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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.

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BY
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FASCICULUS I.

CALCUTTA A384

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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

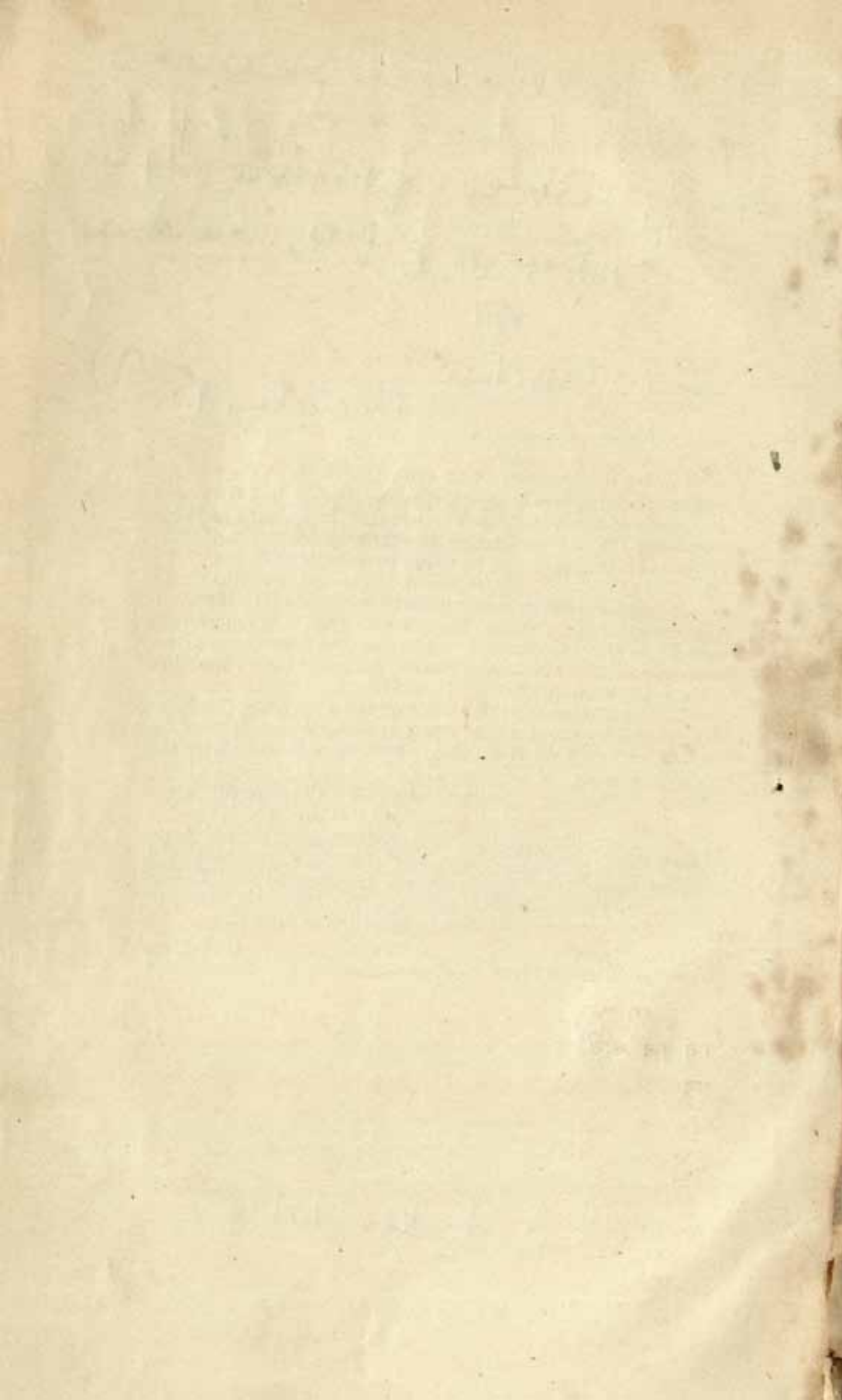
Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vaṃsāvalī*, *pidhīs* and similar ones, all of which partake 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 $9\frac{1}{2}$ 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 Abhē 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 जिण ब्रह्मचारौ कासौजी
असौघाट माथै जगन्नाथजी रौ भिंदर करायौ ॥ १ ॥ गोगाजी रौ मा
वाकलदे बाप जीवराज घोड़ौ नीलौ सहर ददरेवौ ॥ २ ॥ खातग मोतौ
राणां भौमसिंघजी रै मरजी रौ खवास जिण रै गुर साहपुरा रौ साद
आनदासजी ऊतौ ॥ ३ ॥ रूपसिंघजी रतनसिंघजी [.....] इणां
तीनां राजबियां नै अभैसिंघजी मराया ॥ ५२० ॥ विलायत सु
मिसरो आवै रै जिका तुरसाई लियां छै रै जवासा रा पांगां माथै पड़े

ओस वरष जिण स्रं उवा ऊँ है ॥ ६०१ ॥ गुजरात [रा]
नाम मै आवै है रात जिण स्रं इण मै अंधारौ है ॥ ६०५ ॥ तपियां भरै
गागरी जदौ वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजौ है पांच
बेटा ऊँचा सामतसिंघ जिसे नागरीदास कहाँगा १ फतेसिंघजौ
इंगरपु[र] स्रं परण घरां नूं आवतां मही नदी री तीर देवलोका ऊँचा
२ मुखसिंघजौ कांतां है चौरौ हाथां स्रं लियो राजसिंघजौ उगां नू
कैद मै हीज राखिया ३ वीरसिंघजौ ज्यां है वडा बेटा [अमरसिंघजौ]
केकड़ी उगां स्रं कोटा सुरतसिंघजौ रत्नावतै ४ बाहादरसिंघजौ
किसनगढ कौ राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends:—

चातक दादुर मोर तोनूं ह्यो मेघ रा मित्र है वाला है जिणां मै
मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक है फायदौ करै दादुर है
अत फायदौ करै मोर है क्यूं ह्यो फायदौ करै नहीं ॥ [२] २६२ ॥ सोक
संदोह पाथोद पटलानिगं ॥ [२] २६३ ॥

(b) A continuation of the same फुडकर ख्यात, 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, मेघ,
नाम, अवधार, 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 चांपण मै अनंत समय वितौत है जैन मै कहै ॥ [१] ३२६ ॥
जिनमत मै सव्व नूं पुद्गल मानै ॥ [१] ३३० ॥ रूपी द्रव्य रा परमाणु
कहौंजै अरूपी द्रव्य रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्मास्ति-
काय २ अधर्मास्तिकाय ३ आकास ४ यां आरां रा प्रदेस कहौंजै जिण
रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्मास्तिकाय रा
अधर्मास्तिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥
त्रसरेणु 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:—

सुंहरातां री पौडी लिखते । धरुड १ रायपाल २ मोहरा ३
सुभटसेन ४ महेव ५ देवीचंद ६ जैमल २२ नैयसी २३ करमसी
२४ ... राव रिगमलजी रांणा लाखा नूं ले आया संवत १४४४ नागौर
लौवी

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

(d) An anonymous work in 137 Sanskrit verses beginning वे मर्जति निमज्जयति च, and ending क्षमति पुलिनप्रष्टे चक्रवर्तवाकः १२० ; and after that :

(e) Three *gītas* of 4 verses each, by Vāiki Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बलां जौत नित पाच लौधां भडां बहोदा ।, and ending: गुडा केस जेधां बाळा भटिया गुमान ॥ ४ ॥

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

MS. 2 :—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 Vāiki 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 और पौधियां माहे सुं न्यायादिकां री वात इय
पोथी मै लिखौ ।,

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 दराजो रहै सो खिसो इतिहास कहावै १ जिण
खिसा मै कम दराजो सो खिसो वात कहावै २ इतिहास रो अवयव
प्रसंग कहावै ३ जिण वात मै एक प्रसंग होज 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 श्रीजिनवल्लभसूरिवारके मङ्गकरागच्छो जातः ॥
१ ॥ संवत् १२०५ वर्षे श्रीजिनदत्त[सूरि]वारके श्रीजिनसेखरतः रुदे-
कौश्यागच्छो जातः ॥ २ ॥ संवत् १३३० वर्षे श्रीजिनसिंहसूरितः लङ्गुडा-
खरतरगच्छो जातः ॥ ३ ॥ संवत् १४२२ वर्षे श्रीजिनोदयसूरिवारके
वेगडागच्छो जातः ॥ ४ ॥ ...

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

संस्कृतं प्राकृतं तस्यापभ्रंसं भूतभाषितं ।
इति भाषास्तत्रोऽपि यांति काव्यस्य कायतां १
संस्कृतं खर्गिणां भाषा सव्यसास्त्रेषु निश्चिता ।
प्राकृतं तज्जतत्तुल्यं देस्यादिकमनेकधा २
अपभ्रंसस्तु यच्छुद्धं तत्तद्देशेषु भाषितं ।
यद्भूतैरुच्यते किञ्चित् तद्वैतिकमिति 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 ञ (अञ्जो जिनः १) to the letter द (दुमरः परितोपयति 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 Vākī Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

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

MS. 3:—जोधपुर रा राठौड़ों 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 Sīngha. 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-wārī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Sīngha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khyāta*. 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 Gaṇesa Dāna's): the first with a copy of two letters by mahārājā Māna Sīngha to *thākura* Nāthū Sīngha of Pisāgana, dated Samvat 1862 and 1863, in both of which Nāthū Sīngha is earnestly requested to go with an army to the help of Māna Sīngha at Meratō; and the second with the *janmapatrī* of Karaṇṭa Mahāvīra Durgā Dāsa (Samvat 1695, dvitiya śrāvana sudi 4 somavāra ghaṛī 20 pala 25). The volume contains:—

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

समत १७३५ रा पोस वद १० महाराज जसवंतसिंहजी पिसोर
में देवलौक ज्ज्या पोस वद ११ राठोड़ रिगकोड़दास सूरजमल सग-
रामसिंह ऊदेसिंह दुरगदास पंचोलौ अगदरूप रुघनाथ हरकिसन
हरौदास पंचायगदास वगैरे सारे साथ सलाह कर पातसाहजी सुं
सुलेह राखण वास्ते सेकूलाखां रो हिलाखां रो बिटा ने भतीज — — —
— — — — — काजी वाकानवेस ने बुलाय नै संभालो
दिरायो ने कारखांना ऊपर महोरां कराई ।

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

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

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

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

जोधपुर महाराज अभैतसिंघजी देवलोक ऊवा आंग दुवाई
महाराज अभैसिंघजी री फिरी ने वखतसिंघजी वडा महाराज
देवलोक ऊवा 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 Siṅgha on the event of his accession (Samvat 1806):—

महाराज श्रीरामसिंघजी गठ ऊपर राजतिलक विराजिया तरे
इतरी इनायत कीयो तिण री विगत ॥ १ घायभाई देवकरण ने पचास
५००००) हजार रुपियां री पटो ने हाथी घोड़ो पालखी जड़ाऊ
तरवार कटारी मोतियां री कंठी किलंगो सिरपेच ऊठण बैठण री
कुरब ...,

and ends with the names of the ten *satīs* of Bakhat Siṅgha. 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:—

पकै अजनकवर बाई सुं मिलण मांछ पधारिया अजनकवर बाई
 किसनगढ रा राजा — — — — सिंघजी रौ बेटो था सो पकै माघौ-
 सिंघजी रा डेरां सु पाछा पधारतां माथा में दरद ह्रौ सो हाथी सुं
 खासै अखार होय गया ताव चढ गयो डेरां पधारिया तरै उलटौ ह्रई
 तरे वेद सुरजमलजी नाड़ देखतां ह्यौ कछौ के आ जुर आकौ 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 विजैसिंघजी रौ ख्यात, from p. 1a to p. 171b.

It begins:—

माहाराज श्रीविजैसिंघजी ॥ समत १७८६ रा मिंगसर वद ११
 ब्रसपतवार रौ जन्म समत १८०६ रा भादवा — — — — नु माहारोट
 में टीके विराजिया समत १८०६ रा माहा वद १२ मंगलवार जौधपुर
 पधार सिंगारचोकौ राजतिलक विराजिया समत १८४६ रा असाठ
 वद ११ (?) देवलोक ह्रवा ।

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, Asāḍha vadi 14, midnight. The chronicle of Vijē Singhā does not end with page 153b, nor with the list of his *satis* 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 श्रीविजैसिंघजी रा वखत रौ वातां वाकौ रह्यौ सो
 अठे लिखौ रौ विगत ।

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rāṇā Aṛa Sī, in which he commits the province of Godhavāra to the care of Vijē Singhā (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) माहाराजा भीमसिंहजी रौ ख्यात, from p. 172*a* to p. 188*b*.

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

माहाराज श्रीभीमसिंहजी पोहोकरण सुं जेसलमेर परणीजग
पधारिया घा सो उठे माहाराज श्रीविजेसिंहजी देवलोक ऊवां रौ खबर
पोहोतौ तरै ताकौद 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 Vijē 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) माहाराजा मानसिंहजी रौ ख्यात, from p. 1*a* to p. 313*a*.

This begins :—

माहाराज विजेसिंहजी रे माहाराज कवार फतेसिंहजी पाटवी
हा सो चलियां पकै पासवानजी खरज कर ने कवरजी सेरसिंहजी नू
जुगाराजपदवी दिराई थौ ने पासवानजी रा वाभा तेजसिंहजी चल गया
तरे मानसिंहजी ने पासवानजी आप रे खोलै कू 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 :—

ठोड़ ठोड़ चंवक टहठहिया । भड़ थहिया के कोड़ भव ।
वाली लाज तजै 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 री पौडियाँ री 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:—

खाप चांपावतां रा ठिकाणां री पौडीयां । १ गांव आऊवो ।
राठोड़ देवसिंह १ कुसालसिंह २ खोले लांबियां सुं आया वखतावर-
सिंह ३ माधोसिंह ४ सिवसिंह ५ जेतसिंह ६ कुसलसिंह ७ तेज-
सिंह ८ आइंदान ९ दलपत १० गोपालदासोत ११ मांडण १२ जसो
१३ भेरुदास १४ चांपावत १५ आइंदानोत वाजै आऊवो जसाजी
रो वसायो है पेहलो सुरजमलोतां रे ह्यो तेजसिंहजी सुं इणां रै ह्यो
नाराज अजीतसिंहजी दीयो ॥

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

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gaṇeṣa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठौड़ां री 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.

खल में यहां मांडथ रिसी का आखम था इस सबब से इस जगे का नाम मांडथाखम ऊवा इस लफज विगड कर मंडोवर ऊवा है...

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

(b) कितरीक बातों नीचला पानों मांहे बाकी रहौ तिके अटै
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 Salakhò to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindī. The note on Jè Canda begins:—

राज जेचंद राजसु जिग कियौ जि[ग] मै सारा राजा आया
चवांग प्रियौराज नहौ आयौ

(c) राठौड़ां री वंसावली, from p. 4a to p. 5a. A genealogy of the Rāthōras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—, who is represented as having installed himself on the throne of Kanōja, after killing its Paṃvāra ruler Ajè Pāla, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindī, corrupted by Māravārī peculiarities:—

ईसवर अरूप है जिस कै जिहान बनाने कौ म[न]सा छई जब
जमीन पांगी आग हवा आसमान वगैरै पेदा छवै

(d) राठौड़ां री वंसावली तथा ख्यात आदिनारायण सँ महाराजा
जसवन्तसिङ्गजी तौंई, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhò*—the 131st in the genealogy—the *vamśāvalī* takes the form of a real *khyāta*. The origin of the Rāthōras is traced to Kalyāṇī, in the Karaṇāṭaka, and thence to Kanōja:—

उतन कुंकगदेस गढ कल्याणी करणाटक पड़े कनवज थौ
कनोजीया कहाणा (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 Salakhò 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 Si 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 मांगलियाणी
चूंडाजी नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण
आल्हा बारठ रै घरै आय मांगलियाणी आप रो आपो क्पिपय रहौ
चूंडाजी चारण आल्हा रै 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 :—

पछै कवरां रो साथ नागौर सु नौसरोयौ नै राव चूंडो अक
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 Pañcoḷi Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजी संवत १६८३ रा महावद ४ मंगलवार
रौ बुरहानपुर हवैली मै जन्म संवत १६९१ रा सावण सुद ६ कासमौर
मै राजा गजसिंघजी पातसाह साहजिहां स्र अरज कर वडौ बेटौ
अमरसिंघजी टोका थौ दूर कर जसवंतसिंघजी टोका नू थापिया संवत
१६९४ रा असाठ वद ७ महाराज जसवंतसिंघजी नू टोका पातसाह
साहजिहां आपरा हाथ स्र आगरै दियौ जसवंतसिंघजी जोधपुर स्र
बुंदी परणीजण गया उठै महाराज गजसिंघजी रौ खबर आई नै

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

महाराज गजसिंघजौ रे पाटवो कवर अमरसिंघजौ था सौ
महाराज इयां सु नाराज था तिण सु अमरसिंघजौ नै टोका सु दूर
कौया संवत १६६१ लाहौर बुलाय पातसाहजौ रै जूदा चाकर राखीया
तरै पातसाह साहजिह्वां अडाई हजारौ जात दोढ हजार असवारां रौ
मनसब दीयो तिण मै वड़ोद वगैरै पांच परगना दीया ...etc.

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

पक्षै संवत १७१५ औरंगजेब रे नै साहसुजा रै पटणा कनै गाव
कुरड़ै लड़ाई हई जिण मै रायसिंघजौ वडौ बाहादुरौ 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 अजितसिङ्गजौ 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 :

औजी 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 अजितसिङ्गजौ
सँ महाराजा बखतसिङ्गजौ तई, 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 रामसिंहजी रौ ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Singhā 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 Singhā 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 विजैसिंहजी रौ ख्यात, from p. 1a to p. 3b.

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

(k) जोधपुर रा राठौड़ा रौ ख्यात महाराजा विजैसिंहजी रौ महाराजा मानसिंहजी तौं, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माँहली वात महाराजा विजैसिंहजी रौ राज रौ सिन्ध रौ मुलक उमरकोट टालपुरियाँ कना रौ लियौ नै विजड़ नै चूक करायौ तिग रौ 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 मानसिंहजी रौ राजलोक कँवर बायाँ पड़दा-बल्ल्याँ वाभाँ वगैरौ रौ विगत, from p. 277a to p. 278a. A list of the wives and sons of Māna Singhā.

(n) वोकानेर रा राजा डूंगरसिंहजी रौ नाँवै करनेल ज्यॉन बुरक साहेब बहादुर अजरुट गवरनर जनरल राजपूताना को तरफ रौ खरौतौ आयौ तिग रौ नकल, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Singhā of Bikaner, dated the 24th January 1873. In Hindūstānī. It begins:—

अपरं च आप कुं गदीनसौनौ रयास्त वोकानेर फरमाया गया
ओर दीनसौनौ का खिलत सिरकार दोलतमदार को तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछले वरस इस रयास्त में वेइतनांमो फेल रह्यो थो

(o) सिरदारों रौ पौडियाँ रौ विगत, from p. 282a to p. 315a.

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

गांव आउवो र ॥ कुसालसिंघ १ बखतावरसिंघ २ माघोसिंघ ३ सिवसिंघ ४ ... etc.

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

(p) मुलक वसिया जिगां रौ 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, $24\frac{1}{2}$ " 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) किसनगढ़ रौ ख्यात, from p. 1a to p. 3a¹. A very summary historical sketch of Kisanagadhā, probably compiled during the time of mahārājā Māna Siṅgha 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 *jāgīr* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कछावा रा
भाखेजा राखी मनरंगदै रा पेट रा स० १६६६ रा जेठ व्द २ रो जनम ।
मोटा रा[जा] उदैसिंघजी स० १६५२ आसोप कौसनसिंघजी ने
पटै दीवो

(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 खं कमल उत्पन्न ऊवौ तिण मै
श्रीब्रह्माजी प्रगट ऊवा ...

(c) राजाँ री तथा पातसाह्याँ री जगमपत्रियाँ, 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 Savāl 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 अकूरेजाँ 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 :—

सौरकार अंगरेज कंपनी ब्हादुर कै अर मांहांराज मांसिंघ
ब्हादुर राज जोधपुर जुगराज न्दाराज कवार क्चसिंघ ब्हादुर कै
अर मौसतर मटकलप आरकस 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.

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

... जोधपुर रौ हकौगत [॥] आद सहर मंडोवर यो सासन मै
पदमपुराण मै इण समत ने मंडोवर सुभेर रौ बेटो कहै कै तीण रौ
माहातम घणो कहै कै मंडलेश्वर माहादेव नंदो नागदरो सुरजकुंड रौ
घणो माहातम कै

The chronicle ends with the names of the *satīs* of *Jasavanta Singha*.

(/) अजितविलास or महाराजा अजितसिङ्गजी रौ ख्यात, from p. 77a to p. 121a. A chronicle of the reign of *Ajita Singha 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 *Sihò* from *Kanòja*. According to this account, the *Solanki* obtained in marriage by *Sihò*, was the sister of *Cāvarò Mūla Rāja* of *Pāṭṇa* :—

अथ राठोड़ मारवाड़ मै आया तीण रौ हकिगत लोखंतै ॥ राव
सौहोजी सेतरांम रौ राव सौहोजी कगवज सु आया स० १२१२ रा
काती सुद २ लाखा फुलांणी नु भार पाटण रा चावड़ा मूलराज नु फलै
दौराई नै मूलराज रे बेण सोलंकणी परणीजीया

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

करौ वीखा मै चाकरो

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 Singha* in *Samvat* 1773, to commemorate the death of *Kalyāṇa Singha*, *ṭhākura* of *Ālaṇiyāvāsa*, and *Sirdār Singha*, *ṭhākura*

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 आगंद ऊवौ अक वात नह चाह ।

कौल्याणो राजड़ तणो सुवो दारका मांइ ॥ १ ॥

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

सिरदारै साथे ऊतौ नारौ परतग दोय ।

ठालौ मूलौ रहे गई साथ गई नह कोय ॥ ४७ ॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Saṃvat 1773 at Barodō. 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 मांगस तीन हजार ।

ऊंट तुरंगम बैल रो कर कुंण 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 स न्दाराज बैकुंठ पधारौया ।

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 रौ ख्यात महाराजा अभिसिङ्गजी सँ महाराजा

मानसिङ्गजी ताँई, 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 आसौज वद १३ न्हाराज श्रीवखतसिंघजी 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 Singh begins p. 147*a*, that of Bhima Singh p. 184*a*, and that of Māna Singh 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 Singh on the death of the Cāraṇa Vanaśūra Jugatō Tejāvata :—

पूरे पखै चाकरौ पूगौ मरजौ रौ सुख मौठौ ।
सुकवां जुगता सुकव सरौसौ दुयणी जखौ न दीठौ ॥

Another interesting information, which testifies to Māna Singh's predilection for the Cāraṇas, is given p. 242*a*, where it is recorded that on the Cāraṇa Vākī Dāsa's telling Māna Singh 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 *kyāta* ends abruptly p. 285*b*.

Then comes :—

(h) याद जो स्मैर गाँव वसिया तिवाँ रौ संक्षेप [छँ], 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 gūva Rābana. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *kyāta* gives one date and another another.

Next comes :—

(i) और इलकावगाँवो अङ्कुरेजाँ रौ तरफ सँ श्रीहजूर साहिबाँ
है नाँव आवै तथा श्रीहजूर साहिबाँ रौ तरफ सँ जावै तिवाँ रौ बकल,
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 अमरसिंहजी री बात, 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 :—

अमरसिंहजी री जनम १६७० री थो नै १६८० रा वै० ८० मै
राजाजी श्रीगजसिंहजी बारबटो दीयो जद पतस्यां रुहाजांहां लोहोर
पधारौया थां सु महाराज पीय साथै लाहोर थां नै कंवर अमरसिंहजी
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 मानसिंहजी री राखियां पासवानां कंवर वामा भाई ऊवा तिगां री विगत, from p. 298a to p. 299a. A list of the sons of Māna Singha, both legitimate and non-legitimate.

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

(m) सासण घटदरसण री गांव, from p. 302a to the end. A list of *śāsana*s with the figures of their income, etc.

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

M. 6:—मूहणौत नैणसौ 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 $32" \times 7\frac{1}{2}"$, 56 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

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

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

by Mūhaṇṭa Nēṇa Sī Jēmalōṭa, formerly *hākim* at Malāraṇṭ, then minister to mahārājā Jasavanta Siṅgha 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. सौसोदियाँ रौ ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvaḷa Bāpō, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijē Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहौजे अक वात यं सुगौ
इगाँ रौ ठाकुराई पेहली दिखण नु नासक जंवक ऊती सू इगाँ रै
पूरवज रै सूरज रौ उपासन ऊतो ... etc.,

and closes with a note on Devaliyō.

2. बुंदी रा धनिया हाडी रौ ख्यात, from p. 22b to p. 26b. It begins with Vāgō's son Hādō Devō, who went from Bhēsa-
roṛa to Būdi and after killing the Miṇō 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 चऊवागाँ रौ पौडी, from p. 26b to p. 27a. A genealogy of the Vāgaṛas from Brahmā (1st) to Lāla Siṅgha (39th).

4. दहियाँ रौ 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 Derāvara (Parbatasara), Harasora, and Māharōta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Siṅgha (47th).

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

6. गड बन्धव रा धनियाँ रौ वात, from p. 28a to p. 28b.

7. सौरोही रा धनिया देवड़ी रौ 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. भायलौ रौ वात, from p. 38a to p. 38b.

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

10. साचोर रा चङ्गवाणौ रौ वात, from p. 43a to p. 45b.

11. बोड़ा चङ्गवाणौ रौ वात, p. 46a.

12. काँपलिया चङ्गवाणौ रौ वात, from p. 46a to p. 46b.

13. खीचिया चङ्गवाणौ रौ 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 रौ वात, from p. 48a to p. 48b. From the foundation of Aṇahilavārā by Cāvarò Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्किया पाटण आयाँ रौ वात, from p. 48b to p. 49a.

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

17. रुद्रमालौ प्रासाद सौधराव [जैसिङ्गदे] करावौ तिण रौ वात, from p. 50b to p. 52a.

18. सोलङ्किया खेराड़ाँ रौ वात, from p. 52a to p. 52b.

19. सोलङ्किया नाथवत रौ वात, from p. 52b to p. 53a.

20. कक्वाहौ रौ ख्यात, from p. 53a to p. 61a. The work starts with a *vāta rājā Prithi Rāja ri*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rāṇò Sāgò. Then a long *vaṃśāvalī* is exhibited, in which, on the authority of Bhāta Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vaṃśāvalī* ends with Kīrata Siṅgha (180th), and then another *vaṃśāvalī* 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 Dholò, the son of Naḷa and husband of Māravanī.

21. खेड़ रा घणिया गोहिलाँ रौ वात, from p. 61*a* to p. 61*b*. It starts from the siege of Kheṛa by the Muhammadan invaders from Khurasan.

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

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

24. सोटा पँवाराँ रौ वात, from p. 65*a* to p. 66*b*.

25. भाटियाँ रौ ख्यात, from p. 66*b* to p. 112*b*. The chapter includes also separate histories of the different branches, such as : Urajanōta, Jesā, Rūpasī, Saravahiyā, Jārēcā.

26. भालाँ रौ ख्यात, from p. 112*b* to p. 113*b*.

27. राव सौहा रौ वात, from p. 114*a* to p. 116*a*.

28. कानड़दे रौ वात, from p. 116*a* to p. 119*a*.

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

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

दीली उपर तुँवराँ रो राज रयो हो सो तुँवर अंगपाल रे
बेटो ऊवो नह्यौ जीण सुं अजमेर रो राजा चवांग पौरथीराज दोइतो
हो जीकण ने सं० ॥ ११३८ रा मौगसर सुद ५ दीली रो राज दीयो...

(*c*) गोगाजौ रा जनम रौ विगत, p. 1*a*. A very short account of the birth of Gogō, son of Cahavāṇa 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 :—

चवांग जेवर तीण रो रांगा खेलाब थो गड ददरेवे राजधानी थो
जीण रौ रांगी रो नांव वक्कल थो ...

(*d*) इलकाबनाँवौ राजावाँ रै आपस मे खलिता लिखे तिग रौ, from p. 138*a* to p. 138*b*. 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, Sirohi, and the Dakhīṇa.

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

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

(g) दीवाण राणाजी पाँतिबै बैसै तहै डावौ जौंखी भिसल रौ विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emīrs* at the Rāṇā's table. At the end, the following *dūhò* is given, in which the different clans of the sixteen *emīrs* are specified :—

बग भाना बग पुरया चूँडावत भिड़ चार ।

दोय सगता दोय राठवड़ सारंगदे र पंवार ॥ १ ॥

(h) उदैपुर रा जागीरदाराँ रौ 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) जिसलमेर रा भाटी महारावल रौ वंसावली, from p. 143a to p. 143b. A genealogy of the Bhātī mahārāvalas of Jesalamera, from Ādi Nārāyaṇa (1st) to Verisāla Kesarī Singhōta (155th).

(j) वीकानेर रा राजावाँ रौ पौडियाँ, from p. 144a to p. 144b. A genealogy of the Rāṭhōra rulers of Vikānera from rāva Vikò (1st) to mahārājā Dūgara Singhā (17th).

(k) किसनगड रा राजावाँ रौ पौडियाँ, from p. 145a to p. 146b. A genealogy of the Rāṭhōra rulers of Kisanagaḍha from Udè Singhā to Prithī Singhā. 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 *pādhīs* of Fatehgaḍha and Rājīyāvatò are also added.

(l) इंडर रा धखी राटौड़ाँ रौ पौडियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavānī Sīngha. At the end *pidhis* of Sītāmaū, Ratalāma and Āmajharò are also given.

(m) दिल्ली री पातसाही रा सोबा २२ सिरकाराँ १७८ नै परगना २७६४ 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) अबिर तथा जैपुर री राज री पौडियाँ नै राज कियौ तिग री विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūdhāra from Sodhadeva (1st) to Savāi Rāma Sīngha (38th), together with the years, months and days of the reign of each.

(o) जोधपुर रा राजावाँ रा परवाणाँ री नकल, from p. 152b to p. 154a. Six *paravāṇās*, 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 *paravāṇò* 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:—मूहखौत नैणसौ री ख्यात नै फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves, 13 $\frac{1}{2}$ " to 8 $\frac{1}{2}$ " 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 *śāsanas* 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 Mūhanòta NēṇaSi coming last. The new information contained in the present MS. is the following:—

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

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

खिड़ीया चांनखजी रा बेटा तो लूणकरखजी तिखां रा बेटा
रायमलजी तिखां है चिरजी तिके गांव गोधेलावस रहता पकै उठा
सूं जाय वीकानेर रा न्हाराज श्रीप्रथोराजजी किलांखसिंधोत रो
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: Āsiyō Guṇesa, Misara Duragō, and Siṇḍhāyaca Khldō.

3. A *kavitta* and a few lines of prose, recording that rāva Ripamala, who was killed at Citora, was burned by Khiriyō Cānana, who, in consequence, was deprived of his *śāsana* by rāṇō Kūbhō, and emigrated to Marwar, where rāva Jodhō gave him the village of Godhelāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक ऊवो चौतोड़ राव रिणमल माराखौ ।

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 Khūḍālō and Khātāvasa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Paṇihāra ruler of Maṇḍora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Paṇihāras, and to go to the Sīdhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मारियौ राव नाहड़ रौसांगौ ।

गौ आसल सौंधला सामं सूं दोह कहांगौ । १ ।... etc.

Afterwards rāva Jodhō gave the village of Khūḍālō to Āsiyō Pūnaga. The descendants of the latter are traced as far as Khātō Lābāvata, who lived under Udē Singha, and got from him a newly founded village, which was called Khātāvasa, after him.

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

The MS. belongs to Vapaśūra Mahā Dāna of Jodhpur.

MS. 8:—राठौड़ाँ रौ 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 रौ 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 अकावनै चैत तौज रविवार ।
कनवज देखण कारणै चलयौ तु संभरवार ॥ १ ॥

Next follow miscellaneous commemorative songs of the Rāthōras of Marwar, from Cūḍō to Rāghō Dāsa Dvārakādāsōta. The first one is by Bēraṭha Dūdō, and begins:—

असुरां स्रं कौध कमंध असंकित ।

The songs are not given in due order. After a series of 27 *dūhās* on mahārāja Gaja Siṅha, by Khiriyō Narbada (p. 9a), the songs come of Karaṇa Rāmōta, Jāhaṇa Si, Dvārakā Dāsa Khaṇgarōta, and Rāghō Dāsa Dvārakādāsōta.

(b) राठौड़ाँ रौ वंसावली तथा ख्यात ब्रह्मा स्रं महाराजा जस-
वन्तसिङ्गजी तारै, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rāva Sihō the *vamsāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phūṭa-kara kavītā*. It begins:—

ब्रह्मा १ मरौच २ कश्यप ३ सूर्य ४ मनु ५ इत्थाकु ६ विकुक्क ७
दुरंजय ८ प्रथुराज ९ समुद्र १० etc.

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

पकै महाराज जोधपुर स्रं सं० १७१५ चैत सुद ५ असवार ऊध्या
दसराहौ सथलांगै कियो पकै वैर मै सौरोहौ 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 Bhāṭi Māṅgō married the daughter of the Cāraṇa Varasārō Māvālā, her name Jhīmā, and had a son, by name Canda, from her. And:

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

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

राव रिखमल वडौ रजपूत अक्खसांसिध राहवेधौ असंख प्रवाड़े
जैतवादी मंडोवर राज कियौ सता कन्हा खँ मंडोवर लियौ। राव चूँडा
रै पाट अक वार केहिक वरस कान्हौ बैठौ पकै कान्हा कना राव
रिखमल नूँ मंडोवर लैख रौ खंस धौ ... etc.

(d) फुटकर ख्यात रौ वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tīdō and Salakhō, the date of Sihō's killing Lākhō Phūlānī (Samvat 1209), of Cūḍō's taking Mandora (Samvat 1438) and Nāgōra (S. 1456), the Pamvāra and Parihāra rule on Navakoṣī Māravāra, the founding of Mandora by Parihāra Nāhara, the descendants of Nāhara, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gapesa Dāna of Jodhpur.

MS. 9:—राठौड़ाँ रौ 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 10½", 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 रायसिङ्गजी रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rājā Udē Siṅgha, and his fulfilling of Padamanī's vow by sleeping in the palace of Citorā after making a gift of 52 elephants. It begins:—

रहसौ जग बोल घण दिन रासा ।

The song is followed by a short commentary in prose.

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

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

तदि घोड़ा रावजी कनें थोड़ा अर सेना रा धरौ रावत लूँगा
कनें घोड़ा घणा हता सो रावजी सेनावै घोड़ा लैंग सारू लूँगा कनें
गया

(b) राठौड़ों रौ ख्यात राव जोधा खूं राव गाँगा तौँ, from p. 9b to p. 17b. A history of the Rāthōṛas of Jodhpur from rāva Jodhō to rāva Gāṅgō. 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 गइं भोम रौ वाहरू ह्यौ
असंख्य प्रवाड़ा किया वैर वाहरू ह्यौ जैतवादी ह्यौ । राव रागंगदे
रौ दोहीत रौ कोड़मदे भटियांगी रा पेट रौ ...,

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

(c) राठौड़ों रौ वंसावली तथा ख्यात श्रीआदिनारायण खूं राव गाँगा तौँ, from p. 18a to p. 47b. The same subject as above except that the history of the Rāthōṛas is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā rājā Sūra Siṅghajī rī*, in 15 verses, by Gāḍaṇa Colō (pp. 41 a–b). The list of the *śāsanas*, etc., granted by Gāṅgō 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 सौहो वडो ठाकुर ऊँचो वडा साथ रो धखी ह्वयो मास ई
सिकार रमतौ नै भाई अल्ल कनौज रहतौ

(d) राठौड़ाँ रो ख्यात महाराजा गजसिंहजी छँ इन्द्रसिंहजी ताई,
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
satīs 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 कसंभदे सांगा रो 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 *rānīs* and concubines are given pp. 60b
—61b, and after these follows the list of *sāsanas* (p. 61b).
Pp. 62b—63b contain an *Amara Singhaṛī rī vāta*, and pp. 63b
—64b a list of the Rajputs who were killed in the fight between
Bhāṭī Sabaḷa Singha and Jodhō Indra Bhāṇa (Samvat 1709).
Next comes a *Rāya Singhaṛī rī vāta* (pp. 65a—66b), and after
this, a biographical account of Rāya Singha's son Indra Singha
(pp. 66b—67a) and brother Isarī Singha.

(e) राठौड़ाँ रो ख्यात राव मालदेजी छँ महाराजा गजसिंहजी
ताई, 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 *satīs*.

The *khyāta* of Māla De begins:—

राव मालदे वडो प्रतापीक ऊँचो हिंदुसथान रो यातसाह
कहाँयो कहे कै पांडव सहदेव रो अवतार जिह संसार ऊपर जगहथ

बाधौ इण रा प्रवाड़ा रौ लेखौ न्हीं दिहाड़ा जिता ह्यौ प्रवाड़ा किया
केई गठ कराया केई गठ लिया केई गठ पाड़िया ... etc.

(f) बौका 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 बौकौ जोधावत सांखला मांडा रा दोहोतौ नौरंगदे सांखलौ
खणोचौ रौ बेटौ सं० १४८७ रौ जन्म ... etc.

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

२ मालदे ऊदावत अक बार ऊदा मूखां पकै जैतारण गादी
बेटौ ...,

and ends with the name of Prithi Rāja Jētasihòta.

(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 उदैसिंघौत ककुवाह्यौ रौ रावलै पहिला भेटनहा
रौ पटौ थौ पकै जैतारण ऊई तरै रावड़ोयाख दीयौ थौ वसौ भेटनहा
थौ रावड़ोयाख गइ स पकै सं १६७५ कांडि राणाजौ रै गया ... etc.

(i) चाँपावताँ ऊदावताँ मेड़तियाँ रौ पोटियाँ, 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 Riṇamala (1st) to Simbhu Siṅgha of Āūvò (18th) and Maṅgala Siṅgha of Pohakaraṇa (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 Āsiyō Gaṇeśa Dāna of Jodhpur.

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

A MS. in the form of a *vahī*, originally consisting of 28 + 176 leaves, $26\frac{1}{2}$ " 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 रौ ख्यात संवत् १८९५ सँ संवत् १९००

मै घाम पघारिया जटा तई रौ, 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 भौवनाथजी उदेमंदरवाला रौ राज रै काम मे आग्या हालै
सो सरब ओधा खिजमतं त्या जवतौ बाहली त्या केद कर विगाड़्या
भौवनाथजी रौ दुबावतौ सँ ऊवै : अर भौवनाथजी रा बेटा लिखमौ-
नाथजी माहामंदर रा जिणां रै बाप बेटां रै आपस मै मेल नहौ : ...,
and ends p. 28b with the date of the demise of Māna Siṅgha.

(b) महाराजा तखतसिङ्गजी रौ ख्यात संवत् १९०० सँ संवत् १९२१ तई, 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 *satīs* (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 शाका दुसमग भादूड़ा दुखदान ।

सोभा सुख संपत रौ सागर सुरधर धखौ लियो तें मान ॥

Next follows a राणीजी देवद्वी[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 हौ को मेरु आ कुवेरु दान कंचन को ।

The chronicle of Takhat Sīngha, 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 २ आखातीज री उक्कव दस्तूर मुजब ऊवो ।

१६०२ जैठ सुद १२ श्रीहजूर री वरसगाँठ री उक्कव सदामंद मुजब ऊवो ।

१६०२ खाँवण] सुद १ अजंटस्था आवृजौ सं आया मुसायब दिवाँख बगसौ वगेरे साँमा दस्तूर मुजब गया । (Pp. 26b—27a).

१६१२ भिगसर व ७ अंगरैजौ नटां री तमासो श्रीहजूर साहवा कायलाँगे करायो ।

१६१२ फागुण व १२ मंगलवार ओर आज परभात रा त्रप आधूख काँनौ धरधराट ऊय धरती धूजौ पुल २ ताँई धूजौ । (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 1928, Āsāḍha vadi 13, to Samvat 1929, Jētha vada...(?). In this section is comprised the account of the demise of Takhat Sīngha, 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 *khyāta* marked (b) and described above.

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

6. A copy of the correspondence passed between mahārājā Vijē Siŋgha and rānā Ara Si, Samvat 1827, concerning the province of Godhavāra, 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 Siŋgha of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS :—

(a) खावड़िया राठौड़ों री ख्यात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthōras, who, with the title of *rāvatas*, ruled in Khābāra, having first Nilamō and afterwards Girāba for their capital. The work starts from the conquest of Khābāra by Rīnamala Jagamālōta and the founding of Nilamō. 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 Sodhās, inclusive of their capital Nilamō, 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 Siŋgha. The work begins :—

रिडमल जगमालौत खावड़ लौवी नैं खावड़ मै नीलमौ सहर
रिडमल वसाय आप री रजधानी नीलमै बांधी । पकै 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 Bārātha Acalò by rāvata Bhāra Māla in Samvat 1707, and the *kavitta* composed by Acalò on the occasion is also quoted. Next follows a list of other *śāsanas* granted to other Cāraṇas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Māla, Maṇḍalaka and Lākò. Bhāra Māla's descendants are called Posamiyā, and they are found in the Dedariyāra talò, half *kosa* from Bālevò, and in two villages in Dhāta. Maṇḍalaka and Lākò took Bāharamera and Jūnò from Mūdhò Cāhavāṇa. Subsequently, Jaga Māla went to Bāharamera and took Maṇḍalaka to Jasola, whilst Lākò remained in Jūnò and founded an independent kingdom. His *piḍhis* are: (1) Lākò, (2) Sekhò, (3) Jètò, (4) Ratò, (5) Bhīmò (who transferred the capital from Jūnò to Bāharamera), (6) Kalyāna Māla, (7) Rāma Siṅgha, (8) Rāja Si, (9) Bhāra Māla, (10) Lāla Canda, (11) Māna Siṅgha, (12) Padama Siṅgha, (Māna Siṅgha's brother), (13) Bhabhūta Siṅgha, (14) Panajl. From this point to the end, we have the genealogy of the sons of Bhāra Māla.

(b) बौकानेर 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 Siṅgha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅgha. At the end, the name of Ratana Siṅgha's successor Sirdār Siṅgha has been added by a later hand.

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

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vaṃśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihò's demise, the continuity is broken by the insertion of another *vaṃśāvalī*, 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 *rāṇis* 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 Moti Canda, a *yati* who lived under mahārājā Māna Siṅgha. 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 गगै रै मरण राव मालदे टौका धड़ि (?)

सौधल बीरम नू मार भाद्राजल लौ रायपुर रा सौधल मार रायपुर रौ

जायगा मालगुठ करायौ । सं० १५६२ भाद्रवा वद ६ राव मालदे नागौर लीयौ वीरम मांगलौयौ हाकम राखीयौ [नागौर में । कुंपौ मेहराजौत फौज में मुसायब थौ नागौर लीयौ तद गुरां रौ ख्यात में सं० १५६६ भाद्रवा वद ६ नागौर लीयौ लिखीयौ हे]¹

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

कंवर 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 थौ दूर कीजै तहै राजा श्रीगजसिंघजी कंवर अमरसिंघ नै लाहोर थौ लिख मेलीयौ जोधपुर थौ थे मेड़तै जाजौ

(d) वीकानेर रा राठौड़ राजावां रौ पौडियां राव वीका सँ महराजा अनूपसिंहजी तई, pp. 100a-b. At the end there is an appendix containing also *pīdhīs* of the Rāthōṛa rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खौचीवाड़ा रा राठौड़ां रौ पौडियां, 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 Samvat 1693.

(f) राठौड़ अखैराजौतां रौ पौडियां, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāthōṛa Akhē Rāja Rīnamalōta, i.e. Kūpāvatas, Pañcalōtas, etc.

(g) ख्यात रौ फुटकर वातां, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāthōṛas, headed as *Rāthōṛā rī jānī vātā* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhādhālōta, Nibō Jodhāvata, rāva Rīnamala, 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 Samvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tāvāra

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 पौडियाँ, from p. 108a to p.

112a. After a *siranāvō* (= *maṅgalācaraṇa*), the work is introduced as *Rānā rī vamsāvalī*. The descent of the Sisodiyās 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 Siṅgha, 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) कक्वाहँ री वंसावली तथा पौडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavāhās from Kuntala to Jē Siṅgha Mahāsiṅghōta.

(j) देवड़ाँ सौरोही रा घणियाँ री वंसावली तथा पौडियाँ, from

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

(k) राठौड़ाँ इंदर रा घणियाँ री वंसावली तथा पौडियाँ, 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 पौडियाँ नै जामौरदाराँ री

फेरिस्त, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyās from rānā Gīra Likhama Si to Jagata Siṅgha, who died in Saṃvat 1709, giving besides the names of the *rānās*, also those of their wives and sons. The wife of Likhama Si was Likhama De, a daughter to Rāthōra rāva Tīdō, son of Chādō. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pidhīs* are added of the *Sakatāvata* and *Devalīyā rā* Sisodiyās. P. 123b we come again to the death of Jagata Siṅgha and a list of his *satīs*. Last comes a catalogue of the various *jāgīrs*, introduced by a note stating that it was compiled by Mū. Pīthō 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 Siṅgha, 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 rāvaḷa Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabaḷa Singha Dayāladāsōta (Samvat 1707), and the third from Jesala to rāvaḷa Bhīva, born Samvat 1618. The part of the second *vaṃśāvalī* going from Jēta Sī to Sabaḷa Singha, contains also names of *rāṇīs* and sons. It is interesting to note that in both the second and third *vaṃśāvalī*, the Bhātīs are represented as *Sūryavamśīs*.

(n) बूंदेली री विगत, p. 130a-b. A genealogical note on the Būdēlās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūriyākhērō under Gēravāra Rāya Canda. At Dūriyākhērō they joined Hāla, a *sirdār* of the Bēsas, with whom they proceeded to Gūḍavāṇō, and hence to Kuḍāra, near Orachō, where they settled. The *pīḍhīs* go as far as the sons of Jhūjhāra Singha, whose names, however, are not given. The note begins:—

बूंदेला पड़िली गैरवार रजपूत सु बाराणसी री तरफ नु रहता
तठै क्यों उवाकौ जवौ तिग था गैरवार राइचंद उठा था भाज नै
इंडीयाखेड़ै 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 Someśura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Singha Chatra Sālōta (26th).

(p) जालोर रा घणौ चौहाण कानड़दे री बात, 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 मांडीयौ चोडांणां थौ सोनगरा
कहाणां पहली भौनमाल राजधानी थौ

(g) गड कोटी रौ विगत, from p. 134a to p. 136b. A note on the foundation of Jodhapura, Maṇḍovara, Ajamera, Citrora, Jesalamera, Jālorā, Sivāṇō, Vikāṇēra, Sojhata, Meratō, Jētāraṇa, Phaḷōdhi, Sāgāṇēra, Pohakarāṇa, Āgarō, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sīkari-Phatēpura, Sivāṇō, Kumbhalamera, Udēpura and Nāgōra. The accounts of the last four places contain many more details than those of the others. The account of Sivāṇō (p. 135b) begins:—

सिवांणां गड रौ विगत ॥ राजा विक्रमादित्य रो बेटो वीर-
नारायण पंवार रो मांडीयो गड इंग भाखर रो नांव पहली कूभटो
कहीजतौ वीरनारायण आय नै पहली तो गड रा भाखर ऊपरै गड
मांडीयो पकै पौपलोद रा भाखर ऊपरै गड मांडणां मांडीयो

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

(s) जोधपुर रा निवाणां रौ विगत, from p. 137b to p. 141b. A similar list of the *talāvas*, *kūās*, *vāvarīs*, *jharaṇās*, *kuṇḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

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

(u) जोधपुर गड थौ जिके जितरे कोसे कै थाँ रौ 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) गडाँ साका ऊवा थाँ रौ विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rīṇa-thambhōra (Samvat 1352), Citrora (Samvat 1355), Jālorā (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 Gajā Sīngha

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

(x) बदरीनाथ रा राजावाँ रौ वंसावली तथा मारग 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 Badarīnātha. 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, Likhāmī Canda, who invested him with the *jāgīr* 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 Badarīnātha. The second part gives an interesting description of the road to the pilgrimage of Badarīnātha, with many names of small localities. The work begins:—

परवतराज बद्दीजी रौ धरती रा राजा रौ वंसावली । जात
पंवार धारनगरी थौ राजा कलिसाह आयो कमाऊ रा राजा
लिखमौचंद रै कलिसाह चाकर रयौ लोहिबौ गड जागौरी थौ सू
गड ले नै कमाऊ रा राजा थौ फिरिथौ गड लौयौ तिग थौ गडवाल
कहौजे कै

(y) पातसाह साहजिह्वाँ रै बेटाँ उमगावाँ नै सुनसप रौ विगत,

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śāh Jahān, 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* Dārā 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 रै सुबाँ रौ विगत, from p. 146*b* to p. 147*b*. 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) पातसाहौ मुनसप रौ विगत, from p. 147*b* to p. 148*a*. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टौकायताँ रै मुनसप रौ नाँवौ, from p. 148*b* to p. 149*b*. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Siṅgha, Sūra Siṅgha, Gaja Siṅgha, and Jasavanta Siṅgha.

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

(D) खन्नीवंस रौ साखाँ रौ विगत, pp. 153*a-b*. A list of the *sākhas*, or branches, of the Pāvāras, Gēhalōtas, Cōhāṇas, Bhātīs, Solāṅkīs, Paṛihāras, Joiyās, and Rāthōras.

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

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

(G) ऊजदारौ रै गाँव रोकड़ रौ विगत, pp. 155⁽¹⁾ *a-b*. A list of the villages and stipends of some Siṅghavī, Pañcolī, Bhaṇḍārī, and Mūhanōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानाँ रौ तथा डमरावाँ रौ पटौ, from p. 155⁽¹⁾ *b* to p. 156*b*. A description of the *jāgīr* of Rāthōra Rāja Siṅgha Khivā-

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

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

(J) अबिर जैसिङ्गजी रा मरणा पर टौकौ मेलियौ तिग रौ
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 Siṅha to the throne, Saṃvat 1724.

(K) तिङ्गवाराँ मैँ मोताद पावै त्वाँ रौ विगत, p. 157*b*. A description of the tips the Darbār used to give to his *parādār*, *nāī*, *nāyaka*, *veda*, *naḡāraci*, *doḡhīdār* and *sāhaṇī* on festive occasions.

(L) जैसलमेर रावल अमरसिङ्गजी रा मरणा पर टौकौ मेलियौ
तिग रौ विगत, p. 157*b*. A description of the *ṭikō* (horses and robes) sent by mahārājā Ajita Siṅha of Jodhpur on the occasion of the succession of rāvaḷa Jasavanta Siṅha to the throne of Jesalmer, Saṃvat 1760.

(M) कँवरजी 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) वङ्गजी सेखावतजी अन्तरङ्गदेजी रौ अघरणी रौ विगत, pp. 160*a-b*. A description of the presents given on the occasion of the *āgharanī*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rāṇīs* of mahārājā Jasavanta Siṅha, Saṃvat 1708.

(O) कँवरजी रौ जनमउक्व रा खरच तथा पटाँ रौ 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 Siṅha and Jagata Siṅha, sons of mahārājā Jasavanta Siṅha, and also of

the *jāgīrs* assigned to them. Prithī Sīngha was born Samvat 1709, Ratana kamvara—a girl—Samvat 1712, and Jagata Sīngha, Samvat 1723.

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

(Q) पौराणिक अर जैनौ 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 *tirthaṅkara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to Jaina sources.

(R) जातौ रौ खाँवाँ 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, Vrahmaṇas, Patēlas, Cāraṇas, Jijīpanthīs, Jātas, Kalālas, Rebārīs, Kāyasthas, Jaina Gacchas, Sunāras, Dhādhīs, Dūmas, Mūhanōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthōra rāva Rīnamala, with the help of rānō Lākhō, wrested Nāgōra from the Muhammadans in Samvat 1444, and how Khīva Sī 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) पातसाहो डाकचौकी आगग थो अहमदाबाद ताँदे, 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 Samvat 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) खलीतों री बकल, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rānā of Udēpur, namely : one by mahārājā Ajita Sīngha to rānā Saṅgrāma Sīngha (Samvat 1775), one by kāvara Vijē Sīngha to rānā Jagata Sīngha (undated), one by mahārājā Vijē Sīngha to rānā Aṛa Si (Samvat 1821), one by rānā Aṛa Si to mahārājā Vijē 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 अभैसिङ्गजी
सँ महाराजा विजैसिङ्गजी तँई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhe Sīngha of Jodhpur, beginning from the flight of Anara Sīngha, Rāya Sīngha, and Kisorā Sīngha after the murder of mahārājā Ajita Sīngha, and ending with a list of the wives and children of mahārājā Vijē Sīngha. The account of the demise of mahārājā Abhe Sīngha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

औजी^१ नै मंडोर पधराया नै आणदुआई महाराज औबखत-
सिंघजी री फेरौ नै बडा महाराज देवलोक ऊँचाँ री हकौकत महा-
राज नै लिखी नै मंडोवर सँ बलाड़ाँ री जोधौ मौहकमसिंघ जोध-
सिंघोत अणदसिंघजी रायसिंघजी कसोरसिंघजी 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 Solāṅkīs, *khāṇpas* of the Vāghelās, *sākhās* of the Parīhāras 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 Pācalō, in the year Samvat 1598.

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

^१ 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 Samvat 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, Samvat 1680. The date of the succession of Lākhò, son of Ajò, is given as Samvat 1680, that of Rina Mala, son of Lākhò, as Samvat 1702, and that of Rina Mala's brother, Rāya Siṅha, as Samvat 1718. The note ends with an account of the battle of Sakhapārò (Samvat 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 (Samvat 1720). The work begins:—

गौड़ियौ मंभवादी तिण समुद्र रै तट अक वडौ सर्प मंभ रै बल
काठियौ आखौ संह मारै आगै साप पाकै गौड़ियौ ह्म्यौ ... 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 लखधौर १
तमायचौ १ अजो १ रामसिंह १ जंनड़ १ अमेराज १ सुजो १ कूभो १
नव तो छै नै दसमौ भारा रौ वडो बेटो मेघ घौ सो भारै जीवतां
हौज मुवौ ... etc.

(a) हिंदुस्तान रा सहराँ रौ 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.

(β) वाँघवगट रा घणौ वाघेलाँ रौ वंसावली, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhava-gadhā, 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 Bhāṇa, (2) Rāma Candra (Vira Bhāṇa'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 Jita was succeeded by (5) Amara Singh. The work begins:—

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

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anahalanagara, from Lūṇa Sāha (= Lavana Prasāda) to Karṇa Gaharō (= Ghelō). It begins:—

लूणासाह पंचवीस ।

(7) अणहलपाटण रा क्वावड़ा भाग नै सोलङ्की राज बीज तथा
मूलराज रौ विगत, p. 233a. An account of how the Solāṅki
brothers Rāja and Bīja gained the favour of Bhāṇa, the last
Chāvarō ruler of Anahalapāṭaṇa, 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 भाग क्वावड़ी राज करती तरै सोलंकी राज नै बीज बेहं
मारवाड़ खं द्वारका जाता था सो पाटण उतरिया.....

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

राव रौडमल सोनगरां रै परगोया था तद सोनगरां रौ राजदानौ
नाडोल थी नै वांव धगलो सोभत रो सोनगरां आप रौ वाई नै
दौनो थो

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

जुग पर पखे गा मूक्त जोवतां ।

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

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

राठौड़ मुकुन्ददास मुजांगसिंह आईदांगौत चांपावत पालो रौ धकौ
परधान नै सिंगवौ तखतमल विजैमलौत दीवांग और भईयौ उदैराज
नै ओक मुनसौ आगरा रौ थौ सो यां सारां हौ नै सिरपाव दे रुपिया
दे महाराज ओअजीतसिंहजी पातसाह बहादरसाह रै सांमा मेलिया
ओ जाय नवाब खानखाना रौ मारफत पातसाह रै पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cāraṇa Āsiyō 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 Siṅha and the ministership of Mūhapōta Nēṇa Sī. The MS. contains:—

(a) अकबर रै समै रौ मुनसप रौ विगत, from p. ia to p. iia.

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 *Aini-Akbarī*.

(b) पातसाही हिन्दु उमरावाँ रौ विगत, from p. iva to p. ixa.

Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngīr and Orangzeb.

(c) नागौर रौ हजौगन, 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 Siṅgha, 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 Cūdō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tukalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

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

(e) जैपुर महाराजा जैसिंहजी रै मनसप रौ नाँवौ नै थोड़ौ वृत्तान्त, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jē Siṅgha of Jēपुरa, with special reference to the campaigns against Sujō and Sivāji.

(f) जोधपुर रा परगनाँ रौ विगत तथा राजावाँ रौ 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 Siṅgha. The survey was probably made by Mūhanōta Nēna Sī with the help of some Pañcolis, 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 Pañcoli 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 Paṛihāra rulers of Maṇḍora to the reign of mahārājā Jasavanta Siṅgha, 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 सैहर मंडौवर थौ सु सासत्र माहै पदमपुरांग माहै
भोगसौल परवत सुमैर रौ बैटौ कछौ के तीख रौ भोगसौल माहातम
घणौ कछौ के मांडलैसर माहादेव नागद्रह्यौ बंदौ सुरजकुंड रौ घणौ
माहातम बखाण्यौ के ,

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 के सु प० हर-
कौसन कने कहे नै मंडाया । वीगत हाटां रौ ।

२१ नागौरौ 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, Gūdivaca, Pālī, Dunārò, Bhādrājāna, Koḍhanò, Vahajavò, Setrāvò, Ketu, Dechu, Osiyā, Khīvasara, Laverò, Āsopa, comprehending altogether 1039 villages, and includes also the *tapò* of Mahevò, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144a-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 भादावसौयौ

श० २००

रजपुत बसै वज्जौ रे तलाव पौवै

स० १५ स० १६ स० १७ स० १८ स० १९

१० ४२ ५८ १२० १२६ (p. 151b).

१ बालरवौ

[श०] १५००

कुंभार बोहरा बांणौयां रजपुत बसै अरट ६ कौसीटा ६ चांच १०
ऊगै दुसाखौ

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

The *sāsana*-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) Sivāṇō (pp. 373b—404a).
- (6) Phalodhi (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarāṇa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी फुटकर बातें, 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 Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhaṇōta Nēṇa Sī and Pañcolī Narasiṅgha Dāsa (1296 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Siṅgha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakhuḥā* of the different *tapās* in the Jodhpur *pargana* under Udē Siṅgha, Sūrāja Siṅgha, Gaja Siṅgha and Jasavanta Siṅgha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Siṅgha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Samvat 1614; a record of a *tāhina* (public elargition) given by Mūhaṇōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

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

MS. 13:—मूहणैत नैणसौ रौ ख्यात .

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

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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 Mūhaṇōta Nēṇa 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 Bhātīs, then those of the Jārecās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavāpas and Solankīs.

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

MS. 14:—राठौड़ाँ रौ 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 12½" 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 Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rāthōṛā rī vamsāvalī*, 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 *pīḍhīs*, or genealogies. The *vamsāvalī*, 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 Bhāṣā. It is only p. 8b we come upon Jē Canda and Prithī Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sihō 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 *vamsāvalī* ends with

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

The *vamsāvalī* begins:—

श्रीपरमपुरुषपरमात्मने नमः ॥ श्रीगुरुभ्यौ नमः ॥ श्रीगणेशाय नमः ॥ अविस्मरमदजलनिवहं । भस्मरक्कलानेकसेवति (sic) कपोल । अभिमतफलदातारं । कामेशं गणपति वंदे । ॥ श्रीनाग-
गेचौगोत्रदेव्या प्रसादात् ॥ श्रीराठौड़ा रौ वंसावली लिख्यते ॥ तत्रादौ भगवानस्तुतिः ॥

The *piḍhis*, 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:—राठौड़ा 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) राठौड़ा री वंसावली, 12 leaves left. Written on much the same lines as the *vaṃśāvalī* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jasa-vanta Singhā. 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) राठौड़ा री साखाँ री पौडियाँ, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Maṇḍalāvatas, and Jētamalōtas, from rāva Rīpa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

राव रिखमलजी पु० चांपौजी सोनिगरां रा भांखेज तिख रौ
परवार है । चांपौजी वडौ ठाकुर ज्जखौ राव रिखमलजी चांपाजी नुं
गांव कापरेडौ दीयो थौ पक्के सौधलां सुं वेडि ज्जई तठै चांपौजी काम
आया । etc.

(c) राठौड़ा री पद्यमय वंसावली, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihō, unfortunately incomplete, as it ends abruptly with the sons of Āsathāna. The work begins with a list of Sihō's predecessors, from Sihō (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 Sihō is the 182th in descent. At this point begins the work proper, with Sihō's arrival in Pālī:—

कवित्तः ॥ दोय सौ पचवीस अश्व । सात हथखौ पंच सिधुर ।
भलसत गाडे भार । खजांन पंच तीसौ खच्चर । रुड़ा रथ ईकवीस ।
असौ लदीयां वलि ओठी । पांखौ पनर पखाल । पांच सै संबल पोठी ।
सात सयज सबदेधौ सुभट । दोइ सहस्र धानुखधर । कनवज थकौ
सौहौ कमध । आयो पालौ ओखि परि ॥ १ ॥ अथ सौहाजी नै कन-

वज्रदेश थी जतौ सिद्धि श्रीसिद्धिसूरिजी आंग्या कै । अने पालीनगर
पालीवाल ब्राह्मण जेसौ राज करै कै । तिया आंग्याया (sic) कै तिका
वान जयाविधि वातकथा लिखीजै कै ।

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 डुंवा आया पिणि
घर मै घणां घण (?) पड़े कै । खांग नूं इतरौ नहौ जितरौ बिड़
दांतां वौचि दीजै । ति

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

(d) चारण खिड़ियाँ रौ 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 गांठ समंद कनारै
रहता । तिया चोराड़ा कहौजै । चौमुह १ कोल्ह २ दोइ भाई
ऊत्रा 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 Sī 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 :—

..... आकास ते वायुत्यन्नाः वायु ते तेज उत्पन्नाः तेज ते ब्रह्मांड
उत्पन्नाः ब्रह्मांड ते पाणी उत्पन्नाः पाणी ते अंश उत्पन्नाः अंश 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 Mārvarī and Hindi. It begins:—

प्रथम घोड़ा संपन्न ज्ञताः व्याकास दिसा गमन करताः पक्षे
शालिहोत्र रिख प्रबोधाः अखां कौ पाख काटी ज्युं बाहन जोगि
होई ... etc.

(g) वातां मारवाड़ि रौ मारवाड़ि रां राठौड़ां रौ, 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 Māla Meratiyō, Prithī Rāja Jētāvata, Khlvō Ūdāvata, Jēta Si Ūdāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāpōta, Teja Si Kūpāvata, Mādana 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 Rīṇa Māla and Jodhō, one on Udē Sīngha, 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 Sīngha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेड़ता रौ जैमल रौ ॥ जैमल मेड़तौ उभौ मेळ्हि नै गौसरि
गयो । राव मालदे मेड़तौ लौयौ । जैमल रा घरां रौ जायगा कोटड़ी
पाड़ि । मूला वहाड़ीया । संवत १६१२ फागुण सुद १२ मेड़तौ
लौयौ

(h) मारवाड़ि माहे राठौड़ रजपूत रावतां रा उत्तन, 5 leaves.

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

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

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

पग सु धरती खीगै दांत सु खिगै कान सु न रहै (?) तिग नु
खखद । पौत पापड़ो

(j) रजपूतों रौ वंसावली तथा साखाँ, 4 leaves. Lists of bare names.

(k) दिहली रौ पट्टावली, 3 leaves. Tables of the rulers of Dilli, from *rājā Vasu Deva Tāvāra* (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 रौ विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिहली रौ पातिसाह रै घरती कै तिग रै सोबाँ रौ सरकार रौ परगनाँ रौ दामाँ रौ विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire.

The MS. belongs to Mathena Jiva Rāja of Phalodhi.

MS. 16:—जोधपुर रा राठौड़ाँ रौ ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about $15\frac{1}{4}$ " 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 Josi 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 Sādhū Bhoma Dāna of Miragesara (Vāli).

MS. 17:—वौकानेर रौ ख्यात सिद्धायच दयालदास रौ वणायोड़ौ .

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" × 9½". 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 Siṇḍhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅha, 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 Siṅha, in Samvat 1757.⁽¹⁾ Beginning :—

मोयल सज्जोत जात चङ्गवाण क्षाप[र] द्रोणपुर धणौ हुवो तिख
रौ हकीमत [॥] चङ्गवाणौ नै मोयलाँ वौचे ईतरी पौछी हे [ः] चङ्गवाण
१ चाह २ घणसूर ३ राणि चाह रो बेटौ गंगपण कहांगो राणौ
ईंद्रवीर ४ बरजन ५ सूरजन ६ मोयल ७ ईख मोयल रे पेटराखेल
मोयल केहांगा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṅha, in Samvat 1757, down to the demise of mahārājā Ratana Siṅha, 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 अवकाय । सूपे उक्कव पूनेश्वर । अथंड धर
 आसीस । वना नित वधो वीकपुर । वधो संपत सत वार । वधो नित
 एच वधाई । वधो रौद विस्तार । वधो सुष सिध सदाई । वसमाद
 जीतो आदुस वदो । चठ (sic) प्रीयाग जीम वीसतरो । सामद सूधोल
 (sic) सिरदार सा । कोड़ जुगाँ रोजस (sic) करो ॥

The MS. belongs to Cāraṇa Vapaśūra 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" × 8½". 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 Samvat-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 Siṅgha. 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 Siṅgha. 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 Siṅgha. 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 Dīṅgaḷa. With p. 10b begins the account of rājā JēCanda 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 Phulānī, beginning as follows:—

॥ वाकौ ॥ दोइ घड़ौ दिन ऊवै तरै लाधौ फूलाणौ धाह मेल्है
तरै राधइत भांजेज लाधा नूं पुक्यौ घणौ छठ कौयौ लाधा रै
बैरां २० तिगां माहे एक अपकरा तरै लाधै कछौ 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 Siṅgha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Siṅgha, the elder brother of Jasavanta Siṅgha, beginning:—

राज श्रीगजसिंघजौ सं १६६४ जेठ सुदि ३ आगरे राम कछौ
तरै साहिजहां पतिसाह रावाई रौ किताब अमरसिंघजौ नूं दे ने
नागौर दीयौ...अमर सिंघजौ रै साथ नागौर नै वीकानेर राजा
करख रै साथ गांव जाधगौयौ वीकानेर नै नागौर रै कांकड़ि के तिस
ऊपरा बेठि ऊई (p. 150*a*).

The second part of the work, or (*b*) राठौड़ा 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 Jasavanta Siṅgha (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 Siṅgha, then those from the brothers of Sūra Siṅgha's father Udè Siṅgha (pp. 182*a*-214*b*), then those from the brothers of Udè Siṅgha'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>Uḍṣiṅghōta</i> ..	....	pp. 156a-199a;
<i>Māladeōta</i> ..	....	pp. 199a-214b;
<i>Gāḡāuta</i> ..	....	pp. 214b-220a;
<i>Vāghāuta</i> ..	....	pp. 220a-222b;
<i>Sūjāvata</i> ..	<i>Uḍāvata</i> ..	pp. 223a-253a,
	<i>Narāvata</i> ..	pp. 253a-273a,
	<i>Sekhāvata</i> ..	pp. 273a-274a,
	<i>Deidāsōta</i> ..	pp. 274a-278a,
	<i>Pirāḡōta</i> ..	pp. 278a-280b,
	<i>Sāḡāvata</i> ..	pp. 280b-282a;
	<i>Dūdāvata</i> ..	pp. 309a-3 ?,
	<i>Varasiṅghōta</i> ..	pp. 381-400a,
	<i>Karamasōta</i> ..	pp. 400a-430a,
	<i>Rāipālōta</i> ..	pp. 431a-433a,
<i>Jodhāvata</i> ..	<i>Bharamalōta</i> ..	pp. 434a-440b,
	<i>Sivarājōta</i> ..	pp. 441a-443b,
	<i>Jogāvata</i> or	
	<i>Khaṅḡārōta</i> ..	pp. 444b-451b,
	<i>Vikāvata</i> ..	pp. 452a-466a,
	<i>Vidāvata</i> ..	pp. 466a-470b;
	<i>Kandhalōta</i> ..	pp. 479a-491b,
	<i>Akhērājōta</i> ..	pp. 492a-605b,
	<i>Cāpāvata</i> ..	pp. 606a-645a,
	<i>Bhākharōta</i> or	
<i>Rinamalōta</i> ..	<i>Bālāvata</i> ..	pp. 645b-661b,
	<i>Maṇḍalōta</i> ..	pp. 662a-685b,
	<i>Dūḡarōta</i> ..	pp. 686a-703b,
	<i>Pātāvata</i> ..	pp. 705a-724b,
	<i>Rūpāvata</i> ..	pp. 725a-739b,
	<i>Karanōta</i> ..	pp. 744a-750b,
	<i>Lakhāvata</i> ..	pp. 751a-753a,
	<i>Māḍaṇḍōta</i> ..	pp. 753b-763a,
	<i>Sādōta</i> ..	pp. 763b-766a,
	<i>Vērāuta</i> ..	pp. 766b-768a,
<i>Chūdāvata</i> ..	<i>Jagamālōta</i> or	
	<i>Khetasīḍōta</i> ..	pp. 768b-775b,
	<i>Aṇabālōta</i> ..	pp. 776a-781b,
	<i>Nāthūōta</i> ..	pp. 782a-b,
	<i>Jētāmālōta</i> ..	pp. 783a-784b;
	<i>Bhīvōta</i> ..	pp. 790b-797b,
	<i>Aṇakamalōta</i> ..	pp. 798a-802b,
	<i>Ranadhīrōta</i> ..	pp. 803a-812,
	<i>Kānhōta</i> ..	pp. 813b-819b,
	<i>Pūnapālōta</i> ..	pp. 820a-821b,
	<i>Satāvata</i> ..	pp. 830a-831(1);

<i>Vīramōta</i> ..	{	<i>Devarājōta</i> ..	....	pp. 831(?) - 841a,
		<i>Gogādeōta</i> ..	....	pp. 841b - 843a,
		<i>Jēsīnghōta</i> ..	....	pp. 843a-b,
		<i>Vijōta</i> ..	....	pp. 843b;
<i>Salākhāvata</i> {	{	<i>Mālāvata</i> ..	....	pp. 856a - 888b,
		<i>Jētamālōta</i> ..	....	pp. 889a - 910b,
		<i>Sobhitōta</i> or		
		<i>Suharōta</i> ..	....	pp. 911a - 919b;
<i>Kānharadeōta</i> ..			....	pp. 920a - 930b;
<i>Rāipālōta</i> ..	{	<i>Kelhanōta</i> ..	....	pp. 931a - 933a,
		<i>Sudōta</i> ..	....	pp. 933a - 935b;
<i>Dhūharōta</i> ..			....	pp. 936a - 937b;
<i>Āsathānōta</i> ..	{	<i>Jopasōta</i> ..	{	<i>Ūhara</i> ..
				<i>Sīdhala</i> ..
				<i>Jolū</i> ..
				<i>Sivālōta</i> ..
		<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 भांजेज सेखाजौ रौ भाइ
सेखोजौ मारौया तरै देईदासजौ नुं रजपूते काठौया कहौ सेखोजौ
नौकलीया थे कांड मरौ तठा पछौ देईदासजौ चौतोड़ वियह ऊवौ
बहादर पातिसाह गुजराति रौ आथौ विक्रमाजौत सौसोदीया कंना
चौतोड़ लौ तठै देईदासजौ जाइ गडि चढि नै कामि आया

१६ कान्ह देईदासौत कान्हजौ वागड़ि कामि आथौ

१७ अचलदास कान्हौत अचलदासजौ नूं मोटै राजाजौ वागड़ि
था आंखि रोहौठ रौ पटौ दोयौ

१८ बलिभद्र अचलदासौत रोहौठ रौ पटौ वरकरार पछौ सं°
१६७७ पटौ ऊतारौयौ पछौ राम कह्यौ

१९ कल्याणदास [बलिभद्र रौ]

२० ईसरदास [कल्याणदास रौ]

२१ सुजांणस्यंघ [बलिभद्र रौ]

२२ केशोदास [अचलदासौत] सं° १६६५ जाल्हाकौ पौपाड़ रौ
गांव ४ संसंवत १६७४ काढौयौ बलिभद्रजौ साथै पछौ सं° १६७७

मोतीसरौ सीवांगा रौ गांव ३ सुं [दीयो] सु सं १६७७ बलिभद्रजौ
साथे वले क्वाडोयो

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:—

माहेसर तिपुर ऊऊण मोहः (sic)

आधौ जुग वीतौ भारथ अहः

अमोक्षां कौरव ने अरजनः

जुजिठिल राम दुरजोधनः etc.

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

मुरधर माहि महेवौ मंडण

षड़ग भयंकर षल घर षंडण

मिणयड तणै महोपति मालै

सुइ षंड षाघा उमै 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:—राठौड़ां रौ पौढियां .

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 Samvat-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 रौ
पोदियाँ—from the middle of the Samvat-Century 1400, to the beginning of the Samvat-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>Rinadhīròta</i> ..	pp. 40a-51b,
	Pūnò, ..	<i>Pūnāvata</i> ..	pp. 53a-57a,
	Satò, ..	<i>Satāvata</i> ..	pp. 59a-82a,
	Aṛaka Mala, ..	<i>Aṛakamalòta</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>Bhākharasiòta</i> or	
		<i>Bālāvata</i> ..	pp. 163a-184b,
	Kāḍhala, ..	<i>Kāḍhalòta</i> ..	pp. 185a-200b,
	Jaga Māla, ..	<i>Jagamalòta</i> or	
		<i>Khetasiòta</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.

Rinamālōtas.	Karāṇa, whence the	Karāṇōta Rāthōras,	pp 215a-224b,
	Lakhō, „ „	Lakhāvata „	pp. 226a-233b,
	Mandala, „ „	Mandalā „	pp. 234a-256a,
	Patō, „ „	Pātāvata „	pp. 258a-282b,
	Rūpō, „ „	Rūpāvata „	pp. 283a-290a,
	Vēro, „ „	Vērāvata „	pp. 292a-299a,
	Jēta Māla, „ „	Jētāmālōta or	
		Bhojarājōta „	pp 300a-307b,
	Dūgara, „ „	Dūgarōta „	pp. 309a-324a,
	Āraka Mala, „ „	Ārakamālōta „	pp. 326a-329a,
	Sakatō, „ „	Sakatāvata „	pp. 330a-b,
		Jētavata „	pp. 332a-350a,
		Kūpāvata „	pp. 351a-360a,
		Rāmōta „	pp. 361a-362a,
		Sāidāsōta „	pp. 363a-364a,
		Rāṇāvata „	pp. 366a-371a,
	Akhē Rāja, „ „	Singhanōta „	pp. 372a-b,
		Mālāvata „	p. 374a,
		Rāvaḷōta „	pp. 376a-377a,
		Sūrōta „	pp. 377b-380a,
		Sihāvata „	pp. 381a-383b,
		Nagarājōta „	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 Cūdō and rāva Riṇa Māla, the biographical account is more diffuse than in the case of others. After the biography of rāva Cūdō, the genealogical part proper begins from his son Bhīva, as follows:—

राठौड़ भौव चुडावत रौ परवार [1]

भौव चुडावत वडौ ठाकुर जवौ राव रिणमल नुं चौतोड़ चूक
कोथौ मारांगा तिण दिन भौव दाख घणौ पौ नै सुता था सु राव
जोधौ राते नीसरौथौ तरै घणु हौ भौव नुं नै वरजांग नुं जगाथौ
पिण जागै नही तरै वरजांग नुं राव जोधौ ले नीकलौया नै रांगा रौ
साथ डेरां उपर आयौ सु भौव नुं सूतां हाथ घालौया अटक माहै
कोया.....

रा । भौव चुडावत रा बेटा

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

ऊँसो असंघ प्रवाडो जैतवाडो ऊँसो साङ्गावस नदवांगसर गुडो मोमडो
भावी लाँवो जुडलोखे गाँव पटै वरजांग वैरवाराह परभोमपंचाइख
ऊँसो (pp. 7a-b).

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

MS. 20:—पौडियाँ 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 Samvat-Century 1700.

The MS. contains:—

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

॥ भाटो केल्हण रौ वंसावली तिय माहे

६ हमीर देवराज रौ

१० लुखकरन हमीरोत

११ सतौ लुखकरनोत राव रियमल नुं राखै कुंमै चौचोड़ चुक
कर तठै काम आथौ रावजौ सं सता रौ बोल थौ ज रावजौ
वंसै ऊँ नहौं जौऊं...

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

॥ सौसोदियाँ रौ पौरैयावली सौसोदिया गुहिलोतां रौ साध
माहे है

१ रांगौ भमुणसौ जिण था रांगा ऊवा पैहली रावल कावता (sic)
पकै भमुणसौ था रांगा कहांगा

२ रांगौ भौवसी etc.

(c) आहाड़ा रौ पौडियाँ, pp. 116a-117b. Pedigrees of the Āhārā Sisodiyās of Dūgarapura and Vāsavāhajā, from rāvaḷa Kānharā De (1st) to the 12th generation. Beginning:—

आहाड़ा डुंगरपुर वांसवाहला रां घाणैयां रौ पौडौ [1]
आहाड़ा सोसोदीयां माहे ग्रहादि रौ जोगादित नै जोगादित रौ बापै
रावल आहाड़ वसौयो तठा था आहाड़ा कहांगा

१ रावल कान्हड़दे करमसौ रौ कान्हड़दे था औनाराइण था
पौडौ १२६ कै तिणां वोगत और ठोहड़ मंडी कै .

(d) चन्द्रावता रौ पौडियाँ, pp. 118a-119a. Pedigrees of the Candrāvata Sisodiyās of Rāmapurā, 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 Bhātīs from rāvaḷa Kehara (9th generation from rāvaḷa Jesaḷa) to the 17th generation. Beginning:—

॥ भाटौयां रौ आगलौ वात तो घणौ कै रावल जेसल दुसाऊ
रौ तीण सं ॥ [१२१२] जेसलमेर बंभण रसे दोषायो तीण ठोड़
वासौयो तठा पकै इतरा पाट

१ रावल जेसल दुसाऊ रौ जेसलमेर रौ गठ करायो

२ रावल सालवहण etc.

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

गुहिलौतां रौ पौरीयावली गुहिलौतां रौ चौवीस साध कै

१ गोहादित २ गोहिलौत ३ कोड़ ४ चोल ५ घुमाण

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

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

भायल पांव वली भायली पांवारां रौ ३५ पैतीस साध पांवारां
मै अक भायलां रौ साध थे मै (?) भायलां रौ माथासरौ वली भायली
रोहोसा (?) मगरा (?) नौवौ (?) नै सौवाणचौ

१ महारिघरघेश्वर २ सायर महारिघ रौ

३ उत्तिसरौ ४ पदमसौ

५ सजन भायल

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

(h) ऊलां रौ पौडियां, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilōtas, from Hula Sālā rō (2nd) to the 12th generation. Beginning:—

॥ ऊल गैहलौतां रौ चौवीस साध मै मोलै घेतौ ऊल सोजित
वडौ रजपुत ऊवौ वडौ ठाकुराई ऊई पकौ कतरेहेके दोने ऊलां कन्हा
सोनगरै सोजित लो etc.

(i) मांगलियां रौ पौडियां, pp. 178a-179b. Pedigrees of the Māḡaliyās of Isarū, from Dulhō Kīlū rō of Khīvasara (1st) to the 10th generation. Beginning:—

॥ इंसर वेदु रा मांगलीयां रौ वीगत पैहली धौवसर रहता

२ मांगलीयां रौ

रांगौ धरपाल

मोटुं राव

उहड़ राव

धांधड़ै

कौलु

१ दुल्हौ कौलु रौ दुल्हौ धौवसर थकौ चारण हेक सिधराव
जेसिंधदे सु बहस करि आयौ थौ उग तुं आप रौ दिकरौ वैरौ दांन
दीयौ पकै चारण ले जाय नै सिधराव तु दिधायौ तहै राजा सिधराव
वैरा तु आपरो बेटी परणाई etc.

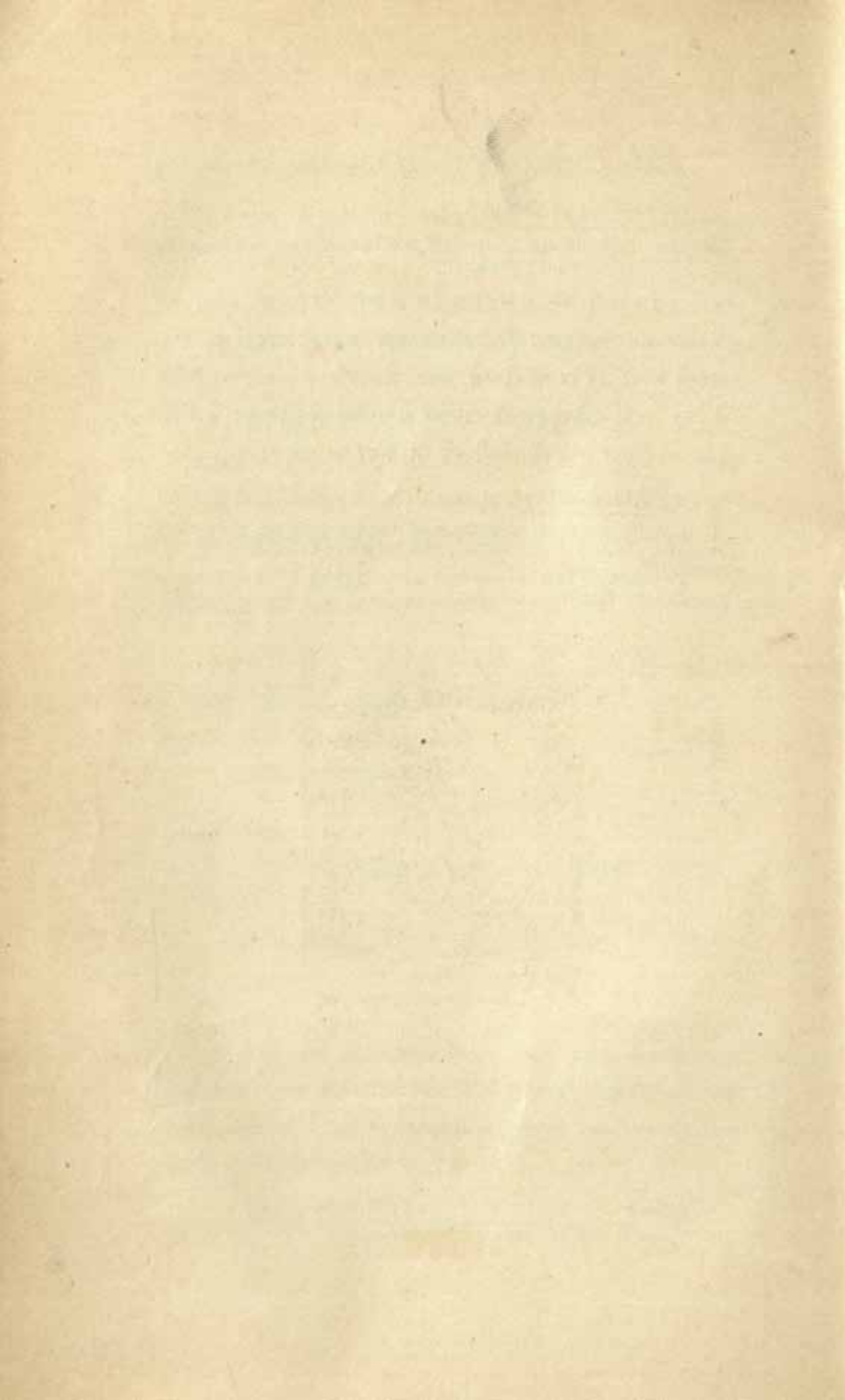
(j) श्रीमाल महाजनां रौ १२२ न्यातां रा नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrīmāla Mahājānas.

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

॥ नीरवाणा री साध निरवाण पैहली देवड़ा था देवड़ा था
निरवाण कहणा निरवाण सीरोही था आय कवरसी दाहलीया कन्हा
घांढेलौ लौयो उदैपुर लौयो पक्के वसी गांव सोलहर घांढेला नजीक
के तठै राधौ पक्के कक्वाहौ रायसल सुजावत लघु भोजावत नै भौधा
हेमा रा कन्हा घांढेलौ लौयो तरै निरवाणा था घांढेलौ कुटौ...etc.

(l) चौबी री पौडियाँ, pp. 184b — ? A genealogical account of the Cibā 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:—**बौकानेर 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 Siṅgha (Samvat 1908). The chronicle was compiled by Cāraṇa Sindhāyaca Dayāla Dāsa in obedience to an order by mahārājā Sirdār Siṅgha of Bikaner, and was written by Cāraṇa Viṭhū Cāvaḍò. The work is styled in the preface "Khyāta Rāthōrā ri." It begins:—

श्रीगणेशाय नमः श्रीकरनौजी सहाय श्रीसरसव्यै नमः ॥
अथ ख्यात राठौड़ाँ रौ मुलासा याददास्ति श्रीश्री १०८ श्रीश्रीश्रीहजूर
रा ऊकम सूं सिंघायच दयालदास लिषाई बौठू चांवडे लिषी (॥)
तम्बेरममुखविदितजस करैहि सिंघ जगकाज (॥) वंदुं तिह परदेवता
जिंह अघार दुजराज (॥) १...

After the above stanza and other 5 stanzas in honour of Gaṇapati, mahārājā Sirdār Siṅgha, and the five gods, the work proper begins with a chapter on the *Sūryavamśa ri 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 (*vacanikā*) 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 jāsā candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhaṭ[t]a Kedāra. The date of the birth of Siṅhò is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows:—

राव सीहा ने विधा करवाया। बांवन वेठ कर मुगलों से पते पाया। देस कनवज रा वसण दीना नहीं। पीछे पातसाह राव सीहे कुं दिली कदमां बुलाया। कनवज का मुनसब अनायत कौया। जिस वधत कनवज लारै थोड़ा सा मुलक रै गया। पैदास लाख चौदश २४ री रह्यो। ...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 (धाधलजी रै बेठा दोष ऊवा। बडो कदल बोटो आसल। और कदल रै बेठा दोष हुआ। बडो बूझो बीठा (sic) पाबूजी, p. 47b). Pp. 93a-98b contain an account of Karantiji, the deified Cāraṇī who is regarded as the tutelary goddess of Bikaner, and she is described as having been born in Samvat 1473 at Soyāpa, from Kinyò Mehò and Ādhī Devala. The account of RĀVA JONHò begins p. 117b and continues at length till p. 131b, where the following list is given of his sons :—

श्रीवीरजी १ सूजी २ दूदौजी ३ वीदौजी ४ कमांजी ५
सातल ६ जोगायत ७ वरसौघ ८ नीबक्रन ९ सिवराज १० सांवतसी
११ वणवीर १२ करन १३ रायमल १४ भोज १५ जूंपौ १६ रामां 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 *janmapattrikā* of VIKò, the narrative begins p. 132a as follows :—

अकदा प्रस्ताव राव जोधौजी दरबार कोयां विराजै है। नै सारा भाई वां अमराव वां कंवर हाजर है। जिसै कंवर श्रीवी-
कौजी भीतर सू आया। अर रावजी सुं मुजरौ कर काका कांधलजी
रै आगै विराजीया...

and continues relating how Jodhò, on seeing Vikò talk to Kādhala 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 Jāgalū, about which they had heard from Nāpò, a Sākhalò who was in the service of Jodhò. Accordingly, Vikò

set out with the consent of Jodhō and accompanied by his uncles Kādhala, Mādāna, Maṇḍalō and Nāthū, and his brother Vīdō, and Sākhalō Nāpō, Paṛihāra Velō, Vēda Lalō and Lākhaṇa Sī, Kothārī Cōtha Mala, and Vachāvata Vara Sīngha, and this was in Saṃvat 1522 (p. 132b). The first night they halted at Mandora, and from there took with them the image of Bhērū, called *Gorō*. With 100 horses and 500 infantrymen, Vīkō then went straight to Desanoka, where he paid homage to Karantījī. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Kodamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorō*. Then he proceeded to Jāgaḷū, where he stopped 10 years. During this period he married the daughter of Sekhō, the Bhātī rāva of Pūgaḷa. In Saṃvat 1535, Vīkō made an attempt to build a fort at Kodamadesara, but the Bhātīs of Sekhō 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 *Rāṭī Ghāṭī*, in the way from Multan to Nāgōra. Here he built a fort in Saṃvat 1542, and founded the city of Bikaner in Saṃvat 1545 (p. 136a).

The chronicle continues describing all the gradual conquests of Vīkō, viz. how he subjugated the Jātas, the Joiyās, the Khīctīs of Deva Rāja Mānasīnghōta, the Sākhalās of Jāgaḷū, the Bhātīs of Sekhō, the chief of Pūgaḷa; how he took Kharajā from Subha Rāma, Bhāraṅga from Sāraṇa Pūlō, Sidhamukha from Kasbō Kāvāra Pāḷa, Balūdi from Pūniyō Kānō, Rāvasalānō from Venīvāla Rāva Sāḷa, Sekhasara from Godō Pādū, Sūi from Sīhāga Cokhō, Dhānasiyō from Sohuvō Amarō; how he took Dronapura from rānō Vara Sala, a Mohila, and assigned it to his brother Vīdō. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākha rō gīta* : बानाणे पंडे पदुम बल पाधौ...), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vīkō (S. 1547). Pp. 146b ff. contain an account of the expedition Vīkō 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 Rāthōra rāvas, which Jodhō had promised to Vīkō, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vīkō released Vara Sīngha of Meratō (*sākha rō gīta* by Cānaṇa), and defeated Nirabāṇa Rīṇa Mala, a chief of Khandelō (*sākha rō gīta*). The death of Vīkō is mentioned p. 151b as having taken place in Saṃvat 1561.

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

पौके क्तिताइक दिनां सूं रावजो श्रीवीकैजो जमो दावो हो ।
जिके क्तितायेक भोमीया फिर गया हा । तिणां नूं पायनांमो कर्ण

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

The *khyāta* of Lūṇa Karaṇa especially describes the repressing of the rebellion of Cāhuvāṇa Māna Sīṅgha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavārò, the marrying of the daughter of rāṇā Rāya Mala of Citorā, 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 Vithū Sāvaḷa and Mēdū Lālò.

