioned MS.,
the six *dūhās* are not included in the progressive numeration,
but numbered separately from 1 to 6.

पादंतौ (F ^० तै) पंडवेस	अचलावत अबसाण सिध ।
जुड़ियौ जण अण जूजुच्यौ (F ^० जबौ, P ^० जुवौ) मुड़ियौ नचौ महेस ॥ १ ॥	
चालि गयौ चढकेह (B क ^० , F ^० य) किलंबा ऊपरि काप करि ।	
पड़ियौ रिण पूंचाल जिम	केहरियौ कढकेह (F ^० अ) ॥ २ ॥
धांधल वंस धिआगि	जमवत नै सहसौ जरू ।
फौजां बांढां फहलिया (P ^० फोया)	कन्हलै जिम आगि ॥ ३ ॥
दुसमण सिर दोटांह	देतां (B ^० तै) भलौ (B ^० ला)
	दिआड़ियौ (B ^० पिया, F ^० लियौ)
पाल चरै कौधा (FJ ^० धौ) प्रगढ	केह सिर (F ^० नव, B जिम)
	कोटाह ॥ ४ ॥
दाह जिण (F ^० रि ^०) गज ढाल	किलंबां (P ^० किय वा) दल (F ^०)
	सिरि. तंडल करे ।
भारथ भलां भमाड़िया (F ^० भवा ^०)	मूलौ रायामाल ॥ ५ ॥
अरि माथे खौनाड	देतौ खग भाटां दुरत ।
दल भागै (F ^० गौ) मंडियौ दलौ	प्रोहित जाणि पहाड ॥ ६ ॥

१८३ । DRS मतवालौ, P^० लै, FT जिम. DS होय (जू), R ऊव (ditto).
DEGJPRSTU गौ चाले

५८ वचनिका रां रतनसिद्धजी री महेसदासौत री ।

घण घाञ्चे घमचालि

चूनाला थौञ्च चालणी ।

आप तणा तण अरिहरां

कडिआ भलां कडालि ॥ १८४ ॥

ऊआ सको हैराम

नर सुर कर देखे निवड ।

रतनागिर आगै रवद

भिडि पाडे भगवान ॥ १८५ ॥

विचित्रां दिआ विकाइ

भाले ह्या भगवानिञ्चै ।

जागि कि वाग विधूसिआ

रांण तणा कपिराइ ॥ १८६ ॥

हाथां पूरे हाम

पाडि खलां सगतीपुरी ।

भगवानौ भारघ करे

वैकुण्ठ गौ वरिआम ॥ १८७ ॥

१८४ । GPU घम (घण), D अरिहरण (घाञ्चे), B घूमडि (घमचाल), D घण घाव (ditto), T विंगल (ditto), JPU चूनाले, DGB चूनालो, T चूगलालां, BJP थये, D थई, R थौथौ, T चली (आप), D आपणे [तणा], RS तणौ, T दल (तण), D उबर (भलां), B कडडि, P कडालि, T कचाल

१८५ । DP निदव, BG निवदि, U निदरि, F निजर, J निदच.

१८६ । B वीचि, R दिये, RS भाला, B नियो, U ज (कि), DRS(T) विधूसियो, R रावण रौ, DT तणौ, S नणे, U तणी कपि तांद.

१८७ । GT हाथे, RS पूरव, पाडे, FJP खगां (°लां), R खल, S खम. GT सकतो°. FU सगतीपुरी, DGRST गौ वैकुण्ठ

अइअौ अमलीमाण
 असुराँ सूँ भारथि अमर ।
 करतौ घाउ कटारिआँ
 चटाँ लटाँ चङ्गआण ॥ १८८ ॥

अखिआली अणबीह
 पञ्चहजारी पाड़तौ ।
 अजुआलै भारथि अमर
 सोभा वीकमसीह ॥ १८९ ॥

जुध करि पिरिआँ जेम
 सादाउत अवसाणसिध ।
 कर वाहे गाहे किलँब
 अमर गयौ सगि अेम ॥ १९० ॥

१८८ । BDEGPRSU आयो, GJPS अवलौ°, P असर (अमर). R नड,
 (लटाँ), U चटाँ (ditto).

१८९ । BPT अखिआला, BT पाड़िया. ER उजवाली, E' अभंग (अमर)
 P असर (ditto). RS सोभा, F सरसौ (सोभा).

१९० । BFJPT पड़ियो, U पड़ियाँ, D पड़ियै. चांदावत, BRS भाँजे सजा
 (अवसाण). D कमल (किलँब). After this stanza. D inserts
 the following :—

सरि साबलां सकाज	पांचावता अणभागे पड़े ।
विध विध खोरां वाज	विचन दलां वीच वीठलौ ॥ १ ॥
जोध करै रिणजंग	वौठइ मज भाजे विचत ।
पाड़े पांचाहर पिमुण	आखाड़े अणभंग ॥ २ ॥

and RS the following :—

सर साबला सकाज	विचन घड़ा विच वीरवर ।
वध वध नांखे वीठलौ	वोज तणो पर वाज ॥ १ ॥

६० . वचनिका री रतनसिद्धजी री महेसदासौत री ।

अकण्ठि ह्ये अनेक
किसनाउत माते कल्हि ।
मरण तणै दिनि मारकै
वौठल किअौ विसेख ॥ १९१ ॥

अरिहर अविआटाँह
खग भाटाँ भाँजण खत्री ।
गौ भारथि गाँगा हरौ
गिरधर गज थाटाँह ॥ १९२ ॥

अण्ठिअँ चडि अरडिङ्ग
रतनाउत भाँजि रवद ।
पाटोधर पडि ऊपडै
समहरि रायासिङ्ग ॥ १९३ ॥

मल्लपि गथौ कुल मौड़
जाडै दल लाडा जिहीँ ।
सार तणै भर साहिबौ
रौद्राँ सिग राठौड़ ॥ १९४ ॥

१९१ । T माथे किलंब, PU तणौ, T कलि (दिनि), JU मारकौ .

१९२ । PT अरिहरि, B आवि थाटाँह, RS देतौ (भाँजण), T वाहण (ditto), U places this stanza before १८९, and DRS before १९४

१९३ । P अरथौम, U अण्ठौग, BT रतनागिर. After this stanza, RS insert the following :—

जोध जोधाँ कल जाग साँवलकौ अवसाँपसिध ।
लामौ तण वेलाँ लडण मरधारी गैणाम ॥ १ ॥

१९४ । BT सिर (कुल), GJPU लाडे, P साहि (सार), JP भरि .

पाखर सहित पवङ्ग

सिन्धुर नर डालां सहित ।

भिड़तै साह्विब भाँजिआ

जैत हरै करि जङ्ग ॥ १९५ ॥

गिअ वंस चाडे नूर

करे महाजुघ कूँभउत ।

वगड़ी घणी विराजिअौ

सूर सभा विचि सूर ॥ १९६ ॥

चारण ग्रहि चौघार

सत्रु मारण अवसाणसिध ।

वागौ डारण वैणउत

सिरदारौ सिरदार ॥ १९७ ॥

हणि साबलि करि हांस

जवनां ऊपाड़ै जसौ ।

चडिआ भारथ चौहटै

वादी जाणि कि वांस ॥ १९८ ॥

१९५ । DRS पसंभ, B भिड़तां, BPTU भंजिं, DF हरौ, FJPU रिण (करि) .

१९६ । TU निज, D चादण, J चदिया, U सुरां, FGT रभा .

१९७ । T अखाड़^० (अवसाण^०), I आवध सबल (ditto), T वाघ विडारण, G वाघऊत. JRS सिरदारै. After this stanza, T inserts १०६, १०७ .

१९८ । TU हिय, J हंस, PT ऊपाड़ण, FJT चदियौ, T खेलेण (भारथ), R चौवटै, J वंस .

चौधरै करि चूर

विचित्र उपाडै वैशाउत ।

गल पल भरि हंसवरगयण

ऊआ त्रिपत ग्रिध छर ॥ १९९ ॥

वाहि वडा गज वाज

रोहड़ कुलि राजा रतन ।

जीवत मिति बाजौ जुड़े

जीपि गयौ जसराज ॥ २०० ॥

दल डोहे दरिआउ

हेवै वहि हदमाल रौ ।

जोड़े रिणमालां जगौ

रहिअौ खिडिअौ राउ ॥ २०१ ॥

भांजन्तौ गज भार

सारै आफलतौ समरि ।

पडिअौ रिण खिडिअौ प्रचंड

पाड़े प्रिसुण अपार ॥ २०२ ॥

१९९ । DT चौधारां, RS चवधारां, T उपाडण, BT गलि, GT ०वरिमयण,
R हंसह भवण, S हंसगमण, B हंसगवरिगयण (sic), D गल पड भैरवह
मयण, T हंसां मरंद, BEJPTU त्रिपति

२०० । D वजा वहे, RS बहे, T किलंबां दल तंडल करै (रोहड़...),
DRS जुड़ण

२०१ । J हिवै, R हसै, S वहे, F हदमालउत, रिडमालां BJSTU खिडियां ।

२०२ । T पाड़े रिण पडिया, RS omit this stanza. D substitutes
the following :—

उजैणी असदास

अनि पड मादे ऊपड़े ।

वणिथौ चाचर विहंडियौ

विखनौ चामर वास ॥ १ ॥

कलहै सुत किलिआण
 भीमाजल पाड़े भड़ां ।
 पिड़मुई कंमंधां पाखती
 रहिच्यौ मीखण राण ॥ २०३ ॥

खिति बि बि खण्ड खलांह
 कंमंध राउ करतौ किलंब ।
 बिजड़ाहथ बलिराउ री
 द्वारौ गयौ दलांह ॥ २०४ ॥

मेकालां सिर मार
 देतौ पह आगै दलां ।
 कैलपुरौ भारथि किसन
 जाड गौ जिणिवार ॥ २०५ ॥

हणतौ मैंगल हाथि
 करतौ मुख हाकां कहर ।
 कुम्भकरण सिर केविआं
 भाटी गौ भाराथि ॥ २०६ ॥

२०३। T करि डैकंप (कलहै सुत), BJP पड़ि. RS omit this stanza.
 D substitutes the following:—

सन अगधारां सेव परम तणी पर पूजियौ ।
 मंकर को रामेस वर देह ऊँचौ लड़ देव ॥ १ ॥

२०४। T खंड बि खंड. FJ विचि (बि बि), R वे. BPT कंमंधज, T सारै
 (करतौ). T दुजड़ां. BT बलिराम. T द्वारौ (द्वारौ), JP दुवारौ.

२०५। B सेकालां. D मेकारां, BP मारि. T पैलां (आगै), PS आगल, T
 दखे, F दिलौ. S दुरत (दलां), B कैलहरौ. T सार तणे भर साहिबौ
 (कैलपुरौ...), F जाडौ. D गौ जाडां, RS गौ जाडे, BGT जिणवार.

२०६। (B)D गौ भाटी, FJP insert stanza २०८ before the present
 one. T places the present and the following stanza

अरि भङ्गण असि हांस

राजा कलि राजड़ तणौ ।

जुधि जूटौ जेसा हरौ

दजड़ां वैष्णोदास ॥ २०७ ॥

between १९७ and १९८ RS after the present stanza insert the following :—

भांजंतौ गज भार	असुरां हेडवतौ अभंग ।
बौकौ ममहर वाजियो	नरहरदास निडार ॥ १ ॥
सीसोदियो सुजाण	भागौ नह भाखर हरौ ।
लडियो आडे लोहहे	रण रावत रहराण ॥ २ ॥
खांगो मंडल (RS लो) खूर	रतनौ कमधज रूपसी ।
विदतां मुर बंधव वण	खांडरंता खन खूर ॥ ३ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भांजउत	जाडै नाहर जेम ॥ ४ ॥

२०७। BE'T भांजण, JT अरि (असि), BT हरौ (तणौ), J जूटा, BJ दुजड़ौ, I दुवड़ौ, P दुजड़, EG दुजड़ां, T दुदणां. RS omit this stanza. D substitutes the following :—

अरि भांजे अणबोह	मूहण जगतावत महर ।
वाध कलोधर वाजियो	ममहर जाण क सीह ॥ १ ॥
अरि हण हैमर अम	धज नेजा खग डहतौ ।
बोर तणौ रिण वाजियो	नाहर नाहर जेम ॥ २ ॥
कमध करण चिचत (sic) काम	हैवै वह ऊदा हरौ ।
रतन तणौ हल टूक हथ	हद वागौ हर रांम ॥ ३ ॥
सौनगरौ सीस माथ (sic)	आसौ नै सुंदर अभंग ।
विदता खूर बखणिथा	संपदता सतसौस (I) मास ॥ ४ ॥
धडधड़ वाहे धार	खेत जजणी खगहथ ।
वैणौ दूदावत वडे	पड़ उपडै पूवार ॥ ५ ॥
ईसर कूभौ अम	साचौरा बंधव सगा ।
भारथ जूटा भोजउत	जाडै नाहर जेम ॥ ६ ॥
कूरंभ मांन कठोर	ममहर मामलदासउत ।
वडवडते वडवडियो	खुरां खूर सधोर ॥ ७ ॥

वचनिका रा^१ रतनसिद्धजी री महेसदासौत री । ६५

रूपाउत रिमराह

मुँहतौ साँवल मारकौ ।

विठतौ देखै वीरवर

सुप्रह अनै पतिसाह ॥ २०८ ॥

पञ्चाइण दल पूर

पैठौ ईसर कौ प्रगट ।

हैवै घट हाकोटिआँ

अखी चढावै ऊर ॥ २०९ ॥

धारां मारि धड़ाँह

देतौ गौ पैलां दलाँ ।

चौरंग वेला चाँदउत

भाऊ कर्मंध भड़ाँह ॥ २१० ॥

२०८ । FPT साँवल, D सुंदर (साँवल), J विठतै कियो, RS वीररघ, पद अनियै, P पौहै अनियै (sic), FJP place this stanza between २०५ and २०९ D after the present stanza inserts the following :—

विध करतौ हथ बाह हेभावत सिर हाथियां ।
सौह तथौ पर राजसौ सह लागौ मोसाह ॥ १ ॥

२०९ । F रिण (दल), P बल (ditto). E' प्राकौ दुसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J यटाँ RS दल (घट), U हट (ditto), GU हाकोटियौ. DU आण (अपौ), B नीर (ऊर)

२१० । P पहलाँ, U भावौ. T गयो (कर्मंध). DERS omit this stanza.

वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

घाउ करतौ घमसाखि
 सामि सुकलि अवसाखसिध ।
 रामौ भिड़ि पाड़ै रवद
 नेजालाँ निरवाखि ॥ २११ ॥

लोहि वधारण खाज
 चुगजालाँ दल चूरता ।
 भाटी रिण जूटा भला
 सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार
 साथै पह पुजता सरगि ।
 बैशौ दूदाउत विठे
 पड़ि उपड़ै पँवार ॥ २१३ ॥

मांगलिया मनमोट
 दलपति नै खानौ दुवै ।
 विहँडै खगधाराँ विचित्र
 कलहि दुवाहाँ कोट ॥ २१४ ॥

२११ । T घावाँ करि, BFG °विधि, J भइ, FJP नेजा बाखि निवांष, DRS omit this stanza.

२१२ । T भड़ाँ (भला), खरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ । F सऊ (पह), DRS omit this stanza.

२१४ । F °लियो, वाचंतौ दलाँ (नै खानौ दुवै), T दुने, F °धारी, RS खगकाटां, BT विचै (विचित्र), F दुवाहौ, D omits this stanza.

विहयडतौ गज वाज
 सामि तथै क्लि साहणौ ।
 देखि कहै पैलाँ दलाँ
 धिन हाथाँ धनराज ॥ २१५ ॥

रूक दिअन्तौ रीठ
 बङ्गालाँ माथै बहसि ।
 पडिअौ भड़ पाड़े प्रचण्ड
 गाहिड़ नवल गरीठ ॥ २१६ ॥

वीरति असिमर वाहि
 दूदाउत भाँने दुइण ।
 रतनौ क्लि राजा रतन
 मुहरि रहै रिण माहि ॥ २१७ ॥

माथै मुगलालाँह
 वधि वधि खाँडा वाह्तौ ।
 चारण जूटौ चापड़े
 धरमौ धारालाँह ॥ २१८ ॥

२१५ । U सह तथौ, FT वथौ, DRS omit this stanza.

२१६ । RS दिअन्ता. U बंगाली, T ऊपरि बलू (माथे...), RS पडिआ, J पड़तौ, T प्रिसणाँ दल पाड़े पड़े, F माल (नवल), D omits this stanza.

२१७ । F वाय, BT भाँजण, BF दुषण, F रतना, BPT वलि (क्लि), GT मौहरि, RS place this stanza after २१८, D omits it.

२१८ । B विधि विधि, U विध विध. T विड विडि, R चापड़े, RS place this stanza after २१९. and D before २२२.

भाङ्गन्तौ भटकाँह

घट बटकाँ करतौ घणाँ ;

मथुरौ भारथि मल्हपिच्यौ

काबौ विचि कटकाँह ॥ २१६ ॥

विडतौ रिखि वरिचाम

सामि तथै क्लि सोहिच्यौ ।

खग भाटाँ देतौ खित्री

तुँअर जीवौ ताम ॥ २२० ॥

नाई समरि जिडार

नागे खागे निहसिच्यौ ।

सार तथै भरि सोहिच्यौ

जीवौ ह्यौ जिखिवार ॥ २२१ ॥

भिलतौ खग भाटाँह

देताँ गा घैलाँ दलाँ ;

भगवानौ नै भूरिच्यौ

थोरौ गजथाटाँह ॥ २२२ ॥

२१६ । T भाङ्गन्तौ, U भाङ्गकाँह, G घङ्ग, S बटके, U बटकाँ, FJ घण, P घणाँ
B कबौ, S कनौ, G कौथौ (काबौ), D ई (विचि), P places this
stanza after २२० .

२२० । RS वणिच्यौ खल (R बल । दल विहंडिच्यौ । R °डियाँ) (for
सामि... etc.), U भाङ्गाँ, F खलाँ (खित्री), T खडे (ditto
D omits this stanza

२२१ । BEGP(T)U नावौ, (F)P निराडि. RS चैक हजाराँ सारखौ
(सार... etc.), T जध (ह्यौ) निण, D omits this stanza and
substitutes २२८ in its place.

२२२ । J सिर (खग), T गज (ditto), JP भटकाँह, J देतौ, BJI गौ. T
खग भाटाँ देता खडे (देताँ... etc.)

वचनिका २१° रतनसिद्धजी री महेसदासोत री । ६६

मुँह आगै वरिआम
राजा रैयाइर तगै ।
गुणियो मज भाराँ गयौ
देतौ दलाँ दमाम ॥ २२२ ॥

इतरा भड़ औनाड़
पड़िया राजा पाखती ।
राजा ऊभौ रतनसी
पाखै तराँ पहाड़ ॥ २२३ ॥

॥ कन्द मोतीदाम ॥

खगाँ चठि धार ऊँचै बि बि खण्ड
पड़ै घर हिन्दु मलेक प्रचण्ड ।
रलत्तलि नौर जिहौँ गहिराल
खलाहलि जाणि कि भाद्रव खाल ॥ २२५ ॥

उजेणि अकाल भड़ाल अकेह
मँडै घन जाणि कि बारह मेह ।
उभै पतिसाहि अणी करि अक
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२२२ । RS आगल, BDGU तणौ, D गजथटां.

२२३ । P इतरौ, B उभाड़, D अवनार, P पड़ियो, DRS रावत (राजा १),
F ऊभा, P तरै .

२२५ । BU अगे, F जोध (धार), T बेथ, R वे, D अंड (बि बि), J खाल
(नौर), P जिहौं, RS वड़े (जिहौं), U ऊड़ (ditto), F खललल,
U खलकै, BDGJPRST खलहल .

२२६ । F भुलाल, D मच धण (मँडै...), T करि (घन), U उभां, T उरवर
(आणौ करि), D सूर रतन .

रंजै रतनागिर देखि रवह
 निसाण रहै सहि वाजिच नह ।
 अडै सिर बोम कमन्धज इम
 भमाङ्ग रौद्र गजाँ जिम भौम ॥ २२७ ॥

धुबै दल राजिंद्र वाजिंद्र धोम
 गजै गुण बाण अनै रिण गोम ।
 उहै चण बाण खतङ्ग अंगार
 पडै भडि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिचौ भ्रम राहि
 मधाउत खैंग घरै रिण माहि ।
 हिलोलै फौज चडावे हौक
 भिंडा गज वाजि ऊबै भड भौक ॥ २२९ ॥

जुटा रतनागिर औरंग जाम
 वडा जमरूप बिन्हे वरिआम ।
 धमद्रम सेल वहै खगधार
 पडै भसङ्का पटाँ अणपार ॥ २३० ॥

२२७ । D राजा (रंजै), S रचै, U बरै, T सिर (सहि), FS वाकांच, D
 ऋमंठ (कमन्धज), JP भमावण, T जोध (रौद्र), DS सिर (जिम),
 FJRS insert in the middle of the present stanza the
 couple of verses following :—

ऊबै मन आणंद पौरस हाम
 जमी अम देखि खंडौवन जाम ।

२२८ । R धुवं, T धके जिण देत असिमर धार (उहै...), BFPR पतंग (ब०).
 २२९ । D हिलोला (हिलोलै), S हिलोलिण, T हिलाबी. F चदे मनि हौक,
 वाम (वाजि), BG ऊबा, PR ऊवा, D वाज मरोडै भौक.
 २३० । FU जिम. T भड (जम०), F दुख (रूप), T धराधम. BDJS
 धमाधम. DRS(T) धसङ्क. BTU जसङ्. DS पडे, BT पटाँच
 अपार, G अणवार.

अवज्झड़ त्रिज्झड़ भडु असन्ध
कटै कर कोपर कालिज कन्ध ।
भडाँ घड़ भज्जि ऊँचै वि वि भग्ग
खड़क्खड़ डल्ल भड्ज्झड़ खग्ग ॥ २३१ ॥

कड़क्कड़ वाजि घडाँ किरमाल
बड़व्वड़ भाजि पड़न्त बँगाल ।
दड़दड़ मुगळ रड़व्वड़ दीस
अड़व्वड़ लेत चड़चड़ ईस ॥ २३२ ॥

अँत्राँ खग्ग भाट निराट अलग्ग
पड़ै वि वि जङ्ग पड़ै भडि पग्ग ।
पड़ै रिणि उच्छलि अेम प्रवङ्ग
कुडाँ चठि जाणि विनाणि कुरङ्ग ॥ २३३ ॥

खाँचै रिण मडि गड़थल खान
जिहौँ नट खेल कुलट्ट जुवान ।
रुद्राँ रिणि भूकि करन्त रतन्न
कपौदल जाणि कि कुम्भकरन्न ॥ २३४ ॥

२३१ । BDU भड़े. FGP भडाँ, RS लाग (भडु), T वाजि (ditto), DFGU अणसंध, B जि असंध, DRS कालज कोपर, P थड़ि, BDEJPRSTU भाँज, G भाड (भज्जि), FR वे (वि वि), J घड (ditto), T दोर. BDEGRSTU भाग, खाड, All MSS. दाख, P भागभाग (भाड°).

२३२ । J पड़न्ति, T पड़ै. (G)JT दड़वड़. F(G) चड़चड़.

२३३ । BDEJPRS पौडौ (पड़ै), U पिँडौ (ditto), J विच (वि वि), DF सुध (जङ्ग), D भडै पड़, T धर (भडि). FT उथलि. G दम (अेम), D पतंग, कोडौ.

२३४ । (D)T मकि, RS माहि, B गड़थल. R गुड़थड़. T गड़ौथल. D उथेलाहौ (sic गड़), P भट (खल). T चलट (कु°), U कुरंन, all MSS. रौद्राँ, D रौद्रायण (रुद्राँ रिण).

७२ वचनिका रा° रतनसिद्धजी री महेसदासोत री ।

ऊँरि रिया हक्क किलक्क हम्मस्स
उडै रत कौलि दिसेह अरस्स ।
अखै धिन धिन्न रतन्न अरक्का
चडावै मेक्क घड़ा खग चक्का ॥ २३५ ॥

ग्रहे खग नागँद कोप गिरन्द
मथै सुर अस्सुर जाणि समन्द ।
मघाउत कज्जि रतन्न मुगत्ति
प्रिथी कजि आफलिच्चा असपत्ति ॥ २३६ ॥

किँरि मुख चोल धसै रिया काल
रुलै पाइ अन्न गले वरमाल ।
वरे पतिसाह घड़ा वरवीर
महागज वाजि पक्काडै मौर ॥ २३७ ॥

वडुपफर टूक ऊँरि गज वाज
तडुपफड़ मच्छ जिहीं सिरताज ।

२३५ । BFGU । ऊँरि, BFGJPRSTU हाक, R दिसाह. S दसेस. U दिसा ज, P दिरष, F कजाय (दिसेह), TU धनि धनि, PU चडावौ. BGS चडाविय, D चडौ रिण. FJ खड़ा (घड़ा), P घण (ditto). B खल (खग), J खड़ (ditto), T चल (ditto). B remoulds the last three verses as follows —

आखै धन धन रतन अरस्स ।
चडाविय स्नेह घड़ा खल चक्क
उडौ रज माँहि न दौठ अरक्क ॥

२३६ । DS जूध (जाणि), All MSS. काजि.

२३७ । G पास (पाइ), T(U) विडै (वरे), BT घड़ा (घड़ा), S पक्काडिय.
D मरोडै (पक्काडै), F वीर (मौर), T धेधीगर पाक्काडै रिणवीर.

मरह जरह पड़े अनमन्ध
क्रहक्रह वीर ह नाचि कमन्ध ॥ २३८ ॥

हड़ाहड़ रिक्खि हुअै हर हार
जयळ्य जोगणि किद्ध जिअार ।
महारिणि पौडै खर मसत्त
दिगम्बर जाणि अखाडै दत्त ॥ २३९ ॥

पलच्छर साकणि डाकणि प्रेत
खुधावँत भक्ख लिअै रिणखेत ।
वयै त्रिण सै सर सेल्ल क्वीस
सोहै किर वंस गिरव्वर सौस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग
जोधो हर ताम पड़े रिणजङ्ग ॥ २४१ ॥

२३८ । BFJP वड़वड़. D ऊआ, G नाक, (R)S जेही. GP अनबंध, T विनबंध, RS नाच ह वीर, BDU कबंध.

२३९ । D हरवड़. U ऊई, D ऊवौ. BJPRST कौध, F कौय, G(J) RS जैकार, DT जुहार, RS पौडिय, DRS substitute for the last two verses the first two of २४०.

२४० । RTU बुध्या°, J लियौ, T ककै खगधारां वंस क्वीस (वणै...), G जिम (किर), RST जाणि (वंस), DRS substitute for the last two lines the last two of २३९, and after them insert the following: —

रमण्णम भांभर घूघर रोल
भले वर खर वरै रम (DR रंभ) भोल ।

The same spurious lines are also to be found in B. with the variant:—

घमघम घूघर भांभर रोल.

but inserted in the middle of stanza २३९.

२४१ । G जब घाघ लगा खग. S तब (जब). GJP जुडि (रिण).

॥ दूहौ ॥

रतन पड़ै रिणि नौवड़े

औरंग अड़ै अरस्सि ।

सूर खड़ै चडि रथ्य सभि

नौबति तूरि निहस्सि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै वाज गजराज

राउ राजत्त नरेसुर ।

पड़ै खान उमराउ

मुगल भूरा मौरम्बर ।

पड़ै सक्क धड़ गजाँ

इसा दीसै उगिहारै ।

ऊतारौ रिणि आगि

जागि बालद विगजारै ।

गडपती पड़ै कत्रपति गरा

चन्द जस्स नामौ चड़ै ।

लाज रौ कोट उज्जोगि लड़ि

पिड़ि रतन्न राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़े, DT चडि रथ, RS चडे खड़, I चदे रथ सभ्ना खड़े, J चद
चडि सथ समर (sic), F अग (सभि), DFRS बड़ै (तूरि), T
धुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राउत्त...),
B(D) उंबरव, B(IT) सुंढि धर गजाँ, JRSU संक धड़ गंज, GP
संक धड़ गजाँ, D सत धड़ गज, F जंग (गजाँ), I(S) इसै, D इसी,
T दौठा निहियारै, J(P) अणुहारै, D ेहारं, DIR कतारौ,
BFGJPTC कतारै, all (?) MSS चदै, T अड़ै (पड़ै), FJPT
गिरां, IJT कोटि, T गद (लड़ि) .

॥ वचनिका ॥

तिथि वेला राजा रैणसाह्रि रा तखल चुथि विथि लिखा १ । सराँ छड़ाँ सूँ दाग दिखा २ । नर देह जलाई ३ । अमर देह पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी धमल मङ्गल पौहप वरखा करि वधाया ६ । विवाणे पाउ धारौ ७ । वैकुण्ठ पाधारौ ८ । तिथि वेला राजा रतन वैकुण्ठनाथ महाराज सूँ अरज करि कहिचौ ९ । महाराज आज री वेठ रा धयी राठौड़ १० । राठौड़ाँ माहै छंडेज ११ । मुदै मो नूँ कहिचौइज चाहीजै १२ । मो साथै वडा वडा मठपति छत्रपति कामि आया १३ । हाडा मुकुन्दसिङ्ग सारीखा १४ । गौड़ अरजन सारीखा १५ । सीसोदिखा सुजाणसिङ्ग सारीखा १६ । भाला दलथभ सारीखा १७ । और ही छत्रीस वंस हिन्दू सरनीत कीजै १८ । वैकुण्ठ वास दीजै

२४४ । १ T इणि भांति, DG वार (वेला), J रतन°. [चुणि], I चुण चुण.
T भेला किया (लिखा) २ B सर, FJ दाघ, ५ B ब्रह्मा इन्द्र महेस
सुर साथे आया, J [साथि], T omitted, ६ BI मंगल गाया देवताचे
(I °ता) पौहप (B पु°) वरखाया, T इन्द्र सुरासुर चियाँ मंगल धवल
गाया देवताचे पौहप वरखाया वधाया, R सूँ (करि), ७ G विराजो
(पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिथि),
D वार (वेला). (B)IT रैणसाह्र, S महाराजा वैकुण्ठनाथ, JU
[महाराज], DS कर जोड़ (after सूँ), D करौ [कहिचौ],
१० JP जु, FU ज (before महाराज), BIT [महाराज], U आऊकी,
GJ की (री), ११ R [माहै], RS मुदै (after माहै), IU छंडे, १२
U मो नूँ राजा मुदै कियो थो नौ [मुदै] (before मो नूँ), BI नें
(नूँ), T ना, (GFJ जोईजै (चाहीजै), १३ (F)JP म्हां (मो), S
भेला (साथै), FJRS वरधारौ, RS राजा (before कामि), F
आथ है, १४ F सुकन°, T सुकनदास. १५ BIT इन्द्रसाल (अर°), G
अरिसाल, P अरजनमाल, J omitted. १६-१७ omitted by I. १७
B °धंभण, GU omitted, १८ DGRS अवर, DG खंड विखंड होय

७६ वचनिका रां रतनसिद्धजी री महेसदासौत री ।

१९। इणि जाइगा बारह दिनां रौ मुकाम कौजे २०। ज्यू इतरा माहै अगनि सिनान करि सती ह्यै आवै २१। महाराज मानी २२। हांजी दुलह क्यूं चालै विगर जानी २३। वैकुण्ठनाथ विसक्रमा कूं ऊकम किय्या २४। वैकुण्ठ री रौस मातलोक माहै सोत्रनमै महिला-इत पैदास करौ २५। सहर रौ नाम रतनपुर धरौ २६। इतरा माहै वात करतां वार लागै २७। वैकुण्ठ री रौस गैब री इच्छा सरूप गठ कोट बाजार सतखणा सोत्रनमै आवास गौख जौख चित्राम चित्रमाला रचाई २८। दीठां ह्यैज वणि आवै २९। हो हो भाई भाई ३०। तिण सहर री पाखती सलिता सरोवर कमोद

(D होय नै) पढ़िया बै त्यां नूं (D सु) सर° (after हिन्दू), RS रिणखेत खंड विहंड उय पढ़िया ज्यां नूं सर° (*ibid.*), DFJRS सरजीवत. S अर मौहला लीजे (after कौजे), १९ omitted by R, १९-२० omitted by F, २० RS [इणि जा°], U दिन [री], DGRS करावै (कौजे), २१ FJPRS [ज्यू] FJPU इतरै, U मै, F नै (after करि), FR सतियां, RS पण (ह्यै), 1 सतियां अगन सिनान कर आवै, २० BIT आ वात औ (before महा°), ह्यै (before मानी), F वात (*ibid.*), RS वैकुण्ठनाथ अरज वात (*ibid.*), २३ F विणि (विगर), R विनां क्यूं चालै जानी, २४ DRS नूं (कूं), T नां, G नै, DP कियो, २५ U सरोखी (री रौस), F1 रूप, R वेस रा, BT [सोत्र°], R गठकोट (सोत्र°), FT महल, BIP पैदा, BI वैकुण्ठ [माहै I] मातलोक री रौस (रस I) [महिलाइत B] पैदा करौ, २६ T कौ (री), २७ T इण भांत खूं (इतरा...), SU कहतां, J कछ्यां, २८ F1 रस, T माहै इसा (री रौस), DGP रा (री १), D कोट जह्यै (before इच्छा), G सा कोट जिह्यै (*ibid.*), RS सी कोट जेह्यै गैब रा (*ibid.*), FJT [री इच्छा], R मनहा (इच्छा), F(J)P(U) सरूपी, R रूप, T रूपी, DS [सोत्रनमै], T मैल सोवना, SU [जौख], (i जौखां, S देवसभा (before रचाई), R देवसभा वणाइ (after रचाई), २९ I ई . ह्यैज . S ह्यै, T आई, FJU omitted, ३० I न जावै कह्यो, RS हो भाई, FJU omitted, T places first ३० and then २९, ३१ BFIP तियै (तिण, T पासि (पाखती), F वडै

जल कमल सञ्जुगत विराजमान दीसै कै २१ । हंस मोती चुगि चुगि
 क्रीड़ा करै कै २२ । वडा वडा आराम वाग उत्तम द्रुम लता मेवा
 परिमल नाना प्रकार रङ्ग सुरङ्ग गुल गुलाव विराजमान दीसै कै २३ ।
 अनेक खग विहङ्गम क्रीला करै कै २४ । इण्डि भाँति हूँ राजा रतन
 नूँ वकुसुठनाथ समीप बेसाणि दीवाण किआ २५ । अवर ही कुचीस
 वंस हिन्दू सरजौत करि महीला लिआ २६ । किण्डि भाँति हूँ २७ ।
 कुचीस वाजिन्न वाजै कै २८ । गजराज गाजै कै २९ । लाख लाख
 रा लाखीक घुरस खाइ खाइ भूपटाँ लै कै ३० । ब्रह्मा विसन महेस
 इन्द्र सुर साथै विराजमान ऊआ कै ३१ । आप विसन चत्रसुजरूप
 धारि ३२ । वागा वगाउ करि ३३ । सङ्ख चक्र गदा पदम धारि ३४ ।
 वैजयन्ती माल मोर मुगट कुण्डल विमाल मदनमोहन कमललोचन
 स्यामसुन्दर ठाकुर विराजमान ऊआ कै ३५ । मणिमाणिकजडित

कै (सरोवर), RT जल कमल, T विचच बक (कम लस'), BI(T)
 विराजै कै, R ऊवा (दीसै), २१ BIS चुण चुण, DRT केल, J क्रीला
 S लिखै (क्रीडा करै), G omitted. R places first २३ and then
 २२. ३२ F फल (द्रुम), F(P) वेलि (after लता), R तिण सह्र
 पाखतां (before नाना), S संजुगत (*ibid.*). RS(T) नवनव (नाना).
 BI का (after प्रकार), R वाग वाडौ (*ibid.*), T का फल विराजमान
 ऊआ दीसै कै (before गुल), रा फल (after गुल), R ऊवा (दीसै),
 २४ B क्रीड़ा, (R)S केला, DFJTU omitted, GRS place २४
 before २२, २५ BI नै (नूँ), DRSU महाराज (RS) वैकुण्ठनाथ
 राजा रतन (D रैणसाह) नूँ, F बैठाण नै, U बैस, T दिया कै.
 (किआ), २६ T और, U लवी (हिन्दू), RS सरजौवन, RT किआ
 (करि), RS अर (after करि), IS महीला, U मडला. B महीला,
 D माहै, २७ B(I) इण्डि, R किण्डि हेक, U विराजै कै (after हूँ).
 २८ S वाजिन्न, JT वाजा, U omitted, २९ RU omitted, ३० BI
 सुह आगै (before घुरस), T महंडा आगै कसतूरियां भाक (*ibid.*..
 B घुरसां, P घुरसा, D घुरस, G घुरसां. RST [घुरस खाइ खाइ].
 DS लिखै (लै), T रझा (*ditto*), FJU omitted. ३१ I आया
 (वि° ऊँ जै), DF(J)P दीसै कै (ऊँ कै), U omitted, ३२ U
 विमलनाथ, F करि (धारि). ३३ P वैकुण्ठ (before वागा), U [करि],
 ३४ U [पद° धा°], BI [धारि], ३५ F पौतंबर (after मुगट), T आप

७८ वचनिका रा° रतनसिद्धजी री महेसदासौत री ।

कृत्रपाट सिद्धासण विरम्भमान दीसै कै ४६ । भल्लाट करि जगाजोति जागी कै ४७ । चन्द सूरिज बेहू खवासी करै कै ४८ । नव लाख नाखिच माल चिराख भालि खड़ा रहिआ कै ४९ । बारह घण मुंहडा आगै छिड़काउ करै कै ५० । तीन प्रकार री पवन वाजै कै ५१ । सीत मन्द सुगन्ध अनेक परिमल भोला खाइ लहिर कै कै ५२ । मुंहडा आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गीत घुनि करि करि दिखावै कै ५३ । ज्याँ रा मलूक हाथ पाउ कड़ि घड़ ५४ । सोलह सिङ्गार किष्वा ५५ । रङ्ग प्रेम का भड़ ५६ । तेजपुञ्ज ५७ । रूप के गञ्ज ५८ । काम की कली ५९ । चख नख चीज ६० । सुख की सिलाउ ६१ । विरह की बीज ६२ । जैसी उरवसी जैसी अपहरा मुंहडा आगै

(after ठाकुर), S [वि° ऊ° है]. DT दीसै है (ऊ° है), ४६ G दौर (before मणि), DRS दौर (before जड़ित), BI करि (after पाठ), RS उषा (दीसै), G ऊई रक्षा (ditto), ४७ R भरराठ, B जागती (जागा), DIU omitted, ४८ R चांद, BT सूर, (S)T विन्द, R दोनु, BP वेक, D omitted. GRS चौसरा चमर दुलै है (after करै है), ४९ B(PT) चिराक, R चराकां, T नै (after भालि), B धरै है (ख° र° है), D पड़ा है (ditto), FJ omitted, ५० G बार, BG मेह (घण), T मेघ. DGIU [सु° आ°], B आगलि, G करि रक्षा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGU [वाजै है], ५२ I सीतल. P सुरभौ (सुगन्ध), F नै सौरभ (ditto). DG [ख° परि°], GJU संजगत (after परिमल), P खाद खाइ, R दे रही (खाइ लहिर लै), S लैहरां, (D)JS लियै (लै), G लीज. T नवववा प्रकार का पवन वाज नै रक्षा है (परिमल...है). ५३ FT [सु° आ°], DJP [रक्षा], R पाच रंभा, F प्रात, S पात. P [पातर]. D नाचै है (after पातर), BDIRSTU [नट], DT [करि २]. ५४ RS किण भान्त री (before ज्याँ), I पम. BIT place मलूक after पाउ, JP धड़ि, ५५ T करि (किष्वा), BFIJP [किष्वा]. ५६ I का (after रङ्ग), GRS रूप (before प्रे°), FGRST कौ (का), FG F मडौ, RS बड़, T धरि (after मड़), DU omitted, ५७ FP का (after तेजपुञ्ज), I कौ, ५८ DGJRST का (के), I रंग (गञ्ज), U omitted, ५९ DTU omitted, G transposed between ६१ and ६२, ६० S नखां, IU वीज, ६१ BI सेक, D omitted, ६२

हाउभाउ कटाळि थैई थैई ततकार निरत करै कै ६२ । क राग
 क्त्रीस रागणी सपत सुर भाँति भाँति करि दिखावै कै ६४ । रीँभि
 रीँभि राजी ऊँचै कै ग्यान के गुर ६५ । तिणि वेला इसड़ी वेठ री
 हाकणि वात घोड़ँ चढि दिसोदिसि चाली ६६ । उजेणि राजा रतन
 कामि आया साहि कलि दिली ६७ । इसड़ी आवाज महासतिआँ
 रे काने आई ६८ । महाराजा रैगसाहि रा अन्तेउर हरि हरि
 करि ऊठी बल्य सगतौरूप बाई ६९ । कुँण कुँण ७० । कक्वाही
 राजाउति पतिव्रता अतिरूपदे पुरसोतमसिङ्ग दुरजणसिङ्गौत री
 सारधू ७१ । देवड़ी रैगसुखदे चाँदा प्रिथीराजौत री सारधू ७२ ।
 कक्वाही राजाउति गुणरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत री सारधू
 ७३ । कक्वाही सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत री

1) omitted, ६२ T जषी (जैषी), जैषी,(जषी), JSU [जैषी], I इद्र की
 (after जैषी), FP मुँहडे, DGIT [मुँहडा], T [आगै], चामभाउ, BI(T)
 मुच आगै (B आगलि) करै कै (after कटाळि), BI अतकारौ (तत°),
 J ततकारि ततकारि निन (before निरत, R omitted, ६४ T भाँति
 राग री धुनि करि दिखावै कै (रागणी ..), I करै कै (after रागणी).
 G रीँभि रीँभि सुसवखत ऊँचै कै [क...रागणी], IU खर, GT विण
 ग्राम (after सुर). BI खं आलाप चारौ (भाँति भाँति). I करै (क° दि°),
 D वतावै (दिखावै), ६५ BT करि (के), ६६ I दण (तिणि), RS कैषी
 (इसड़ी), T इसड़ीखेक (after री), GI वात हाकण, BFIJT घोड़े,
 U चढि चढि, P दिसादिसि .(D)G दिसदिसां, FRS दस दिसा, U
 दस दिस, I दिस दिस कूं, B दिसि विदिधि कूं, T दस विदस नां. ६७
 FGR अत (after उजेणि), G साह बल (after रतन). [दिली], F
 बलि (after दिली), R रा (ibid.). ६८ F(U) इषी. T खचड़ीखेक,
 BI आ वात (आवाज), G सेहर रतलाम माँडे (after आवाज),
 BGIT सांभली (रे), BP कानि, IR कानं. ६९ JRS राजा. DGJTU
 रयण, D री, I [रा]. JU लडिया, GF(S)U सकति. F [रूप],
 T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता
 FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरजोषण°,
 P दुर्वोधन°, T तोडरमलौत (दुरजण°), U सारधू. ७२ BDGIJ
 RSTU रयण°, F देवीदास (चाँदा), P चादरै, T वेदे (sic), ७३

८० वचनिका रा० रतनसिद्धजी री महेशदासौत री ।

सारधू ७४ । इण्णि भाँति सँ आरि राणी त्रिङ्गि खवासि गङ्गाजल
सिनान करि ७५ । हीर चीर चामीर परिमल पहिरि ७६ । पान
कपूर खाइ ७७ । दान पुण करण लागी ७८ । तिण्णि वेला अवर
ही राजलोक देखि देखि कहै कै ७९ । थे तौ आवू आँनिर
ऊजला करि वैकुण्ठ महाराज पासि चाली ८० । हो बाई वडभागी
८१ । इतरा माहै वात करताँ वार लागै ८२ । लहरि दरिआउ
दिलोहल महामसरवर री पालि अग्रचन्द्रण रा घर वणाया ८३ ।
इतरा माहै आकास सँ सोत्रनमै विमाण ही आया ८४ ॥ २४४ ॥

॥ चन्द चोटक ॥

तिण्णि वार त्रिआ रतनेस तणी

विधि साहस सोल सिंगार वणी ।

पग हाथ मलकज पङ्कजयं

गुणि कृत्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुखं (गुणं), ७४ D गुणं (सुखं), FJPRU [सुखरूपदे], D
मोहकमं (पुरुषोत्तमं), R पैमसिंघं (ditto), T दुरजणसिंघौत
(तोडरं). ७५ DGR तौन, ७६ G चामीकर, P चंमार, F चमर,
S [चामीर]. BT पडकूल पहिरि (चामीर). GJ(S) सोलह सिंगार
करि (after चामीर), BT सुभा सुवास लगाया (T किया) (पहिरि),
७७ B खाया, T चवाया, F omitted, ७८ SU करवा, F omitted,
७९ JPT(U)और, T हे हे हो बाई वडभाग (दे' दे' क' कै), ८० BF
आँनिर आवू, DU उजली, T चली कै (after करि), F नाथ (after
वै), ८१ S हे, T omitted, ८२ P इतरै. DU मै, F कहतां, DU
लागी. RT omitted, ८३ S री पाल दिलोहल (after दरि), B
दिलोल, T महामसरवर रै दिलोल, G दूसरी मानसरवर तिण (महा-
सरवर), JP सरावर, TU [री पालि], U आया (वणाया), ८४ PT
इतरै, B मै, S वेवाण, पर (ही), D (ही) .

२५५ । B सोह सवे शृंगार. T सोहै सिंगार सवेस, जिंके कजकं. (D)P कत्तिस
(कृत्तिअ), J क्वौ, T गाति बक्तीस, गजकं.

कटि सिद्ध नितम्ब जंघा कदली
चित नित्त प्रवित्त मराल चली ।
तन रम्भह खम्भ कनङ्क तिसी
ओपै सिरि नागिंद वेणु इसी ॥ २४६ ॥

वनिता मुख पूंनिम चन्द वणी
भिंग भूँह चखाँ मिंग रूप भणी ।
कण्ठ कोकिल दन्त अनार कली
अग्र नक्का अलक्का कला उजली ॥ २४७ ॥

आभूसण अङ्क सुचङ्क इसा
जिगमगै नग निखत्त जिसा ।
सिख नक्क लगै सिणगार सभौ
लज लोक तजे विधि सत्ति लजी ॥ २४८ ॥

कुलवन्ति पतीवरता किहड़ी
उधरै पख आगि जिसा इहड़ी ।
घुरिच्या घण वाजिन्न घाउ घण
तिणिया वार त्रियाँ वधि रूप तण ॥ २४९ ॥

२४६। F कटि, DT कली (कदली), BGJPU मणाल (मराल), DERS
मुणाल, T मुरालि, (P)U रंभन, F खंभह रंभ, U लगी (ओपै), B
वेणि नागेंद्र, T वेणी सेसनाग

२४७। U धीति (चन्द), DT चखे, FJ चखी, T कोदलि, B अलक्का कली
(अनार कली), R खंभनग, P अपनक, F असनक, J अपपधक (sic),
R कनक (अलक), JR कली, D जिषी (कला) .

२४८। B(FJ)P(U) तङ्क (अङ्क), D नग (ditto), (F)JU इसो, DGPU
जगमग, FT भिगमग, S जगमगिध, F सुनग, P कि नग, T नगां,
DS नख (नगा), D रतन (निख), FJU जिषी, D सक्के, U सचौ
(सभौ), F(J) वेणि (सत्ति), D वजे (लजी), U लजी (ditto) .

२४९। T कुलवंतीअ पौत करै, BJRU केहड़ी, DGS किहड़ी, D जिषी,
BFPR केहड़ी, DGS इहड़ी, GTU घणं, D घणं, D अदे तिया
(त्रि° व°), GRS चदि (वधि), GTU तणं, D तणं .

चिति भाम सुराम सम्भारि चली
 भ्रम मोह संसार तिचार भुली ।
 मिलिवा प्रिच्य त्रीच्य सभे मरणं
 करुणा सहि लोक लगा करणं ॥ २५० ॥

सुर सत्य भणै कथ देखि सती
 जसु मीठ न को नर सुर जती ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिआ जात सहि
 पेखै गात प्रवीत ।
 तिखि वेला धिन धिन त्रिआ
 ईखि कहै आदीत ॥ २५२ ॥

सती उमङ्गै सग दिसा
 मोह तजे नितलोक ।
 टगटगगी लागी तई
 लागी जोवण लोक ॥ २५३ ॥

२५० । B नाम (भाम), J रामह राम, BGPU सराम, F मोहि चियार, R तयार संसार, S पिउ तौय, T रस (सहि), D लोग, R लगे, T omits the first two lines

२५१ । T मथ (सत्य), B हथ, U रथ, R नर, F नर सिध (सत्य), T मिलै (भणै), F कित (कथ), S जम (जस)

२५२ । J मिली. T साथ (जात), U जात मिलिया, T मोच (गात), BU पबित्त, J धनि धनि, BDGPRST धन धन, D सति (त्रिआ), D इछे, B आदिआ

२५३ । RS उमंगी. तरै (तई)

वचनिका रा रतनसिङ्गजी री महेसदासौत री । ८३

अजुआलया पख आप रा

गारि तजे ग्रिह नेह ।

चटि चञ्चल सरवर चली

मङ्गलि जालया देह ॥ २५४ ॥

॥ वचनिका ॥

इथि भाँति सँ चारि राखी त्रिग्रिह खवासि द्रव्य नालेर उहालि
बलया चाली १ । चञ्चलाँ चटि महासरवर री पालि आइ ऊभी रह्यी
२ । किसड़ी हेक दीसै ३ । जिसड़ी किरतिआँ री भाँवकी ४ । कै
मोतिआँ री लडि ५ । पवङ्गाँ सँ ऊतरि महाप्रवीत ठौडि ईसर
गौरिज्या पूजी ६ । कर जोडि कहया लागी ७ । जुगि जुगि औ हीज
घण्ठी देज्यौ ८ । न मांगाँ वात दूजी ९ । पकै जमी आकास पवन
पाखी चन्द सूरिज नूँ परणाम करि आरोगी दोली परिक्रमा दीन्ही
१० । पकै आप है पूत परिवार नै केहली सौखमति आसीस
दीन्ही ११ ॥ २५५ ॥

२५४ । DGS अंगल (सरवर), T दाभण मंगलि .

२५५ । १ DPR नौन. RS नारेल, G उहालनी, FJT करि (after उहालि),
P बलणि. B बाछी (वा चा°), २ T चंचलि. EU चंचल, G
चंचलचिन, RT चाली (after चटि), T [आइ], FJPU [रह्यी].
३ T किहड़ीक. (D)GRSU कैसी, (G)PU [हेक], D विराजमान
(after हेक), DJRSU कै (after दीसै), ४ B जिसड़ी. T जिहड़ी.
S जैसी, R जाणे, DGU [जिसड़ी], BP छतकां. ५ RS कना (कै).
BDT [कै], ६ D बैस (after ठौडि), R मणभोर (गौरिआ), U
पूज कर, ७ U हाथ (कर), BRS जोडि जोडि. D जोड़ नोड़ यू.

॥ दूहा ॥

स्त्रितमिन्दरि पैठी मल्हपि

बैठी अन्दर जाइ ।

हरि हरि हरि तिणि वार ऊइ

लै सुरमुक्कल लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ

राम राम भणि राम ।

घणूँ कहर वीती घड़ी

जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

काँत मित वात सुणे कुलवन्ती

करि हरि हरि जमहरि कुलवन्ती ।

कुन्दन तन होमे कुलवन्ती

कीधा चंद नामा कुलवन्ती ॥ २५८ ॥

RS अरज (after जोड़ि), G places ७ after ६, ८ B महाराज (before जगि), T माहारौ मानौ (ibid.), G मांग्यौ हो तौ जमोजम, DR भरतार (धणौ), ६ D वर (वात), R [वात], DR वीजौ (दूजौ), १० DG भरतौ (जमौ), BJ [नूँ]. DE नै (नूँ), परिदक्षिणा, U प्रदक्षिणा. BT दौधौ, ११ D ता (before पखै), F आपणा [रै], J आपणै [रै], RSTU रा. BGS नूँ (नै), T खूँ (नं). DU [बेहली]. DT [मति]. GF दे (after मति), DJP [आसीस], BT दौधौ

२५६। U अंदरि, J मिंदरि (अन्दर) D जिण (तिणि), U त्रिण. RS बेली (वार), D(F)GU दोय, S ऊवै, JR कंठ (मुक्कल).

२५७। DFGRS दादाकार, GRS संसार (पुकार), DGS(U) दोय, R भज (भणि), घणौ, T हरि हरि करतौ ऊइ (घणूँ...). D सौ (विधि) ।

२५८। R कबी (जमहरि), B जौहर जौहर (हरि हरि जम), R मन तज मेह मोह (कुन्दल...होमे) ।

वचनिका रा° रतनसिद्धिजो री महेसदासौत री ।

८५

॥ गाहा दूमेल् ॥

इम अंग होमि विमागे आई
आगे सुरत्रिअ सान्ही आई ।
करि वह कोड पुहप विरखा करि
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

॥ वचनिका ॥

तिखि वेला गैब री आवाज आकासवाणी कहिअौ १ । महा-
राज रैणसाहि वधाई वधाई २ । अग्नि सिनान करि सती ही
आई ३ । ब्रह्मा विसन महेस इन्द्र सुर साथै सुरत्रिआं नूँ कहिअौ
४ । महासतिआं सान्ही जावौ ५ ॥ २६० ॥

॥ दूहा ॥

सावित्री उमया खिआ
आगे सान्ही आई ।
सुन्दरि मिन्दरि सोत्रनै
अन्दर लई वधाइ ॥ २६१ ॥

२५६ । DS आगा. B(F)PT सुरचौ, R आय वधाई (सान्ही आई), BP
कोडि. BDFGRTU पौहप, D सक चाली .

२६० । १ T दण भांति खं, G ऊई (after आवाज), कही, २ F ज (before
महा°), FTU महाराजा, BGRSU रथण° P साहिब, ३ FR
सतियां, D(RS) पिण (ही), ४ T सुरां [साथै], BDR नै (नूँ),
५ R कै (before महा°), S नूँ (after महा°), BU सांन्हां, T आवौ,
DGR धमलमंगल पौहपविरखा करि (मोतियां. only in R) वधावौ
(after आवौ) .

२६१ । DS आगा, BDGJRT सावनै, T अंदरि, J इंदिर, B इंदे, U इंदे.
F लौध, J लेत .

ऊआ धमलमङ्गल हृरिख
 वधिआ नेह नवल्ल ।
 सूर रतन सतिआँ सरस
 मिलिआ जाइ मङ्गल ॥ २६२ ॥

औसर नरपुर उद्धरे
 वैकुंठ कौधा वास ।
 राजा रैणाइर तणौ
 जुगि अविचल जसवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि
 पनरोतरै वरस्सि ।
 वारि सुकर लडिआ विहद
 हिन्दु तुरक बहस्सि ॥ २६४ ॥

जोड़ि भणै खिड़िओ जगौ
 मासौ रतन रसालु ।
 सूर पुरा साँभलौ
 भड़ मोटा भूपालु ॥ २६५ ॥

॥ वारता ॥

दिली रा वाका १ । उजेणि रा माका ० : आगि जुग रहिसौ
 २ । कवि वात कहिसौ ४ ॥ २६६ ॥

२६२ । S ऊवै, U संमलधवल, FG चियाँ (सतिआँ), RS सहन (सरस), T मिलिआ ।

२६३ । GT थँ सर, D बां सर, RS उभै सूर, BI' ओसुर, R पुर नर, D नर सूर नर, T असुर देव सहि, DS कौधौ, F' दोन्हा (कौधा), BGU रयणायर, BDRSU जग, T जब, R उजल (अवि°) ।

२६४ । GJ वदि (पख), BI मास (ditto), सित (तिथि), T सुदि (ditto)

२६६ । BIU का, का (रा, रा), BI सुकवि, DGS पान (वात), B पाच, J कविन (वात), U सविथल (कवि वात), T omitted

NOTES.

1. गुणपत्ति, for गण^०, and likewise गुणस for गण^०, are forms common enough in Diṅgaḷa poetry. An analogous case, in which initial गण^० has been changed into गुण^०, is probably found in the word गुणधर, for गणधर, occurring in a Pāla-inscription of Kelhaṇa-deva of Naddūḷa, dated Saṃvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. वंसि, a locative. खागि त्यागि सोभागि, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *is* of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in ^o*i* are better determined than locatives and instrumentals in ^o*a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *venasagāī*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिसासिङ्ग, a poetical license for उदैसिङ्ग. (Cfr. the analogous case of कषिसागरी, for कलैगरी, in verse 177.)

रूप भूप ... Cfr. रूप हवीस वंस रासावत । भूप रूप जीतै भवण (*Sūra Singhajī rī vela, Gāḍaṇa Colē rī kahī*, 2).

5. गुण, the use of the *anusvāra* to make a short final vowel long is common enough in Diṅgaḷa poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anusvāra* had been misunderstood by Beames, and, recently also by Mahāmahopādhyāya Hara Prasāda Śāstrī, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstrī's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गढ वेदि .. Cfr. गढि देवगिरि करि फत्ते नौवति वजाई (*Nisāṇī Sāhi Jahā pātisāhu rī. Ādhā Mahesa Dāsa rī kahī. 2*). and also : जिण्डि देवगिरि पालढौ दिखणौ दल सङ्गुरि (*Nisāṇī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī. 5*).

6. सनमान करे ..Cfr. पटै करायौ सुनागिरि पजिषौ दिलेसरि । साहि-जहाँ सनमानिषौ जिम सिद्ध चकचरि ॥ (*Nisāṇī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī. 8*).

7. चापमला...Cfr. चापोमलौ. in *Gīta Kumbhakarāṇājī rō. Bārathu Mahesa rō kahiyō*. and चापोमणौ, in *Gīta Gokāḷa Dāsaḷjī rā*. by the same Mahesa.

भुज पूजे Cfr. प्रथौनाथ भुज पूजिषा (गजाणी) हिँडुषाण पति (*Gīta mahārājī Gaja Singhājī rō. Ādhā Kisanā rō kahiyō. 1*).

9. दिङ्गौवै is evidently < दिङ्गौपति, through दिङ्गौवद Cfr. बकौ-जवै (*Bhākhari mahārājī Gaja Singhājī rī. Ādhā Kisanā rī kahī. 6*), जङ्गलवद (*JitaṢī rō Chandr* anonymous. 249), साखवद (*Ditto, 236*). नरवद (*Dīto. 224. 226*). Cfr. also चङ्गवै, in verse 2. above. The meaning of दिङ्गौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिङ्गौ वै (N), and दिङ्गौ रौ (D) for it.

10 पड़ि is for पड़ै, the form for the 3rd singular present indicative. Examples of *ai* (> *è*) simplified into *i*, are very common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (1).] In all similar cases, the Cāraṇas would nowadays write ²*a*, thus : पड़ .

11. ग्रहि, the feminine form of the past participle passive, with ²*i* shortened to ²*i* for the sake of prosody

नोलि, a conjunctive participle, in which the weak termination ²*i* is still retained. Modern Ḍiṅgaḷa has now नोल. One of the characteristics of Māravāri, in comparison with Gujarāti, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in ²*i*, which was general in Old Western Rājasthānī.

12. दारासुकर is a poetical modification of दारासिकौ, evidently introduced to create a contrast with the meaning of the दुगम in the preceding half-verse.

13. अरडिङ्ग is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as अरि डिङ्गणवाली. i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. दैंवर. Here the *anunāsika* is inorganic, the word being from Skt. दयवर, but the correctness of the form is corroborated by the evidence of the equivalent दैमर, in which the *m* cannot be explained unless by admitting an intermediate *m̃v*. It therefore appears that the word दयवर had come to be considered as a single word instead of a compound. Cfr. the analogous case of तदवर > तदवर .

पतिसाह थां...Cfr. परै तुम्ह दिञ्जी तणी पातिसाई (*Gaja Rūpaka. Ādhā Kisanā rō kahiyō. 39*).

15. The form खजि, which is found in the MSS. DXP, points to an influence of the Thālī. Cfr. चासुहै (G) in the next verse, and चागरै (JT), in verse 18.

16. The reading दुङ्ग for बिङ्ग is an evident modernisation : बिङ्ग is the regular Old Western Rājasthānī form (see *Notes.*, etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलोधर < कुलोवर, and carries the meaning of कुल रौ उदार करणवाली. The weakening of the initial कु into क is probably to be explained as due to the influence of the long vowel *o* in the syllable following. Cfr. कभोद (< कुमुद) in *vac.* 244, below. The word कलोधर is common enough in Dīngāḷa poetry, and is always written क°. Other similar compounds in °जोधर are : पाटोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nīsāñī Ratana Mahesulāsōta rī. Ādhā Kisanā rī kahī. 3*), and वंसोधर (*Gīta Cāhucāṇa Vīrama De rō.*

६० वचनिका रा० रतनसिङ्गजी री महेशदासौत री ।

Ādhā Mathesa Dāsa rō kahiyō), which is equivalent in meaning with our कलोधर

For the meaning of st. 15-16 cfr **रुजा दिष जैसाह । विदा कौधौ जिष वारे । दोय साहिजादां दिसे । अक जसराज अघारे ॥** (*Sūraja Prakāśa. Kaviyā Karaṇī Dāna rō kahiyō*).

17 **मुसुलिमाष** The substitution of *i* for *u* in open syllables is one of the characteristics of Māravārī. Cfr **खिमा** < Skt. क्षमा ; **किंवाड** < Skt. कपाड ; **किन्या** < Skt. कन्या, etc. It is reasonable that in the old poetical language where *u* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *u* must have a much larger application than in the latter. The bards and paṇḍits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *u* is turned into *i*, as wrong and attributable to an influence of the **जतियाँ री बोलौ**, the so-called peculiar jargon of the Jains.

18. **हँनि**, the weak form of **हँनौ**, the locative of the present participle **हँनउ** used absolutely as a postposition of the ablative [see *Notes*.. etc., § 72 (10-11)]. Cfr. the plural masculine form **हँना** used in verse 10.

साहि, for **साह**. Here the ^o*i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the ^o*i* has probably only a euphonical value

19. **हाडा, गडौ**. In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr **अराबाँ** in the next stanza), but I could not do so in the present case, as words like **हडा** and **गडौ** would be unintelligible.

20. **अराबाँ**, for **आ**^o, the initial long syllable being shortened to suit the metre.

हलौला हिलौ. Cfr **हलाबोल हैजम हलौ हलौला** (*Gaja Rūpaka, Ādhā Kisonā rō kahiyō* 15). The word **हलौलौ** seems to be indicative of the swarming or flooding of a large multitude in

motion My assistant Bāratha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाणा रै वरै चालौलौ हलौ “ In the house of that man there is a great swarming (of servants, horses, camels, etc.).”

सम्प. This is apparently for सम्प, a word which does not seem to have been unfrequent in Old Diṅgaḷa, as evidenced by the three examples following : पाधरौ सम्प दल चाडि पूरि (*Jēta Sī rō Chanda*, Anon., 127), सतलञ्ज लङ्गि सुलिताव सम्प (*Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō*, 161), सेन समूह चलन्ना सम्प (*Gūta rājā Rāya Sīnghajī rō*, Deser. Cat., Sect. ii. pt. i. MS. 6. p 52b) The meaning of the word is not clear, but it must be something like “ a body, a compact formation, etc.”

21. कठङ्ग चलै. Cfr. कठङ्ग प्रियौ पोटि हलौ कठङ्ग (*Gaja Rūpaka, Ādhā Kisanā rō kahiyō*, 14), and : कठङ्गि काँठलि मसन कुञ्जर (*Sūra Sīnghajī rā gīta, Lāḷasa Kheta Sī rā kahiyā*, 3).

22. सामन्क फङ्ग Cfr. मरवाडि सेन हालिय मसन । साइयर जाणि फाटा सपन (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 363). Also, रिणा उन्नटै थाट हिन्द रवङ्ग । सम्पो सामहा जाणि फाटा समदं (*Gaja Rūpaka*, 19).

कौजै पदङ्ग. Cfr. st. 44. below. Also : पाधरा क्रिया पधे पदङ्ग (*Jeta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 199), and पाधरा करदं गहिउ पदङ्ग (*Jēta Sī rō Chanda, Anon.*, 89).

23. चलन्ना दसा. Notice the peculiar use of the pronominal adjective इसौ in this construction Cfr. बहन्नाइ इसौ, in st. 21. For the meaning, cfr. पगे हालता उडुता मिण पङ्गौ । धकावे लिञ्जे मारि तेरे धनङ्गौ ॥ (*Gaja Rūpaka*, 17)

25. पाधरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खेत . Cfr. खडे पाधरै खेति आयौ सुग्गं (*Gaja Rūpaka*, 40).

28. पडिगाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि गाहण “ crusher (of enemies) in battle.” But from verse 82, it is plain that we have here only one word not two. Comparing the two passages, where the word occurs, it

-eems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." (Cfr. also : प्रवर तूं भजै पतिसाहं । प्रवर पड़िगाहे पतिसाह (Vela rājā Rāya Singhajī rī, 13. Descr. Cat., Sect. ii. pt. i. MS. 21). and : पयालु सेस पड़िगाहियौ । हाँच रजौ रवि कादयौ (Karitta rāva Sūjē rī, 2. Descr. Cat. Sect. i. pt. i, MS. 18. p. 67a).

29. अविचट्ट, for अविचाट. a word whereof the meaning I have not yet been able to ascertain with certainty. Bārathā Kisora Dāna takes it to mean "Muhammadan." but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : खगभाट मुँह बह घाट खेसण वाट दह अविचाट (Bhākhari rāvaḷa Bhīma rī, Āsiyā Pīra rī kahī, 4), बाड-डिया अविचाट । अणभम सुत ऊदै तथा (Dūhā rāva Amava Singhajī rī, Bārathā Narahara Dāsa rī kahiyā, 299), विकट घाट अविचाट (Gīta Rāma Singhā Ratana Sīhōta rō, Ādhā Khumāna rō kahiyō, 1), and आनोपम अविचाट पिता चौ ऊधने पाट (Grantha Rāja. Descr. Cat., Sect. ii. pt. i. MS. 14, p. 28b).

चगाहटाँ . (Cfr. पमार महया पाखली । चारण भाट चगाहटा (Phutakura Gīta, Bārathā Mahesa Dāsa rī kahiyā) Also : चारण भाट चगाहटाँ (Kuṇḍaliyā Rūpāvatī Pātāvati rī, Mūhara Cāpē rī kahiyā. Descr. Cat., Sect. ii. pt. i. MS. 21. p. 132a).

31. वे, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives Cfr. st 130, below. Some MSS. write उवे.

हेवे, as I explain it, is from Old Western Rājasthānī हदुवद < Skt. हयपति "Lord of horses," an equivalent of असपति < Skt. असपति. It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadan." In हेवे दरमहि "at the court of the Emperor" (Gīta Ratana Mahesa-dāsōta rō, Ādhā Kisanā rō kahiyō), the word is still used in its original meaning of "Emperor". The oldest instances of the use of हेवे (हदुवद) I have come across, are found in the Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 291, and in the Vacanikā Acala Dāsa Khīcī rī, 170.

अमजाल is used in the anonymous Jēta Sī rō Chanda, 276.

वचनिका रीं इतनसिङ्गजी रीं महेसदासौत रीं । ६३

34. चामरिआलु . Cfr. *Rāṇē Jagata Singhajī rī veli, Ādhā Kisanā rī kahī* 16.

35. नाद, an abbreviation from Skt. आतनायिन ? The word is frequent enough in Ḍiṅgaḷa poetry, and is often used in the general meaning of "enemy." Cfr. नादर्यां उरं सद् कुंत वेह (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 388), and : नादर्यां तणे बाजद तियम् (*Ditto*, 386).

37. सुकर. The सु is merely pleonastic.

38. Cfr. आयौ सुरधरि मखिखौ धिर मेघाङ्गरि, and : पाद लगे खटचीस वंस] सिरि दुलते चमरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 9).

42. खेदारव डम्बर....Cfr. किआ गिरज्वर धूँधला खेदारवि डम्बरि, (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī, Ādhā Kisanā rī kahī*, 14).

वोन विचालौ ..Cfr. उडुी मिमिनि बीजो इ चम्भू (*Jēta Sī rō Chanda, Anon.*, 298).

43. सि गCfr. मूळदं मिरिगध मिलिचम्भ मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक आहँ ..Cfr. चन्देरो ताई चङ्गि चाडि, (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 127), and चहवाण चूरि चाडिया चङ्गि, (*Ditto*, 121).

45. सेन इसा. Note the employment of सेन as a masculine plural. For two similar instances. cfr. खुदालभा रा सेन माथै खुरमं (*Gaja Rūpaka*, 17), and : कसखै विन्हे सेन दिखेस केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Vīthū Sūjō, सेन is always used as a masculine Cfr. st. 70, 71, 137.

उल्लटिआ ..(Cfr. इसौ उल्लटौ फोज (*Gaja Rūpaka*, 8), and : रिषा उल्लटै घाट हिन्दू रवहं (*Ditto*, 19).

46. गूँडलिऔ रज ..Cfr. गूँडलि रजौ गयणु गहबरिया. (*Jēta Sī rō Chanda Anon.*, 316).

47. देवालै, a locative singular form from a substantive देवालो "sight, view". For different inflections of the same. cfr. the examples following : देवालउ (nom. sing.) हवउ दुह दलाई (Jīta Sī rò Chanda, Vīthū Sūjè rò kahiyò. 82), दुजे साह मैमन्त हवा देवालै (loc. sing.) (Gaja Rūpaka, 24), and : फौजाँ दोडवाँ देवाला (nom. plur.) हवा (Mohilē rī vāta, in Mūhaṇṭa Nēna Sī rī Khyāta).

बाजार अँडा..Cfr. डेरा किष्ठा बाजार कराया (Vacanikā Acaḷa Dāsa Khicī rī. 48).

49. मिले, a strong form of the ordinary conjunctive participle in °i, corresponding to Gujarāṭī मिली. The preference for the weak termination °i of the conjunctive participle is one of the characteristics of Māravāri, whereas Gujarāṭī always uses the strong termination °ī. In Dīngāḷa poetry the strong termination is quite frequent, but it always occurs under the form °e. For the interchange of ī and ē, which is as old as the Apabhraṃśa, cfr. Notes, etc., § 7 (2).

52. वाणेन For the suffix °ēta, see the note to stanza 150.

पौयल, उदिल (°ल) are poetical forms of प्रियीराज (or °विङ्गु) and उदैविङ्गु. In both cases, the °la is a merely pleonastic appendage, etymologically identical with the °la in the diminutive suffixes °illa, °alla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the Dīngāḷa rā sabada or "Collection of Dīngāḷa words," contained in MS. C. 36 (see my Progress Report, etc. for 1915, p. 70).

काहँ, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthānī. It is no poetical form, but appears to have been frequent in Māravāri prose as well. Cfr. the instances following :—आगै जाय देखै तो काहँ "As he advances and looks on, what (does he see)!" (Pābūjī rī vāta, in Mūhaṇṭa Nēna Sī rī khyāta), पाबूजो कचियो रे काहँ है "Pābū said : What is that !" (ibid), काहँ कियो जीईजे "What should be done !" (Meṇatū rī khyāta, in MS. 12 (f.), of Deser Cat., sect. i. pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt राञ्च), as also shown by the archaic form राज्जि. In modern Māravārī the word is still used as an honorific pronoun

राज जितरौ...Cfr. आप जितौ अवर कुण जाणै (*Vacanikā Acaḥa Dāsa Khicī rī*. 18).

दुइ राह "the two paths, i.e. Hinduism and Islam." Cfr. दुइ राहों का पतिसाह (*Nisāṇī Sāhijahā pātisāha rī. Ādhā Mahesa Dāsa rī kahī*. 1).

54. सूरज समहर. Cfr. रण सूरज (*Gīta Bhagavāna Dāsajī rō, Bārāṭha Mahesa rō kahiyō*. 2), and : गजसाह सूचै रसौ गजगाहं (*Gaja Rūpaka*. 38).

समहर, for समर, a poetical form, with anomalous insertion of *hu*. Cfr. the case of आपहरणौ, cited in *Notes...etc.* § 38.

55. चढण जल... (Cfr. चाढि सै बंसि बीरं (*Gaja Rūpaka*. 26.) Cfr. also st. 60. below.

58. रिण कालौ. Cfr. st 237. below. Here one might be tempted to read रिण कालौ (काह्यौ) "the frantic in battle" (cfr. रण गहिलउ, in *Jēta Sī rō Chanda. Vīthū Sūjē rō kahiyō*. 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the *Vacanikā* there are no instances of any dental *l* rhymed with a cerebral *l*.

59. मारण मरण करण रण माधौ, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रण four times. In the elaborate Dīngāḷa poetry, internal rhymes are one of the most important factors of perfection.

61. सरस is in origin an adjective meaning "good, excellent," but is often used in the comparative sense of "better, preferable, more, etc." to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like सूँ—, in connection with the idea of opposition or contrast.

65 चौ. The adjectival postposition of the genitive चौ is not unknown to Dīngāḷa poetry, and the Cāraṇas explain it as a

Dekhanism, or a peculiarity of the Marāṭhī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthānī, the च्च postposition seems to be used only exceptionally. In the present case, the Poet could have written रौ, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: बंस चौ दौवौ sounding more harmonious to the ear than the comparatively hard बंस रौ, दौवौ.

सबलौ लाज...Cfr. मरण कौ लाज (*Vacantikā Acala Dāsa Khicī rī*, 134).

71. भलाई, a plural neuter form of the adjective भलौ "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Māravārī, coupled with the emphatic particle ī. For instance: जाऊँ ? भलाई जावौ "May I go ! By all means, go !"

72. जड़ामि < Skt.* जटाग्नि (?) "a lamp (?)." Cfr. Skt. जटा-
बालः "Flame-tufted, a lamp" (L.). Cfr. जड़ामि ब्रजामि (*Cāhuvāṇa
Balū rō gūta, Bārāṭha Mahesa rō kahiyō*, 3).

मिलैगिरि for मलयगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लिभगिरि हलकारिका मुँहडा भागै धरि (*Nisāṇī Mahesa Dāsa
Daḷapatōta rī Adhā Kisanā rī kahī*, 3).

73. ज़र is prosodically worth two mātrās only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate *h*, being optionally not reckoned as a quantity in the body of a verse.

76. जम्बै जैकार. Cfr. जम्बियौ जैजैकार (*Sodhā Bhākhara Sī rī
Chanda*, 4).

77. न्हाराजा राज ..Cfr. साहजहाँ काइम सदा तेरौ पतिसाई (*Nisāṇī
Sāhijahāṅ pātisāha rī, Adhā Mahesa Dāsa rī kahī* 4).

78 ff. The whole of this *āśā vacantikā* seems to have been composed after the model of the *birudāvāṇī* in the *Vacantikā*

Acala Dāsa Khīcī rī, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the Cāraṇas in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvāṇī* mentioned above, but for a few differences in the reading: दुब्बोध माण अरजन्न बाण । भुजबली भौम । छरिमा सोम ॥ (*Vacānikā Acala Dāsa Khīcī rī*, 129)

81. हेलीं हमीर *Bārāṭha Kisora Dāna* understands "a Hamīra of liberality." The literal meaning of हेलीं seems to be "waves," like in the phrase: दरियाब री हेलीं आवि, but here the word is used metaphorically in the sense of "waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. हेलीं हमीर ऊहड़ हरी । वेल बोले नांखे वले (*Karitta Uhaṛa Harā Goinḍāsōta rō. Sādū Rāgho Dāsa rō kahiyō*, see Descr. Cat., Sect. ii. pt. i MS. 8. p. 108 b). As regards "Hamīra", it is difficult to say whether the Poet here means *rāva* Hamīra of Rīnāthambhora, or *rāṇō* Hamīra of Cīṭora. In the two passages quoted below, from the *Vacānikā Acala Dāsa Khīcī rī*, it is the former Hamīra who is meant: हमीर मनि, 129. हठ कौ राउ हमीर आयस्यौ. 36. But elsewhere it is doubtful which of the two Hamīras is meant. So in the following: हेल हमीर (*Rāu Candrasenū rō rūpaka. Bārāṭha Āsā rō kahiyō*, 17). In the two places following, the person meant seems to be the *rāṇō* of Cīṭora: हेल हमीर हमीर हर (*Gīta Gūhīlōta Gokula Dāsaṅī rā, Bārāṭha Mahesa rā kahiyā*), हाथि हमीर सवाई होइ (*Rāṇā Jaquta Singhajī rī relī. Ādhā Kisarū rī kahī*, 4).

82. विभाङ्गहार "destroyer". Cfr. Misraṇa Murāri Dāna's *Diṅgaḷa Kōṣa*, ii 242. Cfr. also: षडाविभाङ्ग (*Gaja Rūpaka*, 2).

राजान के गजबाम. Notice the use of the genitive postposition का, instead of री. In the rhymed prose, called *vacānikā*, the use of the Hindi postposition in the place of the Māravāri one is customary and authorized. The fact is probably an indication that the *vacānikā* of the Māravāri is an imitation of some similar composition of the Hindi or Hindū-tāmi, possibly the *daravēta*

फूलफगर for "पगर" a scattering of flowers". The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprātihāryas* of the Arhats. Cfr. *Notes...etc.*, App. No. 8. Cfr. also, तिर्हाँ पुष्पप्रगर कराविया (*Ditto*, App. No. 5).

जवाधि जलहर "a cloud of *javādha*". Khiriyò Rāma Dāna of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīngāḷa. Cfr. the examples following: सुगन्ध जवाधि (MS. जवा^०) सौरभ फूटै सन्धौ (*Guna Gīta Sodhē rāpi Rāi Mala rā*, Deser. Cat. Sect. ii, pt. i. MS. 5. p. 181b), शौखण्ड सुजल जवाधि (MS. जवा^०) सङ्गि मणि भूषण निज वाम (*Graṇtha Rāja*, 21). In the *Khyāta* of Mūhaṇōta Nēṇa Sī—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhi jalahara* used twice as an epithet in apposition in the passages following: रावल भौम हरराज रौ...वडौ ठाकुर छवौ... वडौ माणङ्ग जवादिजलहर पानसाह अकबर कनै घषा दिन चाकरी कौबी (*Bhāṭiyā rī khyāta*): and: तलाव माहै रा^० नौ^० बौ सीमासौत कसमूरियौ भिरघ जवादिजलहर भौलै है (*ibid.*). For the use of जलहर (< जल धर, "a cloud") in Dīngāḷa poetry, cfr. the two examples following — धर उन्नर जलहर करै बिडकाउ सदाई (*Nīsāṇī Sāha Jahā pātisāha rī Āḍhā Kisanā rī kahī* 6), जाणै जलहर बुडिया [*Kutab Dī sāhijūdē rī vāta*, Deser. Cat., Sect. i, pt. ii, MS. 18 (n)].

83 उम्बर, for उमराव A similar case of intervocal *m* being reinforced into *mb*, is उम्भारत (< उमरात), occurring in the *Khyāta* of Bikaner, by Siṅdhāyaca Dayāḷa Dāsa (*Deser. Cat.* Sect. i pt. ii MS. 1). In कौरभ (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

आरिख इन्द रा Cfr. आरिख इन्द, (*Jēta Sī rō Chanda*, Anon. 194), and आरिख इन्द (*Rāraḷa Samara Sī rā qīta Bāvāṭha Mahesa rā kahiyā* ii. 1).

परिहाँ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyaṇō*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तद्वार तालै. Cfr. दिल्ली मुलतान खग तालै (*Vacanikā Acala Dāsa Khācī rī* 18)

खांडां री खाटखडि . (Cfr. खाटखडि भाटभाडि खांडां उखेदडी खेले (Datto, 50).

अखिखानि, < Skt. ख्याति "renown fame, celebrity", hence "history". Modern Māravārī now has ख्यान, and the word is used to designate a chronicle or historical account in Māravārī prose. Cfr. अखिखान वान चापा उबारि (Jeta Sī rò Chanda, Vāhū Sūjè rò kahiyò, 192).

मतवालां अं . (Cfr. के मतवाला को नाई लडयडे लोड़े (Vacanikā Acala Dāsa Khīcī rī, 101).

85. In a MS. from Phalodhi (see *Descr. Cat.*, Sect. i, pt. 1, MS. 15, c). I have come across a *gābhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gābhās*. The *gābhā* is in corrupt Apabhramśa, and runs as follows :—

देवाष वरं सिद्धाष दरसनं
गुह नरिन्द सम्मानं ।
मई भूमि द्विव नई
परिमच्छद् पून्यि रेहा ई ॥ १ ॥

86 जीवतसिद्ध . (Cfr. *Nīsānī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī*, 6.

भली कही...etc. (Cfr. घोदणराइजी चाखो कही मन को लही (Vacanikā Acala Dāsa Khīcī rī, 25)

परिजाज दुहा. Bāratha Kisora Dāna tells me that the term परिजाज is used to designate any poems, whether *dūhās*, or *gītas* or *karattas* etc., which are imbued with the *vīrarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijāu dūhō* is the following —

डार विलु धै गिड़ वलै
गिड़ रोकिये न कोथ ।
सुर जेथो रोकिये
कलहल तेथो होथ ॥ १ ॥

"If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight."

87. करिवा भारथ .(Cfr. करनाजण विवनउ करिय कथ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 92). जुधि करण कथ (*Ditto*, 247). (Cfr also करवा महासूर भारथ कथ (st. 108 below).

89. ढकल कलल. (Cfr किय ढकुल चचल कलल (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 185) राणि ढकल कलल कहर राहो (*Gīta Jasājī rō. Bārāṭha Mahesa rō kahiyō* 1). The term ढकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants. cfr. : ढकल वैमरां (*Bhākharī rāvaḷa Bhūmarī. Āsiyā Pīra rī kahī*, 1), महमह राउतां ढकल वैमरां (*Bhākharī mahārājā Gaja Sīnghajī rī, Ādhā Kisanā rī kahī*, 1), ढकल हमस मडोमत हाथी (*Gīta rāvaḷa Samara Sī rā. Bārāṭha Mahesa rā kahiyā*, ii, 2), करै गौड गजराज धजराज ढकल कलल (*Gīta mahārājā Anopa Sīnghajī rō, Deser. Cat.*, Sect. ii. pt. i. MS. 6. p. 145a). There is also a verb ढकलणौ "to roar", which is used figuratively to express the roaring of a man fuming with anger. in the two examples below : डकलं समी ढकले हिन्दुषाणं (*Gaja Rūpaka*, 41), काल मेलण खलां ढकले कालिका (*Gīta Āhūrāṇa Vīramu De rō. Ādhā Mahesa Dāsa rō kahiyō*, 2).

91. बडा ऊह "the great throngs (of the elephants)". Cfr. महिषिगं जूहां (*Rānā Jagata Sīnghajī rī veli. Ādhā Kisanā rī kahī*, 2). वडै राहि गैजूह फौजां (*Gaja Rūpaka*, 16).

बडामाल, for बमाल, a poetical license. introduced to suit the metre. (Cfr. दुबडै, for दुडुं, st. 117 : बिबा, for बी, st. 216.

92 तिर्था चोपड़. व्रन्नं. These two lines are identical with two lines in *Gaja Rūpaka*, 52. the only difference being in the readings. तन्नू (for तन्नं). and व्रन्नू (for व्रन्नं).

घणू, the neuter singular form of the adjective घणौ, used in the function of an adverb. to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in *Māravāri* the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in *Māravāri*, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. (Cfr. भर्ला, st. 71, above

वचनिका मां स्तनसिङ्गुगी री महेशदासीत री । १०१

93. वणे जाणि...Cfr. वणे जाणि पाहाड हेमङ्गवाला (Gaja Rūpaka, 52). Also वणे जाणि सामन्त श्रीरामवाला (Ditto, 47).

102. वे पक्क भन्ना. Cfr. वे पक्क सुड (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 51).

पड्ढो जिर्णा तोड...Cfr. पड्ढो सतुच्छ (Ditto, 346; also Sūra Siṅghajī rō Chanda, Descr. Cat., sect. ii, pt. i, MS, 25a p. 42b)

हाम परन्त. Cfr. परबई हाम (Jēta Sī rō Chanda, Anon., 389), हयियार हिरे परवण हाम (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 252)

103. जलं अङ्गुली...Cfr. पीवन्नि चम्म अकण्ठी पाणि (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 276); पाणेण पियद् जल (Ditto, 345); जल पिये अङ्गलि (Sūra Siṅghajī rō Chanda, p. 45a).

उचम्भं, for अउम्भं, the vocal metathesis being introduced only for the sake of the *reṇusagūṭī* (see Introduction).

105. कवाणं गुणं...Cfr. कवाण गोण घामद् कुरङ्ग (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 287); गुहडियत्त दियद् गुण खेय ग्रीव (Ditto, 312); कवाण गोण आलै कुरङ्ग (Sūra Siṅghajī rō Chanda, p. 46b)

राम वार्गा. Here Bārāṭha Kisora Dāna understands राम as separate from वार्गा, and as meaning "the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes, I have never found the term राम used by itself, but always in connection with वार्गा "a bridle, reins". Examples of the use of the two words in old Dīṅgaḷa, are: वालियद् राम वार्गा विसिञ्चि (Jēta Sī rō Chanda, Anon., 399), वालहत्त ससोमत्त रत्ता वम्म (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 240), सांगुलद् राम वार्गा संमोहि (Ditto, 376).

106. मिरावे जिक्के...Cfr. सण्ढरद् जु सांठ भौनि सण्ढ (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 346); सण्ढरै प्राणि दे भोत सण्ढ (Sūra Siṅghajī rō Chanda, p. 42b).

प्रांणि, for प्राँणि < प्रमाणि, an instrumental form. Cfr. चाप प्राँणं st. 122, below. Cfr. also: प्राँणि खम्म (Jēta Sī rō Chanda, Anon., 161), मुजां प्राँणि (Gaja Rūpaka, 48).

१०२ वचनिका रा° रतनसिद्धिजी री महेसदासौत री ।

अपा खोइके...Cfr. बाया नह धौजइ (*Jēta Sī rō Chanda, Vīthū Sūjī rō kahiyō*, 338).

108. कसे औण.. Cfr. ताजौ तुरङ्ग ताणैय तङ्ग (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 369).

110. मेरिहृष. The reading मेरिहृषाँ of INRS is worth noticing. It is evidently a modernization of मेरिहृषे, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravāri. Similar instances of old locative-instrumentals plural in °e having been transformed into genitive-obliques plural in °ā. are very frequent in all later MSS of old Dīngāḷa poetry

111. पड़नाँ दिष्टे...Cfr. डिगना किसा खाभ नूं यभ दीजे (*Gaja Rūpaka*, 48) The metaphor is very common in Dīngāḷa poetry

काच सीसौ. Cfr. भागौ सीसौ काच भते (*Gīta Gokūḷa Dāsa Manoharadāsōta rō, Ādhā Mahesa Dāsa rō kahiyō*, 3).

112. वेदो. For वेदोँ ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोळ which is metrically impossible. A similar case is दिन्दुषो (for दिन्दुषाँ) occurring in the phrase दिन्दुषो राण (*Gūṇa Gīta Sodhē rāṇē Rāi Mala rā*, 1)

113. जगळेट. Cfr. जमिजेठ. in *Jēta Sī rō Chanda* Anou., 83.

नाणे, for न याणे < न जाणे. For the proclitical use of न, cfr. *Notes...etc.*, § 103

114. रिमां घाट गाड़े. Cfr. गजसाह माळौ गज[ई] घाट गाड़े (*Gaja Rūpaka*, 11).

प्रचारं...भामाडै. (Cfr. प्रियकी जिसा सोद साहे पढाडै। सुजे हाथिथाँ भोम जेही भमाडै (*Gaja Rūpaka*, 49). Cfr. also st 173. below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 32).

दुषडं. for दुडं.

116. चक्की for चक्की, (?), an instrumental plural form (?). In this particular case the change of *e* into *ī*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसीसै गुणं...Cfr. ताण्डे कमाण अड्डार डङ्ग (*Jēta Sī rō Chanda*, Anon., 277), and: ताण्डे कमाण पदेत्तौस डङ्ग (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148).

119. वाचै कुराणं. Cfr. कही करणि वाचदे कुराण (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 147).

कुला^०. Here the lengthening of the 'a' is, of course, only metrical. Cfr. उदिसासिङ्ग, in stanza 3 above, रायां साल, st. 168, रायासिङ्ग, st. 193.

122 चाप प्रांशं, an instrumental form identical with चाप प्रांशि occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200

रथै मारि...Cfr. पाड्डेज भमन्ना मयथि पत्तौ (*Jēta Sī rō Chanda*, Anon., 273), आयासि पत्ति पाड्डे अभुल (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148), बूगले जनावर बाधि मारि । आयास हँत आषर उतारि (*Ditto*, 160).

124. कसै हाथलां...Cfr. कसै सार मेराग नोजा क्रमलं (*Gaja Rūpaka*, 44).

गुपनी कतौ...Cfr. गुपनी चुकं मार पडा गुरळं (*Ditto*, 34).

कसै आवधां...Cfr. खड्गीसि डंडायुध बरुडं खिति (*Jēta Sī rō Chanda*, Anon., 276).

125. भुयणं कवाणं...Cfr. भुयणं कवाणं खली डाल मुळं (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *è* and *ò* is a very interesting phenomenon of Māravārī phonetics. Another instance is न्दौल for न्देल < मन्दिल. (Cfr. the parallel forms बौर, बैर < Skt. बद्दर).

२०४ वचनिका मां गतनसिद्धुञ्जी री महेसदासौत री ।

131 कड़कले. Cfr. कड़ख्यौ खान कमाल सिरि । बीज जिहौ वडमन्न
(*Vacānikā Acala Dāsa Khicī rī*, 51). कटकाँ कडै चादि बैवै कड़कले
(*Gaja Rūpaka*, 24).

कसस्सै. Cfr. कसस्से बिन्दे सेन दिसेस केरा (*Gaja Rūpaka*, 22).

132 साख साख . Cfr. सुरिताय तण्डे दलि भाख सकव (*Jēta Nī rō
Chanda Anon.*, 299).

लाखौक "(a horse) worth a *lakh* of rupees," hence, any
good horse. The word is used in its original adjectival mean-
ing in the passage following : लाखौक तुरङ्गम खलि लखव (*Jēta Nī rō
Chanda Vīthū Sūjē rō kahijō*, 281) In the following, it is used
as a substantive : लाखौक मुखि दौन्दुड लमाष (*Ditto*, 352).

कौरख. for कूरम < कूर्म. Note the change of *ū* into *o* and the
re-enforcement of *m* into *bh* (Cfr. note to st 83).

133. वैकुण्ठ सँ...etc. (Cfr. विसनपुरी का विसनलोक आया । बडपुरी
का बडलोक आया । ब्रह्मपुरी का ब्रह्मलोक आया । इन्द्रपुरी का इन्द्रलोक आया
(*Vacānikā Acala Dāsa Khicī rī*, 175)

कविलास. Note the insertion of enphonic *r* before the *i*.
The form is much older than the *Vacānikā*, for the insertion of
the *r* must have taken place at a time when the word was still
written and pronounced कइलास, i.e. during the Apabhraṃśa or
Old Western Rājasthānī period. For the use of the form कइलास
in Prakrit, see Pischel's Grammar, § 61. (Cfr. also the prefixing
of *r* in Prakrit (*Op cit.*, § 337)

135. जइले. Cfr. आतसवाजौ जइले (*Vacānikā Acala Dāsa
Khicī rī* 161), and: अमनि सोर जइले लाय धर अमर लयो (*Sūraja
Prakāśa, Karijā Karanī Dāna rō kahijō*)

136. दानव. It is surprising that all MSS., with the only
exception of T. should here read मानव, a word the meaning of
which is but a repetition of the नर, with which the line begins.
Apparently, the Poet had actually written मानव, probably in a
moment of absent-mindedness.

137. ऊडै सर सान्हा. Cfr. st 159

139. जाणि कबूतर...Cfr. खिनि करदं कबूतर फउज खण्डि (*Jēta Sī rō Chanda*, Anon. 380).

142. निगम is explained by Bārathā Kisora Dāna as वेद रै मारग चालणवाली, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगम. The word is quoted in the *Ḍiṅgaḷa rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*. I came across the word गेम, which is there used in the sense of "sin." Here is the passage : करि कथा निर्मल भव गेम कहि (st. 139). It would therefore appear that निगम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless free from sin." This explanation is supported by the way in which the word is employed in the two passages following : निकल[ङ्ग] मिघट निपाप निगम (*Veli Rāthōra Ratana Sī Khīvāvata rī*, 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and : नर जुध उषा निगम (*Dūhā Kūpā Mahirājōta rā*, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *tīrtha* of salvation, by the bards

143. गैघरण. Cfr. गहणि गैजूहां (*Rāṅṅā Jayata Siṅghajī rī vli. Ādhā Kisanā rī kahī*, 2).

144. चौथा पौहर .Cfr. चारि पहर लाग। भूभाज वाजा (*Vacānikā Acaḷa Dāsa Khīcī rī*, 101).

हाथके. Cfr. चाफलिया रुके दूके चादवि हाथके हैरान (*Gīta tāṭakō Gaḷa Siṅghajī nū. Bārathā Goyandā Dāsa rō kahiyō*), चारावाँ जपड़ि हाथके पड़ि हींच (*ibid.*), and दिंचियौ गज फौजौ हाथकौ (*Gīta Karanū Ratanōta rō. Ratanū Rūpā rō kahiyō*, Descr. Cat., Sect. ii, pt. i, MS. 8 pp. 197b-198a).

ठाकुरो, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhraṃśa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhraṃśa into Old Western Rājasthānī (Cfr. *Notes, etc.*, § 67). In modern Māravāri the °o ter-

mination has disappeared. the vocative plural having merged into the oblique-genitive plural form in °रि Cfr ठाकुररि

बाजौ रई. A metaphor borrowed from the game of chess- (Cfr. बाजौ रही निवाब की जीविषी मधूकरि (*Nīsāṇī Mahesa Dāsa Dala-patōta rī, Ādhā Kisanā rī kahī, 7*).

आपे, the plural nominative form of the reflexive pronoun आप. used in substitution for the first personal pronoun plural. In Māravārī. आपे is always substituted for रे (<अन्हे). when the person addressed is included by the speaker (see *Notes., etc.,* §§ 85. 92).

भारथ रा भरभार . Cfr. भारत जइतसी भलिय भार (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō 210*).

146. नोग. for तेग ? Bārāṭha Kisora Dāna understands the word to be a conjunctive participle. meaning उढाय नै, but such an explanation hardly seems to be possible. It is obvious that here तेग must be a substantive. The MSS. DJV read तेग. If नोग actually stands for तेग, we have here a change of e into o, analogous to the change of o into e which has taken place in the word गेरूँ. from गोरूँ < Skt. गोधूम.

147. ताणि मूँक Cfr. तुडिनाण जभौ उच्यौ मूक ताणं (*Ṭaṇa Rū-paka. 40*).

148 रतनागिर, for रत्नाकर "a jewel-mine" a poetical equivalent of the name रतनसिद्ध. रैषादर, st. 151. is the same word. but under a Prakrit form.

153. चिन पुडि "on the battle-field" Here the locative singular form पुडि (from पुड. षड "a table, board. etc.") is practically doing the function of a postposition. meaning "over, upon". In Old ḍiṅgaḷa poetry. analogous instances of the use of पुड are very frequent I quote some below : मडि पुडि (*Jēta Sī rō Chanda. Anon., 321*). मेदणि पुडि (*Ditto. 304*). रेणा पुडि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō. 287*). गयन पुडि (*Ditto. 315*). इड पुडि (*Vacantikā Acala Dāsa Khīrī rī. also Bhākhayī rāva Sura-tāṇa rī. Ādhā Durasā rī kahī*).

वंस वधारण...Cfr. वान वधार (*Ġīta Rāma Siṅghajī rō, Bārathā Mahesa rō kahiyō*, 3). वानो वधारे निय वंस (*Ġīta Rā° Kūpā Meharājōta rō, Āsiyā Karama Sī rō kahiyō*, 1). वीकां वंस चदावै वान (*Sūra Siṅghajī rī velī. Gādāṇa Colā rī kahī*, 12). वान वधारे खजा(?) वानैत (*Ditto*, 13).

154. रमष...रक रस. Cfr. 162. Cfr. also : रयषि रमाळं ककि रसि (*Velī Rāthōra Ratana Sī Khīrārata rī*, 23).

155. गजदाल is the reading of RS., all the other MSS having खग दाल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. ऊडे सर... Cfr. खखिन सर ऊडलै बावधे खारत्तां (*Ġīta rājā Rāya Siṅghajī rō*, Descr. Cat. sect. ii, pt. i, MS. 6 p. 73b)

160. घषि वाजिन... Cfr. वष खदिरष वष घाल (st. 171), and also : वष वाखे (st. 161).

163. मडदाना "the neck (?)". The word is used once in the *Jēta Sī rō Chanda*, by Viṭhū Sūjō, 247, but unfortunately the sense of the passage is not quite clear : मडदानद खरणी प्रीभ गति.

165. धामाजामर "battle (?)". (Cfr. जोध वीच धामाजामरि *Kūpāratu Kesarī Siṅghajī rā kavitta*, 28).

166. पल खूटा. Cfr. पल खूटो पतिसाह (*Vacanikā Acala Dāsa Khīcī rī*, 56), and : पतिसाह पर दल पल खूटा (*Ditto*, 126). The literal sense of the expression पल खूटा obviously is " (their) flesh, or blood, was exhausted, or dried up ", but the phrase is used metaphorically as an equivalent of " (they) were reduced to great straits ", or " were decimated, or defeated ".

मारदधे. Cfr. मारदधो बडमड्ढो (*Ġīta Ratana Mahesalāsōta rō, Ādhā Kisanā rō kahiyō*, 1).

168. मानै simply : " great " Cfr. st. 191.

169. भवसि, for भविष्य " the future, fate, destiny " (?) Such seems undoubtedly to be the meaning of the word in the follow-

mg passage from the *Vacānikā Acala Dāsa Khīrī rī* : बाह्णिणौ भोमि कौ नौ भवसि थावै (25). But in *Gaja Rūpaka*, 37, भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above : भवस्यां भिल्लै भाख अत्रेक भनी . From the last-quoted passage as well as from the following : असपति खाग उभारि । भुज जाँ भिड़ भाग भवसि (*Dūhā Amara Singhajī rā, Bārāṭha Narahara Dāsa rā kahiyā* 241), I assume that the meaning of the word must be "enemy" a meaning which perfectly suits the particular passage of the *Vacānikā* with which we are concerned.

174 आकारौठ. Misraṇa Murāri Dāna, in his *Diṅṅala Kōsa* (ii. 467), gives the above word as an equivalent of लुध "battle". Originally, however, आकारौठ is an adjective as shown by its employment in the passage following : इम आकारौठ लड़ाई मचौ है (*Rāthōṇā rī Vamśāvalī*, MS. 15 (c), of *Descr. Cat.* Sect. i, pt. i). Bārāṭha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following : फलाणौ वडौ आकारौठ.

176. पड़ियालग is explained by Bārāṭha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पड़ियाल which in the *Jēta Sī rō Chanda* by Vīthū Sūjō is used twice in the passages following : पड़ियाल धूणि रहुनाथ पासि । विदिसे सपन चड़ियड वड़ासि (257), and : पड़ियाल धूणि पउरिसि पूरि । गाजणद तबद परठड गरुरि (380). In the same *Jēta Sī rō Chanda*, पड़ियालग is also used once in the line following : पड़ियालगि वरसद खंडपनि (389), where rāva Jēta Sī fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पड़ियाल and पड़ियालग must be "sword."

भटकी कटकां...Cfr. पैलै वाग लकटिआ भटके वैसन्नर (*Nīsāṇī Ratana Mahasādāsōta rī, Ādhā Kisanā rī kahī*, 2).

180. रभा not "Rambhā", but simply "Apsaras"

182. भला भमाडिआ... 'Caused Jesalmer and Jodhpur to be well spoken of. i.e. made them famous all over the world'. Cfr. कलाउत भवाड़े भला अनन्त कर (*Gīta rājā Rāya Sīnghajī rō* Anon., beginning सलख चूंडराउ... Descr. Cat. Sect. ii. pt. i MS. 1 p. 48a). भला भमाडि जी भोम अरजण मुदण (*Guṇa Gīta Sodhē rājā Rāi Mula rā*, Anon. Op. cit. Sect. ii. pt. i. MS. 5. st. 4). भिडुनै भलौ उनराध भवाडियौ (*Gīta rājā Karaṇa Sīnghajī rō. Sādhū Rāma Sīngha rō kahiyō*, Op. cit., MS. 6. p. 123a), and : भवाडिनौ बौक भलौ (*Gīta rājā Karaṇa Sīnghajī rō. Vīthū Dedē rō kahiyō*, Op. cit., MS. 6. p. 123a)

183. चाले गौ . Here most of the MSS read गौ चाले, but seeing that the Poet everywhere makes it a point to observe the rule of the *vēṇasagāṇī*, there can be little doubt that the original reading is चाले गौ . It is however curious to note that wherever a गौ occurs in the middle of the fourth line of a *dūhō* as is the case with stanzas 170, 187, 205, 206, some of the MSS have transposed it to the beginning of the line.

184. चूनाला is explained by Bāraṭha Kisora Dāna as रा खाणवाला 'flour-eaters. i.e. men, soldiers'

186 भगवानिचै . Here and elsewhere (cfr. पौयलिचौ, st. 58 वौडलिचौ, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जाणि कि...Cfr. रामण बाम विधूसिचौ करि खोड़े वानरि (*Nīsāṇī Mahesa Dāsa Daḷapatōta rī. Ādhā Kisanā rī kahī*, 6).

188. अमलीमाष The word is quoted amongst the *Diṅgaḷa rā Sabada* of MS C. 36. In the *Jēta Sī rō Chanda*, Anon., we find अमलमाष, which is probably the same word. Here is the passage : मुदि आयउ थाउइ अमलमाष (*Op. cit.*, 42). The same phrase अइयो अमलीमाष occurs also in *Dūhā Amara Sīnghajī rā, Bāraṭha Narohara Dāsa rā kahiyā*, 371.

205. जिणियार . Cfr. जिणि पदिखौ जिणियारि । जाणि जोनो जम-वारौ (*Marasjā Gahilōta Gokaḷa Dāsajī rā, Bāraṭha Mahesa Dāsa rā kahiyā*, 7). The meaning of the word is obscure. Three MSS.

B G T) substitute जिष वार . In the *Jēta Sī rō Chanda* by Viṭhū Sūjō, जिषियार is used twice, and both times in connection with जोध rāva Jodhō of Jodhpur : जिषियार जोध जाणइ जगत्त, 25, and : जिषियार जोध विवन्त जिथार, 38. In the *Amara Sīnghajī rā Dūhā* by Bāratha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिषियार is used, I am inclined to conclude that it is an adjective carrying some meaning like famous, renowned”.

211. सामि सुहलि . Cfr. धर सुहलि (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 237).

212. चुंगलाला दल...Cfr. चुंगलाला उचद रषि चक चूर (*Jēta Sī rō Chanda*, Anon., 468). The term चुंगलाल, which is commonly used as an epithet of the Muhammadans, seems to be connected with चुङ्गल m. ‘a claw, paw”, and to carry the meaning of “clawed, armed with claws”, hence “rapacious”.

214. मनमोट, an irregular compound. Cfr. मनमोट in *Gīta Rāma Sīnghajī rō, Bāratha Mahesa rō kahiyō*, 3.

दुवाही कोट. Cfr. दुवाही (for °हा ?) कोट (in *Op. cit.* 3).

215. सामि नथै...Cfr. सामि हलि कलहिवा जेम चौह (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 281). Cfr. also st. 220, below

216. रौठ “battle” See Mīsrana Murāri Dāna’s *Dīngala Kosa* ii 467.

218. सुमलालाह, a plural genitive form from सुमलालौ, a poetical modification of सुमल. (Cfr. मेकाली, st. 205). Here the *ha* has not merely a metrical value, but also a grammatical one, it being a survival of the old termination °hā of the Apabhraṃṣa. (Cfr. *Notes, etc.*, § 63). In Old Dīngala *dūhās* a large use is made of genitives in °āha, which, as they give a very easy rhyme, are always inserted at the end of the lines

चापडै “in battle (?)” Cfr. चढे चापडै आडडै आरि चकं (*Gaya Rūpaka*, 32).

225. चीनाडु is explained by Misraṇa Murāri Dāna in his *Diṅgaḷa Koṣa*, as an equivalent of जोरावर (ii. 254). Bārāṭha Kisora Dāna says the word means घुरख "a fool" hence : "a hero". (fr. the epithet of महिलौ "mad", which is commonly given to heroes in Diṅgaḷa poetry.

228. धुवै. The verb धुवौ is rather expressive of the general idea of "raging, being furious or violent" than any particular meaning like "fighting, sounding, burning, etc.". We have already met this word in stanza 48. where it is used to express the hammering noise of drums and other instruments. In the present passage, it means "to rage or fight with the anger of despair". In the colloquial the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following. आज वषौ धुवै वै "It is very hot to-day" आग धुवै, etc.

खतङ्ग is understood by Bārāṭha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (खतङ्ग री बाण). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of खतङ्ग is applied to anything—whether an arrow or not—which goes straight to the point. A few examples of the use of खतङ्ग are the following : खुरसाषौ मङ्गराषौ खतङ्ग (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kabiyō*, 153). खुरसाण तणे वाहिय खतङ्ग (*Ditto*, 168). तीखा नैण खतङ्ग (quoted by Bārāṭha Kisora Dāna from some poem in his memory). खतङ्ग वान करौ (ditto, from the colloquial).

230. पडौ "foil-swords", or rather any sword which is used for the Rajput dance with swords (पटे रमसौ). Here apparently the word is used metaphorically : the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below however, पडौ seems to be used in the general meaning of "sword" : भासै भंभार पडे पहार (*Jēta Sī rō Chanda, Vīṭhū Sūjē rō kabiyō*, 385)

231. कटे कर... (fr. कड्डन्नि कन्ध कोपर करङ्ग (*Jēta Sī rō Chanda, Anon.*, 477)

११२ वचनिका र्हा रतनसिङ्गनी री महेसदासौत री ।

233 निराट अलम Cfr. अकेलौ निराट (*Vacnikā Acala Dāsa Kheṛī rī*, 25) In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराट हालै, निराट आधौ गथौ. निराट डर आवै, निराट असङ्ग आदमी है, etc

235. हमसु Cfr. हदमराँ पार वाजइ हमंस (*Jēta Sī rō Chanda*, Anon., 444), हदमराँ भडाँ ऊई हमंस (*Jēta Sī rō Chanda, Vīthā Sūjē ro kahiyo*, 343). and : है पाखे वाजे हमस (*Jhūlanā rājā Rāya Sīnghanī rā. Sādū Mātā rā kahiya*).

236. प्रियो कजि...Cfr. प्रियो काजि वाजे बिन्ह पातिसाहं (*Gaja Rūpaka*, 29).

238. वौर ह. Here the ह is merely pleonastic, i.e. inserted only to complete the number of *mātrā*: required for the verse.

243. मौरम्बर, a poetical amplification of मौर. Cfr. मिल् कोडि मौरम्बरं भूममत्तं (*Gaja Rūpaka* 37).

With the beginning of the *kaṛitta* compare the following :

पडे अलै केहरी
अडे अम्बर रातम्बरि ।
पडे राम राडौड
सहित पोचाँ विच सम्भरि । . . . etc.

(*Kūpāuta Kesari Sīnghanī rā kavitta*, 37).

244. रैणसाह, for रतनसिङ्ग. Cfr. गजसाह for गजसिङ्ग in *Gaja Rūpaka*, 11.

देह जलाई Note the feminine. देह, as well as काय, are already used as feminine in the Old Western Rājasthānī (cfr. *Notes*, etc., § 53). काया, for काय, already occurs in the Jaina *Mahārāṣṭrī* (*Bhavaraviraṅgyasutaka* 7).

कामि आया. "Were killed in battle" is only a poor rendering of the phrase, which literally means : "made themselves-useful (to their lord and master by laying down their life for him)". कामि is a locative, hence the *ci*.

वचनिका रा° रतनसिद्धजी री महेसदासौत री । ११३

सरजीत, for सजीत < सजीवत. Cfr. the analogous case of सरधीर for सधीर in the reading of I. st. 134 above. Another instance of the insertion of *r* after *sa*. which I have come across in the prose of the Marwari Chronicles. is सरजल for सजल.

महाराज मानौ. scil. "बात मानौ". Cfr. भली कही and मन रौ लही. in *vac.* 86. above.

वैकुण्ठनाथ विसक्रमा कुं...etc. Cfr. महाराजाजी विसक्रमाजी बोलाया । विसक्रमाजी आया । उक्रम आया । विसनपुरी बद्रपुरी ब्रहमपुरी विचै सचलपुरी बसावौ । (*Vacānikā Acala Dāsa Khīcī rī*, 175).

घुरस खाद खाद I had long been in doubt concerning the real meaning of घुरस, which the Cāraṇas would explain in several different ways. when in a *Khyāta* of Bikaner I came across the following passage. from which it would seem that घुरस means "foot-stamps". or "the stamping of the foot": नाहरौ रौ घुरसौ हे, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.* Sect. i. pt. ii, MS. 31, p. 152a).

नवलाख नाखिचमाल...Cfr. नवलख नाखिन रुव रुव पानुस जलाई (*Viśāṇī Sāhajahā pātisāha rī, Ādhā Kisanā rī kahī*, 6).

सारधू...Cfr. बाई पुहपाई राषा मोकल कौ सारधू (*Vacānikā Acala Dāsa Khīcī rī*, 89; also, *Ditto*, 132. 134).

245. बन्निष मान बिन्हे बजयं... Cfr. मान होमे उर गैवर (*Īmā De rā kavitta*, 10).

249. लधरै पख चारि . Cfr. तीन पख तारै (*Vacānikā Acala Dāsa Khīcī rī*. 126).

251. अघु मौँढ . Cfr. मौँढ किसी बीजा मँढलोका (*Rāṇā Jagata Sīnghāṇī rī veli, Ādhā Kisanā rī kahī*. 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रझौ । विसन विसन निषि वार (*Vacānikā Acala Dāsa Khīcī rī*, 160).

263. जुमि चविचल असवास...Cfr. जुमि बोलौ असवास (*Rāu Chandra Sena rō Rūpaka*, 18).

GLOSSARY.¹

- अहो** (cfr. अ०), ind. "Oho!", 188.
अकबर, m., pr. n. "The emperor Akbar", 130.
अभिप्राति (Skt. ज्ञाति), f. "Fame renown", 84.
अखैराज, m., pr. n., 86.
अखौ (1) (abbr. for अखैराज), m., pr. n., 60, (2) (abbr. for अखाउत), patron., "Akhāvata", 60.
अमावि, adj. "Invincible", 143, 152, 176.
अमर (for अपमर), f. "A nymph", 159.
अहे, v. 3rd sing, "Is", 3.
अजन (Skt. अर्जुन), m., pr. n., 130.
अजमेरौ, m., an epithet of the Cāhavānas, 149.
अजुखालुषौ, v. "To illustrate", 189, 254.
अजुखालौ, m. "Light", 29.
अजौ (abbr. for अजितसिद्ध), m., pr. n., 212.
अडवड, ind. onom. "Running briskly about", 232.
अपहल, adj. "Impenetrable, inconceivable", 3.
अपबौह, adj. "Undaunted", 189.
अपिखालौ (*Ding. K.*, ii, 458), f. "A *kaṭārī*, a kind of dagger", 189.
अपी, f. "A point (of spear, sword, etc.)", 140, 193. "A spear", 141.
अनड, m. "A mountain", 52, 56, 99, 165.
अनमन्त्र (for अन्त्र), ind. "Uninterruptedly", 238.
अने, ind. "And", 208, 228.
अमर (abbr. for अमरसिद्ध), m., pr. n. (1) अ० सादाउत, 82, 84, 188, 189, 190; (2) अ० धरमाउत, 86; (3) अ० ब्रजसिद्धिनीत, 86.
अमरौ (an inflected form of the preceding), m., pr. n., 152.
अमलीमाष, adj. "Unyielding, pertinacious", 188.
अर, ind. "And", 86.
अरजव (Skt. अर्जुन), m., pr. n. 147.

¹ The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the "Vacanikā," but only a selection of the most characteristic *Dīngala* terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the "Vacanikā."

- अरजणह, ditto, 79.
 अरजन, ditto, 244.
 अरडिङ्ग, adj. " Repeller of foes ", 13, 193
 अरिसाल, adj. " Causing pain to (his) foes ", 82.
 अरेश (for °रौश), adj. " Similar ", 97.
 अल्ल (*Diing. K.*, ii. 82). m. " A horse ", 102.
 अवभङ्ग, f. " A transversal cut of sword ", 231.
 अवसाणसिध, adj. " (The hero) who has fought and met a glorious death on the battlefield ", 86, 190, 197, 211.
 अविशष्ट, m. (?) " Throng. crowd (?) ", 29.
 अविश्राट, ditto, 192.
 असम्भ, adj. " Incomparable (?) ", 231.
 असपति (Skt. अश्व^२), m. " Emperor ", 14, 16, 50, 52, 236.
 अस्मिन् (*Diing. K.*, ii. 62). m. " A sword ", 61, 70, 217.
 असुर m. " A Muhammadan ", 188.
 असुरादण, ditto, 84.
 आ, dem. pron. f. sing " This ", 133.
 आहौ, ind. " Oho! ", 146.
 आउगो, adj. " Entire. whole ", 66.
 आकारौठ (cfr. आकारौठ " Battle ", *Diing. K.*, ii. 467). adj. (?) " Hard, violent, impetuous ", 174.
 आखणौ, v. " To speak. say ". 53, 69.
 आगरा, pr. n., " Agra ", 18.
 आँठ, " The forepart or breast (of a horse) ". 106.
 आडावाली, m., pr. n. " The Aravalli range ", 100.
 आधोफरै, ind. " In the middle between ", 19.
 आपणौ, poss. adj. " Our ", 86.
 आपनलौ, adj. " Uncontrollable ", 8.
 आपे, pers. pron. " We (including speaker) ", instrum. 144.
 आँवेर, n. of a town, 244
 आवू, n. of a mountain, 244.
 आराबौ, m. " A gun (on wheels) ". 20, 133, 134, 135.
 आरिखौ (for आ°), adj., " Similar ". 83.
 आरौली, f. " A pyre (or A litter?) ", 255.
 आसा (abbrev. for आसयान), m., pr. n. 3.
 इण्णि, dem. pron. obl. sing. f., 133, 144, 244, 255.
 इतरौ, quant. adj., इतरा माँचै " In the meantime ", 84, 86, 244
 इन्द, (for इन्द q. v.), 77, 78, 83.

- रन्द्र, m., pr. n.. 82, 96, 244, 260.
 रन्द्राणौ, f., pr. n., 244.
 रम, ind. " Thus, in this way ", 49, 53, 69, 259.
 रसङ्गो, qual. adj. " Such ", 244.
 रसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.
 रसङ्गौ (for रसङ्गौ q. v.), 249.
 रंखणौ, v. " To look ", 252.
 रंम (for रम q. v.). 173, 227.
 उज्जैन, °ण, °णौ. f., n. of a town, 24, 25, 27, 35, 46, 84, 133, 144
 145, 226, 243, 244, 266.
 उणि, dem. pron. obl. sing. f., 153.
 उणिहारौ, m. " Likeness, similitude ", 243.
 उदिसासिङ्ग (for उदै°), m., pr. n.. 3.
 उदिल (poet. for उदैभाण). m., pr. n., 52.
 उमया (for उमा), f., pr. n.. 261.
 उम्बर, m. " An emir ", 18, 52, 83.
 उम्बराउ, ditto, 82.
 उदिल, (1) see उ°, 178; (2) (poet. for उदैसिङ्ग), m., pr. n.. 57.
 कदौ (abbr. for उदैभाण), m., pr. n., 58.
 ऊपरौ, ind. " Upon ", 14.
 ऊबरणौ, v. " To survive ", 84, 86.
 ए, dem. pron. nom. plur. m., 13.
 एकणि, " One ", instr. sing. m. 191; loc. sing. m. 133; obl. sing.
 f. 133, 157.
 एकलगिङ्ग, m., pr. n., 86.
 ऐणि, dem. pron. instr. sing. m., 7.
 ऐम (see रम), ind., 24, 38, 51, 131, 190, 233.
 ऐसौ (see ऐसौ), qual. adj., 101, 113.
 ऐराकौ, m. " A horse ", 39, 101.
 ऐसौ, qual. adj. " Such ", 82, 83, 98, 109, 121, 123, 244.
 ओद्रकणौ, v. " To spring up (frightened), to startle ", 106; " To
 palpitate (said of the heart) ", 91.
 औ, dem. pron. nom. sing. m., 53, 86, 255.
 औम्भङ्ग (see एव°), f., 84.
 औनाङ्ग (*Ding. K.*, ii, 254), adj. " Powerful, incomparable (?) ".
 224.
 औरङ्ग, m., pr. n. " Orangzeb ", 90, 132, 143, 230, 242; औरङ्गसाहि,
 ditto, 31, 49, 69, 88, 130, 144.

- औसर (for अव°), m. "Opportunity", 263.
 कडबौ (for कसबौ), v. "To girdle (a sword, etc.)", 89.
 कडबाहौ, n. of a Rajput tribe, 244.
 कजि (for काजि, Skt. कार्ये), loc. sing. used as a postpos. "For", 63, 236.
 कडाहि (Skt. °क्ष, m.). f. "A side-glance", 244.
 कडइपौ, v. "To get ready", 21.
 कडकड, ind. onom. "Crackling", 232.
 कडकबौ, v. "To grind the teeth in anger(?)" (cfr. Hindī कडखाना); or "To cast side-looks in anger(?)" (cfr. Skt. कटाक्ष); or "To excite one's self to fight(?)" (cfr. Hindī कडखा कडखेत. etc.). 131.
 कषिष्यामरौ (for कणैगिरौ), n. of a Rajput tribe "A Sonigarò Cāhāvāṇa", 177.
 कणैगिर, n. of a town (poet. for Jāḷora). 7.
 कनी, f. "A dagger", 124.
 कन्है, ind. "By. close by", 150.
 कमधज, m., an epithet of the Rāṭhōras, 2. 3. 7. 53. 84. 145. 172. 181.
 कमन्ध, ditto. 2. 3. 13. 18. 67. 78. 83. 128. 130. 140. 203. 204. 210.
 कमन्धज, ditto, 63. 227.
 कसौ (abbr. for करमसिङ्ग), m., pr. n., 58.
 करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30. 154; (2) (for करमसिङ्ग), m., pr. n., 58, 86.
 करन, for °क q. v., 27, 53, 130.
 करनाजल (poet. for करण q. v.), m., pr. n., 150. 164.
 कलोधर (for कु°), m. or adj. "An upholder of the family, a descendant", 16. 164.
 कसमसपौ, v. "To fidget", 132.
 कससपौ, v. "To huddle together, march in compact formation", 131.
 कहर (Arab. قهر), adj. "Excessive. immense". 132. 206; m. "Suffering, distress(?)", 257.
 का, a Hindī form for कौ q. v., 82, 244.
 काबलिबौ, m. "A Muhammadan", 140.
 काबौ, n. of a Rajput tribe, 219.
 काया, f. "The body", 111.
 काल, m., pr. n. "The Death-god". 94. 95. 110. 115. 122. 156.

- कालजवन (Skt कालयवन), m., pr. n., 67.
 काल्हौ, adj. f. " A mad woman ", 84.
 काहँ, int. pronom. adj. neut., " What, which ", 52, 133.
 काजल, m. " A large drum ", 39.
 किचि, int. pronom. obl. sing. f., 133.
 किना, ind. " Or ". 146.
 किर, ind. " As if ". 33. 36 : " Or ". 27(?).
 किरणल, m. " The sun ". 41.
 किरमाल (Ding. K., ii, 65), f. " A sword ", 232.
 किलक, f. " A shout ", 235.
 किलम्ब, m. " A Muhammadan ", 56, 166. 179, 190.
 किलिषाबमल रादमलौत, m., pr. n., 86.
 किसन (1) (Skt. कश्यप), m., pr. n. 68 ; (2) (किसनसिङ्ग), m., pr. n., 205.
 किसदौ चक, indef. pronom. adj. f., 255.
 किसदौ (for किसदौ), int. qual. adj., " Like what ? ", 249.
 कौ, f. of कौ q. v., 82, 133. 244.
 कुड़ (Skt. कुट्), m. (?). " A rock (?) ". 233.
 कुण, int. pronom., 53. 244
 कुम्भकरण, m., pr. n., 206.
 कुम्भकरज, ditto. 234.
 कुम्भैष, poet. for कुम्भकरण q. v., 146.
 कुम्भेत (Skt. कुम्भेत), m., n. of a place, 84.
 कुलद, f. " A somersault ", 234.
 कुँ, ind. used as a postp. for the accus.-dat., 82. 244.
 कुँपा, adj. m. pl. " Kūpāvatas (a patronymic) ", 55.
 कुँपौ, m., pr. n., 86.
 कुँरिम (Skt. कुर्म), m., an epithet of the Kachavāhās, 13, 18
 केईक, indef. pron. m. pl., 86.
 केम, ind., " How ? ". 51.
 केवी (Ding. K., ii. 418. " Enemy "), m. " An enemy, or a Muham-
 madan ", 7. 206.
 केचरि (for केसरीसिङ्ग), m., pr. n., 56.
 कै, ind. " Or ". 22, 255.
 कैरव (for कौ°), m. patron., 69, 129.
 कैलपुरौ, n. of a Rajput tribe. 205.
 केसौ, interr. qual. adj., 82, 97. 133.
 कौ, indef. pron., 251 : कौद, 67.
 कौपर, m. " The wrist ", 231.

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- भिलषो, v. " To shine, be conspicuous, look beautiful ", 39.
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१२६ वचनिका रा° रतनसिङ्गजी री महेसदासीत री ।

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सूजाउत, patron., 63.

सूजौ, m., pr. n. (1) (abbr. for सूजरजसिद्ध or °मल), 56 : (2) n. of one of the sons of Śāh Jahān, 12, 15

सूजणौ, v. "To devise. to arrange (a battle)". 56.

सूरमौ, m. "A champion. warrior". 141.

सूरिजमल, m., pr. n., 55.

सेखाउत, n. of a branch of the Kachavāhās, 244.

सेन, m. (*sic*) "An army", 35, 45.

सेलणौ, v. "To jump over or against". 107.

सोनागिरौ, n. of a branch of the Cāhuvāṇas, 60.

सोभौ, m., pr. n., 86.

सोह ? "Desire" (?), 147.

सौ, qual. adj., 82, 133.

सिखा (for औ), f., pr. n., 261.

सड़वड़, ind. onom. used as a subst. (?) "A confused noise", 32.

सड़ासड़, ind. onom. "Laughing loudly", 239.

सणमन, m., pr. n., 153

सणमान, ditto. 113.

सथालौ, adj. "Hand-powerful". 3.

सद, ind. "In great or infinite number", 74.

समस्त, m. (?) "The confused noise of a multitude of horses. men, etc. marching on". 235.

समीर, m., pr. n., 81.

सर (for सरौ, q. v.). m. "A grand-son, descendant". 57. 130. 241.

सरि, m., pr. n., 129.

सरवल (*Ding K.* ii. 430). f. "Vanguard", 144.

सरौ, m. "A grand-son. descendant". 57. 58. 62. 153. 173. 174, 175. 192. 195. 207.

सलौलौ, see *Notes*. 20.

सलोटणौ, v. "To shout (in battle)". 209.

हाँजी, ind. "Yes". 244.

हाडौ, n. of a Rajput tribe. 19. 149. 244.

हाडूके, ind. (?) "Hand to hand, with his own hand (?)". 144.

हाम, f. "Purport, desire". 102. 187.

हाँस, f. "Eagerness desire". 207 : "Eagerness (of battle)", 198.

हिन्दुषाण, adj. "Hindū". 131.

- हिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.
हिलोलणौ, v. " To unsettle, to put into confusion ", 229.
हौक, m. " The heart, breast ", 229.
हौंजरणौ, v. " To neigh (?)", 40.
उद, v. 3rd sing. " Becomes, is ", 32, 256. 257 ; conj. part., 9,
11, 84, 86.
उधै, v. " ditto " 10. 40, 43, 86, 104, 229, 231, 235, 238, 239,
244.
ऊँ, 1st pers. pron. sing. 68, 244.
ऊकलकलल, onom. m. (?) " A confused noise, bristle and clamor ",
89.
ऊँता, partic. adj. used as a postpos. of the abl., 10, 122.
ऊँति, ditto. 18.
ऊँक (for ऊँक), see किसडौ ऊँक, 255.
ऊँदवणौ, v. " To drive or push before one's self ", 59.
ऊँ, m. " A horse ", 127.
ऊँवर (Skt. हयवर), m. " Ditto ", 14, 32, 36, 84, 133, 157.
ऊँवै (Skt. हयपति), m. " Emperor, whence : a Muhammadan ",
31, 59, 155, 201, 209.
हो, ind. " Oho ! ". 133, 244.
होमणौ, v. " To sacrifice, immolate ", 258, 259.
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BIBLIOTHECA INDICA:
A
COLLECTION OF ORIENTAL WORKS

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.
A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:
Bardic Poetry.

PART I:
Bikaner State



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS,
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The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāraṇas. It is a literature that is almost altogether dead to-day, but all the more precious are the relics of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality. I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākhā rī kavīṭā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāraṇas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T

Bikaner, 18th March 1917.



MS. 1 :—गाडण पसाइत री नै औराँ री
फुटकर कविता.

A MS. in the form of a book, 7 $\frac{3}{4}$ " × 8 $\frac{1}{4}$ " in size, originally consisting of 232 leaves, but now reduced to only 140, 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *aksaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Saṃvat Century 1700.

The MS. contains :—

(a) फुटकर गीत १२८, pp. 48a-93a. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāthōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—ĀPHÒ Kisanò 88, Durasò 31, 101; ĀSIYÒ Karāma Sī, 22, 55, 61, 64, 70, Dalò 63, Dūdo, 74, Mānò 66, Mālò 23 : KAVIYÒ Bhānī Dāsa 60; KHIRIYÒ Jaga Māla 89, Devānanda 48; GĀDAṆA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYÒ Mokò 5; DHIRĀṆA Mālò 85, NĀRŪ Hara Sūra 67; BĀRATHA Akhò Bhānāvata 58, Thākura Sī Devāvata 28, Dūgara Sī 30, Teja Sī 24, Sākara 29; RATANŪ Dharama Dāsa 4; VĪTHŪ Mehò 19, 71, 72, 73; SĀDŪ Mālò 6, 75.¹ The two *gītas* 44 and 69 are by RĀTHÒRA Prithī-Rāja, a son of rāva Kalṣāṇa Mala of Bikaner.

(b) जोधपुर रै महाराजा गजसिङ्गजी री कविता, pp. 94a-100a.

A series of 13 *gītas* and 1 *jhamālā* in honour of mahārājā Gaja Sīngha of Jodhpur, mostly by Cāraṇa KHIRIYÒ (?) Harī Dāsa Bānāvata. The names of the other poets are : ĀSIYÒ Ratana Sī; DHADHAVĀRIYÒ Khīva Rāja; BĀRATHA Rāja Sī; and MAHIYÒ Devò.

(c) फुटकर गीत ४२, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—ĀPHÒ Kisanò

¹ In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhū* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.

21, *Dūḡara* Si 24. 43. *Durasò* 6; *KHIRIYò* Jaga Māla 23; *DHIRAṆA* Mālò 9; *BĀRATHA* Kalyāna Dāsa Pithāvata 13, *Teja* Si 3; *LĀḶASA* Kheta Si 20; *SĀDĪ* Mālò 4. *Rāmò* 16.

(d) राव रिणमल रौ रूपक गाडण पसाइत रौ कहियौ,
pp. 117a-123b. A poem in *chandas*, *dūhās*, *kaṭittas*, and *gāthās* on Rāthōra Riṇa Mala, the rāva of Mandora, and the treacherous death he met in the palace of rāṇò Kūbhò of Cītoṛa. By *GĀḶAṆA* Pasāita. Beginning :—

॥ दृह्यौ ॥ वघ वाखी ब्रह्माणी
कोमारौ सरसत्ति ।
कौरत रिणमल नृं करुं
देवी देहि सुमत्ति ॥ १ ॥
पौर दिखावे प्राण
गढ भेलै भेलै गिरै ।
सांमह्यौ सुरताण
गुहिलोतां चड्यौ गलै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिणमल नागौर रै घणी पेरोज नै मारियौ तै समै रा गाडण पसाइत रा कहिया, pp. 123b-125a. A series of 7 *chappaya kavittas* by *GĀḶAṆA* Pasāita, in commemoration of the battle of Jotrāī, where rāva Riṇa Mala fought against Peroj of Nāgōra, to help rāṇò Mokala of Cītoṛa. Beginning :—

अंब कोप पुरीयै
असि आंहूं उर चाड़ै ।
तरंग वेल विकसीयै
नौय छाट निघाड़ै । ... , etc.

(i) कवित्त राव रिणमल रागौ मोकल रै वैर मै चाचै नै मारियौ तै समै रा गाडण पसाइत रा कहिया, pp. 125a-126a. A series of 5 *chappaya kavittas* by *GĀḶAṆA* Pasāita, recording the murder of rāṇò Mokala of Cītoṛa at the hands of Cācò, and the revenge wreaked on the latter by rāva Riṇa Mala. Beginning :—

डाबिलां माल्वौ
सुयण सुत्रौ हथ सूत्रां ।
निरधारां आधार
करण तीरथां मुगतां । etc.

(g) कवित्त राव रिणमल चूँडै रै वैर मै भाटियाँ नै मारिया
तै समै रा, गाडण पसाइत रा कहिँया, pp. 126b-127a. A series of
 5 *chappaya kavittas* by GĀDAṆA Pasāita, commemorating the
 punitive expedition which rāva Piṇa Mala undertook against
 the Bhāṭīs, to revenge the death of Cūḍò, his father. Begin-
 ning :—

लहै ग्रास वरहास

वेम (sic) भौचै बिलहीजै ।

जरद काट काटिये

सार ससमारुं कीजै । ... , etc.

(h) गुणजोधायण गाडण पसाइत रौ कही, pp. 128a-137b. The
 "Guna Jodhāyaṇa", a poem in *kavittas*, *dūhās*, and *chandas*,
 in honour of rāva Jodhò, the founder of Jodhpur, by GĀDAṆA
 Pasāita. Shorter than the ordinary later recensions. Begin-
 ning :—

॥ कवित्त ॥ खैरवै मारीयै (sic.)

कटक अनि वाहर चड़ीया ।

हिंदूं अनै हमीर

आप सांन्हा आपड़ीया । ... , etc.

(i) नौसाणियाँ ई डाटियाँ रौ कही, pp. 139a-141b. A collec-
 tion of 6 *nīsāṇīs* on Rāthòra rāva Cūḍò, Rāthòra Jèta Sī Khīvò
 Ūdāvata, rāvaḷa Mālò, Rāthòra Jèta Māla Saḷakhāvata, and
 Rāthòra Teja Sī Dūḡarasīòta. The two last-mentioned *nīsāṇīs*
 are stated to have been composed by the DHADHIS Māḡarò and
 Bhalū.

(j) महाराजा गजसिङ्गजी रा गीत ई, pp. 143b-145a. A collec-
 tion of 6 *gītas* in honour of mahārājā Gaja Sīṅgha of Jodhpur,
 of which the 2nd and 4th are stated to have been composed by
 BĀRATHA Rāja Sī Akhāvata, and the others are anonymous.

(k) राँ राव अमरसिङ्गजी रा गीत १७, pp. 150b-156b. A col-
 lection of 17 *gītas* by different poets, in honour of rāva Amara
 Sīṅgha, the elder brother of mahārājā Jasavanta Sīṅgha of
 Jodhpur. The names of the poets given are the following :—
 ĀPHÒ Kisanò 2. Dūḡara Sī 17 : ĀSIYò Ratana Sī 16 : GĀDAṆA
 Keso Dāsa 4. 15 Mādho Dāsa 1 : BĀRATHA Narahara Dāsa 14,
 Ratana Sī Dedāvata 11, Ravò 3 : SĀDŪ Nāthò 13.

(l) फुटकर गीत २७, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāranas following :—ĀPHÒ Kisanò 3, 4, 9, 10, Dūgara Si 24, Durasò 11 : KIRIYÒ Jasò 19, Hari Dāsa Bānāvata 1, 17, 23, 26 : GĀDAṆA Keso Dāsa 15 ; DHĪRAṆA Mālò 2 : BĀRATHA Jasò 20, Ratana Si 8, 21 ; LĀLASA Kheta Si 22 : VĪTHŪ Dhòlū 25 ; VANASŪRA Duragò 27.

(m) राव गाँगे रा कन्द किनिये खेमै रा कहिया, p. 177a-b. A small poem in *chandās*, in honour of rāva (rāgò of Jodhpur, by KIRIYÒ Khemò Beginning :—

॥ गाहा ॥ कमधन जोध कलोधं
करिमर गंग नरींद सकगे ! ... , etc.

(n) रायै उदैसिङ्गजी रा गइरूपक कन्द, pp. 177b-179b. A small poem in *chandās* on rāṇò Udè Singha of Mevāra. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति जोतिवंत
पूरित गयण प्रमाण ।
उडौयण उडौयण अंतरहि
भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसन्तगी, pp. 179b-181a. A small poem in *chandās* in honour of Jabdal Malik, the Vihāri Paṭhāṇa ruler of Jālorā. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न प्रांमहीं
अनि अनि थाइ अलंब ।
प्रियमी तुं ह्वौ प्रगट
पौह जेयि अंग प्रलंब ॥ २ ॥ ... , etc.

(p) रायै उदैसिङ्गजी गी वेलि साँदु गमै री कह्यै, pp. 181a-182a. A small poem in *veliyā gītas* in honour of rāṇò Udè Singha of Mevāra, by SĀDŪ Rāmò Beginning :—

ऊजम अंग अगाहि अड़प जिम आसति
पौहवि न कोई अवेड़ पहि ! ... , etc.