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

पौके राव लूककर्णजी काम आया । तद उण दिन रौ चडीयो
वीदावत उदैकर्ण द्रोणपुर रौ ठाकुर गांव डोसो सूं वदै रघौ वीकानेर
आयो । अर मन मै वीकानेर लैया 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 Sāmsāracandōta. Next we have the expedition against Sihānakota, and immediately after it, an account of how Jēta Sī helped his brother-in-law Sāgò—the future founder of Sāgānēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgò to fight Sekhò Sūjāvata (*sākha rò gīta* : मने छर अछराण दल पूर आयौ सिपर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karāñji, the Cārañi saint, who was still living at Desanoka. 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 Ghariyālò where she consumed herself into the fire of *yoga* (*sākha rò gīta* : उठौ अंग खं आग...). The year given for her death is Samvat 1595, as recorded in the *dūhò* following :—

पनरै सै पिचांगवै	चैत सुकल गुर नम्म ।
देवौ सागग देह सूं	पूगा जोत परम्म ॥ १ ॥

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

Bābar, who had taken Bharathanēra (Bhaṭanēra) and thence marched over Bikaner (*sākha rī kavītā*). 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 Si 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 Sīngha, a son of Jēta Si, who had taken refuge at Sarasō. The *khyāta* closes with the information that Bhlva Rāja, a brother of Kalyāna Sīngha, went to Dillī and propitiated the emperor Hamāū (p. 178b).

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

पौके रावजी ओकल्याणसिंघजी सरसै विराजतां वीरमदे दूदावत
आयो तिका इग तरै । ...,

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

पौके वीरमदेजी कितेबेक साथ संह गांव कोड नौसरैया सु °
राव कल्याणसिंघजी घने सरसै गया । नै रावजी वीरमदेजी रो वडो
घातरी कौवी अरु वडा जावता कोया पौके वीरमदेजी रावजी नै
कयो कै ° भौवराजजी दिली है सु आप न्हारी घातरी रो कागद
लिख देवो । तो न्हे पण पातसाहजी रै पावां लागं ।... etc.

Subsequently, Virama De went to join Bhlva 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 Sīngha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Sīngha the possession of Bikaner, and to Virama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Sīngha, by Nagarājōta Hamīra Sūjāvata, pp. 187b-188a; *dūhā* by Virama De : जननी धिन जै जन्मोया... pp. 189a-b; *kavīta* on Māla De by Jhūthō Āsiyō : भाग्यो नौ वाराह...). In the war between Māla De of Jodhpur and Jē Māla Viramadevōta of Meratō, Kalyāna Sīngha 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 Si Jētasiōta retook Bharathanēra 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 *Vāghāvatā Vikās*, and the descendants of Nārāṇa,—to whom Kalyāṇa Sīṅha gave Ēvārō in S. 1607,—who are called *Nārāṇōtā Vikās*, and next relate how Vāghō Thākurasīōtā went to Dillī and with his feats of bravery ingratiated himself to Akbar, who restored him the fief of Bharathanēra. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rāṇā Udē Sīṅha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Udē Sīṅha over a dancing girl kept by the former, whom Udē Sīṅha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā, and his defeat at Haramārō, the capture of Meratō, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jētārāṇa (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 :—

अर राव कल्याणसिंघजी री वधत दीवांगमी री काम सांगौजी करता । सू जिगां दिनां मै सांगौजी वझावत गुजरा हा । पीकै वीकानेर आया तद रावजी औरावसिंघजी सांगौजी री हवेली पधारौया । नै गढ दाखल हुवा । ता पीकै वझावत कर्मचंद दरबार मै हाजर ऊवौ । तद रावजी औरावसिंघजी इग नूं दीवांगमी री घिलत 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 *kāvara* Māna Sīṅha of Ābera, how Rāya Sīṅha and Māna Sīṅha defeated the Pathāṇas of Aṭaka (p. 205a) (*sākha rō 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 *sāyada rā gīta*, the first of which begins: जेहमंदपुर जीप जोधपुर आब, 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 nīsānī*: सोलै से तौसे सके... 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 Udē 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 आसीयै नूं दीनां । हाथी १ देवराज रतनूं नै
 दीनै (sic) । हाथी १ दुरसै आडै नूं दीनां । हाथी १ बारट अखजौ
 नूं दीनां । हाथी १ बारट लखेजौ नै । हाथी १ गैपै तुंकारै
 सिंढायच नै दीनां । हाथी १ भुलै सांइयै नै दीनां । हाथी १ भाट
 खेतसौ गांव दागडै रै नै दीनां (p. 208b). (*Sāyada rō gīta* : रहसौ
 जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Strohi, 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 Sena and held it for 1 year (p. 214b), and during this period gave the village of Bhadorō, in the Nāgōra territory, to Sādū Mālō, and four other villages to Ādhō Durasō, and *lākhapasāvas* to Bārātha Lākhō, Bārātha Śaṅkara, etc. (*sākha rō kavitta*). Jodhpur is stated to have remained in the hands of Rāya Sīngha till S. 1639, when he asked Akbar to give it to Udē Sīngha (*sāyada rō gīta* by Ratanū Deva Rāja : अई भाग रासा खपत तप 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, *Navō Kota*, 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 Gēpō, and his habit of addressing all people as "thou", which had won him the nickname of *Tūkārō*. On that occasion, Rāya Sīngha bestowed some more gifts on the Cāraṇas, chiefly on : Mahādū Jādō, Ratanū Deva Rāja, and Sādū Mālō (commem. song by Sindhāyaca Gēpō : किसे राण रावल किसे राव राजा कौथौ, p. 216a). P. 216a mentions a work (*Bhāṣa*) in praise of Rāya Sīngha, which was composed by Bārātha Śaṅkara and was rewarded by Rāya Sīngha with one crore of rupees and a *jāgīr* in Nāgōra (*sāyada rō gīta* by Ādhō Durasō : सबदौ लग कीड़ सजाद रायसिंह...). 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 Bhatanēra, Kasūra and others and assigning them to Daḷapata (S. 1656, p. 217b), Daḷapata's fighting against Rāya

Singha and against Jāvadin and being captured by the latter; the rebellion and death of Amara Singha 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 Singha at Kalyāṇapura (S. 1656, commem. song: सरणाई चरण वषाँले सबदौ, p. 220a); and lastly the death of Rāya Singha, which took place at Burāṇapura, in Samvat 1668 (*marasyō* by Ādhō Durasō: वडो खूर सुदतार रायसिंघ विसरानौया, p. 221a).

The *khyāta* of DAḶAPATA SINGHA begins p. 221a as follows:—

पौकै दलपतसिंघजी गादौ विराजीया । दलपतसिंघजी रौ जन्म
सं० १६२१ । पागण वद । ८ । इष्ट ॥ ४४ । ४५ ॥ दलपतसिंघजी
रौ जन्मपत्री । सं० १६६८ राजा हुवा ॥ तद दिलौ जाय पातसाह
जिहानगौर रै कदमां लागा । खूँ वरस । १ । चाकरो करो... 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 Singha, 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 rō gīta*: कावां जद लौध किशन ची कामच.... and *kavitta*: दुड पाय देवतां .. p. 225a).

The *khyāta* of SŪRA SINGHA 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 *parganas* assigned to him by Jahāgīr:—

पौकै दिलौ गया तठै पातसाह जहानगौरजी मुनसब इनायत
कौयो । जिह मै पड़गना बगस्था तिह रौ सनंध रौ नकलां रौ याद ॥
परमांण फलोधी रौ ॥... etc.

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

खोलै राधण व्याप रां	खोलै नै कर चाव ।
सूरजमाल समापीया	पण धर लाधपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Singha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgīr, and the part Sūra Singha played in it (comm. song by Sindhāyaca Kisanō : गिरंद माहटण... p. 227b). The last three pages are devoted to Gōra Gopāla Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thāthō (pp. 229a-b), and to thākura Udē Bhāna of Mahājana, who defeated a revolt of the Jōiyās. The death of Sūra Singha in the Dekhan is mentioned p. 230a, and the year is given as Samvat 1688.

The *khyāta* of KARANA SINGHA begins from a contest he had with *rāva* Amara Singha,—the banished son of Gaja Singha 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 Karana Singha's campaign against the *rājā* of Jvāri, who had rebelled to Śāh Jahā and was eventually defeated and captured in Samvat 1704, and after it the campaign Karana Singha made against the *rāva* of Pūgala and the division he made of the territory of Pūgala amongst the Sekhāvata Bhātīs (*sākha rī nīsānī* by Sādū Mahesa Dāsa : मोले से वेहनरे... 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 Singha (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 Singha—the second son of Karana Singha—composed by Kaviyō Lūna Karana (करण प्रशाम प्रमेस 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 Ataka, 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 Karana Singha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुस्तान दे पानसाह). The fact is commemorated in the *gīta* following:—

करण प्रथो इकराह पतसाह आरंभ करे

कूच कर हले दरकूच काजा ।

अटक असुरांग रा कटक सब उतरे

रहे तट वार हिंदवांग राजा ॥ १ ॥

वंस षटतौस मिल वात यह विचारौ
 जोर औरंग पड़े सोर जाडौ ।
 सूर रौ सूर केवांग भुज साहसीयां
 आभ पड़तां ऊवौ भूप आडौ ॥ २ ॥
 कुहाड़ां मार जिहाज बटका करे
 धीर सारां घरे मेट घोघो ।
 करां घग तोल मुघ बोल कच्चीयो करन
 जितै ऊमो इतै नहौं जोषो ॥ ३ ॥
 करन वाषांग दुनीयांग धिन धिन कहै
 धरम क्षत्रीयांग भुज अमर धारू ।
 अटक सूं लीयां हिंदवांग आयौ उरड़
 मुरड़ पतसाह वीकांग मारू ॥ ४ ॥ (p. 239b).

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

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

पौडै अनोपसिंहजी नै पातसाहजी दबण रै बंदोवस्त सारू
 मेलीया । जिणां दिनां सिवराज राजगढ रौ घोड़ां हजार ३०००
 दिवण मै सारौ जागा डंड ठहरावै वा० मुलक लूटे । तिण पर माराज
 पातसाहजी रै हुकम सूं फौज लेर पधारीया । परै सूं सिवराज
 आयौ... etc. (p. 242a).

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

सबल (... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakūṇḍa (pp. 242b-243a; commem. song: रूप कौ अनूप रस...), a *kavita* on Orangzeb's religious intolerance (उदैपुर प्रथम कौयौ..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātis of Cūdera (pp. 243b-ff.). P. 247a it is recorded that Anopa Singha 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 Singha, who enjoyed the favour of the Emperor, until Anopa Singha succeeded in getting rid of him (pp. 247b-248b). P. 249a records the death of Anopa Singha at Ādūni, in Saṃvat 1755 (commem. song: दलं सह रं बाह दीय राह दावे दुनौ...)

The *khyāta* of SARŪPA SINGHA 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 पातसाहजौ दुरगदास ऊपर
वडा महवान ह अरु वीनतौ कर जोधपुर अजीतसिंघजौ ने
बगसायौ... (p. 249a),

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

अरु जिगां दिनां मै मुषत्यारौ मूघड़ै रघनाथ रौ है वां इगां
रे जिले मै इतरी आसामी है: बासवाल कोठारौ कूकड़चोपड़ौ
नेगसौ जीवगदासौत... 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 Nēna Si and three other officers who were suspected to be hostile to the Mājl. Sarūpa Singha died in Saṃvat 1757, after a reign of only two years (p. 260b).

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

सू० पातसाहजौ इग तरे दिली छोडी सं १७५८ दिली में
फकीर सिरमद कुं मरवाया सू० चौ सिरमद वडौ अवलीयौ सिद्ध
हौ... etc.

Commemorative *dūhō* (p. 261b) :—

केई बैसी गमरु कदर केई मनमौजी पौर ।
सब के कंध वटोल कर ले गयौ ब्यालमगौर ॥ १ ॥

The only important events in the reign of Sujāna Śiṅha are the repeated attacks he had to sustain from Ajita Śiṅha, Abhe Śiṅha, and Bakhat Śiṅha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhaṇḍārī 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 Abhe Śiṅha of Jodhpur (S. 1790, commem. song : दुबो नाव खजां इसो राव वीकां ह्ये, 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 *kāvara* Jorāvar Śiṅha. The demise of Sujāna Śiṅha, which took place in Samvat 1792, is recorded p. 266a.

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

पौकै देस रै दधगादै पासै राजा अबैसिंघजी रौ तर्फे सूं थागा
बैठा हा : तिग सूं फौज कर श्रीजी थागा ऊपर चडीया : सूं थागा
सारा उठाय दीना : वा° परै सूं अबैसिंघजी फौज कर वधतसिंघजी
रौ कांकड़ पर डेरा कौया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Śiṅha siding with Jorāvar Śiṅha against Abhe Śiṅha. The account of Abhe Śiṅha's siege of Bikaner, which was relieved by Jē 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 नहौं तिग रौ वडौ चिंता
हुई वा° ज्यां दिनां अमरसिंघजी । तारासिंघजी । गूदड़सिंघजी ।
नागोर सं घड़ लेख लाड़ण आया हा वीकानेर रौ विगाड़ कण साह ...

(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 खेम जोधाण रौ प्रजा खमराव कथ...), coalition of Gaja Singha and Bakhat Singha against Abhē 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 Jē Singha of Ambera 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, Vijē Singha, and Bahādar Singha of Kisanagadha against Rāma Singha of Jodhpur and the Marāṭhās (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* Jēta Si 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 Vijē Singha of Jodhpur and Ara Si of Udēpur 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 SINGHA, 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 खूं सरौर मै बंद तो
पैलड़ोज ऊतो पख राजतिलक विराजीयां पकै सरधा घनी 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 SINGHA goes from p. 312b to p. 339a. It begins:—

पौछे सं १८४७ पोष वद ६ मंगलवार नै माराजकांवार रतन-
सिंघजी रौ जन्म हुवौ अर इगहौज साल बीज 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 Siṅgha changed its old name into that of Hanu-mānagadha—the Sindh expedition (S. 1858-9, pp. 314b-315b), the coalition of Sūrata Siṅgha with Jagata Siṅgha of Jaipur and Savāi Siṅgha of Pohakarāṇa against Māna Siṅgha 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 Siṅgha (S. 1885).

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

सं० १८८५ वैसाख वद ५ श्रीमाराज रतनसिंहजी तथत
विराजीबा: कर्णमौल मै स० पहला तौ गांव सेधसर रै मोदारै
... तिलक कौयो श्रीहजूर रै वां पौछै माजन रां ठाकरां वैरीसाजजी
सरसिंहोत हजूर रै तिलक कौयो... 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 Siṅgha's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Siṅgha (S. 1908) is told p. 393b, and after it a series of *marasāyā 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:—राठौड़ां 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 $9\frac{1}{4}'' \times 6\frac{1}{2}''$. Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *aksaras*. 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 ढ.

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

(a) राठौड़ा रौ वंसावली राठ सौहेजी सूँ राठ कल्याणमलजी

तॉरि, pp. 1a-24a. A genealogical sketch of the Rāthōras of Bikaner from rāva Sihò to rāva Kalyāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि औसौहोजी कनवज ऊँतौ आ[य] धेड रहियो पकै
औदारकाजी रौ [जात] नु हालियो सु विचालै पाटण मुल[रा]ज
सोलंकी रौ रजवार सु : लाधौ फुलांयो उजाड धंखा कौया सु ते रे
कौयै सौहेजे (sic) नु राधै पकै सौहेजी कहौ नु जात करि नै धिरतो
आईस पकै धिरता आया ताहरा : लाधौ फुलांयो मारीयो पकै सौहेजी
नु : मुलराज परनाथ नै धेड मेल्होया (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 Virama, containing almost only bare names. With Virama (p. 3b), the genealogy enlarges into a compendious *khyāta* or historical sketch. This begins :—

तथा : वीरमजी महेवै : मालेजी कंन्हे रहता नै जोइया भटनेर
धारवारे रे (sic) रहै आपत माहे वुरो हालियो पकै जोइयो:
लुणे नुं चुवडराय मारीयो...

Follows the account of Cūḍò, Virama 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 Nāgòrā (p. 12a) :—

पकै मुलतान रौ षोजा नै दिलौ रा षोजा ले नै राठ चुडे
उपर नागोर आयो राठ चुडो नागोर मारीया पकै केल्हण अपठो
गयो हंमै ।

Next comes a list of the sons of Cūḍò 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 औवौकोजी नु (ः) जांगलु

ताहरा कितराहेक दिन उसीया रह्यीया पकै कोडमदेसर राउ
विगमल रौ बयर रांगगदे रौ दीकरौ तनाव कराडीयो तेथ रहा ।

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

पकै जोधोजौ राम कहो सु टीकाइत नीबो ऊतो सु पेहलो
राम कहो हुतो पकै राउ वीको कोडमदेसर ऊंतो सु राः वेरसल
भौमोत वीकेजो नु कछाडीयो जु राउ जोधे राम कहो कै जे विगर
गड मै चढीया तु आयो तो टीको तो नु हुसो पकै राउ वीको
कोडमदेसर हुतौ हालीयो सु पेडै माछे आवंत अंमल कर नै सुतो
सु मोवडै रो आयो ने ता पेहलो हाडी जसमादे उतर नै वेरसल
नु हाथा गेहर नै ले चढी गड उपर पकै सातल नुं टीको दौनौ
तितरै राउ वीकोही आयो पकै गड घेरीयो राउ वीके सुः (*sic*).

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

(b) दिल्ली रै पातसाह्राँ रौ याद, pp. 25a-27a. A list of the Emperors of Dillī from Sultān Samakā Gori (1st) to Jahāṅgīr (73th). Apparently written at a later time than the rest of the MS.

(c) साँखलाँ दहियाँ सँ जांगलु लियौ तै रौ हाल, pp. 37a-b. A very interesting little note on Ajiyāpura (Jāgaḷū ?) and Prithī Rājā, and how the Sākhālās conquered Jāgaḷū from the Dahiyās :—

दह्यीयाणी अजीयादै (गांव) रिगौहरौ दह्यीयै रै बैटौ राजा
प्रिथौराज नु मांगी ऊतौ सु डोलौ दह्यीया ले ने हालीया ऊंता पकै
जांगलु आब रहा पकै अजीयादै कोट आप रे नाव अजीयापुर
कराडीया आगै जंगल धरतो ऊंतौ किउ न ऊतौ पकै राजा प्रिथौ-
राज सौकार रांमल (*sic*) इये धरतो आयो ऊंतौ ताहरा अजीयापुर
आयो पकै बायर नु ले अजमेर गयो नै दह्यीया अजीयादे रे साथ

जंता सु रह्यीया पकै सांघलो (रायसो:) रुंण (नागोर रे गांव) जंतो
 आय नै रासोसर रह्यो पकै उपाधीयो १ केसव सांघलां रे जंतो तिण
 कुड कर नै सांघलां सं वात कौवो जु थो नु जांगलु दौरा दु सांघलां
 नु मराड नै पकै दह्यीया नु सांघलां वेटी [दौ]न्ही पकै जान आइं
 जंतो ताहार (sic) सगलां [द]ह्यीया नु चुक कर नै सांघला मारीया
 मार नै जाय जांगलु लौयो उव सांघला रहता पकै ।

(d) राठौड़ां री पौडियां राउ सौहेजो सूं वीकानेर रै राउ
कल्याणमलजौ तईं, 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 सूं वीकानेर रै राजा सूरज-
सिंहजौ तईं, p. 46b. A list of the Rāthōra rulers from Āsa
 Pāla to Sūraja Singha rājā of Bikaner. Containing only bare
 names.

(f) राउ जोधेजी री वेठां कियं री बाद, pp. 47a-48b. A list
 of the battles fought by rāva Jodhō, beginning :—

कुवरपदे थंका (sic):

१ केरवो मारीयो

ताहरा बाहर चडीयो सु चुहलराई आपडौयो ओथ वेठ
 जई... etc.

(g) वौदावतां री विगत, pp. 53b-56b. A note on the Vidā-
 vatas from rāva Jodhō, who conquered Lāranū, Chāpara and
 Dronapura from the Mohilas Ajita, Vachō, and Kānō, and gave
 the land to his son Vidō, down to Bhopata Rāmōta, whose
 domains were confiscated by rājā Rāya Singha 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 Pathānas of Nāgōra. The note
 begins :—

मोहिल अजौत नै रांगौ वझौ इयां री राजधान लाडंगु नै
 कापर जंतो नै दणपुर मोहिल कान्हो वल्लो पकै महाराई औजोधजौ

(sic) सगलां नुं मारि नै मोहिले रे रौ (sic) घरितौ ले नै राजि
श्रीवैदेजौ नुं राधोयो... etc.

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

(i) जोधवात जोधपुर रै धगियाँ रौ 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) चंदसेखजी राम कहो ताहरा टीको
ब्यासकर (sic) नु दीन्हो पकै कितरेहेके दिहाई उगरसेन कहो नु
मो कंन्हा चाकरी कराडो को नह्यौ... etc.

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

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

भाटो ऊवा ताँह रौ विगत (i) १ भाटो १ मांजमराव १
मंगलराव १ वीजल १ देदल १ केहर १ तंगु तणौट कराडोयो १
विजैराव १ देवराव देरावर कराडोयो १ मुघ १ बाकु... etc.

The last name in the first list is *rāuḷa* Kalyāṇa 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:—बौकानेर रै राठौड़ाँ री ख्यात देसदरपण तथा पट्टाँ र गाँवाँ री विगत.

A cloth-bound volume, consisting of 166 leaves, each measuring $12\frac{1}{4}'' \times 14\frac{1}{4}''$. 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) बौकानेर रै राठौड़ाँ री ख्यात देसदरपण सिखायच दयालदास

छत, 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 Piṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpana*, i.e. "the mirror of the country," was compiled by *kavi* [Śiṅdhāyaca] Dayāla Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Śiṅha, during the reign of *mahārājā* Sirdār Śiṅha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla 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 *Deśadarpana* 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* Dūgara 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* Sihō:—

२५५ मो षोडो सौयोजी सेतरामजी रा हुवा तिखा री जनम री
याद सं ११८५ कातौ द ५ री जनम सं १२१२ वैसाख द १२ राजा
हुवा : लाघ २४०००० री पैदा सुं कौताइक परगनां सुं इनायत कनोज
ऊई सुं पातसाह री चाकरी मै खु हुवा . . . etc.

The *khyāta*, of Bikaner proper begins from p. 7b with an account of how *rāva* Jodhō defeated *rānō* 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 :—

उगह्वीज दीनां कवर वीकीजी काकाजी कांधलजी सुं इकलास
घणी ऊंतो सु कांधलजी सुं कवर वीकीजी वतलाय रछा था राव
जोधानी यां नुं देखीया इसो फुरमायो आज तो काका कांधलजी
सुं भतीज रै सला ह्वै सु जाणां कां इसी दीसे कै काई नवौ जमी
घाटसौ . . . etc.

The *khyāta* 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 *khyāta* of Lūna Karaṇa (pp. 10a-11b) contains exactly the same events as MS. 1, and they are also given in the same order. The *khyāta* of Jēta Si begins p. 11b as follows :—

सं १५८३ सांवण सुद ५ नुं गांव नापासर रै डेरों सुं वीदावत
कौल्याणदास री तरफ री चोटी आयो तै रा समंचार मातमपोसी
वासतै कौल्याणदास आवै कै इसा समाचार रावजी औजैतसौ सुं मालम
हुवा : तै पर रावजी कहायो वात समझी खटे आवण री कुंही काम
नही . . . etc.,

and ends abruptly p. 13b with the mention of *rāva* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Māla (p. 14a), Rāva Siṅgha (pp. 14a-15b), Daḷapata Siṅgha (pp. 15b-16b), Sūra Siṅgha (pp. 17a-18a), Karana Siṅgha (pp. 18a-18b), Anopa Siṅgha (pp. 18b-19a), Sarūpa Siṅgha (p. 19a), Su-jāna Siṅgha (pp. 19a-20b), and Jorāvar Siṅgha (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 Siṅgha, Sūrata Siṅgha, and Ratana Siṅgha, is compiled on altogether different lines and contains much the same substance as the corresponding part in MS. 1. The *khyāta* of Gaja Siṅgha begins, p. 21a, as follows :—

औजी जैपुर था सु रीणी पधारीया तरै वीकानेर सु न्हंतो
वसतावरसौधजी सांहा गया वीकानेर पधराया सं १८०२ असाढ़ व्द

१४ तुं आंग पौरौ पक्के गादौ बौराजीया पक्के सँ १८०२ उगहौ रात
कवरजी अमरसौघजी गांव गाठवालै सुं परवारा जोधपुर राजा अमै-
सौघजी कन्है मदत लेवग 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:—

सँ १८८५ वैसाख अ ५ गदीनसौन हुवा बैसाख अ ५ नु श्रीजी
पोसाख कर करगमोल मै पधारोया : तषत उपर बौराजीया पहला
तो गांव सेधसर रै गोदारां श्रीजी रै तौलक कौयो पक्के मझानन रै
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, especi-
ally 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
Deśadārpaṇa, the *khyāta* of Ratana Singha is not completed.
It breaks off in Samvat 1902 with the mention of the contin-
gent Ratana Singha sent to Maroṭha in help of the English
(p. 57b, corresponding to p. 378b in MS. I).

(b) बीकानेर रै पट्टा रै गाँवाँ री 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:—

श्रीदेवस्थाना तालकै (sic) गांव मंडीया तै री तपसौल इग 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	५१००

ठीकांखो मझान पटो गांव १३५ रो लीखीजे ते रो वीगत इग
भांत के (1) हमार ठां अमरसौघजी ठाकर रे घर पटे रा गांव १०८
ठाकर बंदगी में पोहता ते सुं वधाई रा गांव ११ परधान ठाकरां रे
अमरावत के त्यां है पटे गांव १५ इग भांत पटो तो गांव अक सो
पेतीस १३५ रो लीखीजे परंत हमार पटे वाः आवाद कमतो के ते रो
तपसील इग भांत ठां डावो मौसल सौरे बैठे मझान रो ठीकांखो
रावजी ओलखकराजी है राज मै वडा कवर रतनसौजी था न्यां नै
अवल मै ठीकांखो 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 (Bhāṭi, 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 $8\frac{1}{4}'' \times 6''$ 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 ढ.

The MS. contains:—

(a) राठौड़ां री वात राव सौहेजी सुं राजा रायसिङ्गजी ताई,

pp. 1a-23b. A very summary historical sketch of the Rathōras of Bikaner from *rāva* Sihō to *rājā* Rāya Siṅgha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lūṇa Karaṇa (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 घेढ गांव आय नै रहीया पकै श्रीदारिकाजी रौ जात
तु हजारीया वीच पाटण सोलंकी मूलराज रौ रजवार उठै डेरा कौया
सु मूलराज चावोडां रौ दोहोतो चावोडां रै भाटी लाघे फुलांणी सुं वैर
सु लाघे घेढे करण मै निबला घात दीया तै सुं राज रौ धंणी मूलराज
ऊवो सु मूलराज सौहोत्री सुं मिलीयो कहो मारे 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 Lūna Karaṇa against Jesalmer, the account of which ends p. 15*b*, as follows :—

सु अठा सु लंकरण फोज कर चटौयो सु जेसलमेर सु कोस हेक
परौया बावलांणी सुधा फेरौया रावल गढ मां बैठै जोयो,

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

ता पकै राउ लुखकरण वले कटक करि नै जेसलमेर गया राउल गढ
भालीयो पकै कोट दोल। फेर नै पाझा आया.

The rest of the work finds no correspondence in *MS. 2 (a)*, which is interrupted after the list of the sons of Lūna 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 Singha. 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 दस्तुर ऊवो पकै पात-
साह अकवर गुजरात रयासा पर आवे स [हे]रा अजमेर ऊवा तद अठा
सुं रायसंघजी रामसंघजी दुजा उमराव सारा साथ ले अजमेर पातसा
रौ पावां लागे पंख पातसा इहां सु राजी नहौ.....पकै इहां अरज
कौबी जो गुजरात पर हरवल ने हुसां चाकरी मुजरो कर देघासां तद

पातसा कान्हे वीकानेर रो नवमोहरो लिखायो अजमेर रो सुवै
तईनाथ ईश भांत चाकर हुवा.

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

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

(c) वीकानेर रै राठौड़ राजावाँ रौ वंसावली, pp. 26a-27b. A similar genealogy of the Rāthōra rulers of Bikaner, from *rāva* Vikò to *mahārājā* Anopa Sīngha. The latest date mentioned is Samvat 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 रौ ख्यात महाराजा सुजाण-
सिङ्गजी हूँ महाराजा गजसिङ्गजी ताँई नै
दूजी फुटकर वाताँ तथा प्रियौराजरासौ.**

A huge volume, cloth-bound, numbering 374 leaves, 16½" x 11½" 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 रौ वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Sīngha of Bikaner. Beginning:—

सं १७४७ सांवण सुद ३ रौ जन्म सं १७५७ वैसाख सुद ७ पाट
बैठा जेठ वद १२ श्रीवीकानेर वधाइ आइ पातसाह श्रीओरंगसाह रो
चाकरौ मै ओरंगावाद सोवै था सं १७६३ मितौ फागुण—

ओरंगसाह फोत ऊवो अजीतसिंहजी पातसाह रौ मुग नै जालोर सँ
असवार हुय जोधपुर कायम कौयो . . . etc.

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

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी रौ ख्यात नै
जूनी ख्यात रौ वार्ता, pp. 6a-95b. A chronicle of the reigns of
Jorāvar Singhā and Gaja Singhā 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 औअभैसिंहजी वधतसिंहजी रै थांणां उपर
असवार हुवा वोदासर गोपालपुरै मुकाम हुवा परै सँ राजा वधतसिंहजी
प्रोह्त जगनाथ जैदेवांणी पोहकरणी जमीयत जोधपुर नागोर वगेरै
सेधावत सादूलसिंह जगरांमोत फोज भारी ले नै खीजी रौ फोज रै
मुकालवै आय उतरीया...

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

महाराज औसवाईजेसिंहजी फुरमाइ जो मुहंताजी जोधपुर रा
सँ थांहारै आगणी हकीकत किण तरे कै ।

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

मुहंतेजी अरज किवी जो महाराज जांगलु सांघलां रो राज थो
स आपत रौ अदाव[त] वा कालदुकाणी सु धरती वैराण ऊइ तिण

उपर सांघलो नापो मांगकराव रो राव ओघेजो कंने 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 Karāṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Si (pp. 13a-15b), Kalyāṇa Sīṅha (pp. 15b-16a), Rāya Sīṅha (pp. 16a-17a), and Daḷapata Sīṅha (pp. 17a-18a), all of which are more or less defective and incomplete. After Āṇanda Rūpa has completed the account of the reign of Daḷapata Sīṅha, *mahā-rājā* Jē Sīṅha interrupts his recital by questioning him about the origin of his family. The reply of Āṇanda 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 मांहांरो कदीम वास थो नै ओ मुलक सँ—

राव चवडै वीरमोत मंडोहर लौवी तिण दिन सँ दरबार मै पग कै तठा
पकै राव ओघेजो रो (sic) कवर वीकैजो साथ ओसीयां सु सिवराज
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 Sīṅha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Sīṅha 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 Sīṅha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rô dūhō* :—

तौन^१ मझौना पांच दिन गढ सँ^२ गोता घाय ।

अभमलहौ घर आवियौ^३ पूं दे^४ आग लगाय ॥ १ ॥

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

आमलां बुजरकां कंने इण तरै सुणी कै परंपरा राठोड़ां रो कनवज

रजधानी सु महाराज श्रीजैचंदजी दलेपगुलो कहांगो ताहां री साहिबो
रा कठा तांइ वधांग कछो ताहरै वरदाइसेन ऊवो ताहरै पाट सेतराम
नै सेतरामजी रै सीहोजी ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāva* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyās (pp. 30b-31b), the Bhātīs (pp. 31b-32a), the Devarās, the Hādās, and the Kachavāhās (pp. 32a-b), related partly by Jē Sīngha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Sīngha 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 rō dūhō* by Gādāna Khīva Rāja (p. 33a):—

वौकानेर गयंद जिम गहे अमै रजयाइ ।

मुणे पुकार सिहाय कौ हर चो पर जैसाइ ॥ १ ॥

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

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

औजी रै कवर तो कोइ ऊवो नही सारांइ अमरावां मुंतकदीयां
हजरीयां नै फिकर उपनो जो कासु कौजे तिण समै रा°(?) बलरामसिंघ
केसोदासोत थाप किसनसिंघोत वौको अमरसिंघजी रो जिलाघत थो
सो किणहो मुंतकदी नै पुकौयो नही नै रा°(?) कुसलसिंघ प्रथौराजोत
री वौंटो रो सैह्यान ले नै चढ गयो...etc.

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

मांहरौ डांदा रौ सु (sic) बुध थी नै बालक था नै भांग अरोगता
तै रौ तरंगां उठती क्यु सोच विचार कियो बहौ तीण सु सं° १७८१
मिति आसाठ सुद १३ रात रा सुतां नै किद पाय चूक कियो सु जगहार
रा कारण पुँटै वडो केहरषाणो ऊवो.....मांहरौ नून बुध थी
तिण सु इसो काम हाथे वगायो... (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 Samvat 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 Samvat 1828.

(c) वीरमायण ठाडौ बहादर रौ कहौ, pp. 97a-104b. The *Vīramāyana*, a bardic poem on the exploits of Virama De Salakhāvata, by Dhādhi Bahādar. Beginning :—

अत मत कायब सुद्ध लहां उकती । सुप्रस होय दीजे सरखती ।
पोह राठोड़ अचल कृपती । कहां जिम कमधां कौरती ॥ १ ॥

End :—

अमर जुग चार अरेहण । खब कुमंत रोर भेटण संगट । कारज
मनं वांछत करण । सुज मात तात बंधव सयण । सध गोम धारै सरण ।
क क क ।

(d) बीकानेर रौ हकीमत घणियाँ रौ, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva Vikò* to *mahārājā* Anopa Singha (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthōras who immigrated with Vikò from Jodhpur, divided according to their *khāpas*: Kādhala, Ūdāvata, etc. Beginning :—

राव बीकौ जोधावत रांणी नोरंगदै सांभली रा पेट रा बैटा २ हुवा
बीकौ ने बीदौ दोनुंइ भाई ऊवा राव बीकौ जोधावत सं° १४८७ रा
आवण सुदि १५ रौ जनम सं° १५२७ वैसाख सुद ३ जोधपुर कुटौ नै
गांव चुंहासर आय रया...etc.

(e) चहुवाण सौसोदिया वगैरे रजपूतों रौ पौडियां तथा साहूवौ रौ जगवाँ, pp. 107b-111b. Genealogical accounts of the Caha-vāṇas (p. 107b), the Sīsodiyās and their branches (pp. 108a-110a), the Bhātīs (p. 110a), the Devarās (pp. 110a-b), the Mohilas (p. 110b), the Sindhalas (pp. 110b-111a), the Sojāṅkis (p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरङ्गजेब रौ हकीमत, 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, Jahāgīr and Śāh Jahā are cursorily mentioned. The work begins:—

पातसा अकबर हमाऊ रौ दोली रौ धनौ तिण रा परवाड़ा सं
१६११ पातसा हमाऊ दोली लौवौ सु दोली रौ कोट जोवेतौ थो सु
कांगरा थौ गौर पड़ौयौ सं सुवौ अकबर नांनौ थो टौके बैटौ...etc.

(g) राटोड़ा रौ वंसावली, pp. 122a-132b. An historical sketch of the Rāthōras of Jodhpur, from *rājā* Padārtha to the death of *kāvara* Jagata Śiṅgha, son of *mahārājā* Jasavanta Śiṅgha, 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) रौ बेटो सं ६११ पाट बूँटो राजा ग्याँन
पदारथ रौ सं ६१४ रा वे ॥ सुद ५ जन्म...etc.

(h) प्रिथीराज चौहान रौ रासौ कवि चन्दवरदाई रौ कहियौ, pp. 134a-373b. A very incorrect copy of the *Prithi 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 रै मामलै रौ 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 *aksaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasālū rā dūhā* [see (d) below]. The MS. is about 250 years old. P. 7b gives a date: *Samvat* 1696, *Jeṭha suda* 13 *sanavāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ड and ढ.

The MS. contains :—

(a) परिहाई दूहा वगैरे फुटकर बातों, pp. 1a-11b.

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

gīta : दलायंभ रुदसंभ...etc.,

ḥamāla : कैरव पांडव कलहौया...etc.,

nīsānī : अवरल दवो अघर सघर...etc.

(c) नागौर रै मामलै री बात, 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 Jākhāniyō. After Nāgōra had been assigned in fief to *rāva* Amara Siṅha, the son of Gaja Siṅha of Jodhpur, Jākhāniyō had continued to remain in the possession of the *Rājā* of Bikaner. But in *Samvat* 1699 the Nāgōris went and sowed the fields round Jākhāniyō, and this eventually gave rise to the contest, which ended in *Samvat* 1700 (?) with a battle in which the forces of Amara Siṅha were routed and their commander, Siṅhavi Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅha. 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 :—

वोकांनर माहाराजा (sic) श्रीकरंनसिंहजी रै राज ने नागौर राउ
अंमरसिंह गजसंधोत रो राज सु नागौर वोकांनर री काकड गाँ(?) र
जाधागौयो सु गांव वोकांनर रो ऊतो ने नागौर रा कहे जु गांव
माहारो शिवजीअ असरघो हुतो...etc., and terminates :—

इसडो काम मुहते रामचंद तु षवौयो वडो नाव ऊयो
पातसाहौ माहे वदीतो ऊवो इसडो वीकानेर काशी कामदार
ऊयो नं को ऊसौ ।

(d) रसालू रा दूहा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?)इ मच्छल चवंदडौ ॥ २ ॥, namely from the fourth quarter in the second *dūhō*, and ending: राजा भोजु जुहारवै ॥ २१ ॥.

(e) किवलूस रा दूहा, pp. 116a-117b. Thirty couplets beginning: किणही 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 *gutakō*, 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 *aksaras*. Some pages have been left blank. The MS. was caused to be written by Gādāna Khūmajī for the use of *kāvara* Ratana Singhā, the son of *mahārājā* Sūrata Singhā of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रै कँवरौ रै नाँवाँ रा दूहा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sthō, Salakhō, Virama, Cūḍō, Rina Mala, Jodhō, Vikō, Lūna Karaṇa, Jēta Si, Kalyāna Mala, Rāya Singhā, Sūra Singhā, Karaṇa Singhā, and Anopa Singhā.

(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 Singhā (159th).

(c) वीकानेर रै राठौड़ राजावाँ रै संवत नै धाम 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 *mahā-rājā* Sūrata Siṅgha.

(d) बौकानेर रै राठौड़ राजावाँ री मानौ साहिबाँ रा नै सतिबाँ रा नै कँवरौ रा नाम, pp. 11a-22b. Names of the mothers, *satīs*, and sons of the rulers of Bikaner, from *rāva* Āsathāna to *mahā-rājā* Sūrata Siṅgha.

(e) बौकानेर 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, Idāra, Kisanagadhā, Ratajāma, and Āmajharò.

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

(g) बौकानेर रै कामदाराँ वगैराँ री पौडियाँ, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanaçis 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 Samvat 1899, by order of *mahārājā* Lakhamāṇa Siṅgha, the brother of *mahārājā* Ratana Siṅgha.

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

औ सोसोदीया आदि गैहिनौत कहीजे अक वात य सुखी इयाँ री ठकुराई पैहली दिषण तु नासकजंबक हुतो सु इयाँ रै पुर्वज जै सूर्य री 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 *Kānhaya 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 चूँडैजी 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 जोधैजी री वात, pp. 190b-192a.
36. राव बीकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव बीकैजी री वात बीकानेर 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 मखिवा तै री ख्यात, pp. 196a-b.
44. राव रिणमल महुमद मारिघौ 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. दूदै जोधावत री वात, pp. 200b-201a.
49. छितसी रतनसिखौत री वात, pp. 201a-203a.
50. गुजरात देस(र) री(?) वात, pp. 203a-204b.
51. पावूजी री वात, pp. 205a-211b.

52. राव गांगै वीरमदे रौ वात, pp. 211b-213b.
53. हरदास ऊहड़ रौ वात, pp. 213b-219a.
54. नरै सूजावत खोमै पोहकरखै रौ वात, pp. 219a-223a.
55. जैमल वीरमदेवौत राव मालदे रौ वात, pp. 223a-225b.
56. सौहै सौ धल रौ वात, pp. 225b-227b.
57. राव रिणमलजो रौ वात, pp. 227b-231b.
58. नरवद सतावत सुपियारदे लायौ तै समै रौ वात, pp. 231b-234b.
59. नरवद सतावत राखैजौ नूँ च्याख दौधौ ते समै रौ वात, pp. 234b-235a.
60. राव लूँणकरख रौ वात, pp. 235a-b.
61. मोहिलौ रौ वात, pp. 235b-241a.
62. कृतौस राजकुलौ इतरे गढे राज करै [ते रौ विगत]*, p. 241b.
63. पंवारौ रौ वंसावली, pp. 241b-242a.
64. राठौड़ौ रौ वंसावली, pp. 242a-244a.
65. [पातसाहँ गढ लिखा तै रा संवत]*, pp. 244a-b.
66. दिल्ली राजा बैठा तियाँ रौ विगत, pp. 244b-246b.
67. सेतराम वरदाईसेनौत रौ वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै कंवरौ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगढ रौ विगत, pp. 253a-254a.
70. राठौड़ौ रौ तेरै साखौ रौ विगत, pp. 254a-b.
71. जेसलमेर रौ ख्यात, pp. 254b-255a.
72. सङ्गौत नारखौत वगैरे वीकानेर रै सिरदारौ रौ पौडियाँ, pp. 255b-259b.
73. पातसाहँ रा फुटकर संवत, p. 260a.
74. चन्द्रावतौ रौ वात, pp. 260b-264a.
75. सिखरौ वहेलवै गयो रहै ते रौ वात, pp. 264b-266b.
76. उदै उगवणावत रौ वात, pp. 266b-269b.

77. दूदै 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. सांगमराव 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. **खँ** is often written for medial **खँ**. The MS. was copied in Samvat 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 Singha, *rājā* of Bikaner: Anopa Singha, Kesari Singha, Padama Singha, Mohana Singha, and Vanamālī Dāsa, the last one an illegitimate son. The work begins:—

महाराजा श्रीकरणसिङ्गजी बीकानेर वडो राज कियो। वडो
अड़पायत आंटीलो राजा हुवो। तुरक रो परभात रो मुह न देषता।
दरबारी सईयद तुरक रहता त्वां तु मोती पेराय कानां मे आप
घताया। सो पातसाह चाकरो बदले अहदो मेलीया। सो भली तरे
जावतो करावता। धांख तु मोकलो देता। पाखी धारो 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 Karana Siṅha, 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 Siṅha, which continues till p. 36 (comm. songs : करे पांख असुरांग...p. 2a, सुवे दधण सोहीयो... p. 2b-3a, कूवर वषांगु राजा कबल रा...p. 3b). Next comes the biography of Kesari Siṅha, 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 Siṅha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer:—

सो अक दिन मोहणसिंघ रो हौरण थो सो कुटो । सो कोटवाल पकड़ौयो । तद मोहणसिंघजौ मोंगस¹ मेल कहायो । हिरण मारो थांहरै कै । आयो कै सो दिरावो । कोटवाल नटौयो...etc.

(Comm. *nīsāṇī* by Gāḍaṇa Goradhana Lakhamīdāsōta : इल साका अवरंग तघत इम ऊवा उवारे...pp. 12a-13a). In the quarrel, Mohana Siṅha, the fourth son of Karana Siṅha, lost his life. The biographical account of Mohana Siṅha consists practically all in the description of the part he had in the quarrel mentioned above. The biography of Padama Siṅha 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 Siṅha, and contain the story of a *navāb*, his friend, who became a *fakir* after Padama Siṅha'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 Siṅha.

(b) नापै सांखलै रौ वात, pp. 49a-72b. A biography of Nāpō Sākhalò, the man who accompanied and helped *rāva* Vikò in his conquest of the new land. It begins from the murder of *rāva* Rīṇa Mala at Cīṭora:—

रावजौ श्रीरिगमलजौ सँ रांगे कुंमै चूक कयो (*sic*) मोपे पुवार रे कहै । सो आदमी अठारे लेय महिपो रिगमलजौ रे डेरे गयो । सो ढोलौयै उपर पोडौया था । सो पाघ रा आंटा देय मांचे उपर बाधः (*sic*) । पछे तरवार वाही । सो रिगमलजौ ढोलौयो लौयो उठौयो

¹ For माणस.

तिथि वधत महिपो कुद आघो जाय घड़ो रहो: । बीजा अठारै मोलस
या सो रिगमलजो मारौया । (*Sākha rō gīta*: मेह्नीयां रांग कूंभ रथग
राव मारंग...)

Nāpō is represented as having rendered *rāva* Jodhō invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhō 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 Nāpō. Subsequently, Nāpō left the court of Cītorā, and went to Jodhpur (p. 63a), where he became the best counselor of Jodhō. It was Nāpō, who made Jodhō assign to Vikō the territory of Sārūriyō, which became the origin of all the latter's conquests. From this point, the exploits of Nāpō are mixed up with those of Vikō, 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 *gutākō*, 4 $\frac{1}{4}$ " \times 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 *akṣaras*, 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. was apparently written about 200-250 years ago, probably in the second or third decade of the Saṃvat-century 1700.

The MS. contains a collection of *janmapatṭrīs*, 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 Siṅha of Bikaner, which is found p. 33a:—

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

जन्मकुंडली				भाव			
१		११		१		११	
२		१२	१०	२		१२	१०
	३	श्री	८		३	श्री	८
शु	मं	६	८	४		६	८
४	वु	६	८	४		६	८
५		७		५		७	
६		७		५		७	

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 वाताँ .

A cloth-bound MS., consisting of 90 leaves, 10½" × 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 रौ वात, pp. 28a-31a. A very brief history of Lākhō, *jāma* of Bhadresara, and his sons Rāvaḷa and Hari-dhavaḷa. Beginning:—

राव हमीरौ (sic) भुजनगर राज्य करै लघो जाम भद्रसर राज्य करै अके देस मै दोइ राजा अक राव कहाइे अ[क] जाम कहाइे हमीरौ रै घंघार १ साहिब [२] दोइ बेटा...etc.

(b) पञ्चसहेली रा दूहा कवि कौहल रा कहिआ, pp. 37a-41a. Beginning: देखा नगर सुहावणा...etc.

(c) कुंगरौ बलोच रौ वात, pp. 44a-47a. The story of the Baloca Kūgarō. Beginning:—

कुंगरो बलोच अरोड़ भघर रहै तिलोकसौ जसहड़ जेसलमेर राज्य करै । कुंगरो क ताकड़ी रो आहार करै ।...etc.

(d) बूंदो रौ वात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdō, two sons of rāva Sūra-jana of Būdī, at the court of Akbar. Beginning:—

बूंद (sic) राव सुरजन राज्य करै । सुरजन रै दोइ बेटा अक रो गाम दूदो । जेसै भैरवदासोत चांपावत रो दोहौतरौ ।...etc.

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

MS. 12 :—दिल्ली रै धनियाँ रौ याद नै बीजी फुटकर वाताँ .

A cloth-bound MS., consisting of 50 leaves, $8\frac{1}{2}'' \times 5''$ 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. Devanāgarī script by different hands. The MS. was written between Samvat 1675 (see p. 22b) and Samvat 1715 (see p. 41b).

It contains :—

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

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

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

तिपनमो पातिसाह नूरदौ साहि सलेम अदली संवत १६६२ कातो
सुदि १३ वेठो के [१] संवत १६७५ वर्षे आसु 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 :—

धारनगर्वा भोजराजा सभायां पंचशतपंडितपूरितायां...etc.

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

(e) दिल्ली रै धनियाँ रौ बाद, pp. 34a-41b. Two lists of the names of the rulers of Dilli 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 (Samvat 1715) and the defeat of Dārā.

(f) राठौड़ राजावाँ रै कँवरौ रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāthōras of Jodhpur from Saḷakhō to Sūjō, and of the Rāthōras of Bikaner from Vikō to Rāya Singha.

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

MS. 13 :—**बीकानेर रै पट्टाँ रै गाँवाँ रौ विगत राजा
करणसिङ्गजी रै समै रौ .**

A MS. consisting of 34 loose leaves, 11½" × 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 devanāgarī 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 *Paṭṭāvahī*. 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 :—

औपरमेस्वरजी महाराजाधिराज महाराज ओकरगसिंघजी रै
राज (?)¹ रौ पटावहौ संमत १७१४

१ औगोविंददेवजी ४० वरघासग

१ ओनासिकजी माहे ओरामचंदजी रै दुवारें ४^[०] १२५]
वर[घासग]...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, Bhāṭis, Ūdāvatas, Rīṇadhīrōtas, Maṇḍalāvatas, Rūpāvatas, Nāthōtas, Jētāmālas, Siso-diyās, Sonagarās, Sāṅkhalās, Cahuvānas, Jētūngas, Nirabānas, Tūvaras, Devārās, Gogaḷis, and miscellaneous.

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

वोका ठाकुर	असवार	गांव
१ रा ^० उदैभाण देवौदासोत	४७	७०
१ रा ^० 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 रौ तथा वौंझै सोरठ रौ
नै रतनाँ हमीर रौ 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 *deva-nāgarī*. About 100 years old.

The MS. contains :—

(a) **रावलदे साँखलै रौ वात**, pp. 1a-29a. The story of Rāvaḷa De, the Sāikhālō chief of Sāmeragaḍha, near Giranāra in Sorāṭha. Beginning :—

दईव संजोगे जनमौया रांको वांको राव ।

लेष विधाता लिषौया पासा हंदा डाव ॥ १ ॥

वार्ता ॥ रावलदे साँखलो सामेरगड राज करै कै । सोरठ देशे
रो सामेरगड ।...etc.

In prose intermixed with *dūhās*.

(b) **वौंझै सोरठ रौ वात**, pp. 29b-55b. The well-known story of Sorāṭha, the wife of *rāva* Rūrō, and her amours with Vijhō, also in prose intermixed with *dūhās*. Beginning :—

सोरठ सिंहुलदीप कौ पालौ आंख कुंभार ।

परखौ राजा रूड़ नै जीती राव खंगार ॥ १ ॥

...साचोरगड महादुरंग वसै कै । तिख नगर रो धखौ राखचंद
देवड़ो राज करै कै...etc.

(c) **रतनाँ हमीर रौ वात**, pp. 56a-76b. The story of Ratanā and Hamīra, a prince of Sūrajagaḍha. In rhymed prose intermixed with verses. Beginning :—

कुसम तया सर पांच कर जग जिग लीनो जीत ।
 तिग रो सुमिरग करतवां रस ग्रंथा रौ रौत ॥ १ ॥
 ...॥ वार्त्ता ॥ तिग समे सरो मे ज्यू मानसरोवर । तरो मे ज्यू
 कलपतरोवर ।...etc.

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

MS. 15:—फुटकर वाताँ रौ सद्दह .

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 *akṣaras*. 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) साई कर रद्दा ते रौ वात, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāi karē so huvē*, and the other *sāi kara rahā hē*, whence the title. Beginning:—

दीनो सहर मे अक फकीर चांदनी चोक मे रहे...etc.

(b) खुदाय बावली रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning:—

दीनो सहर मे मुलां खदला रहे । अर दुसरै मजल मे सुपादे
 खलेदाद रहे ।...etc.

(c) दीनमान रौ फल रौ वात, pp. 6b-10b. A tale of a *setha* Dharma Dāsa and his wife Śilavanti. Beginning:—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावे साहा
 रहे लखेसरी ।...etc.

(d) तुंवरौ रौ वात, pp. 10b-12a. A life of Rāma De pār, the son of Tūvara Ajē Si and founder of Rāmādeharō, near Poha-karāṇa. Beginning:—

सलारसी तुवर दोली रो पातसा ऊतो । सु सलारसी रो बेटो
रौगसी सु पातसाहो क्कड आप रो मन रो घुसी जाय नीब रै पांन सु
कासीकरवत लीयो.....पक्कै रिगसीजी रो बेटो अजैसीजी...etc.

(e) राठौड़ सोहैजी ने आसथानजी रो वात, pp. 12a-16b. An account of the exploits of Sihò and his son Asathāna, from the departure of the former from Kanòja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhanòta Nēṇa Si. Beginning:—

राजा औसंघसेन कनवज थो जात्रा भण्यो दारकाजो नु पधारौया ।
आगै गोत्रकदंब बज्जत कौयो ऊतो तै मन विरकत ऊवो ।...etc.

(f) राव सुरताण देवड़े रौ वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānè rī vāla*. An account of the reign of Suratāna Singhā, the successor of *rāva Māna Singhā* of Sirohī, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārānā* Udè Singhā, and Rāya Singhā, 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 मानौ सीरोह्यौ राज्य करै । राव मानै रे बेटो कोई ऊतो
नह्यौ । अक बेटो हुतौ तिका जगमाल उदैसिंघोत सीसोदीयै नु
परगई । ..etc.

(g) जैसै सरवहियै रौ वात, pp. 25a-29b. The story of Jèsò Saravahiyo, a petty ruler of Giranāra, and Cāraṇa Sājana, who provoked on him an attack by Mahmud, the king of Ahmāda-bad, in the course of which Jèsò was slain. Beginning:—

गुजरात देस अहमदावाद नगर तठै मामंद वेगड़ो पातसाह्यौ
करै । उण रा वारा माहे कुण कुण हौदु राज करै ।...etc.

(h) कक्कवाह्यौ रौ 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 Si to the installation of Bhāra Māla by Akbar. Beginning:—

राजा प्रिथौराज आविर रो । वौकानेर राव लूणकरण रै परगौयो
ऊतो । बाई रो नाम बाहलबाई । तोयै बाई रै बारैह बेटा हुवा ।

दोष बेटा प्रिथ्वीराज है वीजै मोहल रा हुवा । रतनसौ 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 assigning of the land to Vidò. Identical with chapter (61) in the "Khyāta" by Mūhanòta Nèna Si (see MS. 8 above). Beginning:—

मोहिल सज्जोत (sic) जात चोहवांण कापर जोखपुर रो धखौ
हुयो तौण रो हकौकत ।...etc.

At the end a commemorative *beakkhari chanda* is inserted, beginning:—वागडौयै भोगवी वसाई...etc.

(j) मोहिल अरजन हमौर रो वात, pp. 37b-41a. A story of Arajana and Hamira, two Gohilas, who are here described as sons of Bhīma, the Solāṅki king of Aṇahilavārā Pāṭana. Beginning:—

अणहिलवाडै पाटण गोहल भीम राज करै । गुजरात मै वेगड़ो
मांछमद पातिसाहि राज करै । वेगड़ै मांछमद सु भीम लड़ाई लौधो ।
भीम काम आयो ।...etc.

(k) चहवाण सातल सोम रो वात, pp. 41a-42b. An account of the capture of the fort of Samiyāṇò (Sivāṇò) by Alāva Di, and the defeat of Sātala and Soma, the Cahamāṇa rulers of the place. Beginning:—

समीयाणो गड तौयै रो नांम हिवारं समीयाणो कहौजै सु
कुभटगड के...etc.

(l) राव मण्डलीक रो वात, pp. 42b-43b. An account of the war between Maṇḍalika, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning:—

गड गौरनार राव मंडलीक राज्य करै । नवां सोरठां रा धखौ ।
...etc.

(m) वालै चापि रो वात, pp. 43b-45b. An account of the war of Vālò Cāpò Ebhaūta of Matiyālò with Mahmud, the king of Gujarat. Beginning:—

चांपौ अबल नो मतीयालै राज करै । अक दीहाड़ा रो समाजोग
हे । 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 रौ वात, pp. 45b-47b. A description of a feast given by Pratāpa Māla Devarō, which ended tragically with the death of one Picō from excessive opium. Beginning:—

डम अक सौधलां रो । राव प्रतापमल सौगोहौ रै धनौ पासै
मांगण गयो...etc.

(o) हाडा हुवा ते रौ कुनै, pp. 47b-53a. An account of the exploits of Cāhavāṇa Devō Bāgāvata, 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 Devō had killed. The goat belonged to a *pār*, who resented the offence and would not be appeased, except by condemning Devō to wear the bones of the goat suspended to his neck, and Devō's descendants to be called Hādās. The origin of Devō is traced to Bhēsaraṇa in Mewar, which was the centre of a *pargana* of 84 villages which Devō held as a vassal of the king of Mādava. Beginning:—

चहाण देवा थौ हाडा कहाणा । हाडां रौ वडौ साहबी बुदौ रा
धनौ । बुदौ मैणां भोलां रो उत्तन थो ।...etc.

(p) हरदास मोकलौत वीरमदे दूदावत रौ वात, pp. 53a-58a.¹ A biographical sketch of Hara Dāsa Mokalōta Ūhara, formerly a vassal of *rāva* Gāgō of Jodhpur, then of Virama De of Meratō, and lastly of Sekhō Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhō's death in a battle against Gāgō. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Virama De of Meratō. Beginning:—

हरदास नु कोडणो सातविस मामा सु । तिको हरदास लाकड़
चाकरी न करै । दसराहै आय नै सलाम करै...etc.

¹ Identical with chapter 53 in the *Khyātā* by Mūhaṇōta Nēṇa Sī (see MS. 8 above).

(q) पलकदरियाव, pp. 59a-84b. A moral novel, beginning:—पाटण सहर तठै ब्रह्मभाण नामै राजा राज करै । तिख सहर मै अजैपाल नामै साहा व्यापारी रहै ।...etc.

(r) वीकानेर रै अमरावां रौ पौढियां रौ जाब वीठू बखतराम रौ कहियौ, pp. 85a-88b. A work in *dūhās* by Cāraṇa Viṭhū Bakhat Rāma Rājastōta, 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 Siṅha:—

भूप गजन कह भौम सु भौम वषत सु भाष ।

पौष्पां सिरदारां सुपद्मो दोहा वरखव दाष ॥ १ ॥

The enumeration begins from the *Vikāvatas* of Mahājana (१ लखकरख २ रतनो ३ अजन...etc.), and ends with the *Pāvāras*, the last verse being a *kavitta* beginning:—१ गुणोराज वडगात... etc.

(s) महाराजा अनोपसिङ्गजी रै मुनसब नै तलब रौ विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Siṅha, *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 रै जागीर रौ विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Siṅha, *rājā* of Bikaner. Copied from a *vahī* written in *Samvat* 1775 (see p. 90b).

(u) वीकानेर रै राजावां रौ वंसावली मुहते भौमसिङ्गजी रौ बयायोड़ौ, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Siṅha (S. 1844), compiled by Muhatō Bhīma Siṅha—(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 Siṅha himself—at *Desanoka* in *Samvat* 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि वेण रै वैण सुं ऊइ विडांयो ।...etc.

The last lines, which record the demise of Gaja Singha and the accession of Sūrata Singha, are probably an addition by the later copyist.

(v) गङ्गेव नौवावत खीचौ रौ बेपौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khicī of Gāguraṇa, 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:—

तिशां दिनां रौ गठ गागरडु । भुते न भवसते । गंगेव नौवावत
धीचौ राज करै । चार घूट सौं आहौ । गाहड़ रौ गाहौ । पौजां रौ
लाहौ ।...etc.

(w) राठौड़ रामदास वैरावत रौ आखड़ियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāthōra Rāma Dāsa Vērāvata. Beginning:—

राठौड़ रिड़मलजी पुत्र रामदासजी । आषड़ौंसिद्ध रजपूत कै ।
व्रतधारी रजपूत कै । तीण नुं चौरासी आषड़ी थी । इतरा ब्रद प्रतंग्या
पालै कै ।...etc.

(x) नापै सांखलै रौ वात, pp. 101a-112b. The life of Nāpō Sākhalō, identical with MS. 9 (b) described above. Beginning:—

रावजी श्रीरामलजी स्रं रांगे कुंभे चूक करायो । महैपै
पवार रे कहै ।...etc.

(y) हितोपदेशग्रन्थ गुवालेरौ भाखा में, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāsā*, a form of Western Hindī. Prose intermixed with verses. Beginning:—

श्रीमहादेव प्रताप ते सकल काम कौ सिध ।

चंद्र सौस गंग बहतु जानत लोक प्रसिध ॥ १ ॥

॥ वात ॥ प्रथमही श्रीमहादेवजु के प्रशद ते सकल काम कौ सिध
होय । कैसे है श्रीमहादेवजू । जिन के सौस चंद्रमा...etc.

(z) वेतालपचीसी रौ कथा, pp. 191a-226b. A translation of the *Vetālapaṇcavimśatikā* 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 Singhā (Samvat 1724-55). Beginning:—

प्रथमं सरसती माय बले विनायक वीनवं ।
 सिध बुद्ध दिवराय सनमुख धाय सरसती ॥ १ ॥
 देश मरुधरदेव (sic) नवकोटी मै कोट नव ।
 वीकानेर विशेष निहचै मन कर जांजण्यौ ॥ २ ॥
 राज करै राठोड़ करण सरसत करण रौ ।
 मही छत्रीयां शिर मोड़ छत्रवट धुंमाणो घरौ ॥ ३ ॥

.....॥ वारता ॥ दिक्षण देश रै विषै प्रस्थानपुर नगर । तठै
 विक्रमादित्य उजेखौ नगरौ रो धखौ राज्य करै कै...etc.

(A) सिङ्हासनावलीसौ रौ कथा, pp. 226b-252b. A Marwari translation of the *Siṃhāsanaadvātrīṃśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Veṭālapacīsī rī kathā* above (see introduction to the latter). All in prose. Beginning:—

मालव देस तठै धारा नगरौ । तठै [राजा भोज] राज्य करै कै ।
 राजा कन्है पांचसै पंडित रहे कै । पंडित धनपाल कालिदास प्रमुख ।
 चवदै विद्या पात्र कै ।...etc.

(B) मारवाड़ रौ बात महाराजा रामसिङ्गजी रौ, pp. 253a-276a. A detailed account of the war fought by Rāma Singhā of Jodhpur against Bakhat Singhā of Nāgōra and Gaja Singhā of Bikaner, from Rāma Singhā's accession (Samvat 1805), to his taking refuge with Madhō Singhā of Jaipur, after his final defeat (Samvat 1807 ?). Beginning:—

राजा अभैसिंघजी संमत अठारै सै पचोतरे रे आसाठ सुद पांचु
 देवलोक ऊवा अजमेर मे श्रीपोकरजी उपर दाग हुवो जोधपुर आसाठ
 सुदि अछमौ घबर आई । मोहल घवासां गांयनां सतौ ऊई...etc.

In the MS., the work is styled as *Māravāṛa rā umarāvā rī vāta* at the beginning, and as *Māravāṛa me dhamacaka huva tina rī vāta* at the end.

(C) गोगादेजी रौ रूपक वैरवराह आठै पहाड़खांजी रौ कहियौ, pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pahāra Khā. Beginning:—

गाथा ॥ अत मत कायव सुकल उकती [१] सुप्रसन हुय दीजे
सुरसती । पौह राठोड़ अचल कनपती । कहं यम गोमा
कीरती ॥ १ ॥...etc.

(D) गोरा बादल 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 Jata Mala. Beginning:—

चरण कमल चीत लायक । स्मर औसारदा । मुझ अथर दे माय ।
कहो सकथा चीत लायक ॥ १ ॥ जंवूदीप मभार । भरतघंड थंडा सिरै ।
नगर भनो इ ससार । गठ 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:—

औगणपत सरस्वती सिव । विसन रवि गुरुदेव ।
सेव करे अर दास प्रभु । दीजे अथर मेव ॥ १ ॥
अविरल धांणि ओपजै ।...etc.

(F) येकलगिड वराह डाढाला रौ बात, pp. 321a-333b. The story of the heroic pig killed by Viṣaḷa De Vāghelō of Sirohi. Beginning:—

जंवूदीप [भ]रथघंड मै अठार गिर । अठारां गिरां रो सिरौ ।
अरबद सो अरबद किसोअक कै ॥ दूहा ॥ वनासपती पाघर वणी ।...
etc.

(G) महाराजा अमैसिङ्गजी रौ गण विरदसिगगार बारठ करनीदानजी रौ कहियौ, pp. 334a-339a. The well-known abridgment of the *Sūraja Prakāśa* by Bārathā Karanī Dāna. Beginning:—

गणपति सरसति निमसकार । दिजीये मुझ वर बुध उदार...etc.

(H) लुकमान इकौम अपणै बेटे कौ नसौहत, pp. 339b-342b. The advices by the sage Lukman to his son. In Marwari mixed with Urdu. Beginning:—

पुआ वस्त किस पास मांगीयै । कछा दैगै बस्याल रहै...etc.

(I) राजा करणसिङ्गजी रै कँवरौ रौ वात, pp. 343a-367a.
Identical with MS. 9(a).

(J) मूहणौत नैणसीजी रौ ख्यात रौ अक भाग, pp. 369a-391b.
A portion of the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8 above), containing the *vātas* following:—

कान्हड़दे रौ वात, वीरमदे रौ वात, गोगादे रौ वात, राव घूँडे
रौ वात, अरड़कमल रौ वात, राव रिणमल रौ वात, राव ओघै रौ
वात, राव वीकै रौ वीकानेर वसायो तै समै रौ वात, कांधल रौ वात,
राव तौडे रौ वात .

Notice that the order of the *vātas* of Cūḍò and Gogā De is inverted, and the following *vātas* are omitted:—

रावल जगमाल रौ वात, राव वीकै रौ वात, भटनेर रौ वात .

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension.

(K) बहलिमा रौ वात, pp. 392a-411a. A story concerning Bahalim of Gajant, apparently the rebellious Indian viceroy of Bahram Šāh, who was defeated and slain by the latter near Multan. Beginning:—

ऊ बलहारी ताजीयां । जिन्हं जात कुहौ ।...etc.

(L) खौंवे वीजै घाड़वी रौ वात, pp. 412a-416b. A story of two famous thieves: Khivò of Nāḍola and Vijò of Sojhata, and their exploits. Beginning:—

घीवो विजो घाड़वी । वडा दोड़ा । वडा चोर । विजो सोभत
वसे । घीवो वसे नाडोल । दोनों रा अैसा परवाड़ा । ओ उण रौ नाम
जाणै [1] ओ उण रौ नाम जाणै । पिण मिलिया कदे नहौ ।...etc.

(M) वीकानेर नै जोधपुर रै राठौड़ राजावाँ रौ पौडियाँ,
pp. 417a-425b. Described as *Rāthōrā rī khyāta* in the title. Genealogies of the Rāthōras of Bikaner from the origins to *mahā-rājā* Gaja Siṅgha, and of the Rāthōras of Jodhpur from *rāva* Jodhò to *mahārājā* Māna Siṅgha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गड कनोज । गड मंडोवर । गड अणदपुरौ नगरौ । गड 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 *rānās* of Udaipur from Vrahmā (1st) to *rānā* Rāja Siṅgha (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] २६ राजा विजय अजोध्या राज करतो सुरज री उपासना
कौवी सुरज प्रसन हूवो इसी अग्या कौघी दधणदेस जावो...etc.

The account of each *rānā* 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 *rānā's* army, and of the chiefs in the service of the *rānā*. Next comes the account of the principal events that took place during the reign of the *rānā* 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 *rānā*, Rāja Siṅgha, which is a very short one as he did nothing, runs as follows :—

१६६ राखोजी औराजसंघजी भाकौ वधतकुवरबाइ रा पुत्र वास
उदैपुर सेनसंघा अश्व २५००० पाला २५००० हत्ती ७२ वाजत्र १००
समत १८१० माह वद २ पाट बैठा राखी चह्णवाण राखी भाकौ राठोड़
इडरेघी वरस ७ मां २ दी[०] १० राज कौघो बाइजी औराजवधतकुवर-
बाइं देवारी माहे वावड़ी कराई औजी रै नामें देवारी माहे महादेवजी
रो देहरो औराजराजेसुरजी रो करायो ।

(b) **सोलहवी जीवराजजी रा कवित्त वारठ अहजन रा कहिया**, pp 71a-82a. A poem in 52 *kavittas* in commemoration of

Soḷaṅki Jiva Rāja and his two *satīs*, by Bāratha Ahajana or Arjuna. From *kavitta* 51st, it appears that the death of the aforesaid Jiva Rāja took place in the year Samvat 1748. The first *kavitta* begins:—

सुद बारस भादवी [१] देह क्डी राव चालक [१] उण समीये 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 Rāṭhōṛa Mohkam Siṅgha. Beginning:—

तै कागद बाँचीया [१] राग राजड़ जगपत रा [१]
तै कागद बाँचीया [१] राग पातल रा नीत रा।...etc.

(d) वीकावताँ वौदावताँ रे गाँवाँ री विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vikāvata and Vidāvata Rāṭhōṛas of Bikaner. Undated. Beginning:—

महाजन अमरसंघ वैरीसालोत गा° १३५ रेघ ८६ रा° लालसंघ
कौसनसंघोत कुभाणो गा° १० रेघ १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17:—आईनि अकवरौ कौ 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 $15\frac{1}{4}'' \times 11''$ 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 Samvat 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 Gumāni Rāma, by order of *mahārājā* Savāi Pratāpa Siṅgha of Jaipur. The work was started in Samvat 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 *Bhākhāvacanikā*. The work proper begins p. 1b, as follows:—

अब श्रेष्ठ अबल फजल ग्रंथ को करता ॥ प्रभु कों निमसकार करि
 के अकबर बादस्याह कौ तारीफ लिखवे कों कसत करै है ॥ अरु कहै
 है या कौ बड़ाई अरु चेष्टा अरु चिमतकार कहां तक लिखूं । कहौ जात
 बांहौ ता तै या के पराकरम अरु भांति भांति के दस्तूर वा मनसूबा
 दुनिया में प्रगट भये ता कों संक्षेप लिखत हौं ॥ प्रथम तो बादस्याह
 के नाम संग्या को अरुथ लिखित है ॥ बाद फारसी भाषा में नित रहे
 ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18:—फुटकर वाताँ रौ सझह .

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 *akṣaras* in each line 26-34. *Devanāgarī* script. Written about Śaṃvat 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) वेतालपञ्चसौ रौ वात, pp. 15a-36a. The same work as MS. 15 (z), but somewhat differing in the wording. Beginning:—

प्रणउं सरस्वति पाष	वले विनायक वीनबु ।
बुधि दे सिद्धि दिवाध	सनमुखि थायि सरस्वती ॥ १ ॥
...देश मरुस्थल देधि	नौकोटौ मै कोटि नव ।
पणि वीकानेर विशेष	मनि निचै करि जांगौयौ ॥ २ ॥
तह राज करै राठौड़	करन सूरसत करन सौ ।
महि लजौयौसिरमौड़	घनवटि घृमांगां घरौ ॥ ३ ॥

... ॥ दक्षिण देश है विषै प्रस्थानपुर नगर [1] तेथि विक्रमादौत
उज्जयि रौ राजा...etc.

(b) रायधन भाटी रौ बात, pp. 38a-40b. The story of Bhāṭī Rāya Dhana, the son of *rāvaḍa* Dujhāsa of Ludravō, and his amours with Sajanalā, the daughter of Dhāṭa (*sic*), a Sōḍhō feudatory of Dujhāsa. Beginning:—

[...]नू दीठी कै। जौ तो इये नू ले नै आप है घरे आये कै।
अर सजनल वासे भाई रे वदलै चाकरौ करै कै। रायधन इये नु
देख रौघा।...etc.

(c) रायसिङ्ग खींवावत रौ बात, pp. 40b-42b. A biographical account of Rāja Siṅgha Khīvāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugurated by the *devān* Mūhaṇḍa Nēṇa Śī. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो। पातसाह्रां रो थापंग
उथपंग हुवो [1] सो गजसिंघजी रे कुवर अमरसिंघ वडो। मोटो
सिरदार। मांटीपंग रो आंक...etc.

(d) राव अमरसिङ्गजी रौ बात, pp. 43a-48a. A biography of *rāva* Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha 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 चङ्गवांगं रो
दोहीतो। सो गजसिंघजी रौ रजा नही। अमरसिंघ निराठ सारौ
बात मै अबल। वडो देसोत।...etc.

The text is interspersed with many commemorative songs.

(e) सिङ्गासनवत्तिसौ कौ भाखा, pp. 49a-68b. Incomplete, the pages containing the last tale being missing. A translation of the *Siṅghāsanaadvātriṃśatikā*-tales into Jaipuri bhāṣā. Beginning:—

अनंत ग्यान करि जे पू[र]ण है । अर समस्त पदारथनि के
देखहार जोगीश्वर जा को पार नही पावत ।... राजा विक्रमादित्य को
प्रबंध कहै है । शकवंधौ राजा विक्रमादित्य है । कैसे जाने आराधान
करि सकल देवता वश्य कौया है । राजा विक्रमादित्य को सिंघासण
श्वर्य को रत्नजटित...etc.

(f) कुँवरसौ रौ वात, pp. 97a-108b. Incomplete both at the
beginning and the end. The story of the amours of Kūvara Si
Sākhālō and Bharamala. In prose interspersed with verses.

(g) नापे साँखले रौ वात, pp. 110a-117b. Incomplete at the
beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ रौ वात महाराजा रामसिङ्गजी रौ, pp. 117b-132b.
Identical with MS. 15 (B).

(i) राठौड़ ठाकुरसौ जैतसौहीत रौ वात, pp. 132b, 136a-140b.
Fragmentary in the middle and at the end. A biography of
Thākura Si, a son of *rāva* Jēta Si of Bikaner. Interspersed
with commemorative songs.

(j) जगदे पँवार रौ 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 Soḷāṅkī king
of Pātāṇa.

(k) राव सेखे नै भातौ आयौ तै रौ वात, pp. 226a-b. The
story of Sekhō, the Bhāṭī *rāva* of Pūgāḷa, who had obtained
from Karanjī the boon that he would not die unless he sat
under a *bakāyana*-tree and ate cold boiled rice. Incomplete at
the beginning.

(l) वैरबल रौ वात, pp. 226b-228b. An anecdote concern-
ing Vira Bālā, the great favourite of Akbar. Beginning:—

पातस्याह अकबर दिलौ आगरे पातस्याही करे बडो अवर्णीयो
पातस्याह ह्रवो बावंग पौरां रौ करामात छरे...etc.

(m) राजा भोज खाफरे चोर रौ 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 डमराव ।
तिरवरसंघ । गलतसमा । सुलतान । तिस के दरौयासाह बेटा । दूसरा
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:—

समरुं देवी सरस्वती	मत विस्तारण मात ।
वीणा पुस्तक धारणी	विघ्न हरण विध्यात ॥ १ ॥
गणपति वंदू चरण जुग	... ..
वीकानेर सुहावणी	दिन दिन चढतौ दौर ।
हिंदुस्थान म्हाद हद	नवकोटी सिर मोर ॥ २ ॥
राज करै राजा तिहां	कमधज भूप अनूप ।
सकबंधी करणससुत	राठौड़ां कुल रूप ॥ ३ ॥
देस राज सुभ देष के	मन मै भयो हुलास ।
दंपतिविनोद की वार्ता	कहिस कथा सविनास ॥ ॥

॥ अथ कथा प्रारंभते ॥ अकदा प्रस्थावै आवू विधे विदग्धमंग
इसै नाम खूबो रहै । माहा चतुर ग्याता । सर्व सासज प्रवीण । सासज
जोशतां सांभलतां वैराग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...
etc.

(p) राव रिणमल री वात, pp. 272a-273a. Fragmentary.
Only the end.

(g) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Solāṅkī king of Gujarat. Beginning:—

अथ राजा साल्ह सोलंकी गुजरात माहे राज्य करै । तीयै 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 Umarkōṭa and *rāva* Hamīra Jāreco. Beginning:—

उमरकोट मेहदरो वीसलौत राज करै [१] वडौ राजाघानी [१]
वडौ साहबौ [१] सु बेहन १ मेहदर रे कुवारौ ।...etc.

(s) मूहणौत नैगसौजी री ख्यात रौ अक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vātas* following:—

गंगै वीरमदे रौ वात (pp. 284b-286a),

ऊहड़ हरदास मोकलौत रौ वात (pp. 286b-290b),

राठौड़ नरै सजावत खौं वै पोहकरखै रौ वात (pp. 290b-293b),

जैमल वीरमदेऔत राव मालदे रौ वात (pp. 293b-294b).

The last *vāta* is incomplete.

(t) जिसलमेर रौ वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāva Dīn during the reign of *rāva*lā Rātana Si, to the succession of *rāva*lā Kehara. Beginning:—

जिसलमेर उपर अलावदीन पातिसाह आयो । जिसलमेर माहि
भाटी रतनसौह मूलराज राज्य करै । पातिसाही फौजा आइ नै गड नुं
लाग्या ।...etc.

(u) जैतै हमीरौत रागगदे लखगसौऔत रौ वात, pp. 301b-304b. A story of the Bhātīs Jētō Hamīrōta and Rāṇaga De Lakhaṇasīōta from their departure from Jesalmer to the battle in which the son of Rāṇaga De, with the help of the Multānis, defeated and killed *rāva* Cūḍō at Nāgōra. Beginning:—

जैतौ हमीरौत भाटो रागगदे लखगसौऔत वेवे रावल लखगसेन
काठीया । ताहरां जैतै हमीरौत सुरजड़े गाडा कौडीया । रागगदे
थोरैयां कन्हा पूगल लइ ।...etc.

(v) रावल लखणसेन रौ वात, pp. 304b-306b. The story of *rāvaḷa* Lakhana Sena's marriage with the daughter of Kānhara De, the Sonigarō chief of Jālōra, and her eloping with Nībō Semālōta, and the revenge Lakhana Sena wreaked on Nībō. Beginning :—

किसन कांन्हड़दे जालोर राज्य करै । सु अक दिन रो समायोग
कै । रावल लखणसेन रै रांगौ सोढी कै ।...etc.

(w) कूंगरै बलोच रौ वात, pp. 306b-307b. Identical with MS. 11(c). Beginning :—

तिलोकसीह जसहड़ोत जेसलमेर राज्य करै । कूंगरो क ताकड़ो
रो आहारा (sic) करै ।...etc.

(x) लाखै फूलाणी रौ वात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमीर भुजनगर राज्य करै कै । लघो जाम भद्रेसर राज्य
करै कै [1] अकै देस माहे दोह राजा । अक राव कहाड़ै । अक जाम
कहाड़ै ।...etc.

(y) ककुवाहॉ रौ वात, pp. 313a-316a. Identical with MS. 15 (h), except for some differences in the wording. Beginning :—

राजा प्रिथीराज राव लूणकर्ण रै परणीयो ऊतो बालूवाई तीये
वाई रै वारह बेटा हूवा...etc.

(z) रांगे रतनसी राव सूरिजमल रौ वात, pp. 316a-320b. The story of the enmity *rāṇō* Ratana Si of Citorā conceived against his brother-in-law, the *rāva* Sūrija Mala of Būdi, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

रांगो सांगो चौचोड़ राज्य करै । बडो रांगो ह्वौ । सांगे रै
पातिसाह बंदीबांगे रह्योया । तीयां तुं चूड़गं पहिराइ क्हाड्योया ।...
etc.

(A) नाराइणदास मौठाखां रौ वात, pp. 320b-321b. The story of *Paṭhāna* Mīdhā Khā, king of Mādava, and his death at the hands of *Nārāiṇa* Dāsa of Būdi. Beginning :—

એક માંઢવ રૈ પાતિસાહ રૈ પઠાઙ તિઙ રૌ નાંમ મૌઠાઘાંન સુ
માંઢવ સું સાથ કરિ નૈ રિઙથંભૌર આઘૌ જોરાવર યકૈ રિઙથંભૌર
લૌયૌ |...etc.

(B) રાવત સૂરિજમલ કુંવર પ્રિથીરાજ રૌ વાત, pp. 321b-324b.

An account of the war between *rāvata* Sūrija Mala, the son of Khivò, the son of *rānò* Mokala, of Sādari in Godhavāra, and his nephew *kūvara* Prithi Rāja, the son of *rānò* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādari and carve for himself a new sovereignty amongst the Menās of Devaliyò (p. 323a); followed by an account of the death of Prithi Rāja from a pill given him by *rāva* Dūdò of Sirohi (p. 323b), and lastly an account of the death of Jè Mala, the brother of Prithi Rāja, at the hands of Ratana St. Beginning:—

રાવત સૂરિજમલ ધૌવૈ રૌ । ધૌવૌ રાંઘૈ મોકલ રૌ । કુંભૌ હૌ
રાંઘૈ મોકલ રૌ । સૂરિજ મોટૌ રજપૂત હ્વૌ...etc.

(C) રાંઘૈ છેલૈ રૌ વાત 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:—

વરસાલૈ રા દૌહ કૈ । દૌવાંઙ સિકાર ઘટૌયા કૈ હલ વઢૈ કૈ
ભાદ્રવૌ માસ કૈ । ઘાતિઙ ભાતૌ લે જાવૈ કૈ । દોહ પાડૌ કૈ સુ વિન્ને
જાથે પકડૌ કૈ લૌયૈ જાવૈ કૈ |...etc.

(D) સોનિગરૈ માલદે રૌ વાત, pp. 327a-b. Incomplete, one

leaf being missing. An account of Māla De's—the Sonigarò chief of Jālorā—defeat at the hands of Trivirita Khā, his submission to the Emperor (Alāva Dīn), and his coming in possession of Godhavāra and Citorā. Beginning:—

સોનિગરૌ માલદે મોઢવાઙ માહે ધરતૌ પાતિસાહ રૌ મારૈ સાથ
વહઙ ન પાવૈ...etc.

(E) મુહયૌત નૈઙસૌજી રૌ સ્થાત રૌ એક ભાગ, pp. 329a-337b.

A portion of the “Khyāta” by Mūhanòta Nēṇa St (see MS. 8 above), containing the *vātas* following:—

खेतसौ रतनसौऔत रौ वात (pp. 329a-330a), incomplete,
the first leaf being missing,

चन्द्रावता रौ वात (pp. 330a-333b),

सिखरौ वहेलवै गयो रहै ते रौ वात (pp. 333b-335a), and :

उदै उगवणावत रौ वात (pp. 335a-337b).

The second of the *vātas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurō from Cādarō, the son of *rāṇō* Bhāvaṇa Si, to Amara Siṅgha Harisinghōta, 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 *rāvaḷa* Bāpō to *rāya* Pratāpa. It begins :—

वापाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टष्टपरिमिते
य सकेद्रकालौ (sic) ।...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragō, the founder of Rāmapurō, who lived under Akbar. It begins :—

श्रौसौतापतिपादपद्मभजनप्रध्वस्तकर्माश्रयो गोपीनाथचरित्रचित्र-
समंयत् (sic) कर्णपूरीकृतं ।...etc.

(F) राजा भीम रौ वात, pp. 337b-342b. An account of the reign of Bhīma of Anahilavārā Pātana and his successor Karna, till the accession of Siddha Rāja Jē Siṅgha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānō Vāghelō. The work begins :—

अगहिलवाड़े पाटण राजा भीम राज्य करै । सतरहसहस
गुजराति रौ साहिबो बडौ राजा । कवित्त । मूलू पैतालीस । वरस दस
कौयो चंदगिरि ।...etc.

Follows a *Lūṇa Sāha rī vāta rō vakhāṇa*, 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 । विरहगो जागौ ।...etc.

(G) बहलिमा रौ 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 पौढियाँ.

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 Samvat 1723, under the reign of *rājā* Karana Siṅha of Bikaner, for the use of his son, *kūcara* Anūpa Siṅha.

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 Siṅha. 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 *chattrīsarājakuṭi-sthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—*धारानगरी परमार* १...etc.), a *kavita* giving the names of the nine Paramāra rulers of *Navakoṭi Māravāra* (beginning:—*संडोवर सामंत* ... etc.), and lastly a list of the six *vaṁśas*, to wit:—*Sūrya*-, *Soma*-, *Kuru*-, *Hari*-, *Śiva*-, and *Daitya-vaṁśa*. Then, after an *āśīrvāda* in Sanskrit, the genealogy of the Rāthōras begins from the *Satya-yuga*, when the men lived 100 years and were born as twins (*jugalapane*). From this particular, it is evident that the author of the *vaṁśāvalī* is a Jain. The pedigree of the Rāthōras is traced from *rājā* Mānadhātā *cakkavē* (p. 4a) down to *Jē Canda* (p. 12a), the list being divided into four sections corresponding to the four *yugas*. The account of *Sihō* begins p. 12b as follows:—

राँ श्रीसौहजोग द्वारिकाजी पद्मार्वा । साथै दस हजार असवार
जोधा । अकेकौ वस्त्र भगवौ हाथ १ बरकी सों बांधे बसही समेत
चाह्या । आवता यकां सोलंकीयां री भौर करि जाधौ फूलंगी मार्यौ ।
सोहोजी 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 *Sihō* to Pāli. The genealogical account of the descendants of *Sihō* contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Singh and his brother Amara Singh.

(b) राठौराँ रौ पौडियाँ, 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 *vaṃśāvalī* described above, namely the beginning of the Saṃvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Singh 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" × 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 Saṃvat 1826 (see p. 91a) by Khavās Sabāḷa Sena at Bikaner.

The MS. contains:—

(a) सात बेटियाँवालै राजा रौ कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुँवर रिणमल चूँडावत अखौ सोलङ्गौ मारियो ते रौ वात, pp. 2b-5b. The story of Rāthōra *rāva* Rina Mala's fighting with Akhō Soḷaṅkī and conquering the latter's land after killing him. Beginning:—

इय दूहै ऊपर ॥ रिणमल गलती रात [] कांकल घर केवो तणै ।
पह ऊगे परभात [] आयो ऊघा ही अधो ॥ १ ॥ राव रिणमल नागौर
सो काढीया थका आय वले रे कांठे रह्यो...etc.

(c) कुँवर रिणमल चूँडावत अखे साँखलै रौ वैर लियो ते रौ वात, pp. 5b-8b. The story of Rāthōra *kūvara* Riṇa Mala's revenge on the *Idās* the death of Akhō Sāḱhalō. Beginning:—

इय दूहे ऊपर ॥ आयो अमलीमाण [1] चावे भाले चौडवूत । तेडा
हरण ठाण [1] चोवीसे चोरासीया ॥ १ ॥ ... अथो सांघलो मारवाड रो
रजपूत रुणेचो तिको सौधला भेलो हुय ने धाड़े दोडीयो...etc.

(d) सयणी चामणी री वात, pp. 8b-11b. The legend of Sayani, the daughter of Cārana Vedò of Kaccha, and Vijhā-
ṇanda. Interspersed with *dūhās*. Beginning:—

वेदो चारण केकरै गाव रहै । कङ्क देश मै । वेदे रे वडो द्रव्य ।
...etc.

(e) पैरोजसाह पातिसाह री वात, pp. 11b-18b. A legendary
account of the reign of Phiroj Śāh and Muhamad Śāh till the
conquest by Bābar. Beginning:—

पैरोजसाह पातिसाह घतम कछाणो । चौता हिरण । चौता
हिरण जनावर राधणा । सारि हिकमत सिकार री पैरोजसाह
चलाई... etc.

(f) राव हमौर लखे जाम री वात, pp. 18b-20a. Identical
with MS. 11(a), and MS. 18 (x), above.

(g) जूंगरै 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
Kolīs, 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 Kolīs. Beginning:—

जैतमाल देवडै परखोजण गयो [1] दिन ५ तथा ७ उठै जान रह्यौ
...etc.

(i) सुराँ अर सतवादियाँ री वात, pp. 24b-30b. A moral tale
of no historical interest.

(j) राव तोडै झाडावत री वात, pp. 30b-34b. A biographical
account of Rāṭhōra rāva Tiḍò Chāḍāvata. Beginning:—

महेवे घेड़ राव तोडो झाडावत राज करै । वडौ अगोठ देसोत
जिके रे वायै हरण घोड़ा ऊवै...etc.

(k) जैतमाल सलखावत रौ बात, pp. 34b-38b. A biographical account of Rāṭhōra Jēta Māla Saḷakhāvata. (Cfr. *h* above). Beginning:—

राव तौडो आप रौ वार वजाय गजाय अर देवलोक ह्वो [1]
वडो ओगाठ राजवौ ह्वो [1] राव सलखे ह्वो व्यां रा वित लीया...etc.

(l) सच बोलै सो मारिया जावै तै रौ कथा, pp. 38b-40. A tale of no historical interest.

(m) वौजड़ विजोगण रौ कथा, pp. 41a-46a. A love tale of Vjara, the son of Vijē Sāla, a king of Gujarat, and Vijogaṇa, the daughter of a *setha*.

(n) राव चूँडे रौ बात, pp. 46a-49b. A biographical account of Rāṭhōra rāva Cūḍō. Beginning:—

.....महेवे राज करे मालो सलखावत वीरम सलखावत जैतमाल
सलखावत ईहा रौ वडी साहिबौ जिण समईये माहे दलो जोहीयो
सिधराजा जेसंघदे पाटण राज करे...etc.

(o) रिणधौर चूँडावत रौ बात, pp. 49b-54b. A biographical account of Rāṭhōra Riṇa Dhīra Cūḍāvata. Beginning:—

ईये दूहे उपर कै [1] केवौयो..... । तिको रण चोडावत तनोली
गाडा कोहीया [1] आगै जीवणो बाजु तो सौधला रा गाडा कै...etc.

(p) हाहुल हमीर भोलै राजा भीम सँ जुध करियो तै रौ बात, pp. 54b-60a. An account of the contest between Hāhula Hamīra and Bhīma, the "Simpleton," king of Aṇahilavārā Pāṭana, 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 अघई मोहतो घोड़ा धरौदण नू काबुल
मेनीयो...etc.

(q) वडावडो देवडै डहरू वानर रौ बात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज रौ पनरमौ विद्या व्यास भवानीदास रौ 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 ध्रुवास सबलसेन । ध्रुवास सबल वाचनार्थम् ॥ बौकानेर-
मध्ये ॥ संवत् १२२६ सावण वदि ई वार सोमवार ।

(s) नागदमण साइये 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:—

बलि तो सारद विनवु । सारद करो पसाय ।...etc.

(t) बगलै हंसगौ 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 कहौ व्यापा मारवाड़ देस हालौ तो जावा मारवाड़ नू लोक
वधागै कै उठे 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) सिङ्गासगवत्तौसौ कौ भाखा, pp. 1a-29a. Identical with MS. 18 (e).

(b) बेतालपचौसौ रौ बात, pp. 30a-60a. Identical with MS. 18 (a). Cfr. also MS. 15 (z).

(c) रायधण भाटौ रौ बात, pp. 61a-66a. Identical with MS. 18 (b). Complete. Beginning:—

रायधण कुंवर रावल दुभास रो बेटौ जात रो भाटौ लुद्रवै राज
करै...अर घाट सोडा राज करै । लुद्रवै रा सलौमी । तठे घाट रै
अक बेटो अर अक बेटौ । बेटौ रो नाव सजनल...etc.

(d) राजसिद्ध खोंयावत री वात, pp. 66a-69b. Identical with MS. 18 (c).