(q) राँ देईदास जैतावत गी वेलि बारठ अखै भाखौत री कह्यै, pp. 182b-184b. A small poem in *veliyā gītas* in honour of

Rīṭhōra Deī Dāsa Jētāvata, by BĀRATHA Akhò Bhāṇòta
Beginning :—

ब्रह्मांशी मात मया करि वैगी

भल आखर मागंतां भेद । etc.

(r) सोटै भाखरसी रा छन्द, pp. 184b-185b. A small poem in *chandās* in honour of Sodhò Bhākhara Sī Vēraūta. Anonymous. Beginning :—

† भाखर भाजे जांत

काल भर आयै कटक । etc

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 2 :—जैतसौ रा नै पावूजी रा छन्द.

A MS. in the form of a *autakò* consisting of 93 leaves. $5\frac{3}{4}'' \times 6\frac{3}{4}''$ in size. From 15 to 19 lines of writing per page, and from 20 to 30 *akṣaras* per line. Jaina. Written by different hands and at different periods. The former half of the MS. is in devanāgarī, and was caused to be copied by Koṭhārī Thira Paḷa, the son of Karama Sī. at Pipāsara in the year Saṃvat 1672. This is the only really interesting part of the MS. the latter half being more recent in time and very inaccurately written, partly in Marwari-devanāgarī, and partly in mahājani, and containing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the bardic works of interest contained in the MS. are the two following :—

(a) राइ जइतसौह रउ पावडी छन्द¹, pp. 7a-35b. A poem in honour of rāva Jēta Sī of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by Sūjò contained in MS. 15 (i), though composed during the same time and on the same lines as the latter. The object of the poem is to celebrate the momentous victory obtained by rāva Jēta Sī over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the aforesaid event is Saṃvat 1591 and the poem seems to have been

¹ I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jêta Sî fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jêta Sî, from rāva Saḷakhò down to rāva Lūna Karaṇa, Jêta Sî's father. Here the lengthiest accounts are those of rāva Vikò and rāva Lūna Karaṇa, and they are particularly important inasmuch as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jêta Sî begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jêta Sî and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणोसर पय प्रणाम
तइ बुद्धि ततच्छण फुरइ ताम ।
अगिवांश सुरां सह ऐकदंत
निज वचन समण्णइ मनि न भंति ॥ १ ॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai, au* as अइ, अउ. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे शके १५ - - माहमासे । सुकूपद्धे । त्रितीयायां
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारी विरद सोभमाने । सां
रतनसी तत्पुत्र करमसौह पुत्र थिरपाल लिषावतं ॥ आत्मार्थे ॥

॥ धं श्रीवरजांग लिषतं ॥ पीपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पाबू जींदराउ रउः वीठू मेहा रउ कहियउ,

pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *troṭaka chandas*, and 1 *kalasa*) celebrating Pābū Dhādhalōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khicī Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Viṭhū Mehò. Beginning :—

वंसि कमधज्ज पाल्ह वरदाई ।

वेगडु विरद वांछण वरदाई ।

वयर हरे वांकड वरदाई ।

वांकां पाधोरण वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 3:—ढालै मारू रा दूहा .

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves $9\frac{1}{2}'' \times 5\frac{1}{2}''$. Each page contains 25-28 lines of writing, and each line about 20 *akṣaras*. The writing is by two different hands, in clear devanāgarī. The latter half of the MS. was written by paṇḍit Kesò Dāsa at Sri Sagara (*sic!*), in the year Saṃvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning:—

गजमुख सनमुख होत ही

विघ्न विमुख है जात : ... , etc.

(b) रसमञ्जरी हरिवंश कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamañjarī*, by Harivaṃsa. Beginning:—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कहि

लंबोदर अवलंब ॥ १ ॥ ... , etc.

(c) ढालै मारू रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholò, the son of Naḷa, rājā of Naḷavara, and Mārīī or Māravanī, the daughter of rāva Piṅgala of Pūgala, in 395 *dūhās*. Beginning:—

ग[द्दा] । पूगल पिंगल राउ

नल राजा नरवरे नयरे ।

अदिठा दिठ दूरे

सगाई देव संजोगे ॥ १ ॥

[दूद्दा] । पूगल देण दुकाल थयौ

किन ही काल विशेष ।

पिंगल ऊचालौ किगौ

नरवर वर चै देस ॥ २ ॥

Ending :—

आणंद अति उक्काह अति

नरवर माहे डोल ।

ससनेही सयणां तयां

कलि मै रहींया बोल ॥ ६५ ॥

The MS is in the Darbar Library in the Fort of Bikaner.

MS. 4:—फुटकर गीत .

A MS. in the form of a paper-roll, 212" long by 6 $\frac{1}{8}$ "-6 $\frac{1}{4}$ " broad. About 20-25 *akṣaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Devanāgarī script. About 150-200 years old.

The roll contains a small collection of *phuṭakara gīta*, or miscellaneous bardic songs, part of which refer to the Rāṭhōra rulers of Bikaner. The most interesting songs in the collection are the following:—

गीत राजा सूरसिंहजी रौ, anonymous

(Beginning: शिवा सौह शिव भीम खग नाग पावक सघण ...)

गीत राखै सांगीजी रौ, by MAHIYĀRIYÒ Hara Dāsa

(Beginning: महमंद मुदाफर बेवे मंजे)

गीत जमै जाड़िचे रौ, anonymous.

(Beginning: तिल तिल तन ऊवो तयो जद तूटे ...)

गीत २ मकुन्दसिङ्ग हाडै रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karaṇa.

(Beginning : आगे हौं हूतो तिसो ऊप्रमै ... , and : पहचे नह खड़ी अकर पकितवे .. , respectively.)

गीत राउ सचसालजी रौ, by KAVIYÒ Tiloka Dāsa.

(Beginning : दूखो बल दाखि दुख्य दल देखि ...)

गीत रतन महेसदामौत रौ, by KAVIYÒ Syāma.

(Beginning : आयो जदि काम जु तू अतुलीबल ...)

गीत राजा करणसिङ्गजी रौ, by KHIRIYÒ Rāi Sīngha.

(Beginning : चडीयो नह चिलै कमल चालेवा ...)

गीत महाराजा अनूपसिङ्गजी रौ, by KHIRIYÒ Rāi Sīngha.

(Beginning : करन मुरड़ीयो कहे पतिसाह कासुं करौ ...)

गीत सेखे सुजावत रौ, by KHIRIYÒ Dedò.

(Beginning : बापांणी भोम बराबर बहसे ..)

गीत अखैराज सोनिगरै रौ, by KHIRIYÒ Dedò.

(Beginning : सावसै सूर संपेखै सूरिज ..)

गीत मानसिङ्ग सोनिगरै रौ, by KHIRIYÒ Mālò.

(Beginning : दुजड़ वाहता मांग जंमदाठ सन्हा डसण ...)

गीत [राखे] कूँभै रौ, by BĀRATHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ...)

गीत राउ जोधै रौ, by ĀSIYÒ Puna Rāva.

(Beginning : वही राव रांखा वाद विवरजित ...)

गीत राजा रायसिङ्गजी रौ, by ĀSIYÒ Dūdò.

(Beginning : वसधा राउ जोध तणी कनि वीको ...)

गीत कल्याणदास राइमलौत रौ, by RĀṬHĪRĀ Prithī Rāja.

(Beginning : आष -व कोपीये अकब्बर ...)

गीत राउ वीकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : संमेले सधण सेहर नर साहण ...)

गीत कल्याणदास राइमलौत रौ, by ASIRĪ Dūdō.

(Beginning : समीयाण कल्याण तणे मृत सौधो ...)

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 5:—सोढी नाथी री कविता नै सोढै रासै राइमल रा गुणगीत .

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page and 14-15 *akṣaras* per line. Written almost all in devanāgarī by vrāhmaṇa Vihārī, the son of Śrīdhara, at Derāvāra, in Saṃvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhī of Derāvāra. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇō* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇō Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Saṃvat-Century 1600, and the beginning of the Saṃvat-Century 1700. According to Mūhanōta Nēna Sī (*Pārāvā rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *guldī* by rāvaḷa Sabaḷa Singha in Saṃvat 1710. Therefore Nāthī, who wrote in Saṃvat 1730-31, might well be his sister. Possibly, she had been married at Derāvāra, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढी नाथी री कविता, pp. 3a-178b A series of six religious poems by Sodhī Nāthī, composed in Saṃvat 1730-31, at Derāvāra, during the reign of rāvaḷa Sundara Dāsa of (Jesal-

mer ?), and rājā Dalapati Sīngha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गूढार्थ, pp. 37a-50b. In 77 verses.

साख्यौ, pp. 51a-80b. In 338 verses.

हरिलीला, pp. 81a-104b.

नामलीला, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसलीला, pp. 170a-178b. In 109 verses

(b) सोडै राखै राइमल रा गुणगीत, pp. 179a-186a. A small poem in 63 verses, celebrating rāṇò Rāi Mala, a Sodhò, and the gallantry displayed by him on the battle-field of Kāginī. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhò (cfr. Mu. Nēṇa Sī, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ आरज्या ॥ सोडा रांग समथो

हिरण्यो दलित रूप सुह राय हर ।

वाषांषां वडहथो ।

रायांमाल हींदुओ रांग ॥ १ ॥ ... , etc

The work was copied at Derāvāra, in Samvat 1731, by the same vrā° Vibāri Chāgānī.

(c) फुटकर कविता, pp. 186b-207b. and 261b-271b. Miscellaneous verses of a religious nature, some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 6 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, numbering 254 leaves, 6½" × 8½" in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (b)

an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *akṣaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v. infra*.

The contents of the MS. may be classified as follows :—

(a) पौढियाँ नै दूजी फुटकर वार्ता, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāthōras of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ साँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Śiṅha of Bikaner. The work was composed by Bārātha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि त्रिज भुवणि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Śiṅha, by *pātra* Mohana, ĀSIVĀ Mānō, [GĀDANA] Colō, and GĀDANA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नूँ गुण जोधायण गाइण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(b), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(b), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kr̥ittā* beginning *koṭhārī bhariyā* . . . Beginning :—

नारायण न विरोध

रांगो वच साधे रयण ।

जुधता सुत्रौ जोध

वैरां ऊभौ वाहरू ॥ १ ॥ . . . , etc.

(d) राजा रायसिङ्गजी रा गीत, pp. 50a-81a. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Śiṅha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāranas following :—

ĀDHÒ Durasò 81 : ĀSIYÒ Dalò 93, 99, Dūdò 79 ; KALAHATA Mādhò 35 ; KAVIYÒ Kisanò 23 : KURADHIYÒ Cādhò 20 ; GĀDAṆA Jhājhana 25. Netò 26. 27 45, 108, Sadū 95 : DHADHAVĀRIYÒ Cūdhò 2 ; DHOLŪ Rāmò 97 ; BĀRATHA Jogò 6, Dūḡara Śi 15. Nārāyaṇa Dāsa 11. 98, Bhīva Rāja 71. Mahesa 13, 103, Venī Dāsa 19, Sākara 28. 29. 70. Sāvāḷa 106. 107 ; MAHARŪ Kisanò 113 : RATANŪ Tejò 16. 109 ; ROHARA Patò Dānāuta 36 ; VIṬHŪ Tohò 17 ; SĀDŪ Malò 102 : SĀVARA Cāpò 84 ; SIṆDHĀYACA Nārū or Narò 7, 22.

(e) किसनावती ककवाही रा नै केसरीनिङ्गु आंबभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvati, a daughter of mahārājā Jè Śiṅha of Ābera, and two in honour of Kesarī Śiṅha of Ābajharò. By BOGASò Govaradhana. The two songs of Kisanāvati begin :—

द्व दाघौ अक अक दुष दाघौ ... and :

भारथ मभि मिले दूसरौ भारथ respectively.

(f) महाराजा अनूपसिङ्गजी रा गीत, pp. 82a-84a. Six songs

in honour of mahārājā Anūpa Śiṅha of Bikaner, by KAVIYÒ Mohana ; LĀLASA Devī Dāna ; VIṬHŪ Khaṅgāra ; and SĀDŪ Vijò.

(g) मगडलाँ भारमलौताँ रूपावताँ राणावताँ राठौड़ाँ रा गीत,

pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala. Bhāramalòta, Rūpāvata, and Rāṇāvata Rāthòras. The names of the Cāranas recorded are the following :—

DHADHAVĀRIYÒ Rāma Dāsa 18 ; MAHARŪ Cāgò 26. 28 ; MĪSAṆA Gopāla 2 ; RATANŪ Dharama Dāsa 19 ; VIṬHŪ Khaṅgāra 4. 5 6 ; SĀDŪ Jaganātha 12 Malò 16. 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visahas* or satyrical songs, all anonymous, and referring to Kūpāvata Mādaṇa, Śisodiyò Virama De. Hādhò Bhagavanta Śiṅha. Rāthòra (mahārājā) Jasavanta Śiṅha. Hādhò (rāva) Surajana. Kachavāhò Hara Rāma, etc

(i) भटियाँ रा गीत, pp. 95b-101b. A collection of 25 *gītas* in honour of Bhāṭī rāvaḷas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14. Hara Dāsa 3 ; SĀDŪ Malò 22

(j) राठौड़ रामसिङ्गजी रा गीत, pp. 101b-103b. Six *gītas* in honour of Rāthòra Rāma Śiṅha, a brother of rājā Rāya Śiṅha

of Bikaner, of which three composed by Rāthōra Prithī Rāja, another brother of Rāya Śiṅha.

(k) महाराजा सूरसिङ्गजी री कविता, pp. 103b-117b. A collection of 51 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Sūra Śiṅha of Bikaner by the poets following :—Rāthōra Prithī Rāja 43 ; ĀSIYÒ Dāsa 11. Bhīmò 48 ; GĀDAṆA Kesava Dāsa 4, 6, 26, 33. Colò 12, 27, 28, 34, 35, 36, 37 ; DHADHAVĀRIYÒ Mādhava Dāsa 17 ; BĀRATHA Sākara 42, Harakhò 5 ; MAHARŪ Netò 25 ; RATANŪ Jivò 10 ; LĀLASA Rūpa Śi 14, 45, 47 ; VĪTHŪ Ghara Śi 8, Jodha 7, Dāhò Jhājhaṇòta 16, Bhagatò 24, Suratāṇa 13. Sūrò 3.

(l) महाराजा करणसिङ्गजी री कविता, pp. 117b-143a. A collection of 85 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Karaṇa Śiṅha of Bikaner, partly anonymous and partly by the Cāraṇas following :—ĀPHÒ Kesava Dāsa 56 ; KINIYÒ Goinda 65 ; KHIRIYÒ Jaga Māla 22, 69. Pharasa Rāma 57, Rūpa Śi 76 ; GĀDAṆA Kesava Dāsa 40, Thākura Śi 45, 58, Lakhò 30 ; BĀRATHA Caturò 36, 37, 38, 39 ; Sabalò 41, 80 ; BHĀDÒ Vāghò 17 ; LĀLASA Devī Dāna 9, 12, 77, Hathāḷa 13 ; VĪTHŪ Dedò Suratāṇòta 1, 24, 31, 79 ; SĀDŪ Jaganātha 35, Rāma Śiṅha 20, 21 ; SIṆDHĀYACA Giradhara 15, 83, Jaganātha 54 ; and by GÒRA Vijò Rāma 34 ; and by BHŌJIGA Manohara 84.

(m) महाराजा अन्धसिङ्गजी री कविता, pp. 143a-149b. A collection of 24 *gītas*, *karittas*, and *dūhās* in honour of mahārājā Anūpa Śiṅha of Bikaner, some anonymous and some by the Cāraṇas following :—KHIRIYÒ Rāi Śiṅha 15 ; (GĀDAṆA ?) Jhājhaṇa 7, 19 ; PŪVĀRIYÒ Jogī Dāsa 14 ; SĀDŪ Kūbhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10 ; SIṆDHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiya, Rāthōra, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratana-siyò 23 ; KHIRIYÒ Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhèrū Dāsa 40 ; BĀRATHA Devī Dāsa 12, Harasūra 9 ; VĪTHŪ Khaṅgāra 17, Jesò 42, Jhājhaṇa 32, Mehò 5 ; SĀDŪ Jagò 11, Mālò 27.

(o) ककावहॉ रा गीत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(ĀPHÒ) Durasò 33, 44 ; KAVIYÒ Jasò 30 ; KINIYÒ Dūdò 3, 15, 20 (?), 25 (?) ; GĀDAṆA Kheta Śi 6, 14, Devī Dāsa 22 ; MIṢAṆA Goinda Dāsa 4 ; RATANŪ Jaga Māla 19, Deva Rāja 32 ;

VĪTHŪ Jesò 23, Parabata 34, Hamira 26; SĀDŪ Mālò 10, 12; SĀMORA Akhaī 24; RĀṬHÒRA Prithī Rāja 7, 8.

(p) भालाँ रा गीत, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhālā chiefs, all anonymous, except the 16th which is by Cāraṇa BĀṬĪ Rāma, the 20th, which is by Cāraṇa Hari Dāsa Bānāvata, and the 23rd and 24th, which are by Cāraṇa BĀRĀṬHA Isara.

(q) फुटकर कविता, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khicī, and Rāṭhòra chiefs. The names of the poets are:—Harasūra 1, Bharamasūra 2; ĀSIYÒ Karama Si 25; KHIRIYÒ Narabada 2; DHADHAVĀRIYÒ Gopāla Dāsa 19; BĀRĀṬHA Isara 10; VĪTHŪ Khaṅgāra 11; RĀṬHÒRA Prithī Rāja 13, 14; and VĀṆIYÒ Acala 20.

(r) महाराजा अनूपसिङ्गजी रा गीत ५ साँदू विजे रा कहिया, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Siṅgha of Bikaner, by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) राठौड़ाँ रै पौडियाँ रौ कविता, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀṬHÒRAS from Ajè Pāla and Jè Canda of Kanauja down to the sons of rāva Cūdò of Maṅdora. Songs 11-19 are in honour of mahārājā Anūpa Siṅgha of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following:—Harasūra 53, 65; GĀDAṆA Āī Dāna 19; BĀRĀṬHA Dūdò 60; MISANA Āṇanda 35. Pūnò 42, 47; LĀLASA Devī Dāna 15; DŪMA Sabaḷò; and BHĀṬA Canda.

(t) फुटकर कविता, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following:—Saravahiya, Gohila, Paṛihāriya, Rāṭhòra, Cāvaṛā, Cāraṇa, and Pirohita. The names of poets recorded are:—Kisanò 23; ĀPHÒ Mahesa 22; ĀSIYÒ Dūdò 5; (BĀRĀṬHA) Isara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀṬHÒRA Akhè Rāja Sāmantasiṅghòta 25, and Prithī Rāja 20.

(u) मेड़तिया राठौड़ाँ रा गीत, pp. 209a-213b. A collection of 18 *gītas* referring to Merativā Rāṭhòras. Names of poets:—Isara Hīgolāvata 12, Caturò 16, Nèta Si Kesāuta 1, Hamira Nagarājòta 8; JAGATA Sodhò 3; DHADHAVĀRIYÒ Cūdò 13; MAHARŪ Jādò 9, Dānò 2; LĀLASA Jālapa 6.

(v) जाड़ेचाँ रा गीत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārecā chiefs and Jāmas. Name of poets: DĀPHĀLÒ Khidò 10; BĀRATHA Isara 11. 12. 16; SĀDŪ Mālò 9; SŪDHA-KAVI Sāvāḷa 2.

(w) पड़िहारँ रा गीत ४, pp. 217b-218a. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Ṭhākura Si. and the 3rd by Harasūra.

(x) सोलांकीयाँ रा गीत ६, pp. 218a-219b. Six *gītas* referring to Soḷāñkī chiefs. The 1st and the 5th by (ĀPHÒ) Durasò.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 7:—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका.

A MS. in the form of a *gūṭakò*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves $4\frac{1}{2}'' \times 6\frac{1}{4}''$. Each page contains 11-14 lines of writing, and each line consists of about 25-30 *akṣaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Saṃvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्गजी री महेसदासौत री खिड़ियै जगै री कहौ, pp. 4a-27a. The well-known poem by Khiriṃṃ Jagò, on the battle fought at Ujain in Saṃvat 1715 by mahārājā Jasavanta Singha of Jodhpur on one side, and Órangzeb and Murād, the two rebel sons of Śāh Jahān, on the other. The work takes its name from rājā Ratana Singha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गह्रा ॥ गणपति गणे (sic) गहौर

गुण ग्राहौग दान गुण देयण ।

सिधि रिधि सुबुधि सधौर

संडालं देव सुप्रसनं ॥ १ ॥ ... , etc.

(b) फुटकर कवित्त, pp 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāsī Rāma. Ālam. Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 8 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 222 leaves, $10\frac{1}{4}'' \times 6\frac{1}{2}''$ in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *akṣaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(a) वीकानेर रै राजा करण नै मूरसिङ्गजी री तथा राव कल्याणमलजी री कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Siṅha, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (ĀPHÒ) Durasò 16 ; KHIRIYÒ Vithala 13 ; GĀḌAṆA Keso Dāsa 15 ; CĀRAṆA Hamīra 18 ; and LĀLĀSA Kheta Si 14. The songs are followed by a *gīta* in honour of Rāma Siṅha Ratanòta of Ratlam, by Mahiyāriyò Udè Karaṇa.

(b) चाहवागँ रा गीत ४३, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following :—ĀSIYÒ Dūdò 12 ; KĀVIYÒ Jasò 11 ; KHIRIYÒ Tikama Dāsa 33. Dhana Rāja 19, 20, 23, 30 ; DHADHAVĀRIYÒ Garathò 38 ; Bogasò Devī Dāsa 7, 18. Sūjò 6 ; RATANŪ Mādana 1 ; SĀMORA Patò 2 ; SIṆDHĀYACA Caturò 14, 43 ; and Vyāsa Cintāmaṇi 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthòra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātis, Haḍās.

Cāvarās. Jādamaś, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāraṇas, whereof the following names are recorded :
 ॐ Khidō 181. 330. Jaga Māla Durasāvata 215. Durasō 53, 66, 105, 106, 135, 143. 149, 161. 182. 210. 242. 256, 357, 371, Bhara Mala Durasāuta 179. Mukunda Dāśa 192 ; ॐ Karama Sī 155. Tejō 367. Dalō 52. Dūdō 115. 268. 362, Mānō 103. 363 ; KAVIYō Alū 57. 372 (?) Bhimō 170. Mukunda Dāśa 396. Rāja Sī 174 ; KINIYō Khimō 211. 278, 412. Dūdō 251 ; KUVĀRIYō Jogī Dāśa 23 ; KHIRIYō Kisanō 28. Kheta Sī 196, 197, 203, Jaga Māla 168, 175, 190, Jagō 24. 25. 27, Dalō 177, 194, Devō 45, Mālō 99, 104. 221. 222. Rāya Mala 296 ; КНОРō Cāpō 235 ; GADHAVI Dedō 208 ; GĀDAṆA Ūgō 188, 204, 206, 390, 404, Keso Dāśa 280. 411, Tiloka Sī 213 ; JAGAṬA Tejō 379, Nādō 111, 169, 231, 393, Sodhō 391, Sujāna 6 ; JHŪLō Sāiyō 118 ; ТРЕНАРА Rūpō 132 ; DHADHAVĀRIYō Khema Rāja 173 ; Cūdō 376. Mokō 339, Rāma Dāśa 227 ; DHIRAṆA Mālō 21 ; BĀRATHA Akhō 51, 290, 305, 308. Ghara Sī 232, Nara Singha 9. Narahara 8, Mahesa Dāśa 48. 354. 366. Ratana Sī 184. Rāja Singha 12, Rāja Sī 353, Likhamī Dāśa 41. Sabaḷō 394, 395, Harasūra (?) 158, 244. 245. 253. 258, 263. 266, 273 ; BOGASō Thākura Sī 333 ; MAIYō Soharō 3 ; MAHARŪ Cāgō 238, 239, Colō 214. Dānō 386. Lūna Pāla 128, 131. Sahasō 14 : MAHIYĀRIYō Bhoja Rāja 39 ; MISAṆA Ānanda 303, Gopāla 76, Devānanda 288, Motila 212 ; MŪHARA Mahi Rāja 189. 190. 406, 407 ; RATANŪ Gaṅgā Dāśa 201, Jaga Māla 279, Dūgara Sī 259, Deva Rāja 361, Dharama Dāśa 102. 228. Bharamō 62, Rūpa Sī 30. Sākara 163. Hari Dāśa 348 : LĀLASA Arijana 18. Kheta Sī 5. Gopāla Pūjāvata 112. 261. 262, Narō 114. 345, 397 ; VAṆASŪRA Duragō 282 ; VARASARō Udē Sī 207, 281. Goinda 347, Mālhaṇa 241 : VIṬHŪ Bhojō 187. 234, Mehō 180, 275. 276, Rāya Mala 250, 255, Sūrō 233 ; SĀDŪ Kamō 329, 331. 364, 410. Nāthō 415, Bhopata 416, Mālō 109, 183, 225, 236. 283. 365, 402, 405. Rāghō Dāśa 336. 349. Rāmō 54, 298. 299, 374 (?), Hari Dāśa 152 : SĀMORA Thākura Sī Jagamālōta 123. 124 (?), 125 (?). 153 ; СТНДĀYACA Āsō 220, Kalō 265, Khīvasūra 340, Cutarō 1. 7, Motila 133.

The other authors, who are not Cāraṇas, are the following :—POHAKARAṆō Jasavanta 34. 119, 277 ; BHĀṬA Mohana Dāśa 26 ; BHOJIGA Mādāna 193 ; RĀTHORA Dūgara Sī 91, Prithī Rāja 78, 79, 113 249, 278, 332 ; VAHIYĀVATA Rāya Mala 300.

(d) हार्दा रौ कविता, pp. 121a-123b. A collection of 13 *gītas* and 1 *kavitta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guṇa*, which probably refers to the whole collection. Names of poets :—[ॐ] Durasō 7, 8 ; [KAVIYō] Kisanō Alūōta 10, 11 : DHADHAVĀRIYō Mokō 12 ; RATANŪ Dedō 5 ; SĀDŪ Mālō 6.

(e) जादम भाला सरवहियाँ री कविता, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiya chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāranas following:—ĀSIYÒ Mālò 34, 36; KHIRIYÒ Kūpò 17; DĀDHĀLÒ Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VIṬHŪ Mehò 5; and SĀDŪ Mālò 18.

(f) मेड़तिया राठौड़ाँ री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meṛatiyā branch of the Rāthòras. The names of the Cāranas recorded are the following:—ĀPHÒ Kisanò Durasāuta 67, Durasò 51, 78, Mukunda Dāsa 49; KAVIYÒ Pañcāina 69; KHIRIYÒ Jaga Māla 62, Sādūla 71; JAGATA Divò 16. Nādò. 56; DHADHA-VĀRIYÒ Mòkò 4, 59; BĀRATHA Nārāyaṇa Dāsa 84; MAHARŪ Jādò 28, 54; MŪHARA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46. Jālapa 74; SĀDŪ Kamò 87. Mālò 52. Besides, there are the following names of Cāranas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64. Caturò Bhojāuta 55. Devī Dāna 53, and Narū 31. The 31st song is by DHĀPHI Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāranī.

(g) कक्वाहाँ री कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlanā rājā Māna Singhajī rā* by ĀPHÒ Durasò (pp. 148b-150a). Names of Cāranas: ĀPHÒ Kesò 66, Durasò 5, 34, 54, 72, 76; KAVIYÒ Jesò 33; KINIYÒ Teja Sī 38. Dūdò 12, 22 (?), 24 (?), 58; KHIRIYÒ Kheta Sī 6; GĀDAṆA Kheta Sī 11, 84, 85. Devī Dāsa 21, 41; MISAṆA Goinda Dāsa 59, Gopāla 10. Siraṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16. Jaga Māla 20, Deva Rāja 32; VIṬHŪ Jesò 26, Parabata 37. Hamīra 25; SĀMORA Akhai 27; SĀDŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāthòra] Prithī Rāja.

(h) सौँ धलौँ रा गीत, pp. 166a-b. Five *gītas* in honour of the Sīdhalas Visaḷa De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYÒ Bahaḅunò.

(i) पँवारौँ रा गीत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Hīgola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.

(j) सोढाँ री कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acala Dāsa Sabala Bhādōta rā* (4), beginning :—

अचलैसूँ तिरलोक इसी कथ उचरै ।

and a *Rāya Sala Sūjāuta rō guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिघ ईसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYÒ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Soḷānkīs, Bahelās, Sūdās, and Sākhālās. Names of poets :—ĀḌHÒ Durasò 19, 25, 60 ; ĀSIYÒ Karama Śi 27, 56. Dalò 14, 17 : KAVIYÒ Kisanò Alūòta 13, MĀḌḌAṆA 44 : KHIRIYÒ Mālò 43 ; GĀḌAṆA Kheta Śi 40 ; DHADHAVĀ-RIYÒ Mòkò 18 ; [ROHARIYÒ] Bahugunò 28 ; VIṬHŪ Mehò 32 ; SĀḌŪ Mālò 20, 46, 48 ; SINḌHĀYACA Sāvāla Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; Jogī Lākhò 29 ; MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀṬHÒRA] Prithī Rāja 24.

(l) भाटियाँ री कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIRIYÒ Mālò 32 : RATANŪ Hara Dāsa 6 ; SĀḌŪ Mālò 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhò 30 ; and BHOJIGA Sohila 28

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāṭhòra, Paṛihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāṭhòras of Ratlam. Names of poets :—[ĀḌHÒ] Durasò 1, 25 ; ĀSIYÒ Dūdò 16 ; KHIRIYÒ Jagò 23 ; GĀḌAṆA Ūgò 5 ; BĀRATHA Isara 13, 14 ; RATANŪ Rūpò 24 ; VARASARÒ Dhanò 2, Bhāra Mala 4 ; SĀḌŪ Hari Dāsa 6 ; SINḌHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and DHÒLÒ Rāmò 20.

(n) राठौड़ाँ री वंमावली री कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāṭhòras of Marwar from *rāva* Sihò down to *rāva* Sūjò Jodhāvata. Names of poets :—BĀRATHA (òhatha 47, Harisūra 50 ; MISANA Karamānanda 7, Gehana (*sic!*) 3, Pātū 14, Pūnò 8, 11 ; RATANŪ Bharama Sūra 45 ; VIṬHŪ Sūrò 31, 43 ; SINḌHĀYACA Còbhuja 22 ; besides :—Dharamò 30, 37 ; Harisūra 18, 29, 44 ; and Jasò Sikotarò 32

(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthōras. Names of poets :—ĀDHĪ Durasō 18; KINĪYĪ Goin-da Dāsa 16; KHĪRĪYĪ Jaga Māla 10. Narahara Dāsa 7. Mahesa Dāsa 11. Sujāna 5; GĀDAṆA Thākura Si 17; BĀRATHA Nara Singha 3, Nāthō 13; MAHIYĀRIYĪ Pūraṇa Dāsa 12; MOTESARA Goinda 14; VIṬHŪ Sūrō 25; SĀDŪ Rāgho Dāsa 9; besides : Pira Dalāuta 26. Ratana Si 6. and [Rāthōra] Prithī Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 9:—ढोलै मारू रा दूहा आदि.

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves, $8\frac{1}{2}'' \times 5\frac{3}{4}''$ in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Saṃvat 1818

The MS. contains :—

(a) ढोलै मारू रा दूहा, pp. 1a-21b. The same work as contained in MS. 3 (c), but very different in the readings. In 399 *dūhās*. Beginning :—

पूगलि पिगल राउ

नल राजा नरवरे ।

अदिठा दुरिठा

सगाई दइय संयोगे ॥ १ ॥

दूहा ॥ पिंगल उचालौ कीयौ

नल नरवर वै देस ।

पूगल देस दुकाल घयौ

किय ह्यौ काल विशेष ॥ २ ॥ ... , etc.

(b) पञ्चाख्यान वारता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning :—

दक्षीणदेस तठै महिलारूप नामै नगर कै । तिहाँ राजा जितसनु
राज्य करै । तिख नगरै वरघमान इसै नामै विवहारीयौ विणजारो ... ,

(c) सतसई विहारी द्वात, pp. 60a-91b. The *Satasai* of Vihāri
Dāsa. Incomplete the text being interrupted after *dūhō* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 10 :—**क्रिसन रुक्मणी री बेल राज
प्रिथीराज री कही.**

A MS. in the form of a book, without cover, numbering 90 leaves, $8\frac{7}{8}'' \times 5\frac{3}{4}''$ in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *akṣaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *akṣaras*. The date is given at page 81a, and is Śamvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāṭhōra rāja Prithī Rāja—a brother of rāja Rāya Śiṅha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhiṣmaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Śiṣupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *ṭikā* identical with that in MS. 28 and described below. Beginning :—

परमिसर प्रणमि प्रणमि सरसति पिण

सदगुर [- - - - -]न्दे ततसार ।

मंगलरूप गाईयै माहव

[चा]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमही परमेश्वर कौं नमस्कार करै कै । पाकै सरसती कौं नमस्कार करै कै । पाकै सदगुर कौं नमस्कार करै कै ।

ए तीने ततसार कै । मंगलरूप माधव कै । ते कौ गुणानुवाद कौजै कै ।
या उपरांत मंगलाचार को नहीं कै ॥ ७ ॥ . . . , etc.

The copy was made in the Fort of Bikaner, by pirohita śrī Kṛṣṇa, at the order of khavāsa śrī Āsōji.

The MS. is in the Darbar Library in the Fort of Bikaner

MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" × 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 miti, śrāvāṇa vada 14. vāra mangalavāra.*

The MS. contains —

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Singha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūhās*, and *chandās*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व अखलेस

अलख अविनासी अव्यय ।

भयेव नाभ अंभोज

जगत कर्त्ता सु दृम्हजय ।

जिंह मरिच भये जांन

भयव कश्यप प्रजेस भुव ।

तेजपुंज सुत्त तिनह

सुगुन जुत आधदेव भुव ।

ईच्छाक नृपत ताकै भयव

विकुस क्रीत जग विस्तरिय ।

जिन वंस कमंध रतनेस जग

अवनि सुजस बड अतुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins *a principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *paurānika* and others, as far as Jè Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37*a*, where the historical part proper begins with Seta Rāma and Siṅgha Sena (= rāva Sihò). The account of rāva Vikò begins p. 40*b*, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vikò marched on Jodhpur to contest the right of succession to Sūjò, his step-brother, and how he was afterwards persuaded by his step-mother, the Hāḍī rānī, to renounce his right in favour of Sūjò and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लौघ पाट निज देव

तुरी जीपण रिण भमर ।

मेघाडंबर तरुत

ग्रभ कंचन लखमीवर ।

वरदाय कनग विचत्र

अवर क्रेतला संभारे ।

पाटपती छत्रपती

वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vikò (Lūna Karṇa, Jèta Si Kalyāna Mala, Rāva Siṅgha, Sūra Siṅgha, Karṇa Siṅgha, Anopā Siṅgha, Sujāna Siṅgha, Jorāvāra Siṅgha, Gaja Siṅgha, and Sūrata Siṅgha) though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA SĪ : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसांण रा पिसण ह्यय पांङ्कणा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर आंपाणै असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hami[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेण पिड़ ह्याय भूपाल अन हैकंपे ...

RĀJĀ RĀYA SĪNGHA : 1 *gīta* by Ādhò Sadūḷa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जीप जोधपुर आबू ..

1 *gīta* by Ādhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत रायसंघ जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांण हैकंप माती घरा .

1 *gīta* by Vīthū Parabata (p. 51b). Beginning :—

अई भाग रासा न्दपत ताह रो ईखतां . .

1 *gīta* (pp. 52a-b). Beginning :—

सहर लुटतो सदा तूं देस करतो सरद ...

RĀJĀ SŪRA SĪNGHA : 1 *gīta* by Gāḍaṇa Kesava (pp. 53a-b). Beginning :—

समथ तुभ सगरांम विथरी तगत सूरसंघ ..

RĀJĀ KARAṆA SĪNGHA : 1 *gīta* by Dedò (pp. 55a-b). Beginning :—

करण प्रथी ईक राह पतसाह आरंभ करे ...

MAHĀRĀJĀ ANOPA SĪNGHA : 1 *gīta* by Gāḍaṇa Āi Dāna (pp. 57a-b). Beginning :—

अनड़ नड़ण ओनाड़ ओकाड़ घड़ असपती

1 *nīsānī* by Gādaṇa Goradhana (pp. 58b-59b).
Beginning :—

ईल साका अवरंग तखत ईम हूवा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कूदै ह्युं जहर जरै संकर ...

MAHĀRĀJĀ SUJĀṆA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha
(p. 61a). Beginning :—

ह्रवो ताव जोधां ईसो राव वीकां हथां ...

MAHĀRĀJĀ JOBĀVARA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha (pp. 62a-b). Beginning :—

दव सिलगी जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SĪNGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै एम जोधांग री प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अभमाल वाली गजय हूत्र धरय ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Sīngha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Sīngha that is described, namely his installation on the *gaddi* in the year Samvat 1885, the *ṭikō*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a, 88b-89b. Three different poems, to wit : twelve stanzas, partly *kavittas* and partly *savāiyās*, on religious subjects by Sūrata, Rasa Khā, and other poets; a *gīta* of invocation to the Āi (Mātā); and five *kavittas* exalting the *sai* practice. The first of the last-mentioned *kavittas* begins :—

देवत खेतल दिसा

जात देवां कज जातां । . . . etc.

(c) पाण्डवयज्ञोद्धृच्छिका सामी सरूपदास छत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgaḷa, by *sāmī* Sarūpa Dāsa. Composed in Saṃvat 1892.¹ Beginning :—

[श्लोक] ॥ गुणालंकारिण्यौ वीरौ धनुस्तोत्रविद्यारिण्यौ ।

भ्रुमारहारिण्यौ वंदे नरनारायणावभौ ॥ १ ॥

दोहा ॥ ध्यान कीरत वंदना

त्रिविध मंगलाचर्न ।

प्रथम अनुष्टुप वीच सोह

भय त्रिधा सुन कर्म ॥ २ ॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोलै मारू रा नै बीजा दूहा सङ्गह .

A MS. in the form of a book, 11" × 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most

The MS. contains :—

a) ढोलै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dholò and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [गाहा] ॥ पूगल पिंगल राच्यो

नरराजा नयवरे नयरे ।

अदिङ्गा दूरिङ्ग

सगाई दइय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुक्काल थियुं

किण्णहीं काल विमेधि ।

¹ The work was published at Indore in Saṃvat 1909, and again in Bombay in Saṃvat 1954.

पिंगल उचालौ कीथौ

नर नरवर चै देखि ॥ २ ॥ etc.

(b) माधवकामकन्दलाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusālālabha at Jesalmer, in the year Saṃvat 1616 (? *sambata sola[so]lotarai*, st. 548). under the reign of rāvala Māla De, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupaīs*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सरसति २ सुमति दातार

कासमीर मुख मंडणी ब्रह्म पुत्र कर वीख सोहइ ।

मोहण तरवर मंजरी

मुख मयंक त्रिजं भवन मोहइ । ... ॥ २ ॥

... ..

॥ चउपई ॥ पहिलौ नागलोक पाताल ।

बीजौ मृग्यलोक सुविसाल ।

देव असंख कोडि जिह्वां रहइ ।

खगलोक ते त्रीजौ कहइ ॥ ४ ॥ . . . etc.

(c) मधवानल भाषाबन्ध कवि आलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindi. by Ālam. a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasè ikānavè*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupaīs* and *dūhās*. Beginning :—

प्रथमै पार ब्रह्म जस पयोरी ।

फुनि कहु जगत रीति कों वयोरी ।

पार ब्रह्म परपूरन खामी

घट घट रहै सु अंतरजामी । etc.

(d) माधवानलप्रबन्ध दोग्धबन्ध कवि गणपति कृत, pp. 61a-139b. A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Gaṇapati, the son of Nara Sā (see p. 139a). Composed at Āmrāpadra, on the Narmadā, in the year Saṃvat 1584 (*veda bhujāṅgama bāna śaśi* | *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇò Nāga (? *Ugrasena kuli Ugrabala rāṇai Nāga nareṣa*, *ibid.*). Beginning :—

कुंथर कमलारति रमण

मयण महा भङ्ग नाम ।

पंकजि पूजिय पय कमल

प्रथमजि कर्हं प्रणाम ॥ १ ॥

सुर नर पन्नग पणि वली

लक्ष चउरासी ज्योय । . . . , etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*.
to wit: (1) *Rāmacandrajī rā dūhā*, (2) *Thākurajī rā dūhā* (3)
Jāhnavī rā dūhā

(f) सिंहसुभाषित ज्ञानशतक राजा देवीसिंह कृत, pp. 153a-
173a. A work in 617 *dūhās*, in Hindi, in the form of a collec-
tion of *subhāṣitas*, composed by a rājā Devī Siṅgha, the son of
Bhāratha, during the reign of Aurangzeb (see p. 153a). Begin-
ning :—

श्रीपति श्री की प्रीति लहि

उर बैठ न कौं दौन । . . . , etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of
dūhās from different and numerous sources, compiled by order
of mahārājā Anopa Siṅgha of Bikaner. The collection is intro-
duced by a series of 37 *dūhās*, the subject of which is an invo-
cation to Ganeṣa, etc., a review of the ancestors of the Rāthōras,
and a mention of mahārājā Anopa Siṅgha, who caused the
collection to be made. The *dūhās* are for the greatest part
erotic, and are grouped under different subjects, e.g. *navoḍhā
sneha*, *navoḍhā rō suratā*, *navoḍhā ko suratānta*, etc.

(h) कुंवरसी सांखलै री नै भरमल री वात, pp. 503a-b. The
same work as MS. 18 (f). Fragmentary: only the first leaf
left. Beginning :—

खीवसौह सांखलौ जांगलू राज्य करै बेटौ कवलसौह (i) अकदा
प्रस्ताव सोतरौ (sic) धरतौ दुकाल छवौ ताहरां खरल बोलीया कटै
हेकै हालौ तौ मास आर द्राव चारां (i) ताहरां केईक बोलीया धरतौ
आज खीचीयां री भली कै (i) . . . , etc.

(i) जेहें जाम गी वत, pp. 506a-509a. A tale referring to
Jehò, the *jāma* of Thatò, in prose intermixed with *dūhās*. The
subject is a mere episode of zenana life. Beginning :—

नगर घटे जेहौ जांम रहै तिग रै नव सै ६०० स्त्री सगां की
बेटी साधेतां बापेकां की । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 13 :—**फुटकर कविता रौ सङ्ग्रह .**

A MS. in the form of a book, cloth-bound, 6" × 8½"-10" in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 *akṣaras* per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Paṇḍit Ānandaḥī, and he wrote the MS. in Bikaner, between Śaṃvat 1724 (p. 119*b*) and 1727 (p. 128*b*).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) द्वियालियाँ, pp. 1*b*-2*b*. A small collection of riddles, in verses.

(b) ऊमादे भटियाणी रा कवित्त, pp. 3*a*-4*b*. A poem in 14 *chappaya kavittas* in commemoration of Ūmā De, the Bhatiyānī rāṇī of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cfr. *Descr. Cat.*, Sect. i. pt. ii, MS. 22 (xxiv). In MS. C. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsò, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिह्नं दिस रूपक चाडे ।

भेदपाट चीत्रोड़

भलौ जोधपुर भमाड़े । . . . , etc.

(c) दातार सूर रौ संवादौ, pp. 4*b*-5*b*. The same work as already met with in MS. 6 (*b*) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै त्रय भवण

राय हरि हथ पसारै । . . . etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpaīs* and *dūhās*, in which the chastity (*sata*) of a queen, Mēnā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning :—

प्रथम हीं गाउं सिरजनहारू

अलख अगोचर मया भंडारू । . . . etc.

(e) राज पदमसिद्धिची रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Singha, the son of *rājā* Karana Singha of Bikaner, took in the famous quarrel between his brother Mohana Singha and the Imperial kotwal, over the pet deer of Mohana Singha. Beginning :—

मौहरि आखेट मग पाकड़े मूगलां . . . etc.

(f) फुटकर सवाइया कवित्त, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दूहा, pp. 50a-51a. The *dūhās* of Jēṭhavò Mehauta. 36 in all, inspired to the *viraha* emotion. Beginning :—

घण विण घाट थयाह

अहरण आभडीया नही ।

सौप समुदां माहि

महिल ज मोती मंगीयाह ॥ १ ॥ . . . etc.

(h) मोहमदियै रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyò, 17 in all. Beginning :—

मुहमं राया अयाह

मोती कौयो हीडोलीयो ।

परज पराई माहि

न बोलजै सु बोलीयो ॥ १ ॥ etc.

(i) फुटक दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ढोलै मारु रा दूहा, pp. 57a-77a. The story of Dholò and Mārū in 434 *dūhās*, being the same work as already met with in MS. 3 (c). and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूमल पिंगल राषो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins :—

सकल सुरासुर सांमिनी

सुखि माता सरसत्ति ।

विनय करी नै वीनवुं

सुभ छौ अवरिल मत्ति ॥ १ ॥

जोतां नव रस अखि जुगि

सविज्जं घुरि सिणगार । . . . etc.

(k) मदनसतक, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārttā*), by Dāma (? see *dūhò* 113). In Jaipuri-Marwari. Beginning :—

विश्वानंदी पाय नमि

भूत वात चित धारि ।

मदन कुमार शत मइ लिच्छउ

जिउं कीनु करतार ॥ १ ॥

वात्तां ॥ श्रीपुर नगर कइ विघइ । जनानंद वन ता महि ।
कामदेव कउ प्रासाद ! . . . , etc.

(l) माधवकामकन्दला चउपई, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Śaṃvat 1724.

(m) रुकमणीहरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmiṇī by Kṛṣṇa, composed by Vīthala Dāsa (see st. 206). In *dūhās*, *karittas*, *gāhās*, and *chandas*. Beginning :—

सकल सरूप सरदा साची

नारायणी कवि ऊइ नाची ।

अगत्र जखेत्रा जोगिया जाची

वर दातार आद लग वाची ॥ १ ॥ . . . , etc.

(n) सुन्दर सिगागार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāi* and *mahākavirāi* (see st. 11). In *dūhās*, *savāi-yās*, and *chandās*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Saṃvat 1688. In Piṅgala. Beginning :—

[दृष्टा] ॥ देवी पूजि सरस्वती

पूजों हरि के पाइ ।

नमस्कार कर जोरि कै

कहै महाकविराइ ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभलानु ।

तहां पातिसाह्यौ करै

बैठवौ साहिजहानु ॥ २ ॥

... ..

जिनि पुरुषनि के वंस मैं

उपज्यौ साहिजहान ।

तिनि साहिन के नाम कौ

अब कवि करे वषांन ॥ ४ ॥

कृष्ण ॥ प्रथम मीर तैमूर

लियौ साहिब किरान पद ।

ता कौ मीरां साहिब

बजरि सुलितान महमद ।

अबू सैद पुनि उमर

सैम बाबर सु ऊमाऊं ।

साहि अकबर साहि

जहांगौर छिं जुग गांऊं ।

तिहि बंस अंस कविराज भनि

साहि जहां वड्डिम बघत ।

धरि कतु बइक्यौ अटल भुव

पातिसाहि दिल्ली तघत ॥ ५ ॥ ... etc.

(o) बारहमासा सुन्दर कृत, pp. 169a-172a. A small poem in 24 *śavāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्धान उठै नर नारि सवारति गेह लिखै लिखनाए । .. ,
etc.

(p) वेतालपचीसी री कथा, pp. 173a-192b. The same translation of the *Vetāla*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i. pt. ii. but incomplete, the pages containing the first ten *kathās* and part of the eleventh having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Sīngha of Bikaner.

कौतुक कंवर अनूपसिंघ

करै लिखी वयाइ ।

वात पचीस वेताल री

भाषा कहि बज्ज भाइ ॥

(q) कविप्रिया केशोदास कृत, pp. 193a-247a. The well-known treatise on *alankāra* by Keso Dāsa (composed Śamvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (a) above).

(r) राव रिणमल खाबडियै री वात, pp. 287b-293b. The story of the amours of Riṇa Mala Khābariyō with the Sodhī wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called *भावना*, not *वात*. Beginning :—

... राव रिणमल री अणुहार ॥ १ ॥ खुरासांख सों । सौदागर
सेर मोहोमंद । घोड़ा री सोबति ले चाल्यौ । ... , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्थराज गाढण गोपीनाथ
रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached: in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" × 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120*b* gives the name of the copyist as Prohita śrī Kṛṣṇa, and the date of the MS. as Saṃvat 1810.

The MS. contains only one work, to wit —

ग्रन्थराज अथवा महाराजा गजसिंहजी रौ रूपक गाढण गोपीनाथ रौ कहियौ, pp. 3*a*-120*b*. A poem in various metres in honour of mahārājā Gaja Siṅgha of Bikaner, who reigned from Saṃvat 1802 to Saṃvat 1844. By Cāraṇa Gādaṇa Gopinātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kavistrīsamvāda*, or a dialogue between the Poet and his wife in praise of mahārājā Gaja Siṅgha. Then comes the genealogical account of the predecessors of Gaja Siṅgha, at first very concise, then by and by more ample. The account of rāva Vikō is found at pages 11*a*-14*b* of the MS. Then follow the accounts of Narō (pp. 14*b* 15*a*), Lūṇa Karaṇa (pp. 15*a*-*b*), Jēta Sī (pp. 15*b*-16*a*), Kalyāna Mala (pp. 16*a*-*b*), Rāya Siṅgha (pp. 16*b*— ?), Dalapata Siṅgha and Sūra Siṅgha (pp. ?—27*b*), Karaṇa Siṅgha (pp. 28*a*-*b*), Anūpa Siṅgha (pp. 28*b*-35*b*), and Sarūpa Siṅgha (pp. 35*b*—?). Of these, the most diffuse are those of Rāya Siṅgha and Anūpa Siṅgha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāna Siṅgha (Saṃvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (Saṃvat 1780) (pp. 40*a* ff.), his horoscope, the festivities and ceremonies following upon his birth, his boyhood, his education, etc. Pp. 44*a*-46*b* contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Siṅgha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāna

Singha, Jorāvara Singha, and lastly of Gaja Singha himself. As might be expected, lengthy descriptions of battles in the usual Dīngala style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Singha of Jodhpur in Samvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gāḍaṇa Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīngala and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāla Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Singha at Rīmī. (in Samvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapasāva*.¹ Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhō* at the end is given as *prohita* Kehara, and in the colophon as *prohita* Śrī Kṛṣṇa

The MS. begins with the *gāhā* :

विवरे कवि कंठि वसणौ
 पुसतक [क]रि वेण रथ ज्जीरठो ।
 वेहराव तात विमलो
 वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Singha from rāva Vikō to Karaṇa Singha. They are taken from the account of the reign of Anūpa Singha :—

वहलोल सरसि विक्रम दुबह ।
 राया राव विलगौ जाणि राह ॥ ७ ॥
 क्रम राव वहे मुहमंद कंठीर ।
 नरनाह चडावे वंस नीर ॥ ८ ॥

As usual, the *lākhapasāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पोकं रिषी विराजतां गडण गोपीनाथ मंथ १ औजो रौ वषायो नांभ
 म्थराज । पोके मालम कौथी । तिण पर इतरौ निवाजस ऊई । रुपिया १०००)
 रोक । हाथो १ । द्यथो १ । घंड़ा २ । सिरपाव । मोनीयां रौ कंठी १ । इण रीन
 ज्ञानपसाव दीथी ।

जैतसौ भंजि कंमरौ जड़ागि ।
 धूंधहर राइ लागे धियागि ॥ ९ ॥
 मालदे तंगौ भंजीयौ मांण ।
 कलियाण पांण भले केवाण ॥ १० ॥
 बांधीयौ उलक रासै दुबाह ।
 मारुवै राव गुजरात माह ॥ ११ ॥
 पाटणौ सूर खिड़की प्रजालि ।
 केवाण पांण संभम लंकाल ॥ १२ ॥
 क्रन राव लीध ज्वारी कंठीर ।
 वेदरां गंमे दहवाट वीर ॥ १३ ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rājā* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara —

[कवित्त ॥] अठार सै त्रिये
 ग्रंथ पूरब आरंभे ।
 चिरत गजण चित्रीया
 सुगो जंगा तेण अचंभे ।
 वरघे दाहोतरै
 रित वरषा घणा वदल ।
 तेरनि पुष्या अरक
 मास भाद्रपद कृष्ण दल ।
 मभ नगर रिणी सिध जोग मभि
 वदै कृत चङ्गवै वले ।
 सिरताज राज ग्रंथां सिरे
 ह्वौ कलस महि मंडले ॥ ५ ॥
 दोहा ॥ प्रसिद्ध ऊई प्रोहित पिथी
 सारी विधि सिरताज ।
 केहर लिषे गुणोस कल
 रूपक ग्रंथां राज ॥ १ ॥

P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15:—राव जैतसी रौ छन्द
अचलदास खीची री वचनिका
नै फुटकर कविता .

A MS. in the form of a *gotakò*, cloth-bound, 5 $\frac{3}{4}$ " x 6" — 5 $\frac{1}{4}$ " in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *akṣaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvaḷa Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāja* Kalyāṇa Mala and his son Rāya Siṅgha of Bikaner, between Samvat 1615 (p. 173b) and 1634 (p. 2b. and 258a). A good part of the works especially those of bardic composition, were copied by Sāvaḷa Dāsa himself. The *gotakò* was evidently property of Sāvaḷa Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅgha—the son of Rāya Siṅgha—at Lāhōra (Lābhāpura), in Samvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्गजी रा श्लोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāja* Rāya Siṅgha of Bikaner, composed by Vaṇārīsa Kṣamāratna in Samvat 1634, at Nāḍūla.

(b) राइ लंगकरण रौ कवित्त प्रवाड़ाँ रौ, p. 7b. An anonymous *kavitta* summarily commemorating the exploits of rāva Lūṇa Karaṇa of Bikaner. Beginning :—

चडिय सेन चतुरंग । ...

(c) अचलदास खीची री वचनिका सिवदास री कही, pp. 27a-

37b. The *Vacānikā* of Acala Dāsa Bhojauta, the Khīcī ruler of Gāguraṇa, by Siva Dāsa, a Cāraṇa. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acala Dāsa to the *Pātisāha* of Mādava—who had invested the stronghold of Gāguraṇa—and the heroic death met by Acala Dāsa and his garrison, sword in hand after sacrificing their women in the fire, when the place was at last expugned. The *Vacānikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāguraṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīcī, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the *Pātisāha* of Mādava as being assisted by an army led by the Emperor of Dilli in person—his name Ālim Ghori (!)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhā*—

तउं वीसहृथि विरोलि

तैं वीसहृथि विरोलियै ।

भावठि भामे तू तणइ

हिन्यौं सु कांइ हौंगोलि ॥ १ ॥

The copy is by Sāvāḷa Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संबत १६३१ वर्षे आंवण सुदि ८ सोमदिने घटी १६ पल ३५
विशाखा नक्षत्र घटी ३१ । ४४ ब्रह्म नामा योग घटी ५४ ॥ १० अचल-
दास खीची री वचनिका ॥ महाराजाधिराय महाराय श्रीराइसौघनौ
विजैराज्ये ॥ जांणियाणा गांव मध्ये ॥ महाराजाधिराय महाराइ
श्रीजोधः तत्पुत्रः राजश्रीवीदाः तत्पुत्र राजश्रीसंसारचंद तत्पुत्र
राजश्रीसांगाः तत्पुत्र राजश्रीसांवलदास लिखितं आत्मपठनार्थे ।

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ. The copy, as compared with the other more recent copies which are

extant of the *Vacānikā*. is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *karitā* following :—

सातल सोम हृमीर
 कन्ड जिम जोहर जालिय ।
 चडिय घेति चहवांग
 आदि कुलवट उजालिय ।
 मुगत चिजर सिरि मंडि
 वपि कंठि तुलसी वासी ।
 भोजाउति मुज बलहिं
 करिहिं करिमर कालासी ।
 गटि खंडि पड़ती गागुरणि
 दिठ दाषे सुरिताण दल ।
 संसारि नांव आतम सरगि
 अचलि वेदि कौधा अचल ॥ १२१ ॥

(d) कृतबसनक, pp 62b-70a. The story of the amours of prince Kutab Di, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhīni Devara plays the part of a procuress. The work is in rhymed prose—*vacānikā*—intermixed with *dūhās*. The name of the author is unknown. Beginning :—

दडिनि दाणस बंदगी
 अट्टी देवर नाम ।
 साहिब सो सुरतियां
 बर बोलिया वडाम ॥ १ ॥

[वचनिका ।] दिल्ली सहर सुरताण पेशोजसाहि थाना
 साहिजादा कुनबदी जुआणा । . . . etc.

Ending :—

वज्जे वज्जत वज्जीया
 ह्यथा ह्यथदे काइ ।

जीमौ जीवइ कुतबदी

मूच्या वहंदा साहि ॥

The text is in Hindi corrupted by Pañjābī peculiarities. The copy was made in Saṃvat 1633.

(e) राव जैतसो रा कवित्त इ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorò, a Cāraṇa (?), commemorating the bravery of rāva Jēta Sī of Bikaner, with special reference to the defeat inflicted to the army of Kāmraṇ in Saṃvat 1591. Beginning :—

अहि मिसि फनु फुंकरइ

पवन मिसि सत्रु संघारइ

सिंह जेम उडुवै । ... , etc.

(f) राव लूणकरण रा कवित्त इ काम आया तै समै रा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karaṇa of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosi (Saṃvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोइ मेरा साथी ।

जव लगु घट मंहि सासु

देउं ता लगइ न हाथी । ... , etc.

(g) अणहलवाडा पाटण दिल्ली नै गुजरात रे धणियाँ रा वरस,

pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Anahalavārā Pāṭaṇa, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संबत् ८०२ वर्षे वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरनक्षत्रे

वृषस्थे चंद्रे ... अणहिल्लपुरस्स शिलानिवेशम् , etc.

(h) राजावाँ नै सिग्दागँ री जनमकुण्डलियाँ, pp. 97b, 99a, 99b,

155b, 173b, 174a, 176a, 218a. Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvāla Dāsa, amongst whom : rāva Māla De of Jodhpur¹ (Saṃvat 1568), Akbar (Saṃvat 1599), rāva Vīrama De Dūdāuta (Saṃvat 1544),

¹ His birth-name was Kesava.

rāva Māna Śingha of Śirohī (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Śingha is styled *mahāpāpīsta*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udè Śingha :—

... काकी मारी नै भाई राव उदयसिंघ री बायर रउ पेट
फाड़ि नै दीकरौ पेट महा काडाड़ि नै आप मोजड़ी रा खसता नीची
दे मारियौ ।

(i) राइ जइतसीह रउ पाघड़ी कन्द चारणि वीठू सूजइ

नगराजउति क्रियउ, pp. 218b-241b. A poem in honour of rāva Jēta Śī of Bikaner in 401 verses mostly *pāgharī chandas*, by Cāraṇa Viṭhū Sūjò, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (a)), and like this celebrates the victory obtained by Jēta Śī over Kāmraṇ in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Śī from rāva Cūḍò down to Lūna Karaṇa, Jēta Śī's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

ओवंकार अनाहत अघर
सिधि बुधि दै सारद गणेशर ।
मंडलीकां मोटां कुलि मवड़ां
रसणि सुवांणि कोति राठवड़ां ॥ १ ॥
राठवड़ उदयौ चौड राव
... .. etc.

The colophon at the end contains the name of Śāvala Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Mala and also a note on the term *pāgharī* (*chanda*), which is described as corresponding to the *padātharī* (*chanda*) of Piṅgala poetry :—

संवत् १६२९ वर्षे जेष्ठ शुदि ६ आदीतवारि घटी १३ । ५२ ...
महाराय श्रीजइतसीह रौ पाघड़ी कन्द चारणि कौयौ पींगल मांहीः
पदड़ी कन्द कहीजइ चारणिः सूजइः नगराजउति कौयौः जाति
वीठः राजश्री सांवलदास सांगाउत लिखितं आतमपठनारथेः पड़िहार
मध्ये महाराय श्रीकल्याणमल विजइराज्ये (p. 241b).

(j) सोनै नै लोह रौ भगड़ौ, pp. 248b-250b. A curious little poem in 12 stanzas. in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (!) In Piṅgaḷa. Beginning :—

इक्क समय मन मुदित उदित दुइ पुरिष बुद्धिबर ।

इक्क कंचनु अर लोह रुप रिञ्कति अंमर नर । . . . etc.

(k) वीदा जोधाउत रौ गौत वीठू सूरै रौ कहियौ, pp. 250b-251a. A *gīta* celebrating the liberality of Vidò, a son of rāva Jodhò, by Cāraṇa Viṭhū Sūrò. Beginning :—

वावरतउ विभव पयंपै वीदौ ...

(l) क्रिसनजी रौ वेलि साँखुला करमसौ हणोचा रौ कह्यौ, pp. 257a-258a. A small poem in 22 verses, styled as *Krisanañi rā veli*, but in fact containing only a description of the body of Rukmiṇī, by Sākhulò Rūṇecò Karama Sī. Beginning :—

अंनोपम रूप सिंगार अंनोपम अबल अंनोपम लघसु अंगि ...

In the index of the contents of the *gotukò* (p. 279b), however, the work is attributed to the Sākhali rāñi of rāva Jodhò (the mother of rāva Vikò ?) The copy was made by Sāvāla Dāsa himself in the year Samvat 1634. vaiśākha sudi 3. at Būsi. in the camp of mahārāi Rāi Singha.

(m) वीदा जोधाउत रौ गौत गोहड़ियै ठाकुरसौ रौ कहियौ, p. 258b. A *gīta* in honour of Vidò Jodhāuta, by Cāraṇa Rohariyò Thākura Sī. Beginning :—

सरवर नदि सघण कोड़ि बज करिसण ...

(n) राव रिणमल रौ गौत सिणणायच चौभुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Riṇa Mala of Maṇḍora. by Cāraṇa Siṇḍhāyaca Còbhujò. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭāri* when treacherously assailed during his sleep in the palace of Cītorā. Beginning :—

अपूरव वात संभली अेहा ...

(o) सांग संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāṅgò Saṃsāracandòta, a Vidāvata, the father of Sāvāla Dāsa. Beginning :—

करिमाल तणै बलि जोघ कलोधर ...

(p) राठौड रावाँ रै दीकगँ ग नाम, p. 262a. A note giving the names of the Rāthōra rāvas of Māravāra from Saḷakhò to Jodhò.

(q) राव वीका रौ गौत बारठ चौहथ रौ कहियो, p. 303a. A *gīta* in honour of rāva Vikò. by Cāraṇa Bāratha Còhatha. Beginning :—

वीकौ वाषाणि जेणि वड रायां ...

(r) वीदा जोधाउत रौ गौत वीठू सूरै रौ कहियो, p. 303a. A *gīta* in honour of Vidò Jodhāuta. by Viṭhū Sūrò. Beginning :—

वावरतौ विभौ पर्यपै वोदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत ८, pp. 304b-307b. A series of eight *gītas* in honour of rāva Jodhò. by an author unknown. The first begins :—

नग मंडल मेवाड़ निरषतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vidò is inserted. This begins :—

बैठै विषि विद्यापे विकारि बीहिया ...

(t) राव जोधा लौग्याँ गया ग कवित्त, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhò's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हल्लयौ (?)

वसिय अजमेरहि लगौ | ... etc.

(2) ते आयौ हत्यिरू

राइ रिणमस्तइहि जायौ | etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—**क्रिसन रुकमणी री वेल
राज प्रिथीराज री कही.**

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size $8\frac{3}{4}'' \times 5\frac{1}{2}''$. From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhè Rāja "चितराम मथेन अखैराज कोया". The last page of the MS. bears the date : Bikaner, Saṃvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmiṇī already found in MS. 10, and described above. The *ṭikā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS. the text begins only in the middle of the commentary on stanza 31 :—

... तो म नै तो यह अकलि उपज है । राजावीयां नै ग्वालां
क्रिसी ज्ञाति । . . . etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिङ्घजी री कविता
वीठू भोमै री कही.**

A MS. in the form of a book, cloth-bound, consisting of 180 leaves, $10\frac{1}{4}'' \times 7\frac{3}{4}''$ in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanāgarī. The MS. was written at Desanoka, near Bikaner, by (Āraṇa Viṭhū Cāvadhō, in the year Saṃvat 1905 (see pp. 141a. and 180a).

The MS. contains :—

(a) कुंवर सिरदारसिङ्घजी री वींढोटी वीठू भोमै रामदान री
री कच्चियौ, pp. 1a-26b. A poem in honour of mahārāja Ratana
Siṅgha of Bikaner and his son kāvara Sirdār Siṅgha, with spe-

cial reference to the latter's marriage at Devaliyò Pratāpagadhā, by Vīthū Bhomò of Desanoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Ganeshāṣṭaka* by Śaṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kaṁittas* in honour of the Rāthòras from the origin of the 13 *sākhās* down to Jè Canda of Kanauja and rāva Sihò, and a series of *dūhās* recording the names of the sons of Sihò and his successors of the Bikaner line as far as mahārājā Sūrata Śingha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Śingha—the successor of Sūrata Śingha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Śingha's, Ratana Śingha's son, marriage at Devaliyò Pratāpagadhā (pp. 13a-26b). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Rāthòras from Vijè Canda and Jè Canda down to Ratana Śingha and Sirdār Śingha. The poem is partly in *dūhās*, and partly in *kaṁittas* and *chandās*. It closes with the *kaṁitta* following :—

राजि रतन नरंद
 देखै कौरत दस देसां ।
 गुयां वेद रुपगां
 ऊवै हाजरै हमेसां ।
 ठवै रीभ वेदगां
 सुद्रब लाखां पोसाखां ।
 सोपावां सासयां
 पसर पांगी चऊ पासां ।
 सकवीयां पाल नृप रतनसा
 धिन धिन कह अंजसै धरा ।
 कौरत राचे करन री
 इल सारी रै उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Śingha.

(b) महाराजा सूतसिङ्गजी रा मरस्या वीठ भोमै रा कहिया,

pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Śingha of Bikaner (Samvat 1884). By the same Vīthū Bhomò. In 6 *kaṁittas*, 12 *paddharī chandas*, and 1 *dūhò*. Beginning .—

सत वरतण सुरतेस

ऊवौ शुरज ह्रींदांणां ।

भूपतीयां पत भूप

करन दुसरो कहांणां . . . , etc.

(c) महाराजा रतनसिङ्गजी रौ रूपग वीठू भोमै रौ कच्चियो,

pp. 29b-44b. Another poem on mahārājā Ratana Śiṅgha of Bikaner, by the same Viṭhū Bhomò, in *dūhās*, *kavittas*, and *chandās*. Beginning :—

सधर रतन इल सोह्यौ

कमंधां पत वीकाण ।

तै पाट प्रतपै रतनसा

भूप तीयां वंस भांण ॥ १ ॥ . . . , etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Śiṅgha, his investiture, and the honours he received from the Emperor of Dillī.

(d) महाराजकवार सिरदारसिङ्गजी रा कवित्त वीठू भोमै रा

कच्चिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārājā kumāra Sirdār Śiṅgha, the son of Ratana Śiṅgha, by the same Viṭhū Bhomò. Beginning :—

अैवासां नरपत अरस

रहत सलुणै रंग ।

जेता सतजुग नै कचै

विध किय आ विरंग ॥ १ ॥ . . . etc.

(e) रतनविलास अथवा गयाप्रकास वीठू भोमै रौ कच्चियो,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandās* in commemoration of mahārājā Ratana Śiṅgha's pilgrimage to Gayā (Samvat 1893) and the liberal elargitions made by him there, as well as the marriage of kāvāra Sirdār Śiṅgha, which was celebrated on the same occasion. The work begins :—

मिसलत परघै मुसदीयां

सचव मंत्र सिरदार ।

रामचंद्र जिम रतनसा

साम्भ सिरै दरबार ॥ १ ॥

.....

॥ श्री दरबार वाच ॥

नीतवंत आखै नरंद

इमृत वचन उचार ।

प्रति फलगु डंड परसस्यां

आरंभ रचो अपार ॥ ३ ॥ ... , etc.

The author is the same Viṭhū Bhomò found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रतनसिङ्गजी रौ गीत साणोर, pp. 70b-73a. A *gīta sāncra* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Viṭhū Bhomò. Beginning:—

महपत रतन रघण सुभ मारग । ... , etc.

(g) करखीजी रा कवित्त, pp. 73a-74b. A small poem in 5 *karittas* and 1 *dūhò* in honour of Karāñjī, the Cārañī goddess who is worshipped as the protectress of Bikaner. The first 3 *karittas* briefly summarize all the favours which Karāñjī is believed to have bestowed on the Rāthòras of Bikaner, from the time of rāva Riṇa Mala of Maṇḍora down to mahārājā Sūrata Singha. Anonymous. Beginning:—

ले आखा रिखामाल

आप निज पावां आया ।

कमधज नै करनल

धरा दे वान वधाया । etc.

(h) महाराज लिखमीसिङ्गजी रौ गीत तथा कवित्त, pp. 75a-77a. A *gīta sapañkharò* in four stanzas, and 4 *karittas* followed by 1 *dūhò*, in honour of mahārājā Likhāmī Singha a brother of Sūr-dār Singha. Anonymous. Beginning:—

ओपै विरदां अथाह तै रौ न को दुजौ ईठवारै । etc.

(i) महाराज गणपतिसिङ्घनी रा कवित्त वीठू भोमै रा कहिया,
pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Gaṇapati
Śiṅgha, a son of mahārāja Likhamī Śiṅgha, by the same Viṭhū
Bhomò. Beginning:—

माहा क्रीत ऊय उगमणी
युं बैठी अकंत ।
इतै शुजस ह्यै आवीयौ
मिलना कारण मित ॥ १ ॥ etc.

(j) राठोड़ां है धौढियां रा गीत, pp. 83b-107b. A collection
of *gītas* in honour of the early Rāṭhōra *rāvas* of Marwar, mixed
with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bika-
ner. 34 in all. The *gītas* referring to the latter princes are the
following:—8 (rāva Kādhalā); 9, 10, 11, 29, 30 (rājā Rāya
Śiṅgha); 25, 26, 27, 28 (mahārājā Anopa Śiṅgha); 12, 31, 33
(mahārājā Gaja Śiṅgha); 32, 34 (mahārājā Ratana Śiṅgha).
All the *gītas* are anonymous except the 12th (Pharasò), the 29th
(Viṭhū Dhòlū), the 30th (Viṭhū Kisanò), the 32nd (Gāḍaṇa
Maṅgala), the 33rd (Viṭhū Bakhatò), and the 34th (Viṭhū
Bhomò).

(k) रतनरूपग अथवा रतनजसप्रकास कविये सागरदान करनी-
दानौत रौ कहियौ, pp. 109a-141a. A poem in honour of mahā-
rājā Ratana Śiṅgha of Bikaner, called *Ratana Rūpaga*, alias
Ratana Jasa Prakāsa, by Kaviyò Sāgara Dāna, the son of
Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The
poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti,
and Karanījī—the Cāranī goddess—, and then the customary
genealogical account. The contents proper are formed by a
description of the fort and city of Bikaner, the Darbar, the
elephants, the horses, the camels, and lastly the Mahārāja him-
self, his son Sirdār Śiṅgha, and his brother Likhamī Śiṅgha.
The poem is all in *dūhās* and *chandās*, only the last section,
namely the description of the Mahārājā etc., is in *gītas*. Be-
ginning:—

श्रीगणपत सरन्वत सकत
उकत समाप उदार ।
वीक जोधशुत तप बली
वरणु जस विसतार ॥ १ ॥ etc.

(l) रतनविलास ग्रन्थ, pp. 142a-180a. A treatise on metres
and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Singha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

अकरदन सिधुखदन
 सदन माहा सुखकार ।
 सो मनपति सुप्रसन सदा
 विघन विडारनहार ॥ १ ॥ . . . etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 18 :—**फुटकर दूहा .**

A *gotakò*, 6½" × 4" in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *akṣaras*. The MS. is all written by one and the same hand in devanāgarī, and appears to be about 150-200 years old.

The MS. contains :—

(a) दूहा महाराजा जसवन्तमिड्डजी रा कछिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singha of Jodhpur. In Piṅgala. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th—

सहति ऊती नहि पिय पुलक
 डरत ऊती अप कांह ।
 निधरक कै कारी निसा
 धसौ जात वन मांह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पञ्चसहेली कवि कौहल री कही, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālāṇa*, a *tambolāṇa*, a *chīpaṇa*, a *kalālāṇa*, and a *sonārī*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिष्ट्या नगर सुहृदांवा

अधिक सुचंगां थांग ।

नाम चंदेरी परगटा

जनु सुरलोक समांन ॥ १ ॥ etc.

(d) फुटकर दूहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājana rā dūhā* (pp. 82a-84b), and a few *cōpaīs* on the *bhāga*—intoxication (pp 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 19 :—वरसल्लपुरगढविजय .

A MS. in the form of a small *gutakò*. 3" × 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Gaṇapati and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *akṣaras*. The MS. was written in Saṃvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārāja Sujāna Siṅgha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज श्रीसुजासिंघजीवरसल्लपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा श्रीसुजासिंघजी रौ रासौ. In fact, it

is but a small poem of 68 verses. *dūhās kavittas*, and *chandas*, couched in the most magniloquent form. but deriving its subject from a quite ordinary event. the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan. while passing through the territory of Varasalapura. had been robbed by the Bhātīs of the place. Mahārājā Sujāna Śiṅgha. on hearing of the aggression. immediately despatched a force to besiege Varasalapura. and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued, a Fateh Śiṅgha. one of the men of Sujāna Śiṅgha. was killed. The siege. however. was raised shortly afterwards. as Lakha Dhira. the Bhātī rāva of the place. came to terms and was pardoned. The subjects described at more length in the poem are : the consultations of mahārājā Sujāna Śiṅgha with his chief officials, especially the eunuch Ānanda Rāma. the marching of the Bikaneri force. and the fight with the Bhātīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमत द्यौ

सुभ द्यौ अक्षर माय ।

वीकां नृप वीकानयन

गुणै रिभाउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संबंध

भयौ इक अखिज भारी ।

हौंनहार जो जोग

टहै न न काहू टारी ।

मूलारंभ मुलतांग

भरे काफलो भारे ।

वलत वित्त वीकांण

माल गा भाटी मारे ।

वीकांण अंग दीवांग वर

भरन भीर सभ भर सुभर ।

आव नै साह दरबार मै

कहीय वात सब विवह कर ॥ ३ ॥ etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 20 :—**फुटकर दूहा सङ्ग्रह तथा महेवा
का समौ .**

A MS. in the form of a book, cloth-bound, consisting of 156 leaves, $7\frac{3}{4}'' \times 7\frac{1}{2}''$ in size. From 14 to 17 lines per page, and about 22 *akṣaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanāgarī script. It was written between Samvat 1923 (p. 97a) and 1924 (p. 144b), at Bikaner. The name of the copyist is given p. 97a as Rāma Candra.

The MS. contains two different works, to wit :

(a) **फुटकर दूहाँ रौ सङ्ग्रह**, pp. 1a-97a. A very rich collection of miscellaneous bardic *dūhās* referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhō* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज सोनिगहै रा दूहा २२, pp. 24b-25b.

अमरसिद्ध गजसिद्धौत रा दूहा कुखलिया ८०, pp. 79a-85a.

ईल्लै चावडै रा दूहा ११, pp. 21b-22a

ऊगै वालै रा दूहा २२, pp. 14a-15a.

ऊनड रा दूहा २०, pp. 20b-21b.

ओठै रा दूहा ६, p. 23a.

करण सगतसिद्धौत रा दूहा ६, pp. 89a-b.

करण लाखाउत रा दूहा ८, pp. 50b-51a.

करमसी लूणकरणौत रा दूहा ३, p. 4b.

कलै रायमलौत रा दूहा १२, pp. 91a-92a.

काक्कवै रा दूहा ७, pp. 26a-b.

- कान्द सत्रसलीत रा दूहा २२, pp. 18b-19b.
 कान्दइदे सोनिगरै रा दूहा ४, p. 55b.
 किसनसिद्ध उदैसिद्धौत रा दूहा १११, pp. 72b-79a.
 केसरीसिद्ध भगवानदासौत रा दूहा ६, p. 72a.
 गङ्गाजी रा दूहा ३३ (प्रिथीराज रा कहिया), pp. 95b-97a.
 गाँगे डूंगरसीऔत रा दूहा १५, pp. 25b-26a.
 गाँगे राव रा दूहा ६, pp. 28a-b.
 गोपालदास सुरताणीत रा दूहा ६, pp. 92a-b.
 गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.
 चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.
 चाँप अेभऊत रा दूहा ४४, pp. 6b-8b.
 खरै रा दूहा १२, pp. 12a-b.
 जगतसिद्ध मानसिद्धौत रा दूहा १०, pp. 59a-b.
 जगतसिद्ध मानसिद्धौत रा दूहा ६, p. 66a.
 जगतसिद्ध मानसिद्धौत रा दूहा ५, p. 66b.
 जगतसिद्ध राखै रा दूहा ४८, pp. 85b-88b.
 जगमान मालाउत रा दूहा ४, pp. 58a-b.
 जसवन्त मानसिद्धौत रा दूहा ३, p. 50b.
 जसै हरिधवलौत रा दूहा ११, pp. 22b-23a.
 जेसल धवलौत रा दूहा १०, pp. 68b-69a.
 जेसै कवाटौत रा दूहा २४, pp. 5b-6b.
 जेसै चुगलौत रा दूहा ६, pp. 24a-b.
 जोधै राव रा दूहा १६, pp. 64b-65b.
 भ्राम्भणसी रा दूहा ६, pp. 32a-b.
 तमाइची पातिसाह रा दूहा १६, pp. 43b-44a.
 दलै जाम रा दूहा २६, pp. 4a-5b.
 दादुखै पठाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
घाँघल आसथानौत रा दूहा ५, p. 51b.
धारू आनलौत रा दूहा ८, pp. 20a-b.
धीरै तेजसीऔत रा दूहा ४, pp. 93b-94a.
नागारजण सारङ्गीत रा दूहा २७, pp. 17a-18b.
पतै सूँडै रा दूहा ७, p. 32a.
पाण्डव कमारौत रा दूहा ५, p. 68a.
पीठवै रा दूहा १६, pp. 1a-b.
प्रताप राणै रा दूहा ११, pp. 29b-30a.
बाँघरै रा दूहा ६, pp. 23a-b.
भाखरसी सोडे रा दूहा ६, p. 13a.
भारमल प्रियीराजौत रा दूहा ३, p. 58b.
भीम करणौत रा दूहा ४, p. 71b.
मण्डलीक सत्रसलौत रा दूहा ११, pp. 19b-20a.
महणसी सूरजत रा दूहा २४, pp. 15a-16a
मानसिङ्ग अखैराजौत रा दूहा ३, p. 59b.
मानसिङ्ग भगवन्तसिङ्गीत रा दूहा ८, pp. 58b-59a.
मूँजै वाडेल रा दूहा १५, pp. 3b-4a.
मूलवै रा दूहा १२, pp. 31b-32a.
मोकल राणै रा दूहा ३५, pp. 61a-63a.
राघोदास खीयावत रा दूहा ८, pp. 93a-b.
राणमदे सोलङ्गी रा दूहा ५, p. 22a.
राणुऔ चऊवाण रा दूहा १०, pp. 40a-b.
रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
रायसाल रा दूहा ८, p. 90a.
रायसिङ्ग रा दूहा ५, p. 92b.
रावल तेजसीऔत रा दूहा ५, pp. 30a-b.

- राहू महडौत रा दूहा ६, p. 12b.
 रिणमल राव रा दूहा १४, pp. 69b-70a.
 रेसाम रा दूहा १२, pp. 3a-b.
 ळालै फूलाणी रा दूहा १३, pp. 60b-61a.
 वणारौत रा दूहा ८, pp. 23b-24a.
 वाघ ठाकुरसौत्रौत रा दूहा १२, pp. 70b-71a.
 वाघै जैतसौत्रौत कोटडियै रा दूहा २३, pp. 10b-12a.
 विजै देवडै रा दूहा ६, pp. 41a-b.
 विजैसौ रा दूहा १०, pp. 30b-31a.
 वीकमसौ चङ्गवाण रा दूहा ८, pp. 29a-b.
 वीदै भाटी पूगलियै रा दूहा १० pp. 27b-28a.
 वैरसल खङ्गारौत रा दूहा ४, p. १1a.
 समरसौ चङ्गवाण रा दूहा ४, p. 56a.
 सांग नगराजौत रा दूहा ६, p. 31a.
 सांगै राखै रा दूहा ६, p. 29b.
 सिवै कांधलौत रा दूहा १७, pp. 13a-14a.
 सौं धलराउत रा दूहा १३, pp. 28b-29a.
 सरजमल खौं वाउत रा दूहा ४, p. 47a.
 सरसिङ्ग भगवानदासौत रा दूहा ७, p. 93a.
 सरै मेहाउत रा दूहा २७, pp. 26b-27b.
 सोनिङ्ग सौहाउत रा दूहा १५, pp. 59b-60b.
 सोनिङ्ग सौहाउत रा दूहा ६, pp. 66a-b.
 हमीर गोदिल रा दूहा ४५, pp. 8b-10b.
 हमीर राखै रा दूहा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रिथीराजरासा माथलौ, pp. 98a-144b.

The *Mahovā kō samō*. a chapter of the *Prithī Rāja Rāsō* by Canda. Very incorrect. Beginning:—

कहत कंद पन कंद पट
 क्रोध उदंगल सोय ।
 चङ्गवांन चंदेल कुल
 कंदल उपज न होय ॥ १ ॥ etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 307 leaves. $11\frac{1}{4}'' \times 8''$ in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *aksaras* per line. Written by two hands, very similar to one another (Mūdharaḥ Rāja Rūpa, p. 130a, Mūdharaḥ Kisora (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a) and 1811 (p. 18b), in devanāgarī. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिङ्गजी री वेल, pp. 1a-2a. A poem in 43 *velī-yā gītas*, in honour of rājā Rāya Siṅgha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Siṅgha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Si, the man who had offended a father-in-law of the Emperor, his name Nasir Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु
 आंणां वरतांवाण अदल ।
 तै बांधीया तिके बिऊ पांने
 कणडोरा ऊपरे कंगल ॥ १ ॥ etc.

(b) राजा सूरसिङ्गजी री वेल गाडण चोलै री कही, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Siṅgha of Bikaner, composed by Cāraṇa Gāḍaṇa Colō. This is the poem which, according to the tradition, won its author a *lākha pasāva* from rājā Sūra Siṅgha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rāthōra tribe, to each of whom

Sūra Śiᅅha is compared. in turn ; and a description of the virtues, prowess, liberality. learning. etc.. of Sūra Śiᅅha, without any direct allusion to any historical event. Beginning :—

सुरपति ङ्ग प्रसन संमप मति सरसति

दे मति गुणपति वयण वृति ।

पति भुयपति सूर उचता पति

पह वार्षाणां खेडुपति ॥ १ ॥, etc.

(c) राजा सूरसिङ्गजी रौ चाटकौ बारठ राजसिङ्ग प्रतापमलौत रौ कहियौ, pp. 3a-4b. A poem in 41 *trātakā gītas*. 7 *dūhās*, and 1 *gāhāv*, in honour of the same rājā Sūra Śiᅅha. composed by Cāraᅅa Bāratha Rāja Śiᅅha. The subject is for the greatest part derived from Sūra Śiᅅha's war with his brother Daᅅapata Śiᅅha. for the succession to the *gaddi* of Bikaner. Beginning :—

करण सदिन गंगेव कङ्क¹

भारथ पथि सुमल ।

सिध संकर रायसंघ सुत

मारु सूरजमल ॥ १ ॥, etc.

(d) राजकुमार अनोपसिङ्गजी रौ वेल गाडण वीरभाण ठाकुरसी-
चौत रौ कह्यौ, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Śiᅅha. the son of rājā Karaᅅa Śiᅅha of Bikaner, by Cāraᅅa Gāᅅaᅅa Vira Bhāᅅa.

(e) वीदावत करमसेण हिमतसिङ्गौत रौ भमाल गाडण गोवरधन
लिखमौदासौत रौ कह्यौ, pp. 6a-7b. A poem in 32 *jhamāᅅa gītas*. celebrating the victory obtained by Vidāvata Karama Seᅅa Himat Śiᅅghōta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Śiᅅha of Bikaner. By Cāraᅅa Gāᅅaᅅa Govardhana. Beginning :—

गुणपति देवी द्यो गुण

जस वर दायक जीह ।

कंमो वखाण सुगत कर

सौह तणी थह सौह ।, etc.

¹ Sic, for कङ्क ?

(f) महाराजा सुजाणसिङ्गजी रौ रासौ महात्मा जोगीदास रौ कच्चियो, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठोड़ अजबसिङ्ग गङ्गासिङ्गौत रौ नौसाखी पेखखे सामै रौ कच्ची, pp. 10a-13b. A poem in 48 *nīsānī* verses, in honour of Ajab Singha, thākura of Mahājana, who was killed in a fight with the Bhātīs and the Joiyās, during the reign of mahārājā Anopa Singha of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārabārō and their alliance with the Joiyās. Previously to his death in battle, the thākura of Mahājana had obtained from mahārājā Anopa Singha the grant of Khārabārō. The name of the author of the *nīsānī* is given as Pekhaṇō Sāmō (?) in the MS., and the title of the work is given as follows: *śrī vāra Rāthōra Ajab Singhaj[ī] Gaṅgā Saṅghōta Vīko Ratana Sīhōta nu Pekhaṇē Sāmē rī kahī*. The poem begins:—

करणहार कुजरत करीम : जै सिसट उपाई :

साठ तिह थी मेदनी मोह धंधेलाई :

समर देवी सारदा : सुभ अघर दे माई :

आधा सर राठोड़ पर : अधा सब लुकाई :

कनवज ऊ उठीये कमध : वांके वरदाई :

कोट महेवा माणीया : कर चांपण राई :

जोधैजी कौया जोधपुर : रस नौवटि काई :

जोधै घर विकमायत ऊवा : जिण परज ठंभाई :

वीकानेर करावीया : ठावी ठकराई :

कृतां आगै पेधंणा : सच अघै लाई :

अंनमौ राजा अनोपसिंघ चोकुट निवाई ॥ १ ॥ etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems: the *Rūpaka Savaiyā rāva Amara Singhajī Gajasinghōta rā* (pp. 15b-18b), and the *Mayana Kotūhala* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

- 12th : गीत रावत कांधल रौ (खनाखे खंडे...),
 13th : गीत राव लूखकरख रौ (खल भोम...), (by Maḥarū Lolò).
 14th : कवित्त राव जैतसी रौ (गुजारव गैमरां...), (by the same).
 154th : गीत राव कल्याणमल रौ (माकां महरांख...), (by Bāra-
 tha Āsò),
 155th : गीत राव कल्याणमल रौ (खरहंड मेल...), (by Maḥarū
 Cāgò),
 157th : गीत दलपत रायसिङ्घौत रौ (भागौ भै वात...)

(i) राव अमरसिङ्घ गजसिङ्घौत रा रूपक सवइया हरिदास रा कइया, pp. 15b-18b. A poem by Hari Dāsa, a Bhāṭa, in honour of rāva Amara Siṅgha, the eldest son of rājā Gaja Siṅgha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court where he was serving. In 39 *savāiyās* and 1 *vacanikā*. Beginning :—

प्रथम मनाऊ देवी सारद की सेव करूं
 दूसरै गयेस देव याचना उसी सजू । ... etc.

(j) अचलदास खीचो रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2) but with different readings. Beginning :—

वीसहथि विरोल
 तै वीसहथि विरोलिजै । etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas*, *kavītas*, *dūhās*, *chandas*, *nīsānis*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव वीकैजी रा गीत ५ :

1. Beginning : : विठ्ठलै अंग..., p. 63b.
2. ,, : वैरायां लाइ विसम..., p. 66b.
3. ,, : ह्रीसार वच्चं मगल (sic)..., p. 66b.
4. ,, : बभीषण जोय..., p. 100b.
5. ,, : दिन पांच तके..., p. 100b.

राव जैतसीजी रौ गीत १ :

Beginning : सभे सुर असुरांग..., p. 222b

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेण पड़टाव..., p. 120a (Sūjò Na[ga]rājòta)

राजा रायसिद्धजी रा गीत ६ :

1. Beginning : रिम सेन सुगह..., p. 100a.
2. .. : जेभुयण तखत..., *ibid.*
3. ,, : पाताल तठै..., *ibid.*
4. ,, : पूकै नद पांच..., *ibid.* (Gāḍaṇa Netò).
5. .. : सिर दातारां..., p. 100b (Bāraṭha Sākara).
6. .. : वडौ सूर..., p. 101a (Ādhò Durasò)
7. . : घग् हरे पाखरे..., *ibid.*
8. ,, : नमो सिंघ जणियार..., *ibid.* (Bāraṭha Keso Dāsa).
9. ,, : वसधा राव जोध. , p. 101b (Āsiyò Dūdò).

राज रामसिद्धजी रा गीत ३ कवित्त १ :

1. Beginning : घुने नीसाण..., p. 63b.
2. .. : रच फोजां पाधर .., p. 147a (Bāraṭha Keso Dāsa).
3. ,, : सरणाई चरण..., *ibid.* (Rāṭhòra Prithī Rāja).
4. .. : अक फरस..., p. 153a (ditto).

राजा दलपतसिद्धजी रा गीत २ :

1. Beginning : दला दियती ओलभा..., p. 134b (Rāṭhòra Prithī Rāja).

2. Beginning : दल साह दुरत..., p. 135a

राजा सुरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रौ गीत १ :

Beginning : पड़ी लग मेर..., p. 113b.

राजा करणसिङ्गजी रौ गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धीरज धरे..., p. 121a (Vīthū Jhājhaṇa).
2. „ : सता सौधरां सरूपी..., p. 121b (Bāraṭha Goindāsa).
3. „ : धरा घृतारी..., *ibid.* (Āsiyò Rāmò).
4. „ : घट उलटे..., *ibid.* (Bāraṭha Amara Dāsa).
5. „ : अंग कारी धरा..., p. 122a.
6. „ : करे पांग सुरतांग..., *ibid.* (Āsiyò Bhopata).
7. „ : सुबे दखण सोहीयौ..., pp. 122a-b.
8. „ : दले पांगलो..., p. 122b.
9. „ : अकल वीर..., p. 125a (Gāḍaṇa Āi Dāna).
10. „ : दलां साहरां वाह..., p. 231a (Bhojaga Sakaramaṇa).

राज पदमसिङ्गजी रा गीत ई कवित्त २ नौसाणी २ :

1. Beginning : पग लाग साप..., p. 125b.
2. „ : भाईं सुज भला..., *ibid.*
3. „ : करां जोड़ीयां..., p. 126a (Sādū Vijò).
4. „ : सुरां बागलां..., p. 126b (Sūghò Kānhò).
5. „ : ऊबे वीच अंबघास..., p. 127a.
6. „ : लख पाखर सुर..., *ibid.* (Ratanū Sūra Dāsa).

1-2. Beginning : गज अगार..., p. 126a (Sādū Kūbhò).

1 .. : इल् साका..., pp. 126a-b.

2. .. : सेवा कर श्रीराम..., pp. 65a-b.

राज केमरू सिद्धजी गौ गीत १ :

1. Beginning : उरां करां कसरां..., pp. 127a-b.

1 .. : चगथां जग चाना चल..., pp. 65b-66b.

महाराजा मुजासिद्धजी रौ गीत १ :

Beginning : घड़ी वान दोय..., p. 70b (Nādū Mallò).

महाराजा गजसिद्धजी रा गीत ७ :

1. Beginning : पलम जेम लीध..., p. 190b (Bārāṭha Sati Dāna).

2. .. : रुई तंजालां..., *ibid.* (Bārāṭha Mehò).

3. .. : मिले मेन जिम..., *ibid.* (Bārāṭha Sati Dāna).

4. .. : सबल दाखीयौ..., p. 191a

5. .. : गंमर धारीयां चोगाण..., *ibid.*

6. .. : हारे पिड़ रतन..., *ibid.* (Bārāṭha Jaga-Nātha).

7. .. : कहे अेम जोघाण..., p. 191b.

(l) दातार मर रौ संवादौ बागठ माँकर रौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b). and 13(c) above.
Beginning:—

बल आगै त्रिङ्ग भवण

रायहरि हथ पसाखी ; etc.

(m) [भू लै] जनै भवलौन ग कगलिया बारठ ईमराम रा

कहिया, pp. 77a-79a. A poem in honour of Jasò Dhavalòta, a Jhālò chief, by Bārāṭha Isara Dāsa. In 37 *kuṇḍaḷiyā* stanzas and a *kaḷasa rò gīta*. Beginning:—

हालां भालां होवसी

मीघ लथोबथ ।

धम पेलो अपणावमी

का आपणडी परहट । . . . , etc.

(n) करनीजी मा कवित्त, pp. 84a-87a. A series of 44 *chappā kavittas* in honour of Mātā Karanījī, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇa who apparently lived under the reign of mahārājā Sujāna Śiṅha. The *kavittas* particularly mention all the occasions on which Karanījī came to the help of the Rājās of Bikaner from the time of rāva Vikō down to the time of mahārājā Sujāna Śiṅha, but mostly insist on events happened during the times of rāva Vikō and rāva Jeta Śi. The first *kavitta* runs as follows:—

आज ऊया आणंद
आज वषत दन वलीया ।
आज हुया आणंद
सुजस पाजा सांभलीया ।
आज ऊया आणंद
आज अंन थंन अपारां ।
आज ऊया आणंद
गिजक खुला को गरां (?) ।
आणंद ऊया मंन चाहतां
सुख फल पायो सेवरो ।
परसीयो थान प. दाह गो
दगसण करनादेव रो ॥ १ ॥...

(o) राजा गजनिङ्गजी रा भूलणा बारठ राजमी प्रतापमलौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlanās* describing the exploits of rājā Gaja Śiṅha of Jodhpur, by Cāraṇa Bāratha Rāja Śi, the son of Pratāpa Mala. Beginning:—

आरज्या ॥ सुंडाडंड प्रसंनो
उमया मात तात सिव अंमर ।
अगेवांण सुरांणो
पै लगे मांगु गुणपति ॥ १ ॥
भूलणा ॥ पै लगे गुणप ऊ तेण अगेवांणा । . . . , etc.

(p) राव सूरनाथ देवडै मा भूलणा आठै दगसै रा कहिया, pp. 130a-132a. A poem in 27 *jhūlanās* in honour of rāva Sūrātāna of Sirohī, by Adhō Dura-ō. Beginning:—

सांम गुणै सुपसंन ऊं सुर अग्निवागं
मुंडाडंड प्रचंड मे सीध बुध धराणं
मेक डसण पै लंबीवर फरसा धर पाणं etc.

(g) राठौड़ कले गायमलौत रा कृगडलिया आ यै दूँई रा कहिया,
pp 165b-167b. A poem in 17 *bandhiyās* in honour of Rāthōra
Kālō Rāyamalōta, Lord of Sivānō, by A-iyō Dūdō. Begin-
ning:—

द्यो देवी सचा वधंण
वाषांणु कलौयांण ।
तेरह साष संमधरंण
रूप नवे गड गाय ।, etc

(r) राणै हमीर रिगथम्मोर रै रा कवित्त, pp. 171b-173a. A
series of 21 *chappaya kavittas* commemorating the stubborn
resistance offered by rāyō Hāmira of Rīnāthambhōra to the
Muhammadan invaders, and his heroic death. Anonymous.
The first *kavitta* begins:—

कौधा गुनह अपार
कोड दिली तै आअे ।
मै कौना नवलाख
साह मागण फुरमाअे ।, etc.

(s) बाणवेधकथा प्रिथीराजगामा माहली, pp. 178b-189a. The
Bāṇavēdhakathā, being a *khaṇḍa* or chapter of the *Prithī Rājya
Rāsō* by Bhāṭa Cauda.

(t) राव जैतसी रा कन्द पधडौ बारठ सजै नगराजौत रा कहिया,
pp 196b-208a. The same work as MS. 15 (i) described above
and apparently also copied from it.

(u) पाबूजी रा कन्द वीठू पदमै पातावत रा कहिया, pp. 208a-
210b. A poem in 95 *chandās* in honour of Pābūjī, the well-
known Rāthōra deified hero, by Cāraṇa Vīṭhū Padamō Pātāvata.
Beginning:—

आरज्या ॥ सुरसती सुपसनो
दुज सुत हंस वाहंगी देवी ।
देवयणां वर दनो
अवरल वाण भेद तत अखर ॥ etc.

(v) महागजा अनोपसिद्धनी है मन्थौ रा कवित्त, pp. 231a-b.

A series of 11 *karittas* celebrating the *satīs* who mounted the funeral pyre of mahārājā Anopa Singha of Bikaner, in Saṃvat 1755. By Bāratha (?) Sākara. The first *karitta* begins :—

प्रथमि देव गणपति

सुरां सरसति सुर रांणी ।

वाषाणु राठवड

विमल दे अवरल वांणी ।... , etc.

(w) उम दे भटियाणी रा कवित्त बाग्न आसै गा कहिया,

pp 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसौ रौ वेल पँवार अखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakò*, cloth-bound, $4\frac{1}{4}'' \times 5\frac{1}{4}'' - 5\frac{1}{2}''$ in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Saṃvat 1698 (see p. 23a).

The *gutakò* contains a number of uninteresting mystic-erotic songs in different *rāgas*, which are not worth mentioning, and amongst them also the bardic works following :—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b Four *chappaya karittas* in honour of Ahamad, Jahāngir, and rāṇò Bhīma.

(b) नव भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पाड़िगत pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of rāva Kalyāna Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर
 हय हींसत पायक षग कर
 सुरदास पंडित असुवर गण
 पाडिगत किल्यांकराय भण ॥ १ ॥
 हों हों हों हों हां हां हों हों हय हींसत हक्कार वरं । . . . etc.

(d) अकबर रा सवाइया चीगोड़ लियो ते ममै रा, pp. 25b-26a.

A small poem in 3 *śavāīya* stanzas, commemorating Akbar's capture of Citorā. In Piṅgaḷa. Beginning :—

ग्रीधन बाज पाठस (•) लेषनि स्वगं थ (•) इंद सजोगन थ
 सो रसरंगं द्रषांसु की अंगन कोहंडतइं पर हंडन स्युं । . . . et c.

(e) पँवार अखैराज रात्रौड़ रव सो रा कवित्त, pp. 35a-41a. A

poem in 18 *chappaya kavittas* by an author unknown, commemorating a fight which took place between Akhè Rāja, the Pāvāra chief of Piśāgapa and Ratana Si, the Rāthōra chief of the neighbouring village of Kūrakī. In the fight, Akhè Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलीया घर काज
 ह्यथा आगइं अणहेतां ।
 अक्का अक अभंग
 रोस कांसह नरेस ।
 अजइपुर मेड़नइ
 आद वक्वाद न हंडइ ।
 करमचंद वीर गुरु
 आभ थांभा बे उडइं ।
 कमधज्ज पमार कड़ क्लया
 वदइ करारे वचने ।
 संतोष सांघ मेटइ सयल
 मांनइ नह कारण मने ॥ १ ॥... , etc.

(f) राठौड़ रतनसौ खीँवावत री वेलि, pp. 49b-59a. A small but valuable poem in 66 *reḷiyā gītas*, by an author unknown, in honour of Ratana Si, the Ūḷvatu Rāṭhōra chief of Jētāraṇa. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins:—

सुप्रसन ऊ सुरराथे (sic) सारदा

विमल सर आधर वयण ।

कलिजुग रुषमागद राव कमधज

राजा वाषाणीसि रयण ॥ २ ॥... , etc.

The MS is preserved in the Darbar Library in the Fort of Bikaner

MS. 23 :—फुटकर श्लोक .

A MS. in the form of a *gūṭikō*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gūṭikō*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$. From 10 to 12 lines of writing per page, and from 14 to 20 *akṣaras* per line. The MS. was written almost all by Sāvāla Dāsa Nāgāvata (see MS. 15 above) during the period Saṃvat 1640 (Akbarpura, p. 55a)—Saṃvat 1656 (Jūnāgadhā, p. 25b), and afterwards. Leaves 57-213 represent the oldest part of the *gūṭikō*, which was written apparently between Saṃvat 1640 and 1645 (Nāgapura, p. 1a), when the *gūṭikō* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gūṭikō*, leaving aside unimportant and extraneous matters, are briefly the following:—

(a) रसिकसंजीवनी सभाषितयुक्तिका, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good-sayings, from different sources, made or caused to be made by the above-mentioned Sāvāla Dāsa between Saṃvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

स्वस्ति श्रीमद्विक्रमार्कराज्यात्मवत् १६१० वर्षे प्राक् १५०५ प्रवर्त्त-
माने.....ज्येष्ठमाने । वृष्णपक्षे । एकादश्यां तिथौ
महाराजाधिराजमहाराइश्रीरायसिंहजीविजयराज्ये : श्रीअकबरपुर-
दुर्गमध्ये । ऐरावत्याः सरितः समीपे । प्रथमं हडप्पा इतिनाम्नि ग्रामे ।
राजि श्रीसांवलदासजी विनोदार्थं सुभाषितपुस्तिका कारिता । रसिक-
संजीवनीतिनाम्निषा पुस्तिकास्ति ।...

(b) श्लोकरत्नानि, pp. 2a-15a. Another collection of Sanskrit verses taken from different sources, made by the same Sāvāḷa Dāsa, and introduced by 5 verses amongst which the following :—

नानाग्रंथसमुद्भेभ्यः श्लोकरत्नान्यनेकशः ।

उद्धृत्यैकत्रचक्रे [ऽ]सौ सांवलख्यो मञ्जीपतिः ॥ ३ ॥

धौमतां कंठभूषार्थमात्मनश्च कुतहलात् ।

पुत्रपौत्रादिप्रिच्छायै सर्वभूतहिते रतः ॥ ४ ॥..., etc.

(c) गाहाकोसं, pp. 22b-26a. A collection of 40 Prakrit *gāhās* of an erotic nature, caused to be copied by Sāvāḷa Dāsa at Jūnāgaḍha in Saṃvat 1656. Beginning —

नमित्य हरिपाइपउम सरस्सईए मदालगमणीए ।

सुललिथगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥

ओचिदृय घरि बारेओ उद्गपयोहरा विसालच्छी ।..., etc.

(d) राव जैतसी है साथ काम आया निथाँ रा नाम, pp. 26b-27b.

A list of the *sirdārs* of Bikaner, who fell with rāva Jēta Sī (in the fight with Māla De of Jodhpur in Saṃvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजौ है साथ अत[रा]

राठोड़ [ठा]कुर मारीया रां नावां री विगति ॥ राठोड़ः सांगो संसार-
चंदोत १ ॥ राठोड़ः रांमदास सांगाउत बप बेटो बेउं २ ॥ ..., etc.

(e) राजा रायमिङ्गली री पण्डित्ति, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅgha incised on the *Sūrajapōla* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं^१ ॥ वर्षे पंचचत्वरसद्विधिमिते मासे तपस्ये सिते पक्षे देवगुरौ
नवम्यपगते व्याघातमैत्रीयजे ,... etc.

(f) रायसिंहपूर्वजगणवर्णनम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyaṇa down to rāva Kalyāṇa Māla. Identical with the contents of the first 67 lines in the inscription of Rāva Siṅgha mentioned above except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryacamśis*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदाशीसेननामा तत्पुत्रोत्तुनविक्रमः ।

तदात्मजः सीतरामो रामभक्तिपरायणः ॥ ५२ ॥

सीतरामस्य तनयो [न्द]पचक्र शिरोमणिः ।

रायसीहा इतिख्यातः श्रौयवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) टीकानेर तथा जेम्लमेर री पौटियाँ रा कवित्त, p. 233a.

Two *chappaya kavittas* recording the names of the Rulers of Bikaner and Jesulmer. The former which goes as far as Rāya Siṅgha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भडु विजय-

चंद मेनसाह ।

सीतराम सीहरू

आसयाम कूल धूहड़ ।

रथण कान्द जाल्हा

भूप कडा तीडा भडु ।

¹ Repr-ented by a symbol.

राज सलख वीर वंश चवड
 राज रिणमल योधा वीर रे ।
 संह (sic) करन जेत कल्याण सुत
 राय संह कुल उदरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 24 :—प्रियौराज रासौ तथा दूहास्ङ्गह .

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7" × 8½" in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras* Devanāgarī script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains :—

(a) प्रियौराज रासौ कवि चन्द विरचिन, pp. 4b-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khaṇḍas*. Two *dūhās* at the end record that the poem was copied for the use of Vachāvata Bhāga Canda, the son of Karama Canda, but they probably refer to the archetypic copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Siṅha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

कंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।
 भुजंगी गलेदं । शिरे माल लहं ।
 सरोनाइ कंदं । गिरीजाय नंदं ।
 उरो सिंग नंदं । शिरो गंग हृदं ।
 रणे वीर मइं । करी चर्म हृदं । . . , etc.,

and ends with the *kavitta* :—

न रहै तनु धन तरुणि
 किरणि उदयं अह अन्तय ।

चंद कला परिपिथ्य

राह करि ग्रस्त विगस्तय ।

न रहै सुर नर नाग

लोक लग्गे जनु जगै ।

न रहै वापी कूप

सत्त सरवर गिरि भगै ।

जांनऊ सुजांन अच्छर अमर,

विविर विदिर पुच्छित कहै ।

भवि काल ब्याल संसार सब

रहहिं त गरु गल्हां रहहिं ॥ १३ ॥

(b) रामचन्द्रजी रा वगैरा दृहामङ्गह, pp. 103a-118b. Four small poems in *dūhās*, to wit : *Rāma Candrajī rā dūhā* 50, *Thā-kurajī rā dūhā* 166, *Ganājī rā dūhā* 80, and *Prithī Dāsa rā dūhā* 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner

MS. 25 :—राजा सूरसिङ्गजी रौ पाघड़ी इन्द
नै फुटकर कविता .

A MS. now consisting of 105 leaves, $5\frac{1}{4}'' \times 7\frac{1}{2}''$ in size, but in origin containing some more leaves, which are now missing. Cloth-bound but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 *akṣaras* per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्गजी रौ पाघड़ी इन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Siṅgha and his brother Daḷapata Siṅgha for the *gadā* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोघार घरे करि चञ्च चोल
 भूला विद्याल सोव्रन्न भोल ।
 सभि सूर सिलह कुचीस सार
 त्रिन्नयण रूप राजा तियार ॥

describing how Sūra Śiṅha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chief- and warriors of note in the army of Sūra Śiṅha, much after the same manner of the two *Jeta Śi vā Pāghaṇī Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Śiṅha, there is inserted a *dūhō* which gives the year and day of the battle between the two brothers (Śaṃvat 1670, Māha sudi 7, Śukravāra):—

सोलह से सतरा संवत
 मास सुकल पष माह ।
 सुक्रवारि ह तिथि सप्तमी
 गढपति रचि गजगाह ॥ (p 48b).

After this interruption the narrative is resumed with another description of Sūra Śiṅha's arming himself for the combat. This goes on for a few stanzas only, however, as p 49b the fragment suddenly comes to an end with the verses:—

कंदी कसे उकासे कमाण
 बीजो पथ जागि कि पति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Śiṅha (Śaṃvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Khāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhākti* and *śrīyāra*. Pp. 50b-83a contain the *Gītagorinda* in Sanskrit, and pp 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Śiṅha of Bikaner:—

रायसिंह वृसिंह त्वं सिंहः कश्चिदिहाद्भूतः ।
 दयसे हिरदान् यस्मादिष्टमष्टपदाश्रितः ॥ ४ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 26 :—**फुटकर कविता .**

A MS. in the form of a *gutakò*, cloth-bound, measuring $4\frac{1}{4}$ " high by $4\frac{1}{2}$ "—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gutakò*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gutakò* was written between Samvat 1710 (p.172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakarāṇa brahmin, for his own use.

The contents of the *gutakò* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotical, and mystic-erotical nature. Those which are bardic or otherwise interesting, have been classified below :—

(a) फुटकर गीत नै कवित्त, between p. 20b and p. 49a. Eight *gītas* and two *karittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करणसिद्धजी रौ गीत १, pp. 20b-21a.

(Beginning : थरकीयो जेम जल थाल करणसे थी)

रा° पिथीराज हरराजौत रौ गीत १, p. 30b.

(Beginning : अकबर दल अगनि कड़ाहि अ रौयण)

रा° राघोदाम कल्याणमलौत रौ गीत १, p. 31a

(Beginning : पिड़ पेसे राघोदास पर्यपे)

रा° सकतसिद्ध जुदाउत रा गीत २, pp. 35b-36a.

(Beginning : अबल पुमार रौ सुख सेज न सावै

: ऊगी उगमण गजरूप तणे अग)

राजा करणसिद्धजी रा गीत २, pp. 41b-42b.

(Beginning : पथीया वातड़ी कहि जेत फिसा पो

: विठे राय राठौड़ सिरदार वीजूजल)

मूहत्तै रामचन्द्र रा कवित्त २, pp. 44a-b.

(Beginning : अरा अन न जरे

.. : सभ संगह दी वाह)

खवास तेजै रौ गीत १, pp. 48a-49b.

(Beginning : रिमराह अथाह दुवाह रुकहथ)

All the songs are anonymous.

(b) फुटकर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vijharè rā*, the *Pīthavè rā*, the *Jethavè rā*, etc.

(c) डंलै मारु रा दृहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदेवक सावलङ्गा रा दहा, pp. 127a-134b. The story of the amours of Sadèvaçha, represented as a son of rājā Sālivāhana of Mūgī Paṭana, and Sāvālīngī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Descr. Cat.*, Sect. i, pt. ii, MS. 22 (R) and 26 (i). In 31 *dūhās*, preceded by a *vārtā* in prose. Beginning :—

मृगौपटण अजब देश तिण देश मध्ये राजा सालिवाहन राज करे
तिण राजा रे पदम मेठ मंत्री ॥ तिये मंत्री रे पुत्री सालंग्या इसे नाम
बत्रीस लक्ष्मिण सहित..., etc.

(e) कुनव सतक रौ वात, pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

अक दिवस साहिबा टाडिण हूं खांना खुलावनी थी डडणी
पसाव कौया । अरौ साहिबा मे तुभ कू अक वडे (sic) उपगार करुगौ ।
अरौ डडणि मुभ से कोणसे उपगार करेगौ..., etc.

(f) नवभाखर, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Sīngha [Kalyāṇamalòta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटेनौ रणी जेसलमर अने मुलताणी ।

उत्राघन पूर्वौ त्रिलंगी पूके जेस नार नवरंगी ।..., etc.

(a) सोरठ रा दृहा, pp. 185b-190a. The amorous *dūhās* of Vijō and Sorathā. 25 in all. Beginning :—

जाईती (sic) देवांगना

पाली आण कूंभार ।

मन राख्यो जेसंघदे

परखी राय खंगार ॥ १ ॥ ..., etc.

(b) माघवानल चउपडे, pp. 190a-262a. The same work as contained in MSS. 12(b), 13(l), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतरू, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रमालू रा दृहा, pp. 340b-345b. The *dūhās* of rājā Rasājū or Risājū. 35 in all. Very incorrect. Beginning :—

राजा रसलू ही सवा (?) र गीसडोया मरि जाहवे ।

सघरज पके अंबले । राजीया केही डील न घाइवे ॥ १ ॥ ..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappaya kavittas* in honour of rājā Gaja Singha (of Jodhpur), rāva Amara Singha (or Nāgōra ?), *pūlisāha* Sahu Jahā, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा

मुकवि मिल दिध प्रियाणो ..., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437c, 437b-438b. Seven *gītas* in honour of the personages following :—Rāthōra Māla De Hādō Sūrija Māla, Rāthōra Sūrija Māla (?), rājā Karaṇa Singha (of Bikaner), rājā Gaja Singha (of Jodhpur), rāṇō Jagata Singha (of Mevāra), and rājā Jō Singha (of Ambera). All anonymous. The *gīta* in honour of rājā Karaṇa Singha begins :—

मेर रे प्रवाणे मंघन वंश देश धन । ..., etc.

(m) राजा रायसिङ्गजी गी वेल, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *veligā gītas*.

(n) दिल्ली की निगालि, pp. 424a-428a. A list of the rulers of Dilli from Anāṅga Paḷa Tūvara (1st) to Nūr Dī Sāhi Salem Adalī (Jahāngīr, 53rd). Identical with MS. 12(b) of *Descr. Cat.*, Sect. i. pt. ii, and apparently the original wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल की दोही
तिथि दिहाड़ा थी दिल्ली को मंडाण विगति ॥ १ ॥ राजा अनंगपाल
तुवर वरस ६ मास ६ दिन १२ घड़ी १ पल ६..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 27 :—राठौड़ रतनसिङ्गजी री महेसदासौत री वचनिका .

A MS. in the form of a book cloth-bound, $6\frac{1}{4}'' \times 8\frac{1}{4}''$ in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacṇikā* of Rāthōṛa Patana Sīṅha, already described under No. 7 above, but somewhat differing in the readings. The cop. is incomplete, as the text is interrupted in the middle of the *vacṇikā* 244, after the words :—

मदनमोहन कमललोचन सांसुंदर ठाकुर विराज . .

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 28 :—क्रसन रुकमणी री वेल वगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266. $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 7''$ in size. The last 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *akṣaras* per line. The MS. is all written by one and the same hand, in calligraphical devanāgarī. P. 125^b records that the MS. was copied in the year Saṃvat 1673, during the victorious reign of rājā Sūra Singha (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(a) क्रिमन रुक्मणी गे देल राठौड राज प्रिथीराज री कही,

pp. 2a-125^b. The *Vela* of Kṛṣṇa and Rukmiṇī by Prithī Rāja, accompanied by a *ṭīkā* in a form of Eastern Marwari, or Dhū-dhārī, identical with the *ṭīkā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *ṭīkā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (Saṃvat 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

लागी चित्रांग र टीका । कवि कहै है ॥ त्रि मुने उपायौ ।
जे परमस्वर सुरा कौ निधि है । जा के गुण कौ पार कोई न पावै ।
मे निरुण थको ते कौ गुण कहिवा कौ आरंभ कौयौ ।..., etc.

Amongst the other works contained in the MS., there are:— a poem in 50 *dūhās* in praise of Rāma Candra, and the three *Satakas* of Bhartrhari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20:—क्रिमन रुक्मणी री वेल रा० रतनसिद्धजी
री वचनिका वगैरा फुटकर .

A MS. in the form of a *gūṭakò*, cloth-bound, measuring 6¼" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *akṣaras* per line. Partly in *devanāgarī* and partly in current Marwari script. Written almost all by Voharò Vəṇò (or Vəṇī Dīsa) during the year Saṃvat 1753 (see pp. 4a, 22.0a, 267a, 271b). Page 163a, however, bears the date Gadha Solāpura Saṃvat 1757. Leaf

1, which is fragmentary, was written at Ādūnī by a *bhagata* Badarī Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) किसन रुक्मणी री वेल रा° राज प्रिथीराज री कह्यी, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukmīṇī by Prīthī Rāja with a *ṭīkā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा° रतनसिङ्गजी री महेसदासोत री वचनिका खिड़ियै जगै री कह्यी, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūhō* 174.

(c) जलाल गह्याणी री वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasīb *pātisāha* of Gajanīpura, and Gahānī, a sister of Mriga Tamāyaci, the *pātisāha* of Thathò bhākhara—with Būbanā, a wife of Mriga Tamāyaci. [Cfr. *Descr. Cat.*, Sect. i, pt. ii. MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सेध (sic) देस मै अक अक पातसा तकै रै दोइ बेटी वडौ मुमनां
होटी बुबन जदै पातेसा विचार कीयौ जे अं री सगाई कीजै..., etc.

(d) धवल रा दूहा, pp. 223b-225b. The *dūhās* of Dhavaḷa, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौचौ

चैटी वंसै रास (sic) ;

कदै न उगत भाखसी

नाक फुरतै सास ॥ १ ॥ ..., etc.

(e) गोगेजी चहुवाण री नौसाणी, pp. 267b-271b. A small poem in *nī-sānīs* in honour of Gogōjī the well-known Cahavāna deified hero.

(f) सूर दातार री संवादी, pp. 272a-276a. The same work as contained in MSS. 6(b) 13(e) and 21(l) for which see above.

(g) सुहप आदि षट्कारस रा दूहा, pp. 276b-288a. The *dūhās* of Suhapa and others of a similar kind, all inspired to the *śrīṅgāra-rasa*. Beginning:—

सोहव सीस गुथाइ नै

गई गंधी कै हट ।

वीणज गमाबौ वणीये

बलद गमाबो जट ॥ १ ॥... , etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 30 :—महाराजा गजसिङ्गजी री कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" × 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate devanāgarī script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śiṅdhāyaca Phatè Rāma, in honour of mahārājā Gaja Śiṅgha of Bikaner. These are the following:—

(a) महाराजा गजसिङ्गजी री रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas* composed by Śiṅdhāyaca Phatè Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sihò to mahārājā Gaja Śiṅgha a long and rather bombastic eulogy of the latter and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Johpur army, under the leadership of Bhaṅḍārī Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā* :—

सुंदाहल हू मो सुपसनं

मूसादाहण मेरु सुमनं ।

वगा दंतमल उजक वरुनं

नमो नमो तो गौरिसुतनं ॥ १ ॥

(b) महाराजा गजसिङ्गजी रा गीत कवित्त दृष्टा, pp. 9a-11a.

Two *supāṅkharā gītas*, one *sāṅḍra gīta*, two *chappaya kavittas*, and two *dūhās* in honour of the same mahārājā Gaja Singha by the same Siṅdhāyaca Phatè Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 31 :—प्रिथौराज रासौ तथा विष्णुसहस्रनाम भाषा टीका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size $6\frac{1}{4}'' \times 6\frac{3}{4}''$. From 13 to 17 lines per page, and from 25 to 30 *akṣaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Ūdā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथौराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prithi Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धारिय
बंभ मच्छह तनु किन्नउ ।
दुतीय वीर वाराह
धरनि उद्धारि जसु लिनउ ।
कौमारिक भद्देस
धम्म उद्धारि सुर सखिय ।
कूरम सुर नरेस
हिंद हद उद्धारि रखिय .

रघुनाथ चरितु हनुमत कृत
 भूप भोज उद्धरिय जिमि ।
 एयीराज सुजसु कवि चन्द्र कृत
 चन्द्र सिंह उद्धरिय इमि ॥ २४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāju Rāsò* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dāsa, son of sāha Nara Sīngha.

(b) विष्णुसहस्रनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Viṣṇusahasranāma* in Sanskrit with a paraphrase in Old Western Rājsthānī. The paraphrase to the introductory stanza begins :—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि
 श्रीमहादेवजी कलियुग ना अंतःकरण पाप करि अत्यंत मलिन ऊवा
 देषी तें लोक नै सुधर्म आचरिवा नूं समर्थपण देषी नै तेह नी दया
 करी नै धर्मार्थकाममोक्षसुखकल्याणस्वरूप श्रीविष्णु नौ सहस्रनाम
 लोक नै विषै प्रवर्तायौ..., etc

The MS. is found in the Darbar Library, in the Fort of Bikaner.

MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{1}{2}''$. From 12 to 16 lines of writing per page and from 16 to 25 *akṣaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner during and after Śunvat 1719 (see p. 20a), for the use of rājākumāra Anopa Sīngha the heir-apparent of rājā Karaṇa Sīngha.

According to their different nature the contents of the MS. may be divided into three parts to wit :

(1) Works on *bhakti*- and *śrīngāra-rasa* such as the following —

पञ्चाध्याई नन्ददास कृत, pp. 6a-20a.

जलासमोहनी मोहनकृत, pp. 21a-32b.

आनन्दलहरी मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(II) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savāiyās*, and *dūhās* derived from different sources mostly on *śṛṅgāra* and *bhakti* subjects. in Piṅgaḷa. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following :—

(a) सिन्धु दूहड़ा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning :—

सार वहंतां साहिबो

मन मया म धरंत ।

जांशि खंखेरी खालडौ

तापस मठी तजंत ॥ १ ॥... , etc.

(b) रागौ जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of rānā Jagapatī. or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोठ महीनो अक दिन

पैतालीस वरस ।

जगपती जीते गयो

रान करे राजस ॥

(c) राव सत्रसाल रा दूहा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būḍi at the battle of Dholpur (Samvat 1715), where he under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सता गोपीनाथ रा
रिण रता चहवांण ।
रडीया बौरंगजेव का
वटि दिल्ली नीसांण ॥२॥ ... , etc.

(d) हाडै मुकुन्दसिङ्ग रौ गीत खौ वराज रौ कहियौ, pp 126a-b. A *gīta* in honour of Hādò Mukunda Singha Mādhodāsòta of Koṭò, who was killed in the same battle of Dholpur above mentioned. Beginning :—

घरे सार तारां लगे करे मोटे घरम । ... etc.

(e) भालै दयाल रा दूहा, pp 126b-127b. Nine *dūhās* in honour of Jhālò Dayāla Dāsa Naraharadāsòta who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केला भगत उवारीया
राउ राणा भूपाल ।
साह दले नरपाल रौ
भेनी हूवो दयाल ॥... , etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jethavò, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खौ वरे रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khivarò and others.

(h) राजा भरमल रा कवित्त ८, pp 170a-172b. Eight *kavittas* in honour of rājā Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning —

वडगजर चहवाण
कमध भाटौ ककुवाहा, etc

(i) जमलै रा दूहा, pp. 184b-186b. The amorous *dūhās* of Jamalò or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणी रा दूहा, pp. 187a-b. The amorous *dūhās* of Sohanī 9 in all.

(k) राव रिणमल खाबड़ियै री भावना, pp. 314b-324b. The same work as found in MS. 13(r) above but complete in prose, intermixed with *dūhās*. Beginning:—

अकज तारो उभरै

ससुद्रां पैलै पार ।

उख तारै म नां वोखवी

राव रिणमल री अणुहार ॥ १ ॥

वार्त्ता ॥ घुरसाण सों सौदागर सेर महमद घोड़ां री सौबत ले
चल्यौ ... etc

The present copy seems to be the original from which MS. 13(r) was copied between Śaṃvat 1724-1727.

(l) महाराजा जैसिङ्गजी री गीत, p. 348a. A *gīta* in honour of mahārājā Jē Śiṅgha of Āmbera, celebrating his unflinchingness in battle. Beginning:—

लड़े केह पतिसाह विमुहं वड़ौ लसकरां ... etc

The MS is preserved in the Darbar Library, in the Fort of Bikaner.



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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisāna Rukamaṇī rī
Rāthōṛa rāja Prithi Rāja rī kaḥī.



EDITED BY

DR. L. P. TESSITORI.

PART I:

DIŪGALA TEXT

with Notes and Glossary.

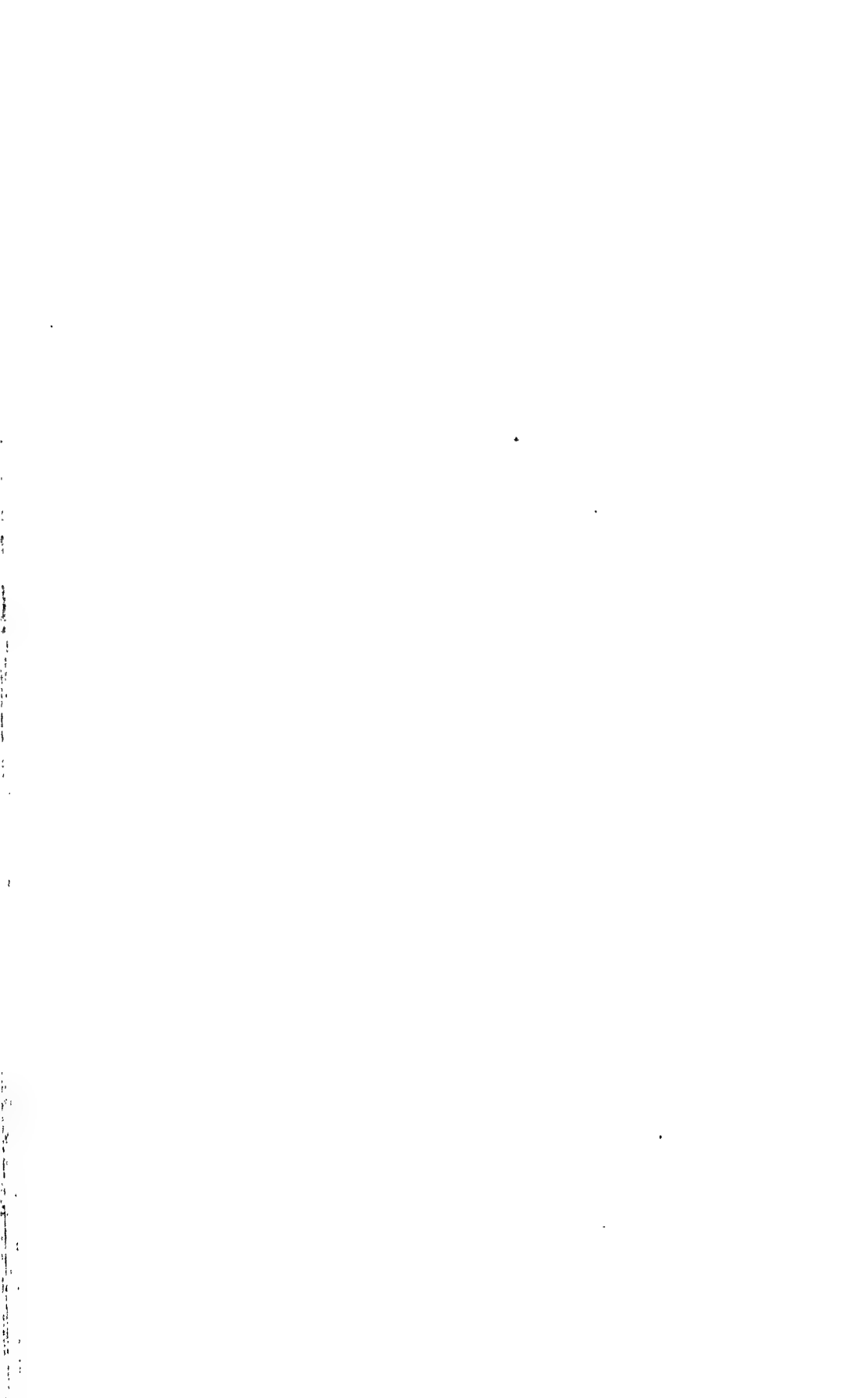
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## INTRODUCTION.

This “ *Veli* of Kṛṣṇa and Rukmiṇī ” by Rāthōra Prithī Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “ a fifth Veda or a ninetieth Purāṇa ”<sup>1</sup> was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “ a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”<sup>2</sup> was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngāḷa. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithī Rāja is one of the most perfect productions of the Dīngāḷa literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

<sup>1</sup> *Ādhò Durasò*, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but *Gāḍaṇa Rāma Siṅgha* according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins :—

रुक्मणि गुण लखण रूप गुण रचावण  
 वेलि तास कुण करै वखाण ।  
 पाँचसौ वेद भाख्यौ पीथल  
 पुखियौ उगखीसमौ पुराण ॥ १ ॥...etc.

<sup>2</sup> This is a *chappaya kavitta*, beginning :—

वेलि बीज जल विमल  
 सकति जिणि रोपी सदर ।  
 पत्र दोहा गुण पुह्य  
 वास लोभी लखमीवर ।...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 38, pp. 302 a-b; and ii, i, 28, p. 125b). The name of the author is not recorded in the manuscripts.



Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithī Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithī Rāja to the readers of Tod, nor could I compose of him a better eulogium than Tod did with two strokes of his masterly brush: "Prithī Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."<sup>1</sup> Prithī Rāja was a brother of rājā Rāi Siṅgha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle<sup>2</sup>, in the year Saṃvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Siṅgha, who succeeded to the *gadā* of Bikaner at the death of his father Kalyāna Mala about the year 1574 A.D. (Saṃvat 1630). When, shortly afterwards, Rāi Siṅgha was given an important command in the Gujarat campaign, Prithī Rāja was probably incorporated in the Bikaneri contingent and must have remained

<sup>1</sup> *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirithi Raj* into *Prithi Rāja*, *Rajast'han* into *Rajasthan*, and *Rahtore* into *Rāthōra*.

<sup>2</sup> प्रिथीराज कल्याणमल्लोत्त सं १६०६ रा मगसिर वदि १ जनम . . . (*Descr. Cat. of Bard. and Histl. MSS.*, i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-I-Fazl tells us,<sup>1</sup> he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurana, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acala Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasī Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasī Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasī Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasī Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rājā of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rāṇō Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

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<sup>1</sup> *Akbarnāma*, transl. by H. Beveridge. vol. iii, p. 518.

tion in his "Annals of Mewar"<sup>1</sup>, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithī Rāja would have composed this song to prevent the Rānō from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shāhbāz Khān in 1578 A.D.<sup>2</sup> It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

नर जेथि निमाणा नीलज नारी  
अकबर गाहक वट अवट ।

आवै तिखि हाटै ऊदाउत  
वेचे किम रजपूतवट ॥ १ ॥

रोजाइतां तगै नउरोजै  
जेथि मुसीजै जगत जण ।

चौहटि तिखि आवै चीत्रोड़ै  
पतौ न खरचे खत्रीपण ॥ २ ॥

पड़पंच दिठ वधलाज न कापति  
खोटै लाभ कुलाभ खरौ ।

रज्ज वेचिवा नायौ राखौ  
हाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिंड आप रै दाखि पुरमातण  
रोहिणियास तगै बलि राखि ।

खत्र वेचियौ जठै वडखत्रिये  
खत्र राखियौ जठै खुम्माणि ॥ ४ ॥

जासी हाट वात रहिसी जगि  
अकबर ठगि जासी अकार ।

रहि राखियौ खत्री ध्रम रागै  
सगलौ ई वरतै संसार ॥ ५ ॥<sup>3</sup>

<sup>1</sup> Chapter xi, p. 273 (Routledge's edition).

<sup>2</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

<sup>3</sup> The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty. and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdò go as a seller of [his] Rajput-hood?

2. To the *nauroz* of the Rozaits,<sup>1</sup> where [all] the people of the world are being looted, to that market-place, [I say,] Patò<sup>2</sup> of Citora goeth not as a spender of [his] *ksatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇò, the descendant of Hamira, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇò, the scion of Khumāṇa, hath preserved [his] *ksatriyahood* where [other] great *ksatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world. and Akbar [himself] shall be cheated some day. The religion of a *ksatriya* which the Rāṇò hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāonī<sup>3</sup> and Abu-l-Fazl.<sup>4</sup> On the

of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dan, the old blind Cāraṇa of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *महाराजाधिराजप्रकाश* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

<sup>1</sup> A poetical synonym of Muhammadan, evidently from *مخبر*.

<sup>2</sup> A diminutive form of the name Pratāpa.

<sup>3</sup> *Muntakhabu-t-Tawārikh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

<sup>4</sup> *Āin-i-Akbarī*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāonī says that Akbar gave to the day of the feast the name of *khushrooz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod<sup>1</sup> and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rāṇō Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cāraṇi girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cāraṇi asking her to impart on him some of her miraculous power. "My name is Rāja Bāi," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāi. As soon as he thought of her, the good Cāraṇi fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.<sup>2</sup>

<sup>1</sup> *Op. cit.*, p. 275.

<sup>2</sup> I have given the story as it was told to me by Khiriyō Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithī Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Siṅgha, who in A.D. 1591—as we know from Abu-l-Faẓl<sup>1</sup>—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajò<sup>2</sup>, alias Arāb Khān, to go in search of him with orders to capture him alive. Prithī Rāja, who was present, told the Emperor that Amara Siṅgha would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajò went off to his duty and with a strong force surprised Amara Siṅgha unprepared. Amara Siṅgha was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā<sup>3</sup>, a Cāraṇī woman who was in the Rāthòra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *katārī*, mounted his horse and went straight for Hamajò who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Siṅgha succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *katārī* had found its way into Hamajò's heart. When Akbar received the report on the fight, he sent for Prithī Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.<sup>4</sup>

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the blind Cāraṇa of Bikaner, but Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithī Rāja went on pilgrimage to Dvārikā and on his way thereto stopped at the village of Cid̄ravò, where he met Rāja Bāi. Some time after his return to Delhi, Karama Canda—a former minister of rājā Rāi Siṅgha—from his hostility to Prithī Rāja contrived to bring about "some mischief," whereupon

Prithī Rāja invoked Rāja Bāi with a song beginning : **बाई आवी जै अंग्र**  
**बाहर आवी जै**. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

<sup>1</sup> *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

<sup>2</sup> A marwarization of *Hamza*.

<sup>3</sup> The tradition is that she was a sister of the famous Sādū Mālò, and the wife of Bāratha Sankara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

<sup>4</sup> The account of Amara Siṅgha's rebellion and death in Abu-l-Faẓl is very concise. "Hamza 'Arab had a *jāgīr* in Bhimbar. Umṛā, the

Prithī Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pīrs* under thy control, canst thou foretell the place and circumstance of thy own death?"—Certainly, was the reply, I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithī Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithī Rāja's prophecy, sent him a summons to Court. Prithī Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold.<sup>1</sup>

More human, though undoubtedly equally fantastical, is an anecdote of Prithī Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविया  
बङ्गली लग्गी खोड़ ।  
कामण मत्त गयन्द ज्युं  
जभी मुख मरोड़ ॥ १ ॥

"O Pithala!<sup>2</sup> thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना धोरियाँ  
पन्थज गग्घाँ पाव ।  
नराँ तुराँ अर वनफलाँ  
पक्काँ पक्काँ नाव ॥ १ ॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbarnāma*, transl. by H. Beveridge, vol iii. p. 908).

<sup>1</sup> *Descr. Cat.*, i. ii, 1, pp. 214b-221a. According to Dayāḷa Dāsa Prithī Rāja died in the year Saṃvat 1657.

<sup>2</sup> A diminutive poetical form of the name Prithī Rāja.

“ [For] the plough long-trained bullocks, [and for] the road the feet of [old] sturdy walkers. [And as for] men, horses, and fruits, [they] are relished [only] when fully ripe.”