(e) राव अमरसिद्धजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करणसिद्धजी रै कँवरों री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhajī rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुँवरसौ साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो धीवसौ घरसुकाल । जांगलु राज करै । वडो साहिबो ।
वडो सिरदार सों । धीवसौजी हलोद भाले परगोया । वडो वीहा
ऊवो । वडो गुडो घरच जस अवल कौयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) अकलगिड़ वागह डाढाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड़ गोपालदास री वात, pp. 185a-196a. A biography of Gōṛa Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[ास] गोड़ अजमेर रा परगना सु कडाँयो कौयो । सो
पेहला तो अजमेर रा घावंद घा गोड़ [ा] पड़े अजमेर पातसाह लौयो
तद गोड़ां नु परगनो अजमेर रो दीया (sic) l...etc.

(k) मारवाड़ री वात महारारा रामसिद्धजी री, pp. 197a-215b. Introduced as "Māravāṛa rē amarāvā 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 *seṭha* of Pūgaḷa, and *kāvira* Virama De, the son of *rāva* Rāi Bhāṇa of Idara. In rhymed prose intermixed with verses. Beginning:—

सदा मनोरथ सिद्ध करण [ा] बाँगी आधर बेस [ा] सारा पइली
सौवरजे [ा] गुण दातार गणेश ॥ १ ॥सुवरण निज धातां

सिद्धे । वानांज चनय वेस । पदमणि तरैयां परधिजे । देसा पंगल
देस ॥ ३ ॥ करहा घोड़ा काम रा ।...etc.

(m) जगदे पंवार रौ वात, pp. 258a-276a. Identical with MS.

18 (j). Complete. Beginning:—

मालवौ देश धारा नगरी । तठै पुंवार उदियादित्य राजा राज्य
करै कै । तिग राजा रै दोय रांणी अक तौ वाघेली । अनै बीजो
सोलंकणी । तिगां दोयां रै दोइ कुंवर । तिग मै वाघेली मुदै पटराणि ।
तिग रै तौ कुंवर रिगाधवल छड ।...etc.

(n) क कहाणियाँ, pp. 280a-292a. A collection of six tales,
of no particular interest, to wit:—

1: साई रौ पलक मै खलक वसो तै रौ वात, pp. 280a-284a ;

2: आय ठहको भाहि मै तै रौ वात, pp. 284a-285a ;

3: हरराज रै नैगाँ रौ वात, pp. 285a-286a. Referring to
Hara Rāja Devarō of Sirohi ;

4: न क्यूँ हरे न क्यूँ सेखे तै रौ वात, pp. 286a-288a. Re-
ferring to Sekhō, the Bhāṭī rāva of Pūgaḷa ;

5: सेखे नै भातौ आयौ तै रौ वात, pp. 288a-289b. Identical
with MS. 18 (k).

6: वोरवल रौ वात, pp. 290a-292b. Identical with MS.
18 (l).

(o) राव वोरमदे रौ वात pp. 293a-295a. A biographical
account of Rāṭhōra rāva Virama De, the son of Saḷakhō, going
as far as his death and the concealment of the infant Cūḍō in
the house of Cārana Ālhō. From the "Khyāta" by Mūhaṇōta
Nēna Si (see MS. 8 above). Beginning:—

वोरम महेवा रे पासै गुडो मांडि नै वसौयो कै । सु जिकोई
महेवै माहे धून करै गुनह करै तिको वोरम रे गाढे आवै वी[र]मजौ
ऊवै ऊवै पुं राघै...etc.

(p) दम्यतिविनोद, 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, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$ 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 **द** are habitually interchanged. The MS. was caused to be written by *mahārājā* Gaja Singhā of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 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 रछौ है तै रौ बात, pp. 5a-8b. Identical with MS. 15 (a).
3. आय ठहकी भाहि मै तै रौ बात, pp. 9b-10b. Identical with MS. 21 (n), 2.
4. हरराज रै नैयाँ रौ बात, pp. 10b-11a. Identical with MS. 21 (n), 3.
5. न क्यूँ हरे 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) कृतवदी साहिजादे रौ 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) मूहणौत नैणसीजी रौ ख्यात रौ अेक भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सौहेजी रौ वात, pp. 68a-71b.
2. राव कान्हडदे रौ वात, pp. 71b-76b.
3. वीरमजी रौ वात, pp. 76b-78a.
4. राव चूँडेजी रौ वात, pp. 78a-81a.
5. गोमादेजी रौ वात, pp. 81a-82a.
6. अरडकमल चूँडावत रौ वात, pp. 82a-83a.
7. राव रिणमलजी रौ 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) गोरे वादल रौ 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	समरं सरसति माय ।
कहिस कथा वनाय के	प्रणमूं सदगुरु पाय ॥ १ ॥
जंबूदीप मभारि	भरथषेत्र सौभत अधिक । ¹
नगर भलो चौत्रोड़ है	ता परि दूठ दुरंग ।
रतनसेन राखो निपुण	अमलोमाण 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 से बसो ये¹ समै फागुण पूनिम मास ।
वौरारस सिगगारस कहि जटमल सुपरकास ॥ [१]४६ ॥

(f) मोमल रौ वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्दर वौसलौत रौ वात, pp. 95a-98a. Left incomplete.
Identical with MS. 18 (r).

(h) मूहणौत नैखसौजी रौ ख्यात रौ अेक भाग, pp. 101b-113b.
Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vātas* following :—

1. गंगी वौरमदे रौ वात, pp. 101b-103a.
2. हरदास ऊहड़ रौ वात, pp. 103a-107a.
3. राठौड़ नरे सूजावत खींवे पोहकरखै रौ वात. pp. 107a-110a.
4. जैमल वौरमदेखौत रौ वात, pp. 110a-112a.
5. सौहे माँडण रौ वात, pp. 112a-113b.

(i) जैसलमेर रौ वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै हमीरौत रागगदे लखगसौहौत रौ वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) रावल लखगसेन रौ वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कुंगरै वलोच रौ वात, pp. 121b-123a. Identical with MS. 18. (w) and MS. 11 (c).

(m) लाखे फूलाखी रौ वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) कक्वाहँ रौ वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) रागै रतनसौ राव सूरिजमल रौ वात, pp. 131a-135a.
Identical with MS. 18 (z).

(p) नाराइणदास मौडाखाँ रौ वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सूरजमन कुँवर पिथौराज रौ वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) राणै खेतै रौ वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिरै मालदे रौ वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहणौत नैणसोजी रौ ख्यात रौ अक भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, identical with MS. 18 (E).

(u) राजा भीम रौ वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा रौ वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताण देवडै रौ वात, pp. 173a-180a. Described as "Rāva Mānē Devarē rī vāta" in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवडै रौ वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडाँ रौ हकौकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) बूंदी रौ वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja rī vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Būdi to Bhoja by the Emperor, after the death of Dūdō.

(A) खोचिबाँ रौ वात, pp. 186a-191a. An historical sketch of the Khicis, from Ānala down to the conquest of the land by Hāḍō 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 Cāhuvāṇa, in consequence of an act of treachery committed by Pāhila Paṇḍira. Beginning:—

आनल बीची जायल कठौती रहै । तौ नागौर रौ गांम कै नागौर
थौ कोस १० जायल कै । आगै बीची चहवांगे भिलै । चहवांग राजा
प्रियौराज रौ वडौ साहिबी । दिलौ रौ धंगौ । नागौर अजमेर सैभर
यां ठौड़ां राजघांन...etc.

(B) मोहिनी रौ बात, pp. 191b-195b. Identical with chapter
(61) in the "Khyāta" by Mūhanōta Nēṇa St. Cfr. also MS. 15
(i).

(C) सातल सोम रौ बात, pp. 195b-196b. Identical with MS.
15 (k).

(D) राव मखलूक रौ बात, pp. 196b-197b. Identical with
MS. 15 (l).

(E) जैसे सरवहिचै रौ बात, pp. 198a-201b. Identical with
MS. 15 (g).

(F) अरजन हमीर रौ बात, pp. 202a-205a. Identical with
MS. 15 (j).

(G) सांगण वाडेल रौ बात, pp. 205a-206b. An anecdote re-
ferring to Sāgaṇa Vadhela, a chief of Khebararō, and Mūjō
Bāvariyo of Sarathō, both of whom are stated to have lived at
the time of Vegarō Mahamad, *pātasāh* of Gujarat. Begin-
ning:—

सांगण वाडेल ओ धवरडै राज्य करै । वेगडौ मुंहमद गुजराति
रौ पातिसाह । उण वारा माहे मूजौ वावरीयौ सरठै राज्य करै ।
मूजा नै अर सांगण वाडेल रा भतौजा आपस मै प्रीति...etc.

(H) चापै वालै रौ बात, pp. 206b-208a. Identical with MS.
15 (m).

(I) राव राघवदे सोलङ्की रौ बात, pp. 208a-210a. An anec-
dote referring to Rāghava De Solāṅkī of Todō, a *sāmanta* of
king Prithī Rāja of Dillī, and his Dāhimī wife. Beginning:—

राव राघवदे सोलङ्की तोडा रौ धंगौ राजा प्रियौराज रौ सांमंत ।
नरसिंहदास दाहिमो देयै रौ घर आहड रावल समरसौ रौ चाकर ।
तरै नरसिंहदास रै बेटी तिका अपहरा महरादेवांगना ।...etc.

(L) नानिग कावड़ा री वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragādha to Pohakarāṇa, and of Nāniga's becoming the lord of the place. Beginning:—

पुहपावती नगरी । हिवारं पोकरण कहौजे कै । तीये नगरी
माहे राजा परुरवा राज्य करै । वडौ राजधानी । राजा ईयै विध
राज्य करै । मास अक इंदर मौहल माहे रहै मास अक पुरौ 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 Mūdhō, an Ahira ruler of Sorathā, and Devarō, another Ahira petty ruler of Devāli. Beginning:—

सोरठ देस माहे अहीर राज्य करै । मूंघो अहीर न[र]वि
सोरठ राज्य करै । मूंघा अहीर है बेटी कहौये सु सारी सोरठ मै
इसी काई नहीं ।...etc.

(O) खौवै 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 Ujēṇī and a *rānī Cōboli*. Beginning:—

उजेणी नगरी राजा विक्रमादित्य राज्य करै । नववारी नगरी ।
चौरासी चौहटा । कतीस पौलि । चार वरण रहै ।...etc.

(Q) चार मूरखी री वात, pp. 229a-231b. Left incomplete.
A tale of no interest.

(R) सदैवक सावलिंगा री वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of *rājā Puhavacha* of Ujēṇī, and his mistress Sāvalingā. In prose intermixed with *dūhās*. Beginning:—

उजेणी नगरी पुहवक राजा राज करै । वडौ दात[र] [र] तेथ
जिको गुण करि कवीश्वर पंडित आवै तीये नुं सवालाष दिथै ।...etc.

(S) लाखे फूलाखी री वात, pp. 238a-240b. A biography of Lākhō Phūlānī (cfr. MS. 11a, and MS. 18x). Beginning:—

सिंधु देस केखै कोट लाखो जाड़ेचौ राज्य करै । लाखौ नवै चांद
रो नवै चांद वीमाह करै । लाखै रै काहड़दे पमार परधान ।...etc.

(T) पौरोजसाह पातसाह री वात, pp. 240b-245a. Introduced as “Vāta Pāthāṇā rī.” Identical with MS. 20 (e).

(U) बुधिवल 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 Saṃvat 1681 (see the last verse but two). Divided into eight *prabhāvas*. In Hindi. Beginning:—

सरसति कौ उरि ध्यान धरि । गणपति गुरु मनाइ । लक्ष्मीराम
कवि यह कथा । अदभुत कहत वनाय ॥ १ ॥ चोपदे । पूरव दिसि जहां
वदै । सुरसरो [1] ता उपकंठि वसति सिवपुरो ।...etc.

(V) जगदे पंवार री वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rīna Dhava[la] Jaga Deva rī.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently:—

राजा लद्योतचंद धार र[1]ज करै [1] केक दिन रै समाजोग
दौलतावाद रे धखौ रौ नालेर रिगधवल कुंवर नै आचौ ।...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 Solāṅki of Todō. Beginning:—

तोडे नगर माहे सोलंकी राजधर राज्य करै [1] सु राजधर रै
कोरुं नहौ [1] ताहरां डाहा सयणा जिको परदेसौ आवै तीयां सुं,
पूझौनै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhapōta Nēna Si (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खीची रौ 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 Rānā Mokala of Mevāra, and Ūmā, the daughter of Khīva Si Sākhalō of Jāgaḷū, and the intrigues of Jhīmī, a Cāraṇī. In prose with *dūhās* interspersed. Beginning:—

अचलदास गठ गागरण राज्य करै । तिख रै राखी लाला मेवाड़
रो धखी राखे मोकलसौह तिख रौ बेटौ । राज सिगलो हौ लाला रै
हाथ [] बडौ साहिबौ [] भलो राज्य कै [] अकदा प्रस्तावि भौमौ
चारणि अचलदास नु मांगण आई ।...etc.

(Z) ककवाहौ रौ 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 Si, who after killing *rāya* Rālhana, made himself lord of the Mēṇās of Dhūdhāra. Beginning:—

ककवाहा राजा रामचंद रौ बौलात (sic) । नलवर ग्वालोर ईयां
गठां नल राजा रा पोतरा राज्य करै । ईयां बीचीयां सुं वैर [तु]-
वरां सुं वैर ।...etc.

(i) जेसलमेर पूगल वीकूपुर वरसलपुर रै भाटौ धखियां रौ पट्टावली, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaḷa, Vīkūpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार आदित मूल नक्षत्र जेसलमेर
रावल जेसल स्थापिता । जेसलमेर गठ थापीयो । संवत सतर सत-
रोद्धतरै । जसौ दैव रौ भेर । बाघो रूधो भाटौयां । जासी
जेसलमेर ॥ १ ॥...etc.

The first list contains names from *rāvaḷa* Jesaja (1st) to *rāvaḷa* Jasavanta Siṅgha (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 री बात, pp. 287b-294a. The legend of the Vagarāvatas, (or Vagharāvatas), traced to Cahavāṇa Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning:—

राजा वीसलदे चहवांख अजमेर मै राज्य करै । अजमेर माहे वाघ
हिलीयौ सु वाघ धून करै दोइ २ चार २ धून करै [1] सोर पड़ीयौ ।

...etc.

(iv) राजा मानघाता री बात, pp. 294a-296b. A biography of *rājā Mānadhātā*, one of the *paurāṇika* ancestors of the Rāthōras. Beginning:—

राजा युवनाश्वर राजा अजेपाल री बहिन परखीयो । राजा
युवनाश्वर वडौ राजा...etc.

(v) राजा प्रिथीराज चौहान री अक बात, pp. 296b-297a. An unimportant anecdote referring to *rājā Prithī Rāja* and some revenge he once took on the Pāvāras. Beginning:—

राजा प्रिथीराज चहवांख अजमेर राज करै । सु राजा प्रिथीराज
रै पमार रजपूत चाकर...etc.

(vi) गोगैजी री 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 जेता माहे पहल २
दापुर मै हरपाल ३ कलियुग मै गोग चहवांख...etc.

(vii) सोलङ्की राज बीज री बात, pp. 298a-301b. The story of the establishment of the Solāṅkīs' rule over Anahilavāra Pāṭaṇa, from the migration of Rāja and Bīja from Toḍō, to the usurpation of Mūḷa Rāja. Beginning:—

सोरों सों आया तद सोलंकी कहाया । सु गुजरात आया आद
नै राज कौयौ [1] कितरेक दिने निबला पड़ीया...etc.

(viii) मुहणौत नैखसौजी री ख्यात री अक भाग, pp. 301b-303b. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the two *vātas* following:—

1. रावल जगमलजी री वात, p. 301b.
2. राव जोधेजी री वात, pp. 302a-303b.

(ix) सुपियारदे री वात, pp. 303b-307a. The story of Supiyāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8, above). Beginning:—

नरवद सतावत आसकरण सतावत । कायलांयै गठ राज करै ।
तठै सांघलां री रूंग सं सांघलै सौहड़ रो नालेर आयौ...etc.

(x) मूहणौत नैगसौजी री ख्यात री अके भाग, pp. 307a-313a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Si, containing the *vātas* following:—

1. खैमखानियाँ री उतपति, pp. 307a-b.
2. दौलताबाद रा उमरावाँ री वात, p. 307b.
3. मलकम्बर आकूतखाँ री बाददास्त, pp. 308a-309a.
4. सांगमराव 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 । हेंके दिन रावलजी वेठो
हंतो तितरे कोचरी बोलौ [1] तद रावलजी सोखीया (नू) बोलाय
पूछीयो...etc.

(xii) राव रिगमलजी री वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhaṇōta Nēṇa Si (see MS. 8, above).

(xiii) अलावदी री उतपत री वात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyō, the son of a *pījārō*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khlei, who obtained as a recompense the fort of Gāguraṇa. Beginning:—

आंदलराव घोघी जायल कठोतो रहै [1] सु अके दिन रे समीयीये
(sic) घोवसो सांघले रे वेटी सु पागलौ [1] ताहारा घोवसो जाणोयो जु
ओर तो कोई लेवे न लेवे आंदल भलो रजपूत कै ।...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest, to wit :—

1. साह ठाकुरै रौ वात, pp. 319a-320b.
2. विसनी बेखरच रौ वात, pp. 320b-321b.
3. आसा रौ वात, pp. 321b-323b.
4. पिङ्गला रौ वात, pp. 323b-324b.
5. गन्धर्वसेण रौ वात, pp. 324b-326b.
6. माह्मलौ रौ वात, pp. 326b-329a.
7. सोणा रौ वात, pp. 329a-330a.
8. मामै भाणेजै रौ वात, pp. 330a-331b.

(xv) राव रिणमल खाबडियै रौ वात, pp. 331b-338b. The story of Rāṭhōra rāva Riṇa Mala of Khābāra and his Sodhī wife of Ūmarakoṭa. In plain prose interspersed with *dūhās*. Beginning :—

माडो गड गोरी पातिसाह राज करे [1] ताहरा विलायत रे पातिसाह नू माडो रे पातिसाह रौ रसाल जावे [1] ताहरा माडो रे पातिसाह माखस 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 रौ वात, pp. 338a-339a.
2. फमै घोराभार रौ वात, p. 339a.
3. तमाईचौ पातिसाह रौ वात, pp. 339a-340a.
4. पाहुवा रौ वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै रौ विगत, pp. 340b-343b.

(xvii) मूहणौत नैखसौजौ रौ ख्यात रौ अक भाग, pp. 343b-350a. Another portion of the "Khyāta" by Mūhaṇōta Nēṇa Sī, containing the *vāṭas* following :—

1. राव वौकैजौ रौ वात, pp. 343b-344b.
2. भटनेर रौ वात, pp. 344b-345b.

3. राव वीकैजी रौ वात वीकानेर मखिया तै समै रौ, p. 345b.
4. काँधलजी काम आया तै समै रौ वात, p. 346a.
5. राव तौडै अर रावल साँवतसौ सोनिगरे इयाँ दूनाँ भौलमाल वेठ ऊई तै समै रौ वात, pp. 346a-b.
6. सुपियारदे रौ वात, pp. 346b-349a. Fragmentary.
7. पताई रावल साकौ कियौ तै रौ वात, pp. 349a-b.
8. राव सलखै रौ वात, p. 349b.
9. [गठ मखिया तै रौ विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर रौ वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Dī and the death of *rāvaḷa* Ratana Sī, to the installation of *rāvaḷa* Ghara Sī. (Cfr. MS. 18 (t) and MS. 22 (i).) Beginning:—

...जद अल्लावदीन पातिसाहजी सँ लड़ाई ऊई [1] रावल रतनसौ काम आयो । गढ़ माहे जोहर ह्वौ । तद मूलराव अर घड़सौ अ दोई रतनसौ रा कुंवर विधै नौसरीया...etc.

(xix) काहड़ पंवार रौ वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhālā and Sodhā branches of the Pāvāras, in which they are traced to Sākhālō and Sodhō, two sons born to Pāvāra Chāhara of Chahotana by an *apsaras* captured by him. The name of the Sākhālās is further connected with *saṅkha*, a miraculous conch Chāhara had had from the *apsaras*. Beginning:—

काहड़ पवार क्होटण राज करै । ते नुं यवर ऊई । जु क्होटण सिव रौ वाड़ी पासि दूगरी अक कै...etc.

(xx) राव रिगमल अर महमद आपस मै लड़ाई ऊई तै रौ वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhaṇōta Nēṇa Sī (see MS. 8, above).

(xxi) रिगधवल रौ वात, pp. 353a-356b. A tale concerning Riṇa Dhavāḷa, king of Dhāra, and two Bhāṭas, Rayana and Mayana. Beginning:—

भाट रयण नै मयण बेवे भाई । सु मयण डोलीयै बैसि नै पग
वौकलावतौ ।...etc.

(xxii) वौंभरै अछौर रौ वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vijharò Ahīra had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning:—

वौंभरौ अछौर सोरठदेस मै रहै । अक दिन रै समाजोग
वौंभरौ बहिन रै प्राऊणो यकौ गयो...etc.

(xxiii) वैरसल भौमौत वीसल महेवचै रौ वात नै दूहा, pp. 357a-358b. An account of a contest which arose between Rāthōra Vēra Sālā Bhīmōta of Bilārò and Visalā of Mahevò over a mare, and ended with a battle in which Visalā lost his life. Followed by 36 *dūhās* by Khiriyò Cāḍana. The event happened during the time of *rāva* Jodhò of Jodhpur. Beginning:—

वैरसल वीलाड़ै राज करै । वीसल महेवै राज करै । युं करतां
हेकै दिन वीलाड़ै ता घोड़ी वैरसलजी जोड़ माहे ढाली ऊतौ सु घोड़ी
चरतौ चरतौ महेवै (जाय नौंसरौ)...etc.

The *dūhās* begin:—

माहेसर महामाय भौम तणो साचौ भगवत ।
तो सब कहै सवाय वधीयो राय वैरसल ॥ १ ॥

(xxiv) उमादे भटियाणी रौ वात, pp. 358b-359b. An account of the jealousy conceived by Ūmā De, the Bhatiyānī wife of *rāva* Mālā De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Mālā 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 । अक दिन रै समायोग रावल
जामजी सिकार चढोया ऊता [1] धिरतां यकां अक झोकरी कहीं रौ
पड़ी जंगल माहे नजर आई...etc.

(xxv) सोनगरौ रौ वात, pp. 359b-360a. An account of how Sāvata Si Sonigarò had a son, Mālā De, from a stone image. Beginning:—

सोनगिरो सांवतसी सिकार गयो ऊतौ सु राति स्त्री विना नौंद
न पड़े ।...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālāṇō* “to catch”—and other Rajputs, and the *dhūhō* :—

सौसोदीया बांभणी रा तवड कौयो तेल रो ।
गोदारा जाटणी रा मांगलीयो धोरिख रो ॥

(xxvi) राव लूणकरण रौ वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karaṇa of Bikaner was killed. Beginning :—

राव लूणकर्णजी जेसलमेर रौ फते करि पाह्वा 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 Bhātīs. 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 beṭō ara rāva Rāṇaga De rō beṭō Mulatāṇa rē pātisāha musala-māṇa kiyā tē ri vāta.”

(xxvii) लाखे फूलाखी रौ वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नमर फूल राज करै । तटै वाखीयो १ साछकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेजी रौ 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 थलवट माहे रहै । ईक समईये तौये देस माहे
काल पड़ीयो [1] लोग मऊ नुं चालीयो थो...etc.

(xxix) राजा प्रिथीराज सूहवदे परगिया तै रौ वात, pp. 362a-b. An account of *rājā* Prithī Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vījhala of Maroṭha. Beginning :—

प्रिथीराज चहवांग दिली राज करै । तद राज करतां वीभलदे
जोइयो सामियागै रौ नालेर आयो ।...etc.

(xxx) रावगदे भाटौ रौ वात, pp. 362b-363b. A biographical note on *rāva* Rānaga De of Jesalmer, from his conquest of Pūgaḷa, to his fight with *rāva* Cūḍò of Maṇḍora. Beginning:—

पूगल थोरी राज करै । तठै मूलराज थोरीयां ऊपरि चटि
आयो [1] पूगल लौवौ ।...etc.

(xxxi) तुंवरौ रौ वात, pp. 363b-365a. Identical with MS. 15 (d).

(xxxii) जोगराज चारण रौ वात, pp. 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇi *panihārī*, 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 मलौनाथ पय्य मै आयौ तै रौ वात, pp. 366a-367a. An account of how *rāvaḷa* Malī Nāthā of Mahevo married Rūpā De, the daughter of Vālhò Tudiyo, and was converted by her to the *vāmapantha*. Beginning:—

रूपादे वाल्लै तुडोयै रौ बेटी घेत माहे रघवाली करैतौ¹ हतौ ।
रोही रो घेत हंतो पाखौ पूर हंतो [1] सु उगवसौ भाटौ...etc.

(xxxiv) नरबदजौ रागै कूँभै नूं आखि दीवौ तै रौ वात, pp. 367a-b. Identical with chapter (59) in the “Khyāta” by Mūhaṇḍa Nēṇa Sī (see MS. 8, above).

(xxxv) कांधिलौ खेतसौ रौ वात, pp. 367b-368a. A brief account of how Khēta Sī, the Kāḍhalōta ruler of Bhaṭanēra, 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 कांधिलौत घेतसौह राज्य करै [1] भटनेर माँहि
वड़गड़ा मथेन भावदेवसूरि रहै ।...etc.

¹ Sic for करतौ.

(xxxvi) सोहखौ रौ वात, pp. 368a-369a. A love story concerning Sohanī, the wife of Jaṭa Mālā Aroṛò, and her lover, Maliyāra.

(xxxvii) राठौड़ राजावाँ रै अन्नेवराँ रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8, above).

(xxxviii) जगमाल मालावत रौ वात, pp. 370a-b. A short anecdote referring to Jaga Mālā, the son of Mahi Nātha of Mahevò, and his marrying a daughter of the Bhūtas, and having from her a son, Ūjarara, who became the progenitor of the Ūjara Rāthòras. Beginning:—

रावल मालै रौ बेटो जगमाल [1] सु जगमाल दिलौ चाकरौ करै ...etc.

(xxxix) कुँवरियै जैपाल रौ वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvariyo Jè Pāḷa, the son of Mahi Dhavaḷa of Mādhavò, near Pohakaraṇa. Beginning:—

कुँवरियो जैपाल भाटौ महिधवल रौ बेटो [1] मा रौ नाम मगोखौ [1] भाई रौ नाम देपाल [1] बहिन रौ नाम मगौ [1] गांभ माटूवो (sic) पड़गै पोकरण रै रहे ...etc.

(xl) दूदैं जोधावत रौ वात, pp. 371b-372a. An account of how Dūdò, the son of rāva Jodhò Rāthòra, killed Meghò Narasiṅgha-dāsòta in a single combat. Beginning:—

राव जोधो पौडियो ऊतौ [1] वातपोस वाताँ करता ऊता [1] राजवौयाँ खाँ वाताँ करता ऊता [1] ताहराँ अकै कछौ भाटौयाँ रौ वैर न रहे...etc.

(xli) राजा रै कुँवर रौ वात, pp. 372a-373a. A tale of no interest.

(xlii) पावूजी रौ वात, pp. 373a-378a. The story of Pāvū Rāthòra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khici. Identical with chapter (51) in the "Khyāta" by Mūhaṇòta Nēṇa Sī (see MS. 8, above). Beginning:—

घांघलजी महेवै रहै [1] सु अउठै खं झाड अर अठै पाटन रे
तलाव आय ऊतरौया...etc.

(xliii) पंमै घोरांन्धार रौ वात, pp. 378a-383a. The story of Budha Pāmō (or Pemō), 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 Caṅgō to the daughter of Cāraṇa Māvaḷa, which was the cause of Rāthōra Mahirelana Dhūharōta's marching against Kūḍala and conquering the place, after killing Pāmō and his son Maṅgō, and capturing Caṅgō. This had had a son from the daughter of Māvaḷa, his name Cādō, who was subsequently made a Cāraṇa by Mahirelana, and became the progenitor of the Rohariyās. Beginning:—

कूडल माहे बुध राज्य करै । सु ईछा रो वडो राज वडो
तरवारौया रजपूत । सु तटे पंमो कुंवरपदे थको धुवौयां करै ।...etc.

(xliv) सिद्धासखवत्तीसौ रौ कथा, pp. 383a-408a. A prose version of the *Simhāsanaadvātrimśatikā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūhās* are here and there interspersed. Beginning:—

परम ज्योति प्रतिबंब ते भूँट हूँ दीसै साच ।

जैसे कंचन मै रचित मनि सोमित (sic) काच ॥ १ ॥

.....चहूँ दिस पुरधारथ प्रवेस कै जेथ इसड़ो मालव देस कै
तेथ अनौत रहित राजनौत लोकनौत सहित अनेक पुरख स्त्री रत्न कर
विशजमान धारा नगरी कै तेथ मझाप्रतापी चवदह विद्या निधान राजा
भोज राज्य करै कै...etc.

(xlv) खीचौ गङ्गेव नौवावत रौ दोपौहरौ, pp. 408b-416b. The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव धौचौ काम (sic) भड़ां किवाड़ । वैरौयां नड़ा उपाड़ । जिह
की सेल कहुँ वगाय । सुखौयां मंग प्रसंग थाय ॥ १ ॥ वरषा रितु
लागी । ब्रह्मगी जागी । आभा भरहरै । वौजां आवास करै । नदी ठेवां
धावे । सुमद्रे न संमावे ।...etc.

(xlvii) दीनमान रै फल रौ वात, pp. 416b-419a. Identical with MS. 15 (c).

(xlvi) पलक दरियाव रौ कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

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

MS. 23 :—जोधपुर रै राठौड़ा रौ 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 Hindī, but it soon changes into Marwari :—

एक चंद्रकला नामें नगरी तिहां सूर्यवंसो राजा नाम उस का
जवनसत (*sic*) सो अपुत्रौयो सु राजा कुं बोहत चिंता भई तब एक
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 (*rāṭha*, 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* Sīhō :

वरदाइसेन जैचंद रो.....कमधज वरदाइसेन रो.....

खेतरांम कमधज रो.....सौहो सेतरांम रो.....

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 Asathāna. The account of his descendants consists of only a list of names, but the text enlarges again with Virama (p. 2a), and Cūḍō (pp. 2a-b). The account of Jodhō begins p. 3a as follows :—

राव जोधो रौड़मलोत रो जन्म सं 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 पाकौ गई ।
रांगै क्रुभै मंडोहर तो आप रो थांगो राख्यो । जोधपुर नरवद 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 Siṅha (pp. 4b-5a), Sūra Siṅha (p. 5a-b), and Gaja Siṅha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Siṅha, from his contest with *rājā* Karaṇa Siṅha 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 Siṅha (pp. 6a-b), and Ajita Siṅha (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 Siṅha, and reference to the *Sūraja Prakāsa* :—

ओर माहाराज ओअभेसिंघजौ अजौतसिंघजौ रै पाट (sic) तिके
वडा बाडादुर ने पड़वाड़ा वडा कौया था सु सूरजप्रकास ग्रंथ में
वरगया है ।

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 Karaṇa as his successor.

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

MS. 24 :—वौकानेर रै राठौड़ां रौ ख्यात
आर्यआख्यानकल्पद्रुम तथा वौजौ ख्यात रौ वातां .

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves $12\frac{1}{2}'' \times 14\frac{1}{2}''$. Each page contains 25 lines of writing, of 50-65 akṣaras. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) वौकानेर रै राठौड़ा रौ ख्यात आर्यआख्यानकल्पद्रुम सिंहायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdār Singha (Samvat 1927). Compiled by Cāraṇa Sindhāyaca 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 कृप्य ॥ मद जल भक्तत मधप । लल्ल गजमुख सकमा-
मय ।...etc.

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Singha of Bikaner, in the year Samvat 1934 :—

हंस वंस कुल रठवर । समवड़ विभव सुरेस ।
राज करहि मरधर खचिर । डंगरसिंह नरेस ॥ १ ॥
... ..
कल्पद्रुम इहि नाम कहि । आर्यव्रत आख्यान ।
हिंदु सकल कुल आदि हित । अहि विध कहे सुजान ॥ १ ॥
संवत सुत गुन रस ग्रथि । भादव सुक्कल वधान ।
तिथि दादश बुधवार तिहे । जन्म ग्रंथ भये जान ॥ २ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words "Ārya," "Hindū," and "Mussulman," and a few other unimportant subjects. This part is in Hindī. Then follows a genealogical list of the Rāthōras, from Śri 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 *Deśadarpaṇa* 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 Siṅgha, till about two years before his demise.

(b) जोधपुर रै राठौड़ राजावाँ रौ संक्षिप्त हाल राव जोधेजी सँ महाराजा विजैसिङ्गजी तई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Siṅgha. Beginning:—

महारावजी औजोधजी रौ हाल लिखते । रावजी औजोधजी रौ जन्म सँ १४७२ शके १३३७ वैशाख वद ४ गत घटौ १.....रावजी औजोधजी रयास्त बांधी भोमीया चार तोड़ीया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रै पट्टाँ रौ विगत खाँषवार, pp. 21a-22a. A prospectus of the *jāgīrs* in the Marwar State, divided according to the different *khāpa* of their holders (Cāpāvatas, Kūpāvatas, Ūdāvatas, Meratiyās, Jodhās, Karanōtas, Karamasōtas, Jētāvatas, Bhātīs, and miscellaneous). Beginning:—

रावजी औजोधजी सु साधा ऊइ सु मिसल ढावो मै सिरायत सिरदार वाः राव रिड़मलजी सु साधा पंटौ जिणा रा ठौकाणा रौ याद...etc.

(d) मारवाड़ रै ठिकाणाँ रौ पौडियाँ 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:—

पौडियाँ ठौकाणो आउवै रै घाँप चाँपावताँ रौ अवन तो आउवो जसोजी वसायो । सु आउवो पहलाँ तो सुरजमल्लोताँ रै को पकै तेजसिंघजी सु इणाँ रै ऊवो माहाराज अजीतसिंघजी आईदानीताँ 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.

(e) जोधपुर रै राजावां री राखियां री नै कवरां री याद, pp. 38a-41a. An account of the wives and sons of the rulers of Jodhpur, from *rāva* Jodhō to *mahārājā* Takhat Singhā. Beginning:—

प्रथम राव जोधजी रा मेल । १ जसमादे डाडौ जैतमान देवावत
री कवर सुजैजी सोवरानजी 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 Singhā of Jodhpur and the English in Samvat 1875 (= A.D. 1818).

(f) बोकांनर रै ठिकाणां री पौडियां नै पट्टां री विगत, pp. 197a-208b. Genealogies of the chief *jāgirdārs* of the Bikaner State and summary description of their fiefs, 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:—

धांप बोका रतनसियोत । मिसल डावौ मांइलौ रा । ठिकाणै
महाजन रै पौडियां री याद वां ठोकाणां वा गांव चाकरो री विगत ।
ठिकाणो माहाजन पटो गांव १३५ री लिधोजै तै री विगत । माहाजन
ठाकरां रै घर पटै रा कदीम सुं गांव १०६ कदीम सुं कै...etc.

(g) जैपुर मै सैव वैसनवां री भगडौ छुयो तै री हाल, pp. 211a-242a. A detailed description of a religious controversy which was raised at Jaipur by *mahārājā* Rāma Singhā, and terminated with the expulsion of some *gusūis*, who eventually repaired to Bikaner and were afforded protection by *mahārājā* Sirdār Singhā. Containing dogmatical questions and answers, and resolutions passed by a religious council (*dharmasabhā*), which had been appointed to decide the controversy, and many other documents in prose and verse. Beginning:—

संवत १८२३ के साल ओसिरदारसिंहजी महाराज एक वडो
भारी नकसे री तथा धरमपालन री तथा सर्वसज्जनलोकां ने आनंद
देवण री काज कियो जो जैपुर महाराज वगसे भोजक वगरे ओका
आदम्यां री संगत सुं वैष्णव मत री भगडो उठावणो सल तेरे सुं
सह कियो ओर प्रण ८ तथा चौसठ वगवाय धरमसभा री तरफ सुं
आरों संप्रदायो वैष्णव महंत वा आचार्या रै ठिकाणो मेल्या...etc.

(h) रतलाम सैलाणा सौतामऊ जांबवौ ज्वाभरौ किसनगढ इंदर
चाँ 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 लाघ सात
 रौ ॥ पौडौ रतलाम रौ जोधपुर सं पंथा है ॥ रावजी श्रीजोधोजी १
 रावजी सुजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मालदेजी ५
 राजा उदैसिंहजी.....६ दलपतसिंहजी ७ महेसदासजी ८ रतनसिंहजी
 ९ चन्नसालजी १० वैरौसालजी ११ मानसिंहजी १२...etc.

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

MS. 25:—आसवालाँ रौ पौढियाँ .

A MS. in the form of a paper-roll, 672" long x 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 introduction, 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 ॥ सां मेघा पुं सं देवा पुं सां वक् पुं संसारा पुं कोला पुं ६ सौधर १ कोल्हा २ गणिया ३ लाघण ४ डूंगर ५ भोजा ६ सौधर पुं... etc.
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Coming down, we find an account of the origin of the *Bhāphanāgotra* 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 सोहिलाग्रामे प्रसादः कारितः
तडाकमपि कारापितः (sic) ततः[ः] नागपुरात् श्रीतिलकाचार्यसुरौना
कार्याप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphanā-gotra* the following 14 *sākhās* are recorded :

बापणा १ ठुल्ल २ थोरवाड ३ ङडिया ४ जागड ५ भोटा ६
सोमलिया ७ वाहंतिया ८ वसाह ९ मौयडौरा (?) १० वाघमार ११
भाभू १२ धत्तुरीया १३ नाहटा १४ .

The next *gotra* described is the *Varalabdhā*, 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 Nemicaṇḍra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyakagotra*, the origin of which is accounted for as below :—

पूर्वमार्घेश्वरौशोचादुत्पन्नौ विनायकगोत्रे अजमेरस्थाने औसरस्थितौ-
पत्तने समायातो देहदनामा स राज्यमान्यः आसौत् पुत्रार्थौ विवाह-
त्रयमकरोत् बह्वन् प्रचारन् (sic) कुर्वन् (sic) सति तथापि संततिर्न (?)
जाता तदा लोकपरंपराया अतं वदन् औदहदूक्षाधौशुभप्रधान-
ओमुनिशेखरसूरिशिष्या ओवियाकोत्तिवाचिकाः संति ते तु संतानाम्नायां
सम्यग् विदंति परं निस्पृहाः किंचिन्न गृह्णन्ति यस्तेषां आवको भवति
संतानार्थौ संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Nikṣatragotra*, which is described as having been founded by the three Khīci brothers Rāya Malla, Deva Siṃha, and Cācò, of the family of Lakhamāṇa Rāya, in the year Samvat 1366.

The last genealogies are those of the *Loḍhās*, 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.

Vacanikā Rāthōra Ratana Singhañi ri Mahesadāsōta ri
• Khiriyā Jagā ri kahī.



EDITED BY
L. P. TESSITORI.

PART I:
DĪṆGAḌA TEXT
with Notes and Glossary.

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## INTRODUCTION.

The *Vacānikā Ratana Śiṅghaī rī Mahesadāsōta 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.

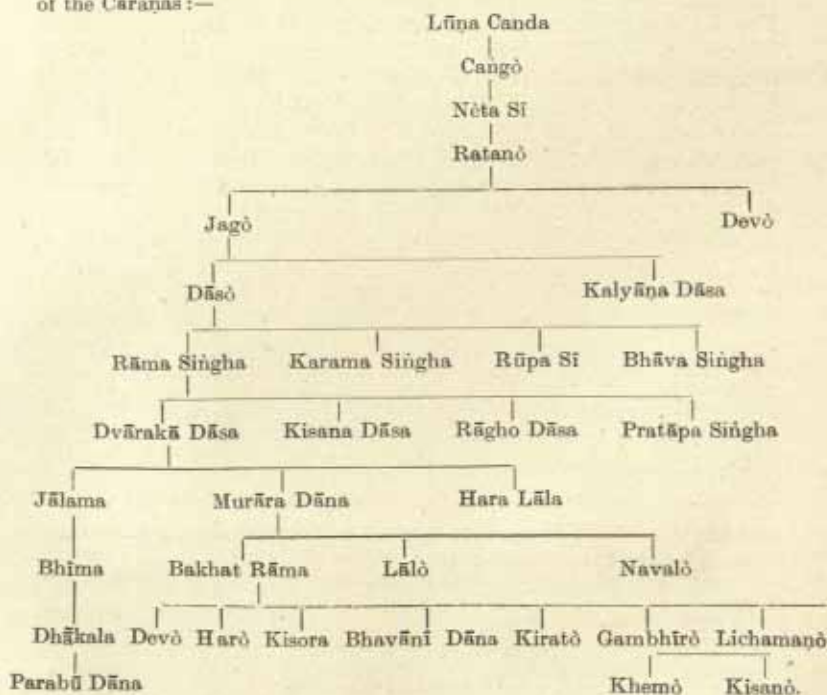
We are not concerned here with the question of the historical value of the *Vacānikā*—which will be dealt with in the introduction to the English translation,—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō 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 Samvat



1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagò, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khiriyā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khiriyā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.<sup>1</sup> The name of the father of our Jagò is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khiriyās of Semalakhera, in the Sitāmaū State of Malwa, who claim to be his descendants. But the Bhāta rāva of the Cāraṇas who lives at Rāmāsani, near Bilārò in Marwar, has been able to supply me the information that Jagò was a son of Ratanò, son of Nēta Si, son of Cangò, son of Lūna Canda, and that he had a brother, Devò, and two sons, Dāsò and Kalyāṇa Dāsa.<sup>2</sup>

<sup>1</sup> His descendants are said to be found at Kāvaliyā and Kharāri, in Marwar.

<sup>2</sup> Here is the genealogical tree, according to the above-mentioned rāva of the Cāraṇas :—



Of the last-mentioned descendants of Jagò, Parabū Dāna lives at Ālaṇiyāsa in the Jāvarò State, Malwa; Devò at Ekalagaḍha in the Sitāmaū State, Malwa; Hara Dāna in Vāgara; Kīsora Dāna, Bhavānī Dāna, Gambhīrò, Lichamaṇa, Khemò and Kisanò all live at Semalakherò in the

From the above-mentioned Cāranas of Semalakhera, their names Kisanò and Māna Siṅgha, 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 Siṅgha of Jodhpur. He was enjoying the village of Sākarò, in Marwar, which he, or his forefathers, had received in *śāsana*. When Jasavanta Siṅgha 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 Siṅgha—it is said—committed him to the custody of Rāma Siṅgha, 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 Siṅgha, 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 Siṅgha. But our Jagò must have been a servant of Ratana Siṅgha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,<sup>1</sup> I have found three *kavittas*, which bear the name of Khiriyò Jagò and celebrate Ratana Siṅgha's liberality and rectitude.<sup>2</sup> These were evidently composed by Jagò at the court of Ratana Siṅgha, during the latter's lifetime. Ratana Siṅgha, 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 Siṅgha, surrounded by a throng of bards, Cāranas and Bhāṭas.<sup>3</sup> The story of Ratana Siṅgha'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 Acala Dāsa Khicī rī*, to be accepted without hesitation. In the last-mentioned work it is related

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Sītāmaū State, Malwa; and Kiratò or Kirata Siṅgha lives at Ghoṛāvara, in the Devaliyā Pratāpagadhā State, Malwa.

<sup>1</sup> See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. i, MS. No. 8, p. 256.

<sup>2</sup> The first *kavitta* begins :—

गुण मञ्जुद्र मेमंत  
चले कल्लिजुम सरोवरि ।  
असन घाह ते वौच  
तेणि बढौ पम चौचरि । ...

<sup>3</sup> St. 29.



that Acala Dāsa, the Khet 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 Ujaīn, Jagō—according to the tradition preserved at Semalakhera—was rewarded by Rāma Śiṅha, the successor of Ratana Śiṅha, with the grant of the two villages of Ālaniyō 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 Daḷāvadō. The last-mentioned village was commuted with Semalakherō by Rāma Śiṅha, a grandson of Jagō, about Samvat 1784. Jagō is believed to have died at Ratlam, the year is not known, and to have been burned in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Ḍiṅgaḷa. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions, the one called *Ḍiṅgaḷa* and the other *Piṅgaḷa*. 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. *Ḍiṅgaḷa* is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere<sup>1</sup> that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of *Ḍiṅgaḷa*. In other words, there is an Old *Ḍiṅgaḷa* and a Modern or Later *Ḍiṅgaḷa*, 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 *Ḍiṅgaḷa*, we can distinguish two stages, to wit: *Old Ḍiṅgaḷa*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Ḍiṅgaḷa*, 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 *Ḍiṅgaḷa* period. But it would be a gross mistake if we were to derive from the above the conclusion that the *Ḍiṅgaḷa* of the *Vacanikā* has more points in common with the *Ḍiṅgaḷa* of the present day than with the Old *Ḍiṅgaḷa* of the earlier

<sup>1</sup> *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 Dīṅgaḷa stage, is substantially more similar to works composed towards the end of the Old Dīṅgaḷa stage, than to works composed two or three centuries later. The passing of Old Dīṅgaḷa into Modern or Later Dīṅgaḷa 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 Dīṅgaḷa period. One thing is certain, that the hiatus in the vocalic groups *ai*, *au*—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*, *au*, (*ē*, *ō*).

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 *akhyāti*, *taruāri*, etc., which nowadays end in *-a*, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently is still preserved at the time of the *Vacanikā* is the samprasāraṇa of *i* and *u* after *ā*, in cases like *Rāmāma*, *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 Dīṅgaḷa 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 Jagô to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hèvē*, *ghurasa*, *javādhi*, *sāradhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Dīṅgaḷa 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 Dīṅgaḷa is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamāñjarināmamālā*, 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 *Ḍiṅgaḷa* is ultimately due. The *Ḍiṅgaḷa Koṣa* of Miśraṇa Murāri Dāsa 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 *Ḍiṅgaḷa* 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 *Ḍiṅgaḷa*, 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 *Ḍiṅgaḷa* 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 *dūhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandas* 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 *Ḍiṅgaḷa* period, the *Vacanikā Acaḷa Dāsa Khicī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acaḷa Dāsa, the Khicī chief of Gāgu-ṛaṇa, and celebrates the heroic death met by him in defending his stronghold against the forces of the *pāṭisāha* of Māḍava, 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 Acaḷa Dāsa had married a daughter of *rāṇō* Mokala of Cīṭora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.<sup>1</sup> Not only the general subject of the glorious death of the protagonist in battle, is analogous in

<sup>1</sup> 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 *chandas* incorporated in the *Vacanikā*, which belong for the most part to the *bhujangī* variety, are imitated from a different work: the *Gaja Rūpaka* by Ādhō Kisanō. 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 Dāna of Pācetiṇḍ, a village in the Sojhata *pargana*. 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 Jagō 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 *bhujangī chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagō utilized this work can be guessed from the parallel passages quoted in the Notes to the *Ḍiṅgaḷa* text below.

Another source, though probably indirect, is to be found in two poems in *chandas* in honour of *rāva* Jēta Si 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 Sūjō and the other is anonymous. They are both in the *pāḍharī*<sup>1</sup> metre and composed on the same lines, the main subject of both being the night battle in which *rāva* Jēta Si 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 Si 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 *Chandas*, but not less remarkable is the correspondence in the

<sup>1</sup> In the manuscripts the metre is called *pāgharī*.



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 *Vacanikā*, and apparently of later composition, is another poem in honour of Ratana Siṅgha, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsò* by Sādū Kumbhakarāṇa, the work alluded to by Col. Tod in his "Annals of Marwar."<sup>1</sup> It is in *Pīṅgala* 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 *Vacanikā* 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 "*Vacanikā*" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.<sup>2</sup> In this respect it differs from the *Vacanikā* of Acaḷa Dāsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Dīṅgala 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 *venasagū*, 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.

<sup>1</sup> Routledge's edit., Vol. ii, p. 38.

<sup>2</sup> In *dūhò* 265, at the end of the *Vacanikā*, the work is called "*Rāsò*," but such a designation is improper, whereas the title of "*Vacanikā*" 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 गङ्गौरं, Vac. 1 ;

रिण मो रङ्गियाँ राज रङ्गसौ, Vac. 67 ;

वङ्गला वङ्गे विद् वीराधिवौरं, 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 Rāthōra Ratana Sīnghaṇī rī Mahesadāsōta 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 Pālī, consisting of 11 leaves, of which the 1st is missing, 10" × 4½" in size. Each page contains 15-16 lines of about 50 *akṣaras*. Written by Paṇḍit Jñānalābha for the use of Paṇḍit Prema Canda at Bilārō, in the year Saṃvat 1755. The colophon reads :—

इति श्रीराठौड़ श्रीरतनजी री वचनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मितौ चैत्रवदि ६ दिने । लिखतं श्रीबोलाड़ा मथे । शुभं भवतु । पं० ज्ञानलाम लिखतं । पं० प्रेमचंदपठनार्थ ॥ यादृशं पुस्तकं दृष्टा (sic) etc.

The MS. writes often *ai* for *ai*. Fairly correct.



**D:** A Jaina MS. belonging to Cāraṇa Jogajī of Dhādhā-riyò, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves  $11\frac{1}{2}'' \times 8\frac{1}{4}''$ , number of the lines in each page 29, of the *aksaras* 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 धनराजजी तत्भाई देइदानजी तत्भत्रीज  
उदैचंद तत्भाई बलराम तत्सौष पंडीत गुणचंद लौपीकृतं बलूदामध्यै  
संवत् अठारै सै चौरौतरा मासै फागण सुद ५ दीने ...

**F:** A MS. belonging to the *Pustaki-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 *aksaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Sīngha. It contains: (1) *Rasikapriyā*, kavi Kesava Dāsa kṛta *saṁkī* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahesadāsōta 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-nò (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 *aksaras* 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 Rāsō* by Mādhava Dāsa. This was copied at Bikaner in the year Samvat 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 Bāratha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

**I:** A MS. belonging to Bāratha Rudra Dāna of Indokali (Nāgōra), 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  $9\frac{1}{2}'' \times 6\frac{1}{4}''$ , 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) *Kavitta thākuraṁ Sera Siṅghajī rā* by Ādhō Pāhāra Khā (pp. 25b-27a), (2) *Vacanikā Rāthōra Ratana Mahesadāsōta rī* (pp. 27a-38a), (3) *Phutakara gīta* (pp. 38a-79b), (4) *Kavitta mahārājā Abhē Siṅghajī rā*, by Khiriyō Bakhatō (pp. 79b-90b), (5) *Virada Siṅagāra mahārājā Abhē Siṅghajī rō* by Kaviyō Karanī Dāna (pp. 90b-95b); and (6) *Jhamāla Devī Siṅghajī rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इती औवचनका संपूरणं ॥ लौघतुं वारट इताराम रामवाचन  
रौ (?) स ॥ १८८१ रा आसोज वद १२ गांव चूडासर मघे ॥

The text of the *Vacanikā* 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 Vyāsa Mithā Lāla 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) *Dhōlā Māravanī rī cōpaī*, (2) *Ratana Mahesadāsōta rī vacanikā*, (3) *Karuṇā battisī*, (4) *Māna battisī*. The *Vacanikā*, occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती औवचनका राव राठौड़ रा[जा] औरतन महेसदासोत रौ  
जगे खिड़ौये सं ॥ १७६६ रा मौति आसोज वदि १४ एरौ कौवौ  
लिधौ[त] स[वा]ईराम लौघी मथेन रायचंद रौ पोथी रौ नकल उतारौ  
कै गड जोधपुर लौघौ ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Canda.

**N:** A Jaina MS. from Nāgōra, presented to me by Pannā Lāla Bākalivāla, Secretary of the Bhāratiya Jaina Siddhānta Prakāśinī Samsthā of Benares.<sup>1</sup> 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

<sup>1</sup> 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) *Jalāla Gāhāṇī rī vāta* (incomplete), (2) *Sadaivacha Sāvalingā rī vāta*, (3) *Gūdhārtha*, (4) *Risālū rājā rī vāta*, (5) *Rāthōra* [*Ratana*] *Mahesadāsōta rī vacanikā* (incomplete, going only as far as st. 137), (6) *Gorā Vādala rī cōpaī* (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 *ò*, and *ḍ* for both *ḍ* and *ṛ*.

**P:** A Jaina MS. belonging to Vyāsa Mithā Lāla, a Puṣkar-nā 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 Rīpī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amaraṅgagaṇī, in the year Samvat 1726, at Rānī; others by somebody else at Lūnakaraṇasara: the *Vacanikā* which occupies pp. 24a-42a was written at Nava-hara (Nōhara) in Samvat 1748, by Mathena Daḷapati. The colophon runs as follows:—

रतन श्रीमहेशदासोत् 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" × 5½" in size, bound into a volume. It contains three works, to wit: (1) *Virada śiṅgārā mahārājā Abhē Śiṅghajī rō*, (2) *Vacanikā mahārājā* (sic) *śrī Ratana Śiṅghajī rī*, and (3) *Kavitta mahārājā Abhē Śiṅghajī rā Khariyā 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*, *ò* are constantly written with only one *mātrā* over the line.



**S:** A MS. belonging to the private collection of Khiriyò Māna Sīṅha 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  $6\frac{1}{4}$ ". 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. in the *Guṇa Vacanikā mahārājādhirāja mahārājā* (sic) *śrī Ratana Mahesā-dāsōta rī*, which occupies pp. 11a-37a. Each page contains 11 lines of writing of 26 to 32 *akṣaras*. 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 *ḍ* for both *ḍ* and *ḍ*, spells *i* correctly, but writes *ē*, *ō* with only one *mātrā* over the line.

**T:** A MS. borrowed from the private collection of Cāraṇa Lāṇasa Mūlō of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf  $13" \times 8\frac{1}{4}"$ , number of lines in each page varying from 20 to 35, number of *akṣaras* 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) *Guṇa Vīveka Vāratā*, by Gādaṇa Kesava Dāsa, (2) *Hari Rasa* by *kavi* Isara (copied in Samvat 1839), (3) *Gīta tātakō rājā Gaja Sīṅhañ nū*, by Bārathā Goyanda Dāsa (copied Samvat 1839), (4) *Guṇa Vacanikā* (copied Samvat 1839), (5) *Amara Kośa* (copied Samvat 1864), (6) *Bhāsā Bhūsana* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads:

इति श्रीवचनिका संपूर्णं ॥ लिखतुं प्रौढित सगताः ॥ वास चांग-  
दांस ॥ संभूदानजीवचनारथं ॥ संवत् १८३९ रा म्निगसिर सुद १३ ॥  
गांव जूझीयो माता श्रीगौजी सुधान ॥

The MS. writes *ī* for *i*, *ū* for *u* (as in *jyū* for *jyū*, *nū* for *nū* etc.), distinguishes *ḷ* 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 *akṣaras* 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 श्रीरत्नवचनिका संपूर्णम् । संवत् १७६० वर्षे भाद्रवा वदि ५



दिने भृगुवासरे ॥ सकलपंडितशैरोमणिपंडित श्री ५ श्रीकांति-  
विजयगणि तत्सिध्यभावचारत्रिया मेघजौ लिपिकृता ॥ 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. Also *i* is very frequently written for *î*.

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 Sīnghajī. It consists of 289 leaves,  $6\frac{1}{2}'' \times 5\frac{1}{2}''$  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) *Kriṣṇa Rukamanī rī vela*, by Rāthōra Prithī Rāja, (2) *Ratanajī rī vacanikā*, and (3) *Jalāla Gahānī rī vāta*. The *Vacanikā* occupies the pages 163b-183a 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 Rāthōra States in Malwa which trace their origin to the hero of our poem, Ratana Sīngha.

L. P. TESSITORI.

**अथ वचनिका**  
**राठौड़ रतनसिङ्गजी रौ महेसदासौत रौ**  
**खिड़िया जगा रौ कहौ ।**

॥ गाथा ॥

गुणपति गुणे गङ्गीरं  
 गुणग्राह्य दानगुणदिव्यं ।  
 सिद्धि रिद्धि सुबुद्धि सधौरं  
 सुगङ्गा देव सुप्रसन्नं ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति  
 सिद्धिदाता सरसत्तौ ।  
 वाखाण्यं कमधुज  
 पुष्टविराजा कुजप्रत्तौ ।  
 बलि जेहा चक्रवै  
 ऊच्या जिगि वंसि नरेसुर ।  
 खागि त्यागि सौभागि  
 वंस कुजौस तया गुर ।  
 गजराजदिव्य भाँजण गजौ  
 उमै बिरहौ लडरै ।

१ । GNP मणपति, P गुणं, PUV ग्राहक, J दीयणगुण, (F)GJ बुद्धिरिद्धि  
 (रिद्धिसुबुद्धि), T बुद्ध समापि (ditto), INU बुद्धि (सुबुद्धि), U  
 सरौरे, S सरौरे (सधौरं), P सुगङ्गा, RU सुगङ्गाचल ।

२ वचनिका रां रतनसिद्धजौ रौ महेसदासौत रौ ।

कुलभाण घरै प्रगद्यौ कमंध  
रतनमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदियासिद्ध  
भाल गङ्गेव महावल ।  
वाघा सूजा जोध  
कमंध रिणमाल अण्डल ।  
चुंडा वीरम सलख  
साख तेरह अनुआला ।  
छाडा तौडा कान  
ऊआ कमधज्ज हथाला ।  
हिंदुआण तिलक हिन्दू विहद  
धूहड़ आसा सौह धन ।  
ते पाटि अकै महिराण तन  
रूप भूप अतौ रतन ॥ ३ ॥

॥ छन्द हणूफाल ॥

रतराण भाण रतन  
करतव्व भारथ कान ।  
नरनाह जे मुख नीर  
ग्रहवन्त ग्यानगहौर ।  
ससमथ्य सूर सकज्ज  
गजदिय्य भाँजण गज्ज ।

१. All समं R सुमिर, GJTU सकति, G वाछाणां, R पोहव° DFPR  
SV ऊवा, J ऊया, All जिण, P विरहह, R रतनसौष .

२. PSV चोडा, T चाडा, FITV जान, FPSUV हिंदवाण, FRS चासो,  
GRSU तिण (ते), SU ऊवौ (अहै) .



पित मात तारख पक्व

सियागार तेरह सक्व ॥ ४ ॥

॥ कुन्द चोटक ॥

गुरुदेव सुमत्ति समापि गुणं

मुखपत्तिअ जेम रतन्न भणं ।

पित जासु महेस नरेस परं

गठ वेठि लिखौ जिणि देवगिरं ॥ ५ ॥

कुलि साहि तणै ग्रहि खाग कुरा

धूसै चठि लोध वलक्का धरा

सनमान करे सरिताण सई

जालोर पटे गठ दीध जई ॥ ६ ॥

केविछां दल तखल जेणि किआ

दन सासण लक्ख गजिन्द्र दिआ ।

कमधळ्ळ कणैगिरि राज करे

विधि जेणि गणौ खग क्रौति वरे ॥ ७ ॥

तिणि पाटि रतन्न महेस तणै

घण थाट लिखां तपतेज घणै ।

मलराउ जिहौं जमि व्यापमला

भुज पूजै साहिजहान भला ॥ ८ ॥

४। T तो रिणडांण, GNPV करतव्य, PV पाख, U तेरह, PV साख .

५। P कोठ ( वेठि ), RS लौया .

६। N विद ( चठि ), JRS जेण ( लोध ), U धूसि चठि जे नव लख धरा,  
I सुलताण, JRUV सही, ET लोध ( 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 ( तिणि ), J लौये, DNT °जिचां .

## ॥ दूहा ॥

जीवत मित हुइ साहिजहाँ  
 दिक्खीवै सुरिताण ।  
 राति दोह अन्दर रहै  
 नह मखै दोवाण ॥ ९ ॥

धुन्य ऊँचै सारी घरा  
 सहर दिखी पड़ि सोर ।  
 मुहिम हँता त्हाँ मखिऊँ  
 ज्याँ सहिजादाँ जोर ॥ १० ॥

गुज्जरधरा मुराद ग्रहि  
 विजड़ौ तोलि दुवाह ।  
 साथै कृत्र मंडाड़िऊँ  
 ऊइ बैठौ पतिसाह ॥ ११ ॥

घर पूरब सूजौ धखी  
 दिखणी खरौ दुगाम ।  
 साहिजहाँ दारा सुकर  
 त्हाँ सिरि कोपै ताम ॥ १२ ॥

९। DFGINU सत, FG होय, IJ ऊय, ST ऊँचै, PRV ऊँचै, D ऊँचो, N दिक्खीचै, D दोली रो, J सुलताण, DIJRU दिवस, RT रंदर, DU खंदिर, U मांडे ।

१०। DIPTV हुंद, DNPUV ऊँचो, T ऊइ, I होय, F सच्चा तदपि (! सहर दिखी), IRU मुचमु, DPV तिहाँ, T जाँ (त्हाँ), N सोर (त्हाँ), PRSTV मंडियौ, N जिहाँ ।

११। GP गुजर°, JT मुरादि, GINRT हुजड़ौ, J धुनि (तोलि), DIJ मंडाय नै, GJRS दोय ।

१२। All साहि°, T साहिजादो, RTU दुबारा, S द्वारा, U कोप्यो, T खीजै (कोपे) ।

हिन्दू ताम हकारिआ  
सिङ्ग जसौ जैसिङ्ग ।  
किआ विदा कूरिम कमंध  
ये वेवै अरडिङ्ग ॥ १३ ॥

दिआ वधारा देस दे  
है वर द्रव्य हसति ।  
पतिसाहौ थाँ ऊपराँ  
यूँ कहिबौ असपति ॥ १४ ॥

सूजा दिसि जैसिङ्ग सभि  
दूजौ मान दुवाह ।  
पोतो साथै परठिबौ  
पूरव धर पतिसाह ॥ १५ ॥

सहिजादाँ विजुँ सामुहौ  
येक जसौ अग्रभङ्ग ।  
माँडग असपति माँडिबौ  
ओधकलोधर जङ्ग ॥ १६ ॥

दलवादल तावीन दे  
हिन्दू मुसलिमाग ।  
चगथे जसौ चलाविबौ  
जुध मगडग जमराग ॥ १७ ॥

१३। DFINV जाँम, J जेण (ताँम), IS सौहजसौ, T साहिजिसौ,  
J कोरम, S कोरंभ, N वेई, R वेऊँवे, DIN अरिहंग, F अरिहंग.

१४। FRT हैमर, V हयवर, DGPUV द्रव्य, N द्रव्य, DNPT ऊपरै, T थाँ.

१५। DNP सूजे, DFGPU सजि, I दे (सभि), U पोता, J दिस (धर).

१६। All साहिजादाँ BEGT दुऊँ, F दुऊँ साहिजादाँ, G सामुहै, D जिसौ,  
FJN मंडिबौ.

१७। DJNPV चकथे, GT चकते, U चिकते, I चगथे, U चलाविबौ, S  
चलाविआ, PS माँडग, T घण जाँण (जमराँण).



## ॥ इन्द्र भुजङ्गी ॥

जसौ हालिबौ आगरा हँति व्यारां  
 लिखीं साहि रा उम्बरां सव्व लारां ।  
 कमन्दां वडां कूरिमां साथि कौधां  
 लजाथम्भ सौसोदिखां लारि लौधां ॥ १८ ॥

हाडा गोड़ जादव्व भाला हठाला  
 वले वंस कुञ्जीस साथै वडाला ।  
 गाढौ नालि गोला चलै फौज गज्जं  
 धरा वीम आधोफरै ऊहि धज्जं ॥ १९ ॥

अरावां निवावां किखा थट्ट अगै  
 एवै गाहिजै घाट औघाट पग्गै ।  
 हलीलां हिलै सम्प फौजां हसत्तौ  
 प्रिथी सङ्ग लग्गा केई देसपत्तौ ॥ २० ॥

वहन्तौ इसो पश्रि ओपै वहीरं  
 नदौ हेम थौ ले चलौ जाणि नौरं ।  
 कतारौ कठट्टे चलै जूंग काला  
 वहै वादला जाणि भाद्रव्ववाला ॥ २१ ॥

१८। NS चालियो, JT आगरै, GIJNRST कमरां, DEPV सर्व, IRS सब, U कोरिभां, F थाड ( साथि ), U संग ( साथि ), DN लौधां ( कौधां ), INP साथ ( लारि ), FGRSV संग ( लारि ) ।

१९। FNRTV आदम, DGIJNPUV खोम, R आधोफरां ।

२०। DIN साथ ( थट्ट ), PV साथि ( थट्ट ), U चलै ( हिलै ), FIN संग, T संफ, U संब, J फौज ( सम्प ), U लार ( संग ), FGN लारै, J प्रिथी समलौ जाणि कौ देसपत्तौ ।

२१। PU वहन्ता इसा, J ले चलै हेम ता, N ले चलौ हेम था, FGJRSU ता ( थौ ), DJRS चलै ( चलौ ), PV कतारं, U कठट्टी चलौ नज कालं, J वडा ( चलै ), U °वाहं ।

वचनिका रा° रतनसिंहजी रौ महेसदासौत रौ ।

७

फटौ ब्याभ कै जाणि सामन्द्र फट्टं  
प्रियम्मी गिरां थूँव कौजे पद्धट्टं ।  
वहै ऊपटां थट्ट राठौड़वाला  
नदी सोखिजे नौर निव्वाण बाला ॥ २२ ॥

वहन्तां तुरां पाय पायाल बाया  
झिले रज्ज रेणा उडे वोम काया ।  
चलन्ता इसा मोर तौरं चलावै  
पंखी जीवता सिम जाणं न पावै ॥ २३ ॥

माथे साहिजादां बिन्दां राउ मारु  
समे चालिझै अम उज्जेणि सारु ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि  
आयो गढ उज्जेण ।  
पातिसाह छँ पाधरै  
लोह जरौका लेण ॥ २५ ॥

२२ । DJ फुटौ, NP गिरां, N उवटां, U ओपट्टे, FGNT थाट, DIPR SV थटां.

२३ । DG वहन्ते, G तुरे, DIPU तुरौ, GIT बायो, DPV रेबौ, GJNPU ओम, GIT कायो, T कडता (जीवता), FIJPTV जाणे, S जावा, RS after काया insert the following couple of verses :

धरा सेस (S मेर) धूजे डिगै धू धड्डां ।  
चदे संक चकं डरै चार चबौं ॥

२४ । N बिनां, PV बिचां, JU बिछं, IRST बिन्ने, DFG दुडं, U बाप (ओम).

२५ । J काया, T खड़े (गढ), सां, JN पाधरौ, P साहिजादां बिचां सामुचौ (पातिसाह...).

८ वचनिका रा<sup>१</sup> रतनसिद्धिजौ रौ महेसदासौत रौ ।

बन्धव रतन बुलाविच्यौ  
जसै रचय रिखजङ्ग ।  
साहि ऊकम कलि साहि रै  
आयो खड़े अभङ्ग ॥ २६ ॥

गठपति मिलै उजेणिगठ  
राजा जसौ रतन ।  
राम लखमण राठवड़  
किर दुरजोध करन ॥ २७ ॥

हसतिमार भेलौ ऊच्यौ  
कालौ दलौ किंवाड़ ।  
भागा पड़िगाहण भड़ौ  
पिड़ि अणभङ्ग पहाड़ ॥ २८ ॥

कालै अजुआलौ किच्यौ  
आवि दलौ अविश्वट्ट ।  
चारण भाट चगाहटाँ  
गुणिअण थट्ट गरट्ट ॥ २९ ॥

पतिदिल्ली जोधाणपति  
धजवड़ ग्रहे सघौर ।  
करण भीर भारथ करण  
वौर मिलै वरवौर ॥ ३० ॥

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२६। FJ रयण, U रैण, TU बुलाड़ियो.

२७। I उजोध, T लखमण.

२८। J हसतबंध, DFJ भेला ऊवा, TU भड़ौ (दलौ), FJNRS किमाड़,  
FPV पिड़िगाहण.

२९। V उजवाला कीया, BIN अविश्वट्ट, UV चगाहटे, FJTU घाट.

३०। N सगघौर.



॥ दूहा वडा ॥

वे भाई विरदाल

औरंगसाहि मुराद वे ।

हेवै पति मेल। ऊषा

जुध मगडग जमजाल ॥ ३१ ॥

कटकां बिऊँ ऊइ कूच

गड़गड़ चम्बागल गुड़ै ।

हड़वड़ भड़ ऊइ हैवरां

चटिआ पौरस चूँच ॥ ३२ ॥

वहरहि हिलै वहीर

पाइक ओठक पड़तलां ।

मिलवा किर चाली महया

नवसै नदि ले नौर ॥ ३३ ॥

डाकौ जमडाठाल

वे वे तरगस बन्धिआ ।

तुरकी रहवालां तुरक

चटिआ चामरिआल ॥ ३४ ॥

३१ । P मुरादियौ, GN वे (वै), V उवे (वै), JRU रम (वै), JR हिमे (हेवै), G दोयै (हेवै) ।

३२ । J बिन्ने, T दुऊँ, U दुचां, BDPV ऊवै दुऊँ, G होय दुऊँ, U वे करि, T चंबागल, DPUV ऊवै (ऊर), T ऊइ हड़वड़ भड़, N हैवरां (है<sup>०</sup>) DN परिसिर, P परसिर ।

३३ । DFTU चलै (हिलै), J होषे (हिलै), G होय (हिलै), GJRSU पायल, U छंडां, T पड़तरां, DIRS कज (किर), F झू (किर), J होय (किर), IV चाआ ।

३४ । BFGPUV तरकस, PSV बांधिया ।

१० वचनिका रा<sup>१</sup> रतनसिङ्गजी रौ महेसदासौत रौ ।

गुज्जर तथा गरूर  
ताइ मिले दिखगौ तथा ।  
सेन उजेगौ सामुह्वा  
सालुलिखा दलसूर ॥ ३५ ॥

रचि फौजाँ रौद्राल  
हे<sup>२</sup>वर नर वहुता हसति ।  
माँडग इन्द्र भड माँडिखौ  
वादल किर वरसाल ॥ ३६ ॥

वागाँ करे वगाउ  
सिर परि धरि मुँकौ सुकर ।  
अमदठ खग किसि पति जवन  
जिगमिग नगाँ जड़ाउ ॥ ३७ ॥

आया बाहिर अेम  
बैसि गजाँ मेघाडँवर ।  
चगथा वे दुलते चमर  
छौर जड़ित कच हेम ॥ ३८ ॥

रलि काऊल अम्बाल  
तूरहि मेरि नफेरि बहि ।

३५ । BGPV गुजर, DGJT मिलिया, PV मिलौ, T सालिलिया, J घणसूर.

३६ । BNPU चद्राल, DFRTV हैमर, BDINPV भड इन्द्र, BDFJN  
PUV किर वादल.

३७ । J बागे, BT सुकरि, BIV जिगमिग, FGV नग, BP नगा.

३८ । FIRSTU मेघाडवर, DGIT चकता, N चकथा, B चकता, BTU  
दलता, I दुलता, JNP दलते.

आरोहे बैराकियां

भिलिआ पय भुलाल ॥ ३६ ॥

गजराजां आग्राज

गाज ऊँचै चम्बागलां ।

फौजां धज नेजां पररि

वहता हौंजरि वाज ॥ ४० ॥

पड़तालौ पाताल

वहतां तुरी वजाड़िआ ।

उढी रजी क्वायौ अरस

किअ भांखौ किरगाल ॥ ४१ ॥

धूँआरव दव धोम

खेहारव डम्बर खरा ।

क्रमते रौद्राङ्ग किअौ

वोम विचालै वोम ॥ ४२ ॥

जुदा ऊँचै जिन्द जीव

मिग खग आमूमे मरै ।

मारगि वहते माँडिआ

दागव प्रलै दईव ॥ ४३ ॥

३६ । J बड़ि, R बमाल, F रौद्राल (चम्बाल), FGI तुरि, DFGV चंबाल (नपेर), BN आरुदे, J आरुदि, FJ(N) अमि बैराकियां, B अमि बैराकिये.

४० । DPV आग्राज, F आमाज, T चोचै.

४१ । FJU पड़ताले, FGJU पाताल, वहते, FGJ तुरे RSTV तुरां, IJRSU उढे, INRSU रज, DJPV कौयौ, I कौ, T करि.

४२ । RS डमर, F जुरां, BGRSUV द्रायण, BGJUV वोम.

४३ । GRSTU अदि (जिन्द), DFNPRSV आमूमे, J आलूमे, FGJNU मंढियौ, BFIRST प्रलौ.



१२ वचनिका रा<sup>०</sup> रतनसिङ्गजी रौ महेसदासौत रौ ।

धर सारौ पड़ि धाक  
पुर तर गिर कौजै पड़ट ।  
हेकंप उर नागिन्द्र ऊअ  
चक च्याहं चठि चाक ॥ ४४ ॥

सेन इसा सुरितागि  
धगथे चडे चलाविआ ।  
उल्लटिआ इल उपरै  
जलनिध मुरचन जागि ॥ ४५ ॥

गूडलियौ रज गैण  
हेकंप धर डेरां ऊअं ।  
सहिजादा दरकूच सूं  
आया खड़े उनेण ॥ ४६ ॥

॥ गाहा चौसर ॥

दल दिख्याधि उतर देठालै ।  
डेरा दुहं दिआ देठालै ।  
दुहं बाजार भंडा देठालै ।  
दामिण गजां धजां देठालै ॥ ४७ ॥

४४ । T पुहठ, DNV ऊवौ, PST ऊयौ, FI ऊवै, B ऊउ, BV चारौ, DFGPT चारै.

४५ । BRS इसौ, PNV चकथां, IT चलावियो, U चलावियो, FJRS लपरां, S wanting.

४६ । BD(FI)PV रंधि लियौ, T गूडलियौ, J गुडलियौ रवि, DN रैण (गैण), (J)RS खुंदालम ले खरचंडा (सहिजादां दरकूच सूं), TV सों, U wanting.

४७ । U बिहं, T भंडे (दिआ), I धजां गजां.

वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ । १३

निपट बिन्हे दल आया नैड़ा ।  
नराँ सुराँ मति आया नैड़ा ।  
नौबति सोर धड़ड़ि धुवि नैड़ा ।  
नालि निह्ठाउ गाजिआ नैड़ा ॥ ४८ ॥

॥ दूहा ॥

औरंगासाहि मुराद इम  
मिले लिखे फुरमाग ।  
राजा राह म रोकि तूँ  
साहि लगै दे जाँग ॥ ४९ ॥

राहि म करि इक तरफ रहि  
आगै पौछै आव ।  
जोइ दिलौ फिरि जाइस्याँ  
परसे असपति पाव ॥ ५० ॥

जसवंत सुगो जवाव जब  
आगा कहिऔ अेम ।  
मो धाँ आडौ मेल्हिऔ  
कहे जाँग दुँ केम ॥ ५१ ॥

४८। DGIT दुड (बिन्हे), FPV दोइ, BN दुबे, B धुनि (धुवि), FT बाजिया.

४९। NV वे (इम), DT उवे, B वूँ, BDGIJNRSV मिलि, F लिखि मेले, T लिखि भेजे, GJ लिखिया, U लिखियो, D रहि (तुं).

५०। V आगल, BDEGI(J)N(V) जावस्याँ, BDSTV परसि, FJ परसाँ, U फरसाँ, N फरसब.

५१। DEGU सुधि, I लिखे T आगै, P आगल, JPV आडौ धाँ, FGUV जावब, J जाव, V दाँ.

॥ कवित्त ॥

सुणि जबाब जसराज

तेड़ि सिताब मझाभड़ ।

सुर बलू सारिखा

जिसा गोवरधन अन्नड़ ।

वोंद घड़ा वानैत

तेड़ि माहेस तिवारा ।

पौथल क्रम उदिल्ल

जिसा मधुकर भूँभारा ।

जगराज रुघा गिरधर जिसा

पूछि जसै मोटा पछा ।

उम्बरा नरा असपत्ति सूँ

कहै जाव कासूँ कहाँ ॥ ५२ ॥

यूँ आखै उमराउ

राजि जितरौ कुँण जागै ।

मतौ वखत तपतेज

राजि सूरिज हिंदुआगै ।

तुम सहि जोधाँ कात

जोध सारा इम जप्यै ।

तुम सिरहर दुइ राह

साहि सोवै करि थप्यै ।



वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ । १५

कमधनीं व्याज माहेस कौ  
कहिजे औ टूंगौ करन ।  
बुधबन्ध खिचो भ्रम जागगर  
राजि वले वृक्षौ रतन ॥ ५३ ॥

॥ छन्द विश्वकवरौ ॥

राजा जसवंतसिङ्ग रचण रण  
ताम रयण तेड़ियौ त्रिमै तण ।  
बैठा वे ब्यालोच बहादर  
सैं पतिसाक्षां सूत्रण समहर ॥ ५४ ॥

सूरिजमल गंग वाघ सलकवां  
पाटोधर चाट्या जल पकवां ।  
मोहरै अगौ किआ रिगमल्लां  
चाँपां कूँपां जैत अचल्लां ॥ ५५ ॥

धुरि गोदौ वौठल क्रन धूहड़  
आडा साहि मगिह्या अन्नड़ ।  
त्रिजड़ा हथ सूजौ केहरि तण  
किलैवाँ घड़ा करण रण कणकण ॥ ५६ ॥

५३ । FIU इम (अं), T यां, All मति, BJNPRSV हिंदवांले, U जोधाणे,  
RS चिर (मेदि), T बौ, U चो, GT सगला (सारा), All जंपे,  
GJ दोय, कमधने, BDFIPSV कहियो, BDPV इयां (बौ), I  
आं, F बलि, J जिम, FGRU पूहौ.

५४ । T जसवंत, U तरै (ताम), FU सो, N सुर, V भू, BI सुबवण.

५५ । U इम (गंग), T गंगेव (गंग वाघ), N चठलां.

५६ । D गोदा, N गोविंद, BFJRST मांढिया, BD(N)TV करै (करण),  
GIJRSU place the third and fourth verse after the last  
verse in the next stanza.

बलू दलाउत सहितौ बेटाँ  
 ह्वर ऊदिल अविनासौ हेटाँ ।  
 जोधा ह्वरौ रूप जैतारण  
 रिगमालाँ जोड़े धरिखौ रण ॥ ५७ ॥

कमा ह्वरौ गिरवर रिग कालौ  
 पौथलिखा जाँवलि प्रौंचालौ ।  
 ऊदौ जगौ किखा वे आगै  
 जोड़ि करण जैता कल आगै ॥ ५८ ॥

धरिखौ अणौ मुहरि गिरधारी  
 हेवै दल हेड़वण ह्वारौ ।  
 बिरदाँ तणौ मौड़ सिर बाधौ  
 मारण मरण करण रण माधौ ॥ ५९ ॥

अखा ह्वरौ चाटण जल अक्खौ  
 सोनागिरौ आगलि सलक्खौ ।  
 भाटौ सुरतासौत सुजालौ  
 किलतै मक्कर शघौ कलालौ ॥ ६० ॥

५७। BDP सरिखौ (सहितौ), V सरसइ, NPU धारिया ।

५८। GJTU insert before the present stanza the couplet following:

बंधव रासौ बेल मचावल  
 आगै मुहि पाइखौ वडाँ खल ।

IN पौथलियो, G पौथल युं, J पौथल जुं, DPV पौथल व्यां, T पौथल इम, BJN जेमल (जाँवलि), BEPV पुंचालौ, U कदा जगा, IT ओड़े, U जुड़े, G जुध (जोड़ि) ।

५९। N धरौ, V धरि, DNPV अणिया, J वे (सिर), BFIPRT रिब ।

६०। G अखे, U राख जल (चाटण जल), G लखौ (अक्खौ), N पखाँ (अक्खौ), NT सोनिगरौ, V सोनिगिराँ, JT between the second and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि  
 आगै मान भाँलिखाँ असमरि ।

बीजा हौ साथै दल सबल  
भाईबन्ध भचीज मुजागल ।  
महि लज्जडौ खुरसाण मंडोवर  
अड़िच्यौ वडाँ सरस ग्रहि अस्मिर ॥ ६१ ॥

हेरा पूठि चँदोल दिवारे  
सम्भियौ गोल विचै सिरदारे ।  
त्याँ माछे असराज गजनतन  
जोधा हरौ माण दुरजोधन ॥ ६२ ॥

सुजाउत मधुकर गोटे सजि  
कर्मधज राउ तणा जतनाँ कजि ।  
वे भाई ग्रहि खाग बहस्से  
यँ अम्बर लाग़ा ऊसस्से ॥ ६३ ॥

रिया रामाद्रिण जिसौ रचावाँ  
लड़े मराँ चँद नाम लिखावाँ ।  
जसवंत अेम बोलिच्यौ ज्याराँ  
तण माहिस अरज कौ त्याराँ ॥ ६४ ॥

६१। N ई (हौ), PSV इयाँ (हौ), BFIRST लोचड्यो, J लोचड्यो, G  
अड़िया, JT before the present stanza insert the following  
couple of verses :—

जहडु मेघ भालिच्यौ (T भालियाँ) अस्मिरि  
आधारै डिगतौ मुजि (T मुजि दहतौ) अँवरि ।

६२। DPRTUV सम्भिया, V गजनतण, DPTV दुजोवण, S दुजोवण, U  
दुजोरण ।

६३। GNRSU गोटे मधुकर, BIPTV सभि, FT इन (यँ), J सु (यँ),  
DEPV लाग़ा अँवर ।

६४। FGJ जेम (जिसो), BI रचावण, करण, लिखावण, GJT सिंध (अस),  
U च्यारै, त्यारै ।



१८ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

जोध्यां घणौ घणा दिन जीवौ  
दल सिगागर वंस चौ दीवौ ।  
दे सोबौ पतिसाह मूभ दल  
सबली लाज मरण कलि सखल ॥ ६५ ॥

मरण तणौ सोबौ दे मो नूं  
टौलौ राज घरा कल तो नूं ।  
सारौ धर भोगवि दिन साजा  
रिग आउगौ मूभ दे राजा ॥ ६६ ॥

रिग मो रहिय्यां राज रहैसी  
कमंधां कोइ न वुरौ कहैसी ।  
जन मरतै दुरजोध गयौ क्रमि  
जौकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाउ करि रहिय्यौ  
दाखव तिको पकै पिरि दहिय्यौ ।  
हार जौप वातां हरि हाथे  
विऊं पतिसाह सरिस हूं बाथे ॥ ६८ ॥

साह्रि तणा गझूं दल सारे  
धड़ न्हारौ भज्जं खग धारे ।

६५ । JTV रौ (चौ), RS घर (चौ), JP दल (बल) .

६६ । T सुं नां, BJ मो नं, FJ टौकौ (टौलौ), PV बच (बल), J सब (बल),  
N सज्ज (बल), T तूं नां, BJ तो नं, DG आवध (आउगौ), P आविगौ,  
RS मो नूं, F मो नं .

६७ । N लाज (राज), RST वुरां, T दुजोण, RS डजोण, BN ०जसन,  
FRST आगल .

६८ । F जिकौ, GIR जीत, U जौपणौ हरि र बाथे, BI व्हां (हूं), J छयां,  
U ने पतिसाह सुं आवीसुं बाथे .

वचनिका रां रतनसिङ्गजी री महेसदासौत री । १६.

औरंगसाहि दिसौ आखौ इम  
बुध करिस्थाँ कौरव पाखव जिम ॥ ६८ ॥

आहवि वाहि बहाड़ि असिम्बर  
महाराज ले जाज्यो मधुकर ।  
मतौ दिटाइ मिले राउ मारु  
सौख रतन कौधौ खग सारु ॥ ७० ॥

ताम जुहार किछौ खग तोले  
बोजै भवि मिलस्याँ हसि बोले ।  
जौवै तिके भलाँ घरि जावौ  
आवै खगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा  
लाज मरण भारथ भुजि कौधा ।  
आप तणै डेरै फिरि आयौ  
जोध जड़ागि मिलैगिर जायौ ॥ ७२ ॥

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६८ । BI तबौ, DEJRS गांजूं, T गांजां, U दल गांजूं, G दल साजूं, All MSS. भांजूं T भांजां, NU भांजूं माहरौ. BI भांजूं मारुं, U चोधारै, G दिसा, PTV आखै, RS. आखा.

७० । FPRS आहिव, U आरवे राड़ करीस असुंवर, BDNPTV दिटावि, DRS करे (मिल्ले), J कौधौ.

७१ । T करै (किछौ), RS जौवौ, FIJRSTU जिके, FRT आवौ (आवै), G सु साथ मो, U सो मो साथै, FI साथ मो, B साथै मो, T साथै न्हां, J जिके साथ ईषि.

७२ । JRS तथा (मरण २), FG भुजि भारथ भर लौधा, U बडौ भुज भारथ लौधा, N सरथ मनोरथ लौधा, RS तथा डेरौ, J अचल (जड़ागि).

२० वचनिका रा० रतनसिङ्गजी जी महिसदासौत री ।

करि अँग पाँन सिनान महाकित  
वड तौरथ मधि दौध विप्राँ वित ।  
सपत धात चौरँग लिखमौ सह  
वगसे अस रैया सुरही बह ॥ ७३ ॥

देवाँ दरसि फरसि जाइ दारै  
पूजा करि डेरै पाधारै ।  
होम कराड़ि भणाड़ि विप्राँ हद  
जपि आवाहन सूर इसट जद ॥ ७४ ॥

करि भुझाई चाडि कड़ाणा  
विधि विधि सह भोजन बढाला ।  
पाँति रचौ चौसर प्रौचाले  
कवि रजपूत पोखिया काले ॥ ७५ ॥

॥ दूहौ ॥

जुजिठलवाला ज्याग ज्यू  
अन धित किलै अपार ।  
दिल धाई आसौस दे  
कवि जम्ये जेकार ॥ ७६ ॥

७३ । FGJN पाक, BRSU पात, RSU मभि, T बिचि, BDFNPRSV  
दिथा, DGPV लिखमौ चौरंग, BGJPTV अचि ।

७४ । V इस (जाइ), BRS डेरा, JRS कराथ भणाथ, B जिनाड़ि (भणाड़ि),  
DPV आवाहन ।

७५ । FJ रा (सह), RSU रचे, DFPV पूचाले, T प्रौचाले, G पौचाले,  
U पुंचाले, V पामीया (पोखिया) ।

७६ । DJRSU जिम (ज्यू), T आँ, JSU जौमे केवार, G wanting.



॥ गाहा ॥

गाजै द्वारि गयन्दो  
वाजै नौसाय जैत सिर वाजा ।  
सारिख इन्द समन्दो  
नाराजा राज काइम्मो ॥ ७७ ॥

॥ आसौष वचनिका ॥

काइम कमन्ध  
त्रिद धजाबन्ध  
मौजाँ समन्द  
आचार इन्द ॥ ७८ ॥

दुरजोष माण  
अरजण्ह वाण  
भुजवली भीम  
सुराति सौम ॥ ७९ ॥

खट भाख जाण  
तप 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 द्रजोष, J दुमेष, G दुरषोष.

८० । DIJND मो.

२२ वचनिका रा° रतनसिङ्गजी रौ महेसदासौत रौ ।

वीराधिवोर

हेलाँ हमीर

मधुकर सुतन

किरतल्य क्रम ॥ ८१ ॥

॥ वचनिका ॥

वासठि हजार फौजाँ रा भाँजणहार १ । छखण्ड खुरसाण रा  
बिधूसणहार २ । मैमन्त हाथियाँ रा मारणहार ३ । पतिसाह्याँ  
रा विभाङ्गहार ४ । पतिसाह्याँ रा पड़िगाह्या ५ । गजराजाँ राजान  
कै गजवाग ६ । अरिसाल ७ । विजाइमाल ८ । लखदौख्या ९ ।  
जसलीख्या १० । राजान कै राजा ११ । तपै महाराजा रयण १२ ।  
तिगि वेल कपूर बौड़ा भाइयाँ उमरावाँ कवीसुराँ कूँ दिख्य १३ ।  
दिवाण किख्य १४ । सभा रूप कैसा १५ । कैसा कवीस वंस वणाउ  
करि बैठा राजेसुर १६ । साहिबखान भगवान अमर बोलिख्य  
बहादर १७ । बारठ जसराज जैसा कवेसर १८ । तिजारा कौ वाड़ी  
पल पगर १९ । जल कमल हंस का वणाउ २० । जागे मानसरोवर  
सौरभ कौ लहरि आवै २१ । जवाधि जलहर गुणौजग गाया २२ ।  
रङ्ग राग सुगाया २३ । राजा महेसदास का जाया २४ । इन्द्र सा  
निजरि आया २५ ॥ ८२ ॥

८१ । BDN करतल्य .