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithī Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithī Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithī Rāja's brother Rāma Singha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithī Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākuraḥī (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.<sup>1</sup>

Prithī Rāja's greatest poem, the *Veli Krisana Rukamanī rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukminī by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithī Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāna*, but a comparison of the legend of Rukminī in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

<sup>1</sup> The *stotra* in honour of the Gaṅgā was probably composed by Prithī Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.



was striking enough to indicate a direct borrowing on the part of Prithi Rāja.<sup>1</sup> The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmiṇī, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śṛṅgārarasa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months<sup>2</sup> and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmiṇī, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affianced her to Śiṣupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

1 These are the following:—

मा वीरभागमभिमर्शुतु चैद्य आराद् मूर्ध्नि सियात् सिङ्घ बलि ।  
गोमायुवन्मृगपतेर्बलिमम्बुजात्त (Bhāg. प्रासै जौ बीजौ परणै । (Kri.  
Pur., X, 52, v. 39). Ruk. Velī, v. 59).

स चाश्वैः शैव्यसुग्रीवमेघपुष्यबला- सुग्रीवसेन नै मेघपुह्य सम-  
हकैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज- वेग बलाहक इसै वहन्ति ।  
लिरग्रतः ॥ (Bhāg. Pur., X, 53, v. 5). (Kri. Ruk. Velī, v. 68).

तमागतं समाज्ञाय वैदर्भी हृष्ट- बम्भण मिसि वन्दे हेतु सु  
मानसा ! न पश्यन्ती ब्राह्मणाय प्रिय- बीजौ । (Kri. Ruk. Velī, v. 73).  
मन्यन्ननाम सा ॥ (Bhāg. Pur., X, 53).  
v. 31).

परिधं पट्टिशं शूलं चर्मासी शक्ति- ओ अखियात जु आउधि  
तोमरौ । यद्यदायुधमादत्त तत्सर्वे सो आउध । सजै रुकम हरि क्कै  
ऽच्छिनद्धरिः ॥ (Bhāg. Pur., X, 54, v. सोजि । (Kri. Ruk. Velī, v.  
29). 133).

<sup>2</sup> It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīngala: the disappointed Śiṣupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmiṇī attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārikā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmiṇī to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the mastery which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithī Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śiśira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmiṇī here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithī Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithī Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence ; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble : Speak !

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in Dīngāḷa. All the procrustean rules of Dīngāḷa poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *venasagāī* ; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that Dīngāḷa is too harsh for erotic or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithī Rāja chosen to compose his *Veli* in emasculated Piṅgāḷa, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the Dīngāḷa of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by Dīngāḷa prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (◡◡), the number of *mātrās* is 13, when with a iambus (◡ -) 14, and when with a trochee (- ◡) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukamanī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithī Rāja's lifetime. They are : (a) a commentary in Old Eastern Rājasthānī or Old Dhūdhārī, (b) a commentary in Old Western Rājasthānī, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithi Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain. *vācaka* Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākhò. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhò with the Old Western Rājasthānī commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthānī and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following:—

- B:** MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.* Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Siṅgha. Containing the text with a *īkā* in Eastern Rājasthānī or Dhūdhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.
- J:** A Jain MS. preserved in the Mahimābhakti Bhaṅḍāra of Bikaner, consisting of 16 loose leaves,  $4\frac{1}{2}'' \times 9\frac{3}{4}''$  in size. The page contains 13 lines of 35-45 *aksaras*. Devanāgarī script. Copied by a Hirajī in Samvat 1692 at Jālaṇapura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate: *ī* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.
- K:** Another Jain MS. preserved in the Mahimābhakti Bhaṅḍāra, consisting of 31 loose leaves,  $4\frac{1}{2}'' \times 10\frac{1}{4}''$  in size. The page contains 15 lines of about 50 *aksaras* each. Devanāgarī script. Written by a Māṅikyamuni, pupil of paṇḍit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon:—

इति वेल संवतयुगलकरमुनिचंद्रवत्सरे प्रौद्यमासे अव-  
दातपक्षे रजनीश्वारे वाचनाचार्यधुर्यसमस्तविद्याकलिंदकवा°  
श्रीश्रीश्री १०८ समयमूर्तिगणिवराणां अतेवासिनः पं० प्र० श्रीमन्ने-  
महर्षमुनिय (sic) प्रिष्यमुनिमाणिक्यमुनिना लेषि श्रीषंडपयामे  
(इ)ति ॥

The MS. contains the text with the same commen-  
tary in Dhūdhārī as MS. B. The readings are generally  
the same as in B, as corrected by the later hand, only  
occasionally different readings of N and U are adopted.  
In the writing च, चै, and चड, चौ, चो are generally  
employed indiscriminately.

**M**: A MS. obtained from Mathena Jiva Rāja of Phalodhi,  
in the form of a book, originally consisting of at least  
1,350 leaves, about 9 $\frac{3}{4}$ " x 6 $\frac{1}{4}$ " - 7" in size, but now frag-  
mentary, especially in the former half where the leaves  
have been in great part eaten away by white ants.  
Written by different hands in different places, partly  
during the rule of rājā Sūra Śiṅha of Jodhpur, and  
partly during the rule of his successor Gaja Śiṅha and the  
beginning of the rule of Gaja Śiṅha's successor Jasavanta  
Śiṅha. The volume contains an extraordinarily rich  
mine of disparate works, from mystic-devotional poetry  
to a chronicle of Jodhpur and genealogical lists of the  
Rāthōras, and it would be impossible to try to give here  
an idea of all the different subjects. Our *Veli* is found  
at pp. 535a-570b of the MS, and is unfortunately frag-  
mentary owing to the lower margin of the leaves having  
been eaten by white ants. It is written in Marwari  
script on 15 lines per page and 12-15 *akṣaras* per line.  
From the colophon at the end it appears that the *Veli*  
was copied at Mēhakara (near Buranpur, in the Dekhan),  
in the year Saṃvat 1676. The text is fairly accurate  
and closely agrees with B, so much so that it would seem  
that both M and B are copies from a unique original.  
A peculiarity of the writing is that च is generally  
represented by च, and चड, चर are generally written चौ,  
चो.

**N**: MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*,  
Sect. ii, pt. i. Written at Nāgapura in Saṃvat 1727.  
The text generally agrees with P, and so does the  
commentary except that the latter is more diffuse than  
the commentary in P, and is also enlarged by quotations  
mostly marginal, from the Sanskrit commentary of U.

**P**: MS. P. 18 (see "Progress Report" in *Journ. As. Soc.*  
*of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves,  $4\frac{1}{2}'' \times 10''$  in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthānī. From the colophon at the end, which is legible only in part, it appears that the MS. was written by paṇḍit Tirtharatnamuni in Saṃvat 16— (?.....क—रसधरणीमिने वर्षे).

**S** : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Saṃvat 1757 (see p. 163a). Generally agreeing with **B** as corrected by the later hand, and so also with **K**. This MS. being of no particular importance, I have collated it only as far as st. 100.

**U** : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Ūdāsara by Rājasāgaragaṇi for the use of paṇḍit Sukharatna in the year Saṃvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *īkā*, styled “Subodhamañjarī,” composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhaṇapura under the rule of Peroja (Fīroz), in the year Saṃvat 1678. From the introduction to the *īkā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhò :

लाखाभिधेन भाषायां चतुरेण विपश्चिता  
 चारणेन कृतो बालावबोधो [ऽ]र्थसुलब्धये ॥ ४ ॥  
 परं न तादृगर्थोक्तिपटुत्वं वितनोत्ययम् ।  
 तेन संस्कृतवाग्युक्त्या टीकामेनां करोम्यहम् ॥ ५ ॥

The cost of printing this volume has been generously contributed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI.



**अथ वेलि  
क्रिसन रुकमणी री  
राठौड़ राज प्रिथीराज री कही ।**

परमेसर प्रणवि प्रणवि सरसति पुणि  
सदगुरु प्रणवि त्रिहहे ततसार ।  
मङ्गलरूप गाइजै माहव  
चार सु अे ही मङ्गलचार ॥ १ ॥

आग्मभ मैँ कियौ जेणि उपायौ  
गावण गुणनिधि छँ निगुण ।  
किरि कठचीत्र पूतली निज करि  
चीत्रारै लागी चित्रण ॥ २ ॥

कमलापति तगी कहेवा कीरति  
आदर करे जु आदरी ।  
जाखे वाद माँडियौ जीपण  
वागहीणि वागेशरी ॥ ३ ॥

- १। MS परमेसर, MP प्रणवि, BKN पुण, JM पवि, S पव, U पिपि,  
(M)S सतगुरु, J गाईर, K गाईयै, S गावीठै, P माधव, JU चारि,  
K चार, N चार, BMS स, KS अे हीज, J अेहां, P अेहो, M अेहवो .
- २। KS जेण, NPU जपायउ. J(M) ऊपायां. BKS करि, M कर, N किर,  
BKNS कठचीत्र, P कठचीत, BKN चीनारद (रै), P चीतारा, J  
चीत्रारउ, B चित्रणि, M चीचण .
- ३। P करेवा (for कहेवा), JS मंडीयो (डोड), S वाकहीण, BKMNP  
वागहीण, MS वागेशरी .



सरसती न सूरुमै ताई तूँ सोभै  
 वाउआ ऊओ कि वाउलौ ।  
 मन सरिसौ घावतौ मूढ मन  
 पहि किम पूजै पङ्गलौ ॥ ४ ॥

जिणि मेस सहस फण फणि फणि बि बि जीह  
 जीह जीह नवनवौ जस ।  
 तिणि ही पार न पायौ चीकम  
 वयण डेडराँ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तूभ गुण जु तवति  
 तारु कवण जु समुद्र तरै ।  
 पङ्गी कवण गयण लगि पङ्गुचै  
 कवण रङ्ग करि मेरु करै ॥ ६ ॥

जिणि दीध जनम जगि मुखि दे जीहा  
 क्रिसन जु पोखण भरण करै ।  
 कहण तणौ तिणि तणौ कीरतन  
 खम कीधा विणु केम सरै ॥ ७ ॥

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- ४ । S ताउ, JS सूरुमै (for सोभै), K वाउआ, N वाउल, BM वाउवा, BMS ऊओ क, B मन, NP सरसउ, BJK मनि, M मन घावतौ मुढ सरिस मन, NS पह, JKU पांगुलउ ।
- ५ । KMN जिह, MS फण, PU जीह जीह, M नवनवौ, BKMNS तिह, J(M)PU लाधउ (for पाधौ), M तीकम, U डेडरा, J कियउ, N किहौ ।
- ६ । ALL खीपति, PU समथ (for सु मति). S संमति (ditto), J शुकवि (ditto), BJ तुउआ, B चिचवति (for तवति), PS तवत, J समंद्र, S समंद्र, KMS तरै. K बडण, BS लग, J लमंद्र, JN पुङ्गुचै S पोहचै, S रांक, P किरि, KMS मेर ।
- ७ । BKNS जिह, S जुम, BKS मुष, BKS हसन, JPU कियन, JK अ पोषष, BNP(S)U संपोषष (for जु पोषष), B तचै (for 1st तधौ),

सुकदेव व्यास जैदेव सारिखा  
 सुकवि अनेक ते अके सअथ ।  
 त्रीवरणा पहिलौ कीजै तिणि  
 गूंधियै जेणि सिंगार ग्रथ ॥ ८ ॥

दस मास उदरि घरि वले वरस दस  
 जो इहाँ परिपालै जिवडी ।  
 पूत हेतु पेखताँ पिता प्रति  
 वली विसेखै मात वडी ॥ ९ ॥

दक्खिणादिसि देस विदरभति दीपति  
 पुर दीपति अति कुँदणपुर ।  
 राजति अके भीखमक राजा  
 सिरहर अहि नर असुर सुर ॥ १० ॥

पच्च पुत्र ताइ छडी सुपुत्री  
 कुँवर सकम कहि विमलकथ ।

J तथा (ditto), BJN ते (for तिणि<sup>१</sup>), KS तै (ditto), U तइ (ditto), BS तथा (for 2nd तथा<sup>१</sup>), BJKMNPU अम, S संमथ, K कीर्था, JK विण, B विन, S वणि .

८ । BS सुकदेव, N ब्यास, MNPU जयदेव, JN नि, KS त, B तु (for ते), M सरीक (for ते अके), J पहिलोई, U पहिलुं, B पहिलै, M पहला इ, BKMNS तिण, J गंधीइ, M गुंधीजै, BS गूंधियो, NPSU जेण, K वेण (for जेणि), KU श्रंगार, S सिणमार .

९ । K उचरि, JN उचरि, P उचर, MSU उदर, B छाँ, M इहं, K जेवडी, BJ पूच, K पुच, BJ जेति, KMNSU जेत, P जोवताँ, S पंचंत, M पणि (for प्रति). JMS वले. BS विसेचन .

१० । KPU दक्षिण<sup>०</sup>, BN दक्षण<sup>०</sup>, S दिषणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN जेक, M भीषमचप, S भीषसुष, PU सिरहर, M जे रै सेवै (for सिरहर), S असुर .

रुकमबाऊ अने रुकमाली

रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम ताइ रुकमणि

मानसरोवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि बिऊ पान किरि ॥ १२ ॥

अनि वरसि वधे ताइ मासि वधे अ

वधे मासि ताइ पहरि वधन्ति ।

लखण बन्नीस बाललीलामै

राजकुमरि ठुलड़ी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाणी

पेखि कली पदमणी परि ।

राजति राजकुंयरि रायङ्गणि

उडियण बीरज अम्बहरि ॥ १४ ॥

११ । B पांच पूत, BNPS बढी. M सपुनी, BKN कुंवर. P कुंवर, S कुवर, M कंवर .

१२ । JP तइ (for ताइ), PSU बधमणि, KMN °सरोवर, M कि मेरगिरि, U बालकति, P किरि, BMU करि. KS कर, S कनकवेलि, BJP कुऊं (for बिऊं), J पंत. KSU किरि, M किर .

१३ । JKPS अन, BM इनि, B वरिस, JKSU वरस, ALL मास, S वेध (for वं , M वं वधे मासि (for ताइ मासि वधे अ), KU [अ] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N लखण, S बन्नी- [स], N °लीलामय. JKP कुंयरि. NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सीलि सखी, BJMN सीलि, JKMN कुलि, JKNPU वेस, S कुली, B पदमणी K पदमनी, N पदमिनी, S राजत, BNU °कुंवरि, S °कुंवरि, K रायकुंवर, BK रायचंगव. J राइमिष, M राइबमिष, BJKMPSU उडीयण, BJKNS बीरज .

सैसव तनि सुखपति जोवण न जाग्रति  
 वेस सन्धि सुहृणा सु वरि ।  
 हिव पल पल चढतौ जि होइसै  
 प्रियम ग्यान ओहवी परि ॥ १५ ॥

पहिलौ मुखि राग प्रगट थौ प्राची  
 अरुण कि अरुणोद अम्बर ।  
 पेखे किरि जागिया पयोहर  
 सज्झा वन्दण रिखेसर ॥ १६ ॥

जम्प जीव नही आवतौ जाणे  
 जोवण जावणहार जण ।  
 बज्ज विलखी वीकूड़तै बाला  
 बाल संघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गणि  
 काम विराम छिपाड़ण काज ।  
 लाजवती अङ्गि ओह लाज विधि  
 लाज करन्ती आवै लाज ॥ १८ ॥

- १५ । P सीसव, M सदसव, U शैशव, BMS तन, KU तनु, B जोषण.  
 KNPSU जीवन, N वयसि (for वेस), JKNPU सुहृणा, J हव. J  
 चढतउ, S चढता, J ज, KS इज. N हिन, PU जु, K होसर, N  
 होइसी, P होसी. S ऊसै, U होइसै. BKMNSU प्रियम, J प्रियम .
- १६ । M पैहलौ इ, BJKMNSU सुष, BKMS यथा. JPU थिउ, N थियउ,  
 MS क, BJKMNU अरुणोदय, S ोहोदे, P अवरि, N अवर, J पैषि,  
 N करि, SU किरि, JK प्रात (for किरि), S पयोवर. U पयोहर, KU  
 संघा. P बंदन, N रिषीसर, (M)S रिषसुर .
- १७ । BJNSU आवंतउ (°तौ), K जोषण. MS जीवन. J जांषहार, S  
 जंषणहार, P वीकूड़ती, S वीकूड़तै, J वीकूड़इ. BM संघाती. S संघा थी .
- १८ । B पितु, BK आंगणि, M छिपाड़णि, B काजि, KP अंग. K ओहजि  
 M लाजे (for लाज विधि), BK P करंता, JNU करंतां .

सैसव सु जु सिसिर वितीत थयौ सऊ  
 गुण गति मति अति अहे गिणि ।  
 आप तगौ परिग्रह ले आयौ  
 तरुणापौ रितुराउ तिणि ॥ १९ ॥

दल फूलि विमल वन नयण कमल दल  
 कोकिल कण्ठ सुहाइ सर ।  
 पाँपणि पङ्क सवारि नवी परि  
 भ्रूहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मौरै  
 कली कि कामअङ्गु कुच ।  
 तगौ दखिगादिसि दखिण चिगुणमै  
 ऊरघ सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति  
 राजति रद रिखपन्ति रख ।  
 नयण कमोदणि दीप नासिका  
 मेन केस राकेस मुख ॥ २२ ॥

१९ । (B)M सदसव, U शैशव, K सी, JKNS ज, BK सुचिर, JN सचिर,  
 P वनीत, N थियउ, JM सह, N सदि, KNS गण, KNU परिग्रह,  
 P परिग्रहि, S परग्रह, P लेउ, S आवि. JU तरुणापण, P तरुणपणद,  
 BKNU रतिराउ. P रितुराय, S रतिराय, NS तण, K तन .

२० । JKNPSU फूल, NP वनि, M वन, KS नयन, J नेण, NP वरण  
 चंपक (for नयण कमल), M कंडि, BS सुहावि, J पंपिण, U पाँपणि,  
 J पंषि, JPU सवारि, KN समार. S सुवारि, KMNU भुंहा,  
 BKMNS भमिया, BKMNPS भमर .

२१ । J मल्लया<sup>०</sup>, S मल्लिया<sup>०</sup>, BKMNSU सुतन, J श्रुतण, NP मलय, S  
 मिल्लै, PS मवर, U कलीण, K क, S सु (for कि), J तणु, P तिषद.  
 NU तणद, (KP)U दक्षिण, N चिगुणमय .

२२ । JKMNS ज. B जि. P उदय. S उदै, JN रिषिपन्ति, K नयन. S  
 नदन. BS कमोदिनि JU कुमोदिनि. K कमोदिनी. S मीन .

वधिया तनि सरवरि वेसि वधन्ती  
 जोवण तणौ तणौ जल जोर ।  
 कामणि करग सु बाण काम रा  
 दोर सु वरुण तणा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि  
 वेस नवी विधि वाणि वखाणि ।  
 अति स्यामता विराजति ऊपरि  
 जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिंण सधर सुपीन पयोधर  
 चणूँ खीण कटि अति सुघट ।  
 पदमणि नाभि प्रियाग तणी परि  
 त्रिवलि त्रिवेणी सोणि तट ॥ २५ ॥

नितम्बणी जङ्ग सु करभ निरूपम  
 रम्भ खम्भ विपरीत रुख ।

२३। KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तणु BJ(K) तणर (वेस), M तणै (for 2nd तणौ), JNU कामणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNP S वरण, BKNPS किर, P दोर (for डोर) .

२४। NPU कामणि, JM कामिष, J कठिण, K किर, JS करि, N वदसि (for वेस), K बाच, KU वषाच, BU स्यामता, P सामता, BS विराजत. K विराजित, JMNPU जोवण, K जोवन, S जोवन, JKU दिषासा, N दिषासे, P दिषालि, KU जाण .

२५। NPU धराधर M धरधरि, BJKMNPU शृंग, P सपीन, BS घणौ, M घणु, S अति कटि, N सुघटि. JMNPU पदमिषि, BMS नाभ. JKNSU प्रयाग, JKMN ओणि, BS ओच, P ओचि .

जुअलि नालि तसु गरभ जेह्वी  
वयणे वाखाणै विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति  
निमल कमल दल ऊपरि नीर ।  
तेज कि रतन कि तार कि तारा  
हरिहंस सावक ससिहर हीर ॥ २७ ॥

व्याकरण पुराण सन्निधि सासत्र विधि  
वेद चारि खटअङ्ग विचार ।  
जाण चतुरदस चौसठि जाणी  
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुराग थयौ मनि स्यामा  
वर प्रापति वञ्छती वर ।  
हरि गुण भणि ऊपनी जिक्का हरि  
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

- २६। NP निर्तविधि M °वधि. B °विनि. JKU °बनि. S °वन, S गरभ (for क°), P निरूपित, M निरूपति. BK जुअलि, J जूंअल, M जुअल, U जुअल, NP जुवल, S जोवल. NPS नाल. BJKMS तस .
- २७। BP ओपरि, BKMNPS °पलव, BKPU पुनरभव, J उपति, B निर्मल. S निरमल. K हलल, S क, JK सावकि. JP ससहर. S सिसहर .
- २८। BJNPU सन्निधि, K रन्त, BKM साल. J सासिच, K चार, MS जंषि. JK चतुर्दश, KS जाणै. M जंषे. BJMS तस, J संकि .
- २९। MPSU संभलि. M थयु, N थिउ, BP सामा, NU स्यामा, K वंछित, K भन्ती, JU सुणि (for भणि). (B)M जिक्का इ. KMNPU हर (for 1st हरि). BJKMNPU हर (for 2nd हरि), KM तिण. JI गोरि .

ईखे पित मात ओरिसा अवयव  
 विमल विचार करै वीवाह ।  
 सुन्दर सूर सीलि कुलि करि सुध  
 नाह किसन सिरि सूभै नाह ॥ ३० ॥

प्रभणन्ति पुत्र इम मात पिता प्रति  
 अन्हाँ वासना वसी इसी ।  
 ग्याति किसी राजवियाँ ग्वालाँ  
 किसी जाति कुलपाँति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई  
 ओलाँडे राजकुल इता ।  
 त्रिघपणै मति कोइ वेसासौ  
 पाँतरिया माता इ\* पिता ॥ ३२ ॥

पिता मात पभणै पूत म पाँतरि  
 सुर नर नाग करै जसु सेव ।  
 लिखमी समी रुकमणी लाडी  
 वासुदेव समी वासुदेव ॥ ३३ ॥

३० । M इखै, BM पितु, BJKMS ओरसा, M अविषय, S इवषय, MS विचारि, BKM करण (for करै), MS वीवाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM सरि, SU सिर

३१ । KNP प्रभणन्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज. B जि. M सरसि, JS ओलाँडे, JU हडापणि, K हडापणै, B हडापणइ. M हडापणि, NP हडापणइ. NPU मत. JNP वेसासउ, ALL [इ]

३३ । BJNP पित, M पितु, U पिह मात. JU प्रभणइ, K प्रभणन्ति M पयपै (for पभणै), JMS पूत, U पंतरि, BJM जे (for जसु), S जस, NU लिखमी, P लिखिमी. BJSU रुकमणी, BMS वासुदेव, JMNPSU सम ।



मावीत्र मजाद मेटि बोलै मुखि  
 सुवर न को सिसुपाल सरि ।  
 अति अंबु कोपि कुँवर ऊफणियौ  
 वरसाल वाहला वरि ॥ ३४ ॥

गुरु गेहि गयो गुरु चूक जाणि गुरु  
 नाम लियौ दमघोख नर ।  
 हेक वडौ हित ऊवै पुरोहित  
 वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलंब न कीध जेणि आइस वसि  
 वात विचारि न भली वुरी ।  
 पहिलुं इ जाइ लगन ले पुहतौ  
 प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घमै सिसुपाल हालियौ  
 ग्रथे गायौ जेणि गति ।

३४ । N मावित्र, S मावीत्र, P मर्याद, JK मजाद, NU मयाद, B कोई, BM सिसुपाल, S ससुपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुमर, MS कवर, वैदलौ, KP वर .

३५ । BMS गुरु, B गेहि, JK गेह, M गेह, S गह, BMS जाणि चूक, JKSU नंद (for लियौ), N आरु (ditto), M नंदघोष (for दम<sup>०</sup>), K गुरु (for नर), K ऊयो, P ऊउ, U ऊई, BKM पुरोहित, JU सुप्रोहित, BK ओ वरै, S वरी .

३६ । S विप्र, BKNP जेध, S तेध, J वस, KN विचार, M विचारी, KNP वुरी, B पहिलौ ई, JKNS 'छउ [इ], U 'लु' [इ], NP नार, (for आद), MNPU पऊतउ, J पुऊतउ .

कुण जाणै सँगि ऊव्या केतला  
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मखिजै ऊव्व  
नीसाण पड़ती निहस ।  
पटमखडप काइजै कुंदणपुरि  
कुन्दणमै बाभै कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भींति सु गारि हींगलू  
ईंठ फिटकमै चुणी असम्भ ।  
चन्द्रण घाट कपाट इ चन्द्रण  
खुम्भी पनाँ प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल साँवल ऊजल  
घुरै नीसाण सोइ घणघोर ।  
प्रोलि प्रोलि तोरण परठीजै  
मखडै किरि तखडव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊयउ. P ऊउ, U ऊव्व, JKNPSU हरष, N वणल,  
B ससिपाल, S सस°, U शिशु°, P गाया, BK जीष, S जीष, JNP  
वेषि, U वेष, KMS घया (for ऊव्या), S ता (for चा) .

३८। JKU आगम, M आगलि (for °मि), BM ससिपाल. PU शिशु°, K  
सिस°, S सस°. J मंडीइ, K मंडीउ, MP मंडियड, NU मंडीघइ, KU  
ऊव्व, MNPU पड़ते, J काइइ, PU काइयइ, S बाबिलै, KU  
कुंदणपुर, JU कंचणमइ, M कुंदणमै, P वाइइ (for बाभै) .

३९। JKNPU गृह. M गिहि, S घह, JNU हींगलो, NU फटिकमइ  
(°मय), KU चंदन BMSU कपाटे. BPU ई, P पना .

४०। K(M)NP सामल, J साम, U सामल. K उखल, BJ साज (for  
सोइ), U साजि, K साइ, N साइ, M [न]ाइज (for सोइ), P घणघोर,  
NSU मांडइ. MP किर, K करि, P तांडव, N गिरि तांडव किर.  
M गिर .

राजान जान सँगि ऊता जु राजा  
 कहै सु दीध ललाटि कर ।  
 दूरा नैर कि कोरण दीसै  
 धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चढि चढि गौखे  
 मनै सूर सिसुपाल मुख ।  
 पदमणि अनि फूलै परि पदमणि  
 रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मगि चढि चढि पञ्ची जोवै  
 भुवणि सुतन मन तसु भिलित ।  
 लिखि राखे कागल नख लेखणि  
 मिसि काजल आंसू मिलित ॥ ४३ ॥

तितरै हेक दीठ प्रवित गलिजागौ  
 करि प्रणपति लागी कह्या ।

४१ । BKNPU ऊंता, K ज, S स (for जु), J ताद (for जु), BSU  
 लिलाटि, JKN ललाट, M लिलाट, BJKMNPU नयर, S क कूरण,  
 J धमल<sup>०</sup>, BJKMNPU किना, S का, J धवलहर

४२ । K किरि, S कै, MU किर, BJ चढि, N गणपे चढि नियजपा मंगल  
 जावद, P गौखे चढि चढि मंगल गावै, B मने, ससिपाल, KM सिस<sup>०</sup>  
 PU शिशु<sup>०</sup>, S सस<sup>०</sup>, B पदिमिनि, N <sup>०</sup>मनि, PU <sup>०</sup>मिषि, S चान, U  
 चानद, BP दधि परि फूलद, NP रुषमिणी, U <sup>०</sup>मिषि, P कुमोदिनी ।

४३ । P ममि (for ममि), M मंकि (ditto), K मत्र, B चढि, J पंथी चढि  
 चढि, U पंथी चढि चढि, BS जोषै, B भुवण, J भुवण K भुवनि, SU  
 भवण, PU सुतनु, J तस, KN चरि (for तसु), BS भिलित, M भवणि  
 न को तस मनि भिलित, KS रावद, JU राषियु, NP काजल रापे,  
 J काजद, BK लेषण, JPU लेषिणि, B मस, KMS मसि, S मिलित,  
 M भिलित ।

देहि संदेस लगी दुवारिका

वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि डील हिव ज्ज्ये हेकमन

जाइ जादवाँ इन्द्र जच ।

माहरै मुख ऊँता ताहरै मुखि

पग वन्दण करि देइ पत्र ॥ ४५ ॥

गई रविकरण ग्रहे थई गहमह

रहरह कोइ वच रही रह ।

सु जु दुज पुरा नीसरे सूतौ

निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका

भौ पऊचेस्याँ किसी भति ।

सांभ सोचि कुन्दणपुरि सूतौ

जागियौ परभाति जगति ॥ ४७ ॥

४४ । BS चोक, KU दक, J डेकि, BJ(K)M(S)U देषि (for दीठ), JKMNPU पविच, MPS बलितामउ (°भौ), U °नागुं, BKM संदेसो, JU °वउ, BKM लमै, J लजि. BJKMU द्वारिका, S लगे दु[वा]रक देस संदेसो .

४५ । JNPU म म डील करे, JS चव, B चस (for हिव), JM होद, K होय, S ऊई, B हेकमनि, U चोकमन, P जाचे, B जाच, KNU जाचि, BKS जादवे, N रंद, JM माहरा, MNS ऊता, JU ऊँतउ, KP मुख (for मुखि). B वंदन, J बहि (for करि), JKN देई .

४६ । B गृहे, M गिहे, B घिय, J घयच, K(M)S घयो, KN ऊद (for कोद), JU होद (ditto), B वच वय (for कोद वच), KN वधि, B रचे, BJMNS ल, BKM द्विज, U दुज .

४७ । BJKMPSU नेइउ, N नयइउ. B(M)P भउ, JU भक, K सुंय, B पउचेस्यां, K पऊचेस्यां, M पउचीसै, U पउचस्यां, J केषि, K केष (for किसी), K भाति, JKMU सांभ, BKS कुंदणपुर, MP °नपुरि, JKNPSU परभाते. M प्रभाते .

धुनि वेद सुगति कऊँ सुगति सङ्ग धुनि  
 नद भल्लरि नीसाण नद ।  
 हेका कच हेका हीलोहल  
 सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरण चंपक दल  
 कलस सीसि करि करि कमल ।  
 तीरथ तीरथि जङ्गम तीरथ  
 विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै  
 जगनि जगनि कीजै तप जाप ।  
 मारगि मारगि अम्ब मौरिया  
 अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्प्रति अे किना किना अे सुहिणौ  
 आयौ कि हँ अमरावती ।  
 जाइ पूक्यौ तिणि इम जम्पियौ  
 देव सु आ दुआरामती ॥ ५१ ॥

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- ४८ । K धुनि, JSU धुनि सुगत वेद, KNP सुगत, B किरी, M कच, KU कचाँ (for कऊँ), (M)S भालरि, KM बालोहल .
- ४९ । JKNPU पणिहार, J चरण, M वरण, JKMU सीस, B कल करि, J कल कल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .
- ५० । B जोषद, J जोद, K जोषे, M जोषे, BKNPU गृहि, M पिच, BK अगनि (for अगन), S जगन, BKS मारग, BS बाँव, B मौरीये, JKSU मोरिया, PS बाँवि, KN बाँव (for बाँवि) .
- ५१ । B सांप्रति, K सुंदरी, क, NP सु तिषि, BJMU वेणि, K वेण, NP अे (for आ), BMU द्वारामती, S द्वारकामती .

सुणि खवणि वयण मन माहि थियौ सुख  
 क्रमियौ तासु प्रणाम करि ।  
 पूकृत पूकृत ग्यौ अन्तहपुरि  
 ऊँचौ सुदरसण तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखिये  
 आलोचै आपो आप हूं ।  
 हिव सकमणी कितारथ ऊँइस्यै  
 ऊँचौ कितारथ पहिलौ हूं ॥ ५३ ॥

ऊठिया जगतपति अन्तरजामी  
 दूरन्तरी आवतौ देखि ।  
 करि वन्दण आतिथ भ्रम कीघौ  
 वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थं  
 केन कार्यं परियासि कुत्र ।

५२। BK(M)S अबण, J संभलि (for सुणि खवणि), NP(U) संभले (ditto), BJMK ययौ, BJMS तास, JKN(M)PSU मयण, KP अंतहपुर, J अंतःपुरि, J ऊँच, KPU ऊँच, MS ऊँचौ ।

५३। K वीखियो, J वीखिय, M वीखियो, BS आलोचै, BMNU आप आप, JK आप आलोचर आप हूं. BJ हव, KN हिवद, S हवै, BJS हवमणी, NU सकमणी, BJKMPSU हतारथ, B होसैं, JK होसद, NU होसद, M होइसै, S ऊँसै, JN ऊँच, KPU ऊँच, MS ऊँचौ, BJKMNPUS हतारथ, BJMSU पहिल, N पहिलुं ।

५४। BJ अमपति, K अमति°, JK अंतरजामी, J दूरिंतरि, JN आपंत, KS देव, BKMS वंदन, JU आतिथ, U धर्म, S कीजै, K तिथ, MPS देव, U जेण, BKS विशेष ।

ब्रूहि जनेन येन भो ब्राह्मण  
पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर ऊँता वसाँ कुन्दणपुरि  
कागल दीधौ अम कहि ।  
राजि लगै मेल्हियौ रुकमणी  
समाचार इणि माहि सहि ॥ ५६ ॥

आणन्द लखण रोमाञ्चित आँसू  
वाचत गद्गद काँठ न वणै ।  
कागल करि दीधौ करुणाकरि  
तिणि तिणि हीज ब्राह्मण तणै ॥ ५७ ॥

देवाधिदेव चै लाधै दूवै  
वाचण लागौ ब्राह्मण ।  
विधि पूरबक कहे वीनवियौ  
सरण तूम्ह असरणासरण ॥ ५८ ॥

- ५५ । B(M) कस्मिन् कश् किल कसमात् किमरथी, S कसमिन् किश् करि किसमान किमरथी, J कस्मिन् कश् किल मित्र किमर्थी, K कस्मिन् स्थितिः कः कस्मात् किमर्थे JNP कस्मात् कस्मिन् मित्र किमर्थे, P कार्य. B(S) काजि, BK(S) परजंति, J परिचंति, M परिजंति. BK(S) कति (for कुच), M कच. JKNPU येन, BS जो (for भो). JK थो (ditto). M तु (ditto), JN ब्रह्मण, P ब्रह्मण, S ब्रह्मण, P पूरतू, BM(S) प्रेरतद्. J प्रेरित, K प्ररिती, B पति (for पच), K प्रति, PU पचं
- ५६ । J कुंदणपुरि, N ° नपुरि, MPU णपुर, J वखां, (M)S वल्ल, MNU कुंदणपुरि, JKS णपुर, P णपुर, S कामद, BKMS दीधौ, JNPU राज, N लगि, BJKMPSU वचमणी, KMPS दण .
- ५७ । BS आचंदमै, B लेषिष रोमांच. NU रोमांच, J रोमांच, M रोमांच, P रोमांचत, S रोमांचल, B गद्गद, KS कर, J ले (for करि), BMS दीधौ, BKS करुणाकरि, M करि (for 1st तिषि), BKU तिष, S तिष ही वेण, BMP ब्राह्मण .
- ५८ । K रद् (for चै), KNPS दूयद्, N दूयद्, J दूद्, PS विधि, B वीनविषौ, MS वरवियौ, P वूं जि (for वूम्ह), M असरणि सरणि .

बलिबन्ध्या मूभ सियाल सिङ्ग बलि  
 प्रासै जौ बीजौ परसै ।  
 कपिल घेनु दिन पात्र कसाई  
 तुलसी करि चख्खाल तखै ॥ ५९ ॥

अन्ह कजि तुन्ह छगिद अवर वर आखै  
 अैठति किरि होमै अगनि ।  
 सालिगराम सूद्र ग्रहि सङ्गहि  
 वेद मन्त्र स्लेछाँ वदनि ॥ ६० ॥

हरि ऊबे वराह हबे हरिणाकस  
 हँ ऊधरी पताल हँ ।  
 कही तई करणामै केसव  
 सीख दीध किणि तुन्हां सँ ॥ ६१ ॥

आखे सुर असुर नाग नेत्रै नहि  
 राखियौ जई मंदर रई ।  
 महण मथे मूँ लीध महमहण  
 तुन्हां किणै सीखव्या तई ॥ ६२ ॥

५९ । J मूभ, P मूँ जु, BKS स्याल, K सिंघ, (M)PS संघ, KN बल, BS प्रासै, B बीजे, BJKMS घेन, S दध (for दिन), K नद (ditto), S पात, MS तुलसी, U किर .

६० । BM चम, M तन्ह, KMP बांदि, S होदि, BN अैठति, (M)U अरठिति. BKNPU करि, S किर, JMNPU सालियाम, B(K)N गृहि, M पिह, B(P) संगृहि, JK संगृह, S संगृहियौ, M सेवा (for सङ्गृहि), S वान (for मन्त्र), BJS मेछाँ .

६१ । K ऊबे (for ऊबे), BPS वाराह, PU ऊबे (for हबे), JPU हरिबादध, M हिरबाध, K उधरी, JKU पाताल, MS पयाल, S तबे. KPU कबधामय, BN करणामय, S करवाकर, BKMSU किच .

६२ । KNPU नेत्रे, N निहि, S राषिया, अेष (for अई), M जै (ditto), BJMNU मंदर, S मंदर, NPU मथे महण, BJKSU हँ (for हँ), M मथे महोदधि लीध, B नम, KS तुन्ह, M तन्ह, JS किचि. KMU किच, JKMNNU सीपविया .



रामा अवतारि वहे रिणि रामण  
 किसी सीख करुणाकरण ।  
 ह्रं ऊधरी त्रिकुटगढ ह्रंती  
 हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वांहरि करि चतुभुज  
 सङ्ख चक्र धर गदा सरोज ।  
 मुखि करि किस्सुं कहीजै माहव  
 अन्तरजामी सुं आलोज ॥ ६४ ॥

तथापि रहे न ह्रं सत्रुं बत्रुं तिणि  
 त्रिया अनै प्रेम आतुरी ।  
 राजि दूरि द्वारिका विराजौ  
 दिन नैडौ आइयौ दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा तै  
 घणुं किस्सुं कहिजै आ घात ।  
 पूजा मिसि आविसि पुरखोतम  
 अम्बिकालय नयर आरात ॥ ६६ ॥

- ६३ । JKMNSU अवतार, BKNPU रणि, S रड (for रिणि), KMNPSU दावण, BS करुणाकरण, K उधरी, M त्रिकुट, BKMS ह्रंता, NP बांधे .
- ६४ । NU चौथी वा, JKNPSU वाहर, B चतुरभुज, K चतुर्भुज, S वांघ, JM धरि, JKPSU सुष, J कहि (for करि), S काधुं कहिजै .
- ६५ । KNPU (ह्रं), KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुवारिका, P(S) दुवारिका. S विराजै, BJKMNPSU नेदुष, BJKMNPS आयष .
- ६६ । BJKN त्रिष, M त्रिण, P त्रिण, S त्रिण, BKU आडा वेला तर, S आडा ते वेला, P तीषद (for तै), BS घणौ, J कहीर, P कहीयर, U कडं, KU आविस, S आविसां, KNPU पुरखोतम, MS परपों, B अंबिकाडै, JNP °कालये, M अंबकाडि, BS नैर, J नयर .

सारङ्ग सिलीमुख साथि सारथी  
 प्रोहित जाणसाह्वार पथ ।  
 कागल चौ ततकाल क्रिपानिधि  
 रथि बैठा सांभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुह्य सम-  
 वेग बलाहक इसै वहन्ति ।  
 खँति लागौ त्रिभुवनपति खेड़ै  
 घर गिरि पुर सान्हा धावन्ति ॥ ६८ ॥

रथ धम्भि सारथी विप्र कृष्टि रथ  
 औ पुर हरि बोलिया इम ।  
 आयौ कहि कहि नाम अण्हीणौ  
 जा मुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सही जाणियो रुकमणि  
 कीध न इवड़ी डील कई ।  
 चिन्तातुर चिति इम चिन्तवती  
 थई ह्रीं क तिम धीर थई ॥ ७० ॥

६७। B सारिथी, S प्रोहित, BJKNPU कृपानिधि, JKNPSU रथ, J संभलि, K सांभली, N ली, M inserts here st. ७४.

६८। BM समवेगि, K बलाहिक, J दसउ, NPU ईसु, S लागी त्रिभवन चै, N धरि, BS गिर तर, U तब गिरि, (J)K तब (for पुर), S धारंत .

६९। B धांभि, M ठंभि, S ठंभे, त्रिप, (B)J(MS) बंडउ, (K)S आप (for औ पुर), J(K) अन्हारउ, MPS अमीषउ, J दर, S पावै (for दे), BJK(S) साम .

७०। J जाणीथं, S जाणिया, BJMPS रुकमणि, U रुकमिषि, B ईतरौ, N अतरौ, MS अवरड़ी, JKPSU चित, BM चिंत, N इम चित, JKU चिंतवतां, K मनि (for तिम), S नाइ (ditto).

चलपत्र पत्र थियौ दुज देखे चित  
सकै न रहति न पूछि सकन्ति ।

औ आवै जिम जिम आसन्नौ  
तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

संगि सन्त सखीजण गुरुजण स्यामा  
मनसि विचारि अ कही महन्ति ।

कुससथली ह्रंता कुन्दणपुरि  
क्रिसन पधारण लोक कहन्ति ॥ ७२ ॥

वम्भण मिसि वन्दै हेतु सु बीजौ  
कही खवणि सम्भली कथ ।

लिखमी आप नमे पाई लागी  
अचरिज को लाधै अरथ ॥ ७३ ॥

चढिया हरि सुणि सङ्गरखण चढिया  
कटकबन्ध नऊ प्रणा किध ।

- ७१ । BKMS घयउ, JU थियउ, BKU दिज, K देवी, BM रहति, JK रहिति, U सकि न रहति, S रहि तीणि, BJKU इम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP सुइ .
- ७२ । BS सील (for सन्त), JKNU संति, M संभि सपी संत कै गुर, KPU झामा, B मनइ, JS मनस, NP मन सुविचार, BJKMSU इम (for अ), J(M) कहइ, S कहिअं, U कहे, J महंत, KNU कुससथली. BJNP क्रिसन, K ठसन, JS कहंत .
- ७३ । BJK बांभइ, B वदि, J बांदइ, N वंदिंत, P वंदि, BJKMS देत, BM स, KN तसु, S तस (for सु), BS बीजौ, JKMNPU अबब, BJ संभली, P संभलि, M(S) संभले, N आव (for आप), N नमी, BN पाय, PU पय, BJNP कोई. KU कोइ, BKMNS लाधौ, JPU लाधा .

एक उजाधर कलहि अवाहा  
साथी सऊ आखाठसिध ॥ ७४ ॥

पिणि पशि वीर जूजुआ पधारा  
पुरि भेला मिलि कियौ प्रवेस ।  
जग दूजग सवि लागी जोवग  
नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी  
नाराइण कहि अवर नर ।  
वेदारथ इम कहै वेदवंत  
जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणौ मुख वीखे  
पुणै सुणै जग आपपर ।  
औ हकमणी तणौ वर आयौ  
हरि म करौ अणि राइहर ॥ ७७ ॥

- ७४ । JP चडिया, JNP सुणे, KS सुणे, K संकर्ष, BJ चडिया, BMNS नर, BS कीध, JKNPU कहि, BJPU उजाधर, N उजाधर, S उजीधर, BJKNP कलह, B अवाहा, J वाहा, KNU अवाहा, M अवाहा जेवो कलह उजाध[र], BKNS सहि, J सह, JKNP 'सिद्ध, B सिधि .
- ७५ । B पिध, JMN [पिधि], K पधि, S पण, U पधि पधि, BJKS पंध, N पंधे, M जुजुवै, JK पुर, BMU भेले, B होय (for निधि), JMU ऊर (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सऊ, NP मिलि (for सवि), B नार्थे नाग रिधि नरेस, M नाम रिध (for नागरिक) .
- ७६ । JKS कामिध, NPU कामिधि, ALL कहर (for कहि), BJKNPU नारायध, N विखारथी, S वेदारथी, NS [इम], JMPU वेदधित (for वेदवंत), N वेदवंत, B तंत, KNU तल, S जोगेसुर .
- ७७ । S कुर, K वीचे, U पुणि सुणि, PU दूध, BS हकमणी, JPU हकमिथी, N हकमिथी, BJKNNS हर (for हरि), NS न (for म), B हन, JPS धन, ALL रायहर .

आवासि उतारि जोड़ि कर ऊभा  
 जग जग आगै जगौ जगौ ।  
 राम क्रिसन आया राजा रै  
 तो को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुजि  
 राणी पूछै रुकमणी ।  
 आज कहौ तो आप जाइ आवूं  
 अम्ब जात्र अम्बिका तणी ॥ ७९ ॥

राणी तदि दूवौ दीघ रुकमणी  
 पति सुत पूछि पूछि परिवार ।  
 पूजा व्याजि काजि प्री परसण  
 स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजण करि धौत वसत घरि  
 चिऊरे जल लागौ चुवण ।  
 कीणे जाणि छकोहा कूटा  
 गुण मोती मखतूल गुण ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जणउ, S जणै जणै, BM छण, K छसन, NPU क्रिसन, KS [तो], NPU तउ, B कोद, NPU कुण, J अचरिज कुण, K अचिरज किणो, M अचिरज को, BS अचिरज. KN मनुहार .

७९ । KMNS सुज, BJPSU रूपमणी, U कउ, NPU तउ, S त, M कहौ त आज, B(S) आज आप, JK आवां, MS आवं, U आवणं, (K)NPS जात .

८० । S तव (for तदि), JP दूउ, KU दूयउ, BKS रूपमणी, JP रूपमिणी, N रुकमिणि नद, U रुकमिणी, BJKMN(P)U व्याज काज, (M)N प्रिय, PU श्याना, S सामा

८१ । BPS कुमकुमद, JKMNU कमकमद, BJKMSU मंजन, M धुच, N धूप (for धौत), BJSU वसच, NS लाग, KU चुवण, BSU कीणे, NP कीना, J बहूहा, P दिहोहा

लागी बिजुँ करे धूपणै लीधै  
 केस पास मुगता करण ।  
 मन म्रिग चै कारणै मदन ची  
 वागुरि जाणे विसतरण ॥ ८२ ॥

बाजोटा ऊतरि गादी बैठी  
 राजकुँवारि सिंगार रस ।  
 इतरै इक आली ले आवी  
 आनन आगलि आदरस ॥ ८३ ॥

कण्ठ पोत कपोत कि कजुँ नीलकंठ  
 वडगिरि कालिन्दी वली ।  
 समै भागि किरि सङ्गु सङ्गुधरि  
 अकणि ग्रहियौ अङ्गुली ॥ ८४ ॥

कबरी किरि गुम्यित कुसुम करम्बित  
 जमुण फेण पावन्न जग ।  
 उतमंगि किरि अम्बरि आधोअधि  
 मांग समारि कुमारमग ॥ ८५ ॥

८२ । S दुडु (for बिजुँ), JU धूपणे लीधे, MS लीधै, मुगता. BKMNPUSU  
 कम, J कारणि, K करण मदनां, B वाउरि, K वागुर, S वावरि .

८३ । J बाजोटा, P बाजवटा, N आद वरठी, (N)P कुँवरि, JU कुँवरि,  
 S कुँवरि, BKNU छंगार, JMP सिंगार, JB अेनै, J इतर, K तितर, BJKPSU  
 अेक, N रेक, K सणी (for आली), MS आदी, J आणण, S आनै, BPS  
 आदरिस, M आदिरस .

८४ । JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कडां, N कजुँ,  
 B लीलकंठ, MS कालंदी, S सान्दी, KNS भाग, BKNS करि, P किर,  
 JU त्री (for किरि), KNPS संघधर, JU अेकिधि, K अेकण, JKPU.  
 आंगुली .

८५ । BKMN करि, JSU कर, MP गुंयति, U गुंयित, BJMNS कुसुम,  
 MS कबवति, B(K) जमन, M जमन, N जमुन, K फेण, KU पावन,

अणियाला नयण बाण अणियाला

सजि कुण्डल खुरसाण सिरि ।

वली वाढ दे सिली सिली वरि

काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कुँकुँ चौ निज करि

कलक घूम काढे बे काट ।

सम्प्रति कियौ आप मुख स्यामा

नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मण्डित

गयौ जु छँलौ पूठ गलि ।

आयै क्रिसनि मांगि मणि आयौ

भाग कि जाणे भालियलि ॥ ८८ ॥

जूंसहरो भूह नयण म्मिग जूता

विसहर रासि कि अलक वक्र ।

MNP अणि, (B)PSU अतमंग, JS अतमंग, KN अतमंग, KNSU करि, P करर, JKNU खंवर, JPSU खाधोखध, M संवारि, S सुवारि, J(P) कुंवारि, N कुमारिमणि, U कुंवारिमम .

८६ । J आधीयाणे, J नैव, P नयन, S वाष नरव, J सुज, S सज, M सजि, JU वरसाव, JN वरि, S वर, BJNPSU वले, U वाढि, N वरि (for 1st वरि), KN वर, KS वरि .

८७ । (B)J कउ (for चौ), JU कामिणि (for निज करि), JKU बे काढे, N काढि, BPS संप्रत, BJU कौया, J सुह, U सुधि, S सामा, BN निलाढि, J ललाढ, S लिलाढ .

८८ । B सिधि, P चौ संधि (तिलक), M अ, BS हंतौ, K खपूठ, BM छल, JK छपन, U छपनि, (N)P क्रिसनि, BJNS मांग. P मम, K भाजि कर, BJ भालिवल, S भालिवल .

वाली किरि वाँकिया विराजै

चन्द्र रथी ताड़ङ्क चक्र ॥ ८९ ॥

इम कुंभ अन्धारी कुच सु कञ्चुकी

कवच सम्भ काम कि कलह ।

मनु हरि आगमि मखे मखप

बन्धण दीध कि बारिगह ॥ ९० ॥

हरिणाखी कण्ठ अंतरीख झँती

बिम्ब रूप प्रगटी बहिरि ।

कल मोतियाँ सुसरि हरि कोरति

कण्ठसरी सरसती किरि ॥ ९१ ॥

बाजूबँध बन्धे गोर बाऊ बिऊँ

स्याम घाट सोहन्त सिरि ।

मणिमै हीँ डि हीँ डलै मणिधर

किरि साखा सिरिखण्ड की ॥ ९२ ॥

८९ । B जीसहरी, K जूसरी, S जूसरीया, K नवन, ALL नम, B विषधरि, MNS विषधर, B सु (for कि), K क, PU कलिक, J कक, KN करि, PS किर. N विराजित, BJKMNSU चंद, B ताटक, N चाटक, S ताटक, J चक .

९० । S स, JU कुचकी, KNPU कुंभ, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS आगै (for आगमि), N आगलि (ditto), U आगम, J मंडीख, NU मंडीखल, B मंडप मंडे, S मंडीया मंडे, J बारजहि, U बारजह .

९१ । B हरिणाकी, BJK कंठ अंतरिष, M ° रिष, N अंतरित, KN बहिर, MPSU बहिरि, N कंठसिरी, BS किर, N कर, M करि .

९२ । B बांधे, J बंधी, K बंधि, MN बंधै, U बंधीया, JKMNPU बाध, S बाधे, MU दे, J डेउली (sic for डिऊँ), P ग्राम, J सोरति, K सोभंत, BJMNPU की. K न की (! for सिरी), KNP मणिमय, BJKMS हीँड, J(K)N(S)U हीँडोलद, M हीँडुलै, P हीँडिलद, BNP किर, ALL श्रीबंध, N करि (for की).



गजरा नवग्रही प्रौंचिया प्रौंचे  
 वले वलै विधि विधि वलित ।  
 हसत नखिन्न वेधियौ हिमकरि  
 अरध कमल अलि आवरित ॥ ६३ ॥

आरोपित हार चणौ थियौ अंतर  
 ऊहस्थल कुम्भस्थल आज ।  
 सु जु मोती लहि न लहै सोभा  
 रज तिणि तिरि नाँखै गजराज ॥ ६४ ॥

धरिया सु उतारे नव तनु धारे  
 कवि तै वाखाणण किमत्र ।  
 भूखण पुह्य पयोहर फल भति  
 वेलि गात्र तौ पत्र वसत्र ॥ ६५ ॥

स्यामा कटि कटिमेखला समरपित  
 क्रिसा अङ्ग मापित करल ।  
 भावीसूचक थिया कि भेला  
 सिङ्हरासि ग्रहगण सकल ॥ ६६ ॥

६३। J(K)U नवग्रहे प्रुंचीया प्रुंचे, M प्रऊंचीया प्रऊंचे, KNPS वलय, S विध, MS वलनी, BM हल, B निविन, KMNPU नलन, S नवन, BP वेधायड, N वेदीयड, BU कि हिमकर, J किमकिहिकर (!), KNS हिमकर, P ° किर, S कुबल, B आविरत, N आवरति, S आवरत .

६४। BS आरोपत, BKNP ययड, B उहस्थलि, KNP उरस्थल, JMU उरसखल, S उरहसयल, B कुंभस्थलि, S कुंभासल, B कि, JKNS ज BK तिण, S रज सर तण, BM तिर .

६५। NS स, BK नौ, M नल, BKMNSU तन, MNP तिधि (for तै), BS किमत, M किमति, P किमिच, JKMPUS पयोधर, N भति, K ताई (for तौ), P षो (ditto), S नै (ditto), U तु (ditto). M वसन, M inverts the order of st. ६५ and ६६ .

६६। PU स्यामा, N समापित, PU समपित, BKM हसत, JU क्रिसा, U अंनि, M °सूचक, MS थया, JKU ङथा (for थिया), JK [कि], P सड, S सहि (for कि), KPU सिंहरासि, J ङथयड, K ङथया .

चरणे चामीकर तथा चंद्राणणि  
 सजि नूपुर घूधरा सजि ।  
 पीला भमर किया पहराइत  
 कमल तथा मकरन्द कजि ॥ ६७ ॥  
 दधि वीणि लियौ जाइ वणतौ दीठौ  
 साखियात गुणमै ससत ।  
 नासा अग्रि मुताहल निहसति  
 भजति कि सुक मुखि भागवत ॥ ६८ ॥  
 मकरन्द तँबोल कोकनद मुख मभि  
 दन्त किञ्जलक दुति दीपन्ति ।  
 करि इक बोड़ौ वले वाम करि  
 कीर सु तसु जाती क्रीड़न्ति ॥ ६९ ॥  
 सिंगार करे मन कीधौ स्यामा  
 देवि तथा देहरा दिसि ।  
 होडि हण्डि चरणे लागा हँस  
 मोती लगि पाणही भिसि ॥ १०० ॥

६७। B(M) चंद्राणणि, S चंद्रानन. KM सजि, B नूपुरि, J पीली. JK पहिरादत, U पहराइति. M कंबल, S कुबल तथै .

६८। KPU बीष, JU ताइ (for आइ), N साषियावि गुणमय, BK सुसत. BJNS मोताहल, JS निहसत, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१ .

६९। N कोकनदि, S मधि, BM कंजुलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS थक, JN डेक, P इकु. K बीजौ, U बीड़ुं, K कीरति (for कीर सु), B कि (for सु), BJ तस, S तन (for तसु), K ऊपरि (for जाती).

१००। M संगार, P सिंगार, K कीध मन, M कीधौ, P स्यामा, KNP देवी, J देव, M देहरा, JKU होड, PSU हण्डि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पानही .

अन्तर नीलम्बर अबल आभरण

अङ्गि अङ्गि नग नग उदित ।

जाखे सदनि सदनि सज्जोई

मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुङ्कुम किहि करि

किहि करि कुसुम कपूर करि ।

किहि करि पान अरगजौ किहि करि

धोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इण्डि भाँति मुँ चाली

मति तै वाखाणण न मुँ ।

सखी समूह माहि इम स्यामा

सील आवरित लाज खूँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चडि चडि आया

तुरी लाग ले ताकि तिम ।

सिलह माहि गरकाव सँपेखी

जोध मुकुर प्रतिबिम्ब जिम ॥ १०४ ॥

१०१ । BKM चंनरि, JU ऊपरि, K नीलांबर, J नीलांबरि, M अबला, उदति, N मुदिन मुदिन, J संजोई, K संजोखे, P संजोईत. P सदनि सदनि जाखे संजोई, B मुदिति, M मुदति.

१०२ । KN कहि, M किह, K कर, BJPSU किही करि, BK कुमकुमौ, MPU कमकमउ, JK(M)U किहि करि कुङ्कुम, KN कहि, M किह, BJ किही, BKM धूप, JU धोन, N परिमल धोन, N करग, B धर.

१०३ । (B)K(M)P चडडोल, J चंडोल, M इय, J इही, K इह (for इधि), KNPU मांछि, M तै (for इम), BP साभा, B आवरित, K आवरितु.

१०४ । BPU आवस्यइ, J आवस्यइ, N आवसइ, M आवसी साथी, N सु साथि, U साथ, P सो, BJ चडि चडि, N संगि चडि, लगि केई, BKP ताक, BKMNPu मांछि, BU संषेधीयइ, J संषेधीइ, K सुषे, M संषे, N सुषेधी, J सुकुइ, MU मुकुर.

पदमणि रखपाल पाइदल पाइक  
 हिलवलिया हलिया हसति ।  
 गमे गमे मद गुड़ित गुड़न्ता  
 गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहे रथ वहे अन्तरिख  
 चालिया चंद्राणिया मग चाहि ।  
 किरि वैकुण्ठ अजोध्यावासी  
 मञ्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्भेले  
 जाणि मयङ्क कि जलहरी ।  
 मेरू पाखती नखिचमाला  
 झूमाला सङ्गरि धरी ॥ १०७ ॥

देवालै पैसि अम्बिका दरसे  
 चणै भावि हिति प्रीति चणौ ।  
 हाथे पूजि कियौ हाथा लगि  
 मन वञ्चित फल रूकमणी ॥ १०८ ॥

१०५ । BJNPU पदमणि, K ° मिष, J रिषपाल, P रषवाल, BKMN हलवलिया, J हिलवलीवा, BM हलिया, KN चालिया, BKMN मलित (for गुड़ित), K गिरोवरि, P गिरोवर .

१०६ । BMN अषि, JKNPU वेग, JU अंतरित, NP अंतरीष, (J)U अदिया (for चालिया), BPS चंद्राणिया, M चंद्राडिनि, KU चंद्राणिया, NP मगि, K करि, NP किरि, ALL except M अयोध्या°, BJKMU मंजण, P मंजणिया, BMU करि. K करद, B सिरि, KM सरो (for सरयू), B दधि, P नद, BKU मांदि

१०७ । N प्रासादे, संभेले, U संपूरे (for सम्भेले), BJKM जाणे, N मयंक कि जाणे जलहरी, BJM मेर, BU पाखली, JKMN नखच°, U नखच थी माला, BM धू°, K द्र°, JKMN संकर .

१०८ । J देवालि, KP देवालय, N परसे (for दरसे), M चणौ (for °से), BKNPU हिति. J हति, BM पूजे, KN पूज, BKMNU हाथ, BJKMU लगि, BPU रषमणी, KN रक .

आकरसण वसीकरण उनमादक  
परठि द्रविण सोखण सर पञ्च ।  
चितवणि हसणि लसणि गति संकुचणि  
सुन्दरि द्वारि देऊरा सञ्च ॥ १०९ ॥

मनपङ्गु थियो सज्ज सेन मूरकित  
तह नह रची सम्पेखतै ।  
किरि नीपाथौ तदि निकुटीञ्चे  
मठ पूतली पाखाणमै ॥ ११० ॥

आथौ अस खेडि अरि मेन अंतरै  
प्रियमी गति आकास पथ ।  
त्रिभुवननाथ तणौ वेला तिणि  
रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबंधि समरथि रथि ले बैसारी  
स्यामा कर साहे सुकरि ।

- १०९। BJK आकरसण, NPU वसीकरण, J(M) उदमादक, N उनमादक  
परिठि, J चितवणि, N हसणि, NPU मन (for गति), U तणि  
(ditto). JU संकुचणि, KU सुंदर, NP दुवारि, U द्वार, JKNPU  
देऊरा .
- ११०। BKM मनपंग, J पुंग, U मनुपंगु, BJMU यथा, K हृषा. M सचि,  
J सेन सज्ज, P तनु (for तह) नज्ज, K कही (for रची), BM संपेखतै,  
J(U) संपेखति, J किरि, KNP किरि, J नीपाथु, P नीपाई, BM तदे,  
K वेत (for तदि), N तदिदि, P तदही, BP निकुटी, J नीकुटीजे, K  
निकुटीञ्चे. NM निकुटी, U निकुटीञ्चे .
- १११। BJKM अथि, B षडि, JP षडे, N षेड, BK मंडल (for सेन), J  
मंडलि, U सेष, BJ अंतरि, K अंतर, N अंतरिद, B प्रियमी, J प्रथम,  
K प्रथमी, N प्रथिमी, PU प्रथिमी, BK मति कि, U मति किना, JP  
पथि, M पंथ. त्रिभवण, K तिष, U(M) तह, N रथि, J संभजे क  
दीठष .

वाहरि रे वाहरि कोई छै वर  
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत घवल सर साज्जलि सम्भलि  
आलूदां ठाकुर अलल ।  
पिंड बज्जरूप कि भेख पालटे  
केसरिया ठाहे किगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया  
नह खरता नर वरै नर ।  
माँखण चोरी न ऊवै माहव  
महियारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजो मभि अरक ओहवौ  
वातचक्र सिरि पत्र वसन्ति ।  
निवै सहस नीसाण न सुखिजे  
वरहासाँ नासाँ वाजन्ति ॥ ११५ ॥

- ११२। (J)MNPU बलिबंध. B समधि, MPU समध, JKN समरध, U रध, B बंसाणी, U बदसारे, JU श्यामा, P सामा, B करि, J साहि, K साधी, ALL वाहर, N हो (for रे), K वीरवर (for वर), N वाहर कोई वर वीर हर (!), BNP हरसाणी. J हिर?, B नयो (for आर), K ने नयो (ditto).
- ११३। BK सांभलित, J संभलित, N संभलिद, BJK धमल, JK(U) सद (for सर), BK सांभलि, N पालठद, K ठाये, N ठविषा, BM कंगल, J क्रंगल, N किंगले, U किंगल .
- ११४। JM लारोवरि, BKM आसि, NP आस, B चितरांम, BKMN निर, N वुर, B ऊवै, K होवै .
- ११५। J लखंडी, J मधि, P महि (for मभि), NP जेदवड, JU चहल, N सिर, J पंत, U पंति, J शुषीद, NPU सुषीयद, JU वरिहासाँ, KNU नासा .

अलगी ही नैडी की उप्रमते  
 देठालौ ऊष्यौ दलां दुह ।  
 वागां डेरवियां वाह्ख्ये  
 मारकुष्ये फेरिया मुह ॥ ११६ ॥

कठठी बे घटा करे कालाहणि  
 समुहे आमहो सामुहै ।  
 जोगणि आवै आङ्ग जाणे  
 वरसै रत बेपुडी वहै ॥ ११७ ॥

हथनालि हवाई कुहकबाण ऊबि  
 होइ वीरहक गैगहण ।  
 सिलहॉं अपरि लोह लोह सर  
 मेह बूंद माहे महण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि ऊकलि  
 वरसति विस्मिख विवरजित वाउ ।

- ११६ । NP अलगा, JKPU नैडी, N नैडा, M नयडी, NP कीध, B उप्रमते, M उप्रमते. JPU अोप्रमते, K उप्रमत, N उप्रमते, J देठालौ, U दीठाल, M [देठालौ] ऊवा, BK थयो (for ऊष्यौ), JNU ऊउ, K दले, BKN दुडं, J वागुं, NU वागा, B डेरवीये. J डेरवीउं, N डेरवीया, JU मारगूष्ये, K मारगये. J फेरियां, P फोरिया .
- ११७ । JMP घडा, BK कठठी करि आषी घटा कालाहणि सामही, JKN(PU) आम्हो, M समुहो, J जोगिण, NPU जोगिणि, BKMN आवी, P बहिखी (for वरसै), K रगत. P रति, J बेपुडे, U बेपुडे, M वही .
- ११८ । N हथनालि, P ुवाण, BK होइह, M होय, N होवद, J महैगहण, U महैगहण, J सिलह अपरा. BK(M)N सिलह लोह अपरि, (M ै), JPU सिरि, K मेघ, JU माहीं .