८२ । १ JT मोड़णहार, ५ BDFGIRST [रा], ६ BFP [राजान], J राजा  
गजराज के, R गजराजाँ राजाँ के, ८ T सवाईमाल, ९ GSU °दियण,  
१० °लेयण, ११ T राजावाँ के राउ, १२ BN प्रतपे, FGLJNRU रायण.  
साह, १२ T राजा रैणसाक (after वेल), G महाराज (*ibid.*) GRSU  
भाई, V भाईयाँ नु, GS उमराव, U उँवराव, V उमरावाँ नु DIPTV  
[कवीसुराँ], RSU नूँ (कूँ), GLJ नै, T नौ, १५ U कसायेक, J कैसा  
दोसै जै, १७ T कुण कुण (before साहिब), GJS भगवान सारीखा  
अमर गंगावत सारीखा (गिरधर), U अमर गंगावत गिरधर, BFJNU  
[बोलिख्य बहादर], १८ J गिरधर जसराज जेहा कवेसर त्याँ रा निजरि  
वयण कैसा, GU सारीखा (जैसा), R सरीसा, N जिसा, १९ U रौ,  
२० R रा, २२ F गुणौयण गुण गावै, २२ F सुगावै, २४ DGPTV [का

## ॥ चन्द्रादूणी ॥

बैसा वंस कुन्नीस दरगह उम्बरा  
सामन्द चन्द दड़िन्दक चारिख इन्द रा ।  
जोध्नां रा विचि जोध विराजै ज्यारका  
परिह्नां खांगीबन्ध कमन्ध मधाउत मारका ॥ ८३ ॥

## ॥ वचनिका ॥

तिखि वेला दातार भूँभार राजा रतन मूँकां कर घाति बोलै १ ।  
तरुखार तोलै २ । चागै लङ्गा कुरखित महाभारथ छब्बा ३ । देव  
दाणव लड़ि मूखा ४ । चारि जुग कथा रह्यौ ५ । वेदथास वालमौक  
कह्यौ ६ । सु तीसरौ महाभारथ आगम कहता उजेणि खेत ७ ।  
अगनि सोर गाजसौ ८ । पवन वाजसौ ९ । गजबन्ध कुचबन्ध गजराज  
गड़सौ १० । हिन्दु असुरादण लड़सौ ११ । तिका तौ वात साकाबन्ध  
आइ सिरै चढौ १२ । दुइ राह पातिसाह्यौ रौ फौजां अड़ौ १३ ।  
दिलौ रा भर भारथ भुजे दिव्या १४ । कमधज मुदै किद्या १५ । वेद

८३ । GINPRS कमरा, DV दुड़िंद (V दुरंद) चारखै, P कमंध चारखै, B  
जोध्नां विचि जोधार, GJ वानीबंध, U बांधे पाव ।

८४ । १ FGRSU तिख वार, BDIJNU घालि (घाति), २ BIN कछ्वा ज्य  
(after तोलै), G क्यूं ठाकुरै (ibid.), T कहे जे ठाकुरौ (ibid.), ३ G  
आगै हो तो, T आगैरै, ४ F वान, ५ DFJ खो (खु), T सो, G खो तो,  
RS सो यो तो, BI तीसरा भारथ, FJ आयौ (after महाभारथ), RS  
रौ (ibid.), T आगम मां, G आगम हो, DP जं (after कहता), U जे  
(ibid.), ८ DIP जागसौ, १० DFGTV कुचबंध गजबंध, S बंधधारी,  
SU राजा (after गजराज), DPUV पड़सौ (गुं), J लड़सौ, ११ JS  
असुराथ, R तुरकाथ, U मूसलमान, J लड़ि मरसौ, १२ T सो (विद्या),  
DPRSV [तौ], NT साकाबंधौ, १३ FGIN दोय, D कौ, १४ IT  
भरभार, F भुजां, P लिखा, १५ BIN वेदथास, DPRST बचाया,



सासच बताया सु अवसाग आया १६ । उजेणि खेत धारा तीरथ धनी  
री काम खिची री धरम साचवीजे १७ । जोह्रां रा वोह सेलीं रा  
धमडा लीजे १८ । खांडां री खाटखडि भाटभडि डगडाहडि  
खेलीजे १९ । पातिसाह्रां री गजघडा भडां ओभडां मारि  
ठेलीजे २० । पातिसाह्रां री कन घाड कोजे २१ । पुरजा पुरजा  
ऊइ पडीजे २२ । तो वैकुण्ठ चढीजे २३ । क्यूं वारठ जसराज  
२४ । हां महाराज २५ । महाराज रा मनोरथ ओमहाराज पूरे २६ ।  
अखिआति ऊवरे २७ । महाराज रा मुंहडा आगे लडां २८ । टूक  
टूक ऊइ पडां २९ । इतरा माहै साचोरा मकरीक ३० । गाहिड रा  
गाडा ३१ । फौजां रा लाडा ३२ । काह्यो रा कलस ३३ । सती रा  
नालेर ३४ । सादूल रा सादूल ३५ । भगवान अमर बोलिया  
वहादर ३६ । बाणां गोलां सरां री मारि लोपि हाथियां रे  
कुम्भाथले खगकरा वजाडां ३७ । गज डाल पाडां ३८ । पातिसाह्रां

RST [छ], BINPU सो, F सो तो, १७ BNPRSV रा (री १).  
NPSTV रा (री २), DFV साच दीजे, P साच लीजे, G जम जम  
आग कोजे (after साचवीजे). १८ U री धमाधम लीजे दीजे, GRS  
लीजे ने दीजे, J दीजे ने लीजे, F दीजे (लीजे). १९ D खडाखडि,  
२० BDGINPV गजघडा, FI [भडां], DPV [भडां ओभडां], B  
[ओभडां], N ओभाडि, J गज भांजीजे उभाडां मा', T गज मारि  
ओभडां डे', U भरां [भडां], २१ DU रा, P री, RS नु, BU हचां.  
B करोजे, I घालीजे, २२ PTV पुरजो पुरजो, BUV चोद, DFNR  
चोय, २३ RSU [तो], V वरीजे, २४ T क्यो, I क्यूं चो, FGPUV  
कचो, २५ GU [जी], S ओवैकुण्ठनाथ. १७ BN खगरे, २८ FGT री, T  
मुंहडे आघा, N लडो, २९ BPUV चोद, DFIN चोय, N पडी, ३०  
TV इतर, T मां, GJRT बोलिया (after माहै), S बोलियो, DIU  
साचोरो, ३१ DU री गाडो, ३२ GJST(U) कुंवारी घडा रा लो', DU  
री खाडो, ३३ U री, ३४ NU री, ३५ DU सादूलपीड, P सादुलां.  
३६ I भगवानदास, PU बोलियो, ३७ T कचे रे ठाकुरो (before बाणां),  
BNPV बाण, P गोली, B गोलियां, GTU गोलां सरां बाणां,  
DNPRSV रा कुम्भाथलां, T जाद (before खग'), U खगभाड, F  
भाट (खग'), V खगकराळां वजाडियां विचंडादियां, D वजाडियां, F  
वजाड, ३८ I डालां, J नेजा (after डाल), F पाड, G पानसाचां रा

वचनिका रा° रतनसिद्धिजी रौ महेसदासौत रौ । २५

रा खासां भग्यां जाडां थग्यां आडां खग्यां जाइस्यां ३९ । रुक पिआला  
 पोआस्यां पाइस्यां ४० । चाचर विहगिहस्यां विहगडाइस्यां ४१ । रिआ-  
 खेत रै विखै रङ्गिआ वाणासि मतवालां ज्यूं घूमतां थकां हाथिआं सूं  
 टला खाइस्यां ४२ । महाह्रद नै सिर पेस करां ४३ । अपकरां  
 वरां ४४ । देवता स्यावास कहिसौ ४५ । वात रहिसौ ४६ । इतरा  
 माहै बोलिआ गिरधर गङ्गाउत ४७ । राउतां पति राउत ४८ ।  
 पातिसाह्यां रा नर हैवर कुञ्जर घड़ा पक्काड़ा ४९ । चन्द जस नामौ  
 चाडां ५० । इतरा माहै बोलिआ साहिबौ कुम्भागी ५१ । मुरधरा  
 रौ अग्यौ पागौ ५२ । माहरै तो भगवानदास बाघौत कहता ५३ ॥ ८४ ॥

नर हैवर कुञ्जर धेधंगर पाड़ां (after डाल पाड़ां), ३८-४० omitted in  
 D, ३८-४२ omitted in V, ३९ T [जाडां थग्यां], F [आडां खग्यां],  
 N भिडां भाड़ि जाइस्यां, U भंडा भाड़ां, F जापां, N आघसां, ४० P  
 रक्त (रुक्), BEJRT पौसां, F पावसां, J नं (after पोआस्यां),  
 ४०-४२ omitted in N, ४१ F चाचरौ, J ने (after विहगिहस्यां),  
 ४१-४४ omitted in I, ४२ T मतवाले आं, U जिम, G [थकां], T सां,  
 ४२ omitted in BDP, ४३ BT महादेव, B [नै], T नां, RS नूं  
 BENRU 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 मै (माहै), P बोलिया, JRSU गिरधर अघौ  
 रौ भमर राढोड़ गंगावन, ४७-५० transposed to § ८७, between  
 ५ and ६, in GJN, ४९ T कहे बे ठाकुरो (before पाति), V नूं (रा),  
 J नरां हैवरां कुञ्जरां, NT [हैवर], DIJPRU [घड़ा], ५० GJNV  
 [जस], F लम (जस), ५१ NPT इतरै, T मां, DEIUUV मै, N वात  
 करतां [माहै], ५२ BDFGITU मुरधर, BDNPT कौ, ५३ T कहे बे  
 ठाकुरो माहरै आगिलो नालिक बे भाग°, F आगै (after तो), U  
 बाघावन, FJ थूं (before कहतां), G आगै हो (ibid.), RS आगै इ  
 (ibid.)



२६ वचनिका राँ रतनसिद्धजी रौ महेसदासौत रौ ।

॥ गाहा ॥

अवसाग मरण खगधारा

सामि कामि भञ्जिअै देहा ।

सोचत चित नितनित्तं

ग्रामीजै पुनरेहा ई ॥ ८५ ॥

॥ वचनिका ॥

सु ओ वडौ अवसाग आयौ १ । ऊँडे द्रव किलकिला ज्युं  
फलधाराँ विचि उडि पड़ाँ २ । पातिसाहाँ रौ पौजाँ छँ लड़ाँ ३ ।  
महाभारथ करि मराँ ४ । वगड़ी जोधाग ऊजला कराँ ५ । इतरा  
माहै बोलिओ रासौ कुँअर ६ । दूसरौ मधुकर ७ । जलाबोल  
रिणसमन्द माहै असि जिह्वाज धराँ ८ । किलमाँ घड़ा मारि पारि  
कराँ ९ । मराँ तौ अपकराँ वराँ १० । नहौँ तौ जिवतसिम्भ ऊइ  
ऊवराँ ११ । बारठ कहै बाप हो बाप १२ । बाप है जोड़ै अतुलौवल  
भलौ चाडिओ बाल धमल १३ । महाराज विमाह है आगम मङ्गल

८५ । JT मरणौ, U कालेणं भंजीय सरौरो, V भंजये, D भंजोअै, R भंजीयत,  
GSU सुचित, N पाईजै, BDI पाईयै, T पाईयै तौ, R पाइयत, S  
पावीयेत, DGLRS [ई], B डि (ई) .

८६ । १ T सो, F सो तो, U ओ तो, B सो [ओ], N अबडौ अवडौ, RS सो  
यो तो महाभारथ रौ [आगम S] अवसाग... २ RS अकरसुं (before  
ऊँडे), TU कहा, J किलकिलै, T आँ, FRS जिम, U डक  
(अँ), ITU विचै, V विचि विचि, U उडि उडि, D उपडि, F  
ऊइ, ३ JT omitted, ४ D कराँ, ५ J तौ (before वगड़ी), RS  
नरसमंद (वगड़ी), J नै, BIU जोधाओ, BGI ऊजलौ, DF कजल, G  
has a gap from this point to stanza 98, one leaf being lost,  
६ BFNTV इनरै, DFIUV मै, T माँ, B वान कचताँ (माहै), N वान  
करताँ, ८ P जलोल, DPV समुद्र, J मै, T अम तकी, ९ IRS किलमाँ,  
११ J जीवाँ (नहौँ), DPV तर (तौ), T कपराँ, १२ RS अतरा माहै  
(before बार), RSU कहियो, PRSV [हो], १३ DJ जोड़, J भलाँ,



धमल खम्भाइची कौजे १४ । पिण चौ म्हाभारथ री आगम १५ ।  
 ओक वार सूर्रां पूरां अवसाणसिध खिन्निचां रा वडा राग माहे वडा  
 दूहा गवाडौ १६ । ज्यं सूर्रां पूरां रा चाचरां रा केस चणाणाइ नै  
 ऊभा ऊबै १७ । पौरिस चढै १८ । सौंग ब्रह्मगड अडै १९ ।  
 काइरां रा धडा पडै २० । विहाणै मातलोक थौ सगलोक जाइस्यौ  
 २१ । सूर्रां पूरां खिन्निचां री वात सुणौ २२ । आपणी हौ केइक  
 सुणसौ २३ । वाह वाह वारठजो भली कहौ २४ । मन री लहौ  
 २५ । ऊकम किआ २६ । जांगडिअे वडा राग माहे दूहा दिआ २७ ।  
 परिजाऊ दूहा २८ । वेगडा सांड धवल रा दूहा २९ । ओकलगिड  
 वाराह रा दूहा ३० । मुझ भारवणि रा दूहा ३१ । राउ रिगमल  
 रा दूहा ३२ । राउ अमर रा दूहा ३३ । किलियागमल राइमलौत  
 रा दूहा ३४ । करण रामौत रा दूहा ३५ । तेजसौ डुंगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभारतौ, J  
 करारंले, १५ RST [पिण], JU तौ (after चौ), T के (after आगम),  
 U आयौ (ibid.), १६ RSU ओकरसु (U °नौ) अवसाणसिध सूर्रां  
 पूरां... J ओकरसु सूर्रां पूरां खिन्निचां रा वडा राग मै दूहा दिवराडौजे,  
 NV रा (after पूरां), BV बडे, BI [वडा ९], १७ V जिम, JU खिन्निचां  
 (after पूरां), UV खरणाथ, P चणचणाइ, U होइ, I होय जाय, D  
 रडे, १९ BINR सोस (सौंग), २० INSU यडा (धडा), F धड, D दूहा  
 PTV होया (धडा), २१ PU सतलोक, IJPRU खं, T सां, BDF नै,  
 JNUV आस्यौ, F आयसौ, D जासौ, २२ IR सुणां, PU सुणस्यौ,  
 २३ DIN [हौ], F केइक, J कहेक, B केइकेक, D कोइक, RS केइक  
 आपणी पण सुणसौ, J सुणै, २४ JT कौ, २६ BINRS कियौ, T  
 जांगडौयां नु ऊकम कीया, २७ BDINRS जांगडियां, BIN नै (after  
 जांग°), V बडे, J मै, २८ JPV omitted, २९ BDFNTV वेगडे,  
 BIJ धमल, F धवलै, RS सूरज (का S) सपोन रा दूहा (before  
 वेगडा...), P तेजसौ डुंगरसौहौत रा दूहा, ३०-३१ omitted in V,  
 ३२ JST गज (मुझ), F गज मुंजावत, ३३ T वेगडे राउ बरजंम रा दू°,  
 RS राणा मोकल रा दूहा (after ३२), ३४-३५ omitted in P,  
 ३६ omitted in DFTV, JU अमरा, ३४ BNU कल्याणदास, ३५ P  
 करन, I करणे, U रामावत, J जैता कुंपा रा दू°, T जैमल पता रा दू°.

२८ वचनिका रां रतनसिङ्गजी रौ महेसदासौत रौ ।

रा दूहा ३६ । जेमल पता रा दूहा ३७ । जैत कूपा रा दूहा ३८ ।  
प्रिधौराज जैताउत रा दूहा ३९ । गांगा डंगरौत रा दूहा ४० ।  
अखैराज सोनिगरा रा दूहा ४१ । नगा भारमलौत रा दूहा ४२ ।  
अमर धरमाउत रा दूहा ४३ । सोभा साचौरा वीकमसौ रा  
दूहा ४४ । अवर हौ कुनौस वंस अवसागसिध खिनिचाँ रा दूहा  
गाया अर सुगाया ४५ ॥ ८६ ॥

॥ दूहा ॥

मारु भड़ चडिआ मकर

करिवा भारथ कत्य ।

राग वडाला वज्जिचाँ

सको सचाला सत्य ॥ ८७ ॥

जसवंत औरंगसाहि जव

वेद कतेव वचाडि ।

ने कुनपती बहसिआ

रचि बीजे दिन राडि ॥ ८८ ॥

३६ J जेमल पता रा दू, T राउ अमर रा दू, ३७ J प्रिधौराज जैताउत  
रा दू, T तेजसौ डूंगरसौधौत रा दू, ३८ J वीदा भारमलौत रा दू, ४९ T  
अछवाण (जैताउत), J नगा भारमलौत रा दू, T खरजमल चाडि रा दू  
(after ३९), ४० BDPT गोगै, BT डूंगरसौधौत, IP डूंगरसौ, J  
तेजसौ डूंगरसौधौत रा दू, RS भोपत गोपालदासौत रा दू, ४१ NPV  
सोनगरै, RS नगा भरमलौत रा दू, J करण रामावत रा दू, ईसर  
धरमावत रा दू, ४२ BDNPUV नगै, JRS अखैराज सोनगरा रा दू  
TU ईसर जौवाउत रा दू, (after ४१), ४३ DFPU अमरै, RS अडौया  
अमर जाम रायमलौत रा दू, J सोभा साचौरा करमसौधौत रा दू, T  
करन दानैधरी रा दू, भोपति गोपालदासौत रा दू (after ४१), ४४  
BDFNP सोभे साचौरै, BI सोभा साँ रा दू वीकमसौ रा दू, D  
निरमसौ, J अचलदास खीची रा दू, T गोगै पावू रा दू, सोमसौ  
रतनाउत रा दू, (after ४४), ४५ V बीजा बी, FT खरां पूरां (बबौस  
बंस), RSU परजाक (before दूहा), NU [अर], JT नै (अर) .

८७ । J गिडु (भड़), IJPTV वाजिया, BN वडाला (सचाला) .

८८ । T जसमत, FPV औरंगजेव, J जदि, PR वेड, V बक, JU पातिमाद  
(बबौ), JST रचे, FT बिचै, BDIRS बीचै .

सिलहं खाना ऊघड़े  
वह भड़ ककै दुवाह ।  
कटकां बिड़ हँकल कलल  
ऊबै सनाह सनाह ॥ ८६ ॥

दलसिगागार विरोलदल  
दावानल दन्ताल ।  
दिवा जसै खौरंग दुवा  
कोडौ गज क्खाल ॥ ८७ ॥

॥ अथ हाथिआं रा वखाण ॥  
॥ कन्द मुजक्री ॥

उरं खोत्रके सास खभ्यास आगे  
वडा जूह पूंताखिया पौलवागे ।  
गंडां मारि बेसाखिया नौठ गज्जं  
खामाल फेरे करै भाड़ि रज्जं ॥ ८९ ॥

तिखां चोपड़े तेल सिन्दूर तन्न  
वइखड़ा वखावै घणू स्याम वन्न ।  
नाड़ी भौड़ियां अकल लमा निहक  
जटाजूट सम्राह जे कोड जकं ॥ ९० ॥

८६ । RS कसे, V कठके, J बिन्दे, DT दुड़ FINTU ऊर कलं.

८७ । PV विरोलिं, DI बोडे, R बाडौ.

८९ । NS खोर, DJPV खोरंग, FT खरो (खर), BIRV पोताखिया, T पांता, N भूच, JNU बेसाखिया, F बेसाड़िया, RS बेडाड़िया, BIP गडे, T कोड़ि (भाड़ि).

९० । S वयंड, V वखा मेघ खंवर स्याम..., S घणा, F घड़ा, P गण, U तन, PT सामि, BIN खूव (स्याम), BNRSV खामा, T संनाडिया [ले], J काजि (कोड).



कसे पाखरां चम्मरां जूह काला  
 वखै जागि पाछाड़ हेमङ्गवाला ।  
 धजौं फावि नेजौं गजौं सौस ठह्लें  
 माथै उड्डियं जागि गुड्डी महह्लें ॥ ६२ ॥

पटे ऊपटै महधारा पटालं  
 खलकौ गिरां मेर थो नीर खालं ।  
 प्रलै काल कृष्णाल कूटा पटालं  
 क्रमै डारणा कारणाभूत कालं ॥ ६३ ॥

लुडै झाकिष्या काल ज्यूं डारण लग्ये  
 पखै पार ताखै जिके लोह पग्ये ।  
 सभै भाड़ि उप्पाड़ि कैसा सनह्लें  
 गठौं पाड़ि वेकाड़ि औकाड़ि गह्लें ॥ ६५ ॥

कुलं अट्ट चह्लै गिरं गज्ज काला  
 मंडै इन्द्र जाणे घटा मेघमाला ।  
 पवै वग्ग पन्तौ अगिं दन्त पौज्जं  
 गजौं वाजि वौजं खिंवै सौस गज्जं ॥ ६६ ॥

६२। I पाखरे चम्मरे, BDNPUV चामरां, U कालं, 'वाल्', V हेमंत. JRSU लाल (सौस), DPRV कडौये, BPTUV गुड्डी.

६३। J(N)U ऊपटै, JP पटालां, DFS गिरं, BV ती, S ता, J खं, BIN जावि (नीर), JP खालां, BP पटाला, U डारणं कारणं, BP काला.

६५। PV झाकिष्ये, D झाकिष्यौ, T अगिं, BDNPTUV लह्ये, J लग्ये, BDNPTUV पग्ये, J पग्ये, S सभं. BN रसा SV गठं (गठौं), D गठे.

६६। ITUV कुलं, BINTU आठ, BDIJNTU गिरां, TU कालं, 'मालं', FPV मल्लै (मंडै), RS घटा जाणे, PV चह्लै (जाणे), V मेघमाला, BDFNPV पखौ (पन्तौ), DT अग्ये, RS अग्ये, RS गज्जं, FP वाज (वाजि), BFIJNT वौजं, J खिंवै.

कपोलं गर्जां चोलं सिन्दूरं कैसं  
ओपै इन्द्रधनुः जैसा अरेसं ।  
तिथ्यां माहि उभौ वगै रेख तासं  
पवै उप्परै जाणि फूलौ पलासं ॥ ६७ ॥

दलां रोलं दन्तालं जैसा दुग्गमं  
जमं चालिया सामुहा जाणि जम्मं ।  
रजौ उमटै वोम नूँ रोसरत्ता  
धुआंधार चारक्खियां घत्तधत्ता ॥ ६८ ॥

रजौ धोम खूं वौंटिया गज्ज राजे  
वडे अन्नड़े जाणि रौंकी विराजे ।  
भयाण्डू भैभौत सोमन्त भारं  
क्रमै जाणि आधौ निसा अन्धकारं ॥ ६९ ॥

इसा गज्ज घगटालं घगटा अपारं  
त्रिगहे लोक कोतिका देखन्त त्वारं ।  
दुवै पौज फव्वे गिरं गज्ज ढाणे  
उभै जाणि आडावला खेत आणे ॥ १०० ॥

६७। GIJN कपोलां, U कपोले, DFRSV गजं, DU जैसा, J जाले (जैसा), RS मध (महि), J मन्नि, GIJRS अपरां.

६८। RST जमां, GJ जमौ, GIJT सामुहा चालिया, RS जमटै, G जमडौ. FGIJRT खूं (नूँ), D नै, BINT धुआंधोर, J धुआंधोम.

६९। GI राजं, BDFINPUV वडां अनडां, GI विराजं, DT सोमौत, (F)PV सोचंत, GJ भारौ, BDIP क्रमौ, GJ अंधकारौ.

१००। RS असौ, RT वाजि (गज्ज), S वाजियं खोर घंटा, BDFPV कोतिय, RST कोगत, BD देखंति, (F)NU देखै तिवारं, F दुखे, I दुने, R दुजं, JS दोऊं, G पौजं फव्वे (फव्वे गिरं), FT गिरां, N गिरे, U गले (गिरं).

॥ अथ घोड़ां रा वखाण ॥

॥ कन्द भुजङ्गी ॥

अँराकौ बडा खै गुरू गात अँहा  
वगावै कवी कत्य अँहृत्य वेहा ।  
नली जन्ममै जासु वाखाण नक्खं  
उलट्टा कटोरा वगै चन्न अक्खं ॥ १०१ ॥

उरं ठाल सारौख चौड़ा अलल्ला  
भिड़ल्लां वाँह जहू वे पक्ख भल्ला ।  
एड़च्छी जिन्नां तोक पै कन्ध पूरा  
सँयामं विखै हाम पूरन्त सुरु ॥ १०२ ॥

जलं अञ्जली मुक्ख पौअन्त जब्बं  
उभै जोड़ि राजौव नासा उअब्बं ।  
सलीयाम चक्खैत अक्खै सरोसं  
गिगै कान वे सारिखा सौहगोसं ॥ १०३ ॥

१०१ । JRSU जाँष (जासु), BJT वाखाणि .

१०२ । GJV उरं, GRS तुच्छ, G पय, FP संयामं, BEJU पूरन्ति .

१०३ । BNTU जलं, BJP(T)V पौबन्ति, BDGHJNTV अउव, P अजव,  
GRS अँखै, DJ गिणां, RTU गणां, FPV गिणं .



वचनिका रा रतनसिद्धजौ री महेसदासौत री । ३३

विड़ङ्गां वणै द्रुमचौ केसवालो  
भड़ां भूप राजौ ऊँचै रूप भालो ।  
जंगमं पसमं मुखंमल्ल जेहौ  
दिपै जाणि आरोस सारौस देहौ ॥ १०४ ॥

विद्या रेह तेजाल वड़ा विड़ङ्गां  
कवाणं गुणं डाणि भल्लै कुरङ्गां ।  
भिले रागवागां मुठौ वाउ भल्लै  
चतुर्वाह रा रत्य ज्यं पत्य चल्लै ॥ १०५ ॥

धणौ उण्णरै लूँण वारन्त धज्जं  
गिरावै जिके आठुआं पाणि गज्जं ।  
अपा ओदकै अण काया अपारं  
घसै घोम सान्हा जिके फूलधारं ॥ १०६ ॥

सुणो छाक सान्हा गजां दन्त सेलै  
खगां भाटि घाटां विचै डाणि खेलै ।  
करावै हुआं टूक पै घाउ कत्तौ  
दिके अन्न पाड़ै गजां चाटि कत्तौ ॥ १०७ ॥

१०४ । B विड़ंग, U °गं, R द्रुमचा, S °जा, T ऊँचा, DGJTU जंगमां पसमां,  
F कंगमे, R °भाल, FU जेहा, RS आस (जाणि), FU देहा.

१०५ । F वडा देह (विद्या रेह), BJ विड़ंगा, BFGJTU कवांणां गुणां, BG  
भालै, B कुरंगा, BG भालै, FGIT चववाह, BFGRS पंथ, T पंथि  
BG चालै, DPUV omit the last two verses, whereas F in-  
serts them after the first two verses in stanza 107.

१०६ । FGIJRS कपरां, NV वारन्ति, DJ उवारन्ति, RT मुडावै (गिरावै),  
NV जिको, T वष (अण), BDFGIJNRSUV आप, J कपारां,  
°धारां.

१०७ । BDIPRTUV सुणौ, BN दांत, B सेल्लै, I सेलं, GU खडां (खगां),  
I घाटे, खलं, R विचां, P(T) दिकौ.

॥ अथ सूरान् पूरान् सिरदारान् रा वखाण ॥

॥ कन्द मुजङ्गी ॥

तुरी ब्यार कौआ कसे जौण तङ्गं  
वगावे सिरौ पाखरां सारवङ्गं ।  
सभै वंस कवीस हिन्दू समथं  
करेवा मझासुर भारत्य कथं ॥ १०८ ॥

धुआं धारणा चित्त औसा सधौरं  
वडाला वहे विद् वीराधिबौरं ।  
पड़े आगि मै उड्डि जेहा पतङ्गं  
आफालै अगौ उप्परा धारि अङ्गं ॥ १०९ ॥

जातै काल नूँ चालि सँ भालि जूटै  
तरुआर ज्यां तेज रा ताप जूटै ।  
मरेवा करै कोड भारत्य मग्नं  
चिगो मेल्हिये प्रज्जलै भालि तग्नं ॥ ११० ॥

पड़न्तां दिखै आभ घम्भा प्रचण्डं  
खलौ मारि खम्मे करै खण्डखण्डं ।

१०८ । JT कौआ, ST डडे (कसे), U तुंगं, DPV तुंगा, F सिरं, BN इसी (सिरौ), I इसा, U असौ, PV सारवंगा ।

१०९ । S धुआं, N धुवे, BI धू, BDT चौत, P वात (चिन्ता), UV हंद्, PR ब्रंद्, FRST मां, P झुद्, J केसा, RST जेहौ, BJNPV जपरै ।

११० । GI आता, JN जै, FG लां, BIN ज्यू, BGIJNU ताव, INRS मेल्हियां, JRV प्राजलै, DJPTU omit the last two verses.

मरन्ता न धारै महानुद्ध माया  
करै काच सौसौ जिसी टूक काया ॥ १११ ॥

सदाई लगै खाग नै° त्याग सूर  
परै जे प्रियीनाथ भूपाल पूरा ।  
परन्ती न भेटै गऊ विप्र पालै  
चलै राह वेदो खिचौ धम्म चालै ॥ ११२ ॥

इंदो पक्ष जीपै महानुद्ध अहे  
जगल्लेठ जोधा हूमान जेहा ।  
न भाखै अली जीह नाकार नागै  
जुड़ेवा खिचौ धम्म आचार जागै ॥ ११३ ॥

समत्या इसा ऊंडलां आभ साहे  
गजां दन्त तोड़े रिमां घाट गाहे ।  
प्रचारे ग्रहे वाघ रैणा पकाड़ै  
भिड़न्ता गजां भीम जेही समाड़ै ॥ ११४ ॥

न भागै जिके जुद्ध भागां न मारै  
सरोरां हुचां खण्ड पिछाण सारै ।

१११। N पढ़ै, BIJNRS चांभा, (B)I दलां (खलां), BINV चजां, RT मने (महा), BINRT मोच (जुद्ध), J जोध, G खर, D महानुद्ध धारै न माया, BDF(RS)T जिहो, DJPTU omit the first two verses.

११२। BINP जो, T चां, J वे, FR(S) पखीजै, U मुजाला मूर, FPV भ्रम (विप्र), G वेदोक्त, FT वेदां.

११३। BP पांच, D जगजुध, V जुगजुध.

११४। DJRS समचं, S उडले, (D)R उडलं, T दांत, RS दुंतारै (प्रचारै) BDINP(V) जेहा.



३६ वचनिका रा° स्तनसिङ्गजी री महेसदासौत री ।

॥ अथ सुगलाँ रा वखाण ॥

॥ इन्द सुजङ्गी ॥

बलट्टं दुवट्टं हटालं बंगालं

चकल्या इसा चालिया कालं चालं ॥ ११५ ॥

भयाखड्ग चौवा जिके रोम भूरा

पखे पार बीवा हिलै थाट पूरा ।

प्रलम्बा मुखी रुक्ख चकली परकली

भुजाँ जम्म जेहा बली खव्वभकली ॥ ११६ ॥

मरोड़े गजाँ कन्ध चोड़ै मरदं

रह्खै जिसा सिङ्ग मुकौ रवदं ।

कसौसै गुगं चौसटङ्गी कबागं

बली भीम बल्याँ कली पत्य बागं ॥ ११७ ॥

करा दुच्छरा मेष्क ले मद क्कां

हजारौ मुहौं बाथि जै वीरहकां ।

गिरं कन्ध अन्धा रिदै अगिअ्यानं

मरे मारि जागै जिके अविमानं ॥ ११८ ॥

११५ । BGINT भाजे, GJRST सरीरे, T डधे, G(T)U बलट्टी, FJV बलटाँ, GU दुचट्टी, T दुकट्टी, FV दुचटाँ, J दुचट्टाँ, FG(T) चढाला, FGT बंगाला, F(G)RS चकये, FGT चाला ।

११६ । (BD) जिकाँ, BDJN भूरं PV जिके (हिलै), F तिके, BIT मुखाँ, BI छुल (चकल), GIJ मुले, DFPUV जेसा, BN जेसी, DGJN बली ।

११७ । RS इसा, NV गुणौ, P गुणे, JR गुणाँ, RS बथं, J बये, GU जेहा (बयाँ) ।

११८ । RS बरं दुबरं, G बरीं दुबरीं, DTU दुभरा, BD खेब, PRS हजारं, J मुडे, DIP मुखाँ, FRS मुखे, RS बाग लै (बाथि जै), BIN गिराँ, R गिरं, S गड़े, GJ गिड़ाँ, All MSS. रिदै, NU अगवाणं, BDUV जिङ्गै, RS इसा (जिके), J तिके ।

उंधे पाघड़े कालरूपी असल्लौ  
बोलै पारसौ खेरसौ गल्लवल्लौ ।  
करै पक्ष निव्वाज वाचै कुराणं  
कुलाग्रम्भ रत्ता कसन्ता कवाणं ॥ ११९ ॥

खुराकां चवाकां ततंमाल खावै  
भलौ चौज प्रित्यौ जिके मन्न भावै ।  
जरौ बाप नीलङ्ग जामा जड़ावै  
वपे अन्न अन्नक धारां वगावै ॥ १२० ॥

प्रित्यौ रा लिखै भोग जैसा प्रचण्डं  
खगां मारि डण्डै जिके नव्व खण्डं ।  
हजारौसदी पक्षसदी विसदौ  
जगज्जेठ जोधा मिलै नामजदौ ॥ १२१ ॥

परम्भोम धूसै जिके आप प्राणं  
वडा लुड रा बन्ध जाणै विनाणं ।  
हणै मारि पाड़ै पंखौ वोम हंता  
साहे चालि सूं जागवै काल सूता ॥ १२२ ॥

११९। RS खेरसौ पारसौ, J खारबी (खेरसौ), PV पांच, DP कुलं, BDN PV राता.

१२०। RSV कुराकं, BRSV तवाकं, DEGIT तता, T खावै, RSU जिकां, I जिङ्ग, J जलौ, T भावै, J जामे, RS वपे, J अन्नक (अन्न), D omits the last two verses.

१२१। U खगे, T खंडे, G खलां, N विसदौ (वि°), 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 परम्भमि, BV साधै (धूसै), D ताजौ, LJ प्राणै, BJV री बुद्धि (रा बन्ध), LJ विनाणै, J सदौ काल नै जागवै, FPTU omit this stanza.

जलै व्याप है रोस बैसा जुअन्नं  
त्रिणा मात्र जागै धखी कामि तन्नं ।  
सबदां जिके वेध धानहु साधौ  
बलट्टी हगै बङ्गडौ बाल बांधौ ॥ १२२ ॥

कसै हाथलां टोप मोजा कगल्लं  
जमदाठ वामे जिके खाग ठल्लं ।  
गुपत्तौ कतौ सङ्गि गद्दा गुरज्जं  
कसै आवधां चौसठ्ठे भुज्ज कज्जं ॥ १२३ ॥

मुथागं कवागं जुआगं सभल्लं  
मिलै मौरजादा इसा भुज्जमल्लं ।  
बिन्हे फौज फौजां धखी चववाहं  
सभै सार आवड लीधां सनाहं ॥ १२४ ॥

बिन्हे साहि राजा बिन्हे नेत बांधै  
बखी फौज देखे धखी सोह बांधै ।  
जेजेकार जीहा हुरौ राम जण्ये  
असव्वार ह्ठ्ठ्यां मुंकां पाणि अण्ये ॥ १२५ ॥

१२२ । N खेदा, GIJR काज (कामि), DU सबद, (F)J सबदे, BI जकुं, N तिके, F(I)NPUV कंवडौ (बंगडौ), INT माल (बाल), V बलौवंत कवडौ मारै बाल, FPTU omit the first two verses.

१२३ । BPV कगल्लं, BINU आवधं, JN बचौस, BI बचौसे, T बचौसां, DFV भुज्ज बचौस.

१२४ । F मुथाये, J मुथायां ंणां ंणां, GRSU जुब, F बिह्लं, U बिह्लां, RT omit the last two verses.

१२५ । F बिह्लं, DEINU साहिजादा, G ंसादा, T जेता, BPV नेच, G देख खौजा, DN धखी (घ), LJ सोभ, N जोम, U फौज साधे, IP नाम (राम), BDEGTUV अंपे.



वचनिका १। रतनसिङ्गजी रौ महेसदासौत रौ । ३६

दिक्कां हाथ दाढी दिठं गाठ दक्खे

इलल्ला इलल्ला इलल्लाह् अक्खे ।

उजेणी महासूर हैयाट आणे

जुड़ेवा चटै देव दागाव्वा जाणे ॥ १२७ ॥

चकत्यां कमन्थां रचे वीरचाला

वणे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

कैरव ज्यूं आया कमंध

पाण्डव ज्यूं पतिसाह ।

यां हरि नाम उचारिखौ

वां रहिमाणा अलाह ॥ १२९ ॥

अकबर हर जुजिठल अजन

कमंध द्रुजोण करन ।

औरंगसाह मुराद वे

राजा जसौ रतन ॥ १३० ॥

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१२७। B दाढां, PV चटै (दिठं), F चलै (ditto), U चटं (ditto), D बडा (ditto), BIN चढां (ditto), मज (गाठ), BIPR चल् चल् चल्, T वे (हे), G भारत (हैयाठ)।

१२८। (J)RS चगथे कमंधे, G मंडे (रचे), D मिले (रचे) मौर, NPV पारव भारतवाला।

१२९। FGRS जिम, T इयां, B राम (नाम), V उचारिया, BDFGJNV उवां, T उयां, U उचां।

१३०। IT द्रुजोण, RS द्रुजोण, JN दुरजोधन, G द्रुजोध, JRS हम (वे), V उवे।

## ॥ कवित्त ॥

हिन्दुआण तुरकाण

करण घमसाण कडक्खै ।

सम्भि कवाण गुण वाण

दलां प्रारम्भ बल दक्खै ।

भइ भिड़ज्ज गज घज्ज

घड़ा चतुरङ्ग कसम्भै ।

सिन्नु सद्द रवद्द

नद्द नौसाण निहम्भै ।

चच्चवाह साहि दोइ राह चटि

सम्भि फौजां दोवै समथ ।

विचि भगुड थगुड मगुडै वडा

करिवा भारथ अेम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखौक लसक्कार ।

आरि चक्का नव खगुड

हिलै फौजां गज डम्बर ।

कसमम्भै कोरम्भ

सेस नागिन्द्र सलस्सलि ।

१३१ । G कुरसाण, (D) NV कवखौ, U ०रखौ, BI ०दखौ, T कसम्भै, U वाण  
 गुण कवाण, BDINUV दखौ, FTV भडां, FV भौड़ जग जोध (जुध),  
 U घड़ा, F जोध रचति, V जुध रचत (घड़ा च), J सबद, T नजर  
 (नद), BN दुद, D दुद, T वे G सभे फौज, DV दुवै, I दोनै, JRST  
 वे वे, G वेवे, FITU भंडां खंडां, G खंड भंड, RS खंडां भंडां, T देवै  
 (मंडै), J मंडोवर (मंडे वडा), T खूर (अेम).

सात समंद्र गिर आठ

ताम धर मेरु टलटुलि ।

करि कोप दलाई प्रारंभ कहर

धेधिकर आगै धरे ।

मांडिअौ मुगल्ले मारुअे

रिण औरैंग असराज रे ॥ १३२ ॥

### ॥ वचनिका ॥

इणि भांति रा घोड़ा असवार आगि ब्रजागि माहै ऊडि पड़ै १ ।  
सिर पड़िअै लड़ै २ । हाथिअां रे दांत चड़ै ३ । हिन्दू मुसलमाण ४ ।  
नरसमन्द खुरसाण ५ । आरि चक्र नव खगड प्रियौ रा जगजेठ जोधार  
जमदूत राजिन्द्र जोगिन्द्र रूप करि उजेणि खेति नर हेंवर धेधिकर  
चौदन्त ह्रया ६ । चतुरङ्ग प्रौजां बौद्धरङ्ग वाना किणि भांति सूं विराज-  
मान दोसै ७ । जाणे अदार भार वनासपतौ रित वसन्त मिलि फूलि  
रहौ ८ । दीठांछौज वणि आवै ९ । न जाइ कहौ १० । हो भाई भाई  
अेकणि रित रा कासूं ११ । अेकणि दीछाड़ै क रित नव रस निजरि

१३२। GR साष (भाष), J लाष (ditto), GNT कूरम, G समंद सात, I  
आभ (मेरु), DITU करि (कहर), GJ करै (ditto).

१३३। १ NT [रा], G जिके (after असवार), N इतरा ठोड़ (*ibid.*), DJ  
मै, ST मां. २ DFNRSU पड़ियां, ३ BGSU हाथी, FJNU दांते,  
DGRS invert the order of २, ३, ४ RU रजपूत (जमदूत),  
RS काया माया रौ आस परचर (before उजेणि), BFIJNU आस  
(before चौदन्त), ७ BIN वज्ररंग, GU इष, N किष किष, ८ RS  
जांखौजे, BIJNUV [रित वसन्त], BIN [मिलि], ९ FI दीठां<sup>०</sup>, BDJ  
NR <sup>०</sup>छौ, I [<sup>०</sup>छौज], 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 वषाखौजे (after कासूं), १२ DFT



४२ वचनिका रा' स्तनसिङ्गजी रौ महेसदासौत रौ ।

आवै १२ । कहि दिखावै किमि भाँति १३ । आरावाँ आतस भाल १४ ।  
 उन्हाला प्रलै काल १५ । सर काइर सूका १६ । सूर धौर निवाणे जल  
 ठूका १७ । कहि दिखाई उगति १८ । आ तो ग्रीखम रित १९ ।  
 मदधारा वरसताँ थकाँ गजडम्बर नौसाण गाजै २० । वीजली आँकुस  
 विराजै २१ । ग्रीध चाचिग वौरघरटा दादुर बोलै २२ । सुगल लाल  
 ममोला सा निजरि आवै २३ । वरिखा रित वरणी २४ । सरद रित  
 कहणी २५ । रिण समन्द माछै सूर कमल विकसि विराजमान ऊँछा  
 २६ । चन्दा जेहूँ चन्दवदनौ अपहरा सोलह कला सुधा नेह सम्पूरण  
 उदित ऊँई २७ । कैसौ २८ । जैसौ आसोज कौ पूनिम सरद रित जैसौ  
 ऊजली २९ । फौजाँ ऊपरौ ऊजली भालाँ रा डम्बर भल्लाट करि  
 जगाजोति जागौ ३० । जागे वरफ रा टूक हेमाचल पहाड़ माथे  
 विरजमान ऊँछा ३१ । हेमन्त रित लागौ ३२ । सिंसिर रित जागौ ३३ ।  
 रुक रहिल वागौ ३४ । काइराँ नूँ ठगि लागौ ३५ । हाथ पग धूजै  
 धड़धड़ ३६ । उर दाँत हाड गोडा खड़खड़ ३७ । इणि भाँति हैं

अके, BN अक, GRSUV दिन, I मै, G माँहि, T माँहै (before व),  
 V नदरि (निजरि), १३ DF(RS)TUV दिखाई, DFJT दख, DJT  
 खँ (after भाँति), G खँ अछीज, १६ NT सायर (काइर), १७ V खूर-  
 वौर, N सरजल, १८ F(G)IS उकत, १९ T कछौ (after रित), T  
 वरिखा रित लागौ (between १९ and २०), २२ RS मोर (after  
 चाचिग), २३ BDNRS [ममोला], RS आवै मामोला, BN आवै  
 मामोला दिखावै, २४ GJS वणी, २५ FG नै (before सरद), RS जागै  
 [नौ] (*ibid.*), T चिमै (*ibid.*), २६ NU विकसित, T विचाले (विकसि),  
 २७ F घुंमार (कला), RS सिणमार (after कला), B(N) सलुड, FJ  
 TV [उदित], DRS उदोन, G उदोनमान [ऊँई], JV है (after ऊँई),  
 २९ (I)U जिमो, DRST [जिमो १], G जागै (जिमो १), FGRSV रौ,  
 ३० GJRST ऊपरि, BIT [ऊजली], BIN करनी (करि), BNU  
 लागौ (जागौ), IT [जगाजोति], ३१ RS जाणौजै, GNTU हेमा' प'  
 मा' व' रा टू' बि', DGRS ऊपरि (माथे), D दु टूक, ३२ T आवौ,  
 ३४ IJ लहरि, ३५ DJ नै, ३७ GNU [हाड], T after ३७ inserts  
 the following: चिमै वसंत रित कहणी । मैजाँ पंचवरणाँ सोई वनराय  
 जाणि फूलौ है । चोल मुख कौया है । सो जाणै मलाल माछै मरकाव

वचनिका कही क रित सही ३८ । नव रस कहि दिखाइ ३९ । सरस वीरे वीररस किया ४० । रौद्रे रौद्ररस किया ४१ । अपहरा सिङ्गार-रस किया ४२ । नारद हासरस किया ४३ । काइरे भैरस वीभक्करस किया ४४ । सुरे सान्तरस अदभुतरस किया ४५ । दूगियां करणारस किया ४६ । वैकुण्ठ सँ लिखमौ सहित आप विसन गुरड चडि आया ४७ । कविलास सँ सिङ्गवाहणी चण्डी सहित ईसर त्रिभ चडि आया ४८ । इन्द्रलोक सँ तेजौस कोडि देवतां सहित इन्द्राणी अपहरा रौ जूलरै इन्द्र कैरापत चडि आया ४९ । नव नाथ चौरासी सिद्ध अनेक पक्षी पलचर ग्रीध चौसठि जोगणी बावन वीर जक्ख किन्नर गण गन्द्रप सहित रिखि नारद आया ५० । वीरे डाक बाया ५१ । विमाणे वोम छाया ५२ । साकणी डाकणी मिलि मङ्गल गाया ५३ । नौबति नौसाण रिगतुर वागा ५४ । देवासुर देखवा लागा ५५ ॥ १३३ ॥

कौया वे दीसै है । नौबति सौंधुराग गाइजे है । सो जाँयै वफताल् धमल संगल् राग गाइजे है । ३८ BINU रसौ, DGRS वचनिका कही इष विष [G भांति] तौ ब... ३९ NP दिखाया, ४० PTV [सरस], ४१ BINT नारद... (see ४३), ४२ D सिङ्गार, BINT काइरे... (see ४४), ४३ GP चाख, BIT रौद्रे... (see ४१), N खरे वीरे वीभक्करस कौया, ४४ G [भैरस], BIT अपहरा... (see ४२), N रौद्रे... (see ४१), F दूगियां... (see ४६), V सुरे... (see ४५), ४५ RS सरज सुरां खात अदभुत..., F काइरे... (see ४४), N अपहरे... (see ४२), T between ४५ and ४६ inserts the following: साकणी डाकणी मिली बांभरस कौया, ४६ FN सुरे... (see ४५), V काइरे... (see ४२), T बखेसरे करणरस, T मधुमुञ्ज सांतिरस किया । नव रस कहिया (between ४६ and ४७), ४७ GT या (सँ), S ता, GRST आप विं लिं सँ, ४८ BDGIPU कैलास, G या, I ता S तौ । U सिंघ कपरि चडि देवी आई ईसर रिषभ चडि आया, I चमुंड, ४९ DG या, I ता, S तौ, I देवसुरां, DJPV आई (after इंद्राणी), JPV साथै (रै भलरै), F सहित (ditto), the order of ४८, ४९ is inverted in GI, ५० DFJ डाक बाया (after वीर), V खेवपाल डाक बाया (ibid.). GJRSU वेताल (ibid.), DGUV [रिखि], ५१ BINT वजाया, ५२ D विमाणे, the order of ५२, ५३ is inverted in FGRST, ५५ B देवां सुरां, JV देव दाखव, देखव ।

॥ दूहौ ॥

सभि आरावा समसमा

समासमा सभि सूर ।

समासमा दल सालुलै

चहै चंबाला तूर ॥ १३४ ॥

॥ दूहा वडा ॥

वहै गोला सर बाग

आन्होसान्हा ऊकलै ।

ऊढन्ते उडाड़िअौ

आगवे असमाग ॥ १३५ ॥

नर सुर दानव नाग

थर हर सुरभुवगो थया ।

विटताँ लागौ वरसवा

गोला सर गैगाग ॥ १३६ ॥

जागि प्रलै रिगजक

ऊहै सर सान्हा अगनि ।

गडौँ सवावा गगगिअ

नाखिचमाल निहक ॥ १३७ ॥

१३४ । G सभै आरावा, NP चहै, BP चंबालू, R(U) समासल.

१३५ । RST आन्हो सान्हा, DIJPRV उडाड़िया, BPU आरावा.

१३६ । All MSS. except T मानव (दानव), GS भवनां, P सुरभूयष, V सुर भेला, B हर जोषे भुवन, GJN गोले, DU गोले.

१३७ । GRS गोला (सान्हा), T सोस अगनि (सान्हा अगनि), DGIRSU जागि (माग).



चमराला कै चूर  
वेगाला तेजी वडा ।  
पड़ैतां धर भेला पड़ै  
सर गोला नरसूर ॥ १३८ ॥

खुन्दालिम करि खोध  
वसुधा ऊपरि वाजिया ।  
लागि गड़ा सिर लोटिया  
जागि कवूतर जोध ॥ १३९ ॥

पड़ै लड़ै अगपार  
अड़ै चड़ै सान्हे अगौ ।  
कमंधे काबलिये कियौ  
आहिव घोर अंधार ॥ १४० ॥

भौक अगौ खग भ्राट  
सिर उर माथै सूरमा ।  
वहता कौ दल बाहतां  
वैकुण्ठवाली वाट ॥ १४१ ॥

१३८ । DPRSV ऊवै, G(U) चोइ, F ऊय, GRSU वेगाल, D भड़ (नर)।

१३९ । BI(T) बलै (गड़ा)।

१४० । JRSU सांभौ, D सांभा, BDIJPTUV कमधां, BJPT(U) काबलियां।

१४१ । G सिर (खग), TU उपर (उर), D पर, R चर, D(G)S माभिल,  
(माथै), (G)P वहतां (०तां), T वहते, R विहतां, कौधौ (कौ दल),  
वेहतां।

४६ वचनिका रां रतनसिङ्गजी रौ महेसदासौत रौ ।

नरवर सूर निगेम

भारथ मधि रौतौ भरी ।

आवे जावे अपहरा

जगि अरहट घड़ि जेम ॥ १४२ ॥

औरंग जसौ अगाहि

जूटा सूरिज राऊ ज्यु ।

ग्रहण अन्धारौ गैग्रहण

मेकु किअौ रिग माहि ॥ १४३ ॥

### ॥ वचनिका ॥

इणि भाँति सू तीन पौहर दल जूटा १ । खँग नर हाथौ खुटा  
१ । चौथा पौहर लाग २ । भूभाऊ वागा ४ । औरङ्गसाहि पाति-  
साहि रा तपतेज अपरवल दईव ५ । अवतार जिग आगै जमरागौ  
विमुहा खड़े ६ । तिग सूर तीन पौहर हाथुके महाराज जसराज हौ  
लड़े ६ । तिगि बेला उजेगि वीरखेत रा भूभाऊ राउ राठौड़ जोधा  
रिगमल बोलिया ७ । ठाकुरो सतरङ्ग रौ ख्याल मखिअो ८ । राजा  
राखौ ९ । राजा राखिअै बाजी रहै १० । आपे तौ अगौ वाँटी हरवल

१४२ । P भारथि, GRSTU मभि, V जुभि, PV घट ।

१४३ । DGRS जिम, RS(T) गयण (ग्रहण १), T ऊद (जै), BD(J) खेब,  
T दीया (किअौ). Between this stanza and the following  
one, RS insert 14 *rasāvalā chandas*, beginning: चौदु खेब  
जुई । घड़ं वेस यई... etc. These are not found in any other  
MS.

१४४ । १ G लग (after पौ), २ V जूटा, ४ T भूभाऊ, P भूभाऊ घाउ  
वागा, ५ PV जोरावर (after तपतेज), BI अपार (अपरवल), DI  
बलदेव (दईव), T देव, RS ैराण, GRSV चौ (after ैराथौ), P  
विमुहौ, V विमुह, ६ P हाथुकाँ, U हाथुकाम, D खं हाथाँ, BV ताई,  
I इतरे (हाथुके), ७ G वार, ८ G जे (before ठाँ), BDGIRS ठाकुरे,  
V ठाकुराँ, GRT औ तौ (before सतरङ्ग), १० IJRST राखियाँ, S

किन्ना तठै बन्धेज किन्ना हीज कै ११ । साहिजहाँ जीवतौ ही मूखौ  
 १२ । औरङ्गसाहि पातिसाहि हूँ १३ । सामि सँ सङ्ग्राम करणा  
 १४ । मारणा नै मरणा १५ । ओकी वाढौ १६ । जसराज काढौ  
 १७ । वागाँ भालि जसराज वलिन्ना १८ । भारथ रा भरभार रतनागिर  
 भलिन्ना १९ ॥ १४४ ॥

### ॥ दूहौ ॥

किन्ना उनेगौ कमधजे  
 धिन जीवत स्मित धाड़ि ।  
 जुड़ि मुरड़े वलिन्ना जसौ  
 रहै रतन मभि राड़ि ॥ १४५ ॥

### ॥ वचनिका ॥

तिगि वेली नौबति नौसाण तोग भूषडा सामिभ्रम सोवा हिन्दुस्थान  
 री सरम भुजे आई १ । तिगि वेली रा आइयो काला पछाड़ सोभा  
 वरगौ न जाई २ । मछाभारथ है विखै क्रन कहौजे ३ । किना  
 लङ्कापति कुम्भैण कहौजे ४ । उजला बारह आदीत मुखकमल उगा  
 ५ । मनोरथ पूगा ६ । स्मितलाज रा मौड़ बाधा ७ । अवसाण लाधा  
 ८ ॥ १४६ ॥

रहसौ, ११ BT बांढिया, DI बांढ, G हूँ (किन्ना), I हूँ, V कौ,  
 RS चरवल खणौ कर बांढिया, T तो (after तठै), DJPV बंध, I तो  
 (after बन्धेज), J कौधौ, RT कौयाईज, १२ G राजा राखौ जू  
 (before साहि°), १४ DUV करणौ, १६ DJV डोढौ, १७ JT नै  
 (before जस°), १८ JPUV बालि (भालि), १९ G दिखौ (भारथ).  
 RS मुजभार, DU भारथ (भरभार), DP भलिन्ना, B भलिन्ना, U लिन्ना,  
 १४५ । V कमधजां, GIJU जुरड़ि मुरड़ि, V जुध (जुड़ि), मभि .

१४६ । १ T रण भानि सँ, DJV तेग, DV सोहा (सोवा), २ U राजा (रा  
 आइयो), कौ (after पछाड़), ३ DRS राजा (before क्रन), ४ JP  
 TV क, G कि, DU के, G लंका है विखै (लंकापति), ५ GJT मुखाक°,  
 BDI [मुखाक°], T कजलि मुं जाणह बारह खां क°, D कजं मुं  
 कपरै खां क°, J कं मुं वारे हजार खां क°, ७ D रौ मूह बाधौ,  
 ८ D लाधौ.



॥ कवित्त ॥

करि प्रणाम रवि ताम  
 ध्यान ग्यान ह मन धारे ।  
 धसै धोम विचि धार  
 वसण वैकुण्ठ विचारे ।  
 तजे मोह चठि सोह  
 लोह बोहौ जुध लेखण ।  
 ताणि मूँक उससै  
 जाणि पाखण्ण अरज्जण ।  
 ऊल्लसै रोम पौरस्सि अति  
 ग्रहे पक्खण गै वरा ।  
 रुठौ सरौर उपरि रतन  
 तूठौ सौस पल्लवरा ॥ १४७ ॥

॥ दूहा वडा ॥

मसतकि बाँधे मोड़  
 धारे भुज हिन्दू धरम ।  
 मेक घड़ा दिसि मल्लपिच्छौ  
 रतनागिर राठौड़ ॥ २४८ ॥

१४७ । I करण, BIT दिधै करि (ग्यान ह मन), BDIPUV धारौ, RS धसण,  
 T रूप (धोम), BDIPUV विचारौ, IS बोह (सोह), T लोह  
 (ditto), PV वाहौ (बोहौ), DFLJV जस (जुड), T विध (ditto),  
 J अरजुनह, DI उससै (ऊल्लसै), DIPV पक्खण, RST गैवरा ।

१४८ । D धारे (बाँधे), I धरे भुजा, P घड़ा, I पर (दिसि), B विचि (ditto) ।

जोधा रिणमल जान

सौसोद्या हाडा सको ।

अजमेरा भाला अमङ्ग

राउ राजा राजान ॥ १४९ ॥

बेली सहि विरदैत

जेठौ गोवरधन जिसा ।

करनाजल अगावर कन्है

वढ जानौ वनित ॥ १५० ॥

बेटौ जाँवलि बाप

रामौ रैगाइर तणौ ।

गजकेहर रिण गाजियौ

तोड़िवा खल ताप ॥ १५१ ॥

अमरौ भूप अगाहि

बौठलिआ जाँवलि वले ।

वधिया साचौरा विठण

मुहरि धणी रिण माहि ॥ १५२ ॥

खित पुड़ि साहिबखान

हणमन्त ज्यू जैता हरी ।

उणि बेला लागौ अरसि

वंस वधारण वान ॥ १५३ ॥

१४९ । JP सौसोदा ।

१५० । PV बोला, JU बोला, U जोडौ (जेठौ), T गोवर०

१५१ । BDGPU बेटा, IP जालम, RS तणै, B केसर हरि (रिण) ।

१५२ । DU बौठल खूं, J बौं खूं, T बौठल मे जैमल, T विठना (वधिया),  
बिने (विठण) ।

१५३ । FT जिम RS जेम, G लागै, F आगै (लागौ) ।

करय मरय पड़ काज

राँय रमय रिया रुक रस ।

ब्रह्मंडि लागौ वैयाउत

जिम ईसर जसरज ॥ १५४ ॥

दुल्लह रयय दुभाल

सूरा पूरा जाग सहि ।

हेवै घड़ दुलहगि चुई

घज तोरय गजडाल ॥ १५५ ॥

किलतै मकरि कड़ाल

वाहे तोरय वांदतौ ।

गौ कालौ कुम्भां थलां

काल गजां सिर काल ॥ १५६ ॥

अकगि चोटि अथाग

बूड़ी सूं अम्बर बहसि ।

वेधै सावल वाहती

नर हैवर धर नाग ॥ १५७ ॥

१५४। DFJPV रिण ( राण ), S रामायण ( रमण रिण ), F रामत रिम ।

१५५। B रमय, TV सनि ( सहि ), JPUV हिवै, PV घट, all MSS. except RS खग ( गज ) ।

१५६। FJ(PV) बावाल, R कालौ गौ, PV कभां ( कुम्भां ), P थलां ( थलां ) ।

१५७। BGPV हं ( सूं ), T सां DFJ था, RT वौधै, PUV सामल, T साहिव, RS कुंजर ( हैवर ) ।



जूटा सङ्घि को जोध

नर मारु ज्यूं नाहरां ।

वहतां सिर वाहे वधे

खम हाथलां सखोध ॥ १५८ ॥

मावै जोगणि गौत

ऊढै सर सान्हा अखत ।

वेद भणै नारद ब्रह्म

पूखै अकर प्रवीत ॥ १५९ ॥

घणि वाजिज घण घाउ

घमघमि अपकर घूघरा ।

वागा वीरारस तणा

नाराजिअं निहाउ ॥ १६० ॥

ढालां सिर धाराल

वागा वरिआमां तणा ।

गलती निसि गाजै गजर

घण घाये घड़ियाल ॥ १६१ ॥

१५८ । FRT जिम, S जेम, U जे, B वाधे ( वाहे ), S सकोध .

१५९ । G आंन्हा, T अगनि ( अखत, cfr १३० ), JPV पछै, D पछै, T पांछ, BDGRU अपकर, D प्रीत .

१६० । J वाजै ( अपकर ), S नाराजिथे .

१६१ । F वाजै ( गाजै ), S गरज, P गहर EP गाजै ( घाये ), DJ वाजै (ditto).

५२ वचनिका रा० रतनसिङ्गजी रो महेसदासौत रो ।

वाजे इसै विनायि

खग ढालां सिर खाटखड़ि ।

रमै महारिण रुक रस

जोध दगडाहड़ि जाणि ॥ १६२ ॥

खहणि करे रिण खीज

वाहै करि हाकां विहद ।

गड़दाना गाजे गुरज

वाजे मुरजां वीज ॥ १६३ ॥

करनाजल रिण काल

जैत कलोधर जैत जिम ।

सारां पहिलौ सृजउत

पड़ियो लड़ि प्रौंचाल ॥ १६४ ॥

१६२ । F ढाले, B खाटखड़ि, V खूर (रुक), GU दंछेहड़, T दंछेहलि, RS दंछौहड़.

१६३ । P खहर, B खोहरि, T खोहलि, J गड़दाने, RS गाजे गड़दाने, T गाजे गिरदांसौ, U गजदानां, RS मुरजे. Between this stanza and the next, RS insert the six *dūhās* following:—

|                                          |                                          |
|------------------------------------------|------------------------------------------|
| जमजेढी जमराण                             | जेजड़हथ बापा हरो ।                       |
| गह पुर तर लगे गयो                        | सारां धार सृजां ॥ १ ॥                    |
| रहसे मैगल रोद                            | राखै जग नांमौ रौधु ।                     |
| खूजौ खूरजमाल रो                          | खग पुहतौ सौचोद ॥ २ ॥                     |
| जुड़ भांजण खल जोर (S जोध)                | चाडा पचपंढव डवा ।                        |
| मोहण खमै भूभारमल                         | कानौ मुकन किशोर ॥ ३ ॥                    |
| मांमत खूर सचोद                           | मधकर का आषाढमल ।                         |
| जुड़ कपड़े किशोर जुध                     | जोत मिले चव जोध ॥ ४ ॥                    |
| प्रसणां भडा (S घणां) पडाड़               | नर हर के वाटे वजड़ (R न <sup>०</sup> ) । |
| दे सत उजवाली दली                         | भाली भालावाड़ ॥ ५ ॥                      |
| रहसे खल रिमराह                           | सुत वीठल अवसानसिध ।                      |
| अणभंग चम पुहतौ (RS पो <sup>०</sup> ) अजण | गौड़ करै गजगाह ॥ ६ ॥                     |

१६४ । BDGJV जूं, U जे, BDJ पहिली, F पहिली, R पैली, U भड़ (लड़ि), B(F)J(V) प्रूंचाल.

पाड़ै प्रिसुण अपार  
ऊभौ आखाड़ै अनड़ ।  
गोवरधन नाथे गहगि  
घामा जागर घर ॥ १६५ ॥

पल खूटा पतिसाह  
कर आवध वाहै किलंब ।  
मारहथे मरि मारिखौ  
रिण गोदौ रिमराह ॥ १६६ ॥

भूलालां खग भाड़ि  
वेटां बिजुं सछितौ बलू ।  
खिति पड़िखौ मोटौ खिन्नी  
आधौ दल ऊहाड़ि ॥ १६७ ॥

डाहेवा गज डाल  
जसवंत कलि मातै जुड़िणि ।  
पाटोघर पड़ि ऊपड़ै  
समहरि रायांसाल ॥ १६८ ॥

भवसि घड़ा बलि भालि  
वामग ज्यूं वौठल बघै ।  
उतवंग जाइ ब्रह्मांडि अड़ै  
पग सातमै पयालि ॥ १६९ ॥

१६५ । T गोवरधन, BT साथै, RS कपर, T गरठ (गहण), B भोमा,  
T धूमा.

१६६ । BPT करि, R किलन, G जमि (मरि), TU गोदे.

१६७ । T साथै (सछितौ), RS पूरौ (मोटौ).

१६८ । F डाहे गज जिण, T जसमन, तानै (मातै), RS omit this stanza.

१६९ । G तिण वेलां रिण ताल, FRST जम, PU उतमंग, U [जाइ]  
ब्रह्मंडै, R खंवर (ब्र°), सातवै.



बह्नु सुगलाँ बिरदैत  
 खागै खगहरतौ खलाँ ।  
 खासाँ खुन्दालिम तगाँ  
 वाने गौ वानैत ॥ १७० ॥

घगा अहिरगा घगा घाउ  
 सान्हे चाचरि साचवाँ ।  
 वाहै साहे वौठलौ  
 खाँडौ खाँडिराउ ॥ १७१ ॥

जिम रावगा भूँभार  
 कमधज रामाइगा करे ।  
 पाल तगाँ बाछाँ प्रलंब  
 पड़िखौ बिरद पगार ॥ १७२ ॥

आहवि स्मितदिनि ईम  
 पाल हरे जाँवलि पिता ।  
 भिड़तै गजाँ भमाड़िआ  
 भीम तगाँ परि भीम ॥ १७३ ॥

गोकल जगौ गरौठ  
 करि बिऊँ बाजू केसउत ।  
 माल हरे जुध माँडिखौ  
 रुके आकारौठ ॥ १७४ ॥

१७०। RS खागाँ, D खाने, BPT खलाँ (तगाँ), G(P)UV गौ वाने,  
 RS गौ वानाँ, DF गौ वानौ ।

१७१। RS जिम (घगा २), S सचुखाँ, BFGRS खाँडा ।

१७२। FIRST रामच, D(J) चरौ (तगाँ), (J)RS पादे प्रसव (बाछाँ  
 प्रलंब), FP प्रवल (प्रलंब) ।

१७३। DFJTV चरौ, R तगाँ, S तगै, DGU भिड़ताँ ।

१७४। F करै विद्यावे, D कर वेजं कर, GU बाझ (बाजू), RS रिच (जुध) ।

बाले मधौ वङ्गाल  
 खेला दल खांडा खह्खि ।  
 धीर चरौ रिग छड़छड़े  
 जिम होली खग भाल ॥ १७५ ॥

आहवि मधौ आगाहि  
 पड़िआलग वामे प्रवंग ।  
 जागि खंडीवन जालिवा  
 भटकौ कटकाँ भाहि ॥ १७६ ॥

वीरति खाग वजाइ  
 वन अरितर बाले वडा ।  
 गौ मधुकर कगिआगरौ  
 मुरिज जोति समाइ ॥ १७७ ॥

विठतै किअौ विसेख  
 ज्यौं पौयल जेतै जिहौं ।  
 पड़तै ऊदिल पाड़िया  
 आठ असुर गज अेक ॥ १७८ ॥

१७५ । T बोले, P बाधे ( बाले ), T खेलै. DJ खलां दलां.

१७६ । DEJP धोम ( मधौ ), DU पौडीलमि, P पडौलमि, J पिडालम,  
 T पिड़ि लड़ियो भाभौ प्रचंड, B बाजै, BDU पवंगि, RS भटके.

१७७ । P अस सरवारे वडा, T विहंडे जर वालौ वडा, B सोजिगरौ ( कषि० ).

१७८ । FJ जे, P जो, T ज्यौं, RS जिम, D [ ज्यौं ] पौयल ते जेतै, BF  
 (RS)T जैता, RS चरै ( जिहौं ), J दल कपाड़िया.

५६ वचनिका रां रतनसिद्धां री महेसदासौत री ।

वडा वडा गज वाज

किल्लवां दल तखल करे ।

खाना खणि खाना खलै

जुडि पडिखौ जगराज ॥ १७६ ॥

सुंगलालां करि चौड

गिरधारी गाछे गजां ।

चडिखौ खगधारां चडे

रम्म रथां राठौड ॥ १८० ॥

खलां करे वे खख

कमधज चन्दनामौ करे ।

मरख मनोरथ पूरि मनि

पौथल पडै प्रचख ॥ १८१ ॥

१७६ । R किल्लां, T खांटां ( खाना ), DJU खल ( खणि ), F खग ( ditto ), T खलि ( ditto ), (D)F खाने ( खानां ), FT खणि ( खलै ), BU जग ( जुडि ), T जगराज .

१८० । D विडिखौ ( चडिखौ ), वडे ( चडे ), T रथे .

१८१ । F कौथौ ( करे ), BG(SU) वि वि . After this *duhò*, RS insert the following:—

खर भाजंतौ ( R<sup>c</sup>जण ) खौच मोचण जगतावत मजर ।

वाघ कलोधर वाजिथो समहर जाणे ( R जाणक ) चौड ॥ १ ॥

And U the following:—

माँरै सुगल मोर सुभटां मिर दोखौ सभा ।

वखौ ( sic ) मेडतीयां सकळ वरै अपहर वोर ॥ १ ॥



तोड़े खगि तुरकाग  
रिग पड़ि ऊपड़िचौ बघौ ।  
भाटो भला भमाडिया  
जिसलमिर जोधाय ॥ १८२ ॥  
जुधि जागे जमराग  
मतवाला ज्यू मल्लपिचौ ।  
भगवानौ भालै भिड़ग  
चाले गौ चळच्याग ॥ १८३ ॥

१८२। RST खल ( खगि ), DEJT भवाडिया, RS उजालिया, B कचाडिया।  
After this stanza, FJP insert the six spurious *dūhās* which are given below. B inserts the same after stanza १४२, 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.

|                                                                |                                                                         |
|----------------------------------------------------------------|-------------------------------------------------------------------------|
| पाहुँतौ ( F <sup>०</sup> नै ) पंडवेस                           | अचलावत अचसांण सिध ।                                                     |
| जुडियौ जण जण जूजुचौ ( F <sup>०</sup> जबौ, P <sup>०</sup> जवौ ) | मुडियौ नचौ मचेस ॥ १ ॥                                                   |
| चालि गयो चठकेर ( B क <sup>०</sup> , F <sup>०</sup> य )         | किलंबां ऊपरि कोप करि ।                                                  |
| पड़ियौ रिण पूंचाल जिम                                          | केरियौ कठकेर ( F <sup>०</sup> अ ) ॥ २ ॥                                 |
| धौंधस वंस धिआगि                                                | जमवंत नै सचसौ जरु ।                                                     |
| फौजां सान्हां फदलिया ( P <sup>०</sup> फौया )                   | कन्हालै जिम आगि ॥ ३ ॥                                                   |
| दुममण सिर दोटांर                                               | देतां ( B <sup>०</sup> नै ) भलौ ( B <sup>०</sup> ला )                   |
|                                                                | दिखाडियो ( B <sup>०</sup> पिया, F <sup>०</sup> लियो ) ।                 |
| पाल चरै कौधा ( FJ <sup>०</sup> धौ ) प्रगठ                      | केर सिर ( F <sup>०</sup> नव, B जिम )                                    |
|                                                                | कोटांर ॥ ४ ॥                                                            |
| दांचे जिम ( F <sup>०</sup> रि <sup>०</sup> ) गज डाल            | किलंबां ( P <sup>०</sup> किय वा ) दल ( J <sup>०</sup> सिरि ) तंडल करे । |
| भारय भलां भमाडिया ( F <sup>०</sup> भवा <sup>०</sup> )          | सुलौ रायामाल ॥ ५ ॥                                                      |
| अरि साथे औनाड़                                                 | देतौ खग भाटां दुरत ।                                                    |
| दल भागै ( F <sup>०</sup> गौ ) संडियौ दलौ                       | प्रोहित जांणि पचाड़ ॥ ६ ॥                                               |

१८३। DRS मतवालो, P<sup>०</sup> लै, FT जिम, DS होय ( जू ), R ऊव ( ditto ), DFGJPRSTU गौ चाले

५८ वचनिका रां रतनसिद्धिगौ रौ महेसदासौत रौ ।

घण घाघे घमचालि

चुनाला थौथ चालगौ ।

आप तणा तण अरिहरां

कड़िआ भलां कड़ालि ॥ १८४ ॥

ऊआ सको हैरान

नर सुर कर देखे निवड़ ।

रतनागिर आगौ रवद

भिड़ि पाड़े भगवान ॥ १८५ ॥

विचिजां दिआ विक्काइ

भाले ह्यि भगवानिअे ।

जागि कि वाग विधूसिआ

रांग तणा कपिराइ ॥ १८६ ॥

हाथां पूरे हाम

पाड़ि खलां सगतीपुरौ ।

भगवानौ भारथ करे

वैकुण्ठ गौ वरिआम ॥ १८७ ॥

१८४ । GPU घम (घब), D अहरण (घाघे), B घूमडि (घमचाल), D घण घाव (ditto), T विंगाल (ditto), JPU चुनालै, DGR चुनालो, T चुगलालां, BJP थये, D थई, R थौथौ, T थली (आप), D आपणे [तणा], RS तणौ, T दल (तण), D उवर (भलां), B बड़ाड़ि, P बड़ालि, T बचाल.

१८५ । DP निवड़, BG निवड़ि, U निहरि, F निजर, J निवड़.

१८६ । B वौचि, R दिथै, RS भाला, B ०निथौ, U ज (कि), DRS(T) विधूसिथौ, R रावण रौ, DT तणौ, S तणै, U तणौ कपि तांड.

१८७ । GT हाथै, RS पूरव, पाड़े, FJP खगां (०लां), R खल, S खम, GT सकती, FU सगतीपुरै, DGRST गौ वैकुण्ठ.

अइच्यौ अमलौमाग

असुराँ सँ भारथि अमर ।

करतौ घाउ कटारिच्याँ

चटाँ लटाँ चङ्ग्याग ॥ १८८ ॥

अगिआलौ अगबौह

पञ्चजारी पाड़तौ ।

अलुआलौ भारथि अमर

सोभा वीकमसौह ॥ १८९ ॥

बुध करि पिरिच्याँ जेम

सादाउत अवसागसिध ।

कर वाहे गाहे किलंब

अमर गयौ सगि अम ॥ १९० ॥

१८८ । BDFGPRSU आद्यौ, GJPS अवलौ<sup>०</sup>, P अमर (अमर), R नठ,  
(लटाँ), U चटाँ (ditto).

१८९ । BPT अगिआला, BT पाड़िया, FR उजवालौ, F अमंग (अमर)  
P अमर (ditto), RS सोभा, F सरसौ (सोभा) ।

१९० । BFJPT पड़ियौ, U पड़ियाँ, D पड़िये, चाँदावन, BRS भाँजे सचाँ  
(अवसाग<sup>०</sup>), D कमल (किलंब). After this stanza, D inserts  
the following :—

|                     |                           |
|---------------------|---------------------------|
| सरि साबलाँ सकाज     | पाँचाँवता अणभागे पड़े ।   |
| विध विध खोराँ वाज   | विचन दलाँ वीच वीठलौ ॥ १ ॥ |
| जोध करै रिणजंग      | वौठहुँ गज भाँजे विचत ।    |
| पाड़ै पाँचावर पिमुण | आगाड़ै अणभंग ॥ २ ॥        |

and RS the following :—

|                  |                       |
|------------------|-----------------------|
| सर साबलाँ सकाज   | विचच घड़ा विच वीरवर । |
| वध वध नाँख वीठलौ | बीज तणी पर वाज ॥ १ ॥  |



६० । वचनिका री रतनसिङ्गजी री महेसदासौत री ।

अकणि छणे अनेक

किसनाउत माते कलहि ।

मरण तगै दिनि मारकै

वौठल किछौ विसेख ॥ १८१ ॥

अरिहर अविआटाँह

खग भाटाँ भाँजण खत्रौ ।

गौ भारधि गाँगा हरौ

गिरधर गज थाटाँह ॥ १८२ ॥

अगिअँ चटि अरडिङ्ग

रतनाउत भाँजि रवद ।

पाटोधर पड़ि ऊपड़ै

समहरि रायासिङ्ग ॥ १८३ ॥

मल्लपि गयौ कुल मौड़

जाडै दल लाडा जिहौ ।

सार तगै भर साहिबौ

रौद्राँ सिर राठौड़ ॥ १८४ ॥

१८१। T माथे किलंब, PU तगौ, T छलि ( दिनि ), JU मारकौ.

१८२। PT अरिहरि, B अगि थाटाँह, RS देतौ ( भाँजण ), T वाचण (ditto), U places this stanza before १८२, and DRS before १८४.

१८३। P अरणीम, U अणडौम, BT रतनामिर. After this stanza, RS insert the following:—

ओध ओधाँ लल आम

साँवलकौ अवसाँवसिध ।

लामौ तथ वेलाँ लदण

मरधारौ गैषाम ॥ १ ॥

१८४। BT सिर ( कुल ), GJPƯ लाडे, P साहि ( सार ), JP भरि.

पाखर सहित पवङ्ग

सिन्धु नर ठाली सहित ।

भिड़तै साहिब भाँजिया

जैत हरे करि जङ्ग ॥ १८५ ॥

निख वंस चाटे नूर

करे महाजुघ कूँभउत ।

वगड़ी धणी विराजियौ

सुर सभा विधि सुर ॥ १८६ ॥

चारण ग्रहि चौधार

सत्रु मारण अवसाणसिध ।

वागौ डारण वैणउत

सिरदारौ सिरदार ॥ १८७ ॥

हणि साबलि करि ह्रांस

जवनाँ ऊपाड़ै जसौ ।

चठिया भारथ चौहटे

वादौ जाणि कि वांस ॥ १८८ ॥

१८५ । DRS पमंग, B भिड़ताँ, BPTU भंजि°, DF हरे, FJPU रिण (करि) .

१८६ । TU निज, D चाटण, J चढिया, U सुराँ, FGT कभा .

१८७ । T अखाड़° (अवसाण°), U आवध सबल (ditto), T वाघ विडारण, G वाघकत, JRS सिरदारै . After this stanza, T inserts १०६, १०७ .

१८८ । TU हिय, J हंस, PT ऊपाड़ण, FJT चढियौ, T खेळण (भारथ), R चौवटे, J वंस .

चौधरै करि चूर

विचित्र उपाडै वैगुणत ।

गल पल भरि हंसवरगयग

ऊच्या त्रिपत गिध झर ॥ १९९ ॥

वाहि वडा गज वाज

रोहड़ कलि राजा रतन ।

जीवत मिति बाजी जुड़े

जोपि गयो जसराज ॥ २०० ॥

दल डोहे दरियाउ

हेवै वहि हदमाल रौ ।

जोड़े रिगमालां जगौ

रहिखौ खिड़िखौ राउ ॥ २०१ ॥

भांजन्तौ गज भार

सारै आपलतौ समरि ।

पड़िखौ रिग खिड़िखौ प्रचंड

पाड़े प्रिसुग अपार ॥ २०२ ॥

१९९ । DT चौधारां, RS चवधारां. T उपाडण, BT गलि, GU ०वरिगयग, R हंसच गवण, S हंसगमण, B हंसगवरिगयग (sic), D गल पड़ भेरवच गयग, T हंसां गदंद, BEJPTU त्रिपति.

२०० । D वजा वडे, RS वडे. T किलंबां दल नंडल करै (रोहड़...), DRS जुड़ण.

२०१ । J हिवै, R हमै, S वडे, F हदमालउत, रिड़मालां BJSTU खिड़ियां.

२०२ । T पाड़े रिग पड़िया, RS omit this stanza. D substitutes the following:—

उजैली असहास

अरि पड़ मादे कपड़े ।

वलिखौ आचर विचंडियौ

विखनौ चामर बास ॥ १ ॥



कलूँहै सुत किलियाण  
भीमाजल पाड़े भड़ा ।  
पिड़मुई कर्मधां पाखती  
रहिअौ भीखण राण ॥ २०३ ॥

खिति वि वि खण्ड खलाँह  
कर्मध राउ करतौ किलंब ।  
विजड़ाहथ बलिराउ रौ  
द्वारौ गयौ दलाँह ॥ २०४ ॥

मेछालाँ सिर मार  
देतौ पद आगै दलाँ ।  
कैलपुरौ भारथि किसन  
जाह गौ जिणियार ॥ २०५ ॥

हणतौ मैंगल हाथि  
करतौ मुख हाकाँ कहर ।  
कुम्भकरण सिर केविअौ  
भाटौ गौ भाराथि ॥ २०६ ॥

२०३। T करि कैकप (कलूँहै सुत), BJP पड़ि. RS omit this stanza.  
D substitutes the following:—

सत खगधाराँ सेव परम तणौ पर पूजियौ ।  
संकर को रामेस वर देह ऊँवौ लड़ देव ॥ १ ॥

२०४। T खंड वि खंड, FJ विवि (वि वि), R वे, BPT कर्मधज, T सभै  
(करतौ), T दुजड़ा, BT बलिराम, T दुरगौ (द्वारौ), JP दुवारौ.

२०५। B खेवालाँ, D मेछाराँ, BP मारि, T पैलाँ (आगै), PS आगल, U  
दले, F दिलौ, S दुरत (दलाँ), B कैलहरौ, T सार तणै भर साचिबो  
(कैलपुरौ...), F जाडो, D गौ जाडाँ, RS गौ जाडे, BGT जिणवार.

२०६। (B)D गौ भाटौ, FJP insert stanza २०८ before the present  
one. T places the present and the following stanza

६४ वचनिका रा° रतनसिङ्गजी री महेसदासोत री ।

अरि भङ्गण असि हाँस

राजा कलि राजड़ तगौ ।

जुधि जूटौ जेसा हरी

दुजड़ा वैगौदास ॥ २०७ ॥

between १९७ and १९८. RS after the present stanza insert the following :—

|                        |                       |
|------------------------|-----------------------|
| भांजंतौ गज भार         | असुरां देववती अभंग ।  |
| वौकौ समहर वाजियो       | नरहरदास निडार ॥ १ ॥   |
| सीसोदियो सुजाण         | भागौ नर भाखर हरी ।    |
| लड़ियो आडे लोचदे       | रण रावत रहराण ॥ २ ॥   |
| खांगी मंडल (RS °जी) खर | रतनो कमधज रूपसी ।     |
| विदतां मुर बंधव यणे    | खांडरंता खल खूर ॥ ३ ॥ |
| ईसर कुंभौ अम           | साचौरा बंधव सगा ।     |
| भारथ जूटा भांजउत       | जोड़ै नाहर जेम ॥ ४ ॥  |

२०७। BFT °भांजण, JT अरि (असि), BT हरी (तगौ), J जूटा, BJ दुजड़ौ, U दुवड़ौ, P दुजड़, FG दुजड़ां, T दुदणां. RS omit this stanza. D substitutes the following :—

|                         |                             |
|-------------------------|-----------------------------|
| अरि भांजे अणबोह         | सूरण जगतावत महर ।           |
| वाध कलोधर वाजियो        | समहर जाण क सौह ॥ १ ॥        |
| अरि हण जैमर अम          | धज नेजा खग वहतौ ।           |
| वौर तगौ रिण वाजियो      | नाहर नाहर जेम ॥ २ ॥         |
| कमध करण चिबत (sic) कांम | जैवै वर जदा हरी ।           |
| रतन तणी खल टूक हथ       | जद वागौ हर रांम ॥ ३ ॥       |
| सौनगरी सौस साथ (sic)    | आसो नै सुंदर अभंग ।         |
| विदता खर वणाणिया        | संपदता सतसौम (D °सास) ॥ ४ ॥ |
| धड़धड़ वाचे भार         | खेत जनेणौ खगहथ ।            |
| जैणौ हूदावत वदे         | पहु उपदे पूवार ॥ ५ ॥        |
| ईसर कुंभौ अम            | साचौरा बंधव सगा ।           |
| भारथ जूटा भांजउत        | जोड़ै नाहर जेम ॥ ६ ॥        |
| कूरंम मांन कठोर         | समहर सामलदासउत ।            |
| वड़वड़ते वड़वड़ियो      | खुरां खर सधौर ॥ ७ ॥         |

वचनिका रां रतनसिद्धजी रौ महेसदासौत रौ । ६५

रूपाउत रिमराह

मुँहतौ साँवल मारकौ ।

विठतौ देखै वीरवर

सुपह अगै पतिसाह ॥ २०८ ॥

पञ्चाइय दल पूर

पैठौ ईसर कौ प्रगट ।

हेवै घट हाकोटियाँ

अगौ घटावै ऊर ॥ २०९ ॥

घारां मारि धड़ाँह

देतौ गौ पैलाँ दलाई ।

घौरंग बेला चाँदउत

भाऊ कर्मध भड़ाँह ॥ २१० ॥

२०८ । FPT साँवल, D सुंदर (साँवल), J विठते कियो, RS वीरवर, पह अनियै, P पौछै अनियै (*sic*), FJP place this stanza between २०४ and २०९. D after the present stanza inserts the following:—

विध करतौ हय बाह      जेसावत सिर जाधियाँ ।  
सौह तणौ पर राजसौ      सच लागौ मोसाह ॥ १ ॥

२०९ । F रिष (दल), P बल (*ditto*), F प्राभौ दुसर गै (पैठौ...), RS गौ (कौ), T साहिबौ (कौ प्रगट), JPU हिवै, J घटाँ RS दल (घट), U चट (*ditto*), GU हाकोटियौ, DU आँण (अणौ), B नीर (कर)

२१० । P पहलाँ, U भावौ, T गयो, (कर्मध), DFRS omit this stanza.



६६ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

घाँउ करतौ घमसाणि  
सामि मुहलि अवसायसिध ।  
रामौ भिड़ि पाड़ै रवद  
नेजालां निरवाणि ॥ २११ ॥

लोहि वधारण काज  
चुगकालां दल चूरता ।  
भाटौ रिण जूटा भला  
सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बीजा सिरदार  
साथे पह पुञ्जता सरणि ।  
वैशौ दूदाउत विढे  
पड़ि ऊपड़ै पँवार ॥ २१३ ॥

मांगलिया मनमोट  
दलपति नै खानौ दुवै ।  
विहँडै खगधारां विचित्र  
कलहि दुवाहाँ कोट ॥ २१४ ॥

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२११ । T चावां करि, BFG °विधि, J भड़, FJP नेजा बाहि निवांय, DRS omit this stanza.

२१२ । T भड़ा (भला), सरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ । F सऊ (पह), DRS omit this stanza.

२१४ । F °लियो, वासंतौ दलां (नै खानौ दुवै), T दुने, F °भारी, RS खगभाटां, BT विचै (विचित्र), F दुवाहौ, D omits this stanza.

वचनिका राँ रतनसिङ्गजी रौ महेसदासौत रौ । ६७

विहगडतौ गज वाज  
सामि तथै कलि साहगौ ।  
देखि कहै पैलाँ दलाई  
धिन हाथाँ धनराज ॥ २१५ ॥

रुक दिव्यन्तौ रौठ  
बङ्गालाँ माथै बहसि ।  
पड़िबौ भड़ पाड़ि प्रचण्ड  
गाहिड़ नवल गरीठ ॥ २१६ ॥

वौरति अस्मिर वाहि  
दूदाउत भाँजे दुइग ।  
रतनौ कलि राजा रतन  
मुहरि रहै रिग माहि ॥ २१७ ॥

माथै मुगलालाँह  
बधि बधि खाँडा वाह्तौ ।  
चारण जूटौ चापड़ै  
धरमौ धारालाँह ॥ २१८ ॥

२१५ । U साह तथौ, FT वथौ, DRS omit this stanza.

२१६ । RS दिव्यन्ता, U बंगाली, T कपरि बलू (माथे...), RS पड़िया, J पड़तौ, T प्रिसणाँ दल पाड़े पड़े, F माल (नवल), D omits this stanza.

२१७ । F बाय, BT भाजण, BF दुखण, F रतना, BPT बलि (बलि), GT मौहरि, RS place this stanza after २१८, D omits it.

२१८ । B विधि विधि, U विध विध, T विद विदि, R चापड़े, RS place this stanza after २१९ and D before २२०.

६८ वचनिका रा' रतनसिङ्गजी रौ महेसदासौत रौ ।

भाड़न्तौ भटकाँह

घट वटकाँ करतौ घणाँ ।

मथुरौ भारथि मल्लपिछौ

काबौ विचि कटकाँह ॥ २१९ ॥

विठतौ रिणि वरिआम

सामि तगै क्लि सोहिछौ ।

खग भाटाँ देतौ खिचौ

तूँअर जीवौ ताम ॥ २२० ॥

नाइ समरि निडार

नागे खागे निहसिछौ ।

सार तगै भरि सोहिछौ

जीवौ हौ जिगिवार ॥ २२१ ॥

भिलतौ खग भाटाँह

देताँ गा पैलाँ दलाँ ।

भगवानौ नै भूरिछौ

घोरौ गजथाटाँह ॥ २२२ ॥

२१९। T भाटंतौ, U भडकाँह, G घड़. S वटके, U वटकी, FJ घण, P घणाँ  
B कंबौ, S कमौ, G कौयो (काबौ), D ई (विचि), P places this  
stanza after २१०.

२२०। RS वणियौ खल (R बल) दल विचंडियौ (R °डियाँ) (for  
सामि... etc.), U भाड़ाँ, F खलाँ (खिचौ), T खड़े (ditto),  
D omits this stanza.

२२१। BFGP(T)U नाबौ, (F)P निराडि, RS जैक हजारों सारखो  
(सार... etc.), T जुध (हौ) निण°, D omits this stanza and  
substitutes २१८ in its place.

२२२। J सिर (खग), T गज (ditto), JP भडकाँह, J देतौ, BJU गो, T  
खग भाटाँ देता खड़े (देताँ... etc.)



वचनिका रा° रतनसिङ्गजी री महेसदासौत री । ६६

मुँह आगै वरिष्याम  
राजा रैणाइर तयौ ।  
गुणियो गज भारां गयौ  
देतौ दलाई दमाम ॥ २२२ ॥

इतरा भड़ औनाड़  
पड़िया राजा पाखतौ ।  
राजा ऊभौ रतनसौ  
पाखै तरां पछाड़ ॥ २२३ ॥

॥ कन्द मोतौदाम ॥

खगां चटि धार ऊँचै वि वि खग  
पड़ै घर हितु मलेक प्रचण्ड ।  
रलत्तलि नीर जिहौं रहिराल  
खलाहलि जाणि कि भाद्रव खाल ॥ २२४ ॥

उजेणि अकाल भड़ाण अकैह  
मंडै घन जाणि कि वारह मेह ।  
उभै पतिसाहि अग्यौ करि अक  
आया सिरि रत्तन सूर अनेक ॥ २२६ ॥

२२२ । RS आगल, BDGU तणौ, D गजथटां.

२२३ । P इतरौ, B उभाड़, D अबनाड़, P पड़िघौ, DRS रावन (राजा १),  
F ऊभा, P तरे.

२२४ । BU खगे, F जीध (धार), T वेष, R वै, D खंड (वि वि), J खाल  
(नीर), P जिहौं, RS वड़े (जिहौं), U ऊर (ditto), F खललल,  
U खललल, BDGJPRST खललल.

२२६ । F भुलाल, D मच धण (मंडै...), T करि (घन), U उभां, T उरवर  
(आग्यौ करि), D सूर रतन.

रंजै रतनागिर देखि रवद  
 निसाया रुड़ै सहि वाजिच नद ।  
 अड़ै सिर वोम कमन्धज ईम  
 भमाङ्ग रौद्र गजां जिम भौम ॥ २२७ ॥

धुवै दल राजिंद्र वाजिंद्र धोम  
 गजै गुण बाण अनै रिण गोम ।  
 उड़ै घण बाण खतङ्ग अंगार  
 पड़ै भडि नाखिच जाणि अपार ॥ २२८ ॥

राजा करि हाक खिचौ भ्रम राहि  
 मघाउत खैंग घरै रिण माहि ।  
 हिलोलै फौज चढावे हौक  
 भिँडा गज वाजि ऊँझै भड़ भौक ॥ २२९ ॥

जुटा रतनागिर औरंग जाम  
 बडा जमरूप बिन्दे बरिआम ।  
 धमद्धम सेल वहै खगधार  
 पड़ै भसड़का पटाँ अणपार ॥ २३० ॥

२२७। D राजा ( रंजै ), S रचै, U रुड़ै, T सिर ( सहि ), FS बाणांज, D ब्रह्मंज ( कमन्धज ), JP भमावण, T जोध ( रौद्र ), DS सिर ( जिम ), FJRS insert in the middle of the present stanza the couple of verses following :—

ऊवै मन आणंद पौरस हाम  
 जगौ अग देखि खंडीवन जाम ।

२२८। R धुवै, T धके जिण देत अमिर धार ( उड़ै... ), BFPR पतंग ( ख० ).  
 २२९। D हिलोला ( हिलोलै ), S हिलोलिय, T हिलावौ, F चढे मनि हौक,  
 वाम ( वाजि ), BG ऊँझा, PR ऊँझा, D वाज मरोड़ै भौक.  
 २३०। FU जिम, T भड़ ( जम० ), F दुण ( रूप ), T धराधम, BDJS  
 धमाधम, DRS(T) धमड़क, BTU जमड़, DS पटे, BT पडाँच  
 अपार, G अणवार.

अवम्भड़ जिम्भड़ भड्ड असन्ध  
कटै कर कोपर कालिज कन्ध ।  
भड़ां घड़ भझि ऊँचै वि वि भग्न  
खड़खड़ ठल्ल भड़म्भड़ खग्न ॥ २३१ ॥

कड़काड़ वाजि घड़ां किरमाल  
बड़व्वड़ भाजि पड़न्त बँगाल ।  
दड़दड़ मुगड़ रड़व्वड़ दोस  
अड़व्वड़ खेत चड़चड़ ईस ॥ २३२ ॥

अँचाँ खग भ्राट निराट अलम्मा  
पड़ै वि वि जङ्ग पड़ै भड़ि पग्न ।  
पड़ै रिगि उच्छलि अेम प्रवङ्ग  
कुड़ां चठि जागि विनागि कुरङ्ग ॥ २३३ ॥

खाँचै रिग मडि गड़थल खान  
जिहौं नट खेल कुलट्ट जुखान ।  
रुद्राँ रिगि भूकि करन्त रतन्न  
कपौदल जागि कि कुम्भकरन्न ॥ २३४ ॥

२३१। BDU भड़ै, FGP भड़ां, RS लाग (भड्ड), T वाजि (ditto), DFGU अणसंध, B जि अंध, DRS कालज कोपर, P धड़ि, BDFJPRSTU भाज, G भाज (भझि), FR वै (वि वि), J घट (ditto), T होर, BDFGRSTU भाग, खान, All MSS. ठाल, P भग्नभग्न (भड़°).

२३२। J पड़ति, T पड़ै. (G)JT दड़वड़, F(G) चड़वड़.

२३३। BDFJPRS चौड़ी (पड़ै), U पिछो (ditto), J विच (वि वि), DF छध (जङ्ग), D भड़ै पड़, T धर (भड़ि), FT उच्छलि, G दम (अेम), D पतंग, कोड़ी.

२३४। (D)T मकि, RS माहि, B गड़थल, R गुड़थड़, T गड़ोथल, D चथेलाचौ (sic गड़°), P भट (खेल), T उलठ (कु°), U कुरज, all MSS. रौद्राँ, D रौद्रायण (रुद्राँ रिग).



७२ वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

ऊँरै रिगि हका किलका हमस्स  
उडै रत कौलि दिसेह अरस्स ।  
अरै धिन धिन रतन्न अरका  
चढावै मेह घड़ा खग चका ॥ २३५ ॥

ग्रहे खग नागंद कोप गिरन्द  
मथै सुर अस्सुर जाणि समन्द ।  
मधाउत कज्जि रतन्न मुगत्ति  
प्रिथौ कजि आफलिन्ना असपत्ति ॥ २३६ ॥

किअै मुख चोल धसै रिगि काल  
रुलै पाइ अन्न गले वरमाल ।  
वरे पतिसाह घड़ा वरवौर  
महागज वाजि पकाडै मौर ॥ २३७ ॥

वडुपफर टूक ऊँरै गज वाज  
तडुपफड मच्छ जिहौं सिरताज ।

२३५ । BFG(U) ऊँरै, BFGJPRSTU हाक, R दिसाह, S दसेह, U दिसा जु, P दिरघ, F कजाय ( दिसेह ), TU धनि धनि, PU चढावौ, BGS चढानिय, D चढौ रिण, FJ खड़ा ( घड़ा ), P घण (ditto), B खल ( खग ), J खड़ (ditto), T खल (ditto), B remoulds the last three verses as follows:—

आषे धन धन रतन अरस्स ।  
चढाविय स्रेह घड़ा खल चका  
उडौ रज माहि न दीठ अरका ॥

२३६ । DS जूध ( जाणि ), All MSS. काजि.

२३७ । G पास ( पार ), T(U) बिडै ( वरे ), BT बड़ा ( घड़ा ), S पकाडिय, D मरोडै ( पकाडै ), F वौर ( मौर ), T धेधौगर पाकाडै रिणधौर.

मरह जरह पड़े अनमन्य

कहकह वौर ह नाच कमन्य ॥ २३८ ॥

हड़ाहड़ रिक्खि डुबै हर हार

जयजय जोगगि किड जिआर ।

महारिगि पौठै सूर मसत्त

दिगम्बर जागि अखाडै दत्त ॥ २३९ ॥

पल्लवर साकगि डाकगि प्रेत

खुधावंत भक्ख लिखै रिगखेत ।

वगै जिग सै सर सेल्ल क्वीस

सोहै किर वंस गिरव्वर सौस ॥ २४० ॥

असौ खग घाल लगा जब अङ्ग

जोधा हर ताम पड़े रिगजङ्ग ॥ २४१ ॥

२३८ । BFJP वड़वड़, D ऊआ, G माह, (R)S जेहौ, GP अनबंध, T विनबंध, RS नाच ह वौर, BDU कबंध .

२३९ । D हरवड़, U ऊरे, D ऊवौ, BJPRST कौध, F कौध, G(J) RS जैकार, DT जुहार, RS पौडिध, DRS substitute for the last two verses the first two of २४० .

२४० । RTU खुधा°, J लियो, T ककै खगधारा वंस क्वीस ( वणे...), G जिम ( किर ), RST जागि ( वंस ), DRS substitute for the last two lines the last two of २३९, and after them insert the following:—

रमज्जम भांभर घूघर रोल

कले वर खूर वरै रम ( DR रंभ ) कोल ।

The same spurious lines are also to be found in B, with the variant:—

धमधम घूघर भांभर रोल

but inserted in the middle of stanza २३९ .

२४१ । G जब घाव लगा खग, S तब ( जब ), GJP जुडि ( रिण ) .

॥ दूहौ ॥

रतन पड़ै रिगि नौवड़े

औरंग अड़ै अरस्सि ।

सुर खड़ै चडि रत्थ सभि

नौवति तूरि निहस्सि ॥ २४२ ॥

॥ कवित्त ॥

पड़ै वाज गजराज

राउ राउत्त गरेसुर ।

पड़ै खान उमराउ

सुगल भूरा भौरम्बर ।

पड़ै सक्क धड़ गजां

इसा दौसै उगिहारै ।

ऊतारौ रिगि आगि

जागि बालद विगजारै ।

गडपतौ पड़ै कृत्तपति गरा

चन्द जस्स नामौ चड़ै ।

लाज रौ कोट उज्जोगि लड़ि

पिड़ि रतन राजा पड़ै ॥ २४३ ॥

२४२। P नौमड़े, DT चडि रथ, RS चडे खड़, I चडे रथ सभा खड़े, J चड  
चडि सथ समझ (sic), F अग (सभि), DFRS बड़े (तूरि), T  
घुरै (ditto).

२४३। JT गजवाज, D राजा राजवाज, R राजा रतनेसुर (राउत्त...),  
B(D) उंबरवा, B(IT) सुंड़ि धर गजां, JRSU संभ धड़ गंज, GP  
सांभ धड़ गजां, D सत धड़ गज, F जंग (गजां), I(S) इसै, D इसौ,  
T दौठा निहियारै, J(P) अणुहारै, D चारं, DIR कतारौ,  
BFGJPTU कतारै, all (?) MSS. चड़े, T घड़े (पड़े), FJPT  
गिरां, IJT कोठि, T गड (लड़ि)।



## ॥ वचनिका ॥

तिणि वेला राजा रैणसाहि रा तखल चुणि विणि लिखा १ ।  
 सरां कड़ां सूं दाग दिखा २ । नर देह जलाई ३ । अमर देह  
 पाई ४ । ब्रह्मा विसन महेस इन्द्र सुर साथि आया ५ । इन्द्राणी  
 धमल मङ्गल पौहप वरिखा करि वधाया ६ । विवाणे पाउ धारौ ७ ।  
 वैकुण्ठ पाधारौ ८ । तिणि वेला राजा रतन वैकुण्ठनाथ महाराज  
 सूं अरज करि कहिचौ ९ । महाराज आज री वेठ रा धणी  
 राठौड़ १० । राठौड़ां माछे छंडज ११ । मुदै मो नूं कहिचौइज  
 चाहीजै १२ । मो साथे वडा वडा गठपति कुत्रपति कामि आया १३ ।  
 हाढा मुकुन्दसिङ्ग सारीखा १४ । गौड़ अरजन सारीखा १५ ।  
 सीसोदिखा सुजागसिङ्ग सारीखा १६ । भाला दलधम्भ सारीखा १७ ।  
 और ही कुत्रोस वंस हिन्दू सरजौत कौजै १८ । वैकुण्ठ वास दीजै

१७४ । १ T इणि भानि, DG वार (वेला), J रतन<sup>०</sup>. [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 गाथा देवताचे  
 (I ता) पौहप (B पु<sup>०</sup>) वरखाया, T इन्द्र सुरासुर चियां मंगल धवल  
 गाथा देवताचे पौहप वरखाया वधाया, R सूं (करि), ७ G विराजो  
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिणि),  
 D वार (वेला), (B)IT रैणसाह, S महाराजा वैकुण्ठनाथ, JU  
 [महाराज], DS कर जोड़ (after सूं), D करो [कहिचौ],  
 १० JP जु, FU ज (before महाराज), BIT [महाराज], U आनुकौ,  
 GJ कौ (री), ११ R [माछे], RS मुदै (after माछे), IU छंड, १२  
 U मो नूं राजा मुदै कियो थो तो [मुदै] (before मो नूं), BI नें  
 (नूं), T ना, GFJ जोईजे (चाहीजै), १३ (F)JP म्हां (मो), S  
 भेला (साथे), FJRS इवधारौ, RS राजा (before कामि), F  
 आया है, १४ F मुकन<sup>०</sup>, T मुकनदास, १५ BIT इन्द्रमाल (अर<sup>०</sup>), G  
 अरिसाल, P अरजनमाल, J omitted, १६-१७ omitted by I, १७  
 B ० धम्भ, GU omitted, १८ DGRS अवर, DG खंड विखंड दोष

७६ वचनिका रां रतनसिद्धजी रौ महेसदासौत रौ ।

१८। इणि जाइगा वारह दिनां रौ सुकाम कौजै १०। ज्युं इतरा माहै अगनि सिनान करि सती हो आवै ११। महराज मानौ ११। हांजी दुलह क्यूं चालै विगर जानौ १२। वैकुण्ठनाथ विसक्रमा कूं ऊकम किआ १४। वैकुण्ठ रौ रौस मातलोक माहै सोत्रनमै महिला-इत पैदास करौ १५। सहर रौ नाम रतनपुर धरौ १६। इतरा माहै वात करतां वार लागै १७। वैकुण्ठ रौ रौस गैव रौ इच्छा सरूप गठ कोट बाजार सतखणा सोत्रनमै आवास गौख जौख चित्राम चित्रसाला रचाई १८। दीठां होज वणि आवै १८। हो हो भाई भाई २०। तिण सहर रौ पाखतो सलिता सरोवर कमोद

(D चोय नै) पढ़िया बै त्यां नूं (D सु) सर° (after हिन्दू), RS रिणखेत खंड विखंड ऊथ पढ़िया ज्यो नूं सर° (*ibid.*), DFJRS सरजीवत, S अर मोहला लोके (after कौजै), १८ omitted by R, १८-२० omitted by F, २० RS [इणि जा°], U दिन [रौ], DGRS करावै (कौजै), २१ FJPRS [ज्युं]. FJPU इतरै, U मै, F नै (after करि), FR सतियां, RS पण (हौ), I सतियां अगन सिनान कर आवै, २२ BIT आ वात औ (before महरा), हौ (before मानौ), F वात (*ibid.*), RS वैकुण्ठनाथ अरज वात (*ibid.*), २२ F विणि (विगर), R विनां क्यूं चालै जानौ, २४ DRS नूं (कूं), T नां, G नै, DP कियो, २५ U सरौखौ (रौ रौस), FI रूप, R वेस रा, BT [सोत्र°], R गढकोट (सोत्र°), FT महल, BIP पैदा, BI वैकुण्ठ [माहै I] मातलोक रौ रौस (रस I) [महिलाइत B] पैदा करौ, २६ T कौ (रौ), २७ T इण भांत खं (इतरा...), SU कहतां, J कछां, २८ FI रस, T माहै इसा (रौ रौस), DGP रा (रौ १), D कोट जहौ (before इच्छा), G सा कोट जिहौ (*ibid.*), RS सौ कोट जेहौ गैव रा (*ibid.*), FJT [रौ इच्छा], R मनवा (इच्छा), F(J)P(U) सरूपौ, R रूप, T रूपौ, DS [सोत्रनमै], T मैल सोवना, SU [जौख], G जौखां, S देवसभा (before रचाई), R देवसभा वणार (after रचाई), २८ I रं (हौज), S हौ, T चाई, FJU omitted, ३० I न आवै कहौ, RS हो भाई, FJU omitted, T places first ३० and then २८, २९ BFIP तियै (तिण), T पासि (पाखनौ), F वदै

जल कमल सञ्जुगत विराजमान दोसै कै ३१ । हंस मोतो चुगि चुगि  
कौड़ा करै कै ३२ । बड़ा बड़ा आराम वाग उत्तम द्रुम लता मेवा  
परिमल नाना प्रकार रक्त सुरक्त गुल गुलाव विराजमान दोसै कै ३३ ।  
अनेक खग विहङ्गम कौला करै कै ३४ । इगि भाँति छँ राजा रतन  
नूँ वकुलनाथ समीप बेसाणि दीवाण किया ३५ । अवर हौ कुनौस  
वंस हिन्दू सरजौत करि मछोला लिया ३६ । किगि भाँति छँ ३७ ।  
कुनौस वाजिन वाजै कै ३८ । गजराज गाजै कै ३९ । लाख लाख  
रा लाखीक घुरस खाइ खाइ भूपटाँ लै कै ४० । ब्रह्मा विसन महेस  
इन्द्र सुर साथे विराजमान ऊँचा कै ४१ । आप विसन चत्रसुजरूप  
धारि ४२ । वागा बगाउ करि ४३ । सङ्ग चक्र गदा पदम धारि ४४ ।  
वैजयन्ती माल मोर सुगठ कुण्डल विसाल मदनमोहन कमललोचन  
स्यामसुन्दर ठाकुर विराजमान ऊँचा कै ४५ । मणिमाणिकजड़ित

है (सरोवर), RT जल कमल, T विचव बक (कम लुभं?), BI(T)  
विराजै है, R ऊँचा (दोसै), ३२ BIS चुण चुण, DRT केल, J कौड़ा  
S लिये (कौड़ा करै), G omitted, R places first ३३ and then  
३२, ३३ F फल (द्रुम), F(P) वेलि (after लता), R तिए सहर  
पाखता (before नाना), S संजुगत (*ibid.*), RS(T) नवनव (नाना),  
BI का (after प्रकार), R वाग बाड़ौ (*ibid.*), T का फल विराजमान  
ऊँचा दोसै है (before गुल), रा फल (after गुल), R ऊँचा (दोसै),  
३४ B कौड़ा, (R)S केला, DFJTU omitted, GRS place ३४  
before ३२, ३५ BI जै (नूँ), DRSU महाराज (RS) वैकुण्ठनाथ  
राजा रतन (D रैयसाह) नूँ..., F बेटाण जै, U बैस, T दिया है,  
(किया), ३६ T ओर, U लवौ (हिन्दू), RS सरजौत, RT किया  
(करि), RS अर (after करि), IS मोहला, U मछला, B मोहोला,  
D माहै, ३७ B(I) इगि, R किण हैक, U विराजै है (after छँ),  
३८ S वाजंज, JT वाजा, U omitted, ३९ RU omitted, ४० BI  
सुच आगै (before घूरस), T मछंडा आगै कसतूरियां साक (*ibid.*),  
B घूरसा, P घूरसा, D घूरस, G घूरसा, RST [घूरस खाइ खाइ],  
DS लिये (लै), T रछा (*ditto*), FJU omitted, ४१ l आया  
(वि° ऊँ जै), DF(J)P दोसै है (ऊँ है), U omitted, ४२ U  
विजयनाथ, F करि (धारि), ४३ P वैकुण्ठ (before वागा), U [करि],  
४४ U [पद° धा°], BI [धारि], ४५ F पौतंबर (after सुगठ), T आप



कचपाट सिङ्गासग विरलमान दोसै कै ४६ । भल्लाट करि जगाजोति जागौ कै ४७ । चन्द सूरिज बेहू खवासी करै कै ४८ । नव लाख नाखिच माल चिराख भालि खड़ा रहिया कै ४९ । बारह घण मुँहड़ा आगै किड़काउ करै कै ५० । तीन प्रकार रौ पवन वाजै कै ५१ । सौत मन्द सुगन्ध अनेक परिमल भोला खाइ लहिर लै कै ५२ । मुँहड़ा आगै आखाड़ै रम्भा पातर नट नाटिक सङ्गीत धुनि करि करि दिखावे कै ५३ । ज्यों रा मलूक हाथ पाउ कड़ि धड़ ५४ । सोलह सिङ्गार किआ ५५ । रङ्ग प्रेम का झड़ ५६ । तेजपुञ्ज ५७ । रूप के गञ्ज ५८ । काम की कलौ ५९ । चख नख चीज ६० । सुख की सिलाउ ६१ । विरह की बीज ६२ । बैसे उरवसौ जैसी अपहरा मुँहड़ा आगै

(after ठाकुर), S [वि० ऊ० है], DT दोसै है (ऊ० है), ४६ G होर (before मणि), DRS होर (before जड़ित), BI करि (after पाठ), RS छप्पा (दोसै), G ऊई रछा (ditto), ४७ R भरपाठ, B जागसौ (जगा), DIU omitted, ४८ R चाँद, BT सूर, (S)T बिन्हे, R दोनु, BP वेक, D omitted, GRS चौसरा चमर दुलै है (after करै है), ४९ B(PT) चिराक, R चराकाँ, T नै (after भालि), B धरै है (ख० र० है), D पढ़ा है (ditto), FJ omitted, ५० G वारे, BG मेह (घण), T मेघ, DGIU [सु० खा०], B आगलि, G करि रछा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGU [वाजै है], ५२ I सौतल, P सुरभौ (सुगन्ध), F नै सौरभ (ditto), DG [ख० परि०], GJU संजुगत (after परिमल), P खाइ खाइ, R दे रछौ (खाइ लहिर लै), S लैचराँ, (D)JS लिये (लै), G लोजे, T नवनवा प्रकार का पवन वाज नै रछा है (परिमल... है), ५३ FT [सु० खा०], DJP [रछा], R पाच रंभा, F प्रात, S पात, P [पातर], D नाचे है (after पातर), BDIRSTU [नट], DT [करि २], ५४ RS किण भांत रौ (before ज्यों), I पग, BIT place मलूक after पाठ, JP धड़ि, ५५ T करि (किआ), BEIJP [किआ], ५६ I का (after रङ्ग), GRS रूप (before प्रे०), FGRST कौ (का), FGT झड़ौ, RS झड़, T धरि (after झड़), 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 नखाँ, IU बीज, ६१ BI मेक, D omitted, ६२

हाउभाउ कटाहि थैई थैई ततकार निरत करै कै ६३ । क राग  
 क्कीस रागणी सपत सुर भाँति भाँति करि दिखावै कै ६४ । रौंभि  
 रौंभि राजौ ऊँचै कै ग्यान के गुर ६५ । तिणि वेला इसड़ी वेठ रौ  
 डाकणि वात घोड़ा चढि दिसोदिसि चालौ ६६ । उजेणि राजा रतन  
 कामि आया साहि कलि दिलौ ६७ । इसड़ी आवाज महासतिआ  
 रे काने आई ६८ । महाराजा रैगसाहि रा अन्तेउर हरि हरि  
 करि ऊठौ बल्य सगतौरूप वाई ६९ । कुँण कुँण ७० । कक्वाही  
 रजाउति पतिव्रता अतिरूपदे पुरसोतमसिङ्ग दुरजगसिङ्गौत रौ  
 सारधू ७१ । देवड़ी रैगसुखदे चाँदा प्रियौराजौत रौ सारधू ७२ ।  
 कक्वाही राजाउति गुगुरूपदे मौहकमसिङ्ग प्रेमसिङ्गौत रौ सारधू  
 ७३ । कक्वाही सेखाउति सुखरूपदे पुरसोतमसिङ्ग तोडरमलौत रौ

D omitted, ६३ T जघी (जैघी), जैघी (जघी), JSU [जैघी], I इंद्र की  
 (after जैघी), FP मुँहडै, DGIT [मुँहडा], T [आगै], चामभाउ, BI(T)  
 मुँह आगै (B आगलि) करै है (after कटाहि), BI अतकारौ (तत°),  
 J ततकारि ततकारि निन (before निरत), R omitted, ६४ T भाँति  
 राग रौ धुनि करि दिखावै है (रागणौ...), I करै है (after रागणौ),  
 G रौंभि रौंभि सुसवखत ऊँचै है [क...रागणौ], IU सर, GT विष  
 ग्राम (after सर), BI खं आलाप चारौ (भाँति भाँति), I करै (क° दि°),  
 D वतावै (दिखावै), ६५ BT करि (कै), ६६ I इण (तिणि), RS खैघौ  
 (इसड़ी), T इसड़ीथेक (after रौ), GI वात डाकण, BFIJT घोड़े,  
 U चढि चढि, P दिसादिसि (D)G दिसदिसां, FRS दस दिघा, U  
 दस दिघ, I दिस दिघ कूं, B दिसि विदिधि कूं, T दस विदस नां, ६७  
 FGR खन (after उजेणि), G साह बल (after रतन), [दिलौ], F  
 बलि (after दिलौ), R रा (ibid.), ६८ F(U) इसी, T अचड़ीथेक,  
 BI आ वात (आवाज), G सेहर रतलाम माँहै (after आवाज),  
 BGIT सांभलौ (रे), BP कानि, IR कान, ६९ JRS राजा, DGJTU  
 रयण, D रौ, I [रा], JU उठिया, GF(S)U सकति, F [रूप],  
 T omitted, ७० T omitted, ७१ T [राजाउति], R रूपदे पतिव्रता  
 FJPTU [अतिरूपदे], (R)S मौहकम (पुरसोतम), BU दुरजोधन°,  
 P दुर्जोधन°, T तोडरमलौत (दुरजण°), U सारधू, ७२ BDGIJ  
 RSTU रयण°, F देवीदास (चाँदा), P चादरै, T वेदे (sic), ७३

८० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

सारधू ०४ । इणि भाँति सँ आरि रागौ त्रिणि खवासि गङ्गाजल  
सिगान करि ०५ । छौर चौर चामौर परिमल पहिरि ०६ । पान  
कपूर खाइ ०७ । दान पुण करण लागौ ०८ । तिणि वेला अवर  
हौ राजलोक देखि देखि कहै कै ०९ । थे तौ आवू आविर  
ऊजला करि वैकुण्ठ महाराज पासि चालौ १० । हो बाई वडभागौ  
११ । इतरा माँहै वात करताँ वार लागै १२ । लहरि दरियाउ  
हिलोहल महामरवर रौ पालि अगारचन्दण रा घर बणाया १३ ।  
इतरा माँहै आकास सँ सोवनमै विमाण हौ आया १४ ॥ २४४ ॥

### ॥ चन्द चोटक ॥

तिणि वार त्रिआ रतनेस तणी

विधि साहस सोल सिंगार वणी ।

पग हाथ मलकज पङ्कजयं

गुणि कृत्तिअ गात बिन्हे गजयं ॥ २४५ ॥

D सुल<sup>०</sup> (गुण<sup>०</sup>), ०४ D गुण<sup>०</sup> (सुल<sup>०</sup>), FJPR TU [सुलरूपदे], D  
मोहकम<sup>०</sup> (पुसमोतम<sup>०</sup>), R पैमसिंघ<sup>०</sup> (ditto), T दुरजबसिंघौत  
(तोडर<sup>०</sup>), ०५ DGR तौन, ०६ G चामौर, P चंमार, F चमर,  
S [चामौर], BT पडङ्गल पहिरि (चामौर), GJ(S) सोलह सिंगार  
करि (after चामौर), BT सुधा सुवास लगाया (T किया) (पहिरि),  
०७ B लाया, T चलाया, F omitted, ०८ SU करवा, F omitted,  
०९ JPT(U)छौर, T हे हे हो बाई वडभाग (हे<sup>०</sup> हे<sup>०</sup> क<sup>०</sup> बै), १० BF  
आविर आवू, DU उजलौ, T चलो हो (after करि), F नाथ (after  
वै<sup>०</sup>), ११ S हे, T omitted, १२ P इतरै, DU मै, F कहताँ, DU  
लागौ, RT omitted, १३ S रौ पाल हिलोहल (after दरि<sup>०</sup>), B  
हिलोल, T महामरवर रै हिलोल, G दूसरौ मानसरवर तिण (महा-  
सरवर), JP सरोवर, TU [रौ पालि], U आया (बणाया), १४ PT  
इतरै, B मै, S वेवाँण, पर (हौ), D (हौ) .

२४५ । B सोह सवे प्रंगार, T सोहै सिंगार सवेम, जिक्क कजक, (D)P बत्तीस  
(बत्तिअ), J बत्ती, T गानि बत्तीस, गजक .



कटि सिङ्ग नितम्ब जंघा कदली  
चित नित्त प्रवित्त मराल चली ।  
तन रम्भह खम्भ कनङ्ग तिसी  
ओपै सिरि नागिंद वेणि इसी ॥ २४६ ॥

वनिता मुख पूंनिस चन्द वणौ  
भिग भूँह चखाँ भिग रूप भणौ ।  
कगठ कोकिल दन्त अनार कली  
अग्र नका अलका कला उजली ॥ २४७ ॥

आभूसण अङ्ग सुचक्र इसा  
जिगममै नया निखल जिसा ।  
सिख नक्ख लगै सिगागार सभौ  
लज लोक तजे विधि सत्ति लजौ ॥ २४८ ॥

कुलवन्ति पतौवरता किहड़ी  
उधरै पख आरि जिसा इहड़ी ।  
घुरिआ घण वाजिअ घाउ घण  
तिणि वार चियाँ वधि रूप तण ॥ २४९ ॥

२४६। F कटि, DT कली (कदली), BGJPU खणाल (मराल), DFRS मुणाल, T मुरालि, (P)U रंभन, F खंभह रंभ, U कगौ (ओपै), B वेणि नागिंद, T वेणी सेसनाग.

२४७। U योति (चन्द), DT चखे, FJ चखी, T कोरलि, B अलण्ड कली (अनार कली), R अंगनग, P अपनङ्ग, F असनक, J अपपधक (sic), R कनक (अलङ्क), JR कली, D जिसी (कला).

२४८। B(FJ)P(U) तन्न (चङ्ग), D नग (ditto), (F)JU इसी, DGPU जगमग, FT भिगमग, S जगमगिअ, F सुनग, P कि नया, T नगाँ, DS नख (नया), D रतन (निख), FJU जिसी, D सभे, U सचौ (सभौ), F(J) वेणि (सति), D वने (लजौ), U लजौ (ditto).

२४९। T कुलवंतीअ पीत करै, BJRU केहड़ी, DGS किहड़ी, D जिसी, BFPR केहड़ी, DGS इहड़ी, GTU घण, D घणाँ, D चदे चिया (चिं वं), GRS चदि (वधि), GTU तण, D तणाँ.

चिति भाम सुराम सम्भारि चली  
 भम मोह संसार तिथार मुली ।  
 मिलिवा पिथ जीथ सभे मरण  
 करणा सहि लोक लगा करण ॥ २५० ॥

सुर सत्य भणै कथ देखि सती  
 जसु मौंठ न को नर सुर जती ॥ २५१ ॥

### ॥ दूहा ॥

सुर नर मिलिथा जात सहि  
 परै गात प्रवीत ।  
 तिणि वेला धिन धिन चिथा  
 देखि कहै आदीत ॥ २५२ ॥

सती उमडै सग दिसा  
 मोह तने मितलोक ।  
 टगटगौ लागी तई  
 लागी जोवण लोक ॥ २५३ ॥

२५० । B नाम ( भाम ), J रांमह रांम, BGPU सराम, F मोहि चियार,  
 R तथार संधार, S पिउ नौथ, T रथ ( सहि ), D लोग, R लुगै, T  
 omits the first two lines.

२५१ । T मथ ( सत्य ), B दथ, U रथ, R नर, F नर सिध ( सत्य ), T मिलै  
 ( भणै ), F कित ( कथ ), S जग ( जग ) .

२५२ । J मिलौ, T साथ ( जात ), U जात मिलिथा, T मोच ( गात ), BU  
 पविन, J धनि धनि, BDGPRST धन धन, D सति ( चिथा ), D  
 देखे, B आदिन .

२५३ । RS उमंगौ, तरै ( तई ) .

वचनिका रा<sup>१</sup> रतनसिङ्गजौ रौ महेसदासौत रौ । ८३

अजुआलण पख आप रा

नारि तजे गिह नेह ।

चठि चञ्चल सरवर चलो

मङ्गलि जालण देह ॥ २५४ ॥

## ॥ वचनिका ॥

इगि भाँति सँ चारि रागो त्रिगिह खवासि द्रव्य नालेर उकालि  
बलण चाली १ । चञ्चलाँ चठि महासरवर रौ पालि आइ ऊभौ रह्यौ  
२ । किसड़ी हेक दीसै ३ । जिसड़ी किरतिआँ रौ भूँवकौ ४ । कै  
मोतिआँ रौ लडि ५ । पवङ्गाँ सँ उतरि महाप्रवीत ठौड़ि ईसर  
गौरिआ पृजौ ६ । कर जोड़ि कहण लागी ७ । जुगि जुगि खौ हौज  
घखौ देज्यौ ८ । न माँगाँ वात दूजौ ९ । पछै जमौ आकास पवन  
पाखौ चन्द सूरजि नुँ परगाम करि आरोगौ दोली परिकमा दीन्ही  
१० । पछै आप है पत परिवार नै छेहणी सौखमति आसौस  
दीन्ही ११ ॥ २५५ ॥

२५४ । DGS जंगल ( सरवर ), T दाभण मंगलि .

२५५ । १ DPR तीन, RS नारेल, G उबालनी, FJT करि (after उबालि ),  
P बलणि, B बाखौ ( वाँ चाँ ), २ T चंचलि, FU चंचल, G  
चंचलचिन, RT चाली (after चठि), T [चार], FJPU [रह्यौ],  
३ T किसड़ीक, (D)GRSU कैसौ, GJPU [हेक], D विराजमान  
(after हेक), DJRSU है (after दीसै), ४ B जिसड़ी, T जिहड़ी,  
S जैसो, R जाणे, DGU [जिसड़ी], BP छतका, ५ RS कना (कै),  
BDT [कै], ६ D बैस (after लौड़ि), R गणमोर (गौरिआ), U  
पूज कर, ७ U चाय (कर), BRS जोड़ि जोड़ि, D जोड़ तोड़ यूँ.



॥ दूहा ॥

स्मितमन्दिरि पैठी मल्लपि

बैठी अन्दर जाइ ।

हरि हरि हरि तिणि वार ऊइ

लै सुरमुख लगाइ ॥ २५६ ॥

हेहेकार पुकार ऊइ

राम राम भणि राम ।

घणूँ कहर वौतौ घड़ी

जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौसर ॥

कंत स्मित वात सुणे कुलवन्ती

करि हरि हरि जमहरि कुलवन्ती ।

कुन्दन तन होमे कुलवन्ती

कौधा चंद नामा कुलवन्ती ॥ २५८ ॥

RS अरज (after जोड़), G places ७ after ६, ८ B महाराज (before जुगि), T माहाराँ माँनौ (*ibid.*), G माँग्यो हो तो जुगोजुग, DR भरतार (धणौ), ६ D वर (वात), R [वात], DR वौजो (दूजो), १० DG धरतौ (जमौ), BJ [नूँ], DF नै (नूँ), P परिदक्षिणा, U प्रदक्षिणा, BT दौधौ, ११ D ता (before पवै), F आपणा [रै], J आपणै [रै], RSTU रा, BGS नूँ (मै), T खं (जं), DU [बेहली], DT [मति], GF दे (after मति), DJP [आधीस], BT दौधौ.

२५६। U अंदरि, J मंदिरि (अन्दर) D जिण (तिणि), U चिण, RS वेलाँ (वार), D(F)GU दोध, S ऊवै, JR कंट (मुख).

२५७। DFGRS हाहाकार, GRS संसार (पुकार), DGS(U) होय, R भज (भणि), घणौ, T हरि हरि करतौ ऊइ (घणूँ...), D सी (विधि).

२५८। R कटौ (जमहरि), B जौहर जौहर (हरि हरि जम), R मन तज मेह मोह (कुन्दन...होमे).

## ॥ गाहा दूमेल् ॥

इम अंग होमि विमाणे आई  
आगै सुरत्रिध सान्ही आई ।  
करि बह कोड पुछप विरखा करि  
सामि मिलण चाली सभि सुन्दरि ॥ २५६ ॥

## ॥ वचनिका ॥

तिणि वेला गैव रौ आवाज आकासवाणी कहिखौ १ । महा-  
राज रैगसाहि वधाई वधाई २ । अग्नि सिनान करि सती हौ  
आई ३ । ब्रह्मा विसन महेस इन्द्र सुर साथै सुरत्रिधा नूँ कहिखौ  
४ । महासतिधाँ सान्ही जावौ ५ ॥ २६० ॥

## ॥ दूहा ॥

सावित्री उमया सिध्या  
आगै सान्ही आई ।  
सुन्दरि मिन्दरि सोत्रनै  
अन्दर लई वधाई ॥ २६१ ॥

२५६ । DS आगा, B(F)PT सुरबौ, R आग वधाई (सान्ही आई), BP  
कोडि, BDFGRU पौछप, D सभ चाली.

२६० । १ T इण भांति खं, G ऊई (after आवाज), कबौ, २ F अ (before  
महा), FTU महाराजा, BGRSU रथण P साहिब, ३ ER  
सतिधाँ, D(RS) पिण (हौ), ४ T सुराँ [साथै], BDR नै (नूँ),  
५ R के (before महा), S नूँ (after महा), BU सांन्हाँ, T जावौ,  
DGR धमलमंगल पौछपविरखा करि (मोतिधाँ, only in R) वधावौ  
(after जावौ).

२६१ । DS आगा, BDGJRT सोत्रनै, T अंदरि, J इंदिर, B इंदै, U इंदै,  
F लोभ, J जेत.

ऊँचा धमलमङ्गलु हरिख  
वधिया नेह नवल्ल ।  
सूर रतन सतिषाँ सरस  
मिलिया जाइ मङ्गल ॥ २६२ ॥

ओसर नरपुर उडरे  
वैकुण्ठ कौधा वास ।  
राजा रेखाइर तयो  
जुगि अविचलु असवास ॥ २६३ ॥

पख वैसाखह तिथि नवमि  
पनरोतरै वरस्सि ।  
वारि सुकर लडिया विहद  
हिन्दू तुरक बहस्सि ॥ २६४ ॥

जोडि भगौ खडिखौ जगौ  
रासौ रतन रसालु ।  
सूरा पूरा साँभलौ  
भड़ मोटा भूपाल ॥ २६५ ॥

### ॥ वारता ॥

दिलौ रा वाका १ । उजेगि रा साका २ । चारि जुग रहिसौ  
३ । कवि वात कहिसौ ४ ॥ २६६ ॥

२६२ । S ऊँचै, U मंगलधवल, FG चियाँ (सतिषाँ), RS सजन (सरस),  
T मिलिखौ ।

२६३ । GT यँ सर, D बां सर, RS उभै सूर, BU ओसुर, R पुर नर, D नर  
सुर नर, T असुर देव सदि, 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 सविशाल (कवि वात), T omitted ।



## NOTES.

1. गुणपति, for गण<sup>०</sup>, and likewise गुणेश for गण<sup>०</sup>, are forms common enough in Dīṅgaḷa poetry. An analogous case, in which initial गण<sup>०</sup> has been changed into गुण<sup>०</sup>, 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. खासि त्वासि सीभासि, 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 *i* 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 <sup>०</sup>i are better determined than locatives and instrumentals in <sup>०</sup>a and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *venasagāi*, 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.

उदिच्छासिद्ध, a poetical license for उदैसिद्ध. Cfr. the analogous case of कविच्छामरौ, for कवैगिरौ, in verse 177.

रूप भूप ... Cfr. रूप इवौस वंस रासावत । भूप रूप औतै भवण (*Sūra Siṅghaṭī rī vela, Gāḍaṇa Colē rī kahī*, 2).

5. गुण, the use of the *anuvāra* to make a short final vowel long, is common enough in Dīṅgaḷa poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anuvāra* 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).

गद वेदि... Cfr. गदि देवगिरि करि फनै नौवति वजाइं (*Nīsānī Sāhi Jahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī*, 2), and also : जिषि देवगिरि पालडो दिखणो दल सङ्गरि (*Nīsānī Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī*, 5).

6. सममान करे... Cfr. पटै करायौ सुनागिरि पूजिचौ दिलेसरि । साहिजहाँ सममानिचौ जिम सिङ्ग सकसरि ॥ (*Nīsānī Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī*, 8).

7. चापमला... Cfr. चापोमलो, in *Gīta Kumbhakaraṇājī rō, Bārathā Mahesa rō kahiyō*, and चापोमणौ, in *Gīta Gokālā Dāsājī rā*, by the same Mahesa.

मुज पूजे... Cfr. प्रथौनाथ मुज पूजिचा (गजाणौ) सिंदुबाण पति (*Gīta mahārājā Gaja Singhajī rō, Ādhā Kisanā rō kahiyō*, 1).

9. दिक्कौवै is evidently < दिक्कौपति, through दिक्कौवर. Cfr. नक्कौजवै (*Bhākharjī mahārājā Gaja Singhajī rī, Ādhā Kisanā rī kahī*, 6), जङ्गलुवद (*JītaSī rō Chanda*, anonymous, 249), साखुवद (*Ditto*, 236), नरवद (*Ditto*, 224, 226). Cfr. also चङ्गवै, in verse 2, above. The meaning of दिक्कौवै, in the present passage, seems to have been obscure to some later copyists, who substituted दिक्कौ चै (N), and दिक्कौ रौ (D) for it.

10. पड़ि is for पड़ै, the form for the 3rd singular present indicative. Examples of *ai* (> *ē*), 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 °*a*, thus : पड़ .

11. प्रहि, the feminine form of the past participle passive, with °*i* shortened to °*i* for the sake of prosody.

नीलि, a conjunctive participle, in which the weak termination °*i* is still retained. Modern Ḍiṅgaḷa has now नील. One of the characteristics of Māravārī, in comparison with Gujarātī, is the preference for the weak form of the conjunctive participle, in substitution for the strong form in °*i*, which was general in Old Western Rājasthānī.

12. दारासुकर is a poetical modification of दारासिकी, evidently introduced to create a contrast with the meaning of the दुगाम in the preceding half-verse.

13. चरडिङ्ग is one of those words, whereof the original meaning is no longer clear to the Cāraṇas. I would explain it as चरि डिङ्गणवाली, i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. दे०वर. 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 देमर, in which the *m* cannot be explained unless by admitting an intermediate *m̐v*. 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 नदवर > नदवर.

पतिसाह थाँ...Cfr. परै तुम्ह दिजौ तणी पतिसाई (*Gaja Rūpaka, Ādhā Kisanā rō kahiyō*, 39).

15. The form सूजै, which is found in the MSS. DNP, points to an influence of the Thālī. Cfr. सामुदे (G) in the next verse, and चामरै (JT), in verse 18.

16. The reading दुडँ for बिडँ is an evident modernisation; बिडँ is the regular Old Western Rājasthānī form (see *Notes*, etc., § 81).

जोध कलोधर. Here कलोधर stands for कुलीधर < कुलोदर, and carries the meaning of कुल रो 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. कमोद (< कुमुद) in *rac.* 244, below. The word कलोधर is common enough in Dīṅgaḷa poetry, and is always written क°. Other similar compounds in °ओधर are: पादोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nisāñi Ratana Mahesadāsōta rī, Ādhā Kisanā rī kahī*, 3), and वंसोधर (*Gīta Cāhuvāṇa Vīrama De rō*,



६० वचनिका रा० रतनसिङ्गजी रौ महेसदासौत रौ ।

*Ādhā Mahesa Dāsa rō kahiṇō*), which is equivalent in meaning with our कलोधर.

For the meaning of st. 15-16 cfr. सुजा दिव जेसाइ । विदा कौधौ जिण वारे । दोय साधिजादाँ दिमौ । चक जसराज अधारे ॥ (*Sūraja Prakāśa, Kaviyā Karaṇī Dāna rō kahiṇō*).

17. **सुसुल्लिमाय**. The substitution of *i* for *a* in open syllables is one of the characteristics of Māravārī. Cfr. चिमा < Skt. चमा ; किंवाइ < Skt. कपाट ; किन्या < Skt. कन्या, etc. It is reasonable that in the old poetical language, where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter. The bards and pandits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the जतिर्याँ रौ बोली, the so-called peculiar jargon of the Jains.

18. **झंनि**, the weak form of **झंनौ**, the locative of the present participle **झंनउ** used absolutely as a postposition of the ablative [see *Notes*... etc., § 72 (10-11)]. Cfr. the plural masculine form **झंना** used in verse 10.

**साहि**, for **साइ**. Here the °*i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the °*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. **चरावाँ** in the next stanza), but I could not do so in the present case, as words like **हाडा** and **गडौ** would be unintelligible.

20. **चरावाँ**, for **चाँ**, the initial long syllable being shortened to suit the metre.

**बलौला दिलै**. Cfr. **हलौबोलै हैमम हालै बलौला** (*Gaja Rūpaka, Ādhā Kisanā rō kahiṇō*, 15). The word **बलौलौ** seems to be indicative of the swarming or flooding of a large multitude in

motion. My assistant Bārāṭha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाणा रै धरै हालौलौ हालै “ 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 Dīṅgaḷa, as evidenced by the three examples following : पाधरौ सम्प दल चादि पूरि (Jēta Sī rō Chanda, Anon., 127), सतलज्ज लङ्कि सुलिताण सम्प (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 161), येन समुह चलना सम्प (Gīta rājā Rāya Singhajī rō, Descr. 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 चले. Cfr. कठङ्ग प्रियौ पौठि हालै कठङ्ग (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 14), and : कठङ्गि काँठलि मसन कुञ्जर (Sūra Singhajī rā gīta, Lālusa Kheta Sī rā kahiyā, 3).

22. सामन्त फट्. Cfr. मरवाडि मेन हालिय मसन । सादयर जाणि फाटा सपन (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 363). Also : रिणा उलटै याठ हिन्द रवहं । सम्हो सामन्ता जाणि फाटा समहं (Gaja Rūpaka, 19).

कौजै पचइ. Cfr. st. 44, below. Also : पाधरा किया पचे पचइ (Jēta Sī rō Chanda, Vīṭhū Sūjē rō kahiyō, 199), and पाधरा करइ माहिउ पचइ (Jēta Sī rō Chanda, Anon., 89).

23. चलना दसा. Notice the peculiar use of the pronominal adjective दसौ in this construction. Cfr. बहन्नी दसौ, in st. 21. For the meaning, cfr. पमे हालता उडुता सिम पङ्गौ । धकावे लिखे 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 आयो सुरम्भं (Gaja Rūpaka, 40).

28. पडिमाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि माहण “ 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

seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." Cfr. also : प्रवर तूं भौजै पतिमाहीं । प्रवर पड़िमाहै पतिमाह (Vela rājā Rāya Singhañ rī, 13, Descr. Cat., Sect. ii, pt. i, MS. 21), and : पयालू सेस पड़िमाहियौ । हाँ रजौ रवि कादयौ (Kavitta rāva Sūjē rā, 2, Descr. Cat., Sect., i, pt. i, MS. 18, p. 67a).

29. अविच्छाद. for अविच्छाट, a word whereof the meaning I have not yet been able to ascertain with certainty. Bārāṭha 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 : खगनाठ सुँह बह थाट खेमण वाट दह अविच्छाट (Bhākhari rāvaḷa Bhīma rī, Āsiyā Pīra rī kahā, 4), खाड-दिशा अविच्छाट । अखभंग सुत कहै तथा (Dūhā rāva Amara Singhañ rā, Bārāṭha Narahara Dāsa rā kahiyā, 299), विकट थाट अविच्छाट (Gīta Rāma Singha Ratana Sīhōta rō, Ādhā Khumāñā rō kahiyō, 1), and खानोपम अविच्छाट पिता चौ कहर पैट (Grantha Rāja, Descr. Cat., Sect. ii, pt. i, MS. 14, p. 28b).

चगाहटाँ. Cfr. पमार महपा पाखलौ । चारण भाट चगाहटा (Phuta-kara Gīta, Bārāṭha Mahesa Dāsa rā kahiyā). Also : चारण भाट चगाहटाँ (Kunḍaliyā Rūpavātā Pātāvātā rā, Mūhara Cāpē rā 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 हरवर < 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 (हरवर) I have come across, are found in the Jēta Sī rō Chanda Vīthū Sūjē rō kahiyō, 291, and in the Vacanikā Acala Dāsa Khicī rī, 170.

जमजाल is used in the anonymous Jēta Sī rō Chanda, 276.



34. चामरिचालू. Cfr. *Rāṇā Jagata Singhāṇī rī veli, Ādhā Kisanā rī kahī*, 16.

35. तार, an abbreviation from Skt. चातनायिन ? The word is frequent enough in Dīngālā poetry, and is often used in the general meaning of "enemy." Cfr. तादयाँ उरें खर कुँन तेच (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 388), and : तारयाँ तणे बाजद तियया (*Ditto*, 386).

37. सुकर. The सु is merely pleonastic.

38. Cfr. बायौ मुरधरि मण्डिखै चिर मेघाडम्बरि, and : [ पाइ लगे खटवौष वंष ] चिरि दुलहे चमरि, (*Nīsāṇī Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī*, 9).

42. खेदारव डम्बर....Cfr. किचा गिरधर धूधला खेदारवि डम्बरि, (*Nīsāṇī Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī*, 14).

बोस विचालै ..Cfr. उड्यौ गिगिनि बीजो इ चम्भू (*Jēta Sī rō Chanda, Anon.*, 298).

43. सि गCfr. सुम्हइँ मिरिरघ मिलियम्भ मेन (*Jēta Sī rō Chanda, Anon.*, 86.)

44. चक चारु...Cfr. चन्देरी ताई चकि चाडि, (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 127), and : चढवाण चूरि चाडिया चकि, (*Ditto*, 121).

45. सेन दसा. Note the employment of सेन as a masculine plural. For two similar instances, cfr. सुदालका रा सेन माथे सुरकां (*Gaja Rūpaka*, 17), and : कससै बिन्हे सेन दिजेस केरा (*Ditto*, 22). In the *Jēta Sī rō Chanda* by Vīthū Sūjō, सेन is always used as a masculine. Cfr. st. 70, 71, 137.

उजडिखा ..Cfr. रसौ उजडौ फौज (*Gaja Rūpaka*, 8), and : रिणा उजडै थाट हिन्दू रवहं (*Ditto*, 19).

46. गूँडलिकौ रज ..Cfr. गूँडलि रजौ गयण गयवरिया, (*Jēta Sī rō Chanda, Anon.*, 316).

47. देढालै, a locative singular form from a substantive देढालौ "sight, view". For different inflections of the same, cfr. the examples following : देढालउ (nom. sing.) ऊवउ दुर दलाई (Jēta Sī rò Chanda, Vīthū Sūjē rò kahiyò, 82), दुले साह मैमल जबा देढालै (loc. sing.) (Gaja Rūpaka, 24), and : फोजाँ दोउवाँ देढाला (nom. plur.) ऊवा (Mohilā rī vāta, in Mūhaṇṭa Nēna Sī rī Khyāta).

बाजार भंडा...Cfr. डेरा मिष्टा बाजार कराया (Vacanikā Acala Dāsa Khicī rī, 48).

49. मिले, a strong form of the ordinary conjunctive participle in °i, corresponding to Gujarātī मिलौ. The preference for the weak termination °i of the conjunctive participle, is one of the characteristics of Māravārī, whereas Gujarātī always uses the strong termination °ī. In Dīngāla 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. बाचैन. For the suffix °ēta, see the note to stanza 150.

पौयल उदिल ( °ल ) are poetical forms of प्रियौराज (or °सिक्क) and उदैसिक्क. 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 Dīngāla rā sabada or "Collection of Dīngāla 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 Māravārī prose as well. Cfr. the instances following :—बागै जाय देखै तो काहँ "As he advances and looks on, what (does he see)!" (Pābūjī rī vāta, in Mūhaṇṭa Nēna Sī rī khyāta), पाबूजी कहियौ रे काहँ है "Pābū said : What is that?" (ibid.), काहँ कियो जौईजै "What should be done?" (Merātā rī khyāta, in MS. 12 (f.), of Descr. Cat., sect. i, pt. i).

53. राज "Your honour." The word is identical with राज

(< Skt. राज ), as also shown by the archaic form राजि. In modern Māravārī the word is still used as an honorific pronoun.

राज जितरौ...Cfr. आप जितौ अवर कृण जाणै (*Vacanikā Acala Dāsa Khicī rī*, 18).

दुइ राह “the two paths, i.e. Hinduism and Islam.” Cfr. दुई राहौ का पतिमाच (*Nisāñī Sāhijahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī*, 1).

54. सूचण समहर. Cfr. रण सूचण (*Gīta Bhagavāna Dāsañī rō, Bārāṭha Mahesa rō kahiyō*, 2); and : गजंसाह सूचै इसौ गज्जमाचं (*Gaja Rūpaka*, 38).

समहर, for समर, a poetical form, with anomalous insertion of *ha*. Cfr. the case of आपहणी, cited in *Notes...etc.*, § 38.

55. चढण जल...Cfr. चादि से बंसि नौरं (*Gaja Rūpaka*, 26.) Cfr. also st. 60, below.

58. रिण कालौ. Cfr. st. 237, below. Here one might be tempted to read रिण कालौ (काहौ) “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 *ḷ*.

59. मारण मरण करण रण माधो, 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 Ḍiṅgaḷa 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 सू—, in connection with the idea of opposition or contrast.

65. चौ. The adjectival postposition of the genitive चौ is not unknown to Ḍiṅgaḷa 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: वंस चौ दौवौ sounding more harmonious to the ear than the comparatively hard वंस रौ, दौवौ.

सबलौ लाज...Cfr. मरण की लाज (*Vacanikā Acaḷa Dāsa Khicī rī*, 134).

71. भलौ, a plural neuter form of the adjective भलो "good," used as an indeclinable to convey the meaning of "by all means, at pleasure, at will." The word is very common in colloquial Mārāvārī, coupled with the emphatic particle ī. For instance: जाऊँ ? भलौँ जावौ "May I go? By all means, go!"

72. जड़ामि < Skt.\* जटाग्रि (?) "a lamp (?)." Cfr. Skt. जटा-  
बालः "Flame-tufted, a lamp" (L.). Cfr. जड़ामि ब्रजामि (*Cāhuvāṇa*  
*Balū rō gīta, Bārāṭha Mahesa rō kahiyō*, 3).

मिलैगिर for मल्लगिरि "the mount Malaya." The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मल्लिगिरि हलकारिबा मुँहडा बागै धरि (*Nisāṇī Mahesa Dāsa*  
*Daḷapatōta rī, Ādhā Kisanā rī kahī*, 3).

73. अर 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. जम्ये जैकार. Cfr. जमियौ जैजैकार (*Soḍhā Bhākhara Sī rā*  
*Chanda*, 4).

77. नाराजा राज .Cfr. साहजहाँ कादम सदा तेरौ पतिसाई (*Nisāṇī*  
*Sāhijahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī*, 4).

78 ff. The whole of this *āsīsa vacanikā* seems to have been composed after the model of the *birudāvālī* in the *Vacanikā*

*Acala Dāsa Khicī 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 : दुज्जोष माण । चरजद्र बाण । भुजबल्ली भोन । खुरिमा सोन ॥ (*Vacanikā Acala Dāsa Khicī rī*, 129).

81. *हेल्लो हमीर*. *Bārāṭha Kisora Dāna* understands "a *Hamīra* of liberality." The literal meaning of *हेल्लो* seems to be "waves," like in the phrase : दरियाव री हेल्लो आवे, 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. *हेल्लो हमीर कहडु हरौ । वेल् होल् नाँखे वल्ले* (*Kavitta Ūhara Harā Goindāsōta rō, Sādū Rāgho Dāsa rō kahiyo*, 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 *Rinathambhora*, or *rānō* *Hamīra* of *Cītorā*. In the two passages quoted below, from the *Vacanikā Acala Dāsa Khicī rī*, it is the former *Hamīra* who is meant : हमीर मनि, 129, हड को राउ हमीर चायख्यौ, 36. But elsewhere it is doubtful which of the two *Hamīras* is meant. So in the following : *हेल् हमीर* (*Rāu Candraseṇa rō rūpaka, Bārāṭha Āsā rō kahiyo*, 17). In the two places following, the person meant seems to be the *rānō* of *Cītorā* : *हेल् हमीर हमीर हर* (*Gīta Gahilōta Gokaḷa Dāsai rā, Bārāṭha Mahesa rā kahiya*), हाचि हमीर सवाई चौद (*Rānā Jagata Siṅghai rī veli, Ādhā Kisanā rī kahī*, 4).

82. *विभाङ्गहार* "destroyer". Cfr. *Misraṇa Murāri Dāna's Diṅgaḷa Koṣa*, ii, 242. Cfr. also : *घड़ाविभाङ्ग* (*Gaja Rūpaka*, 2).

*राजान के गजबाम*. Notice the use of the genitive postposition का, instead of री. In the rhymed prose, called *vacanikā*, the use of the Hindi postposition in the place of the *Māravārī* one, is customary and authorized. The fact is probably an indication that the *vacanikā* of the *Māravārī* is an imitation of some similar composition of the Hindi or Hindūstānī, possibly the *davāvēta*.

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 : निर्दा 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°) सौरख फूटे सखो (*Guṇa Gīta Sodhē rūṇē Rāi Mala rā*, Descr. Cat., Sect. ii, pt. i, MS. 5, p. 181b), शीखण्ड सुजल जवाधि (MS. जवा°) सङ्गि मणिभूषण निज बाम (*Grantha Rāja*, 21). In the *Khyāta* of Mūhaṇṇa Nēna Si—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhi jālahara* used twice as an epithet in apposition in the passages following : रावल भीम हरराज रो... वडो डाकुर छवो... वडो माण्ड जवादिजलहर पातघाट अकवर कने घषा दिन चाकरो कौबो (*Bhūṭiyā rī khyāta*); and : तलाव माहे रा° नौ°बो सीमाछोत कमतूरियो मिरघ 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 (*Nīsānī Sāha Jahā pātisāha rī, Ādhā Kisanā rī kahā*, 6), आणि जलहर बूढिया [*Kutab Dī Sāhijādē rī vāta*, Descr. Cat., Sect. i, pt. ii, MS. 18 (n)].

83. उम्बर, for जमराव. A similar case of intervocal *m* being reinforced into *mb*, is अम्मारत (< इमारत), occurring in the *Khyāta* of Bikaner, by Siṇdhāyaca Dayāḷa Dāsa (*Descr. Cat.*, Sect. i, pt. ii, MS. 1). In कोरख (< कूरम < कूर्म, st. 132), *m* has been reinforced into *mbh*.

चारिख इन्द रा. Cfr. चारिख इन्द, (*Jēta Sī rō Chanda*, Anon., 194), and चारिख इन्द (*Rāvaḷa Samara Sī rā gīta, Bārāṭha Mahesa rā kahiyā*, ii, 1).

परिही 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. तबचार तोलै...Cfr. दिल्ली मुलतान खग तोलै (*Vacanikā Acala Dāsa Khūcī rī*, 18).



खाँडाँ रौ खाटखड़ि ..Cfr. खाटखड़ि 'खाटखड़ि खाँडाँ डण्डेदड़ी खेले (Ditto, 50).

खसिखानि, <Skt. ख्याति "renown, fame, celebrity", hence "history". Modern Māravārī now has ख्यात, and the word is used to designate a chronicle or historical account in Māravārī prose. Cfr. खसिखान वान खापा खवारि (Jēta Sī rò Chanda, Vīṭhū Sūjē rò kahiyō, 192).

मतवालीं ओं ..Cfr. के मतवाला कौ नाई लड़थड़े लोड़े (Vacanikā Acala Dāsa Khācī rī, 101).

85. In a MS. from Phalodhī (see *Deser. Cat.*, Sect. i, pt. i, MS. 15, c), I have come across a *gāhā*, 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 *gāhās*. The *gāhā* is in corrupt Apabhraṃśa, and runs as follows :—

देवाय वरं सिखाय दरसनं  
गुरुवरिन्दसम्मानं ।  
मई भूमि द्विज नटं  
पानिज्जइ पून्य रेखा ई ॥ १ ॥

86. जीवतसिन्धु....Cfr. Nīsāñī Mahesa Dāsa Daḷapatōta rī, Ādhū Kisanā rī kahī, 6.

भलौ कही...etc. Cfr. घोदणराइजी खाखी कही मन कौ लही (Vacanikā Acala Dāsa Khācī rī, 25).

परिजात वृक्ष. Bāratha Kisora Dāna tells me that the term परिजात is used to designate any poems, whether *dūhās*, or *gītas* or *kavittas* 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 *parijāta dūhō* is the following :—

डार विलूधे गिड़ बल्ले  
गिड़ रोकिये न कोथ ।  
खूर जेथी रोकिये  
कल्लहल्ल तेथी चोय ॥ 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. करिषा भारथ...Cfr. करमाजण विवणउ करिष कथ (Jēta Sī rō Chanda, Vithū Sūjē rō kahiyō, 92), जुधि करण कथ (Ditto, 247). Cfr. also : करेवा महासूर भारथ कथ (st. 108, below).

89. झंकल कलल. Cfr. किय झकुल चखल कलल (Jēta Sī rō Chanda, Vithū Sūjē rō kahiyō, 185) राषि झकल कलल कहर राक्षी (Gīta Jasāñ rō, Bārāṭha Mahesa rō kahiyō, 1). The term झकल is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr. : झकल चैमरी (Bhākhari rāvaḷa Bhīmari, Āsiyā Pīra rī kahī, 1), गजमज राउतां झकल चैमरी (Bhākhari mahārājā Gaja Singhari rī, Ādhā Kisanā rī kahī, 1), झकल हमस मदोमत बाथी (Gīta rāvaḷa Samara Sī rā, Bārāṭha Mahesa rā kahiyā, ii, 2), करै गौड़ गजराज भजराज झकल कलल (Gīta mahārājā Anopa Singhari rō, Descr. Cat., Sect. ii, pt. i, MS. 6, p. 145a). There is also a verb झकलणी "to roar", which is used figuratively to express the roaring of a man fuming with anger, in the two examples below : झकल समो झकल हिन्दुवाण (Gaja Rūpaka, 41), काल मेलण खलौ झकल कालिका (Gīta Cāhuvāṇa Virama De rō, Ādhā Mahesa Dāsa rō kahiyō, 2).

91. बडा जह "the great throngs (of the elephants)". Cfr. गदिबिगे जूही (Rānā Jagata Singhari rī veli, Ādhā Kisanā rī kahī, 2), बड़े राषि गैजूर फोजी (Gaja Rūpaka, 16).

रक्षामाल, for बमाल, a poetical license, introduced to suit the metre. Cfr. दुखड, for दुके st. 117 ; विद्या, for वी, st. 216.

92. तिखी चोपड़. वरु. These two lines are identical with two lines in Gaja Rūpaka, 52, the only difference being in the readings : तडू (for तडू), and वरु (for वरु).

वर्ण, the neuter singular form of the adjective वर्णो, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in Māravārī 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 Māravārī, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. Cfr. मली, st. 71, above.

93. वणै जाणि...Cfr. वणै जाणि पाहाइ देमङ्गवाला (*Gaja Rūpaka*, 52). Also : वणै जाणि सामन्त औरामवाला (*Ditto*, 47).

102. वै पकल भजा. Cfr. वै पकल सुइ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 51).

पड़खी जिखी तोइ...Cfr. पड़खी सतुख (*Ditto*, 346; also *Sūra Sīnghājī rō Chanda*, Descr. Cat., sect. ii, pt. i, MS. 25a, p. 42b).

हाम पूरन. Cfr. पूरवई हाम (*Jēta Sī rō Chanda*, Anon., 389), हथियार हियै पूरवण हाम (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 252).

103. जल्लुं खड्गुली...Cfr. पौवनि खम्ब खेकखी पाणि (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 276); पाणै पियर जल्लु (*Ditto*, 345); जल्लु पियै खड्गुलि (*Sūra Sīnghājī rō Chanda*, p. 45a).

उखल्लं, for खडल्लं, the vocal metathesis being introduced only for the sake of the *vēṇasaṅgāi* (see Introduction).

105. कबाणं गुणं...Cfr. कम्पाण मोण घातइ कुरइ (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 287); गुणदियउ दिशइ गुण खेण घौव (*Ditto*, 312); कम्पाण मोण मालै कुरइ (*Sūra Sīnghājī rō Chanda*, p. 46b).

राम बागी. Here Bārāṭha Kisora Dāna understands राम as separate from बागी, 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 बाग "a bridle, reins". Examples of the use of the two words in old Dīṅgaḷa, are : बालियइ राम बागी विखेखि (*Jēta Sī rō Chanda*, Anon., 399), बालइउ सघोमउ रया वया (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 240), सांगुलइ राम बागी समोहि (*Ditto*, 376).

106. गिरावै जिक्के....Cfr. खण्डरइ जु बाँडू भौति खण्ड (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 346); खण्डरै प्राणि दे भौत खण्ड (*Sūra Sīnghājī rō Chanda*, p. 42b).

प्राणि, for प्राणि < प्रमाणि, an instrumental form. Cfr. चाप प्राणि st. 122, below. Cfr. also : प्राणि खया (*Jēta Sī rō Chanda*, Anon., 161), मुजां प्राणि (*Gaja Rūpaka*, 48).



१०२ वर्चनिका रा° रतनसिङ्गजो रौ महेसदासौत रौ ।

चपा चोइके...Cfr. जाया नह धौजइ (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyo*, 338).

108. कसे जौण...Cfr. नाजौ तुरङ्ग ताणैय तइ (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyo*, 369).

110. मेरिहके. The reading मेरिहयाँ of INRS is worth noticing. It is evidently a modernization of मेरिहके, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in *Māravārī*. 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 *Ḍiṅgaḷa* poetry.

111. पढ़नां दिखै...Cfr. डिगना जिसा खाभ नूँ शख देजै (*Gaja Rūpaka*, 48). The metaphor is very common in *Ḍiṅgaḷa* poetry.

काच सौसौ. Cfr. भागौ सौसौ काच भनै (*Gīta Gokaḷa Dāsa Manoharadāsōta rô, Ādhā Mahesa Dāsa rô kahiyo*, 3).

112. वेदो. For वेदाँ ? The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोक्त, which is metrically impossible. A similar case is चिन्दुखो (for चिन्दुखाँ) occurring in the phrase चिन्दुखो राण (*Guṇa Gīta Sodhê rāṇê Rāi Mala rā*, 1).

113. जगण्ड. Cfr. जगिनेठ, in *Jêta Sî rô Chanda*, Anon., 83. नाणै, for न याणै < न जाणै. For the proclitical use of न, cfr. *Notes...etc.*, § 103.

114. रिमाँ घाट गाढ़ै. Cfr. गजसाह मागौ गज[रि] घाट गाढ़ै (*Gaja Rūpaka*, 11).

प्रचारै...खामाढ़ै. Cfr. प्रियखौ जिसा सौद साढ़े पडाढ़ै। सुजे हाथिखाँ भौम जेहौ भमाढ़ै (*Gaja Rūpaka*, 49). Cfr. also st. 173, below.

115. पिण्डान सारै. Cfr. करि पिण्ड सारि (*Jêta Sî rô Chanda, Vîthû Sûjê rô kahiyo*, 32).

दुखइ, for दुइ.

116. चक्की for चक्के, (?), 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. ताण्डै कमाण अडार ठङ्ग (*Jēta Sī rō Chanda*, Anon., 277), and: ताण्डै कमाण पईतौस ठङ्ग (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148).

119. वाचै कुराणं. Cfr. कदौ करमि वाचदं कुराण (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 147).

कुल्ल<sup>०</sup>. Here the lengthening of the <sup>०</sup>*a* is, of course, only metrical. Cfr. उदिआसिद्धि, in stanza 3 above, रायाँ साल, st. 168, रायासिद्ध, st. 193.

122. आप प्राँषं, an instrumental form identical with आप प्राँषि occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200.

वडै मारि...Cfr. पाडुईज भमन्ता मयणि पल्लौ (*Jēta Sī rō Chanda*, Anon., 273), आयासि पल्लि पाडुइ अमुज (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148), मृगले जनावर वाणि मारि । आयास झैँ आण्डर उतारि (*Ditto*, 160).

124. कसै हायलौं...Cfr. कसै सार मेराग मोजा रूपकं (*Gaja Rūpaka*, 44).

गुपत्तौ कतौ...Cfr. गुपत्तौ चुकं मार पडा मुरळं (*Ditto*, 34).

कसै आवाधौं...Cfr. खड्गौसि डंडायुध बहई खिति (*Jēta Sī rō Chanda*, Anon., 276).

125. मुयाणं कवाणं...Cfr. मुयाणं कवाणं खलौ 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 न्हौल for न्हेल < मन्हिल. (Cfr. the parallel forms बोर, बेर < Skt. बदर).

१०४ वचनिका री रतनसिङ्गजी री महेसदासौत री ।

131. कड़क्के. Cfr. कड़क्को खान कमाळ सिरि। बीज जिहो वडमन्न (Vacanikā Acala Dāsa Khicī rī, 51), कठकाँ कड़े चाडि बेवे कड़क्के (Gaja Rūpaka, 24).

कससु. Cfr. कससु विन्हे सेन दिण्हेस केरा (Gaja Rūpaka, 22).

132. साख साख. Cfr. सुरिताण तणदं दलि भाख सकल (Jēta Sī rō Chanda, Anon., 299).

लाखौक “(a horse) worth a *lakh* of rupees,” hence : any good horse. The word is used in its original adjectival meaning in the passage following : लाखौक तुरङ्गम वृलि लख (Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō, 281). In the following, it is used as a substantive : लाखौक मुक्लि दोन्हु उ लगाय (Ditto, 352).

कोरम्, for कूरम् < कूर्म. Note the change of *ū* into *o*, and the re-enforcement of *m* into *hh*. Cfr. note to st. 83.

133. वैकुण्ठ सँ...etc. Cfr. विसनपुरी का विसनलोक आया । वडपुरी का वडलोक आया । वडमपुरी का वडमलोक आया । इन्द्रपुरी का इन्द्रलोक आया (Vacanikā Acala Dāsa Khicī rī, 175).

कविलास. Note the insertion of euphonic *v* before the *i*. The form is much older than the *Vacanikā*, for the insertion of the *v* must have taken place at a time when the word was still written and pronounced कदलास, i.e. during the Apabhramśa or Old Western Rājasthānī period. For the use of the form कदलास in Prakrit, see Pischel's Grammar, § 61. Cfr. also the prefixing of *v* in Prakrit (*Op. cit.*, § 337).

135. जडले. Cfr. खानसबाजी जडले (Vacanikā Acala Dāsa Khicī rī, 161), and : खगनि सोर जडले । लाय धर खम्बर लयो (Sūraja Prakāśa, Kaviyā Karaṇī Dāna rō kahiyō).

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. कडे सर सान्हा. Cfr. st. 159.



139. जाणि कथुनर...Cfr. खिनि करई कथुनर फउज खण्डि (*Jēta Sī rō Chanda*, Anon., 380).

142. निगेम is explained by Bāratha Kisora Dāna as वेद रे मारज चालणवाकौ, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगेम. 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 कटि (st. 139). It would therefore appear that निगेम 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] निघट निपाप निगेम (*Velī Rāthōra Ratana Sī Khivāvata rī*, 3, Descr. Cat., Sect. ii, pt. i, MS. 22), and : नर जुध उवा निगेम (*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. गैषदण. Cfr. गहणि गैजूहाँ (*Rāṇā Jagata Sīnghajī rī velī, Ādhā Kisanā rī kahī*, 2).

144. चौथा पौदर...Cfr. बारि पहर लाग। भूभाज वामा (*Vacānikā Acala Dāsa Khīcī rī*, 101).

हाथूके. Cfr. बाफलिथा रुके दूके बाचनि हाथूके कैरान (*Gita tāṭakō Gaja Sīnghajī nū, Bāratha Goyanda Dāsa rō kahiyō*), बारानी जपडि हाथूके पडि दौच (*ibid.*), and चिंचियो मज फौजा हाथूकाँ (*Gita Karaṇa 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 Māravārī the °o ter-

mination has disappeared, the vocative plural having merged into the oblique-genitive plural form in °*ā*. Cfr. ठाकुरी.

बाजौ रदै. A metaphor borrowed from the game of chess. Cfr. बाजौ रदौ निबाव कौ औविषै मधूकरि (*Nisāṇī Mahesa Dāsa Dālapatōta ri, Ādhā Kisanā ri kahī*, 7).

चापे, the plural nominative form of the reflexive pronoun चाप, used in substitution for the first personal pronoun plural. In Māravārī, चापे is always substituted for चे (< चन्हे), when the person addressed is included by the speaker (see *Notes*...etc., §§ 85, 92).

भारथ रा भरभार. Cfr. भारत अदतसौ भलिय भार (*Jēta Sī rò Chanda, Vīthū Sūjè rò kahiyò*, 210).

146. तोम, for तेम ? Bārāṭha Kisora Dāna understands the word to be a conjunctive participle, meaning लटाय मै, but such an explanation hardly seems to be possible. It is obvious that here तेम must be a substantive. The MSS. DJV read तेम. If तोम actually stands for तेम, we have here a change of *e* into *o*, analogous to the change of *o* into *e*, which has taken place in the word मेरूँ, from मोरूँ < Skt. मोधूम.

147. नाणि मूँइ. Cfr. तुडिनाण अमो ऊँचो मुख नाणे (*Gaja Rūpaka*, 40).

148. रतनामिर, for रत्नाकर "a jewel-mine," a poetical equivalent of the name रतनसिद्धि. रैषादर, st. 151, is the same word, but under a Prakrit form.

153. चित पुड़ि "on the battle-field." Here the locative singular form पुड़ि (from पुड, पड "a table, board, etc.") is practically doing the function of a postposition, meaning "over, upon". In Old Dīngā poetry, analogous instances of the use of पुड are very frequent. I quote some below : मडि पुड़ि (*Jēta Sī rò Chanda*, Anon., 321), मेरणि पुड़ि (*Ditto*, 304), रेणा पुड़ि (*Jēta Sī rò Chanda, Vīthū Sūjè rò kahiyò*, 287), गयन पुड़ि (*Ditto*, 315), रङ्ग पुड़ि (*Vacanikā Acala Dāsa Khicī ri*, also : *Bhākhari rāva Suratāna ri, Ādhā Durasū ri kahī*).

वंश वधारण... Cfr. वान वधार (Gīta Rāma Siṅghajī rò, Bārathā Mahesa rò kahiyò, 3), वानौ वधारे निय वंश (Gīta Rā Kūpā Meha-rājòta rò, Āsiyā Karama Sī rò kahiyò, 1), वौका वंश चडावै वान (Sūra Siṅghajī rī velī, Gādāna Colā rī kahī, 12), वान वधारे सूजा(?) वानैत (Ditto, 13).

154. रमण...रुक् रस. Cfr. 162. Cfr. also : रयणि रमाउं रुकि रसि (Velī Rāthōṛa Ratana Sī Khīcāvata rī, 23).

155. गजदाल is the reading of RS., all the other MSS. having गज दाल. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. ऊँ सर ... Cfr. अखित सर ऊँलै आनधे आरत्ता (Gīta rājā Rāya Siṅghajī rò, Descr. Cat., sect. ii, pt. i, MS. 6, p. 73b).

160. घणि वाजिच... Cfr. घण अदिरघ घण घाउ (st. 171), and also : घण घाच (st. 161).

163. महुदाना "the neck (?)". The word is used once in the Jēta Sī rò Chanda, by Viṭhū Sūjò, 247, but unfortunately the sense of the passage is not quite clear : महुदानर अरघौ घौभ गति.

165. धामाजामर "battle (?)". Cfr. जोध वौच धामाजामरि Kūpāvata Kesari Siṅghajī rā kavitta, 28).

166. पल सूटा. Cfr. पल सूटो पतिसाह (Vacanikā Acala Dāsa Khīcī rī, 56), and : पतिसाह पर दल पल सूटा (Ditto, 126). The literal sense of the expression पल सूटा 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 ".

मारहवे. Cfr. मारहवौ बडमन्त्रो (Gīta Ratana Mahesadāsōta rò, Ādhā Kisanā rò kahiyò, 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-



ing passage from the *Vacanikā Acala Dāsa Khicī rī*: वाहिणी भोमि कौ तो भवसि चावै (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: भवस्याँ भिल्ले भास अत्रेक मत्तौ. From the last-quoted passage as well as from the following: असपति आग 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 *Vacanikā* with which we are concerned.

174. आकारौठ. Misraṇa Murāri Dāna, in his *Ḍiṅgaḷa Koṣa* (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: रस आकारौठ लड़ाई मत्तौ है (*Rāṭhōṛā rī Vamsāvalī*, 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: फलाणो वडो आकारौठ.

176. पड़ियाल्ल 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 पड़ियाल्ल which in the *Jēta Sī rō Chanda* by Viṭhū Sūjō is used twice in the passages following: पड़ियाल्ल धूषि रहुनाथ पासि। विदिमो सप्रत चडियउ ब्रह्मासि (257), and: पड़ियाल्ल धूषि पउरिसि पूरि। गजवर तवर परठउ मकरि (380). In the same *Jēta Sī rō Chanda*, पड़ियाल्ल is also used once in the line following: पड़ियाल्लि वरसर खेड़पति (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 पड़ियाल्ल and पड़ियाल्ल must be "sword."

भटकी कटकाँ...Cfr. पैले वाग उकटिआ भटके विसवर (*Nisāṇī Ratana Mahesadāsōta rī, Ādhā Kisanā rī kahī*, 2).

180. रभा, not "Rambhā", but simply "Apsaras".

182. भला भमाडिचा... "Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world". Cfr. कलाउत भवाडै भला चनन कर (*Gīta rājā Rāya Singhañ rō*, Anon., beginning सल्लु चूडराउ..., Descr. Cat., Sect. ii, pt. i, MS. I, p. 48a), भला भमाडि ले भौम चरजण मुदण (*Guṇa Gīta Sodhē rāñē Rāi Mala rā*, Anon., Op. cit., Sect. ii, pt. i, MS. 5, st. 4), भिदुनै भलौ उतराध भवाडिचौ (*Gīta rājā Karana Singhañ rō*, *Sādhū Rāma Singha rō kahiyō*, Op. cit., MS. 6, p. 123a), and : भवाडिनौ बौक भलौ (*Gīta rājā Karana Singhañ 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 *venasagāi*, 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 Bārāṭha Kisora Dāna as रा खाणवाला "flour-eaters, i.e. men, soldiers".

186. भगवानिचै. Here and elsewhere (cfr. पीथलिचौ, st. 58, बौडलिचौ, 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. रौमण बाग विधूसिचौ करि खोडै बानरि (*Nisāñi Mahesa Dāsa Daḷapatōta rī*, *Ādhā Kisanā rī kahī*, 6).

188. चमलौमाण. The word is quoted amongst the *Ḍiṅgaḷa rā Sabada* of MS. C. 36. In the *Jēta Sī rō Chanda*, Anon., we find चमलुमाण, which is probably the same word. Here is the passage : मुदि चायउ थाडइ चमलुमाण (Op. cit., 42). The same phrase चरयो चमलौमाण occurs also in *Dūhā Amara Singhañ rā*, Bārāṭha Narahara Dāsa rā kahiyā, 371.

205. जिविचार. Cfr. जिवि पदिलौ जिवियारि । जाणि जोनो जम-बारो (*Marasyā Gahilōta Gokaḷa Dāsajī rā*, Bārāṭha Mahesa Dāsa rā kahiyā, 7). The meaning of the word is obscure. Three MSS.

(B G T) substitute जिह वार . In the *Jēta Sī rō Chanda* by Viṭhū Sūjō, जिहियार is used twice, and both times in connection with जोध, rāva Jodhō of Jodhpur : जिहियार जोध जावर जगत, 25, and : जिहियार जोध विषनड जिहार, 38. In the *Amara Sīnghaṇī rā Dūhā* by Bārāṭha NaraharaDāsa, the word is used once in connection with जग (278), and another time in connection with जुध. Comparing all the passages in which जिहियार is used, I am inclined to conclude that it is an adjective carrying some meaning like "famous, renowned".

211. सामि सुबलि . Cfr. धर सुबलि (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 237).

212. चुंगलाली दल...Cfr. चुंगलाली डबई रवि 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 Sīnghaṇī rō*, Bārāṭha Mahesa rō kahiyō, 3.

दुबाची कोट. Cfr. दुबाची (for "हाँ ?) कोट (in *Op. cit.*, 3).

215. सामि तणे...Cfr. सामि इलि कलहिवा जेम घौद (*Jēta Sī rō Chanda*, Viṭhū Sūjō rō kahiyō, 281). Cfr. also st. 220, below.

216. रौड "battle". See Misraṇa Murāri Dāna's *Ḍiṅgaḷa Koṣa*, ii, 467.

218. सुगलाली, a plural genitive form from सुगलाली, a poetical modification of सुगल. (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 Apabhraṃśa. (Cfr. *Notes...etc.*, § 63). In Old Ḍiṅgaḷa 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 चाडडै थारि चढे (*Gaja Rūpaka*, 32).



225. **खोनाड़** is explained by Misraṇa Murāri Dāna, in his *Diṅgaḷa Koṣa*, as an equivalent of **जोरावर** (ii, 254). Bārāṭha Kisora Dāna says the word means **मुरख** "a fool", hence : "a hero". Cfr. the epithet of **गदिलो** "mad", which is commonly given to heroes in *Diṅgaḷa* poetry.

228. **धुवे**. 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 घबो धुवे रे** "It is very hot, to-day", **आग धुवे**, 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 बाध**). 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 : **खुरसाखी मङ्कुराखी खतङ्ग** (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 153), **खुरिषाण तणे वाहिय खतङ्ग** (*Ditto*, 168), **तौखा नैख खतङ्ग** (quoted by Bārāṭha Kisora Dāna from some poem in his memory), **खतङ्ग बान करी** (*ditto*, from the colloquial).

230. **पढी** "foil-swords", or rather any sword which is used for the Rajput dance with swords (**पटे रमखौ**). 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, **पढी** seems to be used in the general meaning of "sword" : **भाखी भंभार पडे पचार** (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyō*, 385).

231. **कटे कर**...Cfr. **कड़ुङ्गलि कन्ध कोपर करङ्ग** (*Jēta Sī rō Chanda, Anon.*, 477).

११२ वचनिका रां रतनसिद्धनी रौ महेसदासौत रौ ।

233. निराट अलम्ब. Cfr. अकेलौ निराट (*Vacanikā Acala Dāsa Khicī 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 मयौ, निराट डर आवै, निराट असङ्ग आदनी है, etc.

235. चमसु. Cfr. चडमरा पाद वाजड चमस (*Jēta Sī rō Chanda*, Anon., 444), चडमरा भड्डी छई चमस (*Jēta Sī rō Chanda, Vīthū Sūjē rō kahiyo*, 343), and : है पाखे वाजे चमस (*Jhūlanā rājā Rāya Singhān rā, Sādū Mālā rā kahiya*).

236. प्रिथौ कजि...Cfr. प्रिथौ काजि वाजे बिन्ह पातिसाचं (*Gaja Rūpaka*, 29).

238. बौर च. Here the च is merely pleonastic, i.e. inserted only to complete the number of *mātrās* required for the verse.

243. मोरम्बर, a poetical amplification of मोर. Cfr. मिल् कोडि मोरम्बरं मूभमत्तं (*Gaja Rūpaka*, 37).

With the beginning of the *kavitta* compare the following :

पदै खलै केहरौ  
खडै चम्बर रातम्बरि ।  
पदै राम राडौड  
सहित पोचां विच समारि । ....etc.

(*Kūpāuta Kesari Singhā rā kavitta*, 37).

244. रैबसाहि, for रतनसिद्ध. Cfr. गजसाह for गजसिद्ध in *Gaja Rūpaka*, 11.

देव जलाई. Note the feminine. देव, as well as काय, are already used as feminines in the Old Western Rājasthānī (cfr. *Notes...etc.*, § 53). काया, for काय, already occurs in the Jaina *Mahārāṣṭri* (*Bhavavairāgyasataka*, 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 °i.

सरजौत, for सजौत < सजौवन. Cfr. the analogous case of सरधौर for सधौर 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 मानी. scil. "बात मानी". Cfr. भली कही and मन री लही. in *rac.* 86; above.

वैकुण्ठनाथ विसक्रमा कुँ...etc. Cfr. महाराजाजी विसक्रमाजी बोलाया । विसक्रमाजी आया । छकम आया । विसनपुरी बद्रपुरी वचनपुरी विषे अचलपुरी वचावो । (*Vacanikā Acala Dāsa Khicī rī*, 175).

घुरस छाड़ छाड़. 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": नाहराँ री घुरसाँ है, "there are (to be seen) the foot-marks of wolves" (*Descr. Cat.*, Sect. i, pt. ii MS. 31, p. 152a).

नवल्लास नाखिचमाल...Cfr. नवल्लास नाखिच रुस रुस पानुस जलाई (*Nīsāṇī Sāhajahā pātisūha rī, Ādhā Kisanā rī kahī*, 6).

सारधू...Cfr. बाई पुष्टपाई राणा भोकल को सारधू (*Vacanikā Acala Dāsa Khicī rī*, 89; also, *Ditto*, 132, 134).

245. बनिच मात बिन्हे गजयं.... Cfr. गाव होमे उर गैवर (*Ūmā De rā kavitta*, 10).

249. उधरै पस चारि. Cfr. तीन पस तारै (*Vacanikā Acala Dāsa Khicī rī*, 126).

251. जसु मोद. Cfr. मोद किसी बीजा मंडलोका (*Rāṇā Jagata Sīnghaṇ rī veli, Ādhā Kisanā rī kahī*, 5).

256. हरि हरि...Cfr. हरि हरि हरि होई रखौ । विसन विसन तिथि बार (*Vacanikā Acala Dāsa Khicī rī*, 160).

263. जुमि अविचल असवास...Cfr. जुमि बोलौ असवास (*Rāu Chandra Sena rō Rūpaka*, 18).



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## GLOSSARY.<sup>1</sup>

- अरुन्ध (cfr. अरु ), ind. "Oho ! ", 188.  
 अकबर, m., pr. n. "The emperor Akbar", 130.  
 अविद्यानि (Skt. अविद्यानि ), f. "Fame renown", 84.  
 अखैराज, m., pr. n., 86.  
 अखौ (1) (abbr. for अखैराज ), m., pr. n., 60, (2) (abbr. for अखौत ), patron., "Akhāvata", 60.  
 अनादि, adj. "Invincible", 143, 152, 176.  
 अवर (for अपवर ), f. "A nymph", 159.  
 अहं, v. 3rd sing, "Is", 3.  
 अजन (Skt. अर्जुन ), m., pr. n., 130.  
 अजमेरौ, m., an epithet of the Cāhāvānas, 149.  
 अजुखालौ, v. "To illustrate", 189, 254.  
 अजुखालौ, m. "Light", 29.  
 अजौ (abbr. for अजितसिद्ध ), m., pr. n., 212.  
 अडवड, ind. onom. "Running briskly about", 232.  
 अण्डल, adj. "Impenetrable, inconceivable", 3.  
 अणवौच, adj. "Undaunted", 189.  
 अणखालौ (Ding. K., ii, 458), f. "A kaṭārī, a kind of dagger", 189.  
 अणौ, 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) अ° सादाउत, 82, 84, 188, 189, 190; (2) अ° धरमाउत, 86; (3) अ° मजसिद्धौत, 86.  
 अमरौ (an inflected form of the preceding), m., pr. n., 152.  
 अमलौमाव, adj. "Unyielding, pertinacious", 188.  
 अर, ind. "And", 86.  
 अरजव (Skt. अर्जुन ), m., pr. n. 147.

<sup>1</sup> 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 Dīngāḷa 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."

- अरजण, ditto, 79.  
 अरजन, ditto, 244.  
 अरडिङ्ग, a dj. "Repeller of foes", 13, 193  
 अरिसाल, adj. "Causing pain to (his) foes", 82.  
 अरिस (for "रौस"), adj. "Similar", 97.  
 अलङ्ग (*Ding. K.*, ii, 82), m. "A horse", 102.  
 अवमङ्ग, f. "A transversal cut of sword", 231.  
 अवसाधसिध, adj. "(The hero) who has fought and met a glorious death on the battlefield", 86, 190, 197, 211.  
 अविचङ्ग, m. (?) "Throng, crowd (?)", 29.  
 अविचाड, ditto, 192.  
 असम्भ, adj. "Incomparable (?)", 231.  
 असपति (Skt. अश्व), m. "Emperor", 14, 16, 50, 52, 236.  
 अस्मिर (*Ding. K.*, ii, 62), m. "A sword", 61, 70, 217.  
 असुर m. "A Muhammadan", 188.  
 असुरारण, ditto, 84.  
 आ, dem. pron. f. sing "This", 133.  
 आरुओ, ind. "Oho!", 146.  
 आउओ, adj. "Entire, whole", 66.  
 आकारौठ (cfr. आकारौठ "Battle", *Ding. 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.  
 आडावालो, m., pr. n., "The Aravalli range", 100.  
 आधोफरै, ind. "In the middle between", 19.  
 आपणौ, poss. adj. "Our", 86.  
 आपमलौ, adj. "Uncontrollable", 8.  
 आपे, pers. pron. "We (including speaker)", instrum. 144.  
 आँवेर, n. of a town, 244.  
 आबू, n. of a mountain, 244.  
 आराबौ, m. "A gun (on wheels)", 20, 133, 134, 135.  
 आरिखौ (for आ\*), adj., "Similar", 83.  
 आरोमी, f. "A pyre (or A litter?)", 255.  
 आसा (abbrev. for आसयान), m., pr. n., 3.  
 रहि, dem. pron. obl. sing. f., 133, 144, 244, 255.  
 इतरो, quant. adj., इतरा माचै "In the meantime", 84, 86, 244.  
 इन्द, (for इन्द q. v.), 77, 78, 83.



- इन्द्र, m., pr. n., 82, 96, 244, 260.  
 इन्द्राणी, f., pr. n., 244.  
 इम, ind. " Thus, in this way ", 49, 53, 69, 259.  
 इसड़ी, qual. adj. " Such ", 244.  
 इसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.  
 इसड़ी (for इसड़ी q. v.), 249.  
 ईखणी, v. " To look ", 252.  
 ईम (for इम q. v.), 173, 227.  
 उमेण, णि, णी, 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.  
 उणिचारौ, m. " Likeness, similitude ", 243.  
 उदिआसिङ्ग (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.  
 कदिल, (1) see उ°, 178 ; (2) (poet. for उदैसिङ्ग ), m., pr. n., 57.  
 कदौ (abbr. for उदैभाण), m., pr. n., 58.  
 ऊपरौ, ind. " Upon ", 14.  
 ऊवरणौ, v. " To survive ", 84, 86.  
 ओ, dem. pron. nom. plur. m., 13.  
 ओकणि, " One ", instr. sing. m. 191 ; loc. sing. m. 133 ; obl. sing. f., 133, 157.  
 ओकलमिङ्ग, m., pr. n., 86.  
 ओणि, dem. pron. instr. sing. m., 7.  
 ओम (see इम ), ind., 24, 38, 51, 131, 190, 233.  
 ओहौ (see ओघौ ), qual. adj., 101, 113.  
 ओराकौ, m. " A horse ", 39, 101.  
 ओसौ, 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.  
 ओा, dem. pron. nom. sing. m., 53, 86, 255.  
 ओभाङ्ग (see ओव°), f., 84.  
 ओनाङ्ग (*Ding. K.*, ii, 254), adj. " Powerful, incomparable (!) ", 224.  
 ओरङ्ग, m., pr. n. " Orangzeb ", 90, 132, 143, 230, 242 ; ओरङ्गसाहि, ditto, 31, 49, 69, 88, 130, 144.

- औसर (for अव), m. "Opportunity", 263.  
 कड्ढो (for कड्ढो), v. "To girdle (a sword, etc.)", 89.  
 कड्ढाचो, n. of a Rajput tribe, 244.  
 कजि (for कजि, Skt. कार्य), loc. sing. used as a postpos. "For", 63, 236.  
 कडाहि (Skt. °च, m.), f. "A side-glance", 244.  
 कटड्डो, v. "To get ready", 21.  
 कट्ठकट्ठ, ind. onom., "Crackling", 232.  
 कट्ठकड्ढो, v. "To grind the teeth in anger(?)" (cfr. Hindi कट्ठाना); or "To cast side-looks in anger(?)" (cfr. Skt. कटाच); or "To excite one's self to fight(?)" (cfr. Hindi कट्ठ्या कट्ठयेत, etc.), 131.  
 कण्ठ्यामरो (for कण्ठ्यामरो), n. of a Rajput tribe "A Sonigarò Cāhā-vāna", 177.  
 कण्ठ्यामर, n. of a town (poet. for Jālorā), 7.  
 कण्ठ्या, f. "A dagger", 124.  
 कण्ठ्या, ind. "By, close by", 150.  
 कसधज, m., an epithet of the Rāthōras, 2, 3, 7, 53, 84, 145, 172, 181.  
 कसध, ditto, 2, 3, 13, 18, 67, 78, 83, 128, 130, 140, 203, 204, 210.  
 कसधज, ditto, 63, 227.  
 कसो (abbr. for कससिङ्ग), m., pr. n., 58.  
 करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30, 154; (2) (for कससिङ्ग), m., pr. n., 58, 86.  
 करन, for °ण 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.  
 कसुमसुओ, v. "To fidget", 132.  
 कसुमसुओ, v. "To huddle together, march in compact formation", 131.  
 कसर (Arab. كسر), adj. "Excessive, immense", 132, 206; m. "Suffering, distress(?)", 257.  
 का, a Hindi form for को q. v., 82, 244.  
 काबलिचो, m. "A Muhammadan", 140.  
 कावो, n. of a Rajput tribe, 219.  
 कावा, f. "The body", 111.  
 काल, m., pr. n. "The Death-god", 94, 95, 110, 115, 122, 156.