राठौड़ राज प्रिथीराज रो कच्ची ।

३३

घड़ि घड़ि घड़कि धार धारुजल

सिहरि सिहरि समरवै सिलाउ ॥ ११९ ॥

कंपिया उर काइराँ असुभकारियौ

गाजँति नीसाखे गड़ड़ै ।

ऊजलियाँ धाराँ ऊवड़ियौ

परनाले जल रहिरि पड़ै ॥ १२० ॥

चौटियाली कूदै चौसठि चाचरि

भ्रू दलियै ऊकसै घड़ ।

अनंत अनै सिसुपाल औभड़ै

भड़ मातौ माँडियौ भड़ ॥ १२१ ॥

रिण अऊणि तेणि रहिरि रलतलिया

घणा हाथ हँ पड़ै घणा ।

ऊँधा पत्र बुदबुद जल आक्रिति

तरि चालै जोगणी तणा ॥ १२२ ॥

११९। N कुंति, BM किरधि, JU ऊकलि कलि, K कलिया (for उकलि), B वरधन, JK(M)U वरजित, N वरधित, BKN विरध, J घड़ घड़ भड़की, BK कलकि (for घड़कि), J सहरि, KN सिहर, M वैहर, BKM संवरधि, J संवरधि, U संवर, BJKM सलाउ ।

१२०। BJK कंपिया, BJMNU काचराँ, K काचर, BKU गाजँते, J गाजते, N आगते, P गाजते, J(K) गड़गड़, N गुड़ुड़, PU घारा, B औवडीयो, J उवडीयउ, K ऊपडीयो ।

१२१। J चौटियाली, P चौटियालीउं, U चउटियाखुं, J कूँदि, N धड़ि (for भ्रू), BP दलीषे, J दलीद, N लीधद, U पड़ियद (for दलिये), BM सिसुपाल, K सिष, BU औभड़ाँ, J ऊभड़ाँ, M उभड़, BM लामौ (for मातौ), N मावे, P मानद, J मंडीयउ ।

१२२। BK रण, U रिधि. KN खंभर वेध. M रलतलीयो, N रलतलिया, P रलतलीया वेध रहिरि खंभर रण, B घलै, JMNU घणे, BK चाधि, JNU पड़ै, J उंधे, U अल बुदांबुदा, KM अल बुदबुद, (N)PU आक्रिति, BM आक्रिति, MN तिरि, JU चाले, (N)P चाला, M घालीया, BJNP(U) ओगिणी ।



बेली तदि बलिभद्र बापूकारै  
 सत्र साबतौ अजे लगि साथ ।  
 वूठै वाहवियै आ वेली  
 हल जीपिस्यै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै  
 खारी हालाहलाँ खलाँह ।  
 चूटै कन्ध मूल जड़ चूटै  
 हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घण घाउ घाइ घाइ रत घण  
 ऊँच किञ्च ऊखलै अति ।  
 पिड़ि नीपनौ कि खेत्र प्रवाली  
 सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तासु मुजाबलि  
 पिड़ि पहरन्तै नवी परि ।

१२३ । M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारे, P ीया, PU अनु, NP साबता, BJU अजी, BM लग, J वाहबीर [बा], U त्वाँ वेली, J हव (for हल), NP जीपिसर, J अ, K सो (for जु), N अज, B वाहसें, J(N) वाहसर, KM वाहसी, PU वाहिसर ।

१२४ । (J)U विसरिया बीज अस बीज बीजिस्यै, P विसरी वार जस बीज बीजिजै, N अस बीजे बीजियाँ, M बीजिइ (for बीजिजै), U घरी, N बालाहल, P हालाहल, BJK(M)U बलाँ, N मुंड (for मूल), K जल मोटे, J चूटि, M चड़इ (!), U राँ (for काँ), BJKPU वचताँ, JK(M)U हलाँ ।

१२५ । J reads the first line as follows: नीर रगत बलहलीया नीसंक, K घाइ (for घाउ), BJU अंच, N अंषी, BM हंस, JU चंच, K चंच. K अच पिड़ि, BN पिंड, M नीपनु, U चेष, KM सच (for सति) ।

बिजड़ा मुहे वेड़तै बलिभद्रि  
 सिराँ पुञ्ज कीघा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि\*] खलाँ रिण  
 थिर निज चरण सु मेढि थिया ।  
 फिरि चडियै सङ्गार फेरताँ  
 केकाणाँ पाइ सुगह किया ॥ १२७ ॥

कण अक लिया किया अक कणकण  
 भर खच्चे भञ्जियौ भिड़ ।  
 बलिभद्र खलै खलाँ सिरि बैठी  
 चारौ पल ग्रीधणी चिड़ ॥ १२८ ॥

सरिखाँ सँ बलिभद्रि लोह साहियै  
 वडफरि उज्जतै विरुधि ।  
 भलाभली सति तोजि भञ्जिया  
 जरासेन सिसुपाल जुधि ॥ १२९ ॥

- १२६ । JU तास, NU भुजां बलि, B पिंड, N पिड़, KNP पहरतर, JP बिजड़ां, N वडतइ, P वेड़ते, JU वेड़ीया, BJU बल°, ALL °भद्र, BJKN सिरा, J सवरि, M omits this stanza.
- १२७ । JKNU राम, ALL [खलि]. K रण, P रणि (for 2nd रिण), J निथ, N निथलण (for निज चरण), BKMPU स, J मेढ, KNP मेढि, KU थया, J फिरि, K फिर, N फर, J सिघार, KNP संघार, J फेरतर, K फिरंता, U फेरता, KNP पाष, BM omit this stanza.
- १२८ । JKU कब लीधा अक (हेक), M कब लीया अक, N हेक, J भार, KN भञ्जिया, P भञ्जोउ, N भड़, M भिड़ि. BKNPU बलभद्र, JKU पले (for खलै), M पलं पलं, KMN सिर, N वाढइ (for बैठी), K ग्रीधणी, N गिरिधणी, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९ .
- १२९ । J सुधरां, U सधरां (for सरिखाँ), KP बल°, ALL °भद्र, J साहई, K साहीयो, KN वडफरि, M °फर, PU उज्जतै, JU विरुध, MNP विरुध, BK भलाभला, KN सनु, M सब (for सति), B तोईज, J तोज, K तरुज, M तोहीज, N तोहिज, KMN भागा, B जरासंधि, KM जरासंध, BK सिषपाल, M सधि°, J जुड .

आडोअडि अकाअक आपडे

वाग्यौ अेम रुकमणी वीर ।

अबला लेइ घणी मुँइ आयौ

आयौ हँ पग माँडि अहीर ॥ १३० ॥

विलकुलियौ वदनि जेम वाकारौ

सङ्गहि धनुख पुणच सर सन्धि ।

क्रिसन रुकम आउघ क्खेदण कजि

बेलखि अणी मूठि त्रिठ बन्धि ॥ १३१ ॥

रुकमइयौ पेखि तपत आरणि रणि

पेखि रुकमणी जल प्रसन ।

तणु लोहार वाम कर निय तणु

माह्वि किउ साँडसी मन ॥ १३२ ॥

सगपण चो सनसि रुकमणी सन्निधि

अणमारिवा तणै आलोजि ।

अे अखियात जु आउघि आउघ

सजै रुकम हरि क्खेदै सोजि ॥ १३३ ॥

१३० । B आडोअडि, NP आडोअडि, B अेकैअेक, BP वाइअउ, K वागीअ, MNJ(U) वागिअौ, K अे, U अेक (for अेम), BJP रुकमणी, NU रुकमिणी, K लीअे, N अमअ रदि (for आयौ हँ) .

१३१ । N विलकुलियद. P °लीअ, BJKNP वदन, BKM वाकारे, (J)U वाकारिअ, P °रीअअ, M नीअ अदि (for सङ्गहि), B पिअअ, K पअअ, N पिअअ, JKU कसन, M कअ, N क्रिसन, JKMN P आअुध, U कसन रुकम वेदअ आअधि करि, JNP वेअअ, MU वेअक, P मूठ, B त्रिठि, J त्रिठ, K हडि, NPU हड .

१३२ । M तपनि, ALL आरअ, BKN रअ, MU रिअ, P रअि, JP रअ°, U रुकमिणी, M तणो, P तअअ, U तनु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माह्व, MU अीयौ .

१३३ । BJKMP सनस, BJKP रुकमणी, NU रुकमिणी, BN साँनिधि, K साँनिध, M सनधि, KM तणो, N तणअ, JKMU आलोज, N अधि-

निराउध कियौ तदि सोनानामो  
 केस उतारि विरूप कियौ ।  
 द्विगियै जीवि जु जीव द्विगियौ  
 हरि हरिणाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अग्रज इम आखै  
 दुसट सासना भली दर्ई ।  
 बहिनि जासु पासै बैसारी  
 भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुत्रीडित  
 पुँडरीकाख थिया प्रसन ।  
 प्रथम अग्रज आखेस पालिवा  
 मिरिगाखी राखिवा मन ॥ १३६ ॥

कित करण अकरण अन्नथा करणं  
 सगले ही थोके ससमत्य ।

याय, U आवरंयात, K जो, B(K)N आवधि आवध, J(N) आवुधि  
 वायुध, M सग्ले, JKMU सोज ।

१३४ । BM निरवाउध, JN निरवायुध, P निरवावध, K कीष, BKMN  
 तद, JPU [तदि], BN खेन (for खीना), JNPU कतारि, JU द्विबीर,  
 M द्विगियै, JKMNPU जीव (for जीवि), K जो, BJNPU द्विगियेच,  
 B सु हरि, K सो हरि, MN आवधि (for पेखि)।

१३५ । U अनंत (for अनुज), BK अग्रज इम करे अनुज अे अनुचित, U दुसट,  
 JU वासना, BKM तास (for भली), JK बहिनि, BJK आस. BK  
 बैसाबी, (BM)NU कीवच, K भलो कीयो न कीयो भलो भई. BM(N)  
 भलो (for भला)।

१३६ । K सुसमति, N सुसुमिति, U सुसमिति, M सुसजति सुमति, BJ सत्री°.  
 KP संत्रीडित, MU सुत्रीडति, B(MN) P पुँडरीकादप, J° काख, K  
 पुँडरीक, U °काख, B खीउ, J खीच, K यथा, N यथो, M कीयो  
 (for थिया), BP प्रसन, BP आदेश, KMN आदेश, BMN अन्ननथी,  
 J अन्नानथि, K अन्ननथी, P अन्नानथी, U अन्नापी।

हालिया जा इलगाया हूँता

हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे

सत्रु सिरि अघिक वावरे सार ।

वहतै कटक माहि वादोवदि

वाधण लागा वधाइहार ॥ १३८ ॥

ग्रह काज भूलि ग्या ग्रहि ग्रहि ग्रहगति

पूकीजे चिन्ता पड़ी ।

मनि अरपण कीधै हरि मारगि

चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पथिक उतामला दीठा

भाँखाणा उरि उठी भल ।

१३७ । JKNPU छन. JM मकरण (for अक<sup>२</sup>), B अनियाई. J मन्यथा, KPU अन्यथा, M अनिया, BKM करण, N कीथा अन्यथा (for अन्नथा करणं), B विमिछे, J समत्त, MP समय, U समरथ, B हालीयो, PU जाद, BK जिके (for जा), BK लगाया (for इल<sup>०</sup>), N इलगा, PU अलगावा, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८ । MU पिण, BKU जीति, (J)PU वपमिषी, N वकमिषी (for पदमणी), BM read the second line as follows: आणंद जमै कृषा अकार, and J as follows: आया पहि आरती कतारि. and K as follows: आणंद रोष यथा अकार, JKM कटक, K माहे, B मदा (for माहि), JU नद वेला (for वादोवदि), JU वधाईयार, U places this stanza between st. १३६ and st. १३९

१३९ । B पिह, JKNPU गृह, BKU काजि, BKM गा, JN गृहि गृहि, U गृहे गृहे, BK गृहगति गृहि गृहि, BJKU मन, N आपण, P आरपण, U अपरण, K(P) कीधौ, M कीधा, BKP मारम, K प्रजा, NP ओठद, N चढी.

नील डाल करि देखि निलाणा  
कुससथली वासी कमल ॥ १४० ॥

सुगि आगम नगर सङ्ग साऊजम  
रुकमणि क्रिसन वधावण रेस ।  
लहरिउं लियै जाणि लहरीरव  
राका दिनि दरसणि राकेस ॥ १४१ ॥

वधाउआं ग्रिहे ग्रिहे पुरवासी  
दलिद्र तणौ दीघौ दलिद्र ।  
ऊहव ऊआ अखित ऊहलिया  
हरी द्रौव केसर हलिद्र ॥ १४२ ॥

नर मारगि अक अक मगि नारी  
क्रमिया अति ऊहाह करेउ ।  
अङ्कमाल हरि नयर आपिवा  
बाहाँ तिकरि पसारी बेउ ॥ १४३ ॥

१४० । B देवते, KMP रेषता, N देवंतां, N पंथक. BKM पंथि पथिक, B उतावलि, K उतावला, M उतावली दीढो, JU दूरा पथि पथिक ऊतामल (°लि) रेषे, JKMN उर, BKMNP नीली, J डाण्ड, B तिषि, K तिष (for देखि), ALL नीलाणा, K कुसखल, M कुसखली, N पासदं (sic! for वासी).

१४१ । B आगमि, BKMNP नगर. BN सु सङ्ग, B सकजम. N सङ्गजम, BJU रूपमिषि, BU छसन, JKNP क्रिसन, M कृष्ण, U वधामण, BPU रेसि, BM लहरी, K लहरि. N लहर. P लहरिउं, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेसि.

१४२ । M वाधाउ, N वाधाया, BK म्हे म्हेहां, J म्हा म्हे, NPU म्हे म्हे. B पुरवासीयद, MN पुरवासीचे. NP दलिद, K तणै, JU दिसा (for तणौ), BJMP दीहउ, U दीधुं, P दलिद, K उत्तव, JM बाषद (for ऊहव), J ऊउ, KU ऊया, MN ऊवा, P ऊणां, BKNU केसरि, KPU हलद्र.

१४३ । JKU मारग, P मारगे, N हेक हेक, JKU मम, P मारगि, BP क्रमिषां, NP नासु (for अति), N करेद, J अंकमालि, BN नयरि, N आपिवा, BK तिकरि, J तिकरि, P तिकर. JNPU पसारद.

वीजलि दुति दंड मोती अे वरिखा  
 भालरिअे लागा भडण ।  
 क्खे अकास अेम औछायौ  
 घण आयौ किरि वरण घण ॥ १४४ ॥

मूकुरमै प्रौलि प्रौलिमै मारग  
 मारग सुरंग अबोरमई ।  
 पुरि हरि सेन अेम पैसारगौ  
 नीरोवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दिवै जस धवलित  
 धणि नागर देखे सधण ।  
 सकिसल सबल सदल सिरि सामल  
 पुहप वूंद लागी पडण ॥ १४६ ॥

जीपे सिसुपाल जरासिंधु जीपे  
 आयौ ग्रिहि आरतो उतारि ।  
 देखे मुख वसुदेव देवकी  
 वार वार वारै पै वारि ॥ १४७ ॥

- १४४। BMU वीजुल, J वीजुल, K वीजुल, U दुति, B डंड, K मोतीबिं (for मोती अे), BKN आकास, JPU आकाश, BJKU अबलावड, M अवि, U आवा, BKMNP करि .
- १४५। BKMU सुकर, BKMN प्रौलि, JU प्रौलि, JN मारगि, B अवीरमै, K अमच, JMNPU अमइ, M पुर, BKM पदसारी, J पैसारड, NPU पदसारड, M नीरोवरि, J प्रविशंत, N पयसंति, P पदसंति, B नै, K नच, JMNPU नइ .
- १४६। JM धमल, B अवि, BM धमलित, BJKMU धच, BJM नागरि, J वीवद, NP वेपे (for देखे), BJKM सुपच, K सकुशल, J सदल सवच, BMN सिर .
- १४७। BJ(N) अुधि जीवे, K युधि जीनि, U युधि जीपे, P अुधि (for जीपे), BKM अविपाल, BJU जरासंधि, BN [जीपे], K जीवे, B आवे, JKU आवा, BKNU अवि, J अइ, P अइ. B लचारे, J चारद, NPU लचारद, B पीवै (sic! for पै), N पच .

विधि सहित वधावे वाजिच वावे

भिन भिन अभिन वाणि मुखि भाखि ।

करै भगति राजान किसन ची

राजरमणि सकमणि गिच्छि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी

पहिलौ ई पूकै प्रसन ।

दियौ लगन जोतिख ग्रंथ देखे

कदि परगै सकमणि किसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद

कम्पित चित लागा कह्यण ।

हेकणि सुत्री सरिस किम होवै

पुनह पुनह पाणिगरहण ॥ १५० ॥

निरखे ततकाल चिकाल निदरसी

करि निरगै लागा कह्यण ।

१४८। B सहिति, N वधावद, M वावे, N वावद, KPU भिन्न, N भिन्न, K अभिनव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU सुव, B छसव, JK छसन, MU छव्या, N छव, M की (for ची), B वणिमिधि, J वचमधि, U सकमिध, BP गच्छि, J गच्छ, KNU गच्छ, M गिच्छि .

१४९। BK दैवगति, J दैवगन, M दैवगिध, N देवागधि, PU देवग्न, U पहिलुं, JU [ई], M ची, J पूकद चे, P पूकी, BKU कीधउ चे, M यो, U ज्योतिध, N देवद, BM कद, JPU कद (for कदि), BP वचमधी, J वचमधि, KN सकमधी, U सकमिध, BKU छसन, NP किसन .

१५०। KN वेदोगति, M वेदोग, J धर्म, JKNP विचार, BMN वेदवंत, JP वेदवित, K वेदवित, J हेकधि, M खेकधि, K पुची, N चीध, P ची ची (for सुची), K सरस, N सरिसउ, P क्मु (for किम), JKNPU पुनः पुनः, ALL पाणिगच्छ .



सगले दोख विवरजित साह्यौ

ह्यंतौ जई ऊच्यौ हरण ॥ १५१ ॥

वसुदेव देवकी सूं ब्राह्मणे

कही परसपर अम कहि ।

ऊच्यौ हरण हथलेवौ ह्यौ

सेस संस्कार ऊइ सहि ॥ १५२ ॥

विप्र मूरति वेद रतनमै वेदी

वंस व्याद्र अरजुनमै वेह ।

अरणी अग्नि अग्रमै इन्धण

आऊति ध्रित घणसार अछेह ॥ १५३ ॥

पङ्क्तिम दिसि पृठि पूरब मुख परठित

परठित ऊपरि आतपत्र ।

मधुपरिकादि संस्कार मण्डित

त्री वर वे बैसाण तत्र ॥ १५४ ॥

१५१ । M निदरसे, N किरि, BK कवि (for करि), JNPU निरवय, K बितरण (!), BK करण (for कहण), N सिगबे, B दोषि, JU जदि, M जे, JP ऊच, M ऊचो .

१५२ । N प्रतइ (for ह्यं), B कहे, K कहि, N कहीउ, P कहीउ, U कही कह (for कही), N परखर. J ऊइ, KP ऊचउ, M ऊचे (for ऊच्यौ), JMU हरण, JP ऊच, M ऊचो, BJMU सेष, K शेप, K संस्कार, M सहसकार, (B)N करउ (for ऊइ), P कउ (ditto), J(M)U ऊवइ (ditto), K दिवइ (ditto)

१५३ । NPC रतनमय, BJK बांस, NU वंश, U चार्द्र. B अरिजुनमै, M अरजुनमै, N अरजुनमय, P अरजुनमय वेहि, U खनल (for खनि). B घृति, J ध्रत, KNPU घृत, JKNU घनसार .

१५४ । B पङ्क्ति. J पङ्क्ति, M दिस. U दिशि, KU पूठ, JMP पठ परठित, N पठ थपि (for 2nd परठित), M आतपत्र, BKM मधुपर, NPU मधुपरिकादि, BJNPU सहसकार, N मंडे, P मांडे, BK [बे]. J बैसाण. K(N) बैसाणीया .

आरूपित आँखि सह हरि आननि  
 गरभि उदधि ससि मङ्गे ग्रहीत ।  
 चाहै मुख अङ्गलि ओटे चढि  
 गावै मुखि मङ्गल करि गीत ॥ १५५ ॥  
 आगलै त्रिया प्री चौथै आरंभि  
 , फेरा त्रिगिह इगि भाँति फिरि ।  
 कर साङ्गसट ग्रहण कर सूँ करि  
 करी कमल चम्पियौ किरि ॥ १५६ ॥  
 पधरावि त्रिया वामै प्रभणावे  
 वाच परसपर जथा विधि ।  
 लाधी वेला माँगी लाधी  
 निगम पाठके नवै निधि ॥ १५७ ॥  
 दूलह ऊइ आगै पाकै दुलहगि  
 दीन्हा क्रम सूगहर दिसि ।  
 हँडि चौरी हथलेवै कूटै  
 मन बन्धे अञ्जला मिसि ॥ १५८ ॥

१५५ । M आरूपित, J आँखि, BK आणय, JMU आनन, BJKMU अरभ, NPU अङ्ग, BJKNPU अहोत, J आदि गुण, M मुख (for मुख), B(M) आंगणे, J अंगण, K आंगण, N अंगणद, P आंगणि, (B)KNP आँटा, J उंटे चढ़ि, U मुख, PU किरि .

१५६ । BKN आगलि, J आगिली, U आगद, BKU त्रिया (for त्रिया), JN त्रिय, U बी (for प्री), K चौथो आरंभ, U चौथि आरंभी, J त्रिगह, N त्रिगहद, J इय, U फिरद, BK संगुह, JNU सांगुह, B साँ, BK कर (for करि), N(P) कमल करी, U चंपतउ, N करि .

१५७ । BJK पधरावी, JKMU बी, P प्रभणावी, N पधरावद (for प्रभ<sup>०</sup>), KU परसपर, BKPU यथा, J यक (for जथा), NP माँगी लीधी, BKNU नवे .

१५८ । J आगद ऊइ पाकै, M आगै ऊडा बन्धे, K साँगहर, J दिसा, U दिवी, K हँडि, M चंबरी, KM(N)U हथलेवो कूटी, P हथलेवा कूटी, B बाँधे, M बाधा, N बंधद, MN अंचलां, J मिसा .

आगै जाइ आलि केलिग्रिह अन्तरि  
 करि अङ्गण मारजण करेण ।  
 सेज विथाजि खीर सागर सजि  
 फूल विथाजि सजे तसु फेण ॥ १५९ ॥

आभा चित्र रचित तेणि रंगि अनि अनि  
 मणि दीपक करि सूध मणि ।  
 माँडि रहे चन्द्रवा तगै मिसि  
 फण सहसे ई सहसफणि ॥ १६० ॥

मँदिरन्तरि क्रिया खिणन्तरि मिलिवा  
 विचित्रे सखिच्ये समाप्रित ।  
 कीधै तिखि वीवाह संसक्रित  
 करण सुतण रति संसक्रित ॥ १६१ ॥

सङ्कुडित समसमा सन्ध्या समथै  
 रति वञ्कति रुकमणि रमणि ।  
 पथिक वधू द्विठि पङ्क पङ्कियाँ  
 कमल पत्र सूरिज किरणि ॥ १६२ ॥

- १५९। U आगलि, B °ग्रहि, JKNPU °ग्रह, B आंगलि, KP मारजण, B सेक, ALL विथाज, U सजि, J गृजि (for सजि), KM सजे, K तसु .  
 १६०। KNP वेच, BJK रंग, N जिधि (for करि), BJMU मण, N मँडि, B चंद्रवा, M चांद्रवा, U फणि, BM ही, BJKM °फच .  
 १६१। B मँदिर आंतरि, J मँदिरांतरि. (M)N मँदिरांतर, M लिखांतरि, N चर्चंतर, BMC मिखवा. KNPU समाहन. M कीधो, NP कीषा, B नधि, K तिच, N जिच, (J)NPU संसक्रित, K संसकत, M सहसक्रित, B सुनिधि, K सुनिच, M सुतनि, NP सुतसु .  
 १६२। N(P) संकुचित, J संख्या, JNPU समथै, BKMNU वंचित, J वंचर, P वंचिनि, BJU वचमधि, ALL रमच, J द्विठि, KNPU द्विठि, M दीढी, KN पंथिवा, BJKNPU किरच .

पति अति आतुर त्रिया मुखस पेखण  
 निसा तणौ मुख दीठ निठ ।  
 चन्द्र किरण कुलटा सुनिसाचर  
 द्रवड़ित अभिसारिका द्रिठ ॥ १६३ ॥

अनि पँखि बन्धे चक्रवाक असन्धे  
 निसि सन्धे इम अहो निसि ।  
 कामणि कामि तणी कामागनि  
 मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सज्ज सखिअे प्रसंसिता अति  
 क्रितारथो प्रो मिलण क्रित ।  
 अटति सेज द्वार वीचि आऊटि  
 सुति दे हरि घरि समासित ॥ १६५ ॥

हँसागति तणौ आतुर था हरि सँ  
 वाधाऊआ जेही वहे ।  
 सँधावासि अनै नेउर सदि  
 क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B दंपति (for पति), BM बीष, P बी, ALL सुष (for मुखस), BPU देषष (for शै?), K दीठो, B निठि. BKN चंद, B किरणि, J इवड क, M द्रवडनि, U द्रिविड कि, KN दडि, P दड .

१६४ । B इन, NU अन, BJMU संघ, (B)JNPU बंधर, B चक्रवाक, (B)JNPU असंधर, B नेसि, KM नेसे, JNP संघर, B संधि, JM [इम], K कामिष, MNPU कामिषि, ALL कामियाँ (for कामि), BJKM तषा, M कामागनि, N ंनिषि, BPU लीया, P दीपका .

१६५ । BM सज्ज, JK सज्जि, KN अत, J इति, JU छनारथा, M छनारथ, BJM प्रिय, K प्रोष, U प्रिय, BMNPU छत, JK छता, B अडत, M अडित, BU द्वारि, M द्वारे, ALL विचि, BM आहडि, ALL शुति, J हरि घरि दे, BNPU समासित, J ंजिता, K ंछता, M ंश्रुति .

१६६ । BKM हँसागय, KM तषा, KMU थषा, NP थीया, B सैं, N वाधाक आगे ही, B जही, KM जिही, J जीही, K बहेक, P बहे बहस, K

अवलम्बि सखी कर पगि पगि उभो  
 रहती मद वहती रमणि ।  
 लाज लोह लङ्गरे लगाये  
 गै जिम आखी गैगमणि ॥ १६७ ॥

देहली घसति हरि जेहड़ि दीठी  
 आखंड को उपनौ उमाप ।  
 तिणि आप ही करायौ आदर  
 उभा करि रोमांसू आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूं वांछता  
 घण दीहा अन्तरै घरि ।  
 अङ्गमाल आपे हरि आपणि  
 पधरावो जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आंखियाँ अत्रिपत  
 माहव जदिअपि त्रिपत मन ।  
 वार वार तिम करै विलोकन  
 घण मुख जेही रङ्ग घन ॥ १७० ॥

सौधावास, N सधधा°, JKMNPU °वास, BJP नूपुर, JMNPU सद,  
 BJMNP क्रम. N आगलि, K आगमि आगम कहिउ, BJM आगम,  
 N कहर .

१६७ । B अंबिलंब, K अंबिलंबित, P अंबिलंबि, U आंबि, BM करि, B  
 मदि, J वदता, लांमरे, B लगायै, JU लगावे, KNPU गय, J अर्ध,  
 BKNPU गयममणि .

१६८ । JKM घसन, BU जेहरि, J जेहनि, P आनंद, K कोरं, B कोरंज  
 खयौ, N कोड़ि घयष, P को कु घयष, J को कु ह्यष, BKMN आमाप,  
 K तिष ही, MU तिष, NP आपे, K [ही], P इ, J कराया उजम,  
 J किरि, B रामांसै, KM रोमांस .

१६९ । BM वदि, JU वद, P मिलिष JU घड़ी मिली, KN वांछतां, BK  
 घषा, JU घषां दीहां, KM दीह, U आंतरे, BJK आपष, J सेकु .

१७० । MP प्रेरति, JKMNPU रूप, K आपि ओ, B अत्रिपित, N अत्रिपति,  
 B अदिपि, JKNPU अद्यपि, M अद्यपि, BNP त्रिपित, KM त्रिपति

आजाति जाति पट घूँघट अन्तरि

मेलण अक करण अमली ।

मन दम्पती कटाखि दूति मै

निय मन सूत्र कटाखि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा

जाणियौ अंतहकरण जई ।

हसि हसि भूहे हेक हेक ऊइ

ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अकन्ति उचित क्रीड़ा चौ आरंभ

दीठी सु न किहि देवि दुजि ।

अदिठ असुत किम कह्यौ आवै

सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित ची तत्र निपतति

सुरत अन्ति केहवो सिरी ।

P तिउं (for तिम), B विलोकष, NP धवि, K नेची, N नेसा, P नेहां, U जीसा, K घष (for धन) .

१७१ । JK(M)NPU आजाति जाति, K अंतर, (B)NP मिलिषे, K मेलै (for मेलष), K अमली, BJK दंपति, J कटावि, KMNPU कटाच, JN दूत, B मनि सूत्र, N inverts the order of st. १७१ and st. १७२ .

१७२ । BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूहां, K अ'इ, B होय, J होइ, JKNU मइ, BJP बाहिरि, KMN बाहिर .

१७३ । JU अकंत. (K)M अकान्ति, N दीठी, PU दीठ, J किही, P कहि. K किं, B कों (for किहि), JKMNPU देव, JPU दुज, BN अदीठ, M अदिह, BKPU असुत, (M)N असुति, M कहयो, U जाणणहार, JP तइ, M तै, JKNU सुज .

गजेन्द्र क्रीडतां सु व्याकुलगति  
नीरासयै परि कमलिनी ॥ १७४ ॥

कीधै मधि माणिक हीरा कुन्दण  
मिलिया कारीगर मयण ।  
स्यामा तणै लिलाटि सोहिया  
कुङ्कुम बिन्दु प्रसेद कण ॥ १७५ ॥

त्री वदनि पीतता चिति व्याकुलता  
हियै भ्रगभ्रगी खेद ऊह ।  
धरि चखु लाज पगे नेउर धुनि  
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिखि तालि सखी गलि स्यामा तेही  
मिली भमर वाराजु महि ।  
वलि ऊभी थई घणा घाति वल  
लता केलि अविलम्ब लहि ॥ १७७ ॥

- १७४ । BKNPU पवण, JM पवण, BK पारषित, M पारषति, BN चीप, M तत, BJN निपतित, JKU खंस, J केवही, BJMNPU त्री, K वनी (for चिरी), M गजिंद्र, BM क्रीडता, JNPU क्रीडित, BKM [कु], JNPU स, NPU विषाकुल?, BK कंवि गलित, J कि विगलित, M किर गलित (for स व्याकुलगति). BJKM नीरासर, NP(U) नीरासय, J कमलिनी .
- १७५ । M कीधो, N मधि (for मधि), (K)P मिलियड, M मिलिये, BJ सामा, N तणउ, J ललाट, KMP लिलाट, N निलाट, U ललाटि, N सोहद, J कुङ्कु, BK कुङ्कु बिंद .
- १७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J चीर, KNPU हीयर, K भ्रगभगी, M इयद्रगी, JU ऊह, K ऊह, M ऊव (for ऊह), M धर चधि, JU चण, M कंठि कऊव, B omits this stanza. M places it after st. १७७ .
- १७७ । K तिष, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराज, U घो, K घघो, J घाल (for घाति), N घाति घषा वलि, JMNPN अवलंब. KU अवलिंबि .

पुनरपि पधरावी कन्है प्राणपति  
सहित लाज भै प्रीति सा ।  
मुगत केस तूटी मुगतावलि  
कस कूटी कुङ्ग घण्टिका ॥ १७८ ॥

सुखि लाधै केलि स्यामि स्यामा सँगि  
सखिअे मनरखिअे सँघट ।  
चौकि चौकि ऊपरि चित्रसाली  
ऊइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत  
गिरि कन्दरि घरि विन्है गण ।  
निद्रावसि जग अेऊ महानिसि  
जामिअे कामिअे जागरण ॥ १८० ॥

लिखभीवर हरखि निगरभर लागी  
आयु रयणि तूटन्ति इम ।  
क्रीड़ाप्रिय पोकारि किरीटी  
जीवितप्रिय घड़ियालु जिम ॥ १८१ ॥

१७८। NP पधराचे, BKMNPV भय, J भयद, M प्रीत, J सा, K सका (for सा), JK सुकति, BJKP तूटी, U कूटी (for तूटी), K कर (for कस), P तूटी (for तूटी), BK कुङ्ग, P बिद्र.

१७९। ALL सुष, M लाधी, BJK स्याम (for °मि), NP सामि, B चुंक चुंक. J चुक चौक. K चौक चौक. U चुंक चौंक. B होय

१८०। BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत राता, K कंदर घर, J विऊ, NPU विन्है, N मिष, K वष (for गष), BJP °वस, K जमि, N अेइ, J ऊवि (for अेऊ). B यियौ (ditto.), KM ययौ (ditto).

१८१। NP लषमी°, U लषिमी°, JK हरष, BM निगरभरि, BJK(M) चाउ, KMU रयष, BK तूटंत, J तूटंत. M तुडती, BJK °प्री, BJKMN पोकार, BM जीवत°, JK °प्री, P घड़ियालि.



गत प्रभा थियौ सन्नि रयणि गलन्ती  
 वर मन्दा सति वदन वरि ।  
 दीपक घरजलती इ न दीपै  
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साधि सुरमण कोक मनि  
 रमण कोक मनि साधि रही ।  
 फूले छगडी वास प्रफूले  
 ग्रहणे सीतलता इ ग्रही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्ग भेरि धुनि  
 अरुणोद थियौ जोग अभ्यास ।  
 माया पटल निसामै मञ्जे  
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सङ्गोगणि चीर रई कैरव खी  
 घर हट ताल भमर गोघोष ।  
 दिखयरि ऊगि अंतलाँ दीधा  
 मोखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

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- १८२ । JK प्रभात, N प्रभाति, JK(M)N थयड, KN सन्नि, JKM रयण, BNP मांदां, K सती, BNPU सद, JK वर, K नोद (for इ), KM नासफरिम, BKM सूरतन, JK वर .
- १८३ । BJKN मिली, BK तद, BJKM साध, U साधि, J सुरमणि, K मन, M मणि (for 1st मनि), J मणि (for 2nd मनि), BU साध, JKM साध, J प्रफूलित, BJKM P [इ] .
- १८४ । KN ऊठी, U उठी, M अनाहत, N भेरि संघ, JM भेर, JKMNPU अरुणोदध, K(M)N थयड, P [[थियौ], KN(U) निसामण, K प्राणायामद, N प्राणियाँ मद, M प्रणामै, U जोति, M परकास .
- १८५ । JKU संबोजिषि, BN संबोजिषी, M °जिष, N रही कहि रंघ स (sic), JKMPU नी, P वरि, J भमर, M भंवर, BP गघोष, N गघोष, BJKNP दिखयर, M दखयर, J प्रगट (for ऊगि), U अंतला, NP अंतले, BK(M)N दीधौ .

वाणिजाँ वधू गो वाळ् असै विट  
 चोर चकव विप्र तीरथ वेल् ।  
 सूरि प्रगटि अतेलाँ समपिया  
 मिलियाँ विरह विरहियाँ मेल् ॥ १८६ ॥  
 नदि दीह वधे सर नीर घटे निसि  
 गाळ धरा द्रव हेमगिरि ।  
 सुतरु हाँह तदि दीघ जगत सिरि  
 सूर राज किय जगत सिरि ॥ १८७ ॥  
 आकुल थ्या लोक केवि ऊअ अचरिज  
 वञ्चित ह्यायाअे विहित ।  
 सरण हेम दिसि लीघौ सूरिज  
 सूरिज ही विख आसरित ॥ १८८ ॥  
 लीखण्ड पङ्क कुमकमौ सलिल सरि  
 दलि मुगता आहरण दुति ।  
 जलक्रीड़ा क्रीडन्ति जगतपति  
 जेठ मासि ओही जुगति ॥ १८९ ॥

- १८६ । B(M) वाणिज, KU वाणिज, BN गळ, M वळ, B असैँ JU असैँ, NP असद, K असित, BMN चकवि, K चकवा, JKM वेलि. ALL सूर, B प्रगटि, K प्रगट, JU प्रगटि, KP अतेला, BM समपीयो. K समरथौ. N समापियउ, P समर्पिया, JK मेलि .
- १८७ । M वधौ. N वधद घटद, BK द्रवि, BJ सुतर, KNU सुतरव, B तद. BK जगव. P जगति. J सिर, JK राद, BK(M) कीयो. N कीयद. JP जगव, M सिर .
- १८८ । KM थया, NP(U) थिया, BK(N) केहवो (for केवि ऊअ). JPU ऊअ. B अचिरज, M ली अचरिज केहो (for केवि ऊअ अचरिज), M विहित. B लीयो हेम दिसि, K लीध हेम दिसि, M सूर हेम दिसि लीनो सरवो. JKMPU हव, N विषय, M आसरिति .
- १८९ । ALL त्रीपंड, B कुमकुमौ, JKMNU कुमकमउ, JMU दस, M मुकता. U मुक्ता. BKM आभरव, J जगव<sup>०</sup>, जेठये. KM मास, M ओहवी .

मिलि माह तणी माऊटि सूं मसि वन  
तपि आसाठ तणी तपन ।

जन नीजनपणि अधिक जाणियो  
मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरघण गिरि नीभर  
घणी भजै घणि प्रयोधर ।

भोले वाइ किया तरु भङ्कर  
लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि  
नवै विहाणै नवी परि ।

कुसुम कमल दल माल अलङ्कित  
हरि क्रीडै तिणि धवलहरि ॥ १६२ ॥

ऊपडी धुडीरव लागी अम्बरि  
खेतिअ उजम भरिया खाद्र ।

मिगसिरि वाजि किया किङ्कर मिग  
आद्रा वरसि कीध घर आद्र ॥ १६३ ॥

- १६०। BK(M)N माऊटि, P माऊति. B सों, JKNP मिसि, U मिस. तपनि, JP जष. B नीजणपणि, J निर्जाण<sup>०</sup>, K नीजण चति. P बीजनपिणि, J जाणीष, K जाणीई. B मधिराति, JKP मध्यराति, N साध्याहन .
- १६१। BK नैरन्त, J नेरान्त, U नैरति, BKU प्रसर. J प्रसर, MNPU निरघन, M गिर. B निभरि, JK निभर, JNP धनी (for धणी). BJKNU धण (for धणि). M धनि (ditto). N वाद्य. BJ तरु B(M)N लवलां, J लवलां, K लवलां. MU लहरि .
- १६२। J ईडि, NP नवउ विहाणउ, BU विहाणे K णी. N पति (for परि), JM कुसुम, KMN अलङ्कित, U क्रीडति, K तिष. M तिणि क्रीडै. BJ धमलहरि. KN धवलहर. M धवलहरि .
- १६३। U लघडी धुडीरव, (B)KN धूलिरवि. M रजीरवि, (B)JKU वेनीअ. M वेनवीये. JKNP उजम. J मिगसिर. KNU खगशिर,

बग रिखि राजान सु पावसि बैठा  
 सुर सूता थिउ मोर सर ।  
 चातक रटै बलाकी चञ्चल  
 हरि सिगागारै अम्बहर ॥ १९४ ॥

काली करि काँठलि ऊजल कोरणा  
 धारे खावणा धरहरिया ।  
 गलि चालिया दिसोदिसि जल ग्रभ  
 थम्भ न विरहणि नयणा थिया ॥ १९५ ॥

वरसतै दड़ड़ नड़ अनड़ वाजिया  
 सघणा गाजियौ गुहिर सदि ।  
 जलनिधि ही सामाइ नही जल  
 जलबाला न समाइ जलदि ॥ १९६ ॥

निहसे वृठौ घणा विणा नीलाणी  
 वसुधा थलि थलि जल वसइ ।  
 प्रथम समागमि वसत्र पदमणी  
 लीधे किरि ग्रहणा लसइ ॥ १९७ ॥

P मगसिर, U वायद (for वाजि), BM थयौ बैरी (for किया किहुर),  
 NP झुउ वइरी (ditto). ALL सग, BJKNPƯ आडे, J वरस,  
 N कीधउ, P कीयो, B(M)NP भुद (for घर) .

१९४ । BMN रिष, K चप. [सु] पावसे. JM पावस, B थिय, KM थयो,  
 I थियौ. B चातिग, M चात्रिग, K चातिक रटति बलाहकी, N  
 बलाहकि, B हर. K सिंगारइ .

१९५ । K उञ्जल, B धारां. BJKNPƯ आवण, M संवण. J हालीया (for  
 चालिया), JB(M) दिसादिसि, PU दिशोदिश. BKM थंभै. JN  
 थंभइ, U विरहणि नयन, K नैन. M थया

१९६ । J वरसति, PU दड़ड़ि. N अनडे. I सघन. K सइ, MN जलनिध,  
 (K)MN समाइ, K जलद .

१९७ । B निहसे, K ॰मै. BJ विण. K वण. M धर विण. K नीलांणा. निवसे,  
 BKMN समागम. N वसत, MPU पदमिणी, JN ॰मिणी. K(M)NƯ  
 लीधइ. KN करि, JU ग्रहणे, J लभइ (for लसइ) .

तरु लता पल्लवित त्रिणे अङ्कुरिव  
 नीलाणी नीलम्बर न्याइ ।  
 प्रियमी नदिमै चार पच्छिरिया  
 पच्छिरे दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि  
 कटि मेखला पयोधि कटि ।  
 मामोलौ बिन्दुलौ कुंकूमै  
 प्रियमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊपटि विद्युरी मिलिया  
 धरि धर धाराधर धरणी ।  
 केस जमण गंग कुसुम करम्बित  
 वेणी किरि त्रिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर  
 घेघूँचे गलि बाहा घाति ।  
 भ्रमि तिगि सन्ध्या वन्दण भूला  
 रिखिय न लखे सकै दिन राति ॥ २०१ ॥

- १९८ । BM तर, J पल्लवति, N पल्लव तणउ, B त्रिण, K ढण, JPC ढणे, BM बांकुरते, (K)PC बांकुरति, N बांकुरति, P नीलंबरि, U नीलांबर, BK प्रियमी, NPC प्रियमी, N नदिमय, B चारि, BKMU पच्छरिया, NP परठिया (for पच्छिरिया), P पच्छिरिया (for पच्छिरे), NP नेचर .
- १९९ । JKU कज्जल, M गिर, EMNP रेख, JU किरि, M पयोध, BK प्रियमी, NU प्रियमी, BNPU निलाट .
- २०० । BK मिलीयौ, J मिलीइ, M मिलीया, BNP तठ, B ऊपट, K ऊपटि, B विद्युरी, J रे, N विवरी, J मिलिया, K मिलीयां, BJKMU धर धर धाराधर, JM U असुन, (N)P अवण, JM कुसुम, M करंबित, MPU किरि, N करि, K कौ (for किरि), BM वेणी (for वि), P त्रिवेणी .
- २०१ । NPC स्यामा, BKM सरस, M स्याम तन (for स्यामतर), BJM घेघूँचे K घेघूँचे, BJK गल, M जल (for गल), BN बाहा, J(M)U बाहां, KP बाहां, BJKU भ्रम, KM तिण, BU वंदन, B(N) रिषिबे, J रिषिद, KP ऋषय, M रिष ही, B लिषि, K लष, NP लषी

रूठा पै लागि मनावि करे रस  
 लाघी देह तगौ गिणि लाभ ।  
 दम्यतिअे आलिङ्गन दीघा  
 आलिङ्गन देखे घर आभ ॥ २०२ ॥

जलजाल खवति जल काजल ऊजल  
 पीला हेक राता पहल ।  
 आधोफरै मेघ ऊधसता  
 महाराज राजै महल ॥ २०३ ॥

करि ईंट नीलमणि काटूं कुन्दरा  
 थम्भ लाल पट पाचि थिर ।  
 मंदिरे गौख सु पदमरागमै  
 सिखर सिखरमै मंदिर सिर ॥ २०४ ॥

धरिया तनि वसत्र कुमकमै धोया  
 सुधा प्रखोलित महल सुखि ।  
 भर खावण भाद्रव भोगविजै  
 रुकमणि वर ओहवी रुखि ॥ २०५ ॥

- २०२ । JKPU रूठां, BJK पाय, NPU पय, J लागइ, NP मनाइ, करे रस, N लाघउ, JK गणि, P गिण, J आलिंण, JU दीघउ, J आलिंणित  
 २०३ । BKMNU खवति, P खवत, U कज्जल, K उज्जल, B पीयला, KMU थंक, J केई (for हेक), U आधोफरे, J फरे, BM औधसता, J ऊधरसता, M महाराजि, BU राजे ।  
 २०४ । BKM काटो, B कुंदणि, J खंभ, U थम्भ, K पाच, M पाट (for पाचि), B मंदिरे, K मंदिर, M गोरे, K सौ, NU रारागमय, BNP सिषरि, B सिषरिमे, N सिषरि किय, P सिषर कीय, सिरि ।  
 २०५ । B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेषि, PU तिषि (for तनि), K वर, B वसत, BK कुमकुमइ, JMN कमकमइ, P कमकमे, U कुकुंमे, JU धोयां, BK मौधा, J शुंधा, M सुधै, BM षवलिति (for

वरिखा रितु गई सरद रितु वल्ती

वाखाणिसु वयणा वयणि ।

नीखर धर जल रहिउ निवाणे

निधुवनि लज्जा त्री नयणि ॥ २०६ ॥

पोलाणी धरा ऊखथो पाकी

सरदि कालि अहेवी सिरी ।

कोकिल निसुर प्रसेद ओस कण

सुरति अन्ति मुख जेम सुत्री ॥ २०७ ॥

वितजे आसोज मिले नभि वादल

प्रथी यङ्क जलि गुडलपण ।

जिम सतगुरु कलि कलुख तणा जण

दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर सवति रस धरा उदगिरति

सर पोइणिअे थई सुखी ।

प्रसो<sup>०</sup>), K धवलत (ditto), J प्रवलित (ditto), U प्रचालित (ditto), JU महलि, ALL सुष, BKM भर, BMU आवणि, JKP आवण, N सावण, B भाद्रवि, M भाद्रवै, K भागवीयै, M भोगवै, BJPU वषनिणि, B वरि खेवही, BJKMNP वष .

२०६। BM रिति, KN इति, U चतु, J सिरद, KU शरद, K वाषाणिस, BP वाषाणिसि, B वड्णो वड्णि, K वैणा वैण, B नीषरि, N नीषरि जल धर, P धरि, K [धर] जलधि, BK रह्यो, NP रह्यउ, J रहे, M निधुवन, JKN नयण .

२०७। BM चौषधी, KM सरद, J काल, JMNPU त्री, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM स्त्री .

२०८। BM वितजे, K वितिजै, NP वितिअे, K मिले, JKMNU नभ, BN श्रथी, K प्रथवी, JNU जल, NP गुडलपण, B गुरि, M गुर, J सद-गुष, N सधत गुष, (N)P मिलि (for कलि), U जल (for अण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन .

वली सरदि खगलोक वासिअ  
पितरे ही अित्तलोक प्री ॥ २०६ ॥

बोलन्ति मुज्जरमुज्ज विरह गमै बे  
तिसी सुकल निसि सरद तणी ।  
हंसणी ते न पासै देखै हंस  
हंस न देखै हंसणी ॥ २१० ॥

ऊजले अदरिसण निसि उजुआली  
घणूँ किसूँ वाखाण घणौ ।  
सोलह कला समाइ गयौ सति  
ऊजासहि आप आपणै ॥ २११ ॥

तुलि बैठी तरणि तेज तम तुलिया  
भूप कणै तुलता भू भाति ।  
दिनि दिनि तिणि लघुता प्रामै दिन  
राति राति तिणि गौरव राति ॥ २१२ ॥

२०६ । BM गजपीर, ALL अशति, K पोषण, M थोय, N ययउ, JPU सुअी  
KM सुअीय, N सथी, J वले, BJKM सरद, BK अगलोक, M सरज-  
लोक, K पितरं, B मातलोक, J अिते, K अत्य, MNPU अत.  
KM प्रीय .

२१० । K मुज्जर मुज्जर. MN(P) मुज्जरमुह, U मुज्जरमुज्ज. KP सकल, P निस.  
JP सरदि. BK त, J ति. P तिणि. U तिण (for ते<sup>1</sup>). N नित (for  
ते<sup>1</sup> न). M तस(ditto). पासलि नवि (for पासै देखै), J पेशद (for  
देखै) .

२११ । JU कजलां, N कजली, BU अदरसणि, M निस. BJ अजुआली.  
KU उजुआली, M उजवाली, B घणा, J घणउं. P घणउ. B किसौ,  
J किसउं. B वाखाणि घणौ, J सोल कला समाइ, B औजायै (sic),  
J(M) अजासद, U अजासं हि, J आपो (for आप). B आपणौ .

२१२ । P बड्ठा, B तवणि, K तवण. PU कणय. NP तुलिया, BK भुंर,  
N भूव. KN भांति, BKU दिन दिन, NP दिणि दिणि, MNU तिण,  
(M)N पामदं. J दिण. M तिण .



दीघा मणिमंदिरे कातिक दीपक  
 सुत्री समाणियाँ माहि सुख ।  
 भीतरि थकी बाहिरि इम भासै  
 मनि लाजती सुहाग मुख ॥ २१३ ॥

इवि नवीनवी नवनवा महोइव  
 मडियै जिणि आणान्दमई ।  
 कातिग घरि घरि द्वारि कुमारी  
 थिर चीचन्ति चित्राम थई ॥ २१४ ॥

मेवन्ति नवी प्रति नवा सवे सुख  
 जग चाँ मिसि वासी जगति ।  
 रुकमणि रमण तणा जु सगद रितु  
 भुगति रासि निसि दिन भगति ॥ २१५ ॥

अहिज परि थई भीरि कजि आयाँ  
 धनउँ अने मुजोधन ।  
 मासे मगनिर भलै जु मिलियौ  
 जागिया मीँटि जनार्जन ॥ २१६ ॥

- २१३। BP दीघा, K मंदिर, BJNP कातिग, K कातिक, JM समाणी, K समाणीय, B थका, K थो (for थकी), BJKN बाहिर, M बाहिरै [इम], BMU जिम मनि, JKN मन, N सोहाग, BM सुषि ।
- २१४। M इवि, JKI नवनवी, B नवी नवनवा महो महोइव, JK महोइव, BK मांडीये, J मंडोइ, K जण U जिण, B जद, J जदि (for जिणि), K वारि (for द्वारि), N थिरि J चिवांत, M चिचति, N चिचदं ।
- २१५। J नवि, K नवै, M नवे (for नवी), BKM नवै, NP नवउ, JU नवि (for नवा), K सवै (for सवे), BJN वा, BJP वषमिषि, U रुकमणि रमणि, B ति (for जु), K तिण (ditto), B रिति, K रति, M रति, BNU भुगत, J भगत, J रास, U राशि निशि ।
- २१६। BJ अह, MNU अहो N [अ], P पर, BJKMNU भीर, JMNPU धनंजय, B अनियै, JPL नद, JKNPU सुयोधन, M मासे मगसति,

फिरियौ पखि वाउ उतर परहरियौ

सऊवै सूहव उर सरग ।

भुयंग धनी प्रिथमी पुड भेदे

विवरे पैठा बे वरग ॥ २१७ ॥

ऊवै घटि नदी हेमे हेमालै

विमल खिङ्ग लागा वधण ।

जोवनागमि कटि क्रिम थायै जिम

थायै थूल नितम्ब थण ॥ २१८ ॥

भजन्ति सुग्रिह हेमन्ति सीत भै

मलिन सुतनु केइ वहै मगि ।

कोइ कोमल वसचे कोइ कम्बलि

जग भारियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज. K जो. M सुषीयो (for मिखियौ),  
BJMP मीठ, BJKMP जनारजन. N जनारजुन. U जनारदन .

२१७। K फिरिया पखिम. M फिरियै पिह. J फिरि वायु पखां. BJM वाह,  
PU वाध. N वायुधर, JKU उत्तर. K परहरिया. M फिरिहरिया. K  
सऊवह, M सऊवै सऊवो रस रंग, N सुरंग. P सुवंग. MN धनी. B  
प्रथमी. K प्रथवी, N विचरंग (for वै वरग). M वैव रंग (ditto) .

२१८। B होवे. JU ऊवि. KNP ऊवह. BKN घट. JMNU हेम. P हेमि,  
N हेमालय, U हिमालय, BJKNPU गृंग. M गम, K योवनयागम.  
J क्रिम कटि. BKNP कस. U कश. J थाइ जिम थाइ .

२१९। J भजन्ति. MN भजति. BJNU सुग्रह, K सोग्रह. M सुग्रिह. P  
सुग्रहे. BJKMNU हेमंत. NP भय. U मिलाव, BK: M मिलि निधि  
तन (for मलिन सुतनु). BJKU कोइ (for केइ), M को (ditto),  
JPU मग. K वखे, N वसच, J कंबल. P जिधि. U जिध. MN  
भरिया. J जग

दिन जेही रिणी रिगाइं दरसणि

क्रिमि क्रिमि लागा सङ्कुडगा ।

नीठि कुडै आकास पोम निमि

प्रौढा करखगा पङ्कगा ॥ २२० ॥

अनुभाया तन मन आप आप मै

विदित सीत रुकमणी वरि ।

वाणि अग्रथ जिम सकति सकतिवंत

पुहप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहणि चण्णौ अहिमकर

उतर वाउ वाये अउग ।

कमल बालि विरहणी वदन क्रिय

अम्ब पालि सङ्गोणि उर ॥ २२२ ॥

पार्श्वथया क्रिपण वयण दिमि पवगै

विण अम्बह बालिया वण ।

लागै माघि लोग प्रति लागौ

जल दाहक सीतल जलण ॥ २२३ ॥

२२० : K जेह, P जेही, N जेहउ रतष रदषायर. JI दरिसष, KN दरसष, P दरसिषि. U संकुडिषि, BJKU नीठ. BK कुडै, N कोडिद आयाह. BJU करषषि. NP कर्षष, MU पंगुरषि. P ंरिषि

२२१ : BK उलभाया, P तनु मनु B माहि. K महि. (for मै), M विदिति, U विदित. B सीति, J सषनषी, P सपुनिषी, U सषमिषि, JPU वर. B सति सतिवंत J सवति सवतवंत. K सती सतवंत.

२२२ : B मकरधजि, JK वाहष, NP वाहनि, U वाहन, B चडे, J चडिड. K चढीयो, N चडिड. BJKMPU उतर, N उत्तम. U वायु, K वाष बाळै, BJKM अतुर, N अवर. P विरहिषी. U ंदिष. M कमल for वदन, N कियो

२२३ : ALL कपष. B पवनदि. JKM पवनह. U पवषर, M विषि, B चंवि J चंवि, K वन, J नाष. KU माह, BJMNPU लोक, KU सीतल. U अलषि

निय नाम सीत जालै वण नीला  
जालै नलखी थकी जलि ।  
पातिक तिखि द्वारिका न पैसै  
मंजियै विणु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै  
दम्पति ऊपरि दसै दिसि ।  
अरक अगनि भिसि घूप आरती  
निय तगु वारै अछो निसि ॥ २२५ ॥

रवि बैठौ कलसि थियौ पालट रितु  
ठरे जु दह कियौ हेम ठगठ ।  
ऊडण पङ्कु समारि रहै अलि  
कगठ समारि रहै कलकगठ ॥ २२६ ॥

वीणा डफ मज्जवरि वंस वजाअ  
रीरी करि मुखि पञ्चम राग ।  
तरुणी तरुण विरहि जग दुतरणि  
फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

२२४। N निज, N नीतल, J जालि. BKU वन, BJ नलिखी, KN(P) नलिखी, JKN अल, B पातिनि, U पातिग. J पातकी, P पातक, KMU तिष, N तिषद, JP मंजिया. K(U) मंजिया, N मंजियद, JKN विष, N मनि, K तषो. PU तषा, KN मल .

२२५। B प्रतिहारि, JMNU सीय, P सीउ. BJNPU पालै, JU दिसे, K दिसो, M दसो (for दसै). U अरकि, BKM अगनि अरक, J अगति अरक, J तषउ. M तष. B तन, K तनु, (B)KNPU उवारद

२२६। M(N) बैठै, K कलस. (B)K थिषे. J(M) थई, P थोउ, B पालडि. J रति पालट. BM रिति, U रति. KNP अतु. MNPU दह. K कैष दह (for दह कियौ), MP(U) कीष. J ठरे हेम दह कीष ठंठ. उषष (for ऊडष). M संवारि. K रहद. B कलिखंठ .

२२७। BM वेवा, BMPU मज्जवरि, JKN अर. J वेणु (for वंस), (B)JKN वजावद. BJKM रोरी. BKMU मुष. विरह. B अषि, JKM दुतरष. P अरिषि, JKMNU फागुष .

अजङ्गं तरु पुच्छप न पल्लव न अङ्गुर  
 थोड़ डाल गादरित थिया ।  
 जिम सिगागारि अकीधै सोहति  
 प्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति  
 मनि व्याकुल मधुकर सुखणन्ति ।  
 कठिण वैश्य कोकिल मिसि कूजति  
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुच्छपे  
 सुरंगे वसत्रे दरब सब ।  
 पूजियै कर्साट भंगि वनसपती  
 प्रसूतिका होलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै  
 त्रिगुणि पसरतै अम्ब त्रिसि ।

२२८ । BM तरि, J तर, NU न तर, M पछप, N पुछप, BK थुड़ डालां, J डाल, BK(M) गादरिति, BJMU वया. K चीयां, JKMNPU सिगागार, BKM सोड़े, J सोहत, NP सोभति. J प्रिय. N प्रिच. M आगम, K आगलि (for °मि), JMNPU जाणे. K आबर .

२२९ । JU सु (for समा), BKN पित, BK दधी. JU दीधी, M दधा, N उदधि, B रति, JMNPU मन. B मधि, K मध, विलसंत (for सुष्ट°). KMN कठिन, B वेध, J वेधि, K वैध, N वेष्ट, M वयध, PU वेधधि, P मिसि कोकिल, KN कुंजति, P कूजति. N वसयती. JKN वसंत .

२३० । J पकवान फूल फले, B फूले (for फले), KMP वले, U धरव, M त्रव, J पूज्यै, NPU पूज्यै. J कठ, M कसट, NU कबीरदि. K भंति (for भंगि), M भंगि (ditto), U संगि (ditto), K वनसपती .

रटति पुत्र मिसि मधुप खंखराई  
मात खवति मधु दूध मिसि ॥ २३१ ॥

वनि नथरि घराघरि तरि तरि सरवरि  
पुरुख नारि नासिका पथि ।  
वसंत जनमियौ देण वधाई  
रमै वास चडि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज  
कली सु मङ्गल कलस करि ।  
वन्दरवाल बंधायी वल्ली  
तबर अका बीथै तरि ॥ २३३ ॥

फुट वानरेण कच नालिकेर फल  
मज्जाति किरि दधि मंगलिक ।  
कुङ्कुम अखित पराग किञ्जलक  
प्रसुदित अति गायन्ति पिक ॥ २३४ ॥

२३१ । N लागीर, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मलयानिल, निरुध, U पसरति, N प्रसरतइ, BKM बुधा बिस (for अम्बु बिसि), N बिस, BK पूत, PU पूच, NPU मधुक (for मधुप), N मानु (for मात), ALL अवति, M मिस ।

२३२ । KU वन, J नथर, M मिरि तरि, NP तब तब, J(M)U तबघरि, KMU पथ, B जननीयां, J °नीया, KM °नीये, B दिथब, J रैथब, BM रनी, B चडि पवनि ।

२३३ । B मवर, JU प्रवर (for मौर), K नवा (ditto), BK अज, N कलि-यल, P कलीथ, JU किरि, JU बन्नरमाल, NP बन्नरवाल, K वंदर-माल, BKM वेली, BJP तबघर, K तरवर, U तबघरि, K देका, NU अका, B(K) बीथै, JNP बीथै, U बीथ ।

२३४ । BM फडि, JP फड, K पद, B वनरथि, JKU वन्नरथ, B मजात, M मंजातो, N मंजति, U मज्जति, KMPU करि, N कीर, BJK(M) कुंकू, P कुंकम, M अचन, NP अचित, B किञ्जलिक, M प्रसुदति, N मावन्ति ।

आयौ इल वसंत वधावण आई  
 पोइणि पत्र जल ओणि परि ।  
 आणंदि वणे काचमै अङ्गणि  
 भामणि मोतिअे थाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि  
 पुत्रवती थी मनि प्रसन ।  
 पुहप करणि करि केसू पहिरे  
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तरु करणि सेवन्ती कूजा  
 जाती सोवन गुलाल जत्र ।  
 किरि परिवार सकल पहिरायौ  
 वरणि वरणि ईअे वसत्र ॥ २३७ ॥

विधि ओणि वधावे वसंत वधाअे  
 भालिम दिनि दिनि चढि भरण ।  
 ऊलरावणे फाग ऊलरायौ  
 तरु गह्वरिया थिय तरुण ॥ २३८ ॥

२३५ । BJKNU आया, M आअे, P इलि, N कलि (for इल), U वधामणी, BK आवी, JK पोयण, MU पीइण, N पोयणी, M ओण, JKMNPU आणंद, M घणै (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B थय, KNP थयण. ALL मन, M करण, N वरण (for करणि), J पहरि, M पैहरि, BK पीयला .

२३७ । JMPU कणियर, KN कणियर, BJM तर, BK कणणि, JMNU करण, NU सेवन्ती. K कुंजा, P कुंजा, N कुंजा, B जाती, M किर, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for ईअे), N देई (ditto) .

२३८ । J ओण, U सहित (for ओणि), M वधावो. NP वधावण, KNU दिन दिन, U भरणि, BP ऊलामणी. JU ऊलामणे, B फागि, BPU ऊला-

राठौड़ राज प्रिथीराज री कही ।

६५

मन्नी तिहँ मयण वसंत महीपति  
सिला सिंघासण घर सघर ।  
माथै अम्ब कृत्र मगडाणा  
चलु वाइ मज्जरि डलि चमर ॥ २३६ ॥

दाड़िमी बीज विसतरिया दीसै  
निउंकावरि नाँखिया नग ।  
चरणे लुच्चित खग फल चुम्बित  
मधु मुंचन्ति सीचन्ति भग ॥ २४० ॥

राजति अति अ्रेण पदाति कुञ्ज रथ  
हंस मालु बन्धि ल्हासि हय ।  
डालि खजूरि पूठि डलकावे  
गिरिवर सिगगारिया गय ॥ २४१ ॥

तरु ताल पत्र ऊँचा तड़ि तरला  
सरला पसरन्ता मरगि ।  
बैठै पाटि वसन्ति बन्धिया  
जगहय किरि ऊपरु जगि ॥ २४२ ॥

यउ. BJKM तर, K गहवुरि, J घोब, M घोयो. N ययो. U थिया,  
K बाधिथां (for थिय) .

२३६ । BPU तहँ, M तिह, J तदि (for तिहँ). PU सिल, BJ सिंघासण,  
BJM धरि. M मंड[ि]यो, BJKM चलि. M मंजर. PU डलइ, M चंवर .

२४० । K निवकावलि. M निवकावरि, J नउका<sup>२</sup>. M लुचति. U लुंबित. BK  
चुंवति. M चुचति. N चुंचित. B मुंचित. KNP मुंचति. M मुचंत.  
U मुंचति. JM सीचंत .

२४१ । J बध. M बंध. J लासि. BKMPU लास. BP हई, JN हया.  
BKN डाल, J खजूर, M खजूरि. N खजूर. NP डलकायउ. KMP  
गिर<sup>०</sup>. BP गई. JN गया .

२४२ । BJKMU तर. JMN ताड (for ताल), P तड. BU तुड (for तड़ि),  
K तर (ditto), BKNP सरग. U बैठि. J पाठ. ALL वसंत. U जनि-  
हय. N करि. B ऊपरी BK जग



आगलि रितुराय मण्डियौ अवसर

मण्डय वन नीभरणा सिद्धु ।

पञ्चबाण नाइक गाइक पिक

वसुह रङ्ग मेलगर विहङ्ग ॥ २४३ ॥

कल्हंस जाणगर मोर निरतकर

पवन तालधर ताल पत्र ।

आरि तन्तिसर भमर उपङ्गी

तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस रसवञ्कक

कोविद खञ्जरीट गतिकार ।

प्रगलभ लागि दाटि पारेवा

विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति

मरुत चक्र किरि लियति मरु ।

रामसरी खुमरी लागी रट

धूआ माठा चन्द धरु ॥ २४६ ॥

२४३ । M आगै, B रितिराउ, K(M) रितिराउ, J रितुराउ, NP मंडीयद, P अवसरि, J मंडिय, BJKNPV सद्ग, J पांच, BJNPU नायक गायक, K सुरंग, J मेलिगर .

२४४ । JM निरतिकर, NP मृत्यु, JNP पवण, K चंद्र, PU चार, K तंत-सर, M भंवर, BM नीवटि उघटि, J तीवटि उघट. K चेटि उघटि. N निवटिय उघट .

२४५ । M विधु, JNU शुक्र, BJKMU लाग, BJ दाट, चक्रवाक .

२४६ । BK आंगणि, U आंगण, NU तरप, P उरप तरप, BKM चक्र, B पिपति, N पीयत, M लियत (for पीयति, JKPU किर, N करि, B लियत मरु. J लीयत दुब, K लियत मुर, M लै तिसुंब, NP लिय निमरु, U लीय तिपुङ्क, BM रामसरा, U °लिरि, M घुसुरी, B लगी, J रटि, B धूवा, JMPU धूवा, N धूवां, K धूहा, N माठी, BM धुङ्क .

निगरभर तरुवर सघण ङ्ग्ह निसि  
 पुहपित अति दीपगर पलास ।  
 मौरित अम्ब रीभि रोमञ्चित  
 हरखि विकास विमल जित हास ॥ २४७ ॥

प्रगटे मधु कौक संगीत प्रगटिया  
 सिसिर जवणिका दूरि सरि ।  
 निज मंत्र पढे पात्र रितु नांखी  
 पुहपञ्जलि वणराय परि ॥ २४८ ॥

प्रज अम्बुज सिसिर दुरीस पीड़तौ  
 ऊतर ऊथापिया असन्त ।  
 प्रसन वाउ मिसि न्याउ प्रवर्तौ  
 वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अक्रेक अक्रेक मिसि पाताँ  
 खाड्या द्रव माँड्या ऊखेलि ।

२४७। B तरवर, KNP तरवर, U तरवर. K सघन, BKN दीपकर,  
 BJKU मवरित, BJKNPU रीभि, K रोमञ्चित. B हरखि. JKN  
 हरव, M विकास कमल, JKMNPU कृत .

२४८। B प्रगटे, J प्रगट्य, U प्रकटित, B मधि, B प्रकटीयो, K प्रकटीयो,  
 MN प्रकटीयो, U प्रकटीया. B सुसिरि. JPU सरि. K सुसरि.  
 M सिसिरि, BK(M) जवणिका, NP जवणिका. JU दूर. B निजि.  
 K निजि (! for निज), B पात्रि, BKM रिति, NPU रति. J रथ.  
 J पुहपुञ्जलि, K(M) पुहपाँजलि. P वणराय .

२४९। B अदभुज (sic!), K अदभुत. M उभीज सिसिरि. B सुसिरि, JPU  
 सरि. K पीड़तौ ऊतर, J वाद. M वाय, U वायु, J न्याद, MNPU  
 न्याय. J(M) प्रवरतद. K प्रवर्तद. N प्रवणित. M वन वन. K राजा .

दीपक चम्पक लाखे दीघा

कोडि घजा फहराणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थया मच्चि

भई दिमङ्कित अङ्क भरि ।

वेली गलि तरवराँ विलागी

पुहप भार ग्रहणा पहरि ॥ २५१ ॥

पीडंत हेमन्त सिसिर रितु पहिलौ

दुख टाल्यौ वसन्त हित दाखि ।

व्याचे वेली तणी तरवराँ

साखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजे तिहाँ डङ्कन दँड न दीजे

ग्रहणि मवरि तरु गानगर ।

करग्राही परवरिया मधुकर

कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तरु पुहप वहे कूटा भग

कामि बाण ग्रहिया करगि ।

२५० । M पडप, (B)JK पानां. M पंने. N पाचां. BJK(M)PU घाडिया,  
N गाडिया, K दरव. NU द्रव्य. BJK(M)P मंडिया. KNU मांडिया.  
K दीन्हा कोडी घज .

२५१ । J मालियानिल वाज. ALL सुराज. BJ थिया. K थयो. BJKM  
तरवरां. KN विलगी, U °ग्यो. J पुहप माल. P ग्रहणां. N ग्रहणा .

२५२ । BKM पीडंति. N पीडंता. M हेमंति. BK सिसिर. J सधिर. P  
सिसर. BK रिति. M रित. J पहिलु, BKM टालीयो, J(N)PU  
टालीयउ. M व्याच्. N विथाच्, BJ तरवरां. BK विसतरियाँ.  
J(M)U °रीयउ, K वैशाष, U वेसाष

२५३ । B तिहिं, K दीसद. BJKMU ग्रहण मवर. BJKM तर. N परिग्राही.  
P करग्राही, M परचरीया. JM कुसन .

वलि रितुराइ पसाइ वेमन्नर  
जण भुरड़ीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित  
वञ्चि न को तिम राज वसन्त ।

फुल्ल पङ्क्ति कित मेव लबध फल  
बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि कित  
तिहि देखे थिउ खीण तन ।

कन्त संजोगणि किंसुक कहिया  
विरहणि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तण  
कर पल्लव कोमल कुसम ।

२५४ । BJKM तर. N विहे, K बूडा भरि, JMNU काम, KN करम. BJ रितिराइ, K रितिराइ, P वेसन्नरि, M भुरड़ीतु, K वहे (for रहै), P जग, BK place this stanza between st. २५३ and st. २५६, whereas JU place it between st. २५२ and st. २५३ .