- कालजवन (Skt. कालयवन), m., pr. n., 67.  
 काल्ही, adj. f. "A mad woman", 84.  
 काह्यं, int. pronom. adj. neut., "What, which", 52, 133.  
 काडल, m. "A large drum", 39.  
 किषि, int. pron. obl. sing. f., 133.  
 किना, ind. "Or", 146.  
 किर, ind. "As if", 33, 36; "Or", 27(?).  
 किरणाल, m. "The sun", 41.  
 किरमाल (Ding. K., ii, 65), f. "A sword", 232.  
 किलह, f. "A shout", 235.  
 किलम्ब, m. "A Muhammadan", 56, 166, 179, 190.  
 किलिचाचमल रादमलीत, m., pr. n., 86.  
 किसन (1) (Skt. कृष्ण), m., pr. n. 68; (2) (किसनसिङ्ग), m., pr. n., 205.  
 किसडौ डेक, indef. pronom. adj. f., 255.  
 किचडौ (for किसडौ), int. qual. adj., "Like what?", 249.  
 कौ, f. of कौ q. v., 82, 133, 244.  
 कुड (Skt. कूट?), m. (?), "A rock (?)", 233.  
 कुण, int. pron., 53, 244.  
 कुम्भकरण, m., pr. n., 206.  
 कुम्भकरड, ditto, 234.  
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- गोल, m. "The centre or main body of an army", 62.  
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 चौधार, f. "A spear", 197, 199.  
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- इच्छाल् (*Diṅg. K.*, ii, 77), m. "An elephant", 90, 94.  
 इह, m. "The shaft or pole of a spear", 244.  
 इडाल् (*Diṅg. K.*, ii, 460), m. "A spear", 156, 184.  
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जिहो, ind. "Like, as", 8, 178, 194, 225, 234, 238.

जौवनसिध, m. "A mutilated wreck, a man invalidated from wounds received in battle", 86.

जौवो, m., pr. n., 220, 221.

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जुजिडल (Skt. युधिष्ठिर), m., pr. n., 76, 130.

जुठणो, v. "To close in fight", 144, 230.

जुठष, m. "Encounter, battle", 168.

जुठणो, v. "To join or close in battle, attack", 113, 127, 179.

जुधवन्ध, adj. "Skilled in (the art of) battle, a warrior", 53.

जूम, m. "A camel", 21.

जूव (Skt. यूथ), m. "Herd, throng (of elephants)", 91, 93.

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- भड़ाल, adj. "Showery (said of a cloud)", 226.
- भड़ि, f. "A shower", 228.
- भसड़क, ind. onom. "Crashing (said of many swords striking together)", 230.
- भाट, f. the same as भाटि, q. v., 141, 192, 233.
- भाटभड़ि, ind. onom. imitative of the noise of many striking swords, 84.
- भाटि, f. "A blow or cut (of sword)", 107, 220, 222.
- भालौ, n. of a Rajput tribe, 19, 149, 244.
- भिलयो, y. "To catch, grasp", 105 ; "To receive", 222.
- भिलयो, v. "To shine, be conspicuous, look beautiful", 39.
- भौक, f. "A thrust (of spear)", 141 ; भौक ऊचै "Are dashed (into confusion)", 229.
- भुलाल, adj. "Caparisoned (elephant)", 39, 167.
- भभक, m. "Battle, the music of battle (?)", 144.
- भैभार, m. "A warrior", 52, 84, 144, 172.
- डमटगौ, f. "A staring look", 253.
- डलडलौ, v. "To tremble, shake", 132.
- डप्याडि, f. "The stick-game of the Holi festival", 84.



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डाण (Skt. दान ), m. "The rutting secretion of the elephants", 95, 100.

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तच्छल्, m. plur. "Disparted limbs", 244.

नाइ (Skt. नाननायिन् ), m. "A murderer, a violent man, a fiend", 35.

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- तोम, for तेम, "A sword" (?), 146.  
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 चिजडा (*Ding. K.*, ii, 62), f. "A sword", 56.  
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 चौकम (Skt. चिविक्रम), m., an epithet of Viṣṇu, 67.  
 चौसठ्ही, adj. "Of the force of thirty *tākas* (said of a heavy bow)", 117.  
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 थाट, m. "Throng, multitude (of soldiers)", 107, 114, 116; "(of horses)", 127; "(of elephants)", 192.  
 थो, postpos. of the ablat., "From", 21, 86, 94.  
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 थोरौ, n. of a tribe, 222.  
 दडदड, ind. onom. "Jumping off in quick succession", 232.  
 दण्डादडि, f. "The stick-game of the Holi festival", 162.  
 दन्नाल, adj. "Tusked (elephant)", 90, 98.  
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 दिखपाधि, loc., "To the north", 47.  
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- दुहरा, f. "A sword", 118.  
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 दुवाच, m. (1) "A warrior", 214; (2) "A sword (?)", 11, 15, 89.  
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 दोहौ, adj. "Round, circular"; दोहौ परिक्रमा दोहौ " (They) circumambulated round (the pyre)", 255.  
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 धजवड़ (*Diṅg. K.*, ii, 64), f. "A sword", 30.  
 धजावन्ध, adj. "Having or wearing a flag, conspicuous", 78.  
 धड़धड़, ind. onom. "Shivering and trembling", 133.  
 धड़ड़णौ, v. onom. imitative of the loud noise of musical instruments, 48.  
 धड़ड़णौ, v. onom. "To crackle (like a fire)", 175.  
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- धुवणौ, v. "To sound, (intr.)", 48; "To fight with great violence", 228.
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- नारद, m., pr. n., 159.
- नाराज ? "A sword", 160.
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 पुङ्ग, m. " Table, board, stage, plain ; field (of battle) ", 153.  
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- सारणो, v. "To make, accomplish, perform", 115.
- सारवङ्ग (for सारङ्ग, *Diṅg. K.*, ii, 81), m. "A horse", 108.
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- साहिव (abbr. for साहिवहाँ), m., pr. n., 159.
- साहिवखान, m., pr. n., 82, 153.
- साहिवो (infl. form of साहिव), m., pr. n., 84, 194.
- सिङ्गजसो (poet. for जसवन्तसिङ्ग q. v.), m., pr. n., 13.
- सिर, postpos. (?) "Of (?), for (?)", 77.
- सिरताज, adj. "Best, excellent", 238.
- सिरहर (Skt. शिखर) m. "Top, crest, crown", 53.
- सिब (Skt. शि), m., pr. n., 2.
- सौसोदिहो, n. of a Rajput tribe, 18, 149, 244.
- सौह (for सौहो), m., pr. n., 3.
- सु, correl. pron., 84, 86.
- सुजावसिङ्ग, m., pr. n., 244.
- सुन्दर, m., pr. n., 212.
- सुरसुह, m. "Fire", 256.
- सुरानि, f. "Heroism, prowess", 79.
- सु, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.



- सूजा (for °जो), m., pr. n., 3.  
 सूजाउन, patron., 63.  
 सूजो, m., pr. n. (1) (abbr. for सूरजसिंह or °मल), 56 ; (2) n. of one of the sons of Śāh Jahān, 12, 15.  
 सूबणौ, v. "To devise, to arrange (a battle)", 56.  
 सूरमो, m. "A champion, warrior", 141.  
 सूरिजमल, m., pr. n., 55.  
 सेचाउन, n. of a branch of the Kachavāhās, 244.  
 सेन, m. (sic) "An army", 35, 45.  
 सेलणौ, v. "To jump over or against", 107.  
 सोनामिरौ, n. of a branch of the Cāhuvāṇas, 60.  
 सोभौ, m., pr. n., 86.  
 सोद ? "Desire" (?), 147.  
 सो, qual. adj., 82, 133.  
 सिखा (for सौ), f., pr. n., 261.  
 चड़वड़, ind. onom. used as a subst. (?) "A confused noise", 32.  
 चड़ाहड़, ind. onom. "Laughing loudly", 239.  
 चणमन, m., pr. n., 153.  
 चणमान, ditto, 113.  
 चयालौ, adj. "Hand-powerful", 3.  
 चद, ind. "In great or infinite number", 74.  
 चमसु, m. (?) "The confused noise of a multitude of horses, men, etc. marching on", 235.  
 चमौर, m., pr. n., 81.  
 चर (for चरो, q. v.), m. "A grand-son, descendant", 57, 130, 241.  
 चरि, m., pr. n., 129.  
 चरवल (Dīng K., ii, 430), f. "Vanguard", 144.  
 चरौ, m. "A grand-son, descendant", 57, 58, 62, 153, 173, 174, 175, 192, 195, 207.  
 चलोला, see Notes, 20.  
 चकोटणौ, v. "To shout (in battle)", 209.  
 चाँजी, ind. "Yes", 244.  
 चाडौ, n. of a Rajput tribe, 19, 149, 244.  
 चाडूके, ind. (?) "Hand to hand, with his own hand (?)", 144.  
 चास, f. "Purport, desire", 102, 187.  
 चाँस, f. "Eagerness, desire", 207 ; "Eagerness (of battle)", 198.  
 दिन्दुचाण, adj. "Hindū", 131.

- दिलणौ, v. " To go, to march on ", 116 ; " To tremble ", 132.  
 दिलोणौ, v. " To unsettle, to put into confusion ", 229.  
 हौक, m. " The heart, breast ", 229.  
 हौंजरणौ, v. " To neigh (?) ", 40.  
 ऊर, 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.  
 ऊँना, partic. adj. used as a postpos. of the abl., 10, 122.  
 ऊँनि, ditto, 18.  
 ऐक (for ऐक ), see किसहौ ऐक, 255.  
 ऐदवणौ, v. " To drive or push before one's self ", 59.  
 ऐ, m. " A horse ", 127.  
 ऐवर (Skt. दयवर ), m. " Ditto ", 14, 32, 36, 84, 133, 157.  
 ऐवै (Skt. दयपति ), m. " Emperor, whence : a Muhammadan ",  
 31, 59, 155, 201, 209.  
 ओ, ind. " Oho ! ", 133, 244.  
 ओमणौ, 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.*

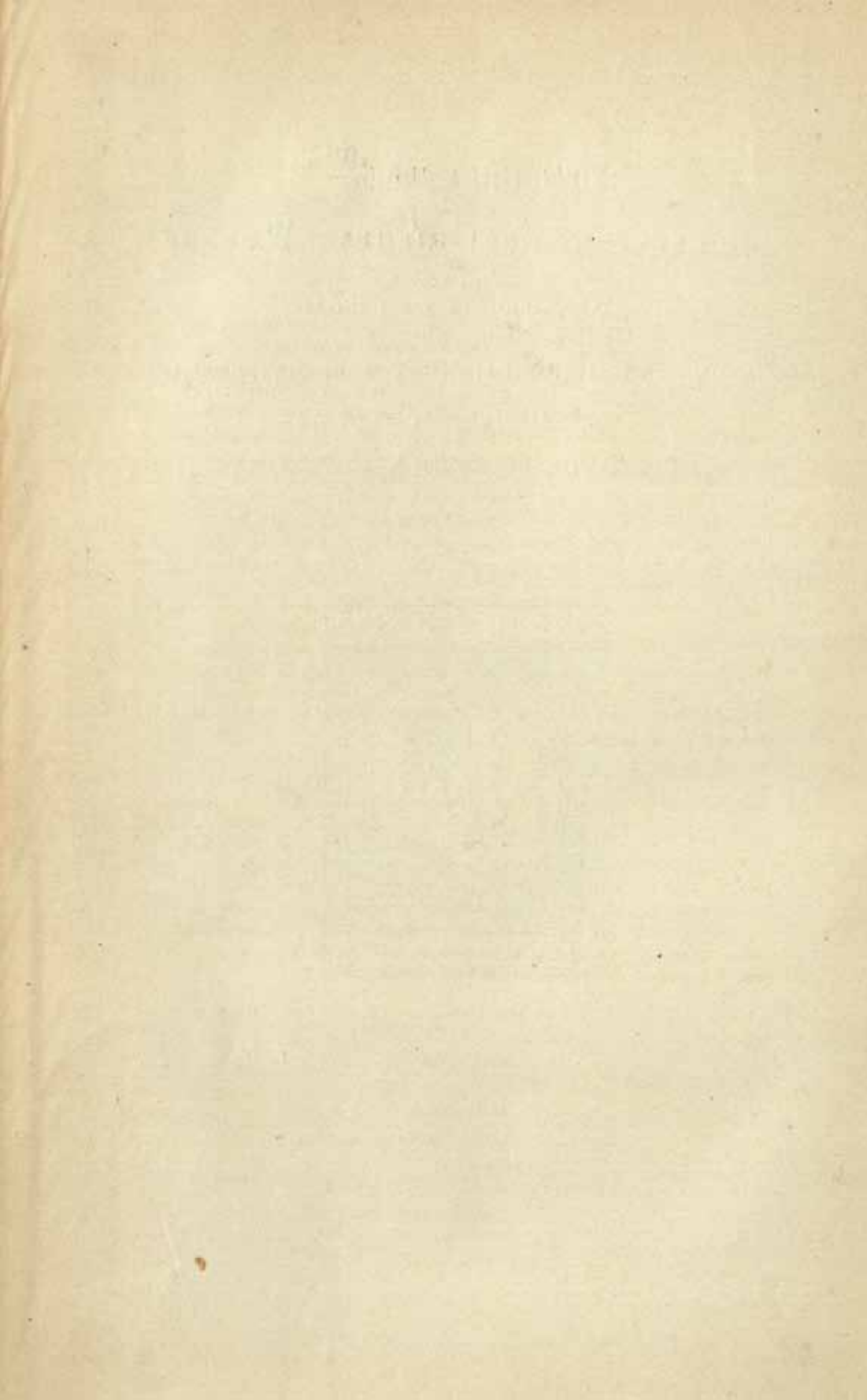
PART I:  
*Bikaner State.*



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

CALCUTTA:

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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, *sākha rī kavītā*, 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,  $7\frac{3}{4}'' \times 8\frac{1}{4}''$  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 Samvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ११८, 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 :—Āphō Kisanō 88, Durasō 31, 101; Āsiyō Karama Si, 22, 55, 61, 64, 70, Dalō 63, Dūdo, 74, Mānō 66, Mālō 23; KAVIYō Bhānī Dāsa 60; KHIRIYō Jaga Māla 89, Devānanda 48; GĀPAṆA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRIYō Mokō 5; DHĪRAṆA Mālō 85, NĀRŪ Hara Sūra 67; BĀRATHĀ Akhō Bhānāvata 58, Thākura Si Devāvata 28, Dūgara Si 30, Teja Si 24, Sākara 29; RĀTANŪ Dharama Dāsa 4; VIṬHŪ Mehō 19, 71, 72, 73; SĀDŪ Mālō 6, 75.<sup>1</sup> The two *gītas* 44 and 69 are by RĀTHŌRA Prithi-Rāja, a son of rāva Kalyāṇa Māla of Bikaner.

(b) जोधपुर री महाराजा गजसिङ्गजी री कविता, pp. 94a-100a. A series of 13 *gītas* and 1 *jhamālā* in honour of mahārājā Gaja Siṅgha of Jodhpur, mostly by Cāraṇa KHIRIYō (?) Hari Dāsa Bānāvata. The names of the other poets are: Āsiyō Ratana Si; DHADHAVĀRIYō Khīva Rāja; BĀRATHĀ Rāja Si; and MAHIYō Devō.

(c) फुटकर गीत ४३, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—Āphō Kisanō

<sup>1</sup> In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhā* 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, *Dūgara* Si 24, 43, *Durasō* 6; *Khiṛiyō* Jaga *Māla* 23; *Dhīraṇa* *Mālō* 9; *Bārathā* *Kalyāṇa* *Dāsa* *Pithāvata* 13, *Teja* Si 3; *Lālasa* *Kheta* Si 20; *Sādū* *Mālō* 4, *Rāmō* 16.

(d) राव रिगमल रौ रूपक गाडण पसाइत रौ कहियौ,  
pp. 117a-123b. A poem in *chandas*, *dūhās*, *kavittas*, and *gāthās* on Rāthōra Riṇa Mala, the rāva of Maṇḍora, and the treacherous death he met in the palace of rāṇō Kūbhō of Cītoṛa. By GĀḌAṆA Pasāita. Beginning :—

॥ दृष्टौ ॥ वघ वाणी ब्रह्ममाणी  
कोमारौ सरसत्ति ।  
कौरत रिगमल नूं करूं  
देवी देहि सुमत्ति ॥ १ ॥  
पौर दिखावे प्राण  
गट भेलै भेलै गिरै ।  
सांमझीयौ सुरताण  
गुहिलोतां चड्यौ गलै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिगमल नागौर रै छणी पेरोज नै मारियौ ते  
समै रा गाडण पसाइत रा कहिया, pp. 123b-125a. A series of 7 *chappaya kavittas* by GĀḌAṆA Pasāita, in commemoration of the battle of Jotrāl, where rāva Riṇa Mala fought against Peroj of Nāgōra, to help rāṇō Mokala of Cītoṛa. Beginning :—

अंव कोप पूरौयै  
असि आहुं उर चाड़े ।  
तरंग वेल विकसौयै  
नौय थाट निघाड़े । ... , etc.

(f) कवित्त राव रिगमल रागै मोकल रै वैर मै चाचै नै  
मारियौ ते समै रा गाडण पसाइत रा कहिया, pp. 125a-126a. A series of 5 *chappaya kavittas* by GĀḌAṆA Pasāita, recording the murder of rāṇō Mokala of Cītoṛa at the hands of Cācō, and the revenge wreaked on the latter by rāva Riṇa Mala. Beginning :—

डाबिलां मालवौ  
सुयख सुचौ हथ सूचां ।  
निरधारां आधार  
करख तौरथां सुगतां । ... , etc.



(g) कवित्त राव गिणमल चूंडे रै वैर मै भाटियाँ नै मारिया  
तै समै रा, गाडण पसाइत रा कहिया, pp. 126b-127a. A series of  
 5 *chappaya kavittas* by GĀḌAṆA Paśāita, commemorating the  
 punitive expedition which rāva Rīṇa Mala undertook against  
 the Bhātīs, to revenge the death of Cūdō, his father. Begin-  
 ning :—

लहे ग्रास वरहास

वेम (sic) भीचै बिलहौजे ।

जरद काट काटिये

सार ससमारुं कौजे । ... , etc.

(h) गुणजोधायण गाडण पसाइत रौ कहौ, pp. 128a-137b. The  
 “Guna Jodhāyaṇa”, a poem in *kavittas*, *dūhās*, and *chandas*,  
 in honour of rāva Jodhō, the founder of Jodhpur, by GĀḌAṆA  
 Paśāita. Shorter than the ordinary later recensions. Begin-  
 ning :—

॥ कवित्त ॥ खैरवै मारीयै (sic.)

कटक अनि वाहर चड़ीया ।

हिंदूं अनै हमौर

आप सांहा आपड़ीया । ... , etc.

(i) नौसाणियाँ ई डाटियाँ रौ कहौ, pp. 139a-141b. A collec-  
 tion of 6 *nīsāṇīs* on Rāthōra rāva Cūdō, Rāthōra Jēta Si Khivō  
 Ūdāvata, rāvaḷa Mālō, Rāthōra Jēta Māla Saḷakhāvata, and  
 Rāthōra Teja Si Dūgarasiōta. The two last-mentioned *nīsāṇīs*  
 are stated to have been composed by the DHĀRṆIS Māgarō and  
 Bhalū.

(j) महाराजा गजसिङ्गजौ रा गीत ई, pp. 143b-145a. A collec-  
 tion of 6 *gītas* in honour of mahārājā Gaja Siṅgha of Jodhpur,  
 of which the 2nd and 4th are stated to have been composed by  
 BĀRATHA Rāja Si Akhāvata, and the others are anonymous.

(k) रा<sup>२</sup> राव अमरसिङ्गजौ रा गीत १७, pp. 150b-156b. A col-  
 lection of 17 *gītas* by different poets, in honour of rāva Amara  
 Siṅgha, the elder brother of mahārājā Jasavanta Siṅgha of  
 Jodhpur. The names of the poets given are the following :—  
 ĀPHō Kisanō 2, Dūgara Si 17; ĀSIYō Ratana Si 16; GĀḌAṆA  
 Keso Dāsa 4, 15, Mādho Dāsa 1; BĀRATHA Narahara Dāsa 14,  
 Ratana Si Dedāvata 11, Ravō 3; SĀDŪ Nāthō 13.

(l) फुटकर गीत २७, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāraṇas following :—Āpḥò Kisanò 3, 4, 9, 10, Dūgara Śi 24, Durasò 11 ; KHIRIYò Jasò 19, Harī Dāsa Bāṇāvata 1, 17, 23, 26 ; GĀḌAṆA Keso Dāsa 15 ; DHĪRAṆA Mālò 2 ; BĀRATHA Jasò 20, Ratana Śi 8, 21 ; LĀLASA Kheta Śi 22 ; VĪTHU Dhòlū 25 ; VAṆASŪRA Duragò 27.

(m) राव गगै रा कन्द किनियै खेमै रा कहिया, p. 177a-b. A small poem in *chandas*, in honour of Rāva Gāgò of Jodhpur, by KINIYò Khemò. Beginning :—

॥ गाहा ॥ कमधज जोध कलोधं  
करिमर गंग नरींद सकगे । ... , etc.

(n) राखै उदैसिङ्गजी रा राइरूपक कन्द, pp. 177b-179b. A small poem in *chandas* on rāṇò Udè Śiṅha of Mevāra. Anonymous. Beginning :—

॥ दोहा ॥ जे उडौयण अति ओतिवंत  
पूरित गयण प्रमाण ।  
उडौयण उडौयण अंतरहि  
भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसन्तरी, pp. 179b-181a. A small poem in *chandas* in honour of Jabdal Malik, the Vihārī Paṭhāṇa ruler of Jālorā. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिण पार न प्रांसहीं  
अनि अनि थाइ अलंब ।  
प्रियमौ तुं ह्वौ प्रगट  
पौह जेयि आंग प्रलंब ॥ १ ॥ ... , etc.

(p) राखै उदैसिङ्गजी रौ वेलि साँद रामै रौ कहौ, pp. 181a-182a. A small poem in *veliyā gītas* in honour of rāṇò Udè Śiṅha of Mevāra, by SĀDŪ Rāmò. Beginning :—

ऊजम अंग अगाहि अडप जिम आसति  
पौहवि न कोरं अक्ड पहि । ... , etc.

(q) रां देईदास जैतावत रौ वेलि बारठ अखै भाखौत रौ कहौ, pp. 182b-184b. A small poem in *veliyā gītas* in honour of

Rāthōra Dei Dāsa Jētāvata, by BĀRATHA Akhō Bhānōta.  
Beginning :—

ब्रह्मांखी मात मया करि वैगौ

भल आखर मार्गतां भेद । ... , etc.

(r) सोढे भाखरसौ रा कन्द, pp. 184b-185b. A small poem in *chandas* in honour of Sodhō Bhākhara Si 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 :—जैतसी रा नै पावूजी रा कन्द.

A MS. in the form of a *gatakō*, consisting of 93 leaves,  $5\frac{1}{4}'' \times 6\frac{3}{4}''$  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 Kōthārī Thira Pāla, the son of Karama Si, at Pipāsara, in the year *Samvat* 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 पावूजी कन्द<sup>1</sup>, pp. 7a-35b. A poem in honour of *rāva Jēta Si* of Bikaner, in 485 *pāgharī chandas*, by an author unknown. Different from the homonymous work by *Sūjō* 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 Si* over Kamran, the son of Babar, who after taking Bhaṭanera had marched over Bikaner with large forces. The date of the aforesaid event is *Samvat* 1591 and the poem seems to have been

<sup>1</sup> I have retained here the archaic spelling which is found in the MS.



composed immediately or shortly afterwards, certainly before Jêta Si 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 Si, from rāva Saḷakhò down to rāva Lūna Karana, Jêta Si's father. Here the lengthiest accounts are those of rāva Vikò and rāva Lūna Karana, 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 Si 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 Si and the particular horses they mounted.

The poem begins :—

पय प्रथम गुणेश्वर पय प्रणाम  
तइं बुद्धि ततच्छण फुरइ ताम ।  
अगिवांण सुरां सह ऐकदंत  
निज वचन समण्ड 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 । शुक्लपक्षे । त्रितौयायां  
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारौ विरद सोभमाने । सां  
रतनसौ तत्पुत्र करमसौह पुत्र थिरपाल लिखावतं ॥ आत्मार्ये ॥

॥ पं श्रीवरजांग लिखतं ॥ पौपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पाबू जौंदराल रउ। वीठू मेह्ता रउ कहियल,

pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *trōṭaka chandas*, and 1 *kaḷasa*) celebrating Pābū Dhādhālōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khici Jīda Rāva, while trying to rescue some kine stolen by the latter. Composed by Viṭhū Mehō. Beginning :—

वंति कमधज्ज पाल्ह वरदाई ।

वेगड़ विरद वांछण वरदाई ।

वयर हरे वांकड वरदाई ।

वांकां पाधोरख वरदाई ॥ १ ॥ ... , etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

### MS. 3:—ढोलै 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 Samvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास छत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning :—

गजमुख सनमुख होत ही

विघ्न विमुख जै जात । ... , etc.

(b) रसमञ्जरी हरिवंस छत, pp. 68a-83a. A *Bhāṣā* vulgarisation of some Sanskrit *Rasamañjarī*, by Harivamśa. Beginning :—

कल कपोल मद लोभ रस

कल गुञ्जत रोलंब ।

कवि कदंब आनंद कछि

लंबोदर अवलंब ॥ १ ॥ ... , etc.

(c) ढोलै मारू रा दूहा, pp. 83b-95b. The very popular story of the amours of Dholò, the son of Naḷa, rājā of Naḷavara, and Mārū or Māravanī, the daughter of rāva Piṅgaḷa of Pūgaḷa, in 395 *dūhās*. Beginning :—

ग[ाहा] । पूगल पिंगल राउ

नल राजा नरवरे नयरे ।

अदिठा दिठ दूरे

सगाई देव संजोगे ॥ १ ॥

[दूहा] । पूगल देश दुकाल थयौ

किन हौ काल विशेष ।

पिंगल उचालौ किथौ

नरवर वर चै देस ॥ २ ॥

Ending :—

आगां द अति उकाह अति

नरवर माहे डोल ।

ससनेहौ सयणां तगां

कलि मै रहौया 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 6½"-6¼" broad. About 20-25 *aksaras* 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 *phūṭakara 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 रागी सांगिजी रौ, by MAHIYĀHIYÒ Hara Dāsa.

(Beginning : महमंद मुदाफर वेवे मंजे .... )

गीत जमै जाड़ेचे रौ, anonymous.

(Beginning : तिल तिल तन ऊवो तखो जद तूटे ... )



गौत २ मकुन्दसिङ्ग हाई रा, by KAVIYĀ Tiloka Dāsa and Lūṇa Karaṇa.

(Beginning : आगे हौ हृतो तिसो ऊप्रमै ..., and : पछचे नह खडौ अकर पक्षितावे .. , respectively.)

गौत राउ सत्रसालजौ रौ, by KAVIYĀ Tiloka Dāsa.

(Beginning : दूगो बल दाखि दुअग दल देखे ... )

गौत रतन महेसदासौत रौ, by KAVIYĀ Syāma.

(Beginning : आयो जदि काम जु तू अतुलौबल ... )

गौत राजा करगसिङ्गजौ रौ, by KHIṚIYĀ Rāi Siṅgha.

(Beginning : चढौयो नह चिलै कमल चालेवा ... )

गौत महाराजा अनूपसिङ्गजौ रौ, by KHIṚIYĀ Rāi Siṅgha.

(Beginning : करन मुरडौयो कहे पतिसाह कासुं करौ ... )

गौत सेखै सुजावत रौ, by KHIṚIYĀ Dedō.

(Beginning : बापांणी भोम बराबर बहसे ... )

गौत अखैराज सोनिगरै रौ, by KHIṚIYĀ Dedō.

(Beginning : साबसै सुर सपेखै सूरिज ... )

गौत मानसिङ्ग सोनिगरै रौ, by KHIṚIYĀ Mālō.

(Beginning : दुजड़ वाहता मान जंमदाड सन्हा डसण ... )

गौत [रागै] कुंभै रौ, by BĀRATHA (?) Harasūra

(Beginning : जण जोवण जावतै मोटी जोखिम ... )

गौत राउ जोधै रौ, by ĀSIYĀ Puna Rāva.

(Beginning : बहौ राव रांगा वाद विवरजित ... )

गौत राजा रायसिङ्गजौ रौ, by ĀSIYĀ Dūdō.

(Beginning : बसधा राउ जोध तणौ कजि वौको ... )

गीत कल्याणदास राइमलौत रौ, by RĀTHORA Prithi Rāja.

(Beginning : आप -व कोपीये अकवर ...)

गीत राउ वीकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : समेले सघन सेहर नर साहण ...)

गीत कल्याणदास राइमलौत रौ, by ĀSIYò Dūdò.

(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 राखै 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 *rāṇò* Bhoja Rāja of Ūmarakoṭa, her personality becomes at once definite and important. Rāṇò 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 Mūhaṇòta Nēṇa Si (*Pāvārā rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *gaddī* by rāvaḷa Sabaḷa Siṅgha 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 Siṅha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गूढारथ, pp. 37a-50b. In 77 verses.

साख्खाँ, pp. 51a-80b. In 338 verses.

हरिलौला, pp. 81a-104b.

नामलौला, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसलौला, pp. 170a-178b. In 109 verses.

(b) सोढै रागै राइमल रा गुणगौत, 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 Kāgini. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhò (cfr. Mu. Nēṇa Si, *loc. cit.*). The name of the author is not given. The poem begins :—

॥ चारज्या ॥ सोढा रांग समथो

हिरणो दलित रूप सुह राय हर ।

वाधाणां वडहथो ।

रायामल हौंदुओ रांग ॥ १ ॥ ..., etc.

The work was copied at Derāvāra, in Samvat 1731, by the same vrā° Vihārī Chāṅgānī.

(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,  $6\frac{1}{2}'' \times 8\frac{1}{2}''$  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 *aksaras* 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) पौडियाँ नै दूजो फुटकर वार्ताँ, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāthōṛas 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 Sīngha of Bikaner. The work was composed by Bāratha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि त्रिजु भुवनि

राइ हर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Sīngha, by *pātra* Mohana, Āsīyò Mānò, [GĀḌAṆA] Colò, and GĀḌAṆA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नूँ गुण जोधायण गाढण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kavitta* beginning *koṭhārī bhariyā* ... Beginning :—

नारायण न विरोध

राखो वच साधे रख्य ।

बुधता सुचौ जोध

वैरां ऊभौ वाहरू ॥ १ ॥ ... , etc.

(d) राजा रायसिंहजी रा गौत, 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 Cāraṇas following :—

Āpṛò Durasò 81; Āsiyò Dalò 93, 99, Dūdò 79; KALAHATA Mādhò 35; KAVIYò Kisanò 23; KURAPHIYò Cādhò 20; GĀDAṆA Jhājhāṇa 25, Netò 26, 27, 45, 108, Sadū 95; DHADHAVĀRIYò Cūdhò 2; DHOLŪ Rāmò 97; BĀRATHA Jogò 6, Dūgara Śi 15, Nārāyaṇa Dāsa 11, 98, Bhīva Rāja 71, Mahesa 13, 103, Venī Dāsa 19, Sākara 28, 29, 70, Sāvaḷa 106, 107; MAHARŪ Kisanò 113; RATANŪ Tejò 16, 109; ROHARA Patò Dānāuta 36; VIṬHŪ Tohò 17; SĀDŪ Mālò 102; SĀVARA Cāpò 84; SIṆDHĀYACA Nārū or Narò 7, 22.

(e) किसनावती ककवाही रा नै केसरौनिहू आँवभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvati, a daughter of mahārājā Jè Śiṅha of Ābera, and two in honour of Kesari Śiṅha of Ābajharò. By BOGASò Govaradhana. The two songs of Kisanāvati begin :—

दव दाघी अक अक दुष दाघी ... 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 Mohaṇa; LĀLASA Devī Dāna; VIṬHŪ Khaṅgāra; and SĀDŪ Vijò.

(g) मण्डलीं भारमजौतौं रूपावतौं राणावतौं राठौड़ौं रा गीत, pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala, Bhāramalòta, Rūpāvata, and Rānāvata Rāthòras. The names of the Cāraṇas recorded are the following :—

DHADHAVĀRIYò Rāma Dāsa 18; MAHARŪ Cāgò 26, 28; MISAṆA Gopāla 2; RATANŪ Dharama Dāsa 19; VIṬHŪ Khaṅgāra 4, 5, 6; SĀDŪ Jaganātha 12, Mālò 16, 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visahas* or satirical songs, all anonymous, and referring to Kūpāvata Mādana, Sisodiyò Virama De, Hādhò Bhagavanta Śiṅha, Rāthòra (mahārājā) Jasavanta Śiṅha, Hādhò (rāva) Surajana, Kachavāhò Hara Rāma, etc.

(i) भाटियाँ 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 Mālò 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 Sīngha.

(k) महाराजा सूरसिंहजी रौ कविता, pp. 103b-117b. A collection of 51 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Sūra Sīngha of Bikaner by the poets following :—Rāthōra Prithī Rāja 43; Āsiyò Dāsa 11, Bhīmò 48; GĀḌAṆA 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 Sī 14, 45, 47; VĪTHŪ Gharā Sī 8, Jodha 7, Dāhò Jhājhaṇòta 16, Bhagatò 24, Suratāṇa 13, Sūrò 3.

(l) महाराजा करसिंहजी रौ कविता, pp. 117b-143a. A collection of 85 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Karaṇa Sīngha 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 Sī 76; GĀḌAṆA Kesava Dāsa 40, Thākura Sī 45, 58, Lakhò 30; BĀRATHA Caturò 36, 37, 38, 39; Sabalò 41, 80; BHĀDÒ Vāghò 17; LĀLASA Devī Dāna 9, 12, 77, Hathāla 13; VĪTHŪ Dedò Suratāṇòta 1, 24, 31, 79; SĀDŪ Jaganātha 35, Rāma Sīngha 20, 21; SINGHĀYACA Giradhara 15, 83, Jaganātha 54; and by GŌRA Vijè Rāma 34; and by BHOJIGA Manohara 84.

(m) महाराजा अनूपसिंहजी रौ कविता, pp. 143a-149b. A collection of 24 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Anūpa Sīngha of Bikaner, some anonymous and some by the Cāraṇas following :—KHIRIYÒ Rāi Sīngha 15; (GĀḌAṆA ?) Jhājhaṇa 7, 19; PŪVĀRIYÒ Jogī Dāsa 14; SĀDŪ Kābhò 13, Goinda Dāsa 1, Jagò 2, Vijò 3, Bhopata 10; SINGHĀYACA 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 :—Ratanasiyò 23; KHIRIYÒ Jaga Māla 25, Devī Dāna 16, Narahara Dāsa 24, Bhērū 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 गौत, 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 (?); GĀḌAṆA Kheta Sī 6, 14, Devī Dāsa 22; MISAṆA Goinda Dāsa 4; RATANŪ Jaga Māla 19, Deva Rāja 32;



VITHŪ Jesò 23, Parabata 34, Hamīra 26; SĀDŪ Mālò 10, 12; SĀMORA Akhai 24; RĀTHŌRA Prithī Rāja 7, 8.

(p) भालाँ रा गौत, 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 Harī Dāsa Bānāvata, and the 23rd and 24th, which are by Cāraṇa BĀRATHA Isara.

(q) फुटकर कविता, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khici, and Rāthōra chiefs. The names of the poets are :—Harasūra 1, Bharamasūra 2; Āsiyò Karama Si 25; KHIRIYò Narabada 2; DHADHAVĀRIYò Gopāla Dāsa 19; BĀRATHA Isara 10; VITHŪ Khaṅgāra 11; RĀTHŌRA Prithī Rāja 13, 14; and VĀṆIYò Acala 20.

(r) महाराजा अनूपसिङ्गजी रा गौत ५ साँदू विजे रा कइया, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Siṅgha of Bikaner, by Cāraṇa SĀDŪ Vijò [cfr. (s)].

(s) राठौड़ाँ रे योडियाँ रौ कविता, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the RĀTHŌRAS from Ajè Pāla and Jè Canda of Kanauja down to the sons of rāva Cūdò of Maṇḍora. 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; GĀPAṆA Āi Dāna 19; BĀRATHA 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 :—Sara-vahiya, Gohila, Parihāriyā, Rāthōra, Cāvarā, Cāraṇa, and Pirohita. The names of poets recorded are :—Kisanò 23; Āphò Mahesa 22; Āsiyò Dūdò 5; (BĀRATHA) Isara 9, Bhācò 26, Harasūra 10; SĀDŪ Jaganātha 24; and RĀTHŌRA Akhè Rāja Sāmantasiṅghòta 25, and Prithī Rāja 20.

(u) मेड़तिया राठौड़ाँ रा गौत, pp. 209a-213b. A collection of 18 *gītas* referring to Meṛatiyā Rāthōras. Names of poets :—Isara Hīgolāvata 12, Caturò 16, Nèta Si Kesāuta 1, Hamīra Nagarājòta 8; JAGATĀ Sodhò 3; DHADHAVĀRIYò Cūdò 13; MAHARŪ Jādò 9, Dānò 2; LĀLASA Jālapa 6.

(v) जाड़ेचाँ रा गौत, 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 Sāvaḷa 2.

(w) पड़िहारौ रा गौत 8, pp. 217b-218a. Four *gītas* referring to Paṛihārā chiefs. The 2nd by Thākura Sī, and the 3rd by Harasūra.

(x) सोलहियाँ रा गौत ६, pp. 218a-219b. Six *gītas* referring to Solāṅkī 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 रौ महेसदासौत रौ वचनिका .

A MS. in the form of a *gutaḷò*, 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 रौ महेसदासौत रौ खिड़ियै जगै रौ कहौ, pp. 4a-27a. The well-known poem by Khiriyò Jagò, on the battle fought at Ujain in Saṃvat 1715 by mahā-rājā Jasavanta Siṅgha of Jodhpur on one side, and Ōrangzeb and Murād, the two rebel sons of Šāh Jahān, on the other. The work takes its name from rājā Ratana Siṅgha of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

॥ गाहा ॥ गगपति गगे (sic) गहौर

गुण याहीग 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 Kāśī 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,  $10\frac{1}{2}'' \times 6\frac{1}{2}''$  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 रौ तथा राव कल्याणमलजी रौ कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karaṇa and Sūra Siṅgha, and rāva Kalyāṇa Māl of Bikaner. The names of the poets recorded are : (ĀPHO) Durasō 16 ; KHIRIYÒ Vithala 13 ; GĀDAṆA Keso Dāsa 15 ; CĀRAṆA Hamīra 18 ; and LĀLĀSA Kheta Sī 14. The songs are followed by a *gīta* in honour of Rāma Siṅgha Ratanōta of Ratlam, by Mahiyāriyò Udè Karaṇa.

(b) चाहवानी रा गौत ३३, 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 Mādaṇa 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 Rāthōra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātīs, Hādās,



Cāvarās, Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāranas, whereof the following names are recorded : Āphō Khīdō 181, 330, Jaga Māla Durasāvata 215, Durasō 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Māla Durasāvata 179, Mukunda Dāsa 192 ; Āsiyō Karama Si 155, Tejō 367, Dalō 52, Dūdō 115, 268, 362, Mānō 103, 363 ; KAVIYō Alū 57, 372 (?), Bhīmō 170, Mukunda Dāsa 396, Rāja Si 174 ; KINIYō Khīmō 211, 278, 412, Dūdō 251 ; KUVĀBIYō Jogī Dāsa 23 ; KHIRIYō Kisanō 28, Kheta Si 196, 197, 203, Jaga Māla 168, 175, 195, Jagō 24, 25, 27, Dalō 177, 194, Devō 45, Mālō 99, 104, 221, 222, Rāya Māla 296 ; KHOṚō Cāpō 235 ; GADHAVI Dedō 208 ; GĀDAṆA Ūgō 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Si 213 ; JAGAṬA Tejō 379, Nādō 111, 169, 231, 393, Sodhō 391, Sujāna 6 ; JHŪLō Sāiyō 118 ; THEHARA Rūpō 132 ; DHADHAVĀRIYō Khema Rāja 173 ; Cūdō 376, Mokō 339, Rāma Dāsa 227 ; DHĪRAṆA Mālō 21 ; BĀBĀṬHA Akhō 51, 290, 305, 308, Gharā Si 232, Nara Siṅgha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Si 184, Rāja Siṅgha 12, Rāja Si 353, Likhamī Dāsa 41, Sabalō 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; BOGASō Thākura Si 333 ; MAIYō Soharō 3 ; MAHARŪ Cāgō 238, 239, Colō 214, Dānō 386, Lūpa Pāla 128, 131, Sahasō 14 ; MAHIYĀRIYō Bhoja Rāja 39 ; MISAṆA Āpanda 303, Gopāla 76, Devānanda 288, Motila 212 ; MŪHARA Mahi Rāja 189, 190, 406, 407 ; RATANŪ Gaṅgā Dāsa 201, Jaga Māla 279, Dūgara Si 259, Deva Rāja 361, Dharama Dāsa 102, 228, Bharamō 62, Rūpa Si 30, Sākara 163, Hari Dāsa 348 ; LĀLASA Arijana 18, Kheta Si 5, Gopāla Pūjāvata 112, 261, 262, Narō 114, 345, 397 ; VAṆASŪRA Duragō 282 ; VARASARō Udē Si 207, 281, Goinda 347, Mālhaṇa 241 ; VIṬHŪ Bhojō 187, 234, Mehō 180, 275, 276, Rāya Māla 250, 255, Sūrō 233 ; SĀDŪ Kamō 329, 331, 364, 410, Nāthō 415, Bhopata 416, Mālō 109, 183, 225, 236, 283, 365, 402, 405, Rāghō Dāsa 336, 349, Rāmō 54, 298, 299, 374 (?), Harī Dāsa 152 ; SĀMORA Thākura Si Jagamālōta 123, 124 (?), 125 (?), 153 ; SIṆDHĀYACA Āsō 220, Kalō 265, Khīvasūra 340, Cutarō 1, 7, Motila 133.

The other authors, who are not Cāranas, are the following :—POHAKARANō Jasavanta 34, 119, 277 ; BHĀṬA Mohana Dāsa 26 ; BHOJIGA Mādāna 193 ; RĀTHORA Dūgara Si 91, Prithi Rāja 78, 79, 113, 249, 278, 332 ; VAHIYĀVĀṬA Rāya Māla 300.

(d) हाडाँ री 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 :—[Āphō] 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 Cāraṇas following:—ĀSIYÒ Mālò 34, 36; KHIRIYÒ Kūpò 17; DĀPHĀLÒ Khidò 19; BĀRATHA Āsò 1, 14; LĀLASA Saravaṇa 7; VĪṬHĪ Mehò 5; and SĀDŪ Mālò 18.

(f) मेड़तिया राठौड़ों री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Merā-tiyā branch of the Rāthōras. The names of the Cāraṇas 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 Nārāyana Dāsa 84; MAHARŪ Jādò 28, 54; MŪHARA Mahi Rāja 85; RATANŪ Isara 22, 30, 45; LĀLASA Gopāla 29, 46, Jālāpa 74; SĀDŪ Kamò 87, Mālò 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Isara Hīgolāvata 42, 64, Caturò Bho-jāuta 55, Devī Dāna 53, and Narū 31. The 31st song is by DHĀDHI Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇī.

(g) कक्वाहॉ 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 Cāraṇas: 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; GĀPAṆA Kheta Sī 11, 84, 85, Devī Dāsa 21, 41; MISANA Goinda Dāsa 59, Gopāla 10, Sirāṅga 45, 60, 67; MOTESARA Cutarò 80; RATANŪ Isara 16, Jaga Māla 20, Deva Rāja 32; VĪṬHĪ Jesò 26, Parabata 37, Hamīra 25; SĀMORA Akhaī 27; SĀDŪ Mālò 7, 9 (?), 73, 88. Song 81st is by [Rāthōra] Prithī Rāja.

(h) सौं धलौं रा गौत, pp. 166a-b. Five *gītas* in honour of the Sīdhalas Visala De, Khaṅgāra, Sīhò, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYÒ Baha-guṇò.

(i) पंवाराँ रा गौत, 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 रौ कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyaṇā Acaḷa Dāsa Sabala Bhadōta rā* (4), beginning :—

अचलैसुँ तिरलोक इसी कथ उचरै ।

and a *Rāya Sala Sūjāuta rō guṇa* (5), beginning :—

चंद्र चंदन अरक अंबनिघ इसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYŌ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Solāṅkīs, Bahelās, Sūdās, and Sākhālās. Names of poets :—ĀPHŌ Durasō 19, 25, 60 ; ĀSIYŌ Karama Si 27, 56, Dalō 14, 17 ; KAVIYŌ Kisanō Alūōta 13, Māḍaṇa 44 ; KHIRIYŌ Mālō 43 ; GĀḌAṆA Kheta Si 40 ; DHADHAVĀRIYŌ Mōkō 18 ; [ROHARIYŌ] Bahugunō 28 ; VIṬHŪ Mehō 32 ; SĀDŪ Mālō 20, 46, 48 ; SIṆDHĀYACA Śāvaḷa Gopāuta 22 ; besides : Jhīmī (a Cāraṇī ?) 31 ; Joḡī Lākhō 29 ; MĀGAṆAHĀRA Nārāyaṇa 51, and [RĀṬHŌRA] Prithī Rāja 24.

(l) भाटियाँ रौ कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāṭī chiefs. Names of poets :—KHIRIYŌ Mālō 32 ; RATANŪ Hara Dāsa 6 ; SĀDŪ Mālō 26 ; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9 ; Josī Mādhō 30 ; and BHOJIGA Sohila 28.

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāthōra, Paṛihāra, Bhāṭī, and Īdā chiefs. The last four ones are in honour of the Rāthōras of Ratlam. Names of poets :—[ĀPHŌ] Durasō 1, 25 ; ĀSIYŌ Dūdō 16 ; KHIRIYŌ Jagō 23 ; GĀḌAṆA Ūgō 5 ; BĀRATHA Isara 13, 14 ; RATANŪ Rūpō 24 ; VARASARŌ Dhanō 2, Bhāra Mala 4 ; SĀDŪ Hari Dāsa 6 ; SIṆDHĀYACA Gaṇesa 21 ; besides : Harasūra 10, 23, and DHŌLŌ Rāmō 20.

(n) राठौड़ाँ रौ वंसावली रौ कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāthōras of Marwar from *rāva* Sihō down to *rāva* Sūjō Jodhāvata. Names of poets :—BĀRATHA Cōhatha 47, Harisūra 50 ; MISANA Karamāṇanda 7, Gehana (*sic*!) 3, Pātū 14, Pūnō 8, 11 ; RATANŪ Bharama Sūra 45 ; VIṬHŪ Sūrō 31, 43 ; SIṆDHĀYACA Cōbhujā 22 ; besides : Dharamō 30, 37 ; Harisūra 18, 29, 44 ; and Jasō Sikotarō 32.



(o) फुटकर कविता, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthōras. Names of poets :—ĀDHĀ Durasō 18 ; KIRIYĀ Goin-da Dāsa 16 ; KHIRIYĀ Jaga Māla 10, Narahara Dāsa 7, Mahesa Dāsa 11, Sujāna 5 ; GĀDANA Thākura Si 17 ; BĀRATHA Nara Siṅgha 3, Nāthō 13 ; MAHIYĀRIYĀ Pūraṇa Dāsa 12 ; MOTESARA Goinda 14 ; VIṬHĪ Sūrō 25 ; SĀDŪ Rāgho Dāsa 9 ; besides : Pīra Dalāuta 26, Ratana Si 6, and [Rāthōra] Prithi 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 Samvat 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 ॥ पिगल उचालौ कौयौ

नल नरवर वै देस ।

पूगल देस दुकाल थयौ

किया हौ काल विशेष ॥ २ ॥ ..., etc.

(b) पञ्चाख्यान वाग्ता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *śloka*s interspersed. Containing 48 tales. Beginning :—

दत्तौघदेस तठै महिलारूप नामै नगर कै । तिहूँ राजा जितसनु  
राज्य करै । तिख नगरै वरघमान इसै नामै विवहारौयौ विगजारो ... ,

(c) सतसई विहारौ छत, pp. 60a-91b. The *Satasai* of Vihārī  
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 रौ बेल राज प्रियौराज रौ कहौ.

A MS. in the form of a book, without cover, numbering 90 leaves,  $8\frac{3}{4}'' \times 5\frac{1}{4}''$  in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *aksaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *aksaras*. The date is given at page 81a, and is Samvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmiṇī, composed by Rāṭhōra rāja Prithī Rāja—a brother of rājā Rāya Singha of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmiṇī, the daughter of Bhismaka, 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 :—

पर[मेश्वर प्रण]मि प्रणमि सरस्वति पिण

सदगुर [ - - - - - ]न्दे ततसार ।

मंगलरूप गाईये माह्व

[च]र स एहिज मंगलचार ॥ १ ॥

॥ अथ टीका ॥ प्रथमहो परमेश्वर कौं नमस्कार करै कै । पाँके  
सरस्वती कौं नमस्कार करै कै । पाँके सदगुरु कौं नमस्कार करै कै ।

ए तीने ततसार है । मंगलरूप माधव है । ते कौ गुणानुवाद कौजे है ।  
या उपरांत मंगलाचार को नहीं है ॥ ६ ॥ ... , 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 maṅgalavāra.*

The MS. contains—

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Siṅgha 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 अय्य ।

भयेव नाम अंभोज

जगत कर्त्ता सु दृढजय ।

जिह्म मरिच भये जांन

भयव कश्यप प्रजेस सुव ।

तेजपुंज सुत्त तिनह

सगुन जुत आधदेव सुव ।



ईश्वराक नृपत ताकै भयव

विकुस जौत जग विस्तारिय ।

जिन वंस कमंध रतनेस जग

अवनि सुजस बड अनुसरिय ॥ 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, *paurāṇika* and others, as far as Jē 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

तुरौ जौपण रिग भमर ।

मेघाडंबर तखत

यभ कंचन लखमीवर ।

वरदाय कनग विचित्र

अवर केतला संभारे ।

पाटपती कुत्रपती

वले थलवट पाधारे । ...

The accounts of the reigns of the successors of Vikò (Lūna Karaṇa, Jēta Si, Kalyāna Mala, Rāva Siṅgha, Sūra Siṅgha, Karaṇa Siṅgha, Anopa Siṅgha, Sujāna Siṅgha, Jorāvara 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 खुरसांग रा पिसण ह्वय पांझणा ...

1 *gīta* (p. 46a). Beginning :—

उबेलण गंग वैर आंपाणै असमर ...

RĀVA KALYĀṆA MALA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेण पिड़ ह्याय भूपाल अन हैकपे ...

RĀJĀ RĀYA SĪNGHA : 1 *gīta* by Ādhò Sadūḷa Durasāvata (pp. 49b-50a). Beginning :—

अहमंदपुर जौप जोधपुर आवू ...

1 *gīta* by Ādhò Durasò (pp. 50a-b). Beginning :—

जोधपुर तखत रायसंध जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांग हैकंप मातौ धरा ...

1 *gīta* by Vīthū Parabata (p. 51b). Beginning :—

अई भाग रासा नृपत 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 तूभ सगरांम विघरी तगत सूरसंध ...

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 Gāḍaṇa Goradhana (pp. 58b-59b).  
Beginning :—

ईल साका अवरंग तखत ईम ह्वा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद फाल कूदै ह्वां नहर जारै संकर ...

MAHĀRĀJĀ SUJĀṆA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha  
(p. 61a). Beginning :—

ह्वा ताव जोधां ईसो राव वीकां ह्वां ...

MAHĀRĀJĀ JORĀVARA SĪNGHA : 1 *gīta* by Bārāṭha Jaganātha (pp. 62a-b). Beginning :—

दव सिलगौ जंगल जोधपुर दगधे ...

MAHĀRĀJĀ GAJA SĪNGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै राम जोधां रौ प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अममाल वालौ गजख कूच धरख ...

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 *gaddī* in the year Samvat 1885, the *ūkò*, 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 *savāī-yās*, on religious subjects by Sūrata, Rasa Khā, and other poets; a *gīta* of invocation to the Āi (Mātā) ; and five *kavittas* exalting the *satī* practice. The first of the last-mentioned *kavittas* begins :—

देवत खितल दिसा

जात देवां कज जातां । .... etc.



(c) पाण्डवयज्ञेन्दुचन्द्रिका सामी सरूपदास कृत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Piṅgala, by *sāmī* Sarūpa Dāsa. Composed in Samvat 1892.<sup>1</sup> Beginning:—

[ श्लोक ] ॥ गुणालंकारिणौ वीरौ धनुस्तोत्रविधारिणौ ।

भूभारहारिणौ वंदे नरनारायणावुभौ ॥ १ ॥

दोहा ॥ ध्यान कौरव वंदना

त्रिविध मंगलाचर्न ।

प्रथम चतुष्टुप बीच सोह

मह 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 सङ्ग्रह .

A MS. in the form of a book, 11" x 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 Dholō and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

॥ [ गाथा ] ॥ पूगल पिंगल राख्यो

नरराजा नयवरे नयरे ।

अदिहा दूरिड

सगाई दईय संजोगे ॥ १ ॥

॥ दोहा ॥ पूगलदेस दुकाल थिय

किणहौं काल विमेषि ।

<sup>1</sup> The work was published at Indore in Samvat 1909, and again in Bombay in Samvat 1954.

पिंगल उचालौ कौयौ

नर नरवर चै देसि ॥ २ ॥ ..., etc.

(b) माधवकामकन्दाचरित्र, pp. 14a-36a. A Marwari rifacimento of the well-known love story of Madhavānala and Kāmakandalā, composed by *vācaka* Kusajalābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvaḷa 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 वीण सोहइ ।

मोहय तरवर मंजरी

मुख मयंक विजुं भवन मोहइ । ... ॥ २ ॥

... ..

॥ चउपदं ॥ पहिलौ नागलोक पाताल ।

बीजौ मृगलोक सुविसाल ।

देव असंख कोडि जिहां रहइ ।

खगलोक ते बीजौ कहइ ॥ ४ ॥ ..., etc.

(c) मधवानल भाषावन्ध कवि अलम कृत, pp. 36a-60a. Another metrical rifacimento of the same story, in Hindī, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasē ikānavē*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupaīs* and *dūhās*. Beginning:—

प्रथमै पार ब्रह्म जस पयोर् ।

फुनि ककु जगत रीति कों वयोर् ।

पार ब्रह्म परपूरन स्वामी

घट घट रहै सु अंतरजामी । ..., etc.

(d) माधवानलप्रबन्ध दोगधवन्ध 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 Samvat 1584 (*veda bhujaṅgama bāna śaśi* | *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇō Nāga (? *Ugrasena kuli Ugrabala rāṇaī Nāga nareṣa*, *ibid.*). Beginning:—

कुंयूर कमलारति रमण

मयण मट्टा भड़ नांम ।

पंकजि पृजौय पय कमल

प्रथमजि कलं प्रणाम ॥ १ ॥

सुर नर पन्नग पणि वलौ

लक्ष चउरासी जोय । . . . , 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 देवसिंह कृत, pp. 153a-173a. A work in 617 *dūhās*, in Hindi, in the form of a collection of *subhāṣitas*, composed by a rājā Devī Siṅgha, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning:—

श्रीपति श्री की प्रीति लहि

उर बैठ न कोँ दोन । . . . , 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 introduced by a series of 37 *dūhās*, the subject of which is an invocation to Gaṇeśa, 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. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुँवरसी सांखलै रौ नै भरमल रौ 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 हूवौ ताहरां खरल बोलौया कटै हेकै हालौ तौ मास चार द्राव चारां (i) ताहरां केईक बोलौया धरतौ आज खीचीयां रौ भली कै (i) . . . , etc.

(i) जेहँ जाम गी वत, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thātò, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning:—



नगर थटै जेहो जांम रहै तिग रै नव सै ६०० स्त्री सगां कौ  
बेटौ साधेतां बापेकां कौ । . . . , 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" x 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 Ānandaḥ, and he wrote the MS. in Bikaner, between Saṃvat 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) हियालिवाँ, 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 Bārāṭha Āsō, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिह्नं दिस रूपक चादे ।

मेदपाट चौचोड़

भलौ जोघपुर 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 चागै वय भवण

राय हरि हथ पसारै । . . . , etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpāīs* 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 हौं गाउं सिरजनहारू

अलख अगोचर मया भंडारू । . . . , etc.

(e) राज पदमसिङ्घजी रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Siṅgha, the son of *rājā* Karana Siṅgha of Bikaner, took in the famous quarrel between his brother Mohana Siṅgha and the Imperial kotwal, over the pet deer of Mohana Siṅgha. Beginning:—

मौहरि आखिट 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 Jethavō Mehauta, 36 in all, inspired to the *viraha* emotion. Beginning:—

घण विण घाट थयाह

अहरण आभड़ीया नही ।

सौप समुदां माहि

महिल ज मोती मंगीयाह ॥ १ ॥ . . . , etc.

(h) मोहमदियै रा दूहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyō, 17 in all. Beginning:—

मुहमं राया अथाह

मोती कोयो हीडोनीयो ।

परज पराई माहि

न बोलजै सु बोलौयो ॥ १ ॥ . . . . . , etc.

(i) फुटकर दूहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ढोलै मारू रा दूहा, pp. 57a-77a. The story of Dholō 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*: पूगल पिंगल राखो ..., with which these two MSS. begin, is the 30th verse in the present MS. The work begins:—

सकल सुरासुर सांमिनी  
सुखि माता सरसत्ति ।  
विनय करौ नै वीनवुं  
सुभ छौ अवरल मत्ति ॥ १ ॥  
जोतां नव रस अखि जुगि  
सविजुं धुरि सिगगार । ..., etc.

(k) मदनसतक, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārtā*), by Dāma (? see *dūhō* 113). In Jaipuri-Marwari. Beginning:—

विश्वानंदौ पाय नमि  
भूत वात चित धारि ।  
मदन कुमार शत मइ लिख्यउ  
जिउं कौनउ करतार ॥ १ ॥

वार्त्ता ॥ श्रीपुर नगर कह 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 Samvat 1724.

(m) रुकमणीछरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmiṇī by Kṛṣṇa, composed by Viṭhala Dāsa (see st. 206). In *dūhās*, *kavittas*, *gāhās*, and *chandas*. Beginning:—

सकल सरूप सारदा साचौ  
नारायणी कवि ऊइ नाचौ ।  
जगज जगैत्रा जोगिया जाचौ  
वर दातार आद लग वाचौ ॥ १ ॥ ..., etc.



(n) सुन्दर सिंगार, 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*, *śavāi-yās*, and *chandas*. 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 Śaṃvat 1688. In Piṅgala. Beginning:—

[दृष्टा] ॥ देवी पूजि सरस्वती

पूजो हरि के पाइ ।

नमस्कार कर जोरि कै

कहे महाकविराइ ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभछानु ।

तहां पातिसाहौ करै

बैठवौ साहिजहानु ॥ २ ॥

... ..

जिनि पुरुषनि के वंस मैं

उपज्यौ साहिजहान ।

तिनि साहिज के नाम को

अब कवि करे वधान ॥ ४ ॥

कृपे ॥ प्रथम मौर तैमूर

लियौ साहिब किरान पद ।

ता को मौरां साहिब

बज्ररि सुलितान अहमद ।

अबू सैद पुनि उमर

सेध बाबर सु जमाऊं ।

साहि अकबर साहि

जहांगीर हिं जुग नाऊं ।

तिहि वंस अंस कविराज भनि

साहि जहां बड्डिम बघत ।

घरि कतु बइख्यौ अटल भुव

पातिसाहि दिक्खौ तघत ॥ ५ ॥ ..., etc.

(o) बारहमासा सुन्दर कृत, pp. 169a-172a. A small poem in 24 *savāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning:—

भोर अन्हान उठै नर नारि सवारति गेह लिखे लिखनाए । ... ,  
etc.

(p) वेतालपचीसौ 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 Singha of Bikaner.

कौतुक कंवर अनूपसिंघ

केरै लिखौ बणाइ ।

वात पचीस वेताल री

भाषा कहि बड्ड भाइ ॥

(q) कविप्रिया केसोदास कृत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Samvat 1658). Beginning from the 3rd *adhyāya*. (Cfr MS. 3 (a) above).

(r) राव रिणमल खावडिये 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 सो । सौदामर  
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" x 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 Samvat 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 Samvat 1802 to Samvat 1844. By Cāraṇa Gādaṇa Gopīnātha. 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 Si (pp. 15*b*-16*a*), Kalyāna Mala (pp. 16*a*-*b*), Rāya Siṅgha (pp. 16*b*—?), Daḷapata 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 (Samvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Siṅgha (Samvat 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



Siṅgha, Jorāvara Siṅgha, and lastly of Gaja Siṅgha himself. As might be expected, lengthy descriptions of battles in the usual Dīṅgaḷa style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Siṅgha 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, Gaḍana Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīṅgaḷa and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāḷa Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Siṅgha at Rīnī, (in Samvat 1810 ?), and the Mahārājā was so pleased that he rewarded the bard with a *lākhapasāva*.<sup>1</sup> 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 रघु झोरठो ।  
 वेहराव तात विमणो  
 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 Siṅgha from rāva Vikō to Karana Siṅgha. They are taken from the account of the reign of Anūpa Siṅgha :—

वहलोल सरसि विक्रम दुवाह ।  
 राया राव विलगौ जांणि राह ॥ ७ ॥  
 कन राव वहे मुहमंद कंठोर ।  
 नरनाह चड़ावे वंस नीर ॥ ८ ॥

<sup>1</sup> 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 :—

पौहे रिणौ विराजतां माडण मोपौनाथ रंघ १ श्रीजौ रौ वणायो मांभ  
 रंघराज । पौहे मालम कौथो । तिण पर इतरौ निवाजसु झई । रुपैया १०००  
 रोक । दास्यो १ । द्यय्यो १ । घोड़ा १ । मिरपाव । मोनीयां रौ कंठो १ । इण रौन  
 ज्ञानपसाव दीयो ।

जैतसौ भंजि कंमरौ जड़ागि ।  
 ध्रुंधहर राइ लागे धियागि ॥ ६ ॥  
 मालदे तंगौ भंजौयौ मांग ।  
 कलियाग पांग भुले केवाग ॥ १० ॥  
 बांधौयौ ललक रासै दुवाह ।  
 मारुवै राव गुजरात माह ॥ ११ ॥  
 पाटगौ सूर खिड़कौ प्रजालि ।  
 केवाग पांग संभम लंकाल ॥ १२ ॥  
 कन राव लौध ज्वारौ कंठौर ।  
 वेदरां गंभे दहवाट वौर ॥ 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 Rāja* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohita* Kehara:—

[कवित्त ॥] अठार सै त्रिये  
 गंध पूरव आरंभे ।  
 चिरत गजग चित्रीया  
 सुगो जंग तेग अचंभे ।  
 वरघे दाहोतरै  
 रित वरघा घगा वदल ।  
 तेरसि पुण्या अरक  
 मास भाद्रपद कृष्ण दल ।  
 मभ नयर रिगौ सिध जोग मभि  
 वदे कृत चऊवै वले ।  
 सिरताज राज गंधां सिरे  
 ह्रवौ कलस महि मंडले ॥ ५ ॥  
 दोहा ॥ प्रसिद्ध ऊई प्रोद्धित प्रियौ  
 सारी विधि सिरताज ।  
 केहर लिखे गुगोस कल  
 रूपक गंधां 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 जैतसौ रौ बन्द  
अचलदास खीची रौ वचनिका  
नै फुटकर कविता.

A MS. in the form of a *gotakò*, cloth-bound,  $5\frac{1}{2}'' \times 6'' - 5\frac{3}{4}''$  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 Sāvala Dāsa Sāgāvata, a Vidāvata Rāthōra, under the reign of *mahārāja* Kalyāṇa Mala and his son Rāya Siṅha of Bikaner, between Saṃvat 1615 (p. 173b) and 1634 (p. 2b, and 258a). A good part of the works, especially those of bardic composition, were copied by Sāvala Dāsa himself. The *gotakò* was evidently property of Sāvala Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Siṅha—the son of Rāya Siṅha—at Lāhōra (Lābhapura), in Saṃvat 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 झोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāja* Rāya Siṅha of Bikaner, composed by Vaṇārīsa Kṣamāratna in Saṃvat 1634, at Nāḍūla.

(b) राइ लुंणकरण रौ कवित्त प्रवाड़ाँ रौ, p. 7b. An anonymous *kavitta* summarily commemorating the exploits of rāva Lūṇa Karaṇa of Bikaner. Beginning :—

अडिय सेन चतुरंग । ...



(c) अचलदास खीची री वचनिका सिवदास री कहौ, pp. 27a-

37b. The *Vacanikā* of Acala Dāsa Bhojāūta, the Khīci ruler of Gāgurāṇa, by Siva Dāsa, a Cārāṇa. 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 Gāgurāṇa—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 *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāgurāṇa till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Khīci, 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 Dillī in person—his name Ālim Ghcī (!)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhō*:—

तउं वीसहथि विरोलि

तैं वीसहथि विरोलियै ।

भावठि भांमे तू तणइ

हिन्यौं सु कांइ हौंगोलि ॥ १ ॥

The copy is by Sāvaja Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संवत १६३१ वर्ष आंवण सुदि ८ सोमदिने घटौ १६ पल ३५  
विशाखा नक्षत्र घटौ ३१ । ४४ ब्रह्म नांमा योग घटौ ५४ ॥ १० अचल-  
दास खीची री वचनिका ॥ महाराजाधिराय महाराय श्रीराइसौघनौ  
विजैराज्ये ॥ जांगियाणा गांव मध्ये ॥ महाराजाधिराय महाराइ  
श्रीजोधः तत्पुत्रः राजश्रीवीदाः तत्पुत्र राजश्रीसंसारचंद तत्पुत्र  
राजश्रीसांगाः तत्पुत्र राजश्रीसावलदास 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 *Vacanikā*, 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 *kavitta* following :—

सातल सोम हमौर  
कन्ध जिम जौहर जालिय ।  
चडिय घेति चहवांग  
आदि कुलवट उजालिय ।  
मुगत चिउर सिरि मंडि  
वपि कंठि तुलसौ वासौ ।  
भोजाउति मुज बलहिं  
करिहिं करिमर कालासौ ।  
गठि खंडि पड़ंतौ गागुरणि  
दिठ दाधे सुरिताण दल ।  
संसारि नांव आतम सरणि  
अचलि बेवि कौधा अचल ॥ १२१ ॥

(d) कृतवसनक, 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—*vacanikā*—intermixed with *dūhās*. The name of the author is unknown. Beginning :—

ठठिनि दागस बंदरौ  
अटौ देवर नाम ।  
साहिव सो सुरतियां  
वर बोलिया वडाम ॥ १ ॥

[वचनिका.] दिल्ली सहर सुरताण पेरोजसाहि आना ।  
साहिजादा कुतबदौ बुआणा । . . . , etc.

Ending :—

वज्जे वज्जत वज्जीया  
ह्रया ह्रयंदे काइ ।

## जीमो जीवइ कुतबदो

मूच्या वहंदा साहि ।

The text is in Hindī corrupted by Pañjābī peculiarities. The copy was made in Samvat 1633.

(e) राव जैतसो रा कवित्त ३ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorō, a Cāraṇa (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmraṇ in Samvat 1591. Beginning :—

अहि मिसि फनु फुंकरइ

पवन मिसि सत्रु संघारइ ।

सिंह जेम उड़वै । ... , etc.

(f) राव लुणकरण रा कवित्त ३ काम आया ते 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 Dhosī (Samvat 1583). Beginning :

जाइ सकइ सोई जाऊ

रहइ सोइ मेरा साथी ।

जव लगु घट मंहि सासु

देउं ता लगइ न छाथी । ... , etc.

(g) अणहलवाड़ा पाटण दिल्ली नै गुजरात रे घणियाँ रा वरस, pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Aṇahalavārā Pāṭaṇa, Dillī, and Gujarāt. In corrupt Sanskrit. Beginning :—

संवत् ८०२ वर्षे वैशाख शुदि ३ रवौ रोहिणी तत्कालं मृगशिरानक्षत्रे  
लघस्ये चंद्रे ... अणहिल्लपुरस्त्र शिलानिवेशस् ..... , etc.

(h) राजावाँ नै सिग्दाराँ रौ जनमकुणलियाँ, pp. 97b, 99a, 99b, 155b, 173b, 174a, 176a, 218a. Eight horoscopic diagrams of the birth of eminent personages contemporary with Sāvaja Dāsa, amongst whom : rāva Māla De of Jodhpur<sup>1</sup> (Samvat 1568), Akbar (Samvat 1599), rāva Virama De Dūdāuta (Samvat 1544),

<sup>1</sup> His birth-name was Kesava.



rāva Māna Sīngha of Sirohī (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Sīngha is styled *mahāpāpīṣṭa*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udē Sīngha :—

... काकी मारी नै भाई राव उदयसिंह री बायर रउ पेट  
फाड़ि नै दोकरौ पेट मझा काटाड़ि नै आप मोजड़ी रा खसता नौचौ  
दे मारियो ।

(i) राइ जइतसौह रउ पाघड़ी छन्द चारणि वौठू सूजइ

नगराजउति कियउ, pp. 218b-241b. A poem in honour of rāva Jēta Sī of Bikaner in 401 verses, mostly *pāgharī chandas*, by Cāraṇa Viṭhū Sūjō, 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 Sī over Kāmraṇ in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Sī from rāva Cāḍō down to Lūṇa Karaṇa, Jēta Sī'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 अक्षर  
सिंधि बुधि दै सारद गुणसर ।  
मंडलीकां मोटां कुलि मवड़ां  
रसणि सुवांणि कोति राठवड़ां ॥ १ ॥  
राठवड़ उदयौ चौड राव  
... .. etc.

The colophon at the end contains the name of Sāvaḷa 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 *paddharī (chanda)* of Piṅgaḷa poetry :—

संवत् १६२९ वर्षे जेष्ठ सुदि ६ आदीतवारि घटी १३ । ५२ ...  
महाराय औजइतसौह रौ पाघड़ी छन्द चारणि कौयौ पौंगल मांहीः  
पड़ड़ी छन्द कहीजइ चारणिः सूजइः नगराजउति कौयौः जाति  
वौठूः राजश्री सांवलदास सांगाउत लिखितं आतमपठनारथेः पड़िहार  
मध्ये महाराय औकल्याणमल विजइराज्ये (p. 241b).

(j) सोनै नै लोह रौ भगड़ो, 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 बुडिबर ।

इक कांचनु अर लोह रुप रिच्छति अंमर नर । . . . , etc.

(k) वौदा जोधाउत रौ गोत वीठू सूरै रौ कहियौ, pp. 250b-251a. A *gīta* celebrating the liberality of Vīḍō, a son of rāva Jodhō, by Cāraṇa Vīthū Sūrō. Beginning:—

वावरतउ विभव पयपै वौदौ ...

(l) क्रिसनजी रौ वेलि सांखुला करमसौ रुक्मिणी रौ कहौ, pp. 257a-258a. A small poem in 22 verses, styled as *Krisanajī rī velī*, but in fact containing only a description of the body of Rukmiṇī, by Sākhulō Rūnecō Karama Si. Beginning:—

अंगोपम रूप सिंगार अंगोपम अबल अंगोपम लक्ष्म अंगि ...

In the index of the contents of the *gotakō* (p. 279b), however, the work is attributed to the Sākhali rāṇī of rāva Jodhō (the mother of rāva Vīkō ?) The copy was made by Sāvaḷa Dāsa himself in the year Samvat 1634, vaiśākha sudi 3, at Būsi, in the camp of mahārāi Rāi Siṅgha.

(m) वौदा जोधाउत रौ गौत मोहड़ियै ठाकुरसौ रौ कहियौ, p. 258b. A *gīta* in honour of Vīḍō Jodhāuta, by Cāraṇa Rohariyō Thākura Si. Beginning:—

सरवर नदि सघण कोडि बज्र करिसण ...

(n) राव रिणमल रौ गौत सिण्हायच चौमुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Riṇa Mala of Maṇḍora, by Cāraṇa Siṇḍhāyaca Cōbhujō. The *gīta* celebrates the heroic manner in which Riṇa Mala defended himself with a *kaṭārī* when treacherously assailed during his sleep in the palace of Cītorā. Beginning:—

अपूरव वात संभलौ अछा ...

(o) सांगा संसारचन्दौत रौ गौत, p. 260b. An anonymous *gīta* in honour of Sāṅgō Saṁsārācandōta, a Vīdāvata, the father of Sāvaḷa Dāsa. Beginning:—

करिमाल तणै बलि जोध कलोधर ...

(p) राठौड़ रावाँ रै दीकगँ ग नाम, p. 262a. A note giving the names of the Rāṭhōra rāvas of Māravāra from Saṣakhò to Jodhò.

(q) राव वीका रौ गौत वारठ चौहथ रौ कहिचौ, p. 303a. A *gīta* in honour of rāva Vikò, by Cāraṇa Bārāṭha Còhatha. Beginning :—

वीकौ वाषांगि जेणि वड रायां ...

(r) बौदा जोधाउत रौ गौत वीठू सूरै रौ कहिचौ, p. 303a. A *gīta* in honour of Vidò Jodhāuta, by Viṭhū Sūrò. Beginning :—

वावरतौ विभौ पर्यपै बोदौ ...

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 निरखतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vidò is inserted. This begins :—

बैठै विधि विद्यापे विकारि बौद्धिया ...

(t) राव जोधा तौरथाँ 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) घुरि पहिलौ हल्लयौ (?)

घसिय अजमेरहि लग्यौ । .... etc.

(2) ते आयौ हल्लिरू

राइ रिगमल्लइहि आयौ । .... etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.



MS. 16 :—**क्रिसन रुकमणी री वेल  
राज प्रियौराज 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 "चित्रराम नयन अखैराज कोया". The last page of the MS. bears the date : Bikaner, Samvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukminī 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 गवालां  
किसी छाति । . . . , etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिङ्गजी 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 Cāraṇa Viṭhū Cāvaḍò, in the year Samvat 1905 (see pp. 141a. and 180a).

The MS. contains :—

(a) कुँवर सिरदारसिङ्गजी री वींढोटौ वीठू भोमै रामदान रै  
री कहियौ, pp. 1a-26b. A poem in honour of mahārājā 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 *Ganēśātaka* by Śaṅkarācārya in Sanskrit (pp. 1a-b), and a series of *kavittas* in honour of the Rāthōras from the origin of the 13 *śākhās* 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 Śiṅha (pp. 1b-7b). Next follows a panegyric of mahārājā Ratana Śiṅha—the successor of Sūrata Śiṅha—(pp. 8a-13a); and lastly the description of kāvara Sirdār Śiṅha's, Ratana Śiṅha'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 Rāthōras from Vijè Canda and Jè Canda down to Ratana Śiṅha and Sirdār Śiṅha. The poem is partly in *dūhās*, and partly in *kavittas* and *chandas*. It closes with the *kavitta* following:—

राजि रतन नरंद  
दखै कौरत दस देसां ।  
गुणां वेद रुपगां  
ऊवै हाजरै हमेसां ।  
दुवै रौभ वेदगां  
सुदव लाखं पोसाखां ।  
खोपावां सासयां  
पसर पांगौ चऊ पासां ।  
सकवीयां पाल रुप रतनसा  
धिन धिन कह अंजसै धरा ।  
कौरत राचे करन रौ  
इल सारी रै उपरा ॥ (p. 26a).

From the above it is clear that the work was composed during the reign of mahārājā Sirdār Śiṅha.

(b) महाराजा सूरतसिङ्गजी रा मरस्या वोट् भोमै रा कहिया,  
pp. 27a-29b. An elegiacal poem commemorating the demise of mahārājā Sūrata Śiṅha of Bikaner (Samvat 1884). By the same Vīthū Bhomò. In 6 *kavittas*, 12 *paddharī chandas*, and 1 *dūhò*. Beginning:—

सत वरतण सुरतेस

ऊवौ सुरज हौंदांणां ।

भूपतौयां पत भूप

करन दुसरो कहांणां ...., etc.

(c) महाराजा रतनसिङ्गजी रौ रूपग वौटू भोमै रौ कच्चियो,

pp. 296-445. Another poem on mahārājā Ratana Śiṅha of Bikaner, by the same Vīṭhū Bhomō, in *dūhās*, *kavittas*, and *chandas*. Beginning:—

सधर रतन इल सोह्यौयो

कमंधां पत वौकाण ।

तै पाट घतपै रतनसा

भूप तौयां 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 Śiṅha, his investiture, and the honours he received from the Emperor of Dillī.

(d) महाराजकवार सिरदारसिङ्गजी रा कवित्त वौटू भोमै रा

कच्चिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārājā kumāra Sirdār Śiṅha, the son of Ratana Śiṅha, by the same Vīṭhū Bhomō. Beginning:—

जैवासां नरपत अरस

रहत सलुणै रंग ।

जेता सतलुग नै कहे

विध किय आ विरंग ॥ १ ॥ ...., etc.

(e) रतनविलास अथवा गयाप्रकास वौटू भोमै रौ कच्चियो,

pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārājā Ratana Śiṅha's pilgrimage to Gayā (Samvat 1893) and the liberal largitions made by him there, as well as the marriage of kāvāra Sirdār Śiṅha, which was celebrated on the same occasion. The work begins:—

मिसलत परवै मुसदौयां

सचव मंत्र सिरदार ।



रामचंद्र जिम रतनसा

साभ सिरै दरवार ॥ १ ॥

.....

॥ श्री दरवार 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 रतनसिद्धजी रौ गीत सागोर, 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) करखौजी रा कवित्त, pp. 73a-74b. A small poem in 5 *kavittas* and 1 *dūhò* in honour of Karañji, the Cārañi goddess who is worshipped as the protectress of Bikaner. The first 3 *kavittas* briefly summarize all the favours which Karañji is believed to have bestowed on the Rāṭhōras of Bikaner, from the time of rāva Riṇa Mala of Maṇḍora down to mahārājā Sūrata Siṅgha. Anonymous. Beginning:—

ले आखा रिखमाल

आप निज पावां आया ।

कमधज नै करनल

घरा दे वांन वधाया । ..., etc.

(h) महाराज लिखमौसिद्धजी रौ गीत तथा कवित्त, pp. 75a-77a. A *gīta sapāṅkharò* in four stanzas, and 4 *kavittas* followed by 1 *dūhò*, in honour of mahārāja Likhāmī Siṅgha, a brother of Sirdār Siṅgha. Anonymous. Beginning:—

ओपै विरदां अथाह तै रौ न को दुजौ ईदवारै । ..., etc.

(i) महाराज गणपतिसिङ्घजी रा कवित्त वीठू भोमै रा कहिया, pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Gaṇapati Siṅgha, a son of mahārāja Likhāmī Siṅgha, by the same Viṭhū Bhomō. Beginning:—

माहा क्रीत ऊय उगमगौ

युं वैठी अकंत ।

इते सुजस ह्यौ आवौयौ

मिलवा कारण मित ॥ १ ॥ . . . , etc.

(j) राठौड़ा रै घौडियाँ रा गीत, pp. 83b-107b. A collection of *gītas* in honour of the early Rāthōra *rāvas* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner, 34 in all. The *gītas* referring to the latter princes are the following:—8 (*rāva* Kādhala); 9, 10, 11, 29, 30 (*rājā* Rāya Siṅgha); 25, 26, 27, 28 (*mahārājā* Anopa Siṅgha); 12, 31, 33 (*mahārājā* Gaja Siṅgha); 32, 34 (*mahārājā* Ratana Siṅgha). All the *gītas* are anonymous, except the 12th (Pharasō), the 29th (Viṭhū Dhōlū), the 30th (Viṭhū Kisanō), the 32nd (Gāḍaṇa Maṅgaḷa), the 33rd (Viṭhū Bakhatō), and the 34th (Viṭhū Bhomō).

(k) रतनरूपग अथवा रतनजसप्रकास कवियै सागरदान करनौ-दानौत रौ कहियौ, pp. 109a-141a. A poem in honour of mahārājā Ratana Siṅgha of Bikaner, called *Ratana Rūpaga*, alias *Ratana Jasa Prakāsa*, by Kaviyō 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 Karanijī—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 Mahārājā himself, his son Sirdār Siṅgha, and his brother Likhāmī Siṅgha. The poem is all in *dūhās* and *chandās*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning:—

औगणपत सरस्वत सकत

उकत समाप उदार ।

वौक जोधसुत तप बली

वरण जस विसतार ॥ १ ॥ . . . , etc.

(l) रतनविलास ग्रन्थ, pp. 142a-180a. A treatise on metrics and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Singhā of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning:—

अकरदन सिधुरवदन  
सदन माहा सुखकार ।  
सो गनपति सुप्रसन सदा  
विघन विहारनहार ॥ 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 जसवन्तसिङ्गजी रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singhā of Jodhpur. In Piṅgaḷa. 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 ऊतौ नहि पिय पुलक  
डरत ऊतौ व्यप कांह ।  
निधरक है कारौ निसा  
धसौ जात वन मांह ॥ २८ ॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotic subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पद्मसहेली कवि कोहल रौ कहौ, 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 *chīpana*, 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:—

दिष्टा नगर सुहृद्वंशा

अधिक सुचंगां थांन ।

नाम चंदेरी परगटा

जनु सुरलोक समान ॥ 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 :—वरसलपुरगढविजय .

A MS. in the form of a small *gutakō*, 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 Gana-pati 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 Samvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujāna Singha. 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 औसजाबसिंघजीवरसलपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा औसजाबसिंघजी रौ रासो. 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 Siṅgha, 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 Siṅgha, one of the men of Sujāna Siṅgha, was killed. The siege, however, was raised shortly afterwards, as Lakha Dhīra, 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 Siṅgha 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 वीकानयर

गुणे रिक्ताउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सुनहु कथा संबंध

भयौ इक आखिज भारौ ।

हौंनहार जो जोग

टरै न न काहू टारौ ।

मूलारंभ मुलताण

भरे काफलो भारे ।

वक्त वित्त वीकाण

माल गा भाटौ मारे ।

वीकाण आण दीवाण वर

भरन भौर सभ भर सुभर ।

आव नै साह दरबार मै

कहौय बात 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 सोनिगरे रा दूहा २२, pp. 24b-25b.

अमरसिङ्ग गजसिङ्घौत रा दूहा कुखलिया ८०, pp. 79a-85a.

इल्ले चावड़े रा दूहा ११, pp. 21b-22a.

ऊँगे वाले रा दूहा २२, pp. 14a-15a.

ऊनड़ रा दूहा २०, pp. 20b-21b.

ओदे रा दूहा ६, p. 23a.

करण सगतसिङ्घौत रा दूहा ६, pp. 89a-b.

करण जाखाउत रा दूहा ८, pp. 50b-51a.

करमसौ लूणकरगौत रा दूहा ३, p. 4b.

कलै रायमलौत रा दूहा १२, pp. 91a-92a.

काक्खे रा दूहा ७, pp. 26a-b.



- कान्द सत्रसलौत रा दूहा २२, pp. 18b-19b.  
 कान्दड़दे सोनिगरै रा दूहा ४, p. 55b.  
 किसनसिङ्ग उदैसिङ्गलौत रा दूहा १११, pp. 72b-79a.  
 केसरीसिङ्ग भगवानदासौत रा दूहा ६, p. 72a.  
 गङ्गाजी रा दूहा ३३ (प्रिथीराज रा कहिया), pp. 95b-97a.  
 गंगै डूंगरसौलौत रा दूहा १५, pp. 25b-26a.  
 गंगै राव रा दूहा ६, pp. 28a-b.  
 गोपालदास सुरतालौत रा दूहा ६, pp. 92a-b.  
 गोयन्ददास ऊहड़ रा दूहा ६, pp. 72a-b.  
 चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.  
 चाँप खेमऊत रा दूहा ४४, pp. 6b-8b.  
 जखरै रा दूहा १२, pp. 12a-b.  
 जगतसिङ्ग मानसिङ्गलौत रा दूहा १०, pp. 59a-b.  
 जगतसिङ्ग मानसिङ्गलौत रा दूहा ६, p. 66a.  
 जगतसिङ्ग मानसिङ्गलौत रा दूहा ५, p. 66b.  
 जगतसिङ्ग रागी रा दूहा ४८, pp. 85b-88b.  
 जगमाल मालाउत रा दूहा ४, pp. 58a-b.  
 जसवन्त मानसिङ्गलौत 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.  
 भाँभणसी रा दूहा ६, pp. 32a-b.  
 तमाइचौ पातिसाह रा दूहा १६, pp. 43b-44a.  
 दलै जाम रा दूहा २६, pp. 4a-5b.  
 दादुचै पठाण रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
- घाँघल आसथानौत रा दूहा ५, p. 51b.
- घारू आनलौत रा दूहा ८, pp. 20a-b.
- घीरै तेजसौऔत रा दूहा ४, pp. 93b-94a.
- नागारजण सारङ्गीत रा दूहा २७, pp. 17a-18b.
- पतै सँडै रा दूहा ७, p. 32a.
- पाल्हाण कमारौत रा दूहा ५, p. 68a.
- पीठवै रा दूहा १६, pp. 1a-b.
- प्रताप रागै रा दूहा ११, pp. 29b-30a.
- बाँधरै रा दूहा ६, pp. 23a-b.
- भाखरसौ सोडै रा दूहा ६, p. 13a.
- भारमल प्रियौराजौत रा दूहा ३, p. 58b.
- भौम करणौत रा दूहा ४, p. 71b.
- मण्डलीक सचसलौत रा दूहा ११, pp. 19b-20a.
- महणसौ सूरजत रा दूहा २४, pp. 15a-16a.
- मानसिङ्ग अखैराजौत रा दूहा ३, p. 50b.
- मानसिङ्ग भगवन्तसिङ्गौत रा दूहा ८, pp. 58b-59a.
- मूँजै वाडेल रा दूहा १५, pp. 3b-4a.
- मूलवै रा दूहा १२, pp. 31b-32a.
- मोकल रागै रा दूहा ३५, pp. 61a-63a.
- राघोदास खीयावत रा दूहा ८, pp. 93a-b.
- रागमदे सोलङ्गी रा दूहा ५, p. 22a.
- रागुचै घडवाण 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 तेजसौऔत रा दूहा ५, pp. 30a-b.

- राज महडौत रा दूहा ६, p. 12b.  
 रिणमल राव रा दूहा १४, pp. 69b-70a.  
 रेसाम रा दूहा १२, pp. 3a-b.  
 लाखे फूलाणी रा दूहा १३, pp. 60b-61a.  
 वगारौत रा दूहा ८, pp. 23b-24a.  
 वाघ ठाकुरसीऔत रा दूहा १२, pp. 70b-71a.  
 वाघे जैतसीऔत कोटड़िये रा दूहा २३, pp. 10b-12a.  
 विजै देवडै रा दूहा ६, pp. 41a-b.  
 विजैसी रा दूहा १०, pp. 30b-31a.  
 वीकमसी चऊवाण रा दूहा ८, pp. 29a-b.  
 वीदै भाटो पूगलिये रा दूहा १० pp. 27b-28a.  
 वैरसल खड्गारौत रा दूहा ४, p. 91a.  
 समरसी चऊवाण रा दूहा ४, p. 56a.  
 सांग नगराजौत रा दूहा ६, p. 31a.  
 सांगै राणै रा दूहा ६, p. 29b.  
 सिवै कांधलौत रा दूहा १७, pp. 13a-14a.  
 सौंधलराउत रा दूहा १३, pp. 28b-29a.  
 सूरजमल खौंवाउत रा दूहा ४, p. 47a.  
 सूरसिङ्ग भगवानदासौत रा दूहा ७, p. 93a.  
 सूरै मेहाउत रा दूहा २७, pp. 26b-27b.  
 सोनिङ्ग सौहाउत रा दूहा १५, pp. 59b-60b.  
 सोनिङ्ग सौहाउत रा दूहा ६, pp. 66a-b.  
 हमीर गोहिल रा दूहा ४५, pp. 8b-10b.  
 हमीर राणै रा दूहा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रिथीराजरासा मायलौ, 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 ।

चङ्गवान 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 *akṣaras* per line. Written by two hands, very similar to one another (Mūdharaṇ Rājā Rūpa, p. 130a, Mūdharaṇ 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 रौ वेल, pp. 1a-2a. A poem in 43 *veliyā 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

आणां वरतां वख अदल ।

तै बांधीया तिके बिज्ड पाने

कण्डोरा ऊपरे कंगल ॥ १ ॥ ..., etc.

(b) राजा सूरसिङ्गजी रौ वेल गाडण चोले रौ कहौ, 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 Gaḍaṇa Colō. This is the poem which, according to the tradition, won its author a *lākhapasāva* 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 Siṅha is compared, in turn; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Siṅha, without any direct allusion to any historical event. Beginning:—

सुरपति हं प्रसन संमप मति सरसति

दे मति गुणपति वयण हति ।

पति मुयपति सूर उचता पति

पह वाषांणी खेड़पति ॥ १ ॥ ..., etc.

(c) राजा सुरसिङ्गजी रौ चाटकौ बारठ राजसिङ्ग प्रतापमलौत रौ कहियो, pp. 3a-4b. A poem in 41 *trāṭakā gītas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Siṅha, composed by Cāraṇa Bāratha Rāja Siṅha. The subject is for the greatest part derived from Sūra Siṅha's war with his brother Daḷapata Siṅha, for the succession to the *gaddi* of Bikaner. Beginning:—

करण सदिन गंगेव कङ्क<sup>1</sup>

भारथ पथि सुमल ।

सिध संकर रायसंघ सुत

मारु सुरजमल ॥ १ ॥ ..., etc.

(d) राजकुमार अनोपसिङ्गजी रौ वेल गाढण वीरभाण ठाकुरसौ-  
चौत रौ कह्यो, pp. 4b-5b. A poem in 41 *veliyā gītas* in honour of rājakumāra Anopa Siṅha, the son of rājā Karaṇa Siṅha of Bikaner, by Cāraṇa Gāḍaṇa Vira Bhāṇa.

(e) वौदावत करमसेण हिमतसिङ्गौत रौ भूमाल गाढण गोवरधन  
लिखमौदासौत रौ कह्यो, pp. 6a-7b. A poem in 32 *jhamāla gītas*, celebrating the victory obtained by Vidāvata Karama Sena Himat Siṅghōta over Ūmar Khān at Fatehpur during the reign of mahārājā Anopa Siṅha of Bikaner. By Cāraṇa Gāḍaṇa Govardhana. Beginning:—

गुणपति देवो द्यो गुण

जस वर दायक जौह ।

कंसो वखाण सुगत कर

सौह तणी थह सौह । ..., etc.

<sup>1</sup> *Sic*, for कङ्क?

(f) महाराजा सृजणसिङ्गजी रौ रासौ महात्मा जोगीदास रौ कछियौ, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठोड़ अजबसिङ्ग गङ्गासिङ्गौत रौ नौसाणी पेखणै सामै रौ कछौ, pp. 10a-13b. A poem in 48 *nīsānī* verses, in honour of Ajab Siṅgha, ṭhākura of Mahājana, who was killed in a fight with the Bhātīs and the Joiyās, during the reign of mahārājā Anopā Siṅgha of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārābārō and their alliance with the Joiyās. Previously to his death in battle, the ṭhākura of Mahājana had obtained from mahārājā Anopā Siṅgha the grant of Khārābārō. 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 Siṅgha[ī] Gaṅgā Saṅghōta Viko Ratana Sīhōta nu Pekhaṇē Sāmē rī kahī*. The poem begins:—

करणहार जुजरत करौम : जै सिसट उपाई :

साठ तिह थौ मेदनौ मोह धधेलाई :

समर देवी सारदा : सुभ अघर दे माई :

आधा सूर राठोड़ पर : अधा सब लुकाई :

कनवज ऊ उटौये कंमध : वांके वरदाई :

कोट महेवा मागौया : कर आंपण राई :

जोधैजी कौया जोधपुर : रस नौवटि काई :

जोधै घर विकमायत ऊवा : जिण परज ठंभाई :

वीकानेर करावौया : ठावौ ठकराई :

कृतां आगै पेधंणा : सच अघै लाई :

अनमौ 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 Siṅghaṇī Gajasiṅghōta 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 कांघल रौ (खनागे खंडे...),  
 13th : गीत राव लृणकरण रौ (खल भोम...) (by Maharū Lolò),  
 14th : कवित्त राव जैतसौ रौ (गुजारव गैमरां...), (by the same),  
 154th : गीत राव कल्याणमल रौ (माकां महारां...), (by Bāra-  
 tha Āsò),  
 155th : गीत राव कल्याणमल रौ (खरहंड मेल...) (by Maharū  
 Cāgò),  
 157th : गीत दलपत रायसिंहौत रौ (भागौ भै वात...)

(i) राव अमरसिंह गजसिंहौत रा रूपक सवइया हरिदास रा कहिया, 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 *savaiyās* and 1 *vacanikā*. Beginning :—

प्रथम मनाऊ देवौ सारद कौ सेव करूं  
 दूसरै गणेश देव याचना उसी सजू । ... , etc.

(j) अचलदास खोचो 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 :—

वौसहथि विरोल  
 तै वौसहथि 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 वोक्कैरो रा गीत ५ :

1. Beginning : विडतै अंग..., p. 63b.
2. „ : वैरायां लाइ विसम..., p. 66b.
3. „ : हौसार वहं मगल (*sic*). . ., p. 66b.
4. „ : बभीषण जोय..., p. 100b.
5. „ : दिन पांच तके..., p. 100b.

राव जैतसौजी रौ गीत १ :

Beginning : समे सुर असुरांग..., p. 222b.

राव कल्याणमलजी रौ गीत १ :

Beginning : पड़े तेण पड़टाव..., p. 120a (Sūjò Na[ga]rājòta)

राजा रायसिङ्गजी रा गीत ६ :

1. Beginning : रिम सेन सुगह..., p. 100a.
2. „ : जेभुयण तखत..., *ibid*.
3. „ : पाताल तटै..., *ibid*.
4. „ : पूकै नद पांच..., *ibid*. (Gāḍaṇa Netò).
5. „ : सिर दातारां..., p. 100b (Bārāṭha Sākara).
6. „ : बडौ खर..., p. 101a (Āḍhò Durasò)
7. „ : घर हरे पाखरे..., *ibid*.
8. „ : नमो सिंघ जगियार..., *ibid*. (Bārāṭha Keso Dāsa).
9. „ : वसधा राव जोध..., p. 101b (Āsiyò Dūdò).

राज रामसिङ्गजी रा गीत ३ कवित्त १ :

1. Beginning : घुवे नौसाण..., p. 63b.
2. „ : रच फोजां पाधर..., p. 147a (Bārāṭha Keso Dāsa).
3. „ : सरगाई चरण..., *ibid*. (Rāṭhòra Prithī Rāja).
4. „ : अक परस..., p. 153a (*ditto*).

राजा दलपतसिङ्गजी रा गीत २ :

1. Beginning : दला दियतौ बोलभा..., p. 134b (Rāṭhòra Prithī Rāja).

2. Beginning : दल साह दुरत..., p. 135a.

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रा गीत १ :

Beginning : पड़ौ लग मेर..., p. 113b.

राजा करणसिङ्गजी रा गीत १ :

Beginning : नरां नाह पातसाह..., p. 135a.

महाराजा अनूपसिङ्गजी रा गीत १० :

1. Beginning : घोरज घरे..., p. 121a (Viṭhū Jhājhaṇa).
2. „ : सता सौधरां सरूपी..., p. 121b (Bārāṭha Goindāsa).
3. „ : घरा घृतारी..., *ibid.* (Āsiyò Rāmò).
4. „ : घट उलटे..., *ibid.* (Bārāṭha Amara Dāsa).
5. „ : अंग कारी घरा..., p. 122a.
6. „ : करे पांग सुरतांग..., *ibid.* (Āsiyò Bhopata).
7. „ : सुवे 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 Saka-ramaṇa).

राज पदमसिङ्गजी रा गीत ६ कवित्त २ नौसाखी २ :

1. Beginning : पग लागी साप..., p. 125b.
2. „ : भाई सुज भला..., *ibid.*
3. „ : करां जोड़ीयां..., p. 126a (Sādū Vijò).
4. „ : सूरों वागलां..., p. 126b (Sūghò Kānhò).
5. „ : ऊवे वीच अंवघास..., p. 127a.
6. „ : लख पाखर सूर..., *ibid.* (Ratanū Sūra Dāsa).



1-2. Beginning: गज अंगार..., p. 126a (Sādū Kūbbhò).

1. „ : इल साका..., pp. 126a-b.

2. „ : सेवा कर औराम..., pp. 65a-b.

राज केसर सिङ्गजी रौ गीत १ :

1. Beginning: उरां करां कसरां..., pp. 127a-b.

1. „ : चगथां जग चाला चल..., pp. 65b-66b.

महाराजा सुजाणसिङ्गजी रौ गीत १ :

Beginning: घड़ौ वात दोय..., p. 70b (Nādū Mallò).

महाराजा गजसिङ्गजी रौ गीत ७ :

1. Beginning: पलम जेम लौध..., p. 190b (Bārāṭha Sati Dāna).

2. „ : रुड़े तंबालां..., *ibid.* (Bārāṭha Mehò).

3. „ : मिले मेव जिम..., *ibid.* (Bārāṭha Sati Dāna).

4. „ : सबल दाग्वीयौ..., p. 191a

5. „ : गंमर धारौयां चोग्ग..., *ibid.*

6. „ : हारे पिड़ रतन..., *ibid.* (Bārāṭha Jaga-Nātha).

7. „ : कहे अेम जोघाण..., p. 191b.

(l) दातार सग रौ संवादौ बारठ सांकर रौ कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b), and 13(c) above.  
Beginning:—

बल आगै विरु भवण

रायहरि हथ पसाखौ । . . . , etc.

(m) [भलै] जसै धवलौन रा कगलिया बारठ ईमरदाम रा

कहिया, pp. 77a-79a. A poem in honour of Jasò Dhavalòta, a Jhālò chiet, by Bārāṭha Isara Dāsa. In 37 *kuṇḍaliyā* stanzas and a *kaḷasa rò gīta*. Beginning:—

हालां भालां होवसी

सौव लथोबथ ।

धर पेलो अपणावनी

का आपंगडी परहट । . . . , etc.

(n) करनौजो रा कविच, pp. 84a-87a. A series of 44 *chap-paya kavittas* in honour of Mātā Karanijī, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇa who apparently lived under the reign of mahārājā Sujāna Siṅgha. The *kavittas* particularly mention all the occasions on which Karanijī came to the help of the Rāṭhōras of Bikaner, from the time of rāva Vikō down to the time of mahārājā Sujāna Siṅgha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Si. The first *kavitta* runs as follows :—

आज ऊया आणंद  
आज वधत दन वलीया ।  
आज हुया आणंद  
सुजस पाजा सांभलीया ।  
आज ऊया आणंद  
आज अंन धन अपारां ।  
आज ऊया आणंद  
रिजक खुला को गरां (?) ।  
आणंद ऊया मंन चाहतां  
सुख फल पायो सेवरो ।  
परसीयो थांन पट्टाह रो  
दरसंख करनादेव रो ॥ १ ॥...

(o) राजा गजनिङ्गजो रा भूलगा बारठ राजसी पतापमलौत रा कहिवा, pp. 91a-94a. A poem in 17 *jhūlaṇās* describing the exploits of rājā Gaja Siṅgha of Jodhpur, by Cāraṇa Bārathā Rāja Si, the son of Pratāpa Mala. Beginning :—

आरज्या ॥ सुंडाडंड प्रसंगो  
उमया मात तात सिव अंमर ।  
अगेवांख सुरांगो  
पै कगे मांगु गुंणपति ॥ १ ॥  
भूलगा ॥ पै कगे गुणप ऊ तेग अगेवांखा । ..., etc.

(p) राव सूरताण देवडै रा भूलगा आडै दुसै रा कहिवा, pp. 130a-132a. A poem in 27 *jhūlaṇās* in honour of rāva Sūrātāṇa of Sirohi, by Ādhō Durasō. Beginning :—

सोम गुणै सुपसंन ऊं सुर अगेवागं  
 सुंढाढंड प्रचंड मे सौध बुध धरागं  
 मेक डसग पै लंबोवर फरसा धर पागं ..., etc.

(q) राठौड़ कले रायमलौत रा कुण्डलिया आ ये दूदे रा कहिया,  
 pp. 165b-167b. A poem in 17 *kuṇḍaliyās* i onour of Rāṭhōra  
 Kalō Rāyamalōta, lord of Sivāṇō, by Āsiyō Dūdō. Begin-  
 ning:—

द्यो देवौ सचा वचंग  
 वाधांगु कलौयांग ।  
 तेरह साध संमधरंग  
 रूप गवे गड राग । ..., etc.

(r) रागै हमौर रिगथम्भोर रै रा कवित्त, pp. 171b-173a. A  
 series of 21 *chappaya kavittas* commemorating the stubborn  
 resistance offered by rāṇō Hamira of Rīnathambhora to the  
 Muhammadan invaders, and his heroic death. Anonymous.  
 The first *kavitta* begins:—

कौधा गुनह अपार  
 कोड दिनौ तै आये ।  
 मै कौना नवलाख  
 साह मारग फुरमाये । ..., etc.

(s) बाणवेधकथा प्रिथीराजरासा माहलौ, pp. 178b-189a. The  
*Bāṇavedhakathā*, being a *khaṇḍa* or chapter of the *Prithī Rāja  
 Rāsō* by Bhāṭa Canda.

(t) राव जैतसौ रा कुन्द पछडौ बारठ सजै नगराजौत रा कहिया,  
 pp. 196b-208a. The same work as MS. 15 (i) described above,  
 and apparently also copied from it.

(u) पावृजौ रा कुन्द वीठू पदमै पातावत रा कहिया, pp. 208a-  
 210b. A poem in 95 *chandās* in honour of Pāvūji, the well-  
 known Rāṭhōra deified hero, by Cāraṇa Vīṭhū Padamō Pātāvata.  
 Beginning:—

आरज्या ॥ सुरसतौ सुपसनो  
 दुज सुत हंस वाहंगौ देवौ ।  
 देवयणां वर दनो  
 अवरल वाण भेद तत अथर ॥ ..., etc.



(v) महाराजा अनोपसिंहजी के मरियौं रा कवित्त, pp. 231a-b.

A series of 11 *kavittas* celebrating the *salīs* who mounted the funeral pyre of mahārājā Anopā Siṅgha of Bikaner, in Saṃvat 1755. By Bārathā (?) Sākara. The first *kavitta* begins:—

प्रथमि देव गणपति

सुरां सरसति सुर रांकी ।

वाघाणु राठनड

विमल दे अवरल वांकी ।... , etc.

(w) उमदे भटियाकी रा कवित्त वाग्त आसै रा 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 बेल पँवार अखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakō*, 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 *gutakō* 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 kavittas* in honour of Ahamad, Jahāngīr, and rāṇō Bhīma.

(b) नव भाखा, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पांडुगन, pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a paṇḍit Sūra Dāsa, in honour

of rāva Kalyāṇa Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर

हय हौंसत पायक घग्ग करि

सुरदास पंडित असुवर गगि

पाडिगत किल्यांकराय भगि ॥ १ ॥

हौ हौ हौ हौ हां हां हौ हौ हय हौंसत हकार वरं । . . . , etc.

(d) अकबर रा सवाइया चीनोड़ लियो ते समै रा, pp. 25b-26a.

A small poem in 3 *savāiya* stanzas, commemorating Akbar's capture of Cīṭorā. In Piṅgala. Beginning :—

ग्रीधन बाज घाटस (:) लेषनि सगं थ (:) इंद सजोगन थं ।

सो रसरंगं द्रषांसु कौ अंगन कोहंडतइ पर खंडन स्युं । . . . , etc.

(e) पँवार अखैराज रात्रौइ रन सी 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 Pīsāgapa, and Rātana Si, the Rāthōra chief of the neighbouring village of Kūraki. 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

हुआ आगइं अकहेसां ।

येका अक अभाग

रोस सांसह नरेस ।

अजइपुर मेखतइ

आद वकवाद न कुंडइ ।

करमचंद वीर गुब

आभ थांभा वे उडइं ।

कमधज्ज पमार कड़ाखिया

वदइ करारे वचने ।

संतोष सांध मेइ सयल

मानइ नह कारणा मने ॥ १ ॥ . . . , etc.

(f) राठौड़ रतनसौ खींवावत रौ वेलि, pp. 49b-59a. A small but valuable poem in 66 *veliyā gītas*, by an author unknown, in honour of Ratana Si, the Ūdāvata Rāthōra chief of Jētārāṇa. 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:—

सुप्रसन्न-ज सुप्ररावे (sic) सारदा

विमल सर आधर वयग ।

कलियुग रघमागद राव कमधज

राजा वाषाणीसि रयग ॥ 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 *gutikō*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gutikō*, 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 Sāvaḷa Dāsa Sāḡāvata (see MS. 15, above) during the period Samvat 1640 (Akbarpura, p. 55a)—Samvat 1656 (Jūnāgaḍha, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gutikō*, which was written apparently between Samvat 1640 and 1645 (Nāgapura, p. 1a), when the *gutikō* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gutikō*, leaving aside unimportant and extraneous matters, are briefly the following:—

(a) रसिकसंजीवनी सभाषितपुस्तिका, 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 Sāvaḷa Dāsa between Samvat 1640 and 1645, and afterwards.



The collection is introduced p. 55a by the following note, which is not without interest :—

खस्ति श्रीमद्विक्रमार्कराज्यात्मवत् १६४० वर्षे प्राक् १५०५ प्रवर्त्तमाने.....ज्येष्ठमासे । कृष्णपक्षे । एकादश्यां तिथौ ।.....  
महाराजाधिराजमहाराष्ट्रश्रीरायसिंहजीविजयराज्ये । श्रीचक्रवरपुर-  
दुर्गमध्ये । शिरावत्याः सरितः समीपे । प्रथमं हडप्पा इतिनाम्नि ग्रामे ।  
राजि श्रीसांवलदासजी विनोदार्थं सुभाषितपुस्तिका कारिता । रसिक-  
संजीवनीतिनाम्नेषा 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 :—

नानाग्रन्थसमुद्भेभ्यः श्लोकरत्नान्यनेकशः ।

उद्भृत्यैकत्रचक्रे [५]सौ सांवलदासो मङ्गीपतिः ॥ ३ ॥

धौमतां कंठभूषार्थमात्मनश्च कुतूहलात् ।

पुत्रपौत्रादिशिष्टायै 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 Jūnāgadha in Śaṃvat 1656. Beginning :—

नमिय हरिपाइपडम सरस्वदेण मदालगमणीए ।

सुललितगाहाकोसं भणामि सिंगाररसकलियं ॥ १ ॥

ओचिठ्ठय घरि वारेको उन्नपयोद्धरा विसालच्छौ ।..., etc.

(d) राव जैतसी रै साथ काम व्यावा तियौ 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 Śaṃvat 1598). Beginning :—

महाराजाधिराज महाराजाश्रीश्रीजैतसंहजी रै साथि अत[रा]

राठोड़ [ठा]कुर मारौवा रां नावां रौ विगति ॥ राठोड़ः सांगो संसार-  
चंदोत १ ॥ राठोड़ः रांमदास सांगाउत वप बेटो बेउं २ ॥ ..., etc.

(e) राजा रायमिहूनी रौ पण्णि, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rājā Rāya Siṅha incised on the *Sūrajapōḥa* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ ओं<sup>१</sup> ॥ वर्षे पंचचतुरसद्विंशतिमते मासे तपस्ये सिते पक्षे देवगुरौ  
नवम्यपगते व्याघातमैत्रेयुजे ,... etc.

(f) रायसिंहपुवंजगणवर्णनम्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅha of Bikaner from Nārāyaṇa down to rāya Kalyāṇa Mala. Identical with the contents of the first 67 lines in the inscription of Rāya Siṅha mentioned above, except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryavamṣis*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदाधीसेननामा तत्पुत्रोत्पन्नविश्रवः ।

तदात्मजः सौतरामो रामभक्तिपरायणः ॥ ५२ ॥

सौतरामस्य तनयो [नृ]पचक्रशिरोमणिः ।

रायसौहा इतिख्यातः प्रौढवीर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) टीकानेर तथा जेसलमेर रौ पौटियाँ रा कवि, p. 233a.

Two *chappaya kavittas* recording the names of the Rulers of Bikaner and Jesalmer. The former, which goes as far as Rāya Siṅha, runs as follows :—

पदारथ ज्ञानपति तुंग

भारथ पुंज बंभ तांह ।

अजयचंद भडु विजय-

चंद सेनसाह ।

सौतराम सौहरू

आसधाम कुल धूहड ।

रयण कान्द जाल्हा

भूप क'डा तौडा भड ।

<sup>१</sup> Represented by a symbol.

राउ सलख वीर वंश चवड  
 राउ रिगमल योधा वीक रे ।  
 संह (sic) करन जेत कल्याण सुत  
 राय संह कुल उडरे ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

### MS. 24 :—प्रिथौराज रासौ तथा दूहास्झह .

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) प्रिथौराज रासौ कवि चन्द विरचित, 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 Vachāvatā Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of *rājā Rāya Siṅgha* of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

कुंद विराज ॥ जटाजूट वंदं । ललाटेय चंदं ।  
 भुजंगी गलेदं । शिरे माल लहं ।  
 सरोजाइ कुंदं । गिरीजाय नंदं ।  
 उरो सिंग नंदं । शिरो गंग हहं ।  
 रणे वीर महं । करी चर्म हहं । . . , etc.,

and ends with the *kavitta* :—

न रहे तनु धन तरुणि  
 किरणि उदयं अरु अक्षय ।



चंद कला परिपिथ  
 राह करि यस्त विगस्तय ।  
 न रहैं सुर नर नाग  
 लोक लगे जनु जगै ।  
 न रहै वापी कूप  
 सत्त सरवर गिरि भग्गै ।  
 जांगड सुजांन चप्पर चमर  
 विविर विविर पुच्छित कहै ।  
 भधि काल व्याल संसार सब  
 रहहिं त गर गण्ठां रहहिं ॥ १३ ॥

(b) रामचन्द्रजी रा वगैरा दूहासङ्ग्रह, pp. 103a-118b. Four small poems in *dūhās*, to wit: *Rāma Candrajī rā dūhā* 50, *Thā-kurajī rā dūhā* 166, *Gaṅgājī 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 बन्द 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 बन्द, pp. 39a-49b. A fragment of a poem in *pāgharī chandas* commemorating the fight between Sūra Singha and his brother Dalapata Singha for the *gaddī* of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza:—

चोधार धरे करि चख्य चोल  
 भूला विडाल सोवन्न भोल ।  
 सभि सूर सिलह कुचौस सार  
 त्रिजयण रूप राजा तियार ॥

describing how Sūra Siṅgha 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 chiefs and warriors of note in the army of Sūra Siṅgha, much after the same manner of the two *Jēta Sī rā Pāgharī 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 Siṅgha, there is inserted a *dūhō* which gives the year and day of the battle between the two brothers (Samvat 1670, Māha sudi 7, śukravāra):—

सोलह से सतरा संवत  
 मास सुकल पथ माह ।  
 सुक्रवारि ह तिथि सप्तमी  
 गढपति रचि गजगाह ॥ (p. 48b).

After this interruption, the narrative is resumed with another description of Sūra Siṅgha'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:—

कंदौ कसे उकासे कमाण  
 बौजो पथ जाणि कि पत्ति बाण ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Siṅgha (Samvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Bhāsā and partly in Sanskrit, chiefly *rāga*-treatises, and works on *bhakti* and *śrīṅgāra*. Pp. 50b-83a contain the *Gītāgovinda* 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 Siṅgha of Bikaner:—

रायसिंह सृसिंह त्वं सिंहः कश्चिदिहाद्भुतः ।  
 दयसे दिग्दान् यस्मादिष्टमष्टपदाश्रितः ॥ १ ॥

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  $4\frac{1}{4}$ "—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 Pohakaraṇa 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, erotic, and mystic-erotic 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 *kavittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करगम्झिजी रौ गीत १, pp. 20b-21a.

(Beginning : धरकौसो जेम जल थाल करगोस थौ)

रा° पिथीराज हरराजौत रौ गीत १, p. 30b.

(Beginning : अकबर दल अगनि कड़ाहि अ रौयग)

रा° राघोदाम कल्याणमलौत रौ गीत १, p. 31a.

(Beginning : पिड़ पेसे राघोदास पयंपे)

रा° सकतसिङ्ग उदाउत रा गीत २, pp. 35b-36a.

(Beginning : अबल पुमार रौ सुख सेज न सावै

: उगी उगमग गजरूप तगे अग)

राजा करगसिङ्गजी रा गीत २, pp. 41b-42b.

(Beginning : पंथीया बातड़ी कहि जेत किसा पो

: विडे राय राठौड़ सिरदार बीजूजल)

मुहते रामचन्द्र रा कवित्त २, pp. 44a-b.



(Beginning : अरा अंन न जरे

„ : सभ सनाह दी वाह)

खवास तेजे रौ गौन १, pp. 48a-49b.

(Beginning : रिमराह अथाह दुवाह रुकहथ)

All the songs are anonymous.

(b) फुत्कर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vījharè rā*, the *Pīthavè rā*, the *Jethavè rā*, etc.

(c) डंजै मारु रा दूहा, pp. 76a-125b. The *dūhās* of Dholò and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदैवक सवलिका रा दहा, pp. 127a-134b. The story of the amours of Sadēvacha, represented as a son of rājā Sālīvāhana of Mūgī Paṭāṇa, and Sāvalīgī, 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 :—

मुगौपटख अजव देश तिख देश मध्ये राजा सालिवाहन राज करे  
तिख राजा रे पदम सेठ मंत्री ॥ तिये मंत्री रे पुत्री सालंग्या इसे नाम  
बचौस ललि[ग] 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 डाडिगि सं खांगा खुलावती थी डडगौ  
पसाव कौया । अरौ साहिबा मे तुम कू अक वडे (sic) उपगार करुगौ ।  
अरौ डडगि मुम से कोणसे उपगार करेगौ..., etc.

(f) नवभाखा, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Sīngha [Kalyāṇamalōta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटे गौ र गौ जेसलमेर अने मुलतागौ ।

उत्राघन पूचौ त्रिलंगी पूछे जेस नार नवरंगौ ।..., etc.

(g) सोरठ रा दृष्टा, pp. 185b-190a. The amorous *dūhās* of Vijō and Sorāṭha, 25 in all. Beginning :—

जाईती (sic) देवांगना

पाली आग कूँभार ।

मन राखो जेसंघदे

परणी राय खमार ॥ १ ।..., etc.

(h) माधवानल चउपदे, 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 सतक, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रसाल रा दृष्टा, pp. 340b-345b. The *dūhās* of rājā Rasālū or Risālū, 35 in all. Very incorrect. Beginning :—

राजा रसल री सवा (?) २ रीसहोया मरि जाहवे ।

सवरज पके खंवेले । राजौया केही डोल न घाइवे ॥ १ ।..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappaya kavittas* in honour of rājā Gaja Singha (of Jodhpur), rāva Amara Singha (of Nāgōra ?), *pātisāha* Sāhi Jahā, and rājā Rāya Singha (of Bikaner). All anonymous. The last-mentioned one begins :—

रायसंघ जचिवा

सुकवि मिल दिध पियाणो ।..., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437a, 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), rānō Jagata Singha (of Mevāra), and rājā Jē Singha (of Āmbera). All anonymous. The *gīta* in honour of rājā Karaṇa Singha begins :—

मेर रे प्रवाणे मंघन वंश देश घन ।..., etc.

(m) राजा रायसिङ्गजी री वेल, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *veliyā gītas*.

(n) दिल्ली कौ निगाज़ि, pp. 424a-428a. A list of the rulers of Dilli from Anaṅga Pāla Tūvara (1st) to Nūr Dī Sāhi Salem Adālī (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 कौ दोहौ  
तिथि दिहाड़ा थौ दिली को मंडाण विगति ॥ १ ॥ राजा अन्नंगपाल  
तूवर 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 रौ महेसदासौत रौ 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 *Vacanikā* of Rāthōra Ratana Singha, already described under No. 7 above, but somewhat differing in the readings. The copy is incomplete, as the text is interrupted in the middle of the *vacanikā* 244; after the words:—

मदनमोहन कमललोचन सांसुंदर ठाकुर विराज..

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 28 :—क्रिसन रुकमणी रौ वेल वगैरा .

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266,  $5\frac{1}{4}'' \times 6\frac{1}{4}'' - 7''$  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. 125b records that the MS. was copied in the year *Samvat* 1673, during the victorious reign of *rājā Sūra Singha* (of Bikaner).

The MS. contains only one work of bardic interest, to wit:—

(a) किमन रुक्मणी री देव गढौड राज प्रियोगन री कहौ,

pp. 2a-125b. The *Vela* of *Kṛṣṇa* and *Rukmiṇī* by *Prithī Rāja*, accompanied by a *ṭikā* in a form of Eastern Marwari, or *Dhū-dhārī*, identical with the *ṭikā* 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 *ṭikā* 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 (*Samvat* 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning:—

लागौ चित्रांग २ टीका । कवि कहै है । जि सुनै उपायो ।  
जे परमस्वर सखा को निधि है । जा के गुण को पार कोई न पावै ।  
मे निगुण थको ते को गुण कहिवा को आरंभ कौयो ।..., etc.

Amongst the other works contained in the MS., there are:—  
a poem in 50 *dūhās* in praise of *Rāma Candra*, and the three *Śatakas* of *Bhartṛhari* in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 29:—किमन रुक्मणी री देव रा० रतनसिद्धजी  
री वचनिका वगैरा फुटकर .

A MS. in the form of a *gūṭakò*, cloth-bound, measuring 6½" 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 Venò* (or *Venī Dāsa*) during the year *Samvat* 1753 (see pp. 4a, 220a, 267a, 271b). Page 163a, however, bears the date *Gadhā Solāpura Samvat* 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 रौ वेल रा° राज पिथीराज रौ कह्यौ, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukmīṇī by Prithī Rāja with a *ṭikā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा° रतनसिङ्गजी रौ महेसदासौत रौ वचनिका खिड़ियै जगै रौ कह्यौ, 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 गद्दाणी रौ वात, pp. 195a-220a. The story of the amours of Jalāla—a son of Kulhanasīb *pātisāha* of Gaḥanīpura, and Gaḥānī, a sister of Mriga Tamāyaci, the *pātisāha* of Thathō bhākharā—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 अेक अेक पातेसा तकै रै दोइ बेटौ वडौ मुमनां  
होटौ बुवन जदै पातेसा विचार कौथौ जे अं रौ सगाई कौजै..., etc.

(d) धवल रा दृष्टा, pp. 223b-225b. The *dūhās* of Dhavaḷa, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौझौ

चैटौ वंसै रास (sic) ।

कदै न उगत भाखसौ

नाक फुरतै सास ॥ १ ॥ ..., etc.

(e) गोगेजी चहुवाण रौ नौसाणी, pp. 267b-271b. A small poem in *nīsāṇīs* in honour of Gogōjī, the well-known Cahavāna deified hero.

(f) सूर दानार रौ संवादौ, pp. 272a-276a. The same work as contained in MSS. 6(b), 13(c), and 21(l), for which see above.

(g) सुहप चादि षट्कारस रा दूहा, pp. 276b-288a. The *dūhās* of Suhapa and others of a similar kind, all inspired to the *śṛṅgāra-rasa*. Beginning:—

सोहव सौस गुथाइ नै

गई गंधी कै हट ।

वौगज ममाचौ वगौयै

बलद गमायो जट ॥ १ ॥..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

### MS. 30 :—महाराजा गजसिंहजौ रौ 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 Cārana Śiṇḍhāyaca Phatē Rāma, in honour of mahārājā Gaja Śiṅgha of Bikaner. These are the following:—

(a) महाराजा गजसिंहजौ रौ रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūhās*, and *kavittas*, composed by Śiṇḍhāyaca Phatē Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sihō 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 Jodhpur army under the leadership of Bhaṇḍārī Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā*:—

सुंढाहल छ मो सुपसनं

मुसावाहल मेर सुसनं ।

वग दौतसल उजल वरनं

नमो नमो तो गौरिसुतनं ॥ १ ॥



(b) महाराजा गजसिंहजी रा गीत कवित्त दूहा, pp. 9a-11a.

Two *sapaṅkharā gītas*, one *sāṇḍora gīta*, two *chappaya kavittas*, and two *dūhās* in honour of the same mahārājā Gaja Singha, by the same Siṇḍhāyaca Phatē 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 *aksaras* 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 *Prithī 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 उद्धारि  
 बंभ मच्छ तनु किन्नर ।  
 दुतीय वीर वाराह  
 धरनि उद्धारि जसु लिन्नर ।  
 कौमारिक भदेस  
 धम्म उद्धारि सुर सन्धिय ।  
 क्रूरम मूर नरेस  
 हिंदु हद उद्धारि रथिय ।

रघुनाथ चरितु हनुमत छत

भूप भोज उद्धरिय जिमि ।

पृथीराज सजसु कवि चन्द्र छत

चन्द्र सिंह उद्धरिय इमि ॥ १४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāja Rāso* 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 Siṅgha.

(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 Rājasthānī. The paraphrase to the introductory stanza begins :—

ओं नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि  
श्रीमहादेवजौ कलियुग ना अंतःकरण पाप करि अत्यंत मलिन छवा  
देखौ तें लोक नै सुधर्म आचरिवा नूं समर्थपण देखौ नै तेह नौ 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  $5\frac{3}{4}'' \times 6\frac{1}{4}'' - 6\frac{1}{4}''$ . 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 Samvat 1719 (see p. 20a), for the use of rājākumāra Anopa Siṅgha, the heir-apparent of rājā Karaṇa Siṅgha.

According to their different nature, the contents of the MS. may be divided into three parts, to wit :—

(1) Works on *bhakti*- and *śṛīṅgāra-rasa*, such as the following :—

पद्माध्याई नन्ददास कृत, pp. 6a-20a.

ऊनासमोहनौ मोहनकृत, pp. 21a-32b.

आनन्दलहरौ मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सङ्घित, pp. 50a-63a.

सिखनखवरणन बलिभद्र कृत, pp. 150a-167a.

प्रेममञ्जरौ, 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 वहतां साहिबो

मन मया म धरंत ।

जांणि खंखेरी खानडौ

तापस मढी तजंत ॥ १ ॥ ..., etc.

(b) राखै जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deploring the death of *rāpā Jagapati*, or Jagata Singha, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows :—

दोढ मझीनो अक दिन

पैतालीस वरस ।

जगपतौ 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 Būdi 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 गोपौनाथ रा  
रिख रता चहवांख ।  
रहोया खौरंगजेव का  
तटि दिखी नौसांख ॥१॥..., etc.

(d) हादे मुकुन्दसिङ्ग रौ गौत खौं वराज रौ कहियौ, pp. 126a-b. A *gīta* in honour of Hādō Mukunda Singha Mādhodāsōta of Koṭō, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारां लगे करे मोटे घरम ।..., etc.

(e) भालै दयाल रा दूहा, pp. 126b-127b. Nine *dūhās* in honour of Jhālō Dayāla Dāsa Naraharadāsōta, who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केता भगत उवारीया  
राउ राणा भूपाल ।  
साह दले नरपाल रौ  
भेलो ह्वो दयाल ॥..., etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jethavō, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खौं वरे रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khīvarō and others.

(h) राजा भरमल रा कवित्त ८, pp. 170b-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 :—

बडगजर चहवांख  
कमध भाटी ककुवाहा ।..., etc.

(i) जमलै रा दूहा, pp. 184b-186b. The amorous *dūhās* of Jāmalò or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहणी रा दूहा, pp. 187a-b. The amorous *dūhās* of Sohani, 9 in all.

(k) राव रिगमल खावड़िये रौ 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

ससुझां पैलै पार ।

उग तारै म नां वोलवौ

राव रिगमल रौ अगुहार ॥ १ ॥

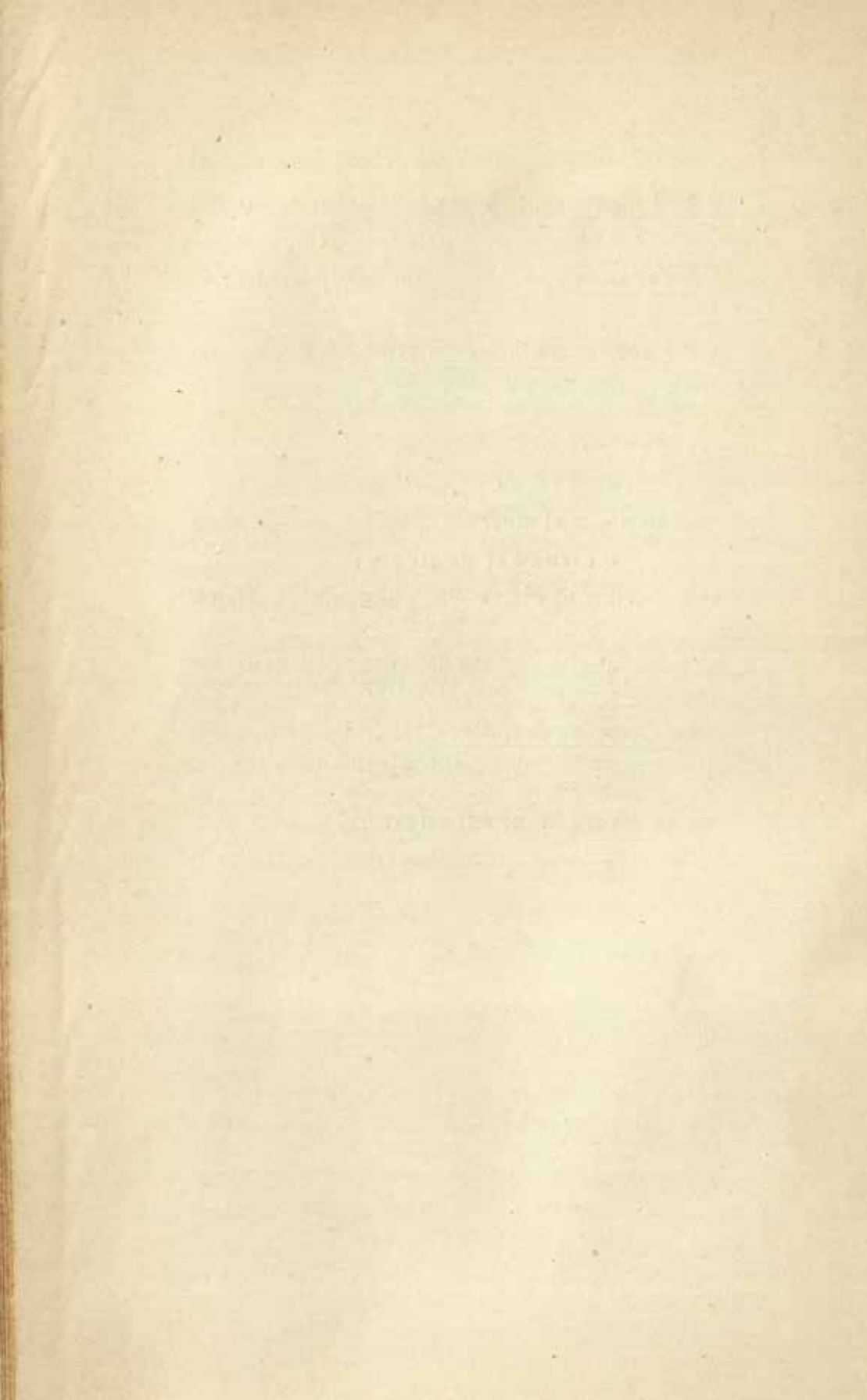
वार्ता । घुरसाण सों सौदागर सेर महमद घोड़ा रौ सौबत ले  
चल्यौ ...., etc.

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्गजी रौ गीत, p. 348a. A *gīta* in honour of mahārājā Jē Singha 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 Rukamañī ri  
Rāthōra rāja Prithi Rāja ri kañi.



EDITED BY  
DR. L. P. TESSITORI.

PART I:  
DĪṆGĀLA 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"¹ 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,"² 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 Dīngāla. 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 Dīngāla 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

¹ Ādhō Durasō, 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 Sīngha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins:—

रुकमणि गुण लखण रूप गुण रचावण
वेलि तास कुण करै वखाण ।
पाँचऔ वेद भाख्यौ पीछल
पुणियो उगगीसमौ पुराण ॥ १ ॥...etc.

² This is a *chappaya kavitta*, beginning:—

वेलि बीज जल विमल
सकति जिणि रोपी सद्धर ।
पत्र दोहा गुण पुछप
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? Prithi 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 Prithi Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithi 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."¹ Prithi Rāja was a brother of rājā Rāi Singhā 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 chronicle², in the year Samvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Singhā, who succeeded to the *gaddi* of Bikaner at the death of his father Kalyāna Mala about the year 1574 A.D. (Samvat 1630). When, shortly afterwards, Rāi Singhā was given an important command in the Gujarat campaign, Prithi Rāja was probably incorporated in the Bikaneri contingent and must have remained

¹ *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*.

² प्रियोरराज कल्याणमल्लोत्त सं १६०६ रा ममविर 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-l-Fazl tells us,¹ he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a fief in Gāgurāṇa, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acaḷa 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 rājā Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"¹, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithi 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 Shahbāz Khān in 1578 A.D.² 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 बट अवट ।

आवै तिणि हाटि ऊदाउत

वेचे किम रजपूतवट ॥ १ ॥

रोजाइतां तगै नउरोजै

जेथि मुसीजै जगत जग ।

चौहटि तिणि आवै चीन्नीडौ

पतौ न खरचे खचीपग ॥ २ ॥

पड़पंच दिठ वधलाज न कापति

खोटै लाभ कुलाम खरौ ।

रज्ज वेचिवा नायौ रागौ

हाटि ऊरम्म हमीर हरौ ॥ ३ ॥

पिंड आप रै दाखि पुरसातग

रोहिणियास तगै बलि रागि ।

खज वेचियौ जटै वडखन्निजे

खज राखियौ जटै खुम्मागि ॥ ४ ॥

जासी हाट बात रहिसी जगि

अकबर ठगि जासी अकार ।

रहि राखियौ खची भ्रम रागै

सगलौ ई वरतै संसार ॥ ५ ॥³

¹ Chapter xi, p. 273 (Routledge's edition).

² *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

³ 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 Ūdō go as a seller of [his] Rajput-hood?

2. To the *nauroz* of the Rozaits,¹ where [all] the people of the world are being looted, to that market-place, [I say,] Patō² of Cīṭora goeth not as a spender of [his] *kṣatriyahood*.

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 Rāṇō, the descendant of Hamīra, 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 Rāṇō, the scion of Khumāṇa, hath preserved [his] *kṣatriyahood* where [other] great *kṣatriyas* 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 *kṣatriya* which the Rāṇō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithī 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 Prithī 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 Prithī 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-Badāonī³ and Abu-l-Faẓl.⁴ 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 *सुनारवाचस्पति* (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 Prithī Rāja himself.

¹ A poetical synonym of Muhammadan, evidently from *سنة*.

² A diminutive form of the name Pratāpa.

³ *Muntakhabu-t-Tawārikh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

⁴ *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 *khushroz*, 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 Tod¹ 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 rāṇo 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.²

¹ *Op. cit.*, p. 275.

² 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-Faẓl¹—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajō², 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. Hamajō 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 Padamā³, a Cāraṇī woman who was in the Rāṭhōra'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 *kaṭārī*, mounted his horse and went straight for Hamajō 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 *kaṭārī* had found its way into Hamajō'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.⁴

the blind Cāraṇa of Bikaner, but Siṅdhāyaca 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 Cidāravā, where he met Rāja Bāl. 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 Bāl with a song beginning : **आई आबजे कूँ नद बाहर आबजे**. 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.

¹ *Akbar-nāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

² A marwarization of *Hamza*.

³ The tradition is that she was a sister of the famous Sādū Mālō, and the wife of Bārāṭha Saṅkara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

⁴ The account of Amara Siṅgha's rebellion and death in Abu-l-Faẓl is very concise. "Hamza 'Arab had a *yūgir* in Bhimbhar. Umrā, 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 Laksmīnātha 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."¹

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 घौला आविया

बजली लग्गी खोड़ ।

कामल मत्त गयन्द ज्य

ऊभी मुख मरोड़ ॥ १ ॥

"O Pithala!² 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 घूना घोरियाँ

पश्यज गग्घाँ पाव ।

नराँ तुराँ अर वनफलाँ

पक्काँ पक्काँ साव ॥ २ ॥

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).

¹ *Descr. Cat.*, i, ii, 1, pp. 219b-220a. According to Dayāla Dāsa Prithī Rāja died in the year Samvat 1657.

² 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 (*phulakara 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 Siṅgha, 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 Thākuraṇi (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.¹

Prithī Rāja's greatest poem, the *Veli Krisana Rukmaṇī 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 Rukmiṇī 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 Purāṇa*, but a comparison of the legend of Rukmiṇī 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*

¹ 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 Prithī Rāja.¹ 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 *śṛṅgārārāsa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months² 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 वीरभागमभिमर्शतु चेद्य आराद
गोमायुवन्मगपतेर्बलिमम्बुजाद्ध (Bhāg.
Pur., X, 52, v. 39).

स चाश्वैः शैव्यसुग्रीवमेघपुष्यबला-
हकैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज-
लिरयतः ॥ (Bhāg. Pur., X, 53, v. 5).

तमागतं समाजाय वैदर्भी हृष्ट-
मानसा । न पश्यन्ती ब्राह्मणाय प्रिय-
मन्यन्ननाम सा ॥ (Bhāg. Pur., X, 53,
v. 31).

परिधं पट्टिशं शूलं चर्मासी शक्ति-
तोमरौ । यद्यदायुधमादत्त तत्सर्वं सो
ऽच्छिन्नद्वरिः ॥ (Bhāg. Pur., X, 54, v.
29).

मूढं सियालं सिद्धं बलि ।
प्राप्तौ जौ बीजौ परणै । (Kri.
Ruk. Velī, v. 59).

सुग्रीवसेन नै मेघपुहप सम-
वेग बलाहक इमे वहन्ति ।
(Kri. Ruk. Velī, v. 68).

बम्भण मिसि वन्दे हेतु सु
बीजौ । (Kri. Ruk. Velī, v. 73).

अे अखियात जु आउधि
आउध । सजै रकम हरि क्कैदे
सोजि । (Kri. Ruk. Velī, v.
133).

² 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 Dīngāḷa: 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 master-ship 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 *Diṅgaḷa*. All the procrustean rules of *Diṅgaḷa* 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 *venasagāi*; 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 *Diṅgaḷa* 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 *Piṅgaḷa*, 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 *Diṅgaḷa* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Diṅgaḷa* 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 Rukamaṇī 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 Lākhō. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhō 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 *Velī* 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 *ṣikā* 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 Bhaṇḍāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{4}'' \times 9\frac{1}{2}''$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hiraṇi in Samvat 1692 at Jālaṇa-pura. 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 Bhaṇḍāra, consisting of 31 loose leaves, $4\frac{1}{4}'' \times 10\frac{1}{2}''$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of paṇḍit Nemaharṣamuni, disciple of *vācanācārya* Samayamūrtigaṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon:—

इति वेल संवतयुगलकरमुनिचंद्रवत्सरे प्रौष्टमासि अव-
दातपक्षे रजनीश्वारे वाचनाचार्यधुर्यसमस्तविद्याकलंदकवा°
श्रीश्रीश्री१०८ समयमूर्तिगणिवराणां अतेवासिनः पं० प्र० श्रीमन्ने-
महर्षमुनिय (sic) प्रियमुनिमाणिक्वमुनिना लेखि श्रीधंडपग्रामे
(इ)ति ॥

The MS. contains the text with the same commen-
tary in Dhādhārī 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 चर, चे, चे, and चउ, 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 9½" x 6½" - 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 Siṅgha of Jodhpur, and
partly during the rule of his successor Gaja Siṅgha and the
beginning of the rule of Gaja Siṅgha's successor Jasavanta
Siṅgha. 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 aksaras 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 चउ, चर are generally written चौ,
चे.

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 वर्ष) .

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 *ṭīkā*, styled "Subodhamāñjarī," composed by a *vāraka* Śāraṅga, pupil of Padmasundara, at Pālhanapura under the rule of Peroja (Firoz), in the year Saṃvat 1678. From the introduction to the *ṭīkā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhō :

लाखाभिधेन भाषायां चतुरेण विपश्चिता
चारणेन कृतो बालावबोधो [ऽ]र्थमुलब्धये ॥ ४ ॥
परं न तादृगर्थोक्तिपटुत्वं वितनोत्थयम् ।
तेन संस्कृतवाग्युक्त्वा 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 चिणहे ततसार ।
 मङ्गलरूप गाइजे माहव
 चार सु अे ही मङ्गलचार ॥ १ ॥

आरम्भ मै० कियौ जेणि उपायौ
 गावण गुणनिधि छै निगुण ।
 किरि कठचीत्र पूतली निज करि
 चीनारै लागी चित्रण ॥ २ ॥

कमलापति तणी कहेवा कीरति
 आदर करे जु आदरी ।
 जाणे वाद मॉडियौ जीपण
 वागहीणि वागेसरी ॥ ३ ॥

- १। MS परमेसर, MP प्रणमि, BKN पुण, JM पवि, S पव, U पिपि,
 (M)S सतगुरु, J गार्द, K गार्दयै, S गावीछै, P माधव, JU चारि,
 K चार, N चाव, BMS स, KS अे हीज, J अेचां, P अेचो, M अेहवो .
- २। KS जेष, NPU उपायउ, J(M) उपायां, BKS करि, M कर, N किर,
 BKNS कठचित्र, P कठचीन, BKN चीनारद (रै), P चीनारा, J
 चीनारउ, B चित्रणि, M चीचव .
- ३। P करेवा (for कहेवा), JS मंडीयौ (डोउ), S वाकहीव, BKMNP
 वागहीव, MS वागसुरी .

सरसती न सुभै ताइ तूँ सोभै
वाउवा ऊँचो कि वाउलो ।

मन सरिसौ धावतौ मूढ मन
पहि किम पूजै पङ्गुलौ ॥ ४ ॥

जिणि मेस सहस फण फणि फणि बि बि जीह
जीह जीह नवनवौ जस ।
तिणि ही पार न पायौ चीकम
वयण डेढरौ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तूभ गुण जु तवति
तारू कवण जु समुद्र तरै ।
पङ्गी कवण गयण लगि पङ्गुचै
कवण रङ्ग करि मेरु करै ॥ ६ ॥

जिणि दीघ जगम जगि मुखि दे जीहा
क्रिसन जु पोखण भरण करै ।
कहण तगौ तिणि तगौ कीरतन
खम कीधा विणु केम सरै ॥ ७ ॥

४। S ताउ, JS सुभइ (for सोभै), K वाउवा, N वाउउ, BM वाउवा, BMS ऊँचो क, B मनि, NP सरसउ, BJK मनि, M मंन धावंतो मुढ सरिष मंन, NS पच, JKU पांगुलउ ।

५। KMN जिष, MS फण, PU जीहि जीहि, M नविनवौ, BKMNS तिष, J(M)PU लाधउ (for पायौ), M तीकम, U डेढरा, J किस्मउ, N किचौ ।

६। ALL श्रीपति, PU समथ (for सु मति), S संमति (ditto), J शुक्वि (ditto), BJ तुउभ, B चिषवति (for तवति), PS तवत, J समंड, S समंद, KMS तिरै, K मरण, BS लग, J लगदं, JN पुङ्गुचै, S पोखचै, S रांक, P किरि, KMS मेर ।

७। BKNS जिष, S जुग, BKS सुष, BKS लसन, JPU क्रिसन, JK ल पोषण, BNP(S)U संपोषण (for लु पोषण), B तथै (for 1st तथौ),

सुकदेव व्यास जैदेव सारिखा
सुकवि अनेक ते अेक सअ्य ।
जीवरणाय पहिलौ कीजे तिणि
गूँथियै जेणि सिंगार अअ्य ॥ 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 अेक भीखमक राजा
सिरहर अहि नर असुर सुर ॥ १० ॥

पच्च पुत्र ताइ कड़ी सुपुत्री
कुँवर शकम कहि विमलकथ ।

J तणा (ditto), BJN ते (for तिणि), KS ते (ditto), U तई (ditto), BS तणा (for 2nd तणौ), BJKMNPU तम, S संमण, K कीर्था, JK विण, B विन, S वणि .

८। BS सुषदेव, N वयास, MNPU जयदेव, JN ति, KS त, B तु (for ते), M सरीक (for ते अेक), J पचिल्लोई, U पचिल्लु, B पचिल्लै, M पचलाइ, BKMNS तिण, J पंथीइ, M गुंथीजै, BS गूँथियो, NPSU जेण, K तेण (for जेणि), KU श्रंगार, S सिंगार .

९। K उअरि, JN उअरि, P अअर, MSU उदर, B छाँ, M इहं, K जेवडी, BJ पूच, K पुच, BJ जेति, KMNSU जेत, P जोवताँ, S पयंत, M पधि (for प्रति), JMS वले, BS विसेयत .

१०। KPU दक्षिण, BN दक्षिण, S दिषणदिसा, BS विदुरभति, K दीपत, J राजति (for 2nd दीपति), K राजत, MN जेक, M भीषमअण, S भीषमुष, PU सिरहर, M जे री सेवै (for सिरहर), S असुर .

रुकमवाऊ अन्यै रुकमाली

रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम ताइ रुकमणि

मानसरोवरि मेरुगिरि ।

बालकति किरि हंस चौ बालक

कनकवेलि विऊं पान किरि ॥ १२ ॥

अनि वरसि वधे ताइ मासि वधे अे

वधे मासि ताइ पहरि वधन्ति ।

लखण बन्नीस बाललीलामै

राजकुमरि डूलडी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाणी

पेखि कली पदमणी परि ।

राजति राजकुंवरि रायकुणि

उडियण वीरज अम्बहरि ॥ १४ ॥

११ । B पांच पूत, BNPS बढी, M सपुची, BKN कुंवर, P कुंवर, S कुवर, M खंवर .

१२ । JP तर (for ताइ), PSU रुकमणि, KMN °सरोवर, M कि मेरुगिरि, U बालकति, P किरि, BMU करि, KS कर, S कनकवेलि, BJP कुडं (for विऊं), J पंत, KSU किरि, M किर .

१३ । JKPS अन, BM दनि, B वरसि, JKSU वरस, ALL मास, S चेच (for अे), M अे वधे मासि (for ताइ मासि वधे अे), KU [अे] ALL मास, BNU पहर, J पुहरि K पुहर, MS पोहर, N ललण, S बन्नी- [स], N °लीलामय. JKP कुंवरि, NU कुंवरि MS कुवरि .

१४ । KS संग, B(S) सीलि सखी, BJMN सीलि, JKMN कुल, JKNPU वेस, S कुली, B पदमणी K पदमनी, N पदमिनी, S राजन, BNU °कुंवरि, S °कुंवरि, K रायकुंवर, BK रायखंवर, J रादगिण, M रादगण, BJKMPSU उडियण, BJKNs वीरज .

सैसव तनि मुखपति जौवण न जायति

वेस सन्धि सुहिणा सु वरि ।

छिव पल पल चढतौ जि होइसै

प्रियम ग्यान ओहवी परि ॥ १५ ॥

पहिलौ मुख राग प्रगट थौ प्राची

अरुण कि अरुणोद अम्बर ।

पेखे किरि जागिया पयोधर

सञ्भा वन्दन रिखेसर ॥ १६ ॥

जम्प जीव नही आवतौ जागे

जोवण आवणहार जग ।

बज्र विलखी वीरुडतै बाला

बाल सँघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गलि

काम विराम छिपाइण काज ।

लाजवती अङ्गि अँह लाज विधि

लाज करन्ती आवै लाज ॥ १८ ॥

१५। P सीसव, M सदसव, U शैशव, BMS तन, KU तनु, B जोषण, KNPSU जोवन, N वयसि (for वेस), JKNPU सुदण, J चव, J चढतउ, S चढता, J अ, KS इज, N रिज, PU जु, K होसद, N होरसी, P होसी, S छसै, U होइसै, BKMNSU प्रथम, J प्रियम ।

१६। M पैदलौ इ, BJKMNSU सुष, BKMS थयो, JPU थिउ, N थियउ, MS क, BJKMNU अरुणोदय, S ोद, P अंबरि, N अवर, J पेवि, N करि, SU किर, JK प्रात (for किरि), S पयोवर, U पयोधर, KU संघा, P वंदन, N रिखेसर, (M)S रिखेसर ।

१७। BJNSU आवंतउ (ँतौ), K जोषण, MS जोवन, J जाँवहार, S जाँवहार, P वीरुडतै, S वीरुडतै, J वीरुडत, BM संघाती, S संघा घी ।

१८। B पितु, BK आगलि, M छिपाइणि, B काजि, KP अंग, K अँहजि, M लाजि (for लाज विधि), BKP करंता, JNU करंतौ ।

सैसव सु जु सिसिर वितीत थयौ सऊ
 गुण गति मति अति अहेह गिणि ।
 आप तगौ परिग्रह ले आथौ
 तरुणापौ रितुराउ तिणि ॥ १९ ॥

दल फूलि विमल वन नयण कमल दल
 कोकिल कण्ठ सुहाइ सर ।
 पाँपणि पङ्क सवारि नवी परि
 भूहौ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मोरे
 कली कि कामअद्दुर कुच ।
 तगौ दखिणादिसि दखिण त्रिगुणमै
 ऊरध सास समीर उच ॥ २१ ॥

आणंद सु जु उदौ उहास हास अति
 राजति रद रिखपन्ति रुख ।
 नयण कमोदणि दीप नासिका
 मेन केस राकेस मुख ॥ २२ ॥

१९ । (B)M सदसव, U सैशव, K सो, JKNS ज, BK सुसिर, JN ससिर, P वसीत, 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 पंपि, JPU समारि, KN समार, S सुवारि, KMNU भुंछा, BKMNS भमिया, BKMNPS भमर .

२१ । J मिलथा^०, S मल्लिथा^०, BKMNSU सुतन, J श्रुतण, NP मल्लय, S मिलै, PS भवर, U कलीण, K क, S सु (for कि), J तणु, P तिचद, NU तणद, (KP)U दक्षिण, N चिरुणमय .

२२ । JKMNS ज, B जि, P उदय, S उदै, JN रिधिपंति, K नयन, S नदन, BS कमोदिनि, JU कुमोदिनि, K कमोदिनी, S मोन .

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 बाणि वखाणि ।
 अति स्यामता विराजति ऊपरि
 जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिंग सधर सुपीन पयोधर
 घणूं खीण कटि अति सुघट ।
 पदमणि नाभि प्रियाग तणी परि
 त्रिवलि त्रिवेणी सोणि तट ॥ २५ ॥

नितम्बणी जङ्घ सु करभ निरूपम
 रम्भ खम्भ विपरीत रुख ।

२३ । KMNS तन, BKMS सरवर, ALL वेस, BPS जोवन, U तणु BJ(K) तणद (०६), M तणे (for 2nd तणौ), JNU कामणि, K रां, JKS डोर (for दोर), U डोरि (ditto), S स, BJKMNPS वरण, BKNPS किर, P दोर (for डोर) .

२४ । NPU कामणि, JM कामिच, J कठिण, K किर, JS करि, N वदसि (for वेस), K बाण, KU वषाण, BU श्यामता, P सामता, BS विराजत, K विराजित, JMNPU जोवण, K योवन, S जोवन, JKU दिवाखा, N दिवाखे, P दिवालि, KU जाण .

२५ । NPU धराधर M धरधरि, BJKMNPU घटंग, P सपीन, BS घणौ, M घणु, S अति कटि, N सुघटि, JMNPU पदमणि, BMS नाभ, JKNSU प्रयाग, JKMN ओणि, BS ओण, P ओणि .

जुअलि नालि तसु गरभ जेहवी
वयगे वाखागै 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 आरि खटवङ्क विचार ।
आण चतुर्दस चौसठि जाणी
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

सांभलि अनुराग थयौ मनि स्यामा
वर प्रापति वञ्कती वर ।
हरि गुण भणि ऊपनी जिजा हरि
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

२६। NP नितांविधि M °विधि, B °विनि, JKU °विनि, S °वन, S गरभ
(for क°), P निरूपित, M निरूपति, BK जुअलि, J जुअल, M
जुअल, U जुअल, NP जुअल, S ओवल, NPS जाल, BJKMS तस ।

२७। BP ओपरि, BKMNPS °पकव, BKPU पुनरभव, J उपति, B निमल,
S निरमल, K कमल, S क, JK सावलि, JP ससिहर, S सिसिहर ।

२८। BJNPU सञ्जति, K रञ्जत, BKM साख, J सासिच, K आर, MS
जंघि, JK चतुर्दस, KS जाणै, M अंघे, BJMS तस, J मंजि ।

२९। MPSU संभलि, M थयु, N थिउ, BP सामा, NU स्यामा, K वंजित,
K भषी, JU सुधि (for भषि), (B)M जिजा इ, KMNPU हर
(for 1st हरि), BJKMNPU हर (for 2nd हरि), KM तिण,
JU गोरि ।

ईखे पित मात खेरिसा अवयव
विमल विचार करै वीवाह ।
सुन्दर सुर सीलि कुलि करि सुध
नाह किसन सिरि सुभौ नाह ॥ ३० ॥

प्रभगान्ति पुत्र इम मात पिता प्रति
अग्हौ वासना वसी इसी ।
ग्याति किसी राजविद्या ग्वालां
किसी जाति कुलपांति किसी ॥ ३१ ॥

सु जु करै अहीरां सरिस सगाई
ओलांडे राजकुल इता ।
विधपणै मति कोइ वेसासौ
पांतरिया माता इ* पिता ॥ ३२ ॥

पिता मात पभणै पूत म पांतरि
सुर नर नाग करै जसु सेव ।
लिखमी समी रुकमणी लाडी
वासुदेव समौ वासुदेव ॥ ३३ ॥

३० । M इखै, BM पितु, BJKMS खेरिसा, M अवयव, S इवयव, MS विचारि, BKM करण (for करै), MS वीवाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM सरि, SU सिर ।

३१ । KNP प्रभगान्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज, B जि, M सरसि, JS ओलांडे, JU इलापणै, K इलापणै, B इधपणइ, M इधपणि, NP इधपणइ, NPU मत, JNP वेससउ, ALL [इ]

३३ । BJNP पित, M पितु, U पिता मात, JU प्रभगइ, K प्रभगान्ति, M पयंघै (for पभणै), JMS पूत, U पांतरि, BJM जै (for जसु), S जस, NU खविमी, P लिखिमी, BJSU रुकमणी, BMS वासुदेव, JMNPSU-सम ।

मावीत्र सजाद भेटि 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 बडौ हित ऊवै पुरोहित

वरै सुसा सिसुपाल वर ॥ ३५ ॥

विप्र विलव न कीध जेणि आइस वसि

वात विचारि न भली वरी ।

पहिलुं इ जाइ लगन ले पुहतौ

प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ हरखि घगै सिसुपाल हालियौ

यशे गायौ जेणि गति ।

३४ । N मावित्र, S मावीत्र, P मर्याद, JK मजाद, NU सथाद, B कोइ, BM ससिपाल, S ससपाल, BS सर, K सिर, U सिरि, S इत, BKSU अंब, JKMU कोप, N कुमर, MS कवर, वैचलौ, KP वर ।

३५ । BMS गुरु, B गेहि, JK गेह, M गेह, S गह, BMS जाणि चूक, JKSU नंद (for लियौ), N आसु (ditto), M नंदघोष (for दम^०), K गुरु (for नर), K ऊयो, P ऊउ, U ऊई, BKM पुरोहित, JU सुप्रोहित, BK जो वरै, S वरी ।

३६ । S त्रप, BKNP लेख, S तेख, J वस, KN विचार, M विचारी, KNP वुरी, B पहिलौ ई, JKNS 'लउ [इ], U 'लु [इ], NP नाइ, (for जाइ), MNPU पऊतउ, J पुऊतउ ।

कुण जागै सँगि ऊव्या केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिमुपाल मखिजै ऊव
नीसागो पड़ती निहस ।
पटमखडप काइजै कुंदगपुरि
कुंदगमै बाभै कलस ॥ ३८ ॥

ग्रिह ग्रिह प्रति भीति सु गारि हींगलू
इं ट फिटकमै चुगी असम्भ ।
चन्दग पाट कपाट इ चन्दग
खुम्भी पनां प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल सावल ऊजल
घुरै नीसाग सोइ घणघोर ।
घोलि घोलि तोरग परठीजै
मखडै किरि तखडव गिरि मोर ॥ ४० ॥

३७। BJKM होइ, N ऊयउ, P ऊव, U ऊव, JKNPSU चरण, N घणउ,
B समिपाल, S सम, U शिख, P नाया, BK जीण, S जीण, JNP
वेवि, U वेवि, KMS वया (for ऊव्या), S ता (for चा) ।

३८। JKU आगम, M आगलि (for ०मि), BM समिपाल, PU शिख, K
सिम, S सम, J मंडीर, K मांडीर, MP मंडियउ, NU मंडीयर, KU
उखव, MNPU पड़वे, J काइइ, PU काइयइ, S बाबिजै, KU
कुंदगपुर, JU कंचणमद, M कुंदगमै, P वाइइ (for बाभै) ।

३९। JKNPU गृह, M ग्रिह, S ग्रह, JNU हींगलो, NU फटिकमद
(०मय), KU चंदन, BMSU कपाटे, BPU इ, P पना ।

४०। K(M)NP सामल, J साम, U सामल, K उखल, BJ साज (for
सोइ), U साजि, K साद, N साद, M [न]ादज (for सोइ), P घनघोर,
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 कोरणा दीसै

धवलागिरि किन धवलहर ॥ ४१ ॥

गावै करि मङ्गल चढि चढि गोखे

मनै सूर सिसुपाल मुख ।

पदमणि अनि फूलै परि पदमणि

रुखमणी कमोदणी रुख ॥ ४२ ॥

जाली मणि चढि चढि पञ्ची जोवै

भुवणि सुतन मन तसु भिलित ।

लिखि राखे कागल नख लेखणि

मिसि काजल आंसू मिलित ॥ ४३ ॥

तितरै हक दीठ प्रवित गलिजागौ

करि प्रणपति लागी कहण ।

४१। BKNPU ऊता, K ज, S स (for खु), J तार (for खु), BSU
मिल्लाटि, JKN ललाट, M लिलाट, BJKMNPU नयर, S क कूरण,
J धमल, BJKMNPU किना, S का, J धवलहर.

४२। K किरि, S कै, MU किर, BJ चढि, N गणधे चढि बियजणा मंगल
गावद, P गोखे चढि चढि मंगल गावै, B मनै, ससिपाल, KM सिसु^०
PU शिशु^०, S ससु^०, B पदमिनि, N मनि, PU मनि, S पदम, U
चनद, BP इषि परि फूलद, NP रुखमिणी, U मनि, P कमोदिनी.

४३। P मनि (for मनि), M मनि (ditto), K मनि, B चढि, J पञ्ची चढि
चढि, U पञ्ची चढि चढि, BS जोखै, B भुवण, J भुवण, K भुवनि, SU
भवण, PU सुतनु, J तस, KN हरि (for तसु), BS भिलित, M भवनि
न को तस मनि भिलित, KS राषद, JU राषियल, NP कागल राष,
J कागद, BK लेखण, JPU लेखिणि, B मस, KMS मसि, S मिलित,
M मिलित.

देहि संदेस लगी दुवारिका

वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि डील हिव ऊँचे हेकमन

जाइ जादवाँ इन्द्र जच ।

माहरै मुख ऊँता ताहरै मुख

पग वन्दन करि देइ पत्र ॥ ४५ ॥

गई रविकिरण ग्रहे धई गहमह

रहरह कोइ वच रही रह ।

स जु दुज पुरा नीसरे सूतौ

निसा पड़ी चालियो नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि द्वारिका

भौ पऊचेस्याँ किसी भति ।

सांभ सोचि कुन्दनपुरि सूतौ

जागियो परभाति जगति ॥ ४७ ॥

४४ । BS चक, KU रक, J डेकि, BJ(K)M(S)U देधि (for दीठ), JKMNPU पविच, MPS मल्लिनाथ (°भौ), U °वागुं, BKM संदेसो, JU °चउ, BKM लगै, J लगि, BJKMU द्वारिका, S लगे दु[वा]रक देच संदेसो.

४५ । JNPU म म डील करे, JS चव, B चल (for चिव), JM चोर, K चोय, S ऊई, B डेकमनि, U चकमन, P जाचे, B जाच, KNU जाधि, BKS जादवे, N रंद, JM माहरा, MNS ऊता, JU ऊँतच, KP मुख (for मुखि), B वंदन, J बधि (for करि), JKN देई.

४६ । B मडे, M मिडे, B मिय, J मयच, K(M)S मयौ, KN ऊर (for कोर), JU चोर (ditto), B वच चय (for कोर वच), KN वधि, B रडे, BJMNS ज, BKM दिज, U दुज.

४७ । BJKMPSU नैडउ, N नयडउ, B(M)P भउ, JU भल, K सुंय, B पुचचेस्याँ, K पऊचेस्याँ, M पुचचीसै, U पुचचस्याँ, J केधि, K केध (for किसी), K भाति, JKMU सांभ, BKS कुंदनपुर, MP °नपुरि, JKNPSU परभावे, M प्रभावे.

धुनि वेद सुगति कऊं सुगति सङ्ग धुनि

नद भल्लरि नीसागा नद ।

हेका कछ हेका हीलोहल

सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल दल वरग चंपक दल

कलस सीसि करि करि कमल ।

तीरथ तीरथि जङ्गम तीरथ

विमल ब्राह्मण जल विमल ॥ ४९ ॥

जोवै जां ग्रहि ग्रहि जगन जागवै

जगनि जगनि कीजै तप जाप ।

मारगि मारगि अम्ब मौरिया

अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्पति अे किना किना अे सुहिणौ

आयौ कि हूँ अमरावती ।

जाइ पूछियौ तिणि इम जम्पियौ

देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धनि, JSU धुनि सुगत वेद, KNP सुगत, B किची, M कछ, KU कछा (for कऊं), (M)S भाल्लरि, KM बालोहल ।

४९ । JKNPU पणिहार, J चरथ, M वरन, JKMU सीस, B कल करि, J कल बल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) ।

५० । B जोचद, J जोद, K जोचे, M जोधे, BKNPU ग्रहि, M पिच, BK जगनि (for जगन), S जगन, BKS मारग, BS आंब, B मौरीये, JKSU मोरिया, PS आंबि, KN आंब (for आंबि) ।

५१ । B सांप्रति, K छुंछयौ, क, NP सु तिनि, BJMU तेनि, K तेण, NP अे (for आ), BMU डारामती, S दवारकामती ।

सुणि सुवणि वयण मन माहि थियौ सुख

क्रमियौ तासु प्रणाम करि ।

पूकृत पूकृत ग्यौ अन्तहपुरि

ऊँचौ सुदरसण तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै

आलोचै आपो आप सँ ।

हिव रुकमणी कितारथ ऊँइस्यै

ऊँचौ कितारथ पहिलौ हँ ॥ ५३ ॥

ऊठिया जगतपति अन्तरजामी

दूरन्तरी आवतौ देखि ।

करि वन्दण आतिथ ध्रम कीधौ

वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थ

केन कार्य परियासि कुत्र ।

५२। BK(M)S वयण, J संभलि (for सुणि सुवणि), NP(U) संभले (ditto), BJMK वयौ, BJMS तास, JKN(M)PSU गयउ, KP अंतहपुर, J अंतःपुरि, J ऊँउ, KPU ऊँउउ, MS ऊँचौ ।

५३। K वीलियो, J वेवीयउ, M वेवीयो, BS आलोचै, BMNU आप आप, JK आप आलोचर आप सँ, BJ हव, KN हिवर, S हवै, BJS रुकमणी, NU रुकमिणी, BJKMPU कितारथ, B होसै, JK होसद, NU होसद, M होदसै, S ऊँसै, JN ऊँउ, KPU ऊँउउ, MS ऊँचौ, BJKMNPU कितारथ, BJMSU पहिल, N पहिलुं ।

५४। BJ अगजपति, K अगति, JK अंतरजामी, J दूरिंतरि, JN आवंतउ, KS देष, BKMS वंदन, JU आतिथि, U धर्म, S कीजै, K निष, MPS तेष, U जेष, BKS विषेष ।

ब्रह्मि जनेन येन भो ब्राह्मण

पुरतो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दगपुर जंता वसां कुन्दगपुरि

कागल दीधौ अेम कहि ।

राजि लगै मेळियौ रुकमणी

समाचार इणि माहि सहि ॥ ५६ ॥

आगान्द लखगा रोमाञ्चित आसू

वाचत गदगद कंठ न वगै ।

कागल करि दीधौ करुणाकरि

तिणि तिणि हीज ब्राह्मण तगै ॥ ५७ ॥

देवाधिदेव चै लाधै दूवै

वाचगा लागौ ब्राह्मण ।

विधि पूरवक कहे वीनविद्यौ

सरण तूम्ह असरणासरण ॥ ५८ ॥

५५ । B(M) कछिन् कच किल कसमात् किमरथी, S कसमिन् किच करि किसमात् किमरथी, J कछिन् कच किल मिच किमरथी, K कछिन् स्थितिः कः कछान् किमर्थं JNP कछात् कछिन् मिच किमर्थं, P कार्यं. B(S) काजि, BK(S) परजंति, J परिजंत, M परिजंत, BK(S) कति (for कुच), M कच. JKNPU येन, BS जो (for भो), JK यो (ditto), M तु (ditto), JN ब्रह्मण, P ब्रह्मण, S ब्रह्मण, P पूरतुं. BM(S) प्रेरतच. J प्रेरित, K प्ररितो, B पति (for पच), K प्रति, PU पचं.

५६ । J कुंदगपुरि, N ° नपुरि, MPU नपुर, J वस्रां, (M)S वसू, MNU कुंदनपुरि, JKS नपुर, P नपुर, S कागद, BKMS दीधौ, JNPU राज, N लगि, BJKMPSU रुकमणी, KMPS इण.

५७ । BS आगान्दमै, B लेखिष रोमांचि, NU रोमायंच, J रोमायंच, M रोमांच, P रोमायंचत, S रोमयाचल, B गदगद, KS कर, J ले (for करि), BMS दीधौ, BKS करुणाकरि, M करि (for 1st तिणि), BKU तिण, S तिण ही वेण, BMP ब्राह्मण.

५८ । K रर (for चै), KNPS दूधर, N दूधर, J दूर, PS विध, B वीनमिद्यौ, MS वरचविद्यौ, P तूं जि (for तूम्ह), M असरणि सरणि.

बलिबन्धन मूँभ सियाल सिङ्ग बलि

प्रासै जौ बीजौ परगै ।

कपिल धेनु दिन पान कसाई

तुलसी करि चखडाल तगै ॥ ५९ ॥

अन्ह कजि तुम्ह छगिह अवर वर आगै

कैठति किरि होमै अगनि ।

सालिगराम सूत्र ग्रहि सङ्गहि

वेद मन्त्र स्नेहौ वदनि ॥ ६० ॥

हरि ऊच्ये वराह हच्ये हरिणाकस

हँ ऊधरी पताल हँ ।

कहौ तई करणामै केसव

सीख दीध किगि तुम्हाँ सूँ ॥ ६१ ॥

आगो सुर असुर नाग नेचै नहि

राखियौ जई मंदर रई ।

महगा मये मूँ लीध महमहगा

तुम्हाँ किगौ सीखव्या तई ॥ ६२ ॥

५९। J मुंभ, P मुं जु, BKS ख्याल, K भिंह, (M)PS संघ, KN बल, BS प्रासै, B बीजै, BJKMS धेन, S दध (for दिन), K नद (ditto), S पान, MS तुलसी, U किर ।

६०। BM अम, M तन्ह, KMP बांछि, S बौछि, BN बौछिन, (M)U चरडिति, BKNPU करि, S किर, JMNPU सालिग्राम, B(K)N गृहि, M पिह, B(P) संघहि, JK संघ, S संघहिथौ, M सेवा (for सङ्गहि), S वान (for मन्त्र), BJS मेहाँ ।

६१। K ऊच्ये (for ऊच्ये), BPS वाराह, PU ऊच्ये (for हच्ये), JPU हरिबादध, M हिरबाध, K उधरी, JKU पाताल, MS पयाल, S तच्ये, KPU करणामय, BN करणामय, S करवाकर, BKMSU किष ।

६२। KNPNU नेचै, N निचि, S राषिया, जेण (for जई), M जै (ditto), BJMNNU मंदिर, S मंदर, NPU मये महगा, BJKSU ऊँ (for सूँ), M मये सचोदधि लीध, B तम, KS तुम्ह, M तन्ह, JS किषि, KMU किष, JKMNNU सीखविया ।

रामा अवतारि वहे रिणि रामण

किसी सीख करणाकरण ।

हैं उधरी त्रिकुटगढ हँती

हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वाँहरि करि चतुर्भुज

सङ्ग चक्र धर गदा सरोज ।

मुखि करि किस्सुं कहीजै माहव

अन्तरजामी सुँ आलोज ॥ ६४ ॥

तथापि रहे न हँ सकूँ वकूँ तिणि

त्रिया अने प्रेम आतुरी ।

राजि दूरि द्वारिका विराजौ

दिन नैडौ आइयौ दुरी ॥ ६५ ॥

त्रिणि दीह लगन वेला आडा ते

घणूँ किस्सुं कहिजै आ घात ।

पूजा भिसि आविसि पुरखोतम

अम्बिकालय नयर आरात ॥ ६६ ॥

६३ । JKMNSU अवतार, BKNPU रणि, S रढ (for रिणि), KMNPSU रावण, BS करणाकरण, K उधरी, M त्रिकुट°, BKMS हँता, NP बांधे .

६४ । NU चौथी आ, JKNPSU वाहर, B चतुर्भुज, K चतुर्भुज, S सांघ, JM धरि, JKPSU सुष, J कहि (for करि), S कासुं कहिजै .

६५ । KNPU [हँ], KMS तिण, BJKMS प्रेमातुरी, JNU राज, NU दुवारिका, P(S) दुवारिका, S विराजै, BJKMNPSU नैडुष, BJKMNPS आयल .

६६ । BJKN चिण, M चिणह, P चिन्ह, S चिन, BKU आडा वेला तइ, S आडा ते वेला, P तीथर (for तै), BS घणौ, J कहीर, P कहीयर, U कऊं, KU आविष, S आविषां, KNPU पुरखोतम, MS परषो°, B अंबिकालै, JNP °कालये, M अंबिकालि, BS नैर, J नयर .

सारङ्ग सिलीमुख साथि सारथी
 प्रोहित जागणहार पथ ।
 कागल चौ ततकाल क्रिपानिधि
 रथि बैठा सांभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुहप सम-
 वेग बलाहक इसै वहन्ति ।
 खँति लागौ त्रिभुवनपति खेड़ै
 धर गिरि पुर सान्हा धावन्ति ॥ ६८ ॥

रथ थम्भि सारथी विप्र कृष्टि रथ
 औ पुर हरि बोलिया इम ।
 आयौ कहि कहि नाम अन्होगौ
 जा मुख दे स्याम नै जिम ॥ ६९ ॥

रहिया हरि सही जागियौ रकमणि
 कौध न इवड़ी डील कई ।
 चिन्तातुर चिति इम चिन्तवतो
 थई कीं 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 समवेमि, K बलाहिक, J इसल, NPU ईसु, S लागी त्रिभुवन चे,
 N धरि, BS गिर तर, U तब गिरि, (J)K तब (for पुर), S धारत .

६९। B थांभि, M ठंभि, S ठंभे, त्रिप, (B)J(MS) बंडल, (K)S थाप (for
 औ पुर), J(K) अन्हारल, MPS अमीणल, J दर, S पावै (for दे),
 BJK(S) साम .

७०। J जापीयुं, S जाणिया, BJMPs बधमणि, U रकमणि, B ईनरी, N
 अतरी, MS आवड़ी, JKPSU चित, BM चित, N इम चित, JKU
 चिंतवतो, K मनि (for तिम), S ताइ (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 सखीजग गुरुजग स्यामा
 मनसि विचारि औ कही महन्ति ।
 कुससधली हँता कुन्दगपुरि
 क्रिसन पधारणा लोक कहन्ति ॥ ७२ ॥

वम्भण मिसि वन्दै हेतु सु बीजौ
 कही सबणि सम्भली कथ ।
 लिखमी आप नमे पाइ लागी
 अचरित्र को लाधै अरथ ॥ ७३ ॥

चडिया हरि सुणि सङ्करखण चडिया
 कटकबन्ध नऊ घणा किध ।

७१ । BKMS थयउ, JU थिउ, BKU डिज, K देखी, BM रहित, JK रहिति, U सकि न रहंति, S रहि तीणि, BJKU हम (for औ), BM स आसनो, J सु आसनउ, (KS)U आसनउ, NP सुव ।

७२ । BS सील (for सना), JKNU संति, M संगि सभी संत के गुरु, KPU श्यामा, B मनह, JS मनस, NP मन सुविचार, BJKMSU हम (for ख), J(M) कहइ, S कहिथं, U कहे, J महंत, KNU कुससली, BJNP क्रिसन, K लसन, JS कहंत ।

७३ । BJK बांभण, B बांदि, J बांदइ, N बांदिन, P बांदि, BJKMS डेत, BM स, KN लहु, S लस (for लु), BS बीजे, JKMNPU नवण, BJ सांभली, P संभलि, M(S) संभले, N आव (for आप), N नमी, BN पाय, PU पय, BJNP कोइ, KU कोइ, BKMNS लाथो, JPU लाधा ।

अक उजाधर कलहि अवाहा

साथी सऊ आखादसिध ॥ ७४ ॥

पिणि पश्वि वीर जूजुआ पधारग

पुरि भेला मिलि कियौ प्रवेस ।

जग दूजग सवि लागे जोवग

नर नारी नागरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी

नाराइग कहि अवर नर ।

वेदारघ इम कहै वेदवत

जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तगौ मुख वीखे

पुगै सुगै जग व्यापपर ।

अौ रकमणी तगौ वर आये

हरि म करौ अनि राइहर ॥ ७७ ॥

७४ । JP चढ़िया, JNP सुणे, KS सुणे, K संकपण, BJ चढ़िया, BMNS नर, BS कीध, JKNPU किह, BJPU उजाधर, N उजाधर, S उजीधर, BJKNP कलह, B अवाहा, J वाहा, KNU अवाहा, M अक जेहवा कलह उजाध[र], BKNS सहि, J सह, JKNP सिह, B सिधि .

७५ । B पिण, JMN [पिणि], K पवि, S पण, U पवि पवि, BJKS पंथ, N पंथ, M जुजुवै, JK पुर, BMU भेले, B जीय (for मिलि), JMU ऊर (ditto), P कीध (for कियौ), BS सहि (for सवि), JM सह, K सऊ, NP मिलि (for सवि), B नार्थ नाम रिपि नरेस, M नाम रिपि (for नागरिक) .

७६ । JKS कामिण, NPU कामिणि, ALL कहर (for कहि), BJKNPU नारायण, N विद्यारथी, S वेदारथी, NS [इम], JMPU वेदवत (for वेदवत), N वेदवत, B तत्त, KNU तत्त, S जोगेसुर .

७७ । S कुवर, K बीछे, U पुणि सुणि, PU इह, BS रकमणी, JPU रकमिणी, N रकमिणी, BJKNP हर (for हरि), NS न (for स), B इम, JPS अम, ALL राइहर .

आवासि उतारि जोड़ि कर उभा

जग जग आगै जगौ जगौ ।

राम किसन आया राजा है

तेो को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुजि

रागी पूछै रुकमणी ।

आज कहौ तेो आप जाइ आवूँ

अम्ब जात्र अम्बिका तगौ ॥ ७९ ॥

रागी तदि दूवौ दीध रुकमणी

पति सुत पूछि पूछि परिवार ।

पूजा व्याजि काजि प्री परसग

स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजरा करि धौत वसत धरि

चिऊरे जल लागौ चुवग ।

झीगे जाणि छकोछा कूटा

गुग मोती मखतूल गुग ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगै, K आगल, NS आगलि, JU जणा जणउ, S जणै जणै, BM छण, K छसन, NPU किसन, KS [तेो], NPU तउ, B कोइ, NPU कुण, J अचरिज कुण, K अचिरज किणो, M अचिरज को, BS अचिरज, KN मनुहार ।

७९ । KMNS सुज, BJPSU सपमणी, U कइ, NPU तउ, S त, M कहौ त आज, B(S) आज आप, JK आना, MS आवं, U आवणं, (K)NPS जात ।

८० । S तव (for तदि), JP दूउ, KU दूयउ, BKS सपमणी, JP सपमिणी, N रुकमिणि नइ, U रुकमिणी, BJKMN(P)U आज काज, (M)N प्रिय, PU स्यामा, S सामा ।

८१ । BPS कुमकुमर, JKMNU कमकमर, BJKMSU मंजन, M धुच, N धूप (for धौत), BJSU वसत, NS लाग, KU चुवण, BSU झीगे, NP झीगा, J बबूछा, P बिबोछा ।

लागी बिजुँ करे धूपगै लीधै
केस पास मुगता करण ।
मन म्बिग चै कारगै मदन ची
वागुरि जागै विस्तरण ॥ ८२ ॥

बाजोटा उतरि गादी बैठी
राजकुँवारि सिंगार रस ।
इतरै इक आली ले आवी
आनन आगलि आदरस ॥ ८३ ॥

कण्ठ पोत कपोत कि कऊँ नीलकंठ
वडगिरि कालिन्दी वली ।
समै भागि किरि सङ्गु सङ्गुधरि
अकगि ग्रहियौ अकुली ॥ ८४ ॥

कवरी किरि गुञ्चित कुसुम करम्वित
जमुग फेग पावन्न जग ।
उतमंगि किरि अम्बरि आधोअधि
माँग समारि कुमारमग ॥ ८५ ॥

८२ । S दुऊ (for बिजुँ), JU धूपणै लीधै, MS लीधै, मुगता, BKMNPUSU
अन, J कारणि, K करण मदनगै, B बाउरि, K वागुर, S वावरि.

८३ । J बाजोटा, P बाजवडा, N आद वरडी, (N)P कुँवरि, JU कुँवरि,
S कुँवरि, BKNU इंगार, JMP सिंगार, JB अरै, J इतर, K तितर, BJKPSU अक, N अक, K सपी (for आली), MS आई, J आणन,
S आगै, BPS आदरिस, M आदिरस.

८४ । JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कचां, N किऊँ,
B लीलकंठ, MS कालिन्दी, S सान्नी, KNS भाग, BKNS करि, P किर,
JU अी (for किरि), KNPS संधर, JU अकिणि, K अकण, JKPU,
आंगुली.

८५ । BKMN करि, JSU कर, MP गुञ्चित, U गुञ्चित, BJMNS कुसुम,
MS कवति, B(K) जमन, M जमण, N जमुन, K फेग, KU पावन,

अगियाला नयग वाग अगियाला
 सजि कुण्डल खुरसाग सिरि ।
 वली वाठ दे सिली सिली वरि
 काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कुँकुँ चौ निज करि
 कलंक धूम काटे वे काट ।
 सम्पति कियौ आप मुख स्यामा
 नेत्र तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मण्डित
 गयौ जु छँतौ पूटि गलि ।
 आयै किसनि मांगि मगि आयौ
 भाग कि जागे भालियलि ॥ ८८ ॥

जूसहरो भूह नयग म्रिग जूता
 विसहर रासि कि अलक वक्र ।

MNP जमि, (B)PSU जतमंग, JS उत्तमंग, KN उत्तमंग, KNSU करि, P करर, JKNU खंवर, JPSU खाधोखध, M संवारि, S सुवारि, J(P) कुँवार^०, N कुमारिममि, U कुँवारिमम .

८६ । J खाधीयाले, J नैष, P नयन, S वाष नरष, J सुज, S सज, M सनि, JU परसाष, JN सरि, S सर, BJNPSU वले, U वाडि, N चिरी (for 1st चिरी), KN वर, KS किर .

८७ । (B)J कउ (for चौ), JU कामिणि (for निज करि), JKU वे काटे, N काडि, BPS संपन, BJU कीया, J सुध, U सुधि, S सामा, BN निलाडि, J ललाड, S लिलाड .

८८ । B चिचि, P चौ संधि (निलक), M ज, BS हंतौ, K थपूठ, BM छल, JK छमन, U छमनि, (N)P किसनि, BJNS मांग, P मग, K भागि कर, BJ भालियल, S भालियल .

वाली किरि वाँकिधा विराजे

चन्द्र रधी ताड़ङ्ग चक्र ॥ ८९ ॥

द्रुम कुंभ व्यन्धारी कुच सु कचुकी

कवच सम्भु काम कि कलह ।

मनु हरि व्यागमि मण्डे मण्डप

बन्धगा दीध कि बारिगह ॥ ९० ॥

हरिगाखी कण्ठ अंतरीख छँती

बिम्ब रूप प्रगटी बहिरि ।

कल मोतियाँ सुसरि हरि कीरति

कण्ठसरी सरसती किरि ॥ ९१ ॥

बाजूबँध बन्धे गोर बाहु बिड्ड

स्याम पाट सोहन्त सिरि ।

मणिमै हौं डि हौं डलै मणिधर

किरि साखा सिरिखण्ड की ॥ ९२ ॥

८९ । B जोसहरी, K जूसरी, S जूसरीया, K नयन, ALL खग, B विषधरि, MNS विषधर, B सु (for कि), K क, PU चलिह, J वक, KN करि, PS किर, N विराजित, BJKMNSU चंद, B ताटक, N पाटक, S ताटक, J चक ।

९० । S स, JU कुचकी, KNPU शंभु, B संभि, M संभ, PU कामि, BPSU क, J कलहि, BJKS मन, BKS बागै (for व्यागमि), N व्यागलि (ditto), U व्यागम, J मंडीय, NU मंडीयण, B मंडप मंडे, S मंडीया मंडे, J बारबहि, U बारबह ।

९१ । B हरिषाही, BJK कंठ अंतरिष, M ° रिष, N अंतरित, KN बहिर, MPSU बहिरि, N कंठसरी, BS किर, N कर, M करि ।

९२ । B बांधे, J बंधी, K बंधि, MN बंधै, U बंधीया, JKMNPU बाह, S बाहे, MU वे, J वेउली (sic for बिड्ड), P ग्राम, J सोचंति, K सोभंत, BJMNPU श्री, K न की (! for सिरि), KNP मणिमय, BJKMS हौं, J(K)N(S)U हौंडोकर, M हौंडलै, P हौंडिलद, BNP किर, ALL श्रीबंद, N करि (for की) ।

गजरा नवग्रहो प्रोचिया प्रोचे
 वले वलै विधि विधि वलित ।
 हसत नखिच वेधियौ हिमकरि
 अरध कमल अलि आवरित ॥ ६३ ॥

आरोपित हार घणौ धियौ अंतर
 उरस्थल कुम्भस्थल आज ।
 सु जु मोती लहि न लहै सोभा
 रज तिणि सिरि नाखै गजराज ॥ ६४ ॥

धरिया सु उतारे नव तनु धारे
 कवि तै वाखाणन किमत्र ।
 भूखण पुच्छ 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 प्रोचिया प्रोचे, M प्रऊचोया प्रऊचे, KNPS वल्लय, S विध, MS वल्लनी, BM वल्ल, B निविच, KMNPV नल्लच, S नवत, BP वेधायड, N वेदीयड, BU कि हिमकर, J किमकिडिकर (!), KNS हिमकर, P ° किर, S कुवल, B आविरत, N आवरति, S आवरत .

६४। BS आरोपत, BKNP ययड, B उरस्थलि, KNP उरस्थल, JMU उरस्थल, S उरस्थल, B कुम्भस्थलि, S कुम्भायल, B जि, JKNS ज BK तिण, S रज सर तण, BM सिर .

६५। NS स, BK नौ, M नड, BKMNSU तन, MNP तिणि (for तै), BS किमत, M किमति, P किमिच, JKMPVS पयोधर, N भति, K- ताई (for तो), P खो (ditto), S नै (ditto), U तु (ditto). M वसत, M inverts the order of st. ६५ and ६६ .

६६। PU स्यामा, N समापित, PU समपित, BKM लसा, JU क्रिसा, U अंमि, M °सूचकि, MS यया, JKU डया (for थिया), JK [कि], P सड, S सडि (for कि), KPU सिङ्हरासि, J नवग्रह, K घडया .