२५५ । KPU वरषा. JNP वरषत, M वरिषत. U वरषित, JU चातम, NP चातक. B वञ्चति, KU वञ्चित. BKMU वञ्च. N वञ्चद, B राजि, J वसन्ति. B फुल्लि. MP फूल, B पंष. JK पल्ल, M पल्लै, NU पञ्चि, JKMNPU छत. J लब्ध, KN लब्धि. P लड. BKNPU बोलांति .

२५६ । BK कुसुमित, BKMN कुसुमाउध, B उदौ, K उदे, M उदय (for ओटि). BKNU छत, NP बी (for तिहि). U तह (ditto). BK थिय, N थिय. U थिउ, B थोन. N तनु, JU read the first two lines as follows: येष च्छेक रंष पंति (पंत) परिफूलित। वदइ नारि चनि चनि (चन चन) वचन. but U in the comment gives also the common reading, J सुत (for कन्त), NP किंसुक कहीयउ. M कहे, N कहिय .

वणि वणि मालुणि केसर वीणति

भूली नख प्रतिबिम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि

डिगमिग पाय वाय क्रोध डर ।

हालियौ मलयाचल हिमाचल

कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि उत्तरतौ तरि तरि

वेलि वेलि मलि गलै विलग्य ।

दिखण हूँत आवतौ उतर दिसि

पवन तगा तिणि वडै न पग्य ॥ २५९ ॥

कवड़ा कुसुम कुन्द तगा केतकी

सम सीकर निरभर खवति ।

ग्रहियौ कन्धे गन्ध भार गुरु

गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७ । BJKMU तस, KPU कुसुम, BKN बनि बनि, J वन वन, BJP मालिणि, BKMN केसर, JP वीणत .

२५८ । M सोभित (for सभिन्न), BJ भेट, MU सजि, N मंजि, BJKMNP उन्नमन, U डिगिमिगि. B पाउ वाउ, J पाइ वाइ, K पायो वायाँ, NPU वायु, JU क्रुड, KM क्रुध, P धर (for डर), NP हालिया, BM मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालद, P हेमाचल, K कामेत, NP हरि, JK प्रसन्न, N करि .

२५९ । BJKMU मलि मलि विलग, BN दक्षण, JPU दक्षिण, M दक्षिण, K ऊँती, M ऊँता, (NP) हूँतउ, J आबताँ, N जनरि, U उत्तर, M पवण, B त न वडै (for तिणि वडै न), J ति न वडै (ditto), K तहीं न वडै (ditto), M नवि वडै (ditto), BJK पग, U पगि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B(J)KU तषौ, ALL यम, JK निरकरि, U निर्कर, ALL खवति, B कांधे, K कांधद, N पंधि, P पंधे, U बांधद, BM गुरु, JK तिण .

लीयै तसु अङ्ग वास रस लोभी  
रेवा जलि क्कित सोच रति ।  
दखिणानिल आवतौ उतर दिसि  
सापराध पति जिम मरति ॥ २६१ ॥

पुहपवती लता न परस परमूके  
देतौ अंगि आलिङ्गन दान ।  
मतवालौ पै ठाहि न मगडै  
पवन वमन करतौ मधु पान ॥ २६२ ॥

तौय भरणा छँडि ऊषसति मलय तरि  
अति पराग रज धूसर अङ्ग ।  
मधु मद खवति मन्दगति मल्लपति  
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण ग्रन्थ ग्रहित गिलि गरल उगलित  
पवन वाद ओ उभै पख ।  
खीखँड सैल संजोग संजोगिणि  
भणि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लीधै, K लीधी, J लीइ. M लै. BK तस, JKNU वास अंग, JK जल, JKMNPU कत, M सोच, NP सोच, K रति, (M)N दखिणा-निल, PU दखिणा°, N आवतइ, BKU उतर, M दिस .

२६२ । J परसपरि मूके. NP परसपर मूके. U परसर मूके (for न परस परमूके), B देयतौ, U देतु, BK अंग, M मतिवालौ, KN पम. MU पाय, P पय, JU ठाइ, KM ठांइ .

२६३ । BM तौइ भरणि (M धरणि). BJM छँडि, B औषसति. JNPU ऊष-सत, K औषसत, B मल्लै, K तर, NP तइ, U अंगि, BKMNPU खवति, BNU मल्लपति, J मल्लपति, K मदोमत्त, (M)NP मदोमत्त .

२६४ । K ग्रहित गलि. JU खोगलित, U पवण, NPU उभय, N पखि, P पख, JM खीखँड. BK सयल, M सदल. NP सैल, JKU संयोग. NP संयोगि. JKPU संयोगिणि, K भखै. KU विरहिणी, KMN भख .

रितु किहि दिवस सरस राति किहि सरस

किहि रस सन्ध्या सुकवि कहन्त ।

वे पक्ख सूध ति बिज्जं मास वे

वसन्त ताइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल वसंत सारिखौ अहो निसि

अकण अक न दाखै अन्त ।

कन्त गुणे वसि थायै कन्ता

कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ

पुहप ई अटण पाथरण ।

हरखि हिंडोलि पुहपमै हियडति

सहि सहचरि पुहपां सरण ॥ २६७ ॥

पौटाडै नाद वेद पग्बोद्यै

निसि दिनि वाग विहार नितु ।

२६५। BN रति, JKMU रिति, B कहिमि, J किहिस, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिमि, KN कहि, M किह, B रस (for 2nd सरस), B किही, K कहि, M किहे, BJMN कहन्ति, N बिज्जं (for 1st वे), JNPU पध, JU सुध, B त, K [ति], B वसन्ति, BMN वहन्ति ।

२६६। BM वसन्ति, (B)KM सारिषा, J सरीष, BK अकै अक, JM अक अक, N अकवि अक, U अकां अक, J वस, B थिय, J(M)U यई, K यया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J वस, B थिय, JU ययउ, K थोथौ सु, M थयो, N थार ।

२६७। JKNPU ग्रह, BK तषि, J पुहपति, M पडपित, BKM पडपा, J पडप, B पोहप ई, J पुहपु ई, K पुहप हो, M पडप ई, NP पुहप सु, B अटणि, J अटणि, BJM पाथरणि, JK दरप, JMU हीडोल, K लै, N लार, M हीडति, U हींचति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरणि, K सरणि ।

मायाग मैग ओगि विधि मागै

रुकमणि कन्त वसन्त रिनु ॥ २६८ ॥

अवसरि तिगि प्रीति पसरि मन अवसरि

हाइ भाइ मोहिया हरि ।

अङ्ग अनङ्ग गया आपाणा

जुड़िया जिगि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत धिया वासुदे

प्रदुमन सुत पित जगतपति ।

सासू देवकी रामा सुवह

रामा सासू वह रति ॥ २७० ॥

लीलाधर गिहे मानुखी लीला

जगवासग वसिया जगति ।

पित प्रदुमन जगदीस पितामह

पोतौ अनिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि थाकौ कहि

नाराइण निरगुण निरलेप ।

२६८ । N जी'द (for जाद), M निर, JKMN दिन. BKNP नित, JMU निति, N नासिग, BJMNPU मयण. KMU चेष. BK परि (for विधि), BJP बसनिधि. U रुकमिण. BJKM रिति ।

२६९ । K अवसर तिण, J पसर, NP पसर. BKM अनुसरि (for 2nd अवसरि), KMNPU हाव भाव, MU अगि, M अगि, KP आपणा, N आपपणा, K जिण ।

२७० । B वसदेव, KMNU धया, BK वासदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिमन, N प्रदुम. K सो पिता, J अगति, N जगण, NP राम सहोदर बकनिधि सासू, K रिति ।

२७१ । BJKM अहे, NPU अहे. N वासिग, KM पिता, NP पुन (for पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पोतौ, JU पोतउ, KPU अनिरुध, M अनुवध



कहि रुकमणि प्रदुमन अनिरुध का  
सह सहचरिअ नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता खी लिखमी  
पदमा पदमालया प्रमा ।  
अवर ग्रिहे असथिरा इन्दिरा  
रामा हरिवल्लभा रमा ॥ २७३ ॥

दरपक कन्दरप काम कुसुमाउध  
सम्बरारि रतिपति तनुसार ।  
समर मनोज अनङ्ग पद्मसर  
मनमथ मदन मकरध्वज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक  
विगत चतुरजुगविधायक ।  
सरवजीव विसवक्रित ब्रह्ममसू  
नगव हंस देहनायक ॥ २७५ ॥

- २७२ । BKU कहिभि, P कहसि, BJKM तास, BK [कसु], J यस, P थाखिउ, N कहिया. BK कहि कहि, BKMNPU नारायण, M निर्गुण, P निगुण. U त्रिगुण, J त्रिलेप, P निलेप, N कृष्ण (for 2nd कहि), BJPU रूपमिषि, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J अनिरुध, KPU अनिरुध, M अनुवधि. B सहचरिअ. J °रिहइ, M °रिहि, N °रीयर, P °री, U °रीह. K सवरतहै (sic).
- २७३ । BJKNPU खी, B लषमी, NP लषिमी, JPU पद्मा पद्मालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर. BJM अहे, K अह, NPU अहे, JKMN(P)U अथिरा. K इंदरा.
- २७४ । JMPU दर्यक कंदर्य, K कंदरप, ALL कुसुमायुध, BK तनसार, JU अर, JPU मन्नाथ, JKNPU मकरध्वज.
- २७५ । BK(M) चतुरथ स चतुरवरण चतुरातम, U चतुर्वर्ष चतुर्षुष चतुरातम, J चतुरर्थ चतुर्वर्ष चतुराथण. NP चतुरातम, BK विग्य, J विन्न, U विन्न (for विगत), JU चतुर्थुग°. KMPU सर्वजीव, N सर्वजीव, BK विसकेत, JM विसकेत, NPU विसकृत, BJNU ब्रह्मसू, K ब्रह्मसू, MP ब्रह्मसू, K देहहंसनायक

मुन्दरता लज्जा प्रीति सरसती  
 माया कान्ती क्रिया मति ।  
 सिद्धि त्रिद्धि सुचिता रुचि सरधा  
 मरजादा कीरति महति ॥ २७६ ॥

संसार सुपऊ करता ग्रिह मङ्गुह  
 ग्यान तणी पञ्चमी जु गालि ।  
 मदिरा रीस हिँसा निन्दामति  
 चारे करि मूँकिया चंडालि ॥ २७७ ॥

हरि समरण रस समभण हरिणाखी  
 चात्रण खल खगि खेचि चढि ।  
 बैसे सभा पारकी बोलण  
 प्राणिया वञ्छि तो वेलि पढि ॥ २७८ ॥

सरसती कण्ठि खी ग्रिहि मुखि सोभा  
 भावी मुगति तिकरि भुगति ।  
 उवरि ग्यान हरि भगति आतमा  
 जपै वेलि ताँ ओ जुगति ॥ २७९ ॥

२७६। B सुरसती, K सरसती. BKM कान्ति. JNPU कान्ति छपा, 'K सुदपा, B रिधि विधि. J विधि बुधि रिधि, K च्छि विधि. M रिधि निधि त्रिधि, NPU दृढि. BKM रुचि. NU सुचिता, JNPU अदा, M अधा, JPU मर्यादा, K मरयाद, M मजादा. N मर्जादा .

२७७। BKM सुपह. JM ग्रह. KNPU गृह. NPU संगृह, J गानि, K गान, NU ग्यान. J तणीजु, U तणीज, JKU [जु], B गानि तिषिहोज पंचमी गालि, JU गिँया°, M गिँयामद, BJM मूँकी

२७८। M सुभिरण. K [रस], N अस (for रस), M हिरणाखी. पत्र. KMNPU वेच, B बभा, U बोलणि. (BM)PU वंजद. BK(M) त, J ति. N तड, U तो .

२७९। ALL श्री, BJNPU गृहि, K गृह. M यधि, KMN सुष, P शोभा. NU सुकति, K सुकरि (for ति°), JK भगति, N उदरि, J भगत, JU जपे, B त्यां, JK तो, M ताद .

महि सूइ खट मास प्रात जलि मञ्जे

आप सपरस हर जित ईंद्री ।

प्रामै वेलि पढन्तां नित प्रति

त्री वञ्चित वर वञ्चित त्री ॥ २८० ॥

ऊपजै अहो निसि आप आपमै

रुकमणि क्रिसन सरीख रति ।

कहै वेलि वर लहै कुंवारी

परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूत्रि पोत्रे पड़पोत्रे

अर साह्यि भगडारि इम ।

जग रुकमणि हरि वेलि जपन्तां

जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अक अक प्रति

विमल मङ्गल ग्रिहि अक वगि ।

अणि कवण सुभ क्रम आचरतां

जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK सोइ, N सुखे, P सुइ, U सुखै, J प्रासन (! for प्रात), JKMNPU  
जल, N मंजइ, NP सपरस, B [हर], M ऊइ (for हर), M पदंति,  
NP जपंतां (for पढन्तां) नितु, JU सपर सपरस जितेंद्री (०इ) अर ।  
वेलि पढत (०दंती) नित : नित्य । प्रति चीवंदक । वञ्चित (वञ्चित वर) पानइ  
त्री विचित्र, K सुत्री सुवर तिम सुवर श्री ।

२८१ । BK आपमहि (for ०मै), B रूपमणि, JP रूपमणि, N रुकमणि, U  
०मिष, KU रुसन, M रुख्य, N क्रिसन, U सरीख, J कहत, JU कुंवारी,  
J पूब, M पुत्र, BKP साहाग, N सभाग

२८२ । BP पूत, JM पुत्र, KNU पूब, BJKM अर. B सांदिधि, J(M)PU  
साहय, K सांदिष, N साहय वाहय, JKMNPU भंडार, BK अन,  
BPU रूपमणि, BKU पदंतां (for अपन्तां), BK जगि पुड़ ।

२८३ । K थोक (for कोइ), B कहति, JM कहत, K कहंत, B अकै थोक, J  
अकै थोक, N थोक कहइ थोकां प्रति, P कहइ थोक थोकां प्रति, BK प्रति,

चतुरविध वेद परणीत चिकितसा

ससत्र उखध मंत्र तंत्र सुवि ।

काथा कजि उपचार करन्ताँ

ऊवै सु वेलि जपँताँ ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव अध्यातम

पिँडि प्रभवति कफ वात पित ।

त्रिविध ताप तसु रोग त्रिविधमै

न भवति वेलि जपँताँ नित ॥ २८५ ॥

मन सुद्धि जपन्ताँ रक्तमणि मङ्गल

निधि संम्पति थाइ कुसल नित ।

दुरदिन दुरग्रह दुसह दुरदिसा

नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU गृह. M पिह. N गृहि, KU खेष, N रणि. N प्रमाण (for कवण), KPU शुभ, BKN करम आचरद. M आचरोति, J जाशीर, U जांशीषे ज, K जपंत .

२८४ । B °विधि, JKNU चतुर्विध, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU श्लोषध, J शुवद, K सुद, N सवद (for सुवि), J कलि (for कजि), U उपकार, J ऊवि, K सो, BJKM जपंति, N जपंत, J ऊवद, K ऊय, M ऊवै .

२८५ । BPU °भूतक, K भूत, B °देव, B पडि, JKMNPU पिँडि. JK त्रिविधि, M त्रिविधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमद, M त्रिविधिमै, भवंत, BM जपत, JKN जपंति, BK place this stanza between st. २८२ and st. २८३ .

२८६ । B सुद्धि, J शुध. K सुद, MU सुध, BJPU रक्तमणि, M निध. NP नव निधि, K थायै, U थायद, NP [थाइ], KU कुसल, M निति, B दुरदसा, J दर्शना (sic !), KP दुरदशा, M दुरिदसा, U दुर्दशा न्हासद, P दुसुपण. JU दुसमन (for दुसुपन), JMU दुरनिमित .

मणि मन्त्र तन्त्र बल जन्त्र अमङ्गल

थलि जलि नभसि न कोइ छलुन्ति ।

डाकणि साकणि भूत प्रेत डर

भाजै उपद्रव वेलि भणन्ति ॥ २७७ ॥

सन्धासिञ्चे जोगिञ्चै तपसि तापसिञ्चे

काँइ इवड़ा हठ निग्रह किया ।

प्राणिया भवसागर वेलि पडि

धिया पारि ऊतरे धिया ॥ २७८ ॥

किं जोग जाग जप तप तीरथ किं

व्रत किं दानासम वरणा ।

सुखि कहि क्रिसन रुकमणी मङ्गल

काँइ रे मन कल्पसि क्रिपणा ॥ २७९ ॥

वे हरि हर भजै अतारु बोलै

ते ग्रव भागीरथी म तूँ ।

अक देस वाहणी न आणाँ

सुरसरि समसरि वेलि सँ ॥ २८० ॥

२७७। B मिणि, KM महि (for मणि), U वलि घंघ, JKN यल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU शाकिणि .

२७८। BM सिन्धासिञ्चे, N चेता (for इवड़ा), JMPU प्राणी, N प्राणीयाँ, K °सागरह, N °सागर, JKMN P पार, B तरि पारि (for ऊतरे), K तर पार (ditto), M तरि पार (ditto), J ऊतरइ .

२७९। N आग जोग, B आग, दान आगम, JKNPU °गम, BJKN वरव, KMU सुष. JMU करि (for कहि), KPU छसन, M छष, N किसन, BJU वषभिणी, BM कल्पै, JKU कल्पिस, B क्रिपण, KMN छपष, JPU छपणा .

२८०। N वि हरि हरि, BM बोटै, J बोटइ, K बोटै, B(K) पवि, JU खंबु (for ग्रव), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU वाहिनी, B(K) आणाँ, M आणाँ सुरसुरि .

वल्ली तसु बीज भागवत वायौ  
 महि थाणौ प्रिथुदास मुख ।  
 मूल ताल जड़ अरथ मण्डहे  
 सुथिर करणि चडि झाँह सुख ॥ २६१ ॥

पत्र अक्खर दल द्वाला जस परिमल  
 नव रस तंतु त्रिघि अहो निसि ।  
 मधुकर रसिक सु भगति मञ्जरी  
 सुगति फूल फल भुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका  
 चिन्तामणि सोमवह्लि चत्र ।  
 प्रकटित प्रियमी प्रियु मुख पङ्कज  
 अखराउलि मिसि थाइ अेकत्र ॥ २६३ ॥

प्रियुवेलि कि पंचविध प्रसिध प्रनाली  
 आगम नोगम कजि अखिल ।

१६१ । BK(M)N वैली, BKM तस, JK इथु°, NU इथी°, P प्रथी°, KNPU सुष, BM मांडही, B सुषड, K सोषड, M सुयड, J सुथरि, B करणि, KM करण, BJ चडि, B सुषि ।

१६२ B प्रति, JKMPU अक्कर, B प्रत (for दल), J अर, B तंति, K मातु (sic! for तंतु), BM बधि, JKU विधि, N इधि, P इधि, B सुकवि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto), B अरथ (for भगति), N सुकति, M भगति (for सु°) ।

१६३ । BN °वेल, P °वलि, B किना (for वलि), B समवेल, JPU °वली, N °वली, JKP चिच, N विचित्र, B प्रघटित, J परदित, KNP प्रमदित, M प्रमडत, BPU इथिमी, J इथमी, KN इथनी, B इथ, J प्रियु, KNPU इथु, M प्रिय, BMP अखरावलि, JKNU अक्करावलि, B प्रियु, K थाथै, N बी (for थाइ), P मिले (ditto) ।

सुगति तणी नीसरणी मण्डी

सरगलोक सोपान इल ॥ २९४ ॥

मोतिअे विसाहणे ग्रहि कुण मूँकै

अेक अेक प्रति अेक अनूप ।

किल सोभण मुख मूँक वयण कण

मुकवि कुकवि चालणी न सूप ॥ २९५ ॥

पिण्डि नख सिख लगि ग्रहणे पहिरिअे

महि मूँ वाणी वेलि मई ।

जगि गलि लागी रहै असे जिम

सहै न दूखण जेम सई ॥ २९६ ॥

भाखा संसकित पराकित भणताँ

मूँक भारती अे मरम ।

रस दाइनी सुन्दरी रमताँ

सेज अन्तरिख भोमि सम ॥ २९७ ॥

२९४। B ०वेलि, BJKMU ०विधि, JKNP प्रसिड, U ०दि, J प्रणाली, N परनाली, J निर्गम, M विगम, N निरगम, J असीयत (for मण्डी), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरग (for सरगलोक), M अनयअेकयम (ditto), JKNPु सरगलोक .

२९५। NP मोतीयाँ, B विसाहणे, M ०णो, NP ०णड, B कर (for कुण), B सूँका, P सूँकि, BJKMU कलि (for किल), U सुँक, B कुण (for कण), NP किल मुख सुँक वयण सोभण कण, N साकवि, U चालिणी, M कि (for न .

२९६। B पंडि, JKM पिंड, N पोँडी, PU पिंड, BM लग, P गहणे, BJMU भूषणे, K भूषण पहिरिद, M मो, J वेल, B मै, JU मद, U लागि रहि, B सै, JKU सद, M सदी .

२९७ B भाषा पराकृत सहकृत, M भाषा प्राकृत सहसकृत, KN संसकृत, PU संस्कृत, JKNPु प्राकृत, BK भणता, J भणताँ, N भणिताँ, M भारथी, BJPU दायिनी, K रंता सेजद अंतर, JU अंतरद, NP अंतरीष, B भोम, JK भम, PU भमि

विवरण जो वेलि रसिक रस वञ्छौ  
 करौ करणि तौ मूझ कथ ।  
 पूरे इते प्रामिस्यौ पूरौ  
 इअ ओके ओकौ अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी  
 सङ्गीती तारकिक सहि ।  
 चारण भाट सुकवि भाखा चित्र  
 करि अकठा तौ अरथ कहि ॥ २६९ ॥

ग्रहिया मुख मुखा गिलित ऊग्रहिया  
 मूं गुण आखर अ मरम ।  
 मोटा तणौ प्रसाद कहै महि  
 औठौ आतम सम अघम ॥ ३०० ॥

हरि जस रस साहस करे हालिया  
 मो प्रखिता वीनती मोख ।

२६८ । B वैल, M रसि, U करब, B कइय (for करणि), K वरब (ditto),  
 B जो (for तौ), M त, JU मुझ, M पूरै, J इत, KNP इतौ, B  
 अरथ (for इवे), U ताइ (ditto), J प्रामिस्यउ, K प्रामिसी, N प्रामि-  
 सिउ, U प्रामिसउ, B प्रामिसे पूरे, NP ईयां, B अर (for इवे), JK  
 अर (ditto).

२६९ । JKNPU जोतिखी, KU वैद, N वयद, BBN पुराणिक, K जोषी  
 (for जोषी), JKNP तारकीक, M तारकी, U तारकीक, J चत्र, M करे,  
 U करद, P अकठा, K अकठो त, JM [तौ].

३०० । N मलिया (for ग्रहिया), P मलिया (ditto), BM मुषि, M मलित,  
 BNP उग्रहिया (for ऊग्रहिया), KM मै, NP नइं, BN मणि (for  
 गुण), MP मणि (ditto), K मण (ditto), M अचर, BKM मोडां,  
 NP अउ अइठउ आतम अघम, B सम



अन्हीणा तुन्हीणे आया

सवणा तीरथे वयणा सदोख ॥ ३०१ ॥

रमतां जगदीसर तणी रहसि रस

मिथ्या वयणा न तासु महे ।

सरसै रुकमणि तणी सहचरी

कहिया मूं मैं तेम कहे ॥ ३०२ ॥

तूं तणा अने तूं तणी तणा त्री

केसव कहि कुण सकै क्रम ।

भलौ ताइ परसाद भारती

भूंडूं ताइ माहरौ भम ॥ ३०३ ॥

रूप लक्वण गुण तणा रुकमणी

कहिवा सामरथीक कुण ।

जाइ जाणिया तिसा मैं जंपिया

गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस थस, U करि, BJ मूं, M सु KN पंडितां B वेनती, K अन्ही-  
णाथ, M ंणा का, U ंणाहं BP तन्हीणे, JU तुन्हीणद J आवीया,  
B सनध, JNP प्रवण, M आवणि. KU अवणे, K तीरथ, M वैष, JU  
वचन (for वयण) .

३०२ । KU जगदीस B तणा, N रहसि B रसि, J रेण, B तस, J तण्ड, K  
तास महि, B सरसति, BM वचम ण, JP वचणि, U वचनिष, BJNPU  
मद, B तिण, J तिम, K कहि .

३०३ । B तूं, M तुच, J केसवि KMN कुण कहि, BJ तिकी (for 1st ताइ),  
K प्रसाद, BKM भूंडा, JNP भूंडज, B places this stanza between  
st. २९९ and st. ३००, and MN place it between st. ३०१ and  
st. ३०२ .

३०४ । JNPU लषण, K लक्षण, M लषिण B रूपमे लषिण ची तणां वचमणी,  
M वचिणी, PU वचिणी. M कहिवा इ कार त तास कुण B जंपि  
(for जाइ), KMNप जाणिया जिस (for जाइ जाणिया), M inverts  
the order of stanzas ३०३ and ३०४ .

राठौड़ राज प्रिथीराज री कही ।

८३

वरसि अचल गुण अङ्क ससी संवति

तवियौ जस करि खी भरतार ।

करि खवणे दिन राति कण्ठि करि

पामै खी फल भगति अपार ॥ ३०५ ॥



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३०५ । J वरस, M अङ्गि, JNU ससि, M हु (for ससी), J संवत, M समंत, P  
.....न रस अगि व[क]रि (for ... अङ्ग ससी संवति), J असि, M  
प्रिय (for 1st करि), JNU अी M करै (for 2nd करि), JNU अवणे,  
M अवधि, JU कंठ M करै कंठि पामै फल अी, J फल अी, U भगत,  
BK omit this verse.



## NOTES.

1. चार . . . . . मङ्गलचार, "These four (auspicious names) form my *maṅgalācāra*." The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च सम्बन्धश्च प्रयोजनं ।

चत्वारि कथनीयानि शास्त्रस्य धुरि घीमता ॥ १ ॥

2. किरि निश्चइ (*P*) चोचरै चोतारा प्रतई (*N*).

4. तार is in origin a plural neuter form of the correlative pronoun (Ap. तारं < Skt. तानि), which like the analogous form कार, कई of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to तार is the form जाइ of the relative pronoun (Ap. जाई < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाथौ (*BKNS*) and साथौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोखण of *BNPSU* for जु पोखण. The latter is the correct reading, not only because पोखण is a much better form than संपोखण, but also because the relative ज is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the *Dhūdhārī* comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै है सुकदेव व्यासदेव जइदेव आदिदे अनेक सुकवि ऊआ है पणि रीति सबही की बेकही

कै श्रीकृष्णदेव तें पहिलौ जु रुकमणीजी कौ वर्णन कीयौ सु या वासतें जु प्रह्लादग्रन्थ कोजै तौ पहिलै श्री कौ वर्णन कीयौ चाहिजै (B)

शुकदेवो व्यासमुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिप्रश्नक-प्रह्लादादयः सर्वे ऽप्येकसत्या इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव स्तुतिं कृतवन्त आदौ भगवद्रूपवर्णने कृतोद्यमाः परं मया तावत्स्त्री-वर्णनमतः क्रियते यतः प्रह्लादग्रन्थो ग्रथ्यते यदुक्तं प्रह्लादे स्त्रीप्रधानत्वमतो मच्छं दूषणं न देयम् (U).

9. U reads जोइ हाँ for जोइहाँ in the 2nd line, and explains it : हाँ इत्यकसादास्यार्थानन्तरं जे सुजन लं पश्यत्यध्याहारः ।

10. सिरहर, for सिहर (< Skt. शिखर), with insertion of र, analogous to सरजल for सजल, सरधीर for सधीर, and सरजीत for सजीत, for the last of which examples see *Vacanikā Ratana Sīnghajī rī Mūhāsādāsōta rī*. 244.

11. तार. See note to st. 4, above. B renders the form with तीरै राजा रै.

12. नाम ताइ तस्या नाम (U). Here and elsewhere I have used a vertical dash over the line to indicate a long vowel which for prosodical reasons is to be pronounced as short. It is the same sign which is used by native copyists to convert an आ into अ, whenever by mistake they happen to write आ instead of अ. Ex. : प्र<sup>॥</sup>कार, for प्रकार. In Old Western Rājasthānī poetry in general, and Dīngāḷa poetry in particular, a long vowel immediately followed by a short vowel is liable to be pronounced as short.

13. ताइ तावन्मात्रम् (U), तितरौ (B).

ते as a feminine singular form of the demonstrative pronoun, is an Old Dīngāḷa form which is no longer found in Modern Dīngāḷa nor in Modern Māravārī, where it has been substituted with ता. It is, of course, identical with the general form ते of Old Western Rājasthānī and Gujarātī. In our *Veli* both ता and ते are used for the feminine singular.

14. बीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st 10, above.

चम्बरि for चम्बरि, with insertion of ह analogously to समहर for समर. Cfr. *Vacanikā Ratana Singhajī rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthānī. etc.*, § 38.

15. The meaning of the two first lines is clearly explained by U: शैशवं बाल्यं तत्प्ररोरे तनौ सुसं गतप्रायमिति तथा यौवनं न जाग्रतं न तादृशं प्रकटितमतौ वयःसंघिः समुत्पन्नः कियद्दारंस्थायी सुहिणा सु वरोति स्वप्रप्रायो यथा वरिषब्द उपम्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रियम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Feli*.

20. दल फूल विमल वन is clearly and correctly rendered by B as: द्विवै वसन्त चाथौ ज्यां वन फूलिजै वै त्यां सरौर पूखौ. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वने .

22. सु जु. Cfr. st. 19, 32, 46, 94.

कुमोदणि for कुमोदणि . For the weakening of u into a, due to the influence of the o in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhajī rī*. Cfr. also कुमकमो, st. 189, 205.

मेन केस मेनकेशा इति रात्रिरूपा इत्यपि मेनशब्देन चारणभाषया सुजङ्गसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Dīngala.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शस्त्रं पाशा एव तं दूरीकर्तुं जगतो ऽपि न शक्यते तद्वेदमपि बन्धनं ह्यणास्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

शिरौषपुष्पाधिकसौकुमार्यौ बाह्व यदीयाविति मे वितर्कः ।

पराजितेनापि हतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (U).

षधं, a survival of the old neuter singular of the Old Western Rājasthāni, used exactly in the same adverbial function as the षधं in *Vacanikā Ratana Singhajī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुअलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नोरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लज्जपत्यानीवाणु-सूर्याः (U).

28. हिव रुकमणी नी विद्या कहइ । आठ व्याकरण भणी अडारह पुराण जाणइ अडारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश कहइ शास्त्र जाणइ चारि वेद ४ भले १ आचारग्रन्थ २ व्याकरण ३ इन्द ४ जोतिष ५ पदभङ्गन ६ ओ षडङ्ग जाणइ षडङ्ग ६ चारि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणी ओकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मति मूं जे माहिला अर्थ विचारियइ कहइ (P)

29. हरि तिष्ठि. Here perhaps I was authorized to read हर with the majority of the MSS., thereby making the correspondence with the हर at the end of the line more complete. but I have preferred to retain the regular form, not only on account of the हर immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हर for हरि, why should I have not read also गवर for गवरि to produce one more internal rhyme ?

वन्दै गवरि हर, अद्यापि होलिकानन्तरं कन्याभिर्गौरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पाँतरिया, बुझा विहीनौ जातौ (U).

माना इ. Here the pleonastic particle इ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ए as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माना as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरीहितो दमघोषनामा नृषामानन्दकरः (*U*). In the *Bhāgavata Purāṇa* Damaghoṣa is the name of the father of Śiṣupāla

36. चन्देवरी is my emendation of the original reading which is given as चन्देरी by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माना इ instead of माना (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of °न्द° as equivalent to three prosodical instants instead of two.

37 संभि ऊषा ... देसपति. Cfr. प्रिथी राज लम्बा केई देसपती (*Varāṇasī Ratana Śiṅhaṇī ri*. 20).

38. बाभे, from Ap. बभ्रहिं < Skt. बभ्रन्. is the regular passive form of बाँघरी, which in the modern language has gone out of use, it being substituted with the new form बभ्रीजे. For the use of बभ्रर in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. सुभी, for कुभी, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु° into सु° was evidently made by the Poet only in homage to the rule of the *veṇasagāi*.

40. जोर is a word whereof the exact meaning is not clear. The Dhūdhārī commentary seems to take it in the sense of



“tent”: रङ्ग रङ्ग रा समिथाना जभा किश है सोइ मारुं वादल उषा, whereas the commentaries of *PU* explain it as a synonym of स्त्री “woman”: जोइ इतिस्त्रीपर्यायः स्त्रीणां श्यामोज्ज्वलरक्तपीतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्षते जलदपटलानीव पृथग्त्वर्गान्यभटन्दानीव (*U*); जोइ कच्छतां स्त्री ना वृन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदपटल मेघघटा किहाँ सामल किहाँइ उज्वल इसउ पञ्चवर्णा मेघवृन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण, नवीनमेघवर्षणसमयात्प्राक्मग्जोवायुशुभाभदर्शन-  
मिति (*I'*)

42. गावै करि मङ्गल. Cfr. गावै सुखि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै है, and *P* in the latter passage connects करि with सुखि and renders: सुखइ करी मङ्गलरूप गीत भावई. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि हत्वा ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of “auspicious song,” but only “auspicious ceremony.”

मनै for मनै, the shortening of the initial syllable being required by the metre.

44. बलिवागो इतिविप्रः (*U*). The literal meaning of the word evidently is “he who wears the brahminic thread round his neck.”

वीर वटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण  
अव्यन्त उतावली थकी वाग वाग वचन कछइ (*P*)

45. म म करिषि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthānī and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

जच, a Sanskritism well permissible in bardic poetry. Cfr. तत्र. st. 174, 244.

46. रहरह केह वर रही रर. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वर रही रर is not clear to me. I quote below the renderings of the three commentaries of *BPT*:—मारग मारग थे पय्यो आय विश्राम कियउ पय्य चालता ररहा (B); वटाऊ सर्व वासउ रहिवा भणी “ररहउ ररहउ” इम कचना पय्य वही ररहा (P); ररहरर इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (U).

47. भौ इति सभयाश्चर्ये (U).

49. The commentary of *U* gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि कृत्वा मन्दं मन्दं चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जङ्गम तीरथ इति योगध्यानलीना योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्प्रति प्रत्यक्षम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेउर माहि गयउ माहिली सभा माहि (P); पुरान्तः पृथं पृथं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (U).

53. पहिली, an adverbial adjective, i.e. an adjective doing function for an adverb (पहिलै. or पहिलू. cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthānī see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्मात् कस्मिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows : हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किमर्थमिहागमः केन सह कृत्यं तव कार्यमग्रे कुत्र परियासि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्थं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रश्नम् (*U*).

57. वाचत ... न वशौ, वाचयितुं न वगइ इति न शक्यत्वं संभवति (*U*), वचायइ नही (*P*).

कागल is rendered by the Sanskrit commentator with कङ्कलम्, a neologism not without interest.

58. असरणसरण is understood as a compound by the commentaries of *BU* (असरणसरण तुम्हारे विरद है *B*; हे असरणसरण *U*), but *P* more ingeniously reads the two words as separate and understands : बीज उ सरण कोई नथी, i.e. to translate the text literally, "every other protection is without protection." Notice that *P* also reads तूँ जि instead of तूँ.

60. सालिगराम सूद्र ग्रहि सङ्गुहि, सालियाम श्रीपरमेस्वर नी मूर्ति शूद्र ने घरे कोई उत्तम जनम छइ (*P*): सालियामं गल्लकीनद्युत्पन्नं शूद्रग्रहे (*sic*) संग्राहयन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *venasagāri*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *venasagāri*, I have discovered that these, far from having no *venasagāri* at all, have two *venasagāris*. In other words, the line is split in two, and each of the two parts has a *venasagāri* of its own. Thus in the present case

ब्राह्म forms *venasagāi* with बसुर, and नाम with बहि . The other examples of double *venasagāi* which I have found in the *Veli* are :

खीपति कुण सु मति वृभ गृण जु तवति (6).

सैसव तनि सुखपति जीवण न जाग्रति (15).

कोकिल कण्ठ सुहाइ सर (20),

पण्हारि पटल दल वरण चंपक दल (49).

कुमकमै मंजण करि धौत वसत धरि (81),

इभ कुंभ अन्धारी कुच सु कञ्चुकी (90).

गजरा नवग्रही प्रौचिया प्रौचि (93),

चोर चक्रव विप्र तीरथ वेल (186).

मूं लीध . Strictly grammatically speaking, the reading हूं लीध of *BJKSU* would be more regular, as मूं is not a direct, but an oblique form. But the reading मूं is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western *Rājasthāni* and *Māravāri*, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes . . . etc.*, § 127) Thus in modern *Māravāri* one would not say to-day हूं लीधी, but म नै लीधी . *P* renders accordingly : मुक्त नइ ललनीरूप (*P*).

63. हूं, अहं सीतारूपा (*U*); हूं सीतारूप (*P*).

वेलहरण कहताँ समुद्र (*B*).

64. बाहरि करि “Rescue me!”, an imperative. The Sanskrit commentator renders : मम ... बाहरिं यद्गन्नाहवसुवः पद्मादालनोपायं कुरु .

बालीज for बालीध, the °ध being probably changed into °ज only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *venasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of चिथा has its correspondence in the त् of चातुरी, and the र of राजि has its correspondence in the र् of विराजौ. This is not considered to be a breach of the rule of the *venasagāi*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U) : दुखदाई (P) : दूसमन (B).

66. ते is understood by P in the sense of a causal conjunction (नी भईं कारचईं) and connected with कहिजौ, but it is evidently connected with लगन वेला. U renders : तस्य लग्नस्य वेलाया अन्तरे त्रीणि दिनानि वर्तन्त इत्यत्र भेददर्शने (U).

आरात, a Sanskritism which is hardly justified in bardic poetry. U renders it with निकटम्, B with बाहरि, and P with समीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective इसी in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it *so* much ! They go *so* fast !" etc. Cfr. वचनी इसी (*Vacaniā Ratana Singhajī rī*, 21), and चलन्ता इवा (*Ditto.*, 23). In the present case, N renders the word with भलइ प्रकारई, and P with भली परद. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for ईस्, the neuter form of इसी used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sārāṅga, to throw aside the authority of his guide, Āraṅga Lākhō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणनैवमुक्तमस्ति सुयोवसेनो १ मेघपुष्पो २ वेगवान् ३ बलाहक एते कृष्णस्य रथे चत्वारो ऽश्वः परं भय मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येन्द्रधस्य चपलाविवर्जनं तेन रथः कीदृशो वहति यादृशं वानरसन्धं समुत्थकमथ च नइ मेघ पुह्य इति नदीजलपूर-

समये यादृग् वद्वत्यथवा बलाहकानां वर्षाभाणां यादृशं यादृशं वेगवत्त्व-  
मिति रथगतेराधिक्यं तत्र सारथिं दूरं कृत्वा खेच्छया त्रिभुवनपतिः  
स्वयं रथं खेटयितुं लक्षो ऽतो ज्ञायते घरा पृथ्वी गिरयः पर्वताः पुराणि  
मार्गनगराणि श्रीकृष्णसंमुखं समागच्छन्तीव महति जन अभ्यागतवति  
संमुखमागमनं महत्वप्रदानमनयोक्त्या वेगवत्तया रथस्य निर्गमो ऽवगन्तव्यः  
(U).

69. जिन "So that, in order to." For the employment of  
जिन as a final conjunction in Old Western Rājasthānī. see  
Notes...etc.. § 111.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां  
कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं  
प्रतीतम् (U).

72. महन्नि is evidently a feminine substantive, the object of  
कही, and I identify it with Gujarātī माहिली, f. "Information,  
particular knowledge." The commentators, however, prefer  
to connect the word with मुखजण and to explain it as महत्तराः  
ल्लियः "respectable women" (U), or महत्तर लोक "respectable  
people" (P). One need only look at the place महन्नि occupies  
in the sentence, to understand that the commentators' inter-  
pretation is a grammatical impossibility. But the lack of  
common sense is often one of the most conspicuous qualities  
of Indian commentators, especially of those who wish to  
make a display of their undigested erudition.

73. अचरिज को लाधै अरथ. Here लाधै is my emendation.  
BKMNS read लाधो which is untenable and has probably origi-  
nated from a misreading of लाधै, whereas JPU read लाधा-  
Also, most of the MSS. read क इ in the place of को. I do not  
think there can be any doubt that the construction of the  
phrase here is identical with the को अचरिज मनुहारि तथौ in st. 78,  
and therefore लाधै अरथ is a genitive. But it might be understood  
as a locative as well, the terminal 'i' of अरथि being dropped to  
form a rhyme with कथ. If the phrase लाधै अरथ is understood as

a genitive, the reading लाधा of *JPU* would be equally correct, the oblique in °è and the oblique in °ā being equally permissible in the form of *Ḍiṅgāla* in which the *Veli* is written. *U* renders the phrase with: अर्थलब्धे किमाश्चर्यम् (U).

74. एक उजाथर कलह्हे अवाहा, जिके उजाथर संग्रामधीर ते साथइ बली जे कलह्हे अवाहा अग्रेसरी आगइ चालिइ स्वामिभक्त ते साथइ लीधा (P): एक अद्वितीय उजाध[र]इ (sic) क° ओज संग्रामइँ धीर ते साथइँ लीधा बली जिके कलह्हे संग्रामइँ अवाहा अग्रेसरी इइ अथवा दुवाहा क° कलह्हे बली (N); एके ये ओजाथरइ (sic) इति संग्रामेधीराः पुनर् अवाहा इत्यग्रेसरगयोग्याः स्वामिभक्ताः (U).

आखाडसिध कहताँ जिअे बि तीन वार संग्राम कीधा इइ किहाँ हारइ नही अहवा [सु]भट (P).

75. Notice the reading नाम रिच of *BM*. It is obviously to be explained as a misreading of नागरिच, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जनाः (U).

77. आपपर इति परस्परम् (U).

78. राजा रै, a colloquial phrase which is to be completed with a substantive in the locative like वरै "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखे सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सीखावि राखी इइ ते सखी राणी प्रति इम कहइ इइ ... (P).

The last line in this stanza does not violate the rule of the *veṅasagāi*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not नयी but अम्बिकानयी. Cfr. the similar case of मदन ची in st. 82, चाया लबि in st. 108. क्रिसन ची in st. 148, हरि सँ in st. 166, and नयी पारे in st. 192.

80. श्यामा चारंभिया सिणगार. Here श्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmiṇī, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

यदुक्तं श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा घोडप्रवार्षिकी ॥ १ ॥

या श्रुते चोष्णशरीरा उष्णे श्रुतशरीरिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of क्वक्वहा, a word which some render with जतावला "quick" and others with ढीला "loose." The commentary of N gives both the meanings. I quote below the different comments to the last two lines in the stanza : सु किसी देखिजै है जैसे मखतूल कौ डोरौ तूटै है अर गुण मोती क्वक्वहा कहताँ ऊतावला क्विटकि क्विटकि पड़ै है इसी सोभा देखिजै है (B); जाणे करि ढीना कहताँ निबलइ मकतूल पाट नइ गुण दोरइ क्वक्वहा ढीला प्रोत प्रोया ते हाथ थकी कूटा तूटा पड़िवा लागी (P); अहमेवं जाने गुणमुक्ताः क्षीणैर्निर्बलैर्मकतूलगुणैः श्यामपट्टद्वरके क्वक्वहा इति श्लिथिलं प्रोताश्रुटिता इव पतितुं लघ्ना इव सादृश्य उत्प्रेक्षा (U); जाणे करि ढीना क° निबला क्षीण मखतूल ना गुण दोरा थकी गुणरूप मोती क्वक्वहा क° ढीला प्रोया थका अथवा क्वक्वहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ क्वइ (N).



84. कण्ठ कहताँ गलईँ पोत कहताँ वीडियउ बाँध्यउ जाणे कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ अथवा जाणे करि हिमाचल पर्वत पाखइ यमुना वहइ इइ अथवा जाणे निश्वईँ श्रीशङ्खधर श्रीकृष्णइ समइ भागि विचालइ अेकइ आँगुली भाल्यउ प्रह्ल होइ (P).

85. जमुण फेण पावन्न जग, उत्प्रेक्षते जगत्पावन्या गङ्गायाः फेन-युक्ता यमुना इव (U).

कुमारमग पिटदण्डउ आसू कातो री रातइ श्वेतदण्ड सरीखउ (P); कुमारमार्गः स्वर्गदण्डक इवाश्विने कार्तिके मासि नीरजस्त्रे गगने श्वेतदण्डको दृश्यते (U).

86. अषियाला नीखा (BNP), literally "pointed."

सिली सिली बरि, literally "on the hone of the collyrium-pencil," the former सिली being used in the meaning of शस्त्राक "the pencil used for applying collyrium to the eyelids," and the latter in the meaning of शिला "a hone." N reads सिरि सिली बरि and explains : अञ्जनरूप सिली उपरि वसी सिरि क' श्री वेङ्ग चढाया (N).

जल वालियौ पाणी दीधउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आँपणइ निलाडरूप चन्द्रमायइ रोली नउ तिलक कोधउ वली कलङ्क धूम बेउँ काट कहताँ रातपणइँ करी महादेव नउ त्रीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काण्डउ तीजउ लोचन निर्धूम कोधउ आँपणा मुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामता-रूप कलङ्क काण्डउ चन्द्रमा निकलङ्क कोधउ अे भावार्थ अेतलइ तिलक भलउ वखाण्डउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a ratha, and P adds that the *vāṅkiyās* are found at the two sides of the vehicle.

ताडङ्ग ताडङ्गयुगलं कर्णकुण्डले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word पदङ्ग "a wheel." The latter word is, of course, not derived from पेटक- but from Apabhram̃ṣa पदङ्गडड (Cfr. Prakrit पदङ्ग explained as रथचक्रम् in Hemacandra's *Deśināmamālā*).

90. कवच सम्भु काम कि कलुह, जाणे महादेवजी कवच पहिरगौ है काम सौं जुध करिवा कै ताई (B); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संगाहो दृत इव प्राञ्जतकविसमये कुचस्य शम्भूपमा प्रसिद्धा (U).

Notice the reading मन हरि आगौ मण्डप मण्डे of B, which is explained: श्रीकृष्णजी का मन कै ताई मण्डप कायौ है जु मन आया बैसिसी (B).

बारिगह, बारिगह सब्दइं तम्बू वल्ल ना दीघा इइ तिहाँ तम्बू-यइं रजुआदि बन्धण ऊइ अनइ इहाँ कसादि बन्धण जाणिवउ पटकुटीति बारिगहशब्देन चारणभाषयां तम्बूनाम (N); वारगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कलु क° मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकाउ विधिइ विधिइ आंपापणा स्थानक बाँध्या (P); तथा च वलयः श्यामपट्ट-सूत्रग्रथितो विधि विधि यथास्थानं निवेशिताः (sic) (U).

95. किमत्र, a Sanskritism bolder than अत्र and तत्र which are used by the Poet in other places. U renders: तेषां भ्रूषणां कविरच ग्रन्थे किं व्याख्यानं कुर्यात् (U).

96. मापित करल इति मुष्टियाह्या (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसूचक, which is not

evidenced by any MS. : उत्प्रेक्षते भावीसूचका अनागतभाग्याविर्भाव-  
कथकाः सिंहराशौ ग्रहगणः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः  
सिंहकटोसाम्ने सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशित्वाः  
सिंहस्थाः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाञ्छितं  
ददत अतः श्रोत्रघ्नास्योत्सङ्गे निवेशनं भाविति महद्भाग्योदयत्वं  
दर्शितमयमेकोर्थो द्वितीये ऽर्थे एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका  
भावीश्लोचका इतिपाठे दुर्दशादर्शकान्तस्या राशेः क्षीणत्वप्रतिपादको  
ऽतः कटी क्षीणा जातेतीदमपि वितर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-  
मवगन्तव्यम् (U).

98. वली रुकमणोयइ नाकइ लटकतउ मोती दीधउ ते वखा-  
णाइ दधि वीण समुद्र माहि थो वणतउ रूडउ जाणी लीधउ साख्यात  
गुणमय मोती नउ दाणउ ससत आघउ पाळउ ह्यालतउ नाक नइ  
आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-  
पुत्र तेह नइ मुखि भागवत पुराण शोभइ सुक सरोखी नासा मोती  
सरोखी भागवत (P).

The Dhūdhārī commentary reads सु सन (for ससत) in the  
second line, and explains : समुद्र सोधि अर जु मोती लियौ थौ जु  
वणतौ देख्यौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक बीड़ौ.....The Sanskrit commentator gives  
two different interpretations of the sense of the last two lines,  
but the second interpretation could hardly be taken seriously :  
उत्प्रेक्षते वीटकरूपः कीरः शुक्लस्य मुखकमलस्य मध्ये स्वजात्या नाशा-  
रूपया शुक्रा सह व्रीडां कर्तुमुद्यतोस्ति करकमलस्यः शुक्रो मुखेस्थितना-  
शाशुक्रा खेच्छया रन्तुं प्रवृत्त इवेति चिन्धं तथा द्वितीये ऽर्थे वामायाः  
करे वीटकं शुकरूपं तस्य मुखकमलस्य जात्या करकमलरूपया व्रीडते  
इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डबा (N); पत्रभाजनम्, (U).

103. चकडोल सुखासन (P); प्रसिद्ध सुखासणादि (N); नरवा-  
ह्ययानम् (U).

ते, the oblique singular form of the correlative pronoun (< तद्, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vikānerī; standard Māravārī uses तिण, तिणि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वययोग्यान् तुरगान् वेगवतो ऽश्वान् प्रथमं वितर्क्य ततो गृहीत्वा (U). Apparently, लाग is here used in the sense of “fit, suitable.” (Cfr. Gujarāṭī लाग, “near to, close to; applicable; suitable, agreeable,” Belsare’s *Etym. Dict.*, p. 1002).

105. हिल्वलिया कहताँ घणा ऊतावला कै (B); गुणविसतरा (P); बऊसघनं विस्तृताः (U); हिल्वलिया कं रुकमिणीजी रा चकडोल आगलि प्राक्लि इतस्तत परिभ्रमणशील यया घणुं विस्तरा कइ (N).

मद गुड़ित मद भरता (P). Notice the reading गलिन of BKMN. The reading गुड़िता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुड़न्ता.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of “towards, in the direction of.” The form is, of course, a conjunctive participle from चाहणौ in origin, and carries the meaning of “desiring.” The Sanskrit commentator literally enough renders with अनुलक्षीकृत्य, but the commentaries of NP mistake the real meaning of the word and explain it as चहुँ “four,” namely “the four directions of the compass” (!).

The third line in this verse does not conform to the rule of the *venasugāi*, and it would seem that the correct reading must be वैकुण्ठ किरि अजोधावासी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपायौ तदि निकुटीषे in st. 110, तिदि आप ही करायौ आदर in st. 168, जिम सिणमारि अकीधै सोहति in st. 228; and किरि परिवार सकल परिचार्यौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctive

form, or in general with a word having more or less the character of a proclitical, the *venusagāi* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गौ चाबे in *Vacānikā Ratana Singhājī rī*. 170. 183. 187, 205. 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पखेर (N); बिजँ पासइ (P); परितः (U); पारस पाखाण [कौ देऊरौ] (B).

108. हाथा लगि. For the apparent violation of the rule of the *venusagāi*, see note to st. 79. above.

109. In the third line the MSS. NP read मन in the place of मति, and explain: आपणे स्वरूप मन सँ जोइवउ तिगँ चउथउ वाण थाप्यउ (N); आँपणइ आँपणउ स्वरूप जोइवउ (P), both explanations concurring with U's: स्वतः सुदर्शनेन .

लसणि अङ्ग मोड़णइ (P).

सच्च प्रपच्चः द्यतः (U); उद्यम कियौ (B).

110. तह इति शक्तिः (U).

निकुटीञ्चे सूत्रभारिभिः (U).

113. साऊलि प्रकार (B); कूकरव वुँब सबद (N); कूकड़उ (P); कूकरवम् (U).

आलूदा सनद्धबद्ध थया (P), सञ्जीभृताः (U).

बऊरूप योगीन्द्ररूपाः (U).

114. लारोवरि लारोलारि (P), अग्निचन्द्रेण (U).

नह खरता नर वरै नर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of खर “hard.” Following the clue given by the commentaries, I should feel inclined to understand something like: “With the hardness of the (horse’s) hoofs each man vies with the others (in speed).” But the use of an abstract like खरना in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ा घोड़ा नइँ नर नर नइँ प्रेरइ कइ (P); नखैः खरतरैरुत्पत्यमानैरश्चैर्नरानरं दन्वते प्रेरयन्ति स्मेति खखवेगाधिव्यदर्शनम् (U)

115. The third line in this stanza apparently does not conform to the rule of the *venasagā*, but probably the Poet is not at fault, as he considered न सुणिजै as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective नैड़ी occurs, almost all the MSS. should read नै instead of नै, नइ. The word is from Sanskrit \*निकटकः, through Apabhraṃśa णिणडउ > णदडउ, and its correct form in Rājasthānī is नदडउ > नैड़ी.

117. कालाहृणि कृष्णवर्ण (A): कृष्णवर्णमेघाभ्युदय- (U).

आड़ंग जाणे अन्यकार जाणी (N); लोही वरिसवउ जाणी (P): आडङ्गमिति वर्षणसमयं रुधिरमयमिव विज्ञाय (U).

बेपुड़ी वचै. Here बेपुड़ी evidently is only a feminine singular adjective, identical with the modern बेवड़ी “double,” and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand नदी, namely “a double river is flowing, the one of water and the other of blood,” but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands वर्षा, namely “a double shower is pouring”, but this explanation is also far from satisfactory. The correct explanation is probably that given by the Dhūdhārī commentary, which understands the word फौज and explains: बेपुड़ी कहतौ वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो साम्हाँ होइ तब कहै जु मेघ वरससी तैसै फौज पिण बेपुड़ी वचै सो जाणिजै रगत वरससी (B).

118 कुहकबाण दाखु नी उखली बाँसे बांधी (N).

गैगहण, गय हल्ली त्यां की गहणि ऊई गहण कहतौं भीड़ ऊई (B).

The Sanskrit commentary thus renders the meaning of the peculiar Dingāla terms occurring in the first two verses :  
हथनालिहवाईकुहकवाणाः सर्वाण्यप्यातसबाजीलक्षणानि तेषां ऊविरि-  
त्युच्छलनं जातं वीराणां सुभटानां हक्ताः स्वस्वबलवत्ताया वाढस्वरेण  
प्रकाशनमभूद्यहणमिति रणभूमिः सूरैर्गृहीता (U).

120. असुभकारियो, कायर इम कहिवा लागे जे असुभकारियो  
क° अकालइ असुभकारी उतपात उपनउ (N); तैर्जातमयं समयो ऽका-  
लिकसमेतमेववटशुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected  
with चौचडि "the sixty-four (*yoginis*)," but the Dhūḍhārī com-  
mentator ignores the real meaning of the word and most fan-  
tastically ascribes to it the meaning of "drops of blood" : रुधिर  
खेत माँहे अकठौ ऊँचौ कै अर उपरा जु रुधिर की बूँद पड़ै कै त्याँह  
की जु ऊँची बूँद ऊँचलै कै सु चोटीयाली कहवै (B). The correct  
explanation of the word is that given by UP: कुटितवेणीका  
विरलकेशाः (U); कुटे केसे (P).

चाचरि [रण]भूम्यङ्गणे (U); रणभूमिकायइ (P).

औमडै शस्त्रमोक्षविवादे (I'); माहोमाहे हथियार वाहइ (P);  
सन्न रा अउभडइ (N).

122. ततः प्रष्टद्धे संग्रामे रणाङ्गणे रुधिराणि रत्नतलिया इति  
बहुतरं चलितान्यतो योगिनीनां हस्तेभ्यो बहुशः पतितानि पत्राणि  
पानभाजनानि प्रवाहे वेगवत्तथाघोमुखानि जातान्यतस्तरीत्वा तरीत्वा  
गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्षते जलप्रवाहे बुद्बुदाकाराः पम्पोट-  
करूपा इव ते ऽपि सम्भूता बहुवृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पत्रा-  
ण्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of I' which I have quoted above, understand the second चषा in the second line in the sense of "vessel," apparently identifying

the word with घड़ा. Though the interchange of ड़ with ष is not unprecedented in Māravārī (cfr. for instance the double form रिणमल and रिड़मल), I do not think the above interpretation is acceptable. In my opinion, the second षषा cannot be anything but a direct plural masculine from the adjective षषी, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūdhārī commentator who paraphrases : षषा हायाँ ये षषा जीध पड़्या है (B).

123. हल in the fourth line is explained by NP (and apparently also by U, though this substitutes for it हव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that बाहवियै in the third line has no object, and the only object which can be understood with it is हल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like: "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the चारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, जिहाँ खेती पाकै तहाँ सरा नीसरै सो अे जीधा काँ सिर हंस नीसरै सोई मातुँ सरा नीसरै (B). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि फलानीव तत्रापि धान्याविर्भावे शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (U).

127. In all the MSS., the first line in this stanza falls short of two mātrās, but from the commentaries of NP as well as from a comparison with st. 128, where the phrase खले खलौँ occurs, we may conclude almost with absolute certainty that



the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza: रामे सुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः कृतास्ते एव मेढीभूता यतः क्षेत्रगाहटनस्थाने मर्यादार्यं स्तम्भो रोपितस्य (sic!) नाम मेढीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं प्रेरयति मति वृष्टस्थानीयवाजिपदैः सुसुग्राहटं कृतम् (*U*).

128. खेतो नीपजै तिहाँ कण आवै सो वडा वडा जोधा मारया सो ओही माचुं कण लिया भाजि गया सो जाणे कणकण किया फौज का समूह भागा सो ओहीत्र नाज का गाडा खाँचा भार खाँच्यौ जहाँ खलौ होइ तहाँ चुणिया नइ चिड़ी आय बैठै बलभद्र रै खलै खल कहतौं दुरजनौं ऊपरि गृभणी आइ बैठी मांस चुणै गृभणी चिड़ी ऊइ अरु मांस ही नाज ऊयै (*B*).

129. वडपरि ऊखजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराणउ "the god Yama." *U*, for instance, renders: हृदयाग्रन्यस्तखेटके गृहीतेषु परमुहलोहेषु ससु विरुद्धो यमो भूत्वा लभः ।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is भलाभली प्रियवी. The meaning is clearly explained by *U*: एकखादेको ऽन्यो ऽधिको भवति, namely "there is no good thing on earth than which there is not another still better." सति is, of course, सत्य "true." The proverb is still used in Gujarātī under the form भलाभली प्रियवी है, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. अेकाअेक अकस्मात् (*NPI*).

131. विलकुलियौ रक्तत्वमाश्रितवान् (*L*); रातडउ हूउ (*P*): रातउ हूयउ (*N*).

वेलखि वेलकं पुड्ढस्थानम् (*L*); जिहाँ शर थापी खाँचीयइ ते वेलख (*P*).

अरणी शरायभागं पुष्टिं च (*L*)

133. सनसि लज्जया (U).

अखियात आश्चर्यकारी वात (NP); ख्यातिराश्चर्य ... स्तुतियोग्या  
वार्त्ता चेति (U).

134. सोनानामी रक्त्ताभिधः (U), literally: "he whose name  
is gold (रक्त्ता)."

द्विण्यै जीवि, an absolute locative. द्विण्ये जीविते स्वाधीने  
तज्जीविते (U); क्षणस्थायी स्वाधीन जीवतव्य जाणी नइ (N); थोड़ी  
वेला जीवतव्य जाणी (P).

135. All the commentaries, except the Dhūdhārī com-  
mentary, which has altered the original reading, agree in saying  
that the meaning of this stanza is ironical (बक्रोक्ति).

137. The word हालिया in the third line seems to have  
puzzled the commentators, for they all give different and absurd  
interpretations of it. PU read हा लिया. N seems to understand  
हालिया in the sense of अलग कीया हुँना, and [इ]लगाया in the sense  
of पावा फिरी लगाया. If हालिया could be understood in the sense  
of "were restored," the difficulty would be eliminated, but a  
verb हालौ "to restore" is unknown to me. I quote below the  
comment of U, which contains two different interpretations of  
the passage: हा इति खेदमाकलय ये केशा अलगाया ऊँता दूरीकता  
आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा खहस्तेन शिरः प्रस्पृश (sic)  
आलीया इति घृत्नीभाषया पञ्चाहताः पुनर्नवीकृता इतिभावार्थो ऽथवा  
हाथी लीया इति देशभाषया प्रकटिता इत्यपि (U)

139. चाहै वाट जोइवा लागा (N); विलोकितु लघ्नाः (U).

ओटे उच्चैःस्थाने (T); नगर बाहिर ऊँचे स्थानके (N); उटले  
ऊँचे ठामे (P).

The second and the fourth line in this stanza are irregular,  
in that they number thirteen syllabic instants, instead of four-  
teen. In the *veliyò gīta* as used by Prithī Rāja, the second and  
the fourth line always contain thirteen syllabic instants when  
ending in a periambus (◡◡), fourteen when ending in a iambus

( $\cup$ —), and fifteen when ending in a trochee ( $\cup$ —). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit : कुशस्थली द्वारिकापुरी कुसुमैर्वाचिता कमलोत्करैः सुगन्धीहना. namely: “they perfumed Kuśasthali with lotus-flowers (!).” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरिउं लहरी आनन्दलीलाः (U); मुखतरङ्ग कल्लोलरूप लहरि (N).

लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by U as ककरि “in thy hand.” and by P as करि हाथइ “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < अपरि “over, above,” but the commentary of N understands it as पय “water”: पयवारि कहताँ घृषपाणी उवारइ तथा कोईक लूँषपाणी उवारइ इम पिण कहइ कइ (N). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (U); लगनदिन (N).
152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-कारिमादि (P).
153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (U).
155. चाहै जोवइ (P); पश्यन्ति (U). Cfr. st. 139.  
मङ्गल करि. Cfr. करि मङ्गल in st. 42.
156. आगलै त्रिया प्री चौथै आरंभि, चीन् वारान् चवरिकापाश्वे स्त्रीमग्रेसरीं क्त्वा ऊतं ऊताशं प्रदन्तिणीकृत्य चतुर्थे आरम्भे ऽग्रे पतिः पृष्ठे स्त्रीति विधिवद्विधाय विवाहः प्रारब्धः (U).
159. करेण, a Sanskrit instrumental, which is of course quite an anomaly in Ḍiṅgaḷa. Cfr. the similar case of वानरेण in st. 234.
160. सूध मणि is explained by the Sanskrit commentary in the sense of सुदमानसा सुभक्त्या and connected with सहस्रफणि. Obviously the explanation is wrong, for मणि here is not an instrumental from मन "thought," but from मणि "gem."
161. मँदिरन्तरि, खिगन्तरि. From the point of view of Sanskrit grammar, the correct spelling of these two words would be मँदिरान्तरि. खिषान्तरि, but in Ḍiṅgaḷa an ā resulting from the contraction of two as in the middle of a word, is commonly shortened into a when followed by a double or compound consonant. The explanation of this fact is that the ā in such circumstances, even if changed into a, remains always prosodically long, thanks to the lengthening effect of the consonants following.
- विचित्रे चतुर (NP).
162. किरणि, a feminine form for ordinary किरण "a ray of light." The Dhūdhārī commentator in rendering the pass-

age uses किरण, but as a feminine gender : स्वरज री किरण पसरौ थी सु चङ्गुड़ी (B).

163. द्रवङ्गित. All the commentaries, except the Dhūḍhārī commentary which does not explain the word, understand द्रवङ्गित in the sense of द्रविङ्ग "a thief, robber." To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed द्रवङ्गित into द्विविङ्ग कि . I have no doubt that द्रवङ्गित has nothing to do with द्रविङ्ग "a robber," but is a verbal form, *i.e.* a past participle perfect from द्रवङ्गणौ, a secondary form of द्रौङ्गणौ, द्रौङ्गणौ "to run, go forth." My interpretation is supported by the analogy of st. 162, where there is a past participle perfect चङ्गुङ्गित corresponding to our द्रवङ्गित, and where there are also four subjects exactly as in our stanza, whereas if द्रवङ्गित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पक्षिणां पक्षौ बद्धावुड्डीतुसप्रक्ष्यौ चक्रवाकयुगलम-  
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिग्रमपि प्रदोषे दम्पतीव मिलितौ  
कालद्वयसंधित्वात् कामिकामिनीनां मनसा कामाग्रयोऽन्तर्भूता बहिः  
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोभिः  
(U).

166. कहे, a past participial perfect form equivalent to कहिथौ. The existence of past participial perfects in °e in Diṅgaḷa, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °è, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पहे, whereas I ought to have read पहे, throughout.

168. जेहड़ि इति चरणाभरणविशेषम् (U). Cfr. Hindi जेहर /.

For the third line in this stanza, which apparently does not conform to the rule of the *venasagāī*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वी (Hindi वह). The modern Māravāṛī form, for the feminine, would be वा.

171. घुङ्कटपटान्तरे कटाक्षरूपा दूत्यायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेहनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूत्रिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्त्रगुञ्जनविधिः (U).

174. पति पवनि प्रारथित, वायरइ करी नइ कीधउ छइ सुख नउ उपाय जेण (sic) अहेवी कीधी अतलइ श्रीकृष्णजी वायु करिवा लागी (N); पत्या पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *venasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the नी is a suffix. Cfr. the similar case of बाकुलना in st. 176, चण्डिका in st. 178, चक्ररिन in st. 198, कुंजुमे in st. 199, गुडलपण in st. 208, and सक्तनिबंत in st. 221.

176. ऊह, a poetical license for ऊई, introduced only to effect a rhyme with the कुह of the fourth line.

घरि चखु लाज ..... चक्षुषोर्लज्जा धृता अतो घुङ्कटादिकरण-मिति चरणयोर्नूपुरध्वनिनिवारणं कण्ठे कुह्वरवस्य निवृत्तिरिति निःसरत्वं सर्वाण्यपि लक्षणानि समुत्पन्नानि (U); ..... कुह्व कुह्व अहेवउ कूजित सबद सुरत माँहि हँवउ ते निवारण करे क° निवारणउ (N).

177. घणा घाति वल, प्रचुराण्यङ्गुलीवलकानि निविडं कण्ठे निक्षिप्य (U); अङ्गुलीइ घणा वलका आँकुड़ा घाति आँगुली माँहि आँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (P).

178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-  
खादुना (U).

कस कञ्चुकबन्धनानि (U); कुच नी कस (P).

179. मनरखिञ्चे मनोरञ्जकाभिष्कन्दोवर्तिनीभिः (U); मनमानी  
(P); मन की राखणहार (B).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly." but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the *Dhūdhārī* commentator: त्यां ह कौ (i.e. सखियाँ कौ) घेरौ जुड़ रह्यो है (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. बिन्हे गण, बे सरोखा जाणवा (P); बिन्हे गिण क° अहे  
वेउं नै यथायोग्य वसति गणवी (N); द्वयमपि गणयित्वा यथायोग्यं  
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or त्रिणि. Cfr. निणि in st. 202.

जामी यामिका यमनियमव्रतादिकतत्परा योगीश्वराः (U).

181. हरखि निगरभर, अत्यन्त हर्ष भरि करी (NP); आणन्द का  
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्याः स्त्रियः (U).

नासफरिम अदाटत्वेन (U); अदाटत्वपण गुणइँ करी (N); सफरिम  
पाखै (B).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साध्रि इति  
वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन  
चतुरप्रीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो  
दिवसोदयो ऽधुना भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फलैः कुसुमै-

वासा सुगन्धत्वं त्यक्तं ग्लानित्वाद् ग्रहगौराभरणैर्मुक्तामयादिकैः शीतलता  
शैत्यं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः  
वासप्रवासरोधनेः (U).

187. With this stanza begins the description of the differ-  
ent seasons of the year. In some MSS. the new argument is  
introduced by the remark : अथ चतुर्वर्णनम्.

गाढ घरा, पृथ्वी कठिना जाता (U); प्रिथी गाढ पकड़ौ कठोर  
ऊई (B).

सूर राऊ किय जगत सिरि. Here some commentaries read  
राह and understand "road, track," and some maintain राऊ "the  
demon Rāhu, calamity." The Sanskrit commentator gives both  
the explanations : जगतो लोकानां शिरसि सूर्यो राऊरिवोत्पात इव  
द्वतो महादुःखावहो लगत्यन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः द्वतः  
सर्वाङ्गान् मस्तके तपनं बऊलं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊव्य अचरिज, केइक लोकाँ नइँ आसचर्य थयउ हा  
हा कुण आकरउ तपइ इइ अथ[वा] अजूँ किसोइक तपइ इइ (N).

त्रि, in the fourth line, is used in the double meaning of  
द्वरात्रि "the zodiacal sign Taurus," and इव "a tree."

189. दलि मुगता आहरण दुति, द्युतेः कान्था आहरणे आनय-  
नाथं पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीद्वतानि तत्पीठिका-  
मर्दनेनाङ्गस्य तेजस्विता शैत्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा  
पीठी ऊतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति  
आहरण आणवा (P).

190. माह वणी माहटइ गर्भइ हिमगर्भ हूउ तेह सूँ मिलि करि  
आकाश मिसवर्ण हूउ वरिसवा निमित्त काला वादल थयाँ मेह वरसतइ  
होइ ..... [अ]न्यारो पद्व होइ जिम आसाठ नउ सूर्य घणुँ तपी करी  
जे मध्याह्न कीघउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाण्युँ



ह्रिवणौ मध्वरात्रि ऋइ किरा कारणइ न्रीजनपणि कहतौं निव्यञ्जन (sic!) यकी (P).

माघमासे यन्माऊटि ह्रिमगर्भो जातः षण्मासावधिल्लस्य संभूते-  
स्तेन गगनं मधीवणं श्यामं भावि वर्षालक्ष्णं मिलितमाषाढस्य सूर्यो  
बहुतरं परितप्य यन्मध्याह्नं द्युतं तज्जनैर्निरन्तरं मध्वरात्रिर्घनिश्रैव वर्तते  
इति ज्ञातं कस्मान् न्रीजनपण इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं  
प्रविश्य स्थिता अतः कोपि बहिर्नायाति तत्रैवंविधं प्रति मध्याह्नं महा-  
निष्ठातोप्यधिकं जातमिति भावः (U).

191. नैरन्ति प्रसरि निरघण गिरि नीभर, तत्र मासि निर्घना  
गिरिनिर्भरप्रसारे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि. in the fourth line, apparently stays for किञ्च or किय  
(कियौ), the past participle perfect of करषौ, and is connected  
with दहन. Cfr. दहनं छतम् (U).

193. Notice the readings यथौ वैरो (BM), and ऋञ्च बहरी (NP),  
for किया किङ्कर in the third line. Seeing that the last is the  
most difficult of the three readings, it is very probable that  
it is also the original one. The Sanskrit commentator accepts  
it and explains: मृगशिरनाम्ना सूर्यभुक्तानक्षत्रेण वायुं मुक्त्वा मृगाः  
किङ्कराः द्युता दुर्बलीकृता विह्वलतया इतस्ततो भ्रमणशीलाः (U).

194. हरि क° इन्द्र तथा हरि भेष इन्द्रधनुखादिकइं करी तथा  
भिन्नभिन्नवर्णइं करी अम्बहर क° आकास नइं सिणगारइ (N).

195. घरहरिया इति भूमिसिञ्चनकरो ऽभूत् (U); घरती सीं ची  
(NP).

196. वरसतै दडुड नडु अनडु वाजिया, प्रचुरधाराभिर्वर्षति भेषे  
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा बाढं प्रादुर्भूताः (U).

197. विणु नीलाणी, a curious construction of the preposi-  
tion विणु, in which it is doing function for a negative prefix or  
particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were **अनीलायी**.

200. घरायाः स्त्रियो घराघररूपे खामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्बहिर्निर्गतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गैवाये वेणीसमुदाय उत्प्रेक्षते त्रिवेणीसंगम इव प्रतिभासते (U).

दोनों तटां जो नदी ऊलटि वही है सो जाणे चोटी विस्वरी है विथुरी कहतां पृथवी जो स्त्री तिण नुं धाराघर मेह जब भरतार मिलियौ तब चोटी विथुर जाइ यमुना रौ जल खाम सो तो केस ऊया गङ्गाजी रौ जल सो फूल ऊया जहाँ त्रिवेणी होइ तिहाँ जाणे चोटी गुथी इही पृथिवी की चोटी ऊई (B).

201. घेधूँचे. Notice that some MSS. read **घेधूँने**. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. **घेधूँचे** is at any rate confirmed by the Sanskrit commentary which renders : **घेषुञ्चितौ एकीभूतौ** (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of **पदल** (**पदलउ**, see *Notes on the Grammar of the Old Western Rājasthānī*, etc., § 144), introduced just to make a rhyme with **महल**. The commentaries do not help to understand the nature of the word. *N* renders it with **अनरद**, and *P* with **अनरद अनरद ऊज्या** .

महाराज परमेश्वरख (U). For another instance of the employment of the honorific term **महाराज** to designate the Supreme Lord, i.e. Viṣṇu, see *Vacanikā Ratana Singhānī rī*, 244.

204. पाचि पाचिरत्नमय (NU); **पचरतनमय** (P).

The MSS. *BK* read **मिखरि** in the place of **पिखर** and understand "peacock": **घरौं जपरि मोर खत्य करै है** (B). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with : उच्चल धवला ढीघा .

206. वयणा वयणि नवा नवा वचने करी (*P*) ; वचनैर्भूयो भूयो ऽहं व्याख्यास्यामि (*U*) ; वार वार वचनईं करी वखाणीमि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the 'i.

209. The Sanskrit commentator thus renders the sense of the last two lines : पितृणामपि मर्त्यलोकः प्रियो वल्लभो लग्नस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराशावर्थात्तुलाद्वये स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कश्चिद्राजा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ द्वावपि कीदृशौ जातावित्याह दिनं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽमर्षतया लघुत्वं यातीव रात्रिः स्त्रीरूपालक्षणेस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवभावं प्रोत्फुल्लभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना अर्थान्नररूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्वासमिधेण वयं द्वारिकावासिन इतिव्याजेन यदुक्तम् ।

ताम्बलमन्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।

इक्षौर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं मुक्त-  
राश्रिभिर्नवैर्नवैः पक्वान्नैः सुगन्धद्रव्यादिभिर्वस्त्रैश्च निश्चिदिनं दिवारात्रौ भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जाग्रतो ऽनिद्रो ऽभूत्तद्विधना मासेषु मार्गशीर्षो भयं समागतो मिलितो यत्र जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवउठिणी इति लोकोक्तिः (U).

• भीरि सखाई (P).

मोंटि आँखि ऊघाड़ो जाग्या (N).

217. सऊँये is an instrumental-locative plural form from सऊँ "all, everybody," apparently used in the agentive meaning in connection with a verb like जाणियौ, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain: सऊँये क° सर्वं पुरुषे सूह[व] क° सर्वं सधव आपणी स्त्री ना उर क° हृदयस्थल सरग क° स्वर्ग देवलोक तुल्य थया (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि स्वर्गतुल्यानि जातानीति कृत्वा पीडमालिङ्ग्य स्त्रीनराः सुखं शेरते (U).

219. जण . The commentaries of *NPU* read जिणि in the place of जण and explain: जेणि कारणि, तेन कारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन आप आप मै . . . etc. रुक्मिण्या वरेण [च] स्वदेहं मनः परस्परम् अलुभाया इत्येवं ग्रन्थरीत्या निविडं बद्धे यथा प्रीतं विहितं दूरीकृतम् (U); हिवइ रुखमणी अनइ कृष्णइ आँपो आँप मइ माहोमाहि तनु शरीर मन स्थुं अलुभाया काठी गाँठि बाँधी इणि परइ विहित प्रीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बीजउ (P). Notice the reading अउर of *BJKM*. If the reading अउर is the original one, as I believe it is, we have here a proof that at the time when the *Veli* was composed, the vocal compounds अइ, अउ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage अउर were pronounced as अर, the line would become faulty and the rhyme would be destroyed.

223. पारधिया क्रिपण वयण दिसि पवणै, प्रार्थितद्वपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दद्वलेन तन्नाम्ना दिगुत्तरदिक् तस्याः पवनेन (U). For the peculiar sense of उत्तर (“refusal”) in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt : द्वारिकामध्य शीतः श्लोक इति लोके प्रसिद्धमेव (U).

225. उद्गच्छन्नेवाको ऽभिरूपं ह्यत्वा दिवारात्रौ संध्याद्वये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं घ्रूपं विधायारात्रिकामिषेण निजं शरीर-मुवारयति करद्वयेन भ्रामयित्वा तदधीनं करोतीव कथं दशसु दिद्वारा-त्रिकाभ्रामणं किं ह्यत्वा स्वं प्रतापं प्रतिहारीकृत्य शीतागमं निवार्य पञ्चात्स्वयं सेवितुमना एवं विदधातीवेत्येको ऽर्थो द्वितीयार्थे लोकाः सूर्याय प्रत्युपकारकृत आरात्रिकामिषेण निजतनूस्तदधीनान् कुर्वन्तीवेत्यपि (U).

226. कलसि कुम्भे (U).

ठरे जु द्रह कियौ हेम ठरठ, हिमं ठरितमिति किञ्चिदूनीभूतं द्रहा ऋदाः ठरठीकृता अकम्पनपराः कृता यतः कुम्भे शीतं च जर्जरम् (U); हेम पिण ठरउ पाणी का द्रह निवाण ठरठ कहतौ जामी नइ पालउ थयउ (P).

227. रीरी इति बाढसरेण (U); ननन (P). Notice the reading रोरी of BJKM.

228. थोड़. Notice the reading थुड़ (for थोड़), which is found in the MSS. BK, and is also supported by the commentaries of NP where the word is explained as an equivalent of भाबा or प्रतिभाबा. Of all the commentaries, only U accepts the reading थोड़ and explains it as थोड़ “a little.”

For the anomalous *vēṇasagāī* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagārī*. रति is for रिति, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भँगि कष्टनिवर्तनसमयादनु (U).

231. Notice the reading मधूक, for मधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB*: अथ च मधूकश्चामिषेण गलत्पुष्यतया वसन्तपुत्रः शिशुरूपो रोदतीव कथं यतो दलेषु मलयानिले लघ्ने सति कल इति रोगविशेषः समुत्पन्नः कीदृशे मलयानिले त्रिगुणे प्रसरति पानीयद्वेषे लघ्ना यथा दृषितो बालः कलितो भूत्वाश्रूणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु श्रवति सप्रसवं क्षरति रुदनरक्षणार्थं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (U); दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि रौ जु वाड लागै तबही उहि बालक नूँ भूख त्रिस लागै है कैसै त्रिगुण कहताँ सीत मन्द सुगन्ध मलयानिल लागौ सोई त्यौँही वसन्त जनमतही भूख त्रिसा लागी है ओ जु भमर बोले है सु ज्यौँ बालक रोवै है त्यौँ वसन्त रोवै है अर वनस्पती जु रस चूवै है सु जाणे माता दूध खवै है (B).

233. अजु, as I explain it, is only a poetical amplification of the relative pronominal form जु. The commentary of *N* renders it with अह जे.

वन्दरवाल् (< Skt. वानरमाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलो चोढणौ).

237. कशवीरपुष्याणि रक्तानि करणिपुष्याणि श्वेतानि सेवन्ती-पुष्याणि हृतवर्णानि कूजा इति पुष्यजातिविशेषः सुवर्णनाम्नी जाती पीत-

पुष्या गुलाली इधत्पाटलवर्णा यत्र वसन्त आसन्नुत्प्रेक्षते सर्वोपि परिकरो  
विविधवर्णैर्वस्त्रैर्यथायोग्यं परिधापित इव (U).

किरि परिवार .. See note to st. 106.

238. अनेन विधिना विधिवद्धर्मापनैः कृत्वा वसन्तो वर्धापितः सन्  
भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-  
स्तत्र गह्वरिया इति गर्वितैः पुष्यादिसन्टद्धिमद्भिस्तस्मिन्स्त्रैरिव फागं  
दत्वोक्तापितो यथा बालहारा (sic) गानादि कृत्वा बालं रञ्जयति (U).

241. ल्हामि, घोड़ा नी ल्हामि घोटकशाला पायगह (N); लासि-  
रिति मन्दुरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि  
as a locative (तडे वृक्षादारभ्य U), meaning “the stem or trunk (of  
the palm-tree),” and तरला as an adjective meaning “broad  
(बाल्).” The sense deriving from such an explanation is, no  
doubt, satisfactory. but an adjective तरलो “broad” is unknown  
to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राञ्जि जगत उपरि  
जगहथ इति जगद्धस्ताः पत्रावलम्बनानीव बद्धा इवास्माकं यो जयतु  
तेनागन्तव्यमिति स्वगर्वपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवणहार लोक (NP); मेलगराः कौतुकप्रेक्षको  
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभव्येति भाषका अथवा यानं गति  
तत्करा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालघर  
इव पत्राणि ताडवृक्षादिपर्णान्येव तालाः कांस्यमया इवाथारिभ्रष्टेन  
काचिच्चटिकाजातिविशेषस्तस्या जल्पनं तन्नीस्वर इव वीणैव भमरा  
उपाङ्गि शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस् तीवटउघट  
इति भ्रष्टेन तालविशेषस्तस्योद्घाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नृत्यनृत्येति ग्रास्ता शुक्र एवाथ  
रसवञ्ककः सारस इव कोविदो विचक्षणो लीलया [गतिकारको]  
गानपरः खञ्जरीटः खञ्जनपद्मीवेति पारापतस्य दाटिर्गुटककथनं प्रगल्भ-  
लागिर्भमरीस्फुरणवृत्त्या मूर्च्छनाविकरणं चक्रवाकस्य विहारो गतागतं  
विदुरश्चिद्वितस्य वेषपरावर्तनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहताँ विस्तीर्ण लागदाट  
पारेवा ल्यै है भाँति भाँति को जैसै नटवा संगीत को लागदाट ल्यै  
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै है लाग दाट ऊरमई दीँ की  
अड़वाई तिरप उरप सुलय वाली मुरु उलथा पलथा अ संगीत का भव  
है (B).

246. The first line in this verse does not conform with the  
rule of the *vēnasagāṃ*.

This is one of the most difficult verses in the *Veli*, on  
account of the musical terms used in it, which are not generally  
known and some of which are quite unheard of. In the second  
line, it is doubtful whether the reading is लिखति मरु or लिख तिमरु .

The commentaries of *NPU* adopt the latter reading, whereas  
the *Dhūdhārī* commentary adopts the former. I have followed  
the *Dhūdhārī* commentary, which seems to be right, not only  
on account of the *vēnasagāṃ*, but also because लिखति is a more  
satisfactory reading than लिख anyhow. Besides, the word मरु

(मुरु) is found amongst the technical terms of the *saṅgītaśāstra*  
enumerated in the *Dhūdhārī* comment to st. 245, which has  
been quoted above. I give below both the explanation of the  
Sanskrit commentary—which mainly agrees with the commen-  
taries of *NP*—and that of the *Dhūdhārī* commentary: अङ्गणे  
हृगटनं जलं स्थितं तत्र भ्रमराः पिबन्ति ते कीदृशास् तिरप उरप  
तालस्वरभेदकारका इव चक्राकारो मरुदर्धाद्वातुलकस् तिपरु मूर्च्छनावि-  
शेषो ऽथवा तालभेदस्तं गृह्णन्तीति संभावना रामशरी खुमरी हे ऽपि  
चटिकाविशेषस्ते रटितुं जल्पितुं लघे उत्प्रेक्षते घूयामाठा चन्द्रास्ताल-  
हस्तकभेदास्तान् घरत इवाङ्गीकुर्वात (?) इवेति (U); ब्यांगण माहे जल्  
है सु पवन को प्रेरौ चालै है इहै तिरप उरप ऊई मरुत चक्र कहताँ  
वाउ को चक्र वँतूलियौ इहै मरु ऊचौ रामसरा (sic) बोलै इहै मानौ  
घूया माठा ऊचा खुमरी बोलै है इहै मानों चन्दधुरु (sic) संगीत का  
सबद ऊचा (B).



248. पात्र, पात्रेण नर्तक्येव (*L*). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of *P* adds the following remark which helps to understand the simile contained in the last two lines: वत्यश्च वसरइ मन्त्र पडि देवता रइ विरि पुफाँजलि नाँचीयइ (*P*).

249. ऊतर (< Skt. उत्तर) is understood by the commentaries of *NPU* in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūdhārī commentary ignores such a meaning, and simply renders: ऊतर वाउ असन्त कहताँ दुष्ट सु तौ उथापियौ दूरि कियौ (*B*). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीकृतः (*L*); ऊतरदिशि वायुरूप ऊतर नाकारइ करी असन्त दुर्जन नी परइ उथापियउ दूरइ कौयउ (*P*); ऊतरदिसिइँ वायुरूपइ नइ कर्ताँ अङ्गीकार न कौधउ तिण वास्तिइँ ऊतर नाकारउ करी असन्त कं दुर्जन नी परिइँ उथापियौ कं दूरि कौधउ (*N*).

न्याउ, न्यायो ढगणेरकः (*L*); न्याय नौ ढगणेरउ (*N*).

250. The sense of the last two lines is very explicitly rendered by the commentary of *N*: चम्पक कं चम्पा नईँ वृक्षइँ फल मिसइँ लाखे कं लाखधरसूचक लखेखरी गृह जाणी दीपक क्रीधा कं दीवा क्रीधा प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि छत नउ दीपक करइ छइ इति लोकोक्ति वली केईक केलिवृक्षे केलियत्र मिसइँ कोड़िद्रव्यसूचक कोड़िधजा कं कोड़िद्रव्य उपरि धजा फहराणी कं ऊँची लहलहती बाँधी अतलइ कोड़ि द्रव्य ना धगी घर उपरि धजाबाँधइ छइ अतअव कोड़िधज (*N*).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादिषु ग्रहणे डङ्कनं स्तोत्रं खादु-  
मात्रं दीयते दण्डः सर्वथालुण्टनरूपो न दीयते कैरित्याह गानगारैः कलूसं-

ञ्जितैर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गणनामाकलय्य कर-  
ग्राह्याः सन्तः परिभ्रता यत्र तत्रागता राजदेयभागग्राह्या इव समा-  
गतास्तेषां तरवः क्षुब्धत इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपं  
करं स्वामिदेयं भागं ददते (U); इह वनस्पती नै कोइ डङ्कन देयै है  
जैसै प्रजा नै सुराज माहे डण्ड नही है मवरित रूख है ओही तौ  
लेखागर ऊँचा भ्रमर है ओही उगाहा ऊँचा अर भला भला फूलों कौ  
वास ल्यै है सु ओही हाँसिल कर लीजै है (B).

254. वहे वहित्वा (U); वही (NP).

वेसन्नर, a poetical form for वेसानर < Skt. वैशानर "fire." The  
commentary of P gives the following amusing etymological  
explanation of the word: द्वेषनर सरीसृच अग्नि (P).

भुरड़ीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पक्षि. बग are synonyms, but the commentaries distinguish  
between the one and the other by attributing to the former the  
meaning of "big birds" and to the latter the meaning of "small  
birds." I think the distinction is merely artificial.

बन्दि वन्दिभिर्भट्टचारणादिभिरिव (U); बन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओदि) found in BK,  
which the Dhūdhārī commentator explains: कुसुमाद्युध कर्तुं कामदेव  
ते कौ उदै करि केछि विलास खेल (B). The wording of the first two  
lines does not seem to have met with the approval of all the  
commentators. The Sanskrit commentator at least has substi-  
tuted it with another reading, much simpler, to wit:—

पेखे अक रूख पति परिफूलित

वदै नारि अनि अनि वचन ।

The same reading is found in J. There can be no doubt that  
the reading of the majority of the MSS. is the original one, and the  
reading of JU is merely a later manipulation intended to make  
the text more intelligible. I quote below the Sanskrit comment,  
which explains both the readings, and also the comment of P  
to the first two lines: नारीद्वयमेकां वृक्षपङ्क्तिं पुष्पितां समकालं दृष्ट्वा-  
न्यद्वचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं करोतीति किंशुकः  
 ... अथ च विरहिय्योक्तमिदं पलाशवनं पलं मांसमश्रातीति पलाशो  
 राक्षसरूपो दृष्टोप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित  
 कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्येयम् ओटिर्  
 आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीडा समुत्पद्यत अतोयं  
 किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः  
 (U); कुसुमायुध कामि नी ओटि कहेतां आश्रयविशेष ठाँमइ अके  
 मूल्यउ वृक्ष देखी दोइ स्त्रीयइ अके स्त्री क्रीडा करइ बीजी स्त्री खीळ  
 शरीर थई ते कारण कहेइ ... (P).

258. सभिन्न भिन्नः (U), भोनउ (NP) "wet. moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मचकुन्दाः  
 केतक्यो रङ्गेषु किञ्चित्प्रीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्कन्धो-  
 द्वहनेन श्रान्तः सन् श्रवतां वहनशीलानां निर्भराणां शोकारान् स्वाङ्गैः  
 प्रस्पर्शं पुनश्चलितस्तथापि बज्रभारभारितो गन्धवाहो वायुस्तेन कारणेन  
 मन्दगतिरासीत् ... (U).

261. रेवा जलिं क्रित सोच रति, रेवाया जले रत्याः सुरतक्रीडायाः  
 शौचे कृत अतः प्रक्षालितकामलत एवेधन्मज्जनं कृत्वा (U).

262. In the first line I have adopted the reading of *BKM*  
 (न परस परंके) which is undoubtedly the original and the only  
 correct one. The reading परसपरंके of *JNPU* is unsatisfactory  
 not only because it does not give a good sense, but also be-  
 cause it is not compatible with the rule of the *venasagāḥ* which  
 is almost unexceptionally observed throughout the poem. The  
 Sanskrit commentary, which adopts the latter reading, explains :  
 पुष्पवती लतानां परस्परमित्येकां मुक्त्वा न्यां प्रत्यङ्गे ऽङ्ग आलिङ्गनं ददत्ताः  
 प्रस्पर्शं प्रस्पर्शं ..... (U).

264. अख भक्ष्यम् (U). For the insertion of euphonic *r*  
 after initial consonants, see *Notes on the Grammar of the Old*  
*Western Rājasthānī*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: वसन्तः पक्षद्वये ऽपि शुद्धः सदृशदिवसरात्रिभावेन द्वयोरपि पक्षयोः साम्यं मा-सद्वये ऽपि सरसवत्तया ऽहर्निशं सदृशो वहति दिवसे ऽपि सुखकारी रात्रावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms नि and नः, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति नः सारिषा वहन्ति, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. ग्रहणौ ग्रहणान्याभरणानि (U).

सरण, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि "a road, path, a line, etc." But the commentators do not seem to understand it so: U for instance renders with सरणम्, and N with सासरति चलंतत है.

268. मैष (< Skt. मदन) is understood by the Dhūdhārī commentator as an apposition of रुक्मणि कन्त, i.e. of Kṛṣṇa: कामदेव की सी झरति इसी जु श्रीकृष्णजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैष as an objective genitive connected with साधन, and translate the phrase: "the enjoyer of the pleasures of love."

मागै माणयति भुनक्ति (U); भोगवइ (NP).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्दयोरपि परस्परं प्रीतिप्रस-रेण खेहाधिक्येनावसरेण लोकोक्त्याश्चर्येण नाद्याद्युपायेन पुना रुक्मिण्या हावैर्मुखमोटनकटाक्षभ्रूमङ्गरूपैर्भावैराभरणरचनादिभिः सर्वैरपि कर्त-भुतैर्हरिः कृष्णो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीडानि निजान्यङ्गानि गतानि स्वयमङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वोक्तानि मौहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-

मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति ख्यातः (U).

272. सहचरिञ्चे सहचरीभिः स्वस्वपत्नीभिः (U).

274. The first line in this stanza does not conform with the rule of the *venasagāri*, but the defect is compensated by the repetition of the letter क् four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation : एते सहपदार्थाः, and closes his comment thereon with the remark : एते पदार्था द्वारकायामवस्थिताः .

277. संसारसुप्रभुणा परमेश्वरेण गृहसंगृहमर्थाद्द्वारकां कुर्वता रक्षितवता एताः पञ्चापि ज्ञानस्य विद्वत्तायाश्चण्डाल्य इवास्पृश्या इव कृत्वा मुक्ता दूरीकृता अतो यत्र ज्ञानं तत्रैतासां दूरीभाव एव वरं ता आह मदिरापानं १ रीस इत्यसूया २ हिंसा जीववधो ३ निन्दामतिः परापवादजल्पनम् ४ एताश्चतस्रः पञ्चमी गालिर्विरुद्धशंसनम् (U).

278. चात्रण खण्डनं निर्वापणम् (U); खण्ड करिवउ (P); चार मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीयई (P).

282. साहणि साहणैर्गजाश्वरथरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of B : कवि कहै है केईयेक दोइ मनुख आप माहे वातां करै है कऊं कै प्ररि

अनेक मङ्गलचार अनेक सुख अकेठा देखि अर कहै कै अ इतरा सुख अकेठा लाधा कै सु कुण पुण्य कियौ थौ दूसरौ कहै कै जाणिजे जु वेलि पढै कै तिहिँ पुण्य ऊँता इतरा पदारथ पावै कै (B).

285. आधिभूतिकं स्यादाधिर्मानसीव्यथा श्लोकादितो जातम् १ आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्माजितं तापत्रयं तथा पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्रयं कफवातपित्तलक्षणं सर्वे रोगा न भवन्ति चे पुण्या नित्यं वल्लौं स्मरन्ति तेषां अश्वनीरोगतेति भायं श्रीभगवत्कृपातः (U).

286. रुकमणि मङ्गल रुक्मिणीमङ्गलमर्थादल्लीसंज्ञिकां स्तुतिम् (U).  
दुरदिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *veṇasagāṛi*.

288. Of the two *थिया* in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like *थी*, and connected with *भवसागरः*—*भवसागर थिया क° संसारसमुद्र थो ऊतरइ पार थिया क° पइलइ पार थया (N)*.

289. काँइ रे मन कलपसि क्लिपणा, रे मम मनस्वं क्लपणान् वाञ्छितवस्तुदालुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा वेऊ क्लण ईस्वर नइ सेवइ वेलि अके क्लण नइ सेवइ गङ्गा अतारू नइ बोलइ वेलि भगत नइ सुगध नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल सर्व संसार मतू मानइ इइ तउ पण गङ्गा अके पूर्वादिश [वहइ] वेलि सर्व चिऊँ दिस विसतरइ तिण कारणि गङ्गा वेलि बराबरि कदे न थाइ गङ्गा थी वेलि अधिकी (*P*), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line: *हे भागी-*

रथी हे गङ्गा ते ग्रब क्छताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करी छै ता के लियाँ या दुवाला कौ अर्थ मैँ नही लिख्यौ छै (B).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नाम्नीति वल्लीति तत्र भागवतोक्तलक्षणं सुबीजं वापितं मद्द्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्थाञ्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता ह्यायारूपं अतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पङ्क्ति and सङ्घ in st. 225.

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N : अहे कित्युँ वेलि छइ किना पञ्चविध क° पाँच प्रकार ना आगम प्रास्त्र नउ रस निरगम क° नीकलवा वद्धिवा भणी प्रसिद्ध क° प्रगट अखिल क° अखण्ड परनाली क° प्रणालि छइ जेहे कारणइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vēnasagāi*.

295. मोती तणउ विसाहणउ व्यापार करताँ अेक अेक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निखइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोधिवा माहरउ मुखज भलउ परँ भला बुरा पण्डित चालिनी ह्राज सरीखा भला नही जे भणी माहरा वचन कण माँहि अवगुण नही (P).

297. अे मरम . The same phrase occurs again in st. 300.

सेज अन्तरिख, ग्रथ्यान्तरे मुखग्रथोपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . . इअ ओके . The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इअ refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर (NPU).

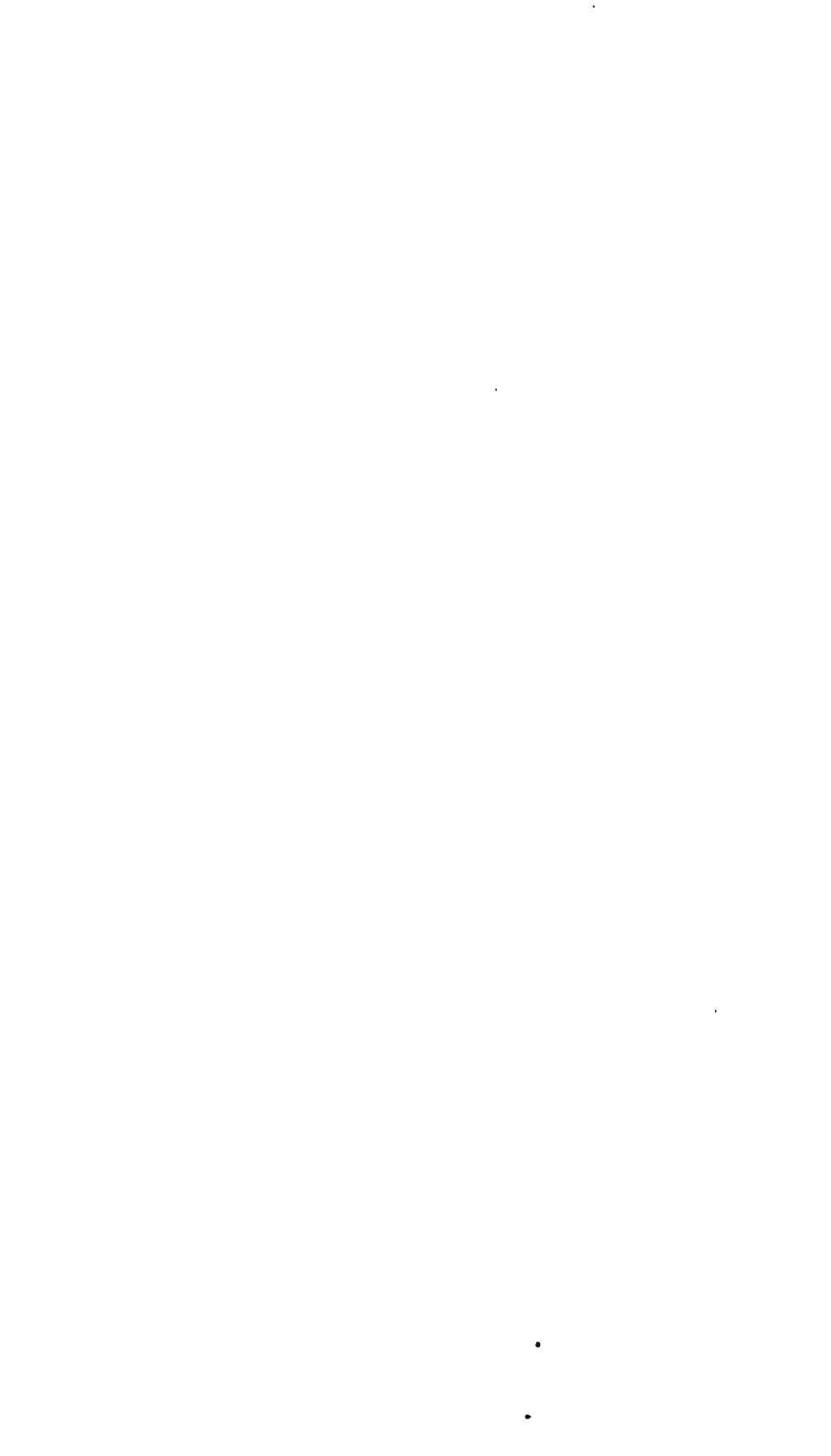
300. ममाक्षराणां गुणस्येति मर्मेदं रहस्यं यतो ऽयं गुणो मुखमुखाव्रनवजनमुखाच्छ्रुतमात्रो ऽट्हीतो गिलित्वा पुनर्ग्रन्थग्रथनरीत्योद्गालितः पञ्चान्नःक्वाश्रितो ऽतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्तिपरायणानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं मत्वा को ऽप्यधमो मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये प्रज्ञा न कार्येति बोद्धव्यम् (U).

301. मो पण्डिता वीनती मोख, हे पण्डिता ममैषा विज्ञापितरेका तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यध्याहारः (U) : अे माहरी वीनती कथन मोख क° अवधारउ अङ्गीकार करउ (N).

305. अथ [अ]चल क° पर्वत ७ अनइ गुण क° सत्व १ रज २ तम ३ अे त्रिणि गुण ३ अङ्ग क° षटङ्ग ई ससि क° चन्द्रमा १ इणि संवति वरसइ अेतलइ संवत १ ई३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).





## GLOSSARY.<sup>1</sup>

- अस्त्रियान्, f., "A wonderful feat", अस्त्रितिराश्चर्यम्, आश्चर्यकारी वात, 133.
- अङ्गमाल (< Skt. अङ्गपालि, cfr. Hindi अङ्गवार), f., "An embrace",  
आलिङ्गन, 143, 169.
- अञ्ज, a poetical amplification of अञ्ज (? see Notes), 233.
- अन्तरिक्ष (< Skt. अन्तरिक्ष), ind., "Behind, at a distance", 106 :  
"Upon", 297.
- अन्धारी, f., "A blinder for elephants", गुह्यहृत्तनविशेषाभरणम्,  
अँधिडॉकण्ड, 90.
- अम्बर, for अम्बर, m., "The sky", 14, 194.
- अम्, 1st pers. pron., oblique plur., 60.
- अम्हँ, ditto., genitive-oblique plur., 31.
- अम्हीणौ, poss. adj., "Our", 69, 301.
- अलल, adj., "Much, many", 113.
- अवसर, m., "A theatrical performance", नाट्यारम्भः, 243.
- असम्भ (< असम्भव), adj., "Marvellous, incomparable", 39.
- आ, dem. pron., fem. sing., 51, 66, 123.
- आखाड्गिड, adj., "A veteran, a warrior who has fought in many  
battles", जिषे वि लीन वार संग्राम कीषा इह किहँ हारद नही अेहवा, 74.
- आडोहडि, ind., "Crosswise, transversely", निर्यक, तिरकड, 130.
- आडङ्ग, m., "Cloudiness and darkness foreboding rain (?)", अन्ध-  
कार, वर्षणसमयं अधिरमयम्, 117.
- आपपर, ind., "One another, reciprocally", परस्पर, 77.
- आरान (Skt. आरान्), ind., "Near, in the neighbourhood", 66.
- आरि, f. (?), "N. of some kind of small bird", काचिचडिकाजातिविशेषः  
कोदक जाति चड्डी, 244.
- आलदौ, adj., "Ready, armed", सञ्जीभूत, सनदवद, 113.
- आड्डणौ, v., "To turn back, shrink (from fear)", 165.
- इ, ind., emphatic, 39, 182; pleonastic, 32, 183.

<sup>1</sup> This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vacānikā Ratana Sīṅghajī rī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dīṅgala terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctive forms occurring in the poem. Dīṅgala terms already explained in the Glossary to the *Vacānikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

- इत्थे, dem. pron., plur. instrum. (cfr. इत्थे), 298.  
 इत्थि, dem. pron., sing. oblique, 56, 103, 156.  
 इतरौ, dem. quantitative adj.; इतरै, loc. sing., "Then. in the  
 meanwhile", 83.  
 इतौ, dem. quantitative adj., "So much, so many"; इता, direct  
 plur. m.. 32; इत्थे, instr.-loc. plur., 298.  
 इत, dem. qualitative adv.. "Thus", 31, 51, 69, 70, 76, 103, 135,  
 164, 181, 213, 282.  
 इवङ्गो, dem. qualitative adj.. "Such"; इवङ्गी, 70; इवङ्गा, 288.  
 इसौ, dem. qualitative adj.. "Such"; इसी, 31; इत्थे, instrum. sing.,  
 68.  
 इहाँ, dem. locative adv., "Here", 9.  
 ई, ind.. emphatic (cfr. इ), 149, 160, 267.  
 ईत्थे (cfr. इत्थे), dem. pron., plur. instrum. m.. 237.  
 उजासूर, m.. "A gallant warrior", रुंगामेधोरः, 74.  
 उदास, m.. "Splendour", प्रकाश, 22.  
 जकसणौ, v., "To fight, to struggle", 121.  
 जसधी, f.. "Grain, corn", धान्यानि, 207.  
 जगसणौ, v. "To vomit". 264.  
 जपसणौ, v.. "To vomit. to eject", 300.  
 जलजणौ, v., "To lift up", 129.  
 जजासह, for उजास, m.. "Light, brilliancy", 211.  
 जङ्गमणौ, v., "To run", 116.  
 जफणणौ, v., "To swell up (in anger)", 34.  
 जवङ्गणौ, v., "To begin to rain, to rain", 120.  
 जे, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133,  
 279; n. sing., 51, 135; m. plur., 144; जेहिज, obl. f.. em-  
 phatic, 216; जेही, m. sing., emphatic, 1 (?); f., 189.  
 जेत्थि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235;  
 instrum. sing. m., 283.  
 जेम, dem. qualitative adv., "Thus", 56, 144, 145, 152.  
 जेतलौ, dem. quantitative adj., "This much"; जेतलौ, gen. plur.,  
 m.. 185, 186.  
 जेरिसौ, dem. qualitative adj., "Such"; जेरिसा, dir. plur. m.. 30  
 जेवाही, m.. "A leader", जेपेसरी, 74.  
 जेह, dem. pron. adj., 18, 19.  
 जेहवौ, dem. qualitative adj., "Such"; जेहवी f., 15, 205, 207.  
 जेऊ (see जेह), dem. pron. adj., dir. m., 180.

- बैठति, f., "The remnants or refuse of food. left after eating",  
उचछि, अइठउ, 60.
- बोट (or बोटो ?), m. (?). "A raised platform erected in front of  
a house (?); any raised spot", उचकखान, जडली, 139, 155.
- बोलाईणो (Skt. बोलण्डयति), v.. "To reject. refuse". 32.
- बो. dem. pron., m. sing.. 69, 71, 77. [121.]
- बोभड़ौ, m., "An encounter. a clashing of swords". शस्त्रमोक्षविवाद,  
कई (cfr. तई), indef. pron. adv.. "Ever, at some time", कदापि, 70.
- कटकबन्ध, m., "An arrayed army, an armed force". सेनासमुदाय, 74.
- कठठणौ, v.. "To prepare oneself (for a fight). to get ready". सख्य  
थावणौ, 117.
- कदि, interr. temporal adv.. "When?", 149.
- करम, m.. "The hand". 23, 102, 254.
- करल, m. "The hand. span", सुहि, 96.
- करि, ind.. A pleonastic particle used after instrumentals. 30, 64.
- करि, ind.. for किरि q.v.. 233.
- कलकलणौ, v.. "To glitter". 119.
- कवण, interr. pron. adj., m. sing., 283.
- कह (< Skt. कथा), f., "Voices of people. confused uproar of a  
multitude". 48.
- कहकहाहट, m.. "A prolonged echo of laughter", 179.
- काड, indef. adv.. "Somewhere, in some part", 48, 84.
- काँद, interr. pron. n., 288, 289.
- काँठसि, f., "A line or mass of clouds". मेघवटा, 195.
- कालासि, f., "A dark mass of assembled clouds", 117.
- कि, ind.. interr. particle, 4; disjunctive "Or". 27, 41, 51, 84,  
107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90,  
96, 98, 113, 114, 125, 294; temporal "When. before (?)",  
111.
- किधि, interr. pron.. agentive sing., 61.
- किणै, ditto, 62.
- किन, ind., interr. disjunctive particle (cfr. कि), 41.
- किना, ditto, 51.
- किम, interr. adv. "How", 4, 150, 173.
- किरसि, f. (sic), "A ray of light", 162.
- किरि, ind., comparative particle "Like, as if". 2, 12, 16, 23, 24,  
40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234,  
236, 237, 242, 246.

- किरीटी, m.. "A cock". 181.  
 किसी, interr. qualitative pron. "Which?". 5; किसी, f.. 31. 47. 63;  
 किसूँ, n.. "What?". 64. 211.  
 किन्दि, indef. pron.. obl. sing.. 102. 173. 265.  
 कुण, interr. pron., direct, 37. 295, 303. 304: oblique. 6.  
 कुचकबाण. m.. (?) "N. of some kind of fire-arm", दाह नी जखली बाँसे  
 बाँधी, 118.  
 केद, indef. pron., m.. plur.. 219.  
 केतलौ, interr. quantitative adj. "How much or many"; केतला,  
 dir. plur. m.. 37.  
 केम, interr. adv. "How?". 7.  
 केवि, indef. pron., m. plur., 188.  
 केवी, m.. "An enemy", दुर्जन, 76.  
 को, interr. pron.. m. sing., 73. 78.  
 को, indef. pron., m. sing., 168; न को "Nobody". 34. 255.  
 काँद, indef. pron., 32. 46. 112, 219, 283, 287.  
 कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षणसमयात्  
 प्राक् सरजोवायुशुभाधदशनिति, 41, 195.  
 कौ, adjectival genitive postpos. :—कौ, f. obl. sing.. 92; का, m  
 dir. plur., 272; काँ, m. obl.-gen. plur., 124.  
 खन्ति, f., Impatience; खन्ति खानौ, adj. "Grown impatient". 68.  
 खम्भी, (for कुम्भी), f.. "The base of a pillar". 39.  
 मद्दुणौ, v.. "To thunder". 120.  
 मरकाव, adj.. "Sunk, immersed in" मगन, 104.  
 मलिचामौ, (liter. "He who wears a string round his neck"), m.,  
 "A brahmin". विप्र, 44.  
 महमह, f., "Brilliancy, splendour (of lamps or stars)". महमहाड,  
 ज्योतिप्रकाश, ज्योति, 46.  
 महवरणौ, v.. "To become bold, proud, elated". 238.  
 मादरणौ, v.. "To sprout, bud, germinate", 228.  
 मादठणौ, v.. "To thrash", 127.  
 गुडलपण, m.. "Turbidness (of water)", 208.  
 मुडित, adj. (?). used in मद मुडित, "Streaming ichor from the  
 temples (said of an elephant in rut)", मद भरता, 105.  
 गैगदण, m. (?). "A battle of elephants". गय दखी त्वाँ की महणि, 118.  
 गोघोख, m.. "A cow-house or station", मोकुल, 185.  
 घान, f., "A stratagem, opportunity, the right time for acting",  
 66.

- घुरणौ, v.. "To thunder". 40.
- घेघूँचणौ, v.. "To unite oneself with another. to become one", 201
- चकडोल, m. (?). "A vehicle with cushions for women", सुखासन.  
नरवाह्ययान, 103.
- चन्द्रवौ, m.. "An awning. canopy", उड्डोचः चन्द्रोदयः, चन्द्रयउ, 160.
- चाचर, m.. "A field. battle-field". भुम्यङ्गण, रणभूमिका. 121.
- चाचणौ, v.. "To destroy. defeat". खण्ड करिवउ. चार मनावणी. 278
- चाहि, a conj. participial form from चाहणौ "to wish", used in  
the function of a postpos. meaning "towards". 106.
- चुवणौ, v.. "To drop. fall in drops". छिटक छिटक पड़णौ, चोटितुम्.  
छरितुम्, 81.
- चोटियाली, f.. "Having dishevelled hair". कुटितवेणीका. विरलकेशा.  
121.
- चौ, adjectival genitive postposition. m. sing.. 12. 37, 58, 67, 87.  
133, 148. 173, 215; चौ, f.. 82. 148; चौ, loc.-instrum. m.. 82.
- चूकोहौ, adj.. "Loose (?)", डीलौ, शिथिल; or "Quick (?)", जनावलौ,  
81.
- छिडक, f.. "A drop", हाँडा, विडुषो, 125.
- छिणियौ, adj.. "Ephemeral" छणिक, 134.
- जई (cfr. नई), rel. pron. adv.. "When". यदा, 62. 151. 172.
- जच, rel. loc. adv.. "Where", 45. 237.
- जलवाला, (Skt. जलवालिका), f.. "Lightning". 196.
- जहु, rel. pron.. gen. sing., 33. 272
- जा, for जाह rel. pron.. m. plur.. 137
- जाँ, rel. locative adv.. "Where". 50.
- जाह, rel. pron., sing. f. 169; plur. m. (or n.). 104. 304.
- जाहु (cfr. जहु), rel. pron.. gen. sing.. 135.
- जि, ind. emphatic enclitic. 15 79. 133. 173
- जिका, compound rel. pron.. f. sing.. 29.
- जिणि, rel. pron., obl. sing. m., 5, 214; f., 269; agentive sing. m.. 7.
- जिम, rel. qualitative adv.. "As". 71. 104. 181. 208. 218. 221.  
228. 255. 261. 282. 296; final "So that. in order to . .". 69
- जिवड़ी, rel. qualitative adj.. "Such". जिवड़ी, f.. 9.
- जू, rel. pron., m. sing., 7. 88. 215 (?). 216. f. sing.. 277; n. sing..  
3; m. plur.. 41. 226 (?); explicative "That". 133. 134;  
final "That", 6; conditional "If". 123.
- कूसहरी (mod. कूसरी), f.. "A yoke". 89.
- केहि, rel. pron., agentive sing.. 2, 8; obl. sing.. 36, 37

- जेम, rel. qualitative adv. "In which way", 131, 207, 296.  
 जेहड़ि (cfr. Hindi जेहर), f. "A female ornament of the feet".  
 चरवाभरणविशेष 168.  
 जेहवै, rel. qualitative adj ; जेहवी, f., 26.  
 जेहो, rel. comparative adv.. "Like . . .", 166, 170, 220.  
 जो, for ज q.v.. f. sing. (?). 9.  
 जोद, f.. "A woman. female", 40.  
 जो, ind.. conditional "If". 59, 298.  
 जाद्वर (Pkt. जाद्वरो शुष्कतणु, Hem., *Desī*) m.. "A dried-up tree. a tree without leaves", 191.  
 जाल (for जाल), f.. "A flame", 140.  
 जाँसाणौ, p p.. "Withered". विलसीभूत, 140.  
 जालरो, f.. "A fringe" 144.  
 उकन, m.. "A small tribute payed to a sovereign (?)", झाँकं खाडु-  
 माचथ, 253.  
 डफ, f.. "A kind of large flat drum". चक्र, 227.  
 दलकावणौ, v "To shake", 241.  
 दलणौ, v.. "To break off and drop to the ground", 121.  
 दील, f.. "Delay". 45, 70  
 डेरवणौ, v.. "To loosen. make loose". 116.  
 तई (cfr. कई जई), correl. temporal adv., "Then, at that time"  
 तदा. तिवारद, 61, 62.  
 तणु, for तणौ q.v.. 132.  
 तणौ, adjectival genitive postpos.. dir. sing. m., 7, 19, 21, 23, 52, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तणा, obl. sing. m., 97, 100; तणै, instrum. sing. m.. 133, 160; loc. sing. m.. 57, 59, 175, 224; तणौ, dir. sing. f.. 3, 25, 79, 164, 210, 277, 294, 302, 303; obl. sing. f.. 190; dir. plur. f.. 252; तणा, dir. plur. m.. 23, 97, 122, 208, 215, 259, 260, 303, 304.  
 तत्र, ind.. tatsama, 'There', 174, 244.  
 तदि, correl. temporal adv. "Then" 80, 110, 123, 134, 187.  
 तपन, m., "The sun", 190  
 तरलौ, adj.. "Broad, thick (?)", खूल, 242. [291.  
 तनु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,  
 तह, f.. "Strength, firmness", शक्ति, 110.  
 ताँ, correl. pron.. gen. plur., 279.  
 ताद (cfr. जाद), correl. pron., 11, 265 (?); n. sing., 13, 303; gen. sing., 12; n. plur., 4.

नाडक, m., "An ear-ring", कर्णकुण्डल, 89.

नाल, m., "Time (musical)"; तिषि नालि "At that time, that moment", तखिन् चणे, 177.

नासु (cfr. तसु), correl. pron., gen. sing., 52. 126. 272, 302.

नाहरौ, possess. adj., "Thy". 45.

निकरि (for अतिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.

तिषि, correl. pron., obl. sing. m., 7, 57. 177. 192, 201, 267, 269 ; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168 ; instrum. sing. n. used in the function of a causal. "Therefore". 94, 212. 224, 259, 260.

नितरौ, correl. quantitative adj.: नितरै, loc. sing. used adverbially, "At that time", 44.

निम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

निषौ, correl. qualitative adj.: निषी, f. sing., 210 ; निषा, m. plur., 304.

निहाँ, correl. loc. adv., "There", 239, 253.

निहि, correl. pron., accus. sing. (?), 256.

नीवठ उचठ, a musical technical term, 244.

तुन्द, 2nd pers. pron., obl. plur., 60.

तुन्हाँ, ditto., 61 ; accus. plur., 62.

तुन्दीषौ, possess. adj., "Your". 301.

तूँ, 2nd pers. pron., dir. sing., 4, 290 ; obl.-gen. sing., 303.

तूळ, 2nd pers. pron., gen. sing., 6, 58.

ते, correl. pron., dir. sing. m., 173, 290 ; f., 210 (?) ; dir. plur. m., 8.

तेषि, correl. pron., instrum. sing., 54 ; obl. sing., 122 ; loc. sing., 160.

तेम, correl. qualitative adv., "Thus". 302.

तेही (cfr. जेही), correl. comparative adv., 177.

तै, correl. pron., obl. sing., 66. 95, 103.

नो (for तु or तौ, cfr. जु, जौ), correl. ind., 78. 79, 278, 299 ; नोजि, ind., "Nevertheless (?)", 129.

नौ, correl. ind., conditional. "Then", 298 ; "Certainly (?)", 95.

दड़ड़, ind. onomat. expressive of the noise of falling water, 196.

दुरौ, adj., "Hostile, harmful, painful", दुरीनि दुःखोवादकः, 65.

दूवौ, m., "Command. permission", 58, 80.

देगलौ, m., "Sight, the coming in sight", 116.



- धडकणौ, v., "To flash". 119.  
 धरहरणौ, v., "To pour (rain)", 195.  
 धसणौ, v., "To pass through". 168.  
 धारूजल, m., "A downpour of rain". 119.  
 धीर, f. (*sic*), "Firmness, courage, confidence", 70.  
 धुड़ीरव, m., "A dust-storm", वाउलि, वाउलि कोरण तेह नी रज, 193.  
 भ्रमभ्रमी, f., "Throbbing, pulsation, palpitation of the heart, 176.  
 भ्रू, m., "The head, skull", 121 : भ्रूमाला, f., "A garland of skulls",  
 107.  
 नड, m., "A water-fall (?)", पर्वतानां निर्भरप्रवाहशब्द, 196.  
 नदणौ, v., "To place". चापणौ, 62.  
 नासकरिम, m., "Avarice, parsimony, sparingness", 182.  
 निकुडी, m., "A mason, a stone-cutter", खूबधार, 110.  
 निगरभर, adj., "Full of . . .". 181 ; "Crowded, dense, crammed".  
 247.  
 निठ, for नीडि q.v., 163.  
 निहस, f., "Noise (of drums)", निर्घोष, 38.  
 निहसणौ, v., "To hang, swing", 98 : "To rage, to be strong or  
 violent", 197.  
 नीखर, adj., "Limpid, clear", निर्मल, 206.  
 नीडि, ind., "With difficulty", कथमपि, कष्ट, 220  
 नीरोवर, m., "The sea, ocean". 145.  
 नेचौ, (for नेतरौ), m., "Churning-rope". 62.  
 नै, accus.-dat. postpos., "To". 69.  
 नैरणौ, v., "To enjoy, find pleasure in", सुख अनुभवणौ, 191.  
 पकवान, m. (?), "Cooked food". 230.  
 पङ्कुरण, m., "A garment", पङ्कुरणं वस्त्रम्, 220.  
 परदणौ, v., "To put, place". 40, 154 ; "To shoot (an arrow)",  
 109.  
 परवरणौ, v., "To spread about (intr.), to go everywhere", विस-  
 तरणौ, 253.  
 परि, instrum. used as a postpos., "Like, after the manner of",  
 14, 25, 42, 174, 216, 221 : ज्ञेयि परि, 235 ; ज्ञेयि परि, 15 : नवी  
 परि, 20, 126, 192.  
 पदल, dem. adj. (?), "That, yonder". 203.  
 पांतरणौ, v., "To aberrate, become imbecile". 32, 33.  
 पारस, adv., "All around, on all sides" परितः, चउ पखेर, 107.  
 पुणणौ, v., "To say, talk". 77.

पुण्णि, ind. copulative. 1

प्रखलित (cfr. Skt. प्रक्षालित), p.p., "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards".  
(with verbs of speaking to, addressing, etc.), 31. 283; com-  
parative. "Than". 9. 190. 295; distributive, 39.

प्ररथित (Skt. प्रार्थित), p.p., "Revived", दक्षसुखोपाय, 174.

प्रासणौ, v., "To eat up", 59.

प्रोद्धणौ, v., "To tie, bind, clasp", 93.

फरहरणौ, v., "To break loose, to get loose (said of the wind)",  
217.

फहरावणौ, v., "To cause to fly or flutter", 250.

बाभणौ (Ap. बभणइ < Skt. बध्यते), v. pass "To be bound", 38.

बापकारणौ, v., "To stimulate, rouse, excite to fight, praise",  
पचारणौ, उख्यार करणौ, 123.

वारिगह, f., "A tent, canopy", तम्बू, पटकुटी, 90.

बीरज, for बीज, "The second day of the moon", 14.

बेपुड़ी, for बेवड़ी, adj. f., "Double, twofold", 117.

बैलख, m. (?), "The shaft of an arrow", पुङ्ख्यानम्, जिहॉ शर थापो  
खाँचीयइ ते बैलख, 131.

बैली, m., "A companion, mate, helper", 123.

भालियख, m., "The forehead", ललाट, 88.

भोरि, f., "Help, succour", 216.

भुरङ्गणौ, v., "To subdue, restrain, curb, coerce", 254.

मखतूल, m. (?), "A black ribbon or string", मकतूलगुष खानपइद-  
वरक, 81

मञ्जान, m. (?), "Marrow, pith, core (of a fruit)", मञ्जा, नींजी, 234.

मधि, loc. postpos., "In, in the middle, inside", 28.

मनरखी, adj. f., "Capricious, independent", मनमानी, मनोरक्तका,  
बन्दोवर्तिनी, 179.

महण, m., "The sea, ocean", 118.

महकि (cfr. Guj. माहिनी), f., "Information, news", 72.

महर, m., "A milkman, herdsman", गूजर, 114.

महियारी, f. from the preceding, "Milkmaid", गूजरी, 114

महुवरि, f., "A kind of flute, a snake-charmer's flute", खेक तूँबी  
वाजिच, 227.

माणग, m., "Enjoyer", भोक्त, भोगवणहार, 268.

माणणौ, v., "To enjoy", माणयति भुनक्ति, भोगवद, 268.

मारख, m., "A robber", 116.

- मादोच, m. plur., "The parents. father and mother". 34.  
 मादरौ, possess. adj., "My", 45, 303.  
 मीं डषौ, v., "To open the eyes (on awaking)". 216. [62.  
 मूं, 1st pers. pron., gen. sing. 103, 296, 300, 302; accus. sing.,  
 मूक, 1st pers. pron., gen. sing., 295, 297, 298; accus. sing., 59.  
 मेदि, f., "A thrashing-stake, the stake round which the thrashing  
 is made with a couple of bullocks", 127.  
 मेलगर, m., "A spectator", कौतुकप्रेक्षक, 243.  
 मे, 1st pers. pron., agentive sing., 2, 302, 304.  
 मो, 1st pers. pron., gen. sing., 301.  
 रई, f., "A churning staff, bran", 62, 185.  
 रडषौ, v., "To weep. whine", रोदितुम्, 231.  
 रलतलषौ, v., "To flow in abundance". 122.  
 रहरह, ind. onomat., "?", 46.  
 राभि (Skt. रश्मि), f., "A rein". 89.  
 रिषाई, m., "A money-lender. creditor", लहविषान, 220.  
 रीरी, ind. (?). "Loudly?", बाडहरेश, 227.  
 रस, see रुचि, 42.  
 रसि, instrum., used in the function of a postpos., "Like. after  
 the manner of . . .", 22, 26, 205.  
 रसि, f. (?), "Wish, desire", वाञ्छा, इच्छा; often used as a post-  
 position, "In order to, with the object, or for the purpose  
 of . . .". 141.  
 रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; रे loc. plur.,  
 20; रा, dir. plur. m., 23.  
 लगि, loc. postpos., "Up to. till". 108, 123, 296.  
 लगै, ditto, "To". 56; "As far as". 103.  
 लगै, ditto, 44.  
 लङ्गर, m., "A chain or shackle for elephants". 167.  
 लवली, f., "A creeper". 191.  
 लमस, m., "Flexuous gait, graceful movements of the body in  
 walking"; लङ्ग मोडस, 109.  
 लसषौ, v., "To shine. appear beautiful or conspicuous". 197.  
 लहरौरव, m., "The sea, ocean". 141.  
 लाग, adj., "Worthy, suitable". योग्य, 104.  
 लारोवरि, ind., "In a row", लारोवरिति अशिवग्धेन, 114.  
 ल्हासि, f., "A stable (of horses)", लासिरिति मन्दुरा, छोटकभाला, पाइजह,  
 241.

- बहफरि, f., "A shield", खेडक, 129.
- बण्णौ, adj., "Beautiful, comely", बड़ड, चाह, 98.
- बन्दरवाल (Skt.\* वानरमाला), f., "Some kind of floral ornamentation. wherewith the house in which a male child was born. was decorated. 233.
- बरि, ind., "Like, as if", 15. 34, 182; "Over. upon", 86.
- बाउखौ, m., "A prattler", बाचाल, 4.
- बाउखौ, adj., "Mad, crazy", 4.
- बाकारणौ, v., "To stimulate. excite". सरोषं प्रेरितुम्, 131.
- बांकिचा, plur., see Notes, 89.
- बागणौ, v., "To speak, talk". 130.
- बारणौ, for उवारणौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- बारणु, m., "A lotus", बारिज, 177.
- बावरणौ, v., "To handle, wave (a sword)", तरवार बाहणौ, 138.
- बाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; बाहरि करणौ, v., "To rescue. recover (stolen property)", बाहरि कर्तुम्, 64. 112.
- बाहर, m., "A rescuer (of stolen property)", 116.
- विलकुलणौ, v., "To become flushed in the face (from anger, etc.)". 131.
- विसाहब, m., "Commerce, trade", विसाहबड, व्यापार, व्यवसाय. 295.
- विहि, for बहि, remote dem. pron., fem. sing., 169.
- बीर, m., "A brother", 44, 75, 130.
- बीरहक, f., "A boast, a challenge", बीराणां सुभयानां हकाः सखबल-  
वताया बादसरेष प्रकाशनम्, 118.
- वेडणौ, v., "To mow, cut". 126.
- वेलाहरब, m., "The sea, ocean". 63.
- वेह, m. (?), "An auspicious vessel used on festive occasions".  
मङ्गलकलह, 153.
- सङ्गार, m., "Harrowing, destruction"; सङ्गार फेरणौ, v., "To carry  
destruction", 127.
- सङ्गोवणौ, v., "To place", 101.
- सधर, adj., "Firm, stout, compact". 25, 239.
- सनस, f., "Concern, anxiety, consideration", लज्जा, 133.
- समरवै, m., "Lightning". बीजली, विद्युता, 119.
- समा, postpos. (?), occurring in the phrase: दस मास समा "for quite  
ten months", 229.

- समुद्घो, v., "To prepare one's self to fight, to go against the enemy", सञ्जीयावणौ, 117.
- सम्प्रति, ind. used as a subst., "Reality (as opposed to सप्न "a dream")", प्रत्यक्ष, 51.
- सरि, (for सरिस ?), adj., or postpos. (?), "Like. equal to", 34.
- सरिस, postpos., "With, together with", 32, 150, 201.
- ससत, adj., "Unstable, oscillating (?)", ससत इतसतश्चलदृष्टम्, 98.
- सा, (< सात् < Skt. स्वाद्), m., "Taste, enjoyment", स्वाद्, 178.
- साजजम, adj., "Eager, full of zeal, passion, or excitement". सोसम, 141.
- साम्नि, f., "Desire", 183.
- सारङ्ग, m., "A bow", धनुष, 67.
- साहण, m., "A vehicle, conveyance, draught-animal. horse, elephant, etc.", साहण गजाश्वरथरूप, हाथी घोड़ा रथ आदि, 282.
- साङ्गलि, f. (?), "A cry for help, invocation, call", कूकरव, पुकार, बूँ, 113.
- साहौ, m., "An astrological moment", 151.
- सिरहर (< सिहर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.
- सिरौ, m., "An ear of corn", सरदौ, 125, 126.
- सिल्लात्, m. (?), "The flash of the lightning", विस्फुरणम्, 119.
- सिल्लोसुख, m., "An arrow", बाण, 67.
- सिहर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, चक्र, 119.
- सु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; सु आ, 51; सु अहौ, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.
- सुगह, adj., "Thrashed, ground, pounded", 127.
- सुं, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.
- सुषणहर, m., "A sleeping-room", शयनगृह, 158.
- सुंधौ, m., "Scent, fragrance". सुगन्ध, 166.
- सुहव, f., "A wife whose husband is living", सधवल्ली, 217.
- सोद, emphatic form of सु, q.v., 40.
- सोजि, ditto, 133.
- दथनालि, f., "A match-lock", 118.
- हरि, f., "Desire, wish", इच्छा, 29, 77
- हरिहस, m., "The sun", 27.
- दल, ind., "Quickly, at once (?)", 123.

हवाई, f., "A kind of gun", 118.

हिलवलणौ, v., "To be scattered all around, to swarm", 105.

डबणौ, v., "To blow, go off, explode". डविरित्युहलनम्, 118.

डलरावणौ, v., "To rock (a baby) in the arms", 238.

ई, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.

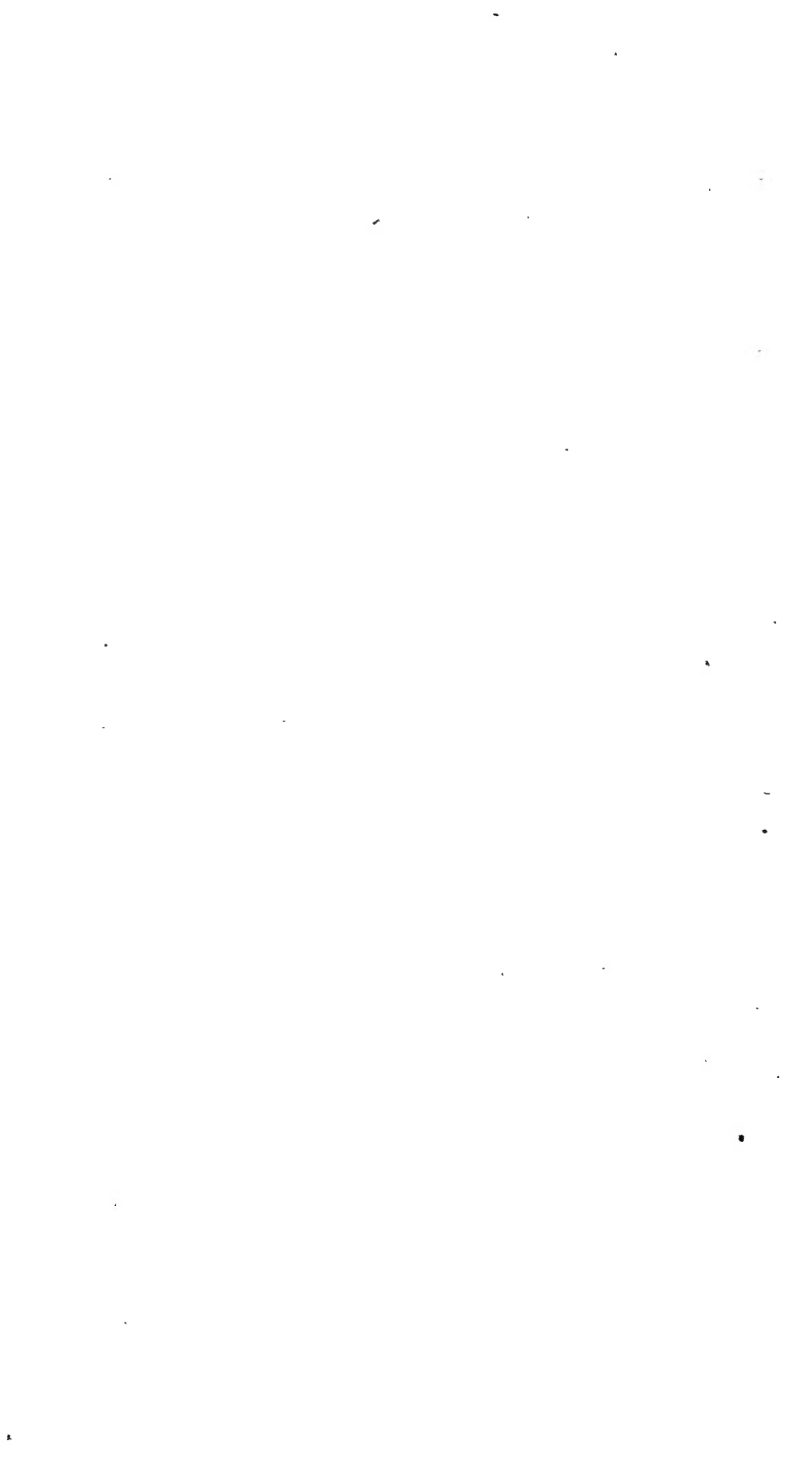
ई, ablative postpos. (cfr. सूँ), "From", 61, 122.

ईन, ablative postpos., "From", 259.

ईती, adjectival ablative postpos. ; ईती, f. sing., 63, 91 ; ईता, m.. plur., 45, 56, 72.

हेका ... हेका, adv., "On the one side . . . on the other side here . . . there", 48.





3

*"A book that is shut is but a block"*

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