चरणे चामीकर तणा चंद्राणणि

सजि नूपुर घूघरा सजि ।

पीला भमर किया पहराइत

कमल तणा मकरन्द कजि ॥ ६७ ॥

दधि वीणि लियौ जाइ वगतौ दोठौ

साखियात गुणमै ससत ।

नासा अग्रि मुताहल निहसति

भजति कि सुक मुखि भागवत ॥ ६८ ॥

मकरन्द तंबोल कोकनद मुख मभि

दन्त किञ्जलुक दुति दीपन्ति ।

करि इक बोड़ौ वले वाम करि

कीर सु तसु जाती कीड़न्ति ॥ ६९ ॥

सिगागार करे मन कीधौ स्यामा

देवि तणा देहरा दिसि ।

होडि छगि चरणे लागा हंस

मोती लगि पाणही भिसि ॥ १०० ॥

६७। B(M) चंद्राणणि, S चंद्रानन, KM सन्धि, B नूपुरि, J पीली, JK पहिरादत, U पहिरादति, M कंवल, S कुवल तणै ।

६८। KPU वीण, JU तार (for आइ), N साधियावि गुणमय, BK सुसत, BJNS मोताहल, JS निहसत, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१ ।

६९। N कोकनदि, S मभि, BM कंजलिक, K कजलिक, N किंजलिक, P किंजलक, BKNU द्युति, BMS थोक, JN डेक, P डकु, K बीजो, U बीहुं, 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 होडि, N मोत्यां, JS मोताहल (for मोती लगि), KNPS पाणही ।

अन्तर नीलम्बर अवल आभरण

अङ्गि अङ्गि नग नग उदित ।

जागे 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 लगे इगि भाँति सुं चाली

मति तै वाखाणन न मूँ ।

सखी समूह माहि इम स्यामा

सील आवरित लाज सँ ॥ १०३ ॥

आइस्यै जाइ साथि सु चडि चडि आया

तुरी लाग ले ताकि तिम ।

सिलह माहि गरकाव संपेखी

जोध मुकुर प्रतिविम्ब जिम ॥ १०४ ॥

१०१ । BKM अंतरि, JU कपरि, K नीलांबर, J नीलंबरि, M अवला, उदति, N मुदिन मुदिन, J संजोई, K संजोचे, P संजोईत, P सदनि सदनि जागे 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, BKM¹धूप, JU धोत, N परिमल धोत, N करन, B धर.

१०३ । (B)K(M)P चडडोल, J चुंडोल, M इय, J रही, K इह (for इधि), KNPu माँहि, M तै (for इम), BP सामा, B आवरित, K आवरितु.

१०४ । BPU आविखइ, J आवखइ, N आवसई, M आवसी साथी, N सु साथि, U साथ, P सो, BJ चडि चडि, N संगि चडि, लागि खेई, BKP ताक, BKMNPu माँहि, BU संपेखीयइ, J संपेखीइ, K सुपे, M संपे, N संपेखी, J मुकुर, MU मुकर.

पदमणि रखपाल पाइदल पाइक
 चिल्लवलिा हलिा हसति ।
 गमे गमे मद गुड़ित गुड़न्ता
 गात्र गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहे रथ वहे अन्तरिख
 चालिया चंद्राणि मग चाहि ।
 किरि वैकुण्ठ अजोध्यावासी
 मञ्जण करि सरयू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्पेखे
 जाणि मयङ्क कि जलहरी ।
 मेरु पाखतो नखिचमाला
 ब्रूमाला सङ्गरि घरी ॥ १०७ ॥

देवालै पैसि अम्बिका दरसे
 घणै भावि हिति प्रीति घणी ।
 हाथे पूजि कियो हाथा लगि
 मन वञ्छित फल रुकमणी ॥ १०८ ॥

१०५ । BJNPU पदमणि, K ° मिष, J रिषपाल, P रषपाल, BKMN
 चिल्लवलिा, J चिल्लवलीवा, BM हलिा, KN चालिया, BKMN
 गलित (for गुड़ित), K गिरोवरि, P गिरोवर ।

१०६ । BMN असि, JKNPU वेग, JU अंतरित, NP अंतरीष, (J)U अदिया
 (for चालिया), BPS चंद्राणि, M चंद्राडिनि, KU चंद्राण, NP
 मगि, K करि, NP किर, ALL except M अजोध्या°, BJKMU
 मंजण, P मंजणि, BMU करे, K करद, B घिरी, KM सरी (for
 सरयू), B दधि, P नद, BKM मंथि ।

१०७ । N प्रासादे, संपेखे, U संपूरे (for सम्पेखे), BJKM जाणे, N मयंक कि
 जाणे अलहरी, BJM मेर, BU पाखली, JKMN मल्लव°, U मल्लव
 श्री माला, BM धू°, K द्र°, JKMN संकर ।

१०८ । J देवालि, KP देवालय, N परसे (for दरसे), M घणो (for °णे),
 BKNPU चित, J हति, BM पूजे, KN पूज, BKMNU हाथ,
 BJKMU लग, BPU वषमणी, KN रुक ।

आकरसण वसीकरण उनमादक

परठि इविण सोखण सर पच्च ।

चितवणि हसणि लसणि गति संकुचणि

सुन्दरि द्वारि देउरा सच्च ॥ १०६ ॥

मनपङ्गु थियौ सज्ज सेन मूरद्धि

तह नह रची सम्पेखतै ।

किरि नीपायौ तदि निकुटीये

मठ पूतली पाखागमै ॥ ११० ॥

आयौ अस खेड़ि अरि सेन अंतरै

प्रियमी गति आकास पथ ।

त्रिभुवननाथ तगौ वेला तिणि

रव सम्भली कि दीठ रथ ॥ १११ ॥

बलिबंधि समरथि रथि ले बैसारी

स्यामा कर साहे सुकरि ।

१०६ । BJK आकरण, NPU आकर्षण, J(M) उदमादिक, N उनमादिक
परिठि, J चितविण, N लसणि, NPU मन (for गति), U तवि
(ditto), JU संकुचिणि, KU सुंदर, NP दुवारि, U द्वार, JKNPU
देहरा .

११० । BKM मनपंग, J °पंग, U मनुपंग, BJMU यथा, K हृषा, M सधि,
J सेन सज्ज, P तनु (for तह) नज्ज, K कही (for रची), BM संपेखितै,
J(U) संपेधति, J किरि, KNP किर, J नीपायु, P नीपारि, BM तदे,
K पेत (for तदि), N तदिधि, P तदही, BP निकुंटी, J नीकुंटीले, K
निकुंटीये, NM निकुंटी, U निकुंटीये .

१११ । BJKM अरि, B षड़ि, JP षड़े, N षेड़, BK मंडल (for सेन), J
मंडलि, U सेण, BJ अंतरि, K अंतर, N अंतरिद, B प्रथमी, J प्रथम,
K प्रथमी, N प्रथिमी, PU प्रथिमी, BK गति कि, U गति किना, JP
पथि, M पंथ, त्रिभवन°, K तिण, U(M) तद, N रवि, J संभली क
दीठ .

वाहरि रे वाहरि कोई है वर
हरि हरिगाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साजलि सम्भलि
आलूदां ठाकुर अलल ।
पिंड वज्ररूप कि भेख पालटे
केसरिया ठाहे किंगल ॥ ११३ ॥

लारोवरि अस चित्राम कि लिखिया
नह खरता नर वरै नर ।
मांखण चोरी न ऊवै माहव
महियारी न ऊवै महर ॥ ११४ ॥

ऊपड़ी रजो मभि अरक अहेवौ
वातचक्र सिरि पत्र वसन्ति ।
निवै सहस गोसाण न सुगिजे
वरहासां नासां वाजन्ति ॥ ११५ ॥

११२। (J)MNPU बलिबंध, B समधि, MPU समध, JKN समरध, U रध,
B बंधाधी, 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 हरषाधी, J हिर, B गयो (for जाइ), K ले गयो
(ditto).

११३। BK सांभलित, J संभलित, N संभलिद, BJK धमल, JK(U) सद
(for सर), BK सांभलि, N पालटद, K ठाये, N ठविधा, BM कंगल,
J कंगल, N किंगले, U किंगल.

११४। JM लारोवरि, BKM असि, NP आस, B चितरांम, BKMN निर,
N वर, B ऊवै, K होवै.

११५। J ऊचंडी, J मधि, P मधि (for मभि), NP लेखवड, JU चह, N
सिर, J पंत, U पंति, J श्योद, NPU सुषीयद, JU वरिहासां, KNU
नासा.

अलगी ही नैड़ी की उग्रमते
 देठालौ ऊँचौ दलां दुह ।
 वागाँ डेरवियाँ वाहुरुखे
 मारकुखे पेरिया मुह ॥ ११६ ॥

कठठी बे घटा करे कालाहणि
 समुहे आमहो सामुहै ।
 ओगणि आवै आड़ंग जागे
 वरसै रत बेणुड़ी वहै ॥ ११७ ॥

हथनालि हवाई कुहकवाण ऊँचि
 होइ वीरहक गैगहण ।
 सिलहौं उपरि लोह लोह सर
 मेह बूँद माहे महण ॥ ११८ ॥

कलकलिया कुन्त किरण कलि उकलि
 वरसति विसिख विवरजित वाउ ।

११६ । NP अलगा, JKPU नैड़ी, N नैड़ा, M नयड़ी, NP लीध, B उग्रमते, M उग्रमते. JPU ओग्रमते, K उग्रमत, N उग्रमते, J देठालौ, U दीठाल, M [देठा]ले ऊँचा, BK थयो (for ऊँचौ), JNU ऊँच, K दले, BKN दुऊँ, J वागाँ, NU वागा, B डेरवीये, J डेरवीउ, N डेरवीया, JU मारगूखे, K मारगवे, J पेरियाँ, P पोरिया ।

११७ । JMP घड़ा, BK कठठी करि बाथी घटा कालाहणि सामही, JKN(PU) आम्हो, M संमुची, J ओगिण, NPU ओगिणि, BKMN आवी, P बहिखी (for वरसे), K रगत, P रति, J बेणुडे, U बेणुद, M वची ।

११८ । N हथनालि, P ०कुवाण, BK होइह, M होच, N होवद, J महैगहण, U महोगहण, J सिलह अपरा, BK(M)N सिलह लोह अपरि, (M 'रै'), JPU सिरि, K मेघ, JU माची ।

घड़ि घड़ि घड़कि धार धारुजल
सिहरि सिहरि समरवै सिलाउ ॥ ११६ ॥

कंपिया उर काइरां असुभकारियौ
गार्जति नीसागे गड़ड़ै ।
ऊजलियां धारां ऊवड़ियौ
परनाले जल/रुहरि पड़ै ॥ १२० ॥

चोटियाली कूदै चौसठि चाचरि
धू ठलियै ऊकसै घड़ ।
अनंत अनै सिमुपाल औभड़ै
भड़ मातौ मांडियौ भड़ ॥ १२१ ॥

रिण अङ्गणि तेणि रुहरि रलतलिया
घणा हाथ ह्रै पड़ै घणा ।
ऊंधा पत्र बुदबुद जल आक्रिति
तरि चालै जोगणी तणा ॥ १२२ ॥

११६। N कुंति, BM किरणि, JU ककलि कलि, K कलिया (for लकलि), B वरचन, JK(M)U वरजित, N वरचित, BKN विसेष, J घड़ घड़ धड़की, BK कलकि (for धड़कि), J सहरि, KN सिहर, M सेहर, BKM संवरवि, J संसरवि, U संसर, BJKM सलाउ ।

१२०। BJK कंपिया, BJMNU कायरां, K कायर, BKU गार्जते, J गाजते, N जागते, P गाजते, J(K) गड़गड़ड़, N गुड़गड़ड़, PU धारा, B औवड़ीयो, J उवड़ीयउ, K कपड़ीयो ।

१२१। J चोटडीयाळुं, P चोटडीयाळीउं, U चउटीयाळुं, J कूदि, N धड़ि (for धू), BP ठलीये, J ठलीद, N लीयद, U पड़ीयद (for दलिये), BM ससिपाल, K सिष, BU औभड़ौ, J ऊभड़ौ, M उभड़ै, BM लामौ (for मातौ), N मति, P मानद, J मंडीयउ ।

१२२। BK रष, U रिषि, KN अंगष तेण, M रलतलीयो, N रलतलिया, P रलतलीया तेण रुहरि अंगष रष, B घणै, JMNU घणे, BK हाथि, JNU पड़ै, J उंधे, U जल बुदांबुदा, KM जल बुदबुद, (N)PU आक्रति, BM आक्रति, MN तिरि, JU चाले, (N)P चाला, M चालीया, BJNP(U) जोगिणी ।

बेली तदि बलिभद्र बापूकारै

सच साबतौ अजे लगि साथ ।

चूटै वाहवियै आ बेली

हल जीपिस्यै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर अस बीज बीजिजै

खारी हल्लाहल्लाँ खल्लाँह ।

चूटै कन्य मूल जड़ चूटै

हलधर काँ वाहताँ हल्लाँह ॥ १२४ ॥

घटि घटि घग घाँउ घाइ घाइ रत घग

ऊँच छिच्छ ऊहलै अति ।

पिड़ि नीपनौ कि खेच प्रवाली

सिरा हंस नीसरै सति ॥ १२५ ॥

बलदेव महाबल तासु भुजाबलि

पिड़ि पहरनै नवी परि ।

१२३ । M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारै, P ीया, PU सच, NP साबता, BJU अजी, BM लग, J वाहबीइ [वा], U त्वाँ बेली, J हव (for हल), NP जीपिसइ, J अ, K सो (for जु), N जड़, B वाहसे, J(N) वाहसइ, KM वाहसी, PU वाहिसइ.

१२४ । (J)U विसरिया बीज अस बीज बीजिस्यै, P विसरी वार अस बीज बीजिजै, N अस बीजे बीजियाँ, M बीजिइ (for बीजिजै), U घरी, N खालाहल, P खालाहल, BJK(M)U खल्लाँ, N मुंड (for मूल), K जल बोड़े, J चूटि, M चड़ड़े (!), U राँ (for काँ), BJKPU वहतँ, JK(M)U हल्लाँ.

१२५ । J reads the first line as follows: नीर रगत पल्लवलीया नीसंक, K घाइ (for घाँउ), BJU अँच, N जँची, BM हँह, JU सँच, K चँच, K अच पड़ि, BN पिंड. M नीपन, U खेच, KM सच (for सति).

विजड़ा मुहे वेड़तै बलिभद्रि
 सिराँ पुञ्ज कीधा समरि ॥ १२६ ॥

रिग गाहटतै रामि [खलि^०] खलौं रिग
 धिर निज चरण सु मेठि धिया ।
 फिरि चड़ियै सङ्गार फेरताँ
 केकाणाँ पाइ सुगह किया ॥ १२७ ॥

कग व्येक लिया किया व्येक कगकग
 भर खच्चे भञ्जियौ भिड़ ।
 बलिभद्र खलै खलौं सिरि बैठी
 चारौ पल ग्रीधणी चिड़ ॥ १२८ ॥

सरिखाँ सूं बलिभद्रि लोह साहिचै
 वडफरि ऊछजतै विसधि ।
 भलाभली सति तोजि भञ्जिया
 जरासेन सिसुपाल जुधि ॥ १२९ ॥

१२६ । JU तास, NU मुजाँ बलि, B पिंड, N पिड़, KNP पहरतद, JP विजड़ा, N वडतद, P वेड़ते, JU वेड़ीया, BJU बल^०, ALL भद्र, BJKN सिरा, J सवरि, M omits this stanza.

१२७ । JKNU राम, ALL [खलि], K रण, P रणि (for 2nd रिण), J निघ, N निघलण (for निज चरण), BKMPU सु, J मेठ, KNP मेठि, KU धिया, J फिरि, K फिर, N फर, J सिंधार, KNP संहार, J फेरतद, K फिरता, U फेरता, KNP पाथ, BM omit this stanza.

१२८ । JKU कण लीधा व्येक (केक), M कण लीधा व्येक, N केक, J भार, KN भञ्जिया, P भञ्जीउ, N भड़, M भिड़ि. BKNPU बलभद्र, JKU पलौ (for खलौं), M पलं पलं, KMN सिर, N बाढइ (for बैठी), K ग्रीधणी, N गिरिधणी, M चिड़ि, N चडि, J places this stanza between st. १२५ and st. १२९.

१२९ । J सुधराँ, U सधराँ (for सरिखाँ), KP बल^०, ALL भद्र, J साहदे, K साहीयो, KN वडफरि, M फर, PU ऊछजीचे, JU विसद, MNP विरध, BK भलाभला, KN सनु, M सच (for सति), B तोईज, J तोज, K तदज, M तोहीज, N तोहिज, KMN भागा, B जरासंधि, KM जरासिंध, BK सिसुपाल, M ससि^०, J जुध.

आडोवडि ओकाओक आपडे

वाग्यौ ओम रुकमणी वीर ।

अवला लेइ घणी भुंइ आयौ

आयौ हूं पग मांडि अहीर ॥ १३० ॥

विलकुलियौ वदनि जेम वाकार्यौ

सङ्गहि धनुख पुणच सर सन्धि ।

क्रिसन रुकम आउध ह्दग कजि

वेलखि अणी मूठि द्रिठ वन्धि ॥ १३१ ॥

रुकमइयौ पेखि तपत आरणि रणि

पेखि रुकमणी जल प्रसन ।

तणु लोहार वाम कर निय तणु

माहवि किउ साँडसी मन ॥ १३२ ॥

सगपण ची सनसि रुकमणी सन्निधि

अणमारिवा तणै आलोजि ।

ओ अखियात जु आउधि आउध

सजै रुकम हरि ह्दै सोजि ॥ १३३ ॥

१३० । B आडोवड, NP आडोवडि, B ओकाओक, BP वाडवड, K वागीउ, MNJ(U) वागियौ, K ओ, U ओक (for ओम), BJP वषमणी, NU रुकमिणी, K लीयै, N लभउ रहि (for आयौ हूं) .

१३१ । N विलकुलियर, P °लीउ, BJKNP वदन, BKM वाकारे, (J)U वाकारिउ, P °रीयउ, M नीय घहि (for सङ्गहि), B पिणह, K पणच, N पिणच, JKU रुसन, M रुव, N क्रिसन, JKMPN आउध, U रुसन रुकम ह्दग आउधि करि, JNP वेलख, MU वेलक, P मूठ, B द्रिठि, J द्रिठ, K ह्द, NPU ह्द .

१३२ । M तपति, ALL आरण, BKN रण, MU रिण, P रणि, JP वष°, U रुकमिणी, M तणो, P तणउ, U तनु (for 1st तणु), U करि, J तण, M तन (for 2nd तणु), JMU माहव, MU लीयौ .

१३३ । BJKMP सनस, BJKP वषमणी, NU रुकमिणी, BN सान्निधि, K सान्निध, M सनधि, KM तणो, N तणउ, JKMU आलोज, N अखि-

निराउध कियौ तदि सोनानामो
 केस उतारि विरूप कियौ ।
 द्विगियै जीवि वु जीव द्विगियौ
 हरि हरिगाखी पेखि हियौ ॥ १३४ ॥

अनुज अे उचित अग्रज इम आखै
 दुसट सासना भली दई ।
 बहिनि जासु पासै बैसारी
 भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुवीड़ित
 पुंडरीकाख थिया प्रसन ।
 प्रथम अग्रज आखेस पालिवा
 मिरिगाखी राखिवा मन ॥ १३६ ॥

क्रित करण अकरण अन्नया करण
 सगले छी धोके ससमत्य ।

याध, U आवईयात, K जो, B(K)N आवधि आवध, J(N) आवुधि
 आवुध, M सभे, JKMU सोज ।

१३४ । BM निरआउध, JN निरआवुध, P निरआवध, K कीध, BKMN
 तद, JPU [तदि], BN सेन (for सीना), JNPU जतारि, JU द्विबीर,
 M द्विनीयै, JKMNPU जीव (for जीवि), K जो, BJNPU द्विगियउ,
 B वु हरि, K सो हरि, MN जाधि (for पेखि)।

१३५ । U अनंत (for अनुज), BK अग्रज ईष कइ अनुज अे अनुचित, U दुइ,
 JU बासना, BKM ताम (for भली), JK बहिन, BJK आस, BK
 बैसाही, (BM)NU कीवउ, K भलो कीयो म कीयो भली भई, BM(N)
 भलो (for भला)।

१३६ । K सुसमति, N सुसुमति, U सुसमिति, M सुसजति सुमति, BJ समी,
 KP संजीवित, MU सुजीवति, B(MN) P पुंडरीकाइष, J °काच, K
 पुंडरीक, U °काख, B बीउ, J धोष, K यथा, N यथो, M कीयो
 (for थिया), BP प्रसन्न, BP आदेस, KMN आदेस, BMN समनयथी,
 J समानधि, K समनैथी, P समानयथी, U समायो।

हलिया जा इलगाया ह्रंता

हरि सालै सिरि थापे हृत्य ॥ १३७ ॥

परदल पिणि जीपि पदमणी परणे

सत्रु सिरि अघिक वावरे सार ।

वहतै कटक माहि वादोवदि

वाघण लागे वधाइहार ॥ १३८ ॥

ग्रह काज भूलि ग्या ग्रहि ग्रहि ग्रहगति

पूकीजे चिन्ता पड़ी ।

मनि अरपण कीधै हरि मारगि

चाहे प्रज ओटे चड़ी ॥ १३९ ॥

देखतां पधिक उतामला दीठा

भाखाणा उरि उठी भल ।

१३७ । JKNPU छत, JM सकरण (for अक^०), B अनियाई, J मन्यथा, KPU अन्यथा, M अनिया, BKM करण, N कीथा अन्यथा (for अइथा करण), B सिमिले, J समत्त, MP समय, U समरथ, B चालीयो, PU जार, BK जिके (for जा), BK लमाया (for इल^०), N इलगा, PU अलमाया, JNP साला, J थापी, BKU थापि, B हथि, K हाथि.

१३८ । MU पिण, BKU जीति, (J)PU अणमिणी, N रुकमिणी (for पदमणी), BM read the second line as follows: आणंद जमे ह्रथा अकार, and J as follows: आया ग्रहि आरती जतारि, and K as follows: आणंद रोस थया अकार, JKM कटक, K माहे, B महा (for माहि), JU तर वेला (for वादोवदि), JU वधाइहार, U places this stanza between st. १३५ and st. १३६.

१३९ । B पिह, JKNPU ग्रह, BKU काजि, BKM मा, JN ग्रहि ग्रहि, U ग्रहे ग्रहे, BK ग्रहगति ग्रहि ग्रहि, BJKU मन, N आपण, P आपण, U अपण, K(P) कीधौ, M कीधा, BKP मारग, K प्रजा, NP ओठर, N चड़ी.

नील डाल करि देखि निलाणा

कुससथली वासी कमल ॥ १४० ॥

सुगि आगम नगर सह साऊजम

रुकमणि किसन वधावण रेस ।

लहरिउं लियै जाणि लहरोगव

राका दिनि दरसणि राकेस ॥ १४१ ॥

वधाउआँ ग्रिहे ग्रिहे पुरवासी

दलिद्र तगौ दीघौ दलिद्र ।

ऊख्व ऊआ अखित ऊखलिया

हरी श्रौव केसर छलिद्र ॥ १४२ ॥

नर मारगि अक अक मगि नारी

क्रमिया अति ऊआह करेउ ।

अङ्गमाल हरि नयर आपिवा

बाहाँ तिकरि पसारी वेउ ॥ १४३ ॥

१४० । B देषते, KMP देषता, N देपंतां, N पंथक, BKM पंथि पथिक, B उतावलि, K उतावला, M उतावली दीढी, JU दुरा पथि पथिक कतामल (°लि) देषे, JKMN छर, BKMNP नीली, J डाल, B तिणि, K तिण (for देखि), ALL नीलाणा, K कुसखल, M कुसखली, N पासर्द (sic! for वासी).

१४१ । B आगमि, BKMNP नगर, BN सु सङ्ग, B सकजम, N सङ्गजम, BJU रूपमिणि, BU छसन, JKNP किसन, M छण, U वधामण, BPU रेसि, BM लहरी, K लहरि, N लहर, P लहरिउं, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेसि.

१४२ । M बाधाउ, N बाधाधा, BK गृहे गृहां, J गृहा गृहे, NPU गृहे गृहे, B पुरवासीयर, MN पुरवासीये, NP दलिद, K तगौ, JU दिसा (for तगौ), BJMP दीखल, U दीधु, P दलिद, K उखव, JM आषंद (for कखव), J छउ, KU छया, MN ऊवा, P छयां, BKNU केसरि, KPU दलद्र.

१४३ । JKU मारग, P मारगे, N डेक डेक, JKU मग, P मारगि, BP क्रमियां, NP ताहु (for अति), N करेद, J अंकमालि, BN नयरि, N आपिवा, BK तिकरि, J तिकरि, P तिकर, JNPU पसारद.

वीजलि दुति दंड मोतो अे वरिखा

भालरिअे लागा भडुण ।

कचे अकास अेम औकायौ

घण आयौ किरि वरण घण ॥ १४३ ॥

सुकुरमै प्रौलि प्रौलिमै मारग

मारग सुरंग अवोरमई ।

परि हरि सेन अेम पैसारौ

नोरौवरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दिअै जस धवलित

धणि नागर देखे सधण ।

सकिसल सबल सदल सिरि सामल

पुछप बुंद लागी पड़ण ॥ १४६ ॥

जीपे सिमुपाल जरासिंधु जीपे

आयौ ग्रिहि आरतो उतारि ।

देखे मुख वसुदेव देवकी

वार वार वारै पै वारि ॥ १४७ ॥

१४३। BMU वीजल, J वीजल, K वीजल, U दुति, B दंड, K मोतोअे (for मोतो अे), BKN आकास, JPU आकाश, BJKU अवकाश, M अवि, U आया, BKMNP करि.

१४५। BKMU सुकर, BKMN प्रौलि, JU प्रौलि, JN मारग, B अवोरम, K मर, JMNPU मई, M पुर, BKM परसारो, J पैसार, NPU परसार, M नोरौवरि, J प्रविसन्ति, N पयसन्ति, P परसन्ति, B नै, K नव, JMNPU नई.

१४६। JM धमल, B अवि, BM धमलित, BJKMU धव, BJM नागरि, J पैपद, NP पेपे (for देखे), BJKM सुधव, K सकुशल, J सदल सबल, BMN सिर.

१४७। BJ(N) अवि जीवे, K यवि जीति, U यवि जीपे, P अवि (for जीपे), BKM सिमुपाल, BJU जरासंधि, BN [जीपे], K जीवे, B आवे, JKU आया, BKNU गृहि, J गृह, P गृहे, B उतारि, J आरद, NPU उवारद, B पीपे (sic! for पै), N पय.

विधि सहित वधावे वाजिच वावे
 भिन भिन अभिन वाणि मुखि भाखि ।
 करै भगति राजान क्रिसन ची
 राजरमणि रुकमणि गिहि राखि ॥ १४८ ॥

दैवग्य तेड़ि वसुदेव देवकी
 पहिलौ ई पूछै प्रसन ।
 दिखौ लगन जोतिख ग्रंथ देखे
 कदि परगौ रुकमणि क्रिसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद
 कम्पित चित लागा कहण ।
 हेकणि सुनी सरिस किम होवै
 पुनछ पुनछ पाणिगरहण ॥ १५० ॥

निरखे ततकाल त्रिकाल निदरसी
 करि निरखै लागा कहण ।

१४८। B सहिति, N वधावर, M वावे, N वावर, KPU भिन्न, N भिन्न, K अभिनव, NP [अभिन], K [वाणि], NP वाणि वणि, KMNU मुख, B छसण, JK छसन, MU छणा, N छण, M की (for ची), B बधिमिणि, J बधमणि, U रुकमिणि, BP गिहि, J गह, KNU गिह, M गिह ।

१४९। BK दैवगति, J दैवगन, M दैवगिण, N दैवांगणि, PU देवन्न, U पहिलुं, JU [ई], M ची, J पूछद चे, P पूछी, BKU कीधल चे, M चो, U ज्योतिष, N देवर, BM कद, JPU कद (for कदि), BP बधमणी, J बधमणि, KN रुकमणी, U रुकमिणि, BKU छसन, NP क्रिसन ।

१५०। KN वेदोगति, M वेदोक्त, J धर्म, JKNP विचार, BMN वेदवन्त, JP वेदवित, K वेदवित, J हेकणि, M चोकिणि, K पुनी, N पीय, P ची ची (for सुची), K सरस, N सरिसण, P क्यु (for किन), JKNP पुनः पुनः, ALL पाणिग्रहण ।

सगले दोख विवरजित साह्यौ
ह्रंतौ जई ऊँचौ हरण ॥ १५१ ॥

वसुदेव देवकी सँ ब्राह्मणे
कहौ परसपर केम कहि ।
ऊँचै हरणि हथलेवौ ह्रंतौ
सेस संस्कार ऊँच सहि ॥ १५२ ॥

विप्र सूरति वेद रतनमै वेदी
वंस आन अरजुनमै वेह ।
अरणी अग्नि अगारमै इन्धण
आऊति ब्रित घणसार अछेह ॥ १५३ ॥

पक्खिम दिसि पृठि पूरव मुख परठित
परठित ऊपरि आतपत्र ।
मधुपरिकादि संस्कार मण्डित
जी वर वे बैसाणि तत्र ॥ १५४ ॥

१५१। M निदरने, N किरि, BK कवि (for करि), JNPU निरखय, K वितरण (!), BK करण (for कचण), N सिगले, B दोपि, JU जदि, M जे, JP ऊँच, M ऊँचो.

१५२। N प्रतई (for सँ), B कहे, K कहि, N कहीउ, P कहीयउ, U कही कच (for कही), N परसपर, J ऊँच, KP ऊँचउ, M ऊँचै (for ऊँचै), JMU हरण, JP ऊँच, M ऊँचो, BJMU सेष, K शेष, K संस्कार, M सहसकार, (B)N करण (for ऊँच), P कउ (ditto), J(M)U ऊँचइ (ditto), K ऊँचइ (ditto).

१५३। NPU रतनमय, BJK बाँस, NU वंश, U आन, B अरिजुनमै, M अरजुनमै, N अरजुनमय, P अरजुनमय वेहि, U अगल (for अग्नि), B छति, J ब्रत, KNPU छत, JKNU घनसार.

१५४। B पक्खिम, J पक्खिम, M दिस, U दिशि, KU पठ, JMP पठ परठित, N पठ थपि (for 2nd परठित), M अचपत्र, BKM मधुपर, NPU मधुपरिकादि, BJNPU सहसकार, N मंडे, P माँडे, BK [बै], J बैसाणि, K(N) बैसाणीया.

आरोपित आँखि सह हरि आननि
गरभि उदधि ससि मके ग्रहीत ।
चाहे मुख अङ्गणि ओटे चदि
गावै मुखि मङ्गल करि गीत ॥ १५५ ॥

आगलै त्रिया प्री चौचै आरंभि
पेरा चिह्निह इणि भाँति फिरि ।
कर साङ्गसट ग्रहण कर सूं 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 दुलहणि
दीन्हा क्रम सुगहर दिसि ।
कूँडि चौरी हथलेवै कूँटे
मन बन्धे अञ्चला मिसि ॥ १५८ ॥

१५५ । M आरोपति, J आँखि, BK आणण, JMU आनन, BJKMU गरभ, NPU मके, BJKNPU गृहीत, J चाहि ग्रह, M सुप (for मुख), B(M) आंगणै, J अंगण, K आंगण, N अंगणद, P आंगणि, (B)KNP ओटाँ, J उँटे चदि, U सुप, PU किरि ।

१५६ । BKN आगलि, J आगिली, U आगद, BKU त्रिया (for त्रिया), JN त्रिय, U बी (for प्री), K चौचो आरंभ, U चौचि आरंभी, J चिपद, N चिपद, J इण, U फिरद, BK संगुह, JNU सांगुह, B वेँ, BK कर (for करि), N(P) कमल करी, U चंपतउ, N करि ।

१५७ । BJK पधरावी, JKMU चौ, P प्रभणावी, N पधरावर (for प्रभ^०), KU परसपर, BKPU यथा, J यक (for जथा), NP मंगे लोधी, BKNU नवै ।

१५८ । J आगद ऊइ पाकि, M आगै ऊवा बंसे, K सोणहर, J दिसा, U दिसी, K कूँडि, M चंघरी, KM(N)U चयलेवो कूँटी, P चयलेवा कूँटी, B बांधे, M बाधा, N बंधद, MN अंचलाँ, J मिसा ।

आगै जाइ आलि केलियिह अन्तरि
 करि अकृण मारजण करेण ।
 सेज वियाजि खीर सागर सजि
 फूल वियाजि सजे तसु फेण ॥ १५६ ॥

आभा चित्र रचित तेणि रंगि अनि अनि
 मणि दीपक करि सूध मणि ।
 मांडि रहे चन्द्रवा तणे मिसि
 फण सहसे ई सहसफणि ॥ १६० ॥

मंदिरन्तरि क्रिया खिणन्तरि मिलिवा
 विचित्रे सखिबे समान्तरि ।
 कोधे तिणि वीवाह संसक्रित
 करण सुतण रति संसक्रित ॥ १६१ ॥

सङ्कुडित समसमा सन्ध्या समये
 रति वञ्छति रुक्मणि रमणि ।
 पथिक वधू द्विदि पङ्क पङ्कियाँ
 कमल पत्र सूरजि किरणि ॥ १६२ ॥

- १५६। U आगलि, B °ष्टदि, JKNPU °ष्टद, B थंमणि, KP मारजन, B सेक, ALL वियाज, U सजि, J श्रुजि (for सजि), KM सजे, K तस .
 १६०। KNP वेण, BJK रंग, N मिचि (for करि), BJMU मण, N मंडि, B चंद्रवा, M चांद्रवा, U फणि, BM ची, BJKM °फण .
 १६१। B मंदिर थंतरि, J मंदिरांतरि, (M)N मंदिरांतर, M चित्रांतरि, N चरंतर, BMU मिलिवा, KNPU समाहत, M कोधी, NP कीषा, B तचि, K तिष, N जिष, (J)NPU संसकृत, K संकृत, M सवसक्रित, B सुनिचि, K सुतिष, M सुतवि, NP सुतण .
 १६२। N(P) संकुचित, J संभ्या, JNPU समये, BKMNU वंछित, J वंछर, P वंछिति, BJU वधमणि, ALL रमण, J द्विदि, KNPU द्विदि, M दोढी, KN पंथिया, BJKNPU किरण .

पति अति आतुर त्रिया मुक्ख पेखण
निसा तणौ मुख दीठ निठ ।
चन्द्र किरण कुलटा सुनिसाचर
द्रवड़ित अभिसारिका छिट ॥ १६३ ॥

अनि पंखि वन्धे चक्रवाक असन्धे
निसि सन्धे इम अहो निसि ।
कामगि कामि तणी कामागनि
मन लाया दीपकाँ मिसि ॥ १६४ ॥

ऊभी सज्ज सखिअ प्रसंसिता अति
क्रितारथी प्री मिलण क्रित ।
अटति सेज द्वार वीचि आऊटि
सुति दे हरि घरि समासित ॥ १६५ ॥

हंसागति तणौ आतुर थ्या हरि सँ
वाधाऊआ जेही वहे ।
सूँधावासि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६३ । B दंपति (for पति), BM चीय, P ची, ALL मुष (for मुक्ख), BPU देष (for पै?), K दीठो, B निठि, BKN चंद, B किरणि, J द्रवड क, M द्रवडनि, U द्विविड कि, KN हठि, P हठ .

१६४ । B इन, NU अन, BJMU पंध, (B)JNPU बंधर, B चक्रवाक, (B)JNPU असंधर, B मेधि, KM नेसे, JNP संधर, B संधि, JM [इम], K कामिष, MNPU कामिषि, ALL कामियाँ (for कामि), BJKM तथा, M कामागिनि, N ०गिषि, BPU लीया, P दीपका .

१६५ । BM सज्ज, JK सजि, KN अत, J इनि, JU छतारया, M छतारय, BJM प्रिय, K प्रीय, U प्रिय, BMNPU छत, JK छता, B अडत, M अडित, BU द्वारि, M द्वारे, ALL विचि, BM आउटि, ALL सुति, J हरि घरि दे, BNPU समासित, J ०जिता, K ०छता, M ०सुति .

१६६ । BKM हंसागच, KM तथा, KMU थया, NP सीयां, B सै, N वाधाक आगे सी, B असी, KM जिही, J जीही, K वदेक, P वदे वदस, K

अवलम्बि सखी कर पगि पगि ऊभो

रहती मद वहती रमणि ।

लाज लोच लङ्गरे लगाव्ये

गै जिम आणी गैगमणि ॥ १६७ ॥

देहली घसति हरि जेहड़ि दीठी

आगंद को ऊपनौ उमाप ।

तिगि आप ही करावौ आदर

ऊभा करि रोमांस आप ॥ १६८ ॥

विहि मिली घड़ी जाइ घणूं वांछता

घण दीहा अन्तरै घरि ।

अङ्गमाल आपे हरि आपगि

पधरावो जी सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आंखियां अत्रिपत

माहव जदियपि त्रिपत मन ।

बार बार तिम करै विलोकन

घण मुख जेही रङ्ग धन ॥ १७० ॥

सौधावास, N संधा^०, JKMNPU ^०वास, BJP नूपुर, JMNPU सद,
BJMNPU क्रम, N आगलि, K आगमि आगम कश्चित, BJM आगम,
N कश्चिद .

१६७। B अविच्छिन्न, K अविच्छिन्नित, P अविच्छिन्वि, U आलंवि, BM करि, B
मदि, J वदता, लांगरे, B लगावै, JU लगावे, KNPU गय, J अचं,
BKNPU गयगमणि .

१६८। JKM घसत, BU जेहरि, J जेहनि, P आनंद, K कोई, B कोईज
घवौ, N कोइं घयउ, P को कु घयउ, J को कु ऊउ, BKMN अमाप,
K तिष ही, MU तिष, NP आपे, K [ही], P च, J कराया जजम,
J किरि, B रोमांचौ, KM रोमांच .

१६९। BM वचि, JU वच, P मिलख JU घड़ी मिली, KN वांछतां, BK
घवा, JU घवां दीछां, KM दीछ, U आंतरे, BJK आपव, J सेलु .

१७०। MP प्रेरति, JKMNPU रूप, K आंखि जो, B अत्रिपति, N अतिपति,
B जदियपि, JKNPU यद्यपि, M जद्यपि, BNP त्रिपति, KM त्रिपति

आजाति जाति पट घूँघट अन्तरि

मेलण अक करण धमली ।

मन दम्पती कटाछि दूति मै

निय मन सूत्र कटाछि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा

जागियौ अंतहकरण जई ।

हसि हसि भूहे हेक हेक ऊइ

ग्रिह बाहिरि सहचरी गई ॥ १७२ ॥

अकन्ति उचित क्रीड़ा चौ आरंभ

दीठौ सु न किछि देवि दुजि ।

अदिठ अस्तुत किम कहणौ आवै

सुख ते जाणणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित ची तत्र निपतति

सुरत अन्ति केहवी सिरी ।

P तिउं (for तिम), B विलोकण, NP धधि, K लेहो, N लेहा, P लेहा, U जोहा, K धध (for धन) .

१७१ । JK(M)NPU आजाति जाति, K अंतर, (B)NP मिलिअ, K मेलै (for मेलण), K अमिली, BJK दंपति, J कटाधि, KMNP 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 भूहा, K भूह, B होय, J होइ, JKNPU गृह, BJP बाहिर, KMN बाहिर .

१७३ । JU अकंत, (K)M अकानि, N दीठै, PU दीठ, J किछी, P कछि, K किं, B कों (for किछि), JKMNPU देव, JPU दुज, BN अदीठ, M अदिठ, BKPU अस्तुत, (M)N अस्तुति, M कचरी, U जाचर जाचचहार, JP तइ, M तै, JKNU सुज .

गजेन्द्र क्रीड़तां सु व्याकुलगति
नीरासयै परि कमलिनी ॥ १७४ ॥

कीधै मधि माणिक हीरा कुन्दगा
मिलिया कारीगर मयगा ।
स्यामा तगै लिलाटि सोहिया
कुङ्कुम बिन्दु प्रसेद काग ॥ १७५ ॥

ची वदनि पीतता चिति व्याकुलता
हियै भ्रगभ्रगी खेद ऊह ।
घरि चखु लाज पगे नेउर धुनि
करे निवारण कण्ठ कुह ॥ १७६ ॥

तिणि तालि सखी गलि स्यामा तेही
मिली भमर वाराजु महि ।
वलि ऊभी यहै घणा घाति वल
लता कलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पवण, JM पवण, BK पारधित, M पारधति, BN चीध,
M तत, BJN निपतित, JKU चंत, J केवही, BJMNPU ची, K
वनी (for सिरौ), M गजिंद्र, BM क्रीड़ता, JNPU क्रीड़ित, BKM
[स], JNPU स, NPU विषाकुल^२, BK कंवि गलित, J कि विगलित,
M किर गलित (for स व्याकुलगति), BJKM नीरासद, NP(U)
नीरासय, J कमलिनी .

१७५ । M कीधौ, N मधि (for मधि), (K)P मिलियउ, M मिलियै, BJ
सामा, N तणउ, J ललाठ, KMP लिलाठ, N निलाद, U ललाटि,
N सोहद, J कुङ्कु, BK कुङ्कु बिंद .

१७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J चीर,
KNPU चीधद, K भगधगी, M इगधगी, JU ऊह, K ऊर, M ऊव
(for ऊह). M धर चवि, JU चध, 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 भाराजु,
U घौ, K घणौ, J घाल (for घाति), N घाति घणा वलि, JMN
अविलंब, KU अविलंबि .

पुनरपि पधरावी कन्है प्राणपति
 सहित लाज भै प्रीति सा ।
 मुगत केस तूटी मुगतावलि
 कस कूटी कुद्र घगिटका ॥ १७८ ॥
 सुखि लाधै केलि स्यामि स्यामा संगि
 सखिबे मनरखिबे सँघट ।
 चौकि चौकि ऊपरि चित्रसाली
 ऊइ रहियौ कहकहाहट ॥ १७९ ॥
 राता तत चिन्ता रत चिन्ता रत
 गिरि कन्दरि घरि बिनहै गण ।
 निद्रावसि जग खेऊ मछानिसि
 जामिअँ कामिअँ जागरण ॥ १८० ॥
 लिखमीवर हरखि निगरभर लागी
 व्यायु रयणि चूटन्ति इम ।
 जौड़ाप्रिय पोकारि किरौटी
 जीवितप्रिय घड़ियालु जिम ॥ १८१ ॥

१७८ । NP पधरावे, BKMNP^U भय, J भयइ, M प्रीत, J स्या, K सका (for सा), JK मुगति, BJKP तूटी, U तूटी (for तूटी), K कर (for कस), P तूटी (for तूटी), BK कुद्र, P बिद्र.

१७९ । ALL सुख, M लाधो, BJK स्याम (for ०मि), NP सामि, B चुंक चुंक, J चुक चौक, K चौक चौक, U चुंक चौंक, B चौघ.

१८० । BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत राता, K कंदर घर, J बिऊ, NPU बिनहै, N निष, K वष (for गण), BJP ०वस, K जमि, N खेद, J ऊबि (for खेऊ), B थियौ (ditto), KM ययौ (ditto).

१८१ । NP लखमी, U लखिमी, JK हरष, BM निगरभरि, BJK(M) खाउ, KMU रयण, BK तूटंति, J चूटंति, M तुडती, BJK ०प्री, BJKMN पोकार, BM जीवत, JK ०प्री, P घड़ियालि.

गत प्रभा थियौ ससि रयणि गलन्ती
 वर मन्दा सति वदन वरि ।
 दीपक परजलतौ इ न दीपे
 नासफरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि साध्रि सुरमण कोक मनि
 रमण कोक मनि साध्रि रही ।
 फूले छगड़ी वास प्रफूले
 ग्रहणे सीतलता इ ग्रही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्गु भेरि धुनि
 अरुणोद थियौ जोग अभ्यास ।
 माया पटल निसामै मञ्जे
 प्राणायामे जोति प्रकास ॥ १८४ ॥

सञ्जोगणि चीर रई कैरव सी
 घर हट ताल भमर गोघोख ।
 दिगायरि ऊगि अंतलाँ दीघा
 मोखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८२ । JK प्रभात, N प्रभाति, JK(M)N थयउ, KN शशि, JKM रचय, BNP माँदाँ, K सती, BNPU सद, JK वर, K नौद (for इ), KM नासफरम, BKM सूरतन, JK नर ।

१८३ । BJKN मिली, BK तद, BJKM साध, U साधि, J सुरमणि, K मन, M मधि (for 1st मनि), J मधि (for 2nd मनि), BU साध, JKM साध, J प्रफूलित, BJKMPU [इ] ।

१८४ । KN छठी, U उठी, M अनाहत, N भेरि संघ, JM भेर, JKMNPU अरुणोदय, K(M)N थयउ, P [थियौ], KN(U) निसामय, K प्राणायामद, N प्राणियाँ मद, M प्रणामै, U जोति, M परकास ।

१८५ । JKU संयोगिणि, BN संजोगिणी, M^०गिण, N रची कधि रंभ स (sic), JKMPU श्री, P धरि, J बमर, M भंवर, BP गजघोष, N गघोघोष, BJKNP दिगायर, M दघोयर, J प्रगट (for ऊगि), U अंतला, NP अंतले, BK(M)N दीघौ ।

वाणिजाँ वधु गो वाक् असै विट
 चोर चकव विप्र तीरथ वेल ।
 सूरि प्रगटि अतलाई समपिया
 मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि
 गाढ घरा द्रव हेमगिरि ।
 सुतर छाँह तदि दीध जगत सिरि
 सूर राज किय जगत सिरि ॥ १८७ ॥

आकुल था लोक केवि ऊच अचरिज
 वञ्चित दायये विहित ।
 सरग हेम दिसि लीधौ सूरिज
 सूरिज ही त्रिख आसरित ॥ १८८ ॥

खोखण्ड पङ्क कुमकमौ सलिल सरि
 दलि मुगता आहरण दुति ।
 जलक्रीड़ा क्रीडन्ति जगतपति
 जेठ मासि ओही जुगति ॥ १८९ ॥

१८६ । B(M) वाणिज, KU वाणिज, BN गज, M वध, B असेई, JU असेई, NP असद, K अचित, BMN चकवि, K चकवा, JKM वेलि, ALL सूर, B प्रगटि, K प्रगट, JU प्रगटि, KP अतलाई, BM समपीयो, K समरयो, N समपियउ, P समपिया, JK मेलि ।

१८७ । M वधौ, N वधद, घटद, BK द्रवि, BJ सुतर, KNU सूरतव, B तद, BK जगव, P जगति, J सिर, JK राह, BK(M) कीयो, N कीयद, JP जगव, M सिर ।

१८८ । KM अया, NP(U) यिषा, BK(N) केचवौ (for केवि ऊच), JPU ऊच, B अचिरज, M तौ अचरिज केचौ (for केवि ऊच अचरिज), M विहिति, B लीयो हेम दिसि, K लीध हेम दिसि, M सूर हेम दिसि लीनो सरयो, JKMPU द्रव, N विषय, M आसरिति ।

१८९ । ALL खोखंड, B कुमकुमौ, JKMN कुमकमउ, JMU दल, M मुकता, U मुक्ता, BKM आभरव, J जगव, जेठवे, KM मास, M ओचवी ।

मिलि माह तगी माऊटि स्रै मसि वन
तपि आसाढ तगी तपन ।
जन नीजनपणि अधिक जाणिथौ
मध्यरात्रि प्रति मध्याह्न ॥ १६० ॥

नैरन्ति प्रसरि निरधरा गिरि नीभर
धगी भजै धगि पयोधर ।
भोले वाइ किया तर भङ्गर
लवली दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि
नवै विद्यागौ नवी परि ।
कुसुम कमल दल माल अलङ्कित
हरि क्रीडै तिगि धवलहरि ॥ १६२ ॥

ऊपड़ी धुडीरव लागी अम्बरि
खेतिचे उजम भरिया खात्र ।
मिगसिरि वाजि किया किङ्कर मिग
आद्रा वरसि कीध घर आद्र ॥ १६३ ॥

- १६० । BK(M)N माऊटि, P माऊति, B सीं, JKNP मिसि, U मिस, तपनि, JP जण, B नीजनपणि, J निर्जण^०, K नीजन अति, P वीजनपणि, J जाणीय, K जाणीई, B मधिराति, JKP मध्यराति, N माध्याह्न .
- १६१ । BK नैरन्ति, J नेरन्ति, U नैरन्ति, BKU प्रसर, J प्रसर, MNPU निरधन, M गिर, B निभरि, JK निभर, JNP धनी (for धनी), BJGNU धण (for धणि), M धनि (ditto), N वाद्य, BJ तर B(M)N लवली, J लवली, K लवली, MU लहरि .
- १६२ । J ईडि, NP मवउ विद्याणउ, BU विद्याणे, K णी, N पति (for परि), JM कुसुम, KMN अलङ्कित, U क्रीडति, K तिग, M तिगि क्रीडै, BJ धमलहरि, KN धवलहर, M धवलहरि .
- १६३ । U उचडी धुडीरज, (B)KN धूलिरवि, M रजोरवि, (B)JKU बेचीचे, M पेचवीचे, JKNPU उजम, J मिगसिर, KNU सगसिर,

बग रिखि राजान सु पावसि बैठा

सुर सूता थिउ मोर सर ।

चातक रटै बलाकी चक्षु

हरि सिंगारै अम्बहर ॥ १८४ ॥

काली करि काँठलि ऊजल कोरग

धारे सावग धरहरिया ।

गलि चालिया दिसोदिसि जल ग्रभ

थम्भि न विरहगि नयग थिया ॥ १८५ ॥

वरसतै दड़ड़ नड़ अनड़ वाजिया

सघग गाजियौ गुहिर सदि ।

जलनिधि ही सामाइ नही जल

जलवाला न समाइ जलदि ॥ १८६ ॥

निहसे वूठौ घग विग नीलाणी

वसुधा थलि थलि जल वसइ ।

प्रथम समागमि वसत्र पदमणी

लीधे किरि ग्रहणा लसइ ॥ १८७ ॥

P मगसिर, U वायड (for वाजि), BM थयौ बैरी (for किया किहुर), NP छउ बइरी (ditto), ALL सग, BJKNPƯ आडे, J वरस, N कीधउ, P कीर्यो, B(M)NP मुइ (for धर) .

१८४। BMN रिष, K क्षप, [सु] पावसे, JM पावस, B थिय, KM थयौ, U थियौ, B चानिग, M चाविग, K चानिक रटति बलाचकी, N बलाचकि, B हर, K सिंगारइ .

१८५। K उज्जल, B धारा, BJKNPƯ आवण, M संवण, J चालीया (for चालिया), JB(M) दिसादिधि, PU दिशोदिश, BKM थंभै, JN थंभइ, U विरहगि नयग, K नैन, M थया .

१८६। J वरसति, PU दड़ड़, N अनडे, U सघन, K सदि, MN जलनिध, (K)MN समाइ, K जलदि .

१८७। B निहसे, K नै, BJ विग, K वण, M धर विग, K नीलांणा, निवसे, BKMN समागमि, N वसत्र, MPU पदमिनी, JN निषी, K(M)NƯ लीधइ, KN किरि, JU ग्रहणे, J लभइ (for लसइ) .

तरु लता पल्लवित त्रिणे व्यङ्गुरिव
नीलाणी नीलम्बर न्याइ ।
प्रियमी नदिमै हार पछिरिया
पछिरे दादुर नूपुर पाइ ॥ १९८ ॥

काजल गिरि धार रेख काजल करि
कटि मेखला पयोधि कटि ।
मामोलौ विन्दुलौ कुंकूमै
प्रियमी दीध लिलाट पटि ॥ १९९ ॥

मिलियै तटि ऊपटि विधुरी मिलिया
धणि धर धाराधर धणी ।
केस जमण गंग कुसुम करम्वित
वेणी किरि त्रिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर
घेघुंछे गलि बाह्या घाति ।
भमि तिणि सन्ध्या वन्दण भूला
रिखिय न लखे सकै दिन राति ॥ २०१ ॥

१९८ । BM तर, J पल्लवति, N पल्लव तणउ, B त्रिण, K लण, JPU लणे, BM चङ्कुरवे, (K)PU चङ्कुरित, N चङ्कुरति, P नीलंबरि, U नीलांबर, BK प्रियमी, NPU प्रियमी, N नदिमय, B हारि, BKMU पछरिया, NP परतिया (for पछरिया), P पछरिया (for पछिरे), NP नेजर .

१९९ । JKU काजल, M गिर, EMNP रेख, JU किरि, M पयोधि, BK प्रियमी, NU प्रियमी, BNPU निलाट .

२०० । BK मिलीयो, J मिलीर, M मिलीया, BMP तड, B ऊपट, K ऊपटि, B विधुरी, J रे, N विधुरी, J मेलिया, K मिलीयां, BJKMU धण धर धाराधर, JM(U) असुन, (N)P अवण, JM कुसुम, M कुरंविन, MPU किरि, N करि, K के (for किरि), BM वेणी (for वि०), P त्रिवेणी .

२०१ । NPU स्यामा, BKM सरस, M स्याम तन (for स्यामतर), BJM घेघुंछे K घेघुंछे, BJK गल, M जल (for गले), BN बाह्या, J(M)U बाह्यां, KP बाह्यां, BJKU भम, KM तिण, BU बंदन, B(N) रिखिये, J रिखिद, KP अवण, M रिप ची, B लिपि, K लण, NP लणी .

रुठा पै लागि मनावि करे रस
 लाधी देख तगौ गिणि लाभ ।
 दम्पतिअ आलिङ्गन दीधा
 आलिङ्गन देखे घर आभ ॥ २०२ ॥
 जलजाल खवति जल काजल ऊजल
 पीला हँक राता पइल ।
 आधोफरै मेघ ऊधसता
 महाराज राजै महल ॥ २०३ ॥
 करि ईंट नीलमणि काटू कुन्दरा
 यम्भ लाल पट पाचि धर ।
 मंदिरे गौख सु पदमरागमै
 सिखर सिखरमै मंदिर सिर ॥ २०४ ॥
 धरिया तनि वसत कुसकमै घोया
 सुधा प्रखोलित महल सुखि ।
 भर खावण भाइव भोगविजै
 रुकमणि वर ओहवौ रुखि ॥ २०५ ॥

२०२ । JKPU कूठा, BJK पाय, NPU पय, J लागद, NP मनाव, करे रस, N लाधउ, JK गणि, P गिण, J आलिङ्गण, JU दीधउ, J आलिङ्गित ।

२०३ । BKMNU खवति, P खवत, U कज्जल, K उज्जल, B पीयला, KMU चक, J केई (for डेक), U आधोफेर, J फेर, BM औधसता, J ऊधरसता, M महाराजि, BU राजे ।

२०४ । BKM काटो, B कुंदणि, J कंभ, U यम्भ, K पाच, M पाठ (for पाचि), B मंदरे, K मंदिर, M मोरे, K सौ, NU रसमय, BNP सिपरि, B सिपरिमै, N सिपरि किय, P सिपर कोय, सिरि ।

२०५ । B धरिये, K धरीयै, J धरीयां, K तन, J तिण, N तेणि, PU तिणि (for तनि), K वल, B वसत, BK कुसकुमद, JMN कसकमद, P कसकमे, U कुकुंमे, JU घोयां, BK मोधा, J शंघा, M सुधै, BM पवलिनि (for

वरिखा रितु गई सरद रितु वलती

वाखागिसु वयणा वयणि ।

नीखर घर जल रहिउ निवाणे

निधुवनि लज्जा नी नयणि ॥ २०६ ॥

पोलाणी घरा ऊखधी पाकी

सरदि कालि ज्येहवी सिरी ।

कोकिल निसुर प्रसेद ओस काण

सुरति अन्ति मुख जेम सुनी ॥ २०७ ॥

वितजे आसोज मिले नभि वादल

प्रिथी पङ्क जलि गुडलपण ।

जिम सतगुरु कलि कलुख तणा जण

दिपत ग्यान प्रगटे दहण ॥ २०८ ॥

गोखीर स्वति रस घरा उदगिरति

सर पोइणिजे थई सुखी ।

प्रणी^०), K धवल्लत (ditto), J धवल्लित (ditto), U प्रचाल्लित (ditto), JU मचल्लि, ALL सुष, BKM भर, BMU यावणि, JKP यावण, N सावण, B भाद्रवि, M भाद्रवै, K भोगवीयै, M भोगवै, BJPU वषमिणि, B वरि खेवची, BJKMNP वष .

२०६। BM रिति, KN वति, U चतु, J सिरद, KU सरद, K वाषाणिस, BP वाषाणिमि, B वइणी वदणि, K वैणा वैण, B नोषरि, N नोषरि जल घर, P धरि, K [धर] कलधि, BK रण्णी, NP रण्णउ, J रचे, M निधुवन, JKN नयण .

२०७। BM औषधी, KM सरद, J काल, JMNPU नी, (J)N जस, BM सुरता, JKN सुरत, BJMNPU जिम, KM खी .

२०८। BM वितजे, K वितिजे, NP वितिजं, K मिले, JKMNU नभ, BN प्रथी, K प्रथवी, JNU जल, NP गुडलपण, B गुरि, M गुर, J सद-गुष, N सचत गुष, (N)P मिलि (for कलि), U जल (for काण), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहण .

वली सरदि सगलोक वासिये
पितरे ही मितलोक प्री ॥ २०६ ॥

बोलन्ति मुज्जरमुज्ज विरह गमै वे
तिसी सुकल निसि सरद तगी ।
हंसगी ते न पासै देखै हंस
हंस न देखै हंसगी ॥ २१० ॥

ऊजले अदरिसग निसि उजुवाली
घगू किस्सू वाखाण घगै ।
सोलह कला समाइ गयो ससि
ऊजासहि आप आपगै ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया
भूप कगै तुलता भू भाति ।
दिनि दिन तिणि लघुता प्रामै दिन
राति राति तिणि गौरव राति ॥ २१२ ॥

२०६ । BM गजधीर, ALL अशति, K पोषण, M धीय, N ययउ, JPU सुधी
KM सुधीय, N सधी, J वली, BJKM सरद, BK अगलोक, M सरग-
लोक, K पितरां, B मातलोक, J धितं, K सत्यं, MNPU सतं,
KM प्रीय .

२१० । K मज्जर मज्जर, MN(P) मज्जरमुज्ज, U मुज्जरमज्ज, KP सकल, P निस,
JP सरदि, BK त, J ति, P तिणि, U तिण (for ते¹), N नित (for
ते¹ न), M तम(ditto), पासलि नवि (for पासै देखै), J देखै (for
देखै) .

२११ । JU कजलां, N कजली, BU अदरसणि, M निस, BJ अजुवाली,
KU उजवाली, M उजवाली, B घणा, J घणउ, P घणउ, B किसो,
J किसउ, B वाषाणि घगै, J सोलह कला समाइ, B ओजासैरै (sic),
J(M) उजासइ, U कजासां हि, J आपो (for आप), B आपगै .

२१२ । P बइठा, B तदणि, K तदण, PU कणय, NP तुलिता, BK मुंद,
N भूव, KN भांति, BKU दिन दिन, NP दिणि दिणि, MNU तिण,
(M)N पामइ, J दिण, M तिण .

दीघा मणिमंदिरे कातिक दीपक

सुत्री समागियां माहि सुख ।

भीतरि थकी बाहिरि इम भासै

मनि लाजती सुहाग सुख ॥ २१३ ॥

कवि नवीनवी नवनवा मछोक्व

मंडियै जिगि आगान्दमई ।

कातिग घरि घरि दारि कुमारी

धिर चीचन्ति चिचाम थई ॥ २१४ ॥

सेवान्ति नवी प्रति नवा सवे सुख

जग चाँ मिसि वासी जगति ।

रुकमणि रमण तणा जु सरद रिनु

सुगति रासि निसि दिन भगति ॥ २१५ ॥

येहिज परि थई भीरि कजि आयाँ

धनजै अने सुजोधन ।

मासे मगसिर भलै जु मिलियौ

जागिया मीं टि जनार्जन ॥ २१६ ॥

२१३। BP दीघा, K मंदिर, BJNP कातिग, K कातिके, JM समागियाँ, K समागिया, B थका, K थो (for थकी), BJKN बाहिर, M बाहिरै [इम], BMU जिम मजि, JKN मन, N सोचाग, BM सुधि .

२१४। M कवि, JKU नवनवी, B नवी नवनवा मछी मछोक्व, JK मछोक्व, BK मांडीयै, J मंडीर, K जण, U जिण, B जद, J जदि (for जिगि), K बारि (for दारि), N धिरि, J चिचान्ति, M चिचति, N चिचद .

२१५। J नवि, K नवै, M नवे (for नवी), BKM नवै, NP नवच, JU नवि (for नवा), K सवै (for सवे), BJN चा, BJP बचमिचि, 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 चोद, MNU चोदी, N [ज], P पर, BJKMNU भीर, JMNPU धनंजय, B अनियै, JPU नर, JKNPU सुजोधन, M मासै मगसरि,

फिरियौ पक्कि वांउ उतर परहरियौ

सऊखे सुखव उर सरग ।

सुयंग धनी प्रिधमी पुड़ भेदे

विवरे पैठा वे वरग ॥ २१७ ॥

ऊखे घटि नदी हेमे हेमाले

विमलु खिङ्गु लागा वधग ।

जोवनागमि कटि क्रिस थायै जिम

थायै थूलु नितम्ब थग ॥ २१८ ॥

भजन्ति सुगिह हेमन्ति सीत भै

मलिन सुतनु कोइ वही मगि ।

कोइ कोमल वसत्रे कोइ कम्बलि

जग भरियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ. BJ ज, K जो, M सुषीयो (for मिलियौ),
BJMP मीठ, BJKMP जनारजन, N जनारजन, U जनारदन .

२१७। K फिरीया पक्कि, M फिरीये पिह, J फिरि वांउ पहां. BJM वाह,
PU वाध, N वायुगर, JKU उतर, K परहरिया. M फिरिहरिया, K
सऊवह, M सऊवे सऊवो रस रंग, N सुरंग, P सुयंग, MN धनी, B
प्रधनी, K प्रधनी, N विचरंग (for वे वरग), M वेव रंग (ditto) .

२१८। B बोवे, JU ऊवि, KNP ऊवह, BKN घट, JMNU हेम, P हेमि,
N हेमालय, U हिमालय, BJKNPU इंग. M थग, K जोवननागम,
J क्रिस कटि, BKNP रुस, U रुस, J थाइ जिम थाइ .

२१९। J भजन्ति, MN भजति, BJNU सुगिह, K सीपह, M सुपिहि, P
सुगिह, BJKMNU हेमन्त, NP भय, U मिलन, BK(M) मिलि निधि
तज (for मलिन सुतनु), BJKU कोइ (for केइ), M को (ditto),
JPU मग, K वही, N वसत्र, J कम्बल, P जिधि, U जिध, MN
भरिया, J जग .

दिन जेही रिगी रिगाई दरसणि
 क्रमि क्रमि लागी सङ्गुडग ।
 नीठि कुडै आकास पोस निमि
 प्रौढा करखग पङ्कुरग ॥ २२० ॥

अलुभाया तन मन आप आप मै
 विहृत सीत सकमणी वरि ।
 वाणि अरथ जिम सकति सकतिवंत
 पुछप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहणि चण्णौ अहिमकर
 उत्तर वाड वाञ्छे अउर ।
 कमल बालि विरहणी वदन किय
 अम्ब पालि सङ्गोगि उर ॥ २२२ ॥

पारधिया क्रिपण वयग दिसि पवगौ
 विग अम्बह बालिया वग ।
 लागै माधि लोग प्रति लागै
 जल दासक सीतल जलग ॥ २२३ ॥

२२० । K लेह, P लेह, N लेहउ रतण रदवायर. JU दरिषण, KN दरसण, P दरसिणि. U संकुडिणि, BJKU नीठ, BK कुडै, N जोडिद आयास, BJU करपणि, NP कपण, MU पंगुरणि, P रिणि.

२२१ । BK अलुभाया, P तनु मनु. B मांघि, K मदि, (for मै), M विहति, U विहृत, B सीति, J वपमणी, P वपुमिणी, U वपमिणि, JPU वर, B सति सतिवंत. J समति समतवंत. K सती सतवंत.

२२२ । B मकरध्वज, JK वाहणि, NP वाहनि, U वाहन, B चडे, J चडिड, K चडीयो, N चडिड, BJKMPU उत्तर, N उत्तम, U वायु, K वाय बाजे, BJKM अतुर, N अवर, P विरहिणी, U दिण, M कमल (for वदन), N कियो.

२२३ । ALL छपण, B पवनहि, JKM पवनह, U पवणह, M विधि, B अंघि, J अंघ, K वन, J नाघ, KU माघ, BJMNPU लोक, KU सीतल, U अलधि.

निय नाम सीत जालै वग नीला
जालै नलुणी थकी जलि ।
पातिक तिणि द्वारिका न पैसै
मंजियै विगु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै
दम्पति ऊपरि दसै दिसि ।
अरक अगनि भिसि धूप अरती
निय तगु वारै अहो निसि ॥ २२५ ॥

रवि बैठै कलसि थियौ पालट रितु
ठरे जु दह कियौ हेम ठगठ ।
ऊडग पङ्क समारि रहे अलि
कगठ समारि रहे कलकगठ ॥ २२६ ॥

वीणा डफ मञ्जवरि वंस वजावै
रीरी करि मुखि पद्मम राग ।
तरुणी तरुण विरहि जग दुतरणि
फागुणि घरि घरि खेलै फाग ॥ २२७ ॥

२२४ । N निज, N मोतल, J आलि, BKU वन, BJ नलिषी, KN(P) नलिनी, JKN अल, B पातिमि, U पातिम, J पातकी, P पातक, KMU तिण, N तिणद, JP मंजिया, K(U) मंजोया, N मंजियर, JKN विण, N मनि, K तणो, PU तणा, KN मल .

२२५ । B प्रतिहारि, JMNU सीय, P सीउ, BJNPU पालै, JU दिसे, K दिषो, M दसो (for दसै), U अरकि, BKM अगनि अरक, J अगनि अरक, J तणउ, M तण, B तन, K तनु, (B)KNPU उवारद .

२२६ । M(N) बैठै, K कलस, (B)K थिये, J(M) यई, P सीउ, B पालटि, J रति पालट, BM रिति, U रति, KNP अतु, MNPU दह, K कैय दह (for दह कियौ), MP(U) कीय, J ठरे हेम दह कीय ठठ, उवण (for ऊडण), M संवारि, K रचइ, B कलिकठ .

२२७ । BM वीणा, BMPU मञ्जवरि, JKN 'यर, J वीण (for वंस), (B)JKN वजावद, BJKM रोरी, BKMU सुष, विरह, B अधि, JKM दुतरण, P 'रिधि, JKMNU फागुण .

अजऊँ तरु पुछप न पल्लव न अङ्गुर
 थोड़ डाल गादरित धिया ।
 जिम सिगागारि अकोधै सोहति
 प्री आगमि जागियै प्रिया ॥ २२८ ॥

दस मास समा पति गरभ दीध रति
 मनि व्याकुल मधुकर सुगगन्ति ।
 कठिगा वैइगा कोकिल भिसि कूजति
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुछपे
 सुरंगे वसने दरब खव ।
 पूजियै कसोट भंगि वनसपती
 प्रसूतिका होलिका प्रव ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
 चिगुगि पसरतै अम्ब चिसि ।

२२८। BM तरि, J तर, NU न तब, M पऊप, N पुऊप, BK थुड़ डालां, J डाला, BK(M) गादरिति, BJMU यथा, K बीयां, JKMNPU सिगगार, BKM सोहै, J सोहत, NP सोभति, J प्रिय, N प्रिय, M आगम, K आगलि (for °मि), JMNPU जाणे, K जाणइ.

२२९। JU सु (for समा), BKN पित, BK दधी, JU दीधी, M दधा, N उदधि, B रित, JMNPU मन, B मधि, K मध, विल्लंत (for सुष°), KMN कठिन, B वेध, J वैधि, K वैध, N वेणु, M वयध, PU वेधधि, P भिसि कोकिल, KN कुंजति, P कुजति, N वनसपती, JKN वसंत.

२३०। J पकवान फल फले, B फले (for फलें), KMP वफे, U धरव, M यव, J पूजीइ, NPU पूजीये, J कड, M कसड, NU कवेयडि, K भति (for भंगि), M भंजि (ditto), U भंगि (ditto), K वनसपती.

रटति पुत्र मिसि मधुप खूँखराइ
मात खवति मधु दूध मिसि ॥ २३१ ॥

वनि नयरि घराघरि तरि तरि सरवरि
पुरुख नारि नासिका पथि ।
वसंत जनमियौ देग वधाइ
रमै वास चढि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बुज
कली सु मङ्गल कलस करि ।
वन्दरवाल बंधाणी वल्ली
तबवर अेका बी'ये तरि ॥ २३३ ॥

फुट वागरेग कच नालिकेर पाल
मज्जाति किरि दधि मंगलिक ।
कुङ्कुम अखित पराग किञ्जलक
प्रमुदित अति गायन्ति पिक ॥ २३४ ॥

२३१ । N लामोइ, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मल्लयानिल, विगुष, U पसरति, N प्रसरतइ, BKM पुषा विस (for अम्बु विसि), N विस, BK पूत, PU पूच, NPU मधुप (for मधुप), N मानु (for मात), ALL अवति, M मिस ।

२३२ । KU वन, J नयर, M गिरि तरि, NP तब तब, J(M)U सरवरि, KMU पथ, B जननीयां, J ०मीया, KM ०मीये, B दियब, J दियब, BM रसी, B चढि पवन ।

२३३ । B मवर, JU प्रवर (for मौर), K मवा (ditto), BK अज, N कलि-यल, P कलीय, JU किरि, JU वन्दरमाल, NP वन्दरवाल, K वंदर-माल, BKM वेली, BJP तबवर, K तरवर, U तरवरि, K देका, NU अेका, B(K) विये, JNP बीचे, U बीच ।

२३४ । BM फडि, JP फड, K पड, B वनरेषि, JKU वन्दरेश, B मजात, M मंजानी, N मंजति, U मज्जति, KMPU करि, N कीर, BJK(M) कुंकू, P कुंकम, M अलत, NP अलित, B किंजलिक, M प्रमुदति, N गाबंति ।

आयौ इल वसंत वधावण आई
 पोइणि पत्र जल अेणि परि ।
 आणंदि वणे काचमै अङ्गणि
 भामणि मोतिअे थाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुघा किरि
 पुत्रवती थी मनि प्रसन ।
 पुछप करणि करि केसु पहिरे
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तर करणि सेवन्ती कूजा
 जाती सोवन गुलाल जत्र ।
 किरि परिवार सकल पहिरायौ
 वरणि वरणि ईअे वसत्र ॥ २३७ ॥

विधि अेणि वधावे वसंत वधाअे
 भालिम दिनि दिनि चडि भरण ।
 जलरावणे फाग जलरायौ
 तरु गहवरिया थिय तरण ॥ २३८ ॥

२३५ । BJKNU आया, M आअे, P इलि, N कलि (for इल), U वधामणी, BK आवी, JK पोयण, MU पोइण, N पोयणी, M अेष, JKMNPU आणंद, M घणै (for वणे), BKNPU भामिणि, J भामिण .

२३६ । N कामणि (for कामा), कामदूध, JMNPU करि, B यय, KNP ययउ. ALL मन, M करण, N वरण (for करणि), J पहरि, M पैहरि, BK पीयला .

२३७ । JMPU कणियर, KN कणयर, BJM तर, BK कणि, JMNU करण, NU सेवन्ती, K कुंजा, P कुंजा, N कुंजो, B जाती, M किरि, N करि, KM वरण वरण, B वरन वरन विध दे, K दे दे (for ईअे), N दे दे (ditto) .

२३८ । J अेष, U सहित (for अेणि), M वधावो, NP वधावउ, KNU दिन दिन, U भरणि, BP जलामणी, JU जलरावणे, B फागि, BPU जलरा-

मन्त्री तिहँ मयण वसंत महीपति
 सिला सिंघासण धर सघर ।
 साथै अम्ब छत्र मगड़ाणा
 चल वाइ मज्जरि डलि चमर ॥ २३९ ॥

दाड़िमी बीज विसतरिया दीसै
 निउंझावरि नाँखिया नग ।
 चरणे लुखित खग फल चुम्बित
 मधु मुंचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति अंग प्रदाति कुञ्ज रथ
 हँस माल बन्धि ल्हासि हय ।
 डालि खजूरि पूठि डलकावे
 गिरिवर सिंगारिया गय ॥ २४१ ॥

तरु ताल पत्र ऊँचा तड़ि तरणा
 सरणा पसरन्ता सरगि ।
 बैठै पाटि वसन्ति बन्धिया
 जगहय किरि ऊपरा जगि ॥ २४२ ॥

यउ, BJKM तर, K गहवुरि, J घोच, M घोचो, N यथो, U घिया,
 K बाधिया (for धिय) .

२३९ । BPU तहँ, M तिच, J तदि (for तिहँ), PU सिल, BJ सिंघासणि,
 BJM धरि, M मंड[?]षो, BJKM चलि, M मंजर, PU डलर, M चंवर .

२४० । K निवझावलि, M निवझावरि, J नउझा°, M मुंचति, U लुंबित, BK
 चुंबति, M चुचति, N चुंचित, B मुंचित, KNP मुंचति, M मुचंत,
 U मुंचति, JM सीचंत .

२४१ । J बध, M बंध, J लासि, BKMPU लास, BP चई, JN चया,
 BKN डाल, J यजूर, M यिजूरि, N यिजूर, NP डलकायउ, KMP
 गिर°, 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 जमि-
 दय, N करि, B लपरी, BK जग

आगलि रितुराय मण्डियौ अवसर

मण्डप वन नीभरणा म्बिदङ्क ।

पञ्चबाण नाइक गाइक पिक

वसुह रङ्ग मेलगर विहङ्क ॥ २४३ ॥

कलहंस जाणगर मोर निरतकर

पवन तालघर ताल पत्र ।

आरि तन्तिसर भमर उपङ्गी

तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक सारस रसवङ्कक

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 घरु ॥ २४६ ॥

२४३ । M आगै, B रितिराउ, K(M) रितिराउ, J रितुराउ, NP मंजीयेइ, P अवसरि, J मंढिप, BJKNPU म्बदंग, J पांच, BJNPU नायक गायक, K सुरंग, J मेलिगर.

२४४ । JM निरतिकर, NP म्बत्य, JNP पयण, K चंय, PU चार, K तंतसर, M भंवर, BM जीवटि उघटि, J तीवटि उघट, K जेवटि उघटि, N चिवटोय उघट.

२४५ । M विध^०, JNU शुक्र, BJKMU लाग, BJ दाट, चक्रवाक.

२४६ । BK आंगणि, U चंगण, NU तरप, P उरप तरप, BKM चक्र, B पिचति, N पीयत, M लियत (for पीयति), JKPU किर, N कदि, B लियत मरु, J लीयत दुष, K लियत मुर, M लै तिमुंय, NP लिथ तिमरु, U लीय तिपुङ्क, BM रामसरी, U ^०लिरी, M पुसुरी, B लगी, J रटि, B धूआ, JMPU धूआ, N धूआं, K धूआ, N माठी, BM धुङ्क.

निगरभर तरुवर सघण क्वाँह निमि

पुहपित अति दीपगर पलास ।

मौरित अम्ब रीम्भि रोमञ्चित

हरखि विकास विमल क्जित हास ॥ २४७ ॥

प्रगटै मधु कौक संगीत प्रगटिया

सिसिर अवणिका दूरि सरि ।

निज मंज पडे पात्र रितु नांखी

पुहपञ्जलि वगाराय परि ॥ २४८ ॥

प्रज अम्बज सिसिर दुरीस पीड़तौ

ऊतर ऊयापिया असन्त ।

प्रसन वाउ मिसि न्याउ प्रवर्तौ

वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि व्येक व्येक मिसि पाताँ

खाद्या द्रव माँथा ऊखेलि ।

२४७। B तरवर, KNP तबवर, U तबवर, K सघन, BKN दीपकर, BJKU सवरित, BJKNPU रीम्भ, K रोमञ्चित, B हरिष, JKN हरष, M विकास कमल, JKMNPU क्त .

२४८। B प्रगटै, J प्रगट, U प्रकटित, B मधि, B प्रगटोयो, K प्रकटोयो, MN प्रगटोयो, U प्रकटोया, B सुसिरि, JPU ससिर, K सुसिर, M सिसिरि, BK(M) अवणिका, NP अवणिका, JU दूर, B निजि, K निमि (!for निज), B पात्रि, BKM रिति, NPU रति, J रय, J पुहपुंजलि, K(M) पुहपाँजलि, P वगाराद .

२४९। B अदभुज (sic!), K अदभुत, M उभोज सिसिरि, B सुसिरि, JPU ससिर, K पीड़वो ऊतर, J वाद, M वाय, U वायु, J न्याद, MNPU न्याय, J(M) प्रवरतद, K प्रवर्तद, N प्रवलिउ, M वन वन, K राजा .

दीपक चम्पक लाखे दीघा

कोडि घजा फहराणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थया महि

भई निसङ्कित व्यङ्ग भरि ।

वेली गलि तरवरां विलागी

पुछप भार ग्रहणा पहरि ॥ २५१ ॥

पीडित हेमन्त सिसिर रितु पहिलौ

दुख टाल्यौ वसन्त हित दाखि ।

व्याघ्र वेली तणी तरवरां

साखां विसतरियां वैसाखि ॥ २५२ ॥

दीजे तिहाँ डङ्गन दंड न दीजे

ग्रहणि भवरि तरु गानगर ।

करग्याही परवरिया मधुकर

कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तरु पुछप वहे कूटा भर

कामि बाण ग्रहिया करगि ।

२५० । M पडप, (B)JK पानां, M पंने, N पाचां, BJK(M)PU घाडिया, N गाडिया, K द्रव, NU द्रव्य, BJ(M)P मंडिया, KNU मांडिया, K दीन्हा कोडी घजा .

२५१ । J मालियानिल वाज, ALL सुराज, BJ थिया, K थयो, BJKM तरवरां, KN विलगी, U ०मो, J पुछप साल, P घहणां, N गहणा .

२५२ । BKM पीडित, N पीडिता, M जेसंति, BK सुसिर, J ससिर, P सिसर, BK रित, M रित, J पहिल, BKM टाल्यो, J(N)PU टाल्योउ, M व्याड, N व्याघ्र, BJ तरवरां, BK विसतरियो, J(M)U ०रीयउ, K वैसाप, U वैसाप .

२५३ । B तिरिं, K दीसद, BJKMU घहण भवर, BJKM तर, N परिघाही, P करग्याही, M परवरिया, JM कुसुम .

बलि रितिराइ पसाइ वेसन्न

जग भुरड़ीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वञ्चित

वञ्चि न को तिम राज वसन्त ।

फूल पङ्क्ति कित सेव लवध फल

बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि कित

तिहि देखे थिय खीण तन ।

कन्त सँजोगिनि किंसुक कहिया

विरहगि कहै 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 करग, BJ रितिराइ, K रितिराज, P वेसन्नरि, M भुरड़ीतु, K वहे (for रहै), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५२ and st. २५३.

२५५ । KPU वरषा, JNP वरषत, M वरिषत, U वरषित, JU चातग, NP चातक, B वञ्चति, KU वञ्चित, BKMU वञ्च, N वञ्चद, B राजि, J वसन्ति, B फूलि, MP फूल, B पंष, JK पच, M पचै, NU पचि, JKMNPU छत, J लख, KN लखि, P लव, BKNPU बोलन्ति.

२५६ । BK कुसुमित, BKMN कुसुमाउध, B उदो, K उदे, M उदध (for ओटि), BKNU छत, NP बी (for तिहि), U तण (ditto), BK थिय, N थोय, U थोउ, B पीन, N तनु, JU read the first two lines as follows: पिये चक बंध 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 करीयउ, M कहै, N कहिय.

वणि वणि मालुणि केसर वीणाति
भूली नख प्रतिविम्ब भ्रम ॥ २५७ ॥

सबल जल सभिन्न सुगन्ध भेटि सजि
डिगमिग पाय वाय क्रोध डर ।
हालियो मलयाचल हिमाचल
कामदूत हर प्रमन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि
वेलि वेलि गलि गलै विलग ।
दिखा छत आवतौ उतर दिसि
पवन तगा तिगि वडै न पम्प ॥ २५९ ॥

कैवड़ा कुसुम कुन्द तगा केतकी
सम सीकर निरभर स्वति ।
ग्रहियो कन्धे गन्ध भार गुरु
गन्धवाह तिगि मन्दगति ॥ २६० ॥

२५७ । BJKMU तस, KPU कुसुम, BKN वनि वनि, J वन वन, BJP मालिणि, BKMN केसरि, JP वीणाति .

२५८ । M सभिन्न (for सभिन्न), BJ भेट, MU सजि, N संजि, BJKMNP डसम, U डिगिमिगि, B पाउ वाउ, J पाइ वाइ, K पायो वायो, NPU वायु, JU क्रुड, KM क्रुध, P घर (for डर), NP चालिया, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालद, P हेमाचल, K कामेत, NP हरि, JK प्रमन, N करि .

२५९ । BJKMU गलि गलि विलग, BN दलण, JPU दलिण, M दधिण, K छंती, M उता, (N)P छंतउ, J आवतां, N जतरि, U उत्तर, M पवन, B त न वडै (for तिणि वडै न), J ति न वडै (ditto), K तहीं न वडै (ditto), M नवि वडै (ditto), BJK पन, U पणि, BK place this stanza between st. २६० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B(J)KU तयो, ALL यम, JK निरभरि, U निभर, ALL अवति, B कांधे, K कांधर, N पंधि, P पंधे, U कंधर, BM गुरु, JK तिण .

लीयै तसु अङ्ग वास रस लोभो
रेवा जलि जित सोच रति ।
दखिगानिल आवतौ उत्तर दिसि
सापराध पति जिम सरति ॥ २६१ ॥

पुछपवती लता न परस परमैके
देतौ अंगि अलिङ्गन दाग ।
मतवालौ पै ठाहि न मगै
पवन वमन करतौ मधु पान ॥ २६२ ॥

तौय भरणा छँडि ऊषसति मलय तरि
अति पराग रज घूसर अङ्ग ।
मधु मद खवति मन्दगति मल्लपति
मदोमत्त मारुत मातङ्ग ॥ २६३ ॥

गुण गन्ध ग्रहित गिलि गरल उगलित
पवन वाद थे उभै पख ।
सीखँड सैल संजोग संजोगि
भगि विरहणी भुयङ्ग भख ॥ २६४ ॥

२६१ । B लोभै, K लोभो, J लीड, M लै, BK तस, JKNU वास अंग, JK जल, JKMNPU लत, M सोच, NP शोच, K रति, (M)N दखिगानिल, PU दखिगा, N आवतइ, BKU उत्तर, M दिस ।

२६२ । J परसपरि सँके, NP परसपर सँके, U परसर सँके (for न परस परमैके), B देवतौ, U देतु, BK अंग, M मतिवालौ, KN पग, MU पाय, P पय, JU डाइ, KM ठाँइ ।

२६३ । BM तोड़ भरणि (M भरणि), BJM छँडि, B औषसति, JNPU ऊषसत, K औषसत, B मलै, K तर, NP तइ, U अंगि, BKMNPJ खवति, BNU मल्लपति, J मल्लपति, K मदोमत्त, (M)NP मदोमत्त ।

२६४ । K ग्रहित गलि, JU औगलित, U पवन, NPU उभय, N पयि, P पय, JM सीखँड, BK सयल, M सरल, NP सेल, JKU संजोग, NP संयोगि, JKPU संयोगि, K भगै, KU विरहिणी, KMN भय ।

रितु किहि दिवस सरस राति किहि सरस

किहि रस सन्ध्या सुकवि कहन्त ।

वे पक्ख सूध ति विज्जं भास वे

वसन्त ताइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल वसंत सारिखौ अहो निसि

अेकण अेक न दाखै अन्त ।

कन्त गुणै वसि थायै कन्ता

कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

ग्रिह पुहप तणौ तिणि पुहपित ग्रहणौ

पुहप ईं ओठण पायरण ।

हरखि हिंडोलि पुहपमै छिगडति

सहि सहिचरि पुहपाँ सरण ॥ २६७ ॥

पौठाडै नाद वेद परबोधै

निसि दिनि वाग विहार नितु ।

२६५। BN रति, JKMU रिति, B कहिनि, J किहिनि, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिनि, KN कहि, M किह, B रस (for 2nd सरस), B किही, K कहि, M किहे, BJMN कहंति, N विज्जं (for 1st वे), JNPU पप, JU सुध, B त, K [ति], B वसंति, BMN वहंति ।

२६६। BM वसंति, (B)KM सारिषा, J सरीष, BK अेकै अेक, JM अेक अेक, N अेकवि अेक, U अेकां अेक, J वस, B थिय, J(M)U थई, K थया सु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J वस, B थिय, JU थयल, K थोयो सु, M थयो, N थार ।

२६७। JKNPU गृह, BK तणि, J पुहपति, M पडपित, BKM ग्रहणा, J ग्रहण, B पौहप ईं, J पुहपुं ईं, K पुहप हो, M पडप ईं, NP पुहप सु, B ओठणि, J उठिणि, BJM पायरणि, JK चरण, JMU चीठोल, K लै, N लइ, M चीठति, U चींचति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरणि, K सरणि ।

मायाग मैग ओगि विधि मागै

रुकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिगि प्रीति पसरि मन अवसरि

हाइ भाइ मोहिया हरि ।

अङ्ग अङ्ग गया आपाणा

जुड़िया जिगि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत धिया वसुदे

प्रदुमन सुत पित जगतपति ।

सासु देवकी रामा सुवह

रामा सासु वह रति ॥ २७० ॥

लीलाधर गिहे मानुखी लीला

जगवासग वसिया जगति ।

पित प्रदुमन जगदीस पितामह

पोतौ अगिरुध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि धाकौ कहि

नाराइग निरगुण निरलेप ।

२६८ । N नींद (for माइ), M निघ, JKMN दिन, BKNP नित, JMU निति, N नाँगिग, BJMNPU मयण, KMU ओष, BK परि (for विधि), BJP रुषणिणि, U रुकमिण, BJKM रिति ।

२६९ । K अवसर तिग, J प्रसर, NP पसर, BKM अनुसरि (for 2nd अवसरि), KMNP हाव भाव, MU अंगि, M अंगमि, KP आपणा, N आपपणा, K जिण ।

२७० । B वसुदेव, KMNU धया, BK वासुदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिमन, N प्रदुमन, K सो पिता, J जगति, N जगध, NP राम सहोदर रुकमिणि माछ, K रिति ।

२७१ । BJKM घडे, NPU गडे, N वासिग, KM पिता, NP पुन (for पित), B प्रदिमन, J(M)U प्रदुमन, K प्रदिमन, B(M) पौवौ, JU पोचउ, KPU अगिरुध, M अनुगध ।

कहि रुक्मणि प्रदुमन अनिरुध का
सह सहचरिखे नाम संखेप ॥ २७२ ॥

लोकमाता सिन्धुसुता श्री लिखमी
पदमा पदमालया प्रमा ।
अवर ग्रिहे असधिरा इन्दिरा
रामा हरिवल्लभा रमा ॥ २७३ ॥

दरपक कन्दरप काम कुसुमाउध
सम्भरारि रतिपति तनुसार ।
समर मगोज अगङ्ग पञ्चसर
मनमथ मदन मकरध्वज मार ॥ २७४ ॥

चतुरमुख चतुरवरण चतुरातमक
विगत चतुरजुगविधायक ।
सरवजीव विसवक्रित ब्रह्मसू
नरवर हंस देहनायक ॥ २७५ ॥

२७२। BKU कहिचि, P कचसि, BJKM तास, BK [जसु], J यस, P याहिउ, N कहिया, BK कहि कहि, BKMNPu नारायण, M निर्गुण, P निगुण, U विगुण, J मिलेप, P मिलेप, N लण (for 2nd कहि), BJPU वधमिणि, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J अनिरुध, KPU अनिरुध, M अनुवधि, B सहचरिहे, J ०रिहद, M ०रिचि, N ०रीधद, P ०री, U ०रीहे, K सवरतहे (sic).

२७३। BJKNPU श्री, B लिखमी, NP लिखमी, JPU पद्मा पद्मालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर, BJM ग्रहे, K ग्रह, NPU ग्रहे, JKMN(P)U अस्थिरा, K इंदरा.

२७४। JMPU दर्पक कंदर्प, K कंदप, ALL कुसुमायुध, BK तनुसार, JU स्वर, JPU मन्मथ, JKNPU मकरध्वज.

२७५। BK(M) चतुरय स चतुरवरण चतुरातम, U चतुर्वेधं चतुर्ध्वं चतुरातम, J चतुरर्थं चतुर्वेधं चतुराणण. NP चतुरातम, BK विम्व, J विम्व, U विम्व (for विमत), JU चतुर्थ्यं, KMPU सर्वजीव, N सर्वजीव, BK विस्वकेत, JM विस्वकेत, NPU विस्वकेत, BJNU ब्रह्मसू, K ब्रह्मसूत्र, MP ब्रह्मसू, K देहचंचनायक.

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिया मति ।
सिद्धि त्रिद्धि सुचिता रुचि सरधा
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपज करता ग्रिह सङ्गह
ग्यान तणी पञ्चमी जु गालि ।
मदिरा रीस हिंसा निन्दामति
चारे करि मूकिया चंडालि ॥ २७७ ॥

हरि समरगा रस समभगा हरिगाखी
चात्रगा खलु खगि खेत्रि चडि ।
बैसे सभा पारकी बोलगा
प्रागिया वन्धि तो बेलि पटि ॥ २७८ ॥

सरसती कण्ठि खी ग्रिहि सुखि सोभा
भावी मुगति तिकरि भुगति ।
उवरि ग्यान हरि भगति आतमा
जपै बेलि तो खे जुगति ॥ २७९ ॥

२७६ । B सरसती, K सरसती, BKM कान्ति, JNPU कान्ति लपा, 'K सुलपा, B रिधि विधि, J विधि बुधि रिधि, K खडि विधि, M रिधि निधि त्रिधि, NPU डडि, BKM सुचि, NU सुचिता, JNPU वडा, M वधा, JPU मर्यादा, K मरयाद, M मजादा, N मजादा .

२७७ । BKM सुपच, JM घच, KNPu गृह, NPU संगृह, J गानि, K गान, NU ज्ञान, J तणीज, U तणीज, JKU [जु], B गांघि तिषिहीज पंचमी गालि, JU मिया, M मियामर, BJM मूकी .

२७८ । M सुमिरच, K [रस], N अस (for रस), M हिरणाबी, वम, KMNPU घेच, B बभा, U बोलणि, (BM)PU वंजद, BK(M) त, J ति, N तच, U तो .

२७९ । ALL बी, BJNPU गृहि, K गृह, M घहि, KMN सुष, P जोभा, NU मुकति, K मुकरि (for ति^०), JK भगति, N उदरि, J भगत, JU जपे, B त्यां, JK तो, M तार .

महि सूइ खट मास प्रात जलि मञ्जे

आप सपरस हर जित इंद्री ।

प्रामै वेलि पडन्तां नित प्रति

जी वञ्चित वर वञ्चित जी ॥ २८० ॥

ऊपजै अहो निसि आप आपमै

रुकमणि क्रिसन सरीख रति ।

कहे वेलि वर लखै कुंवारी

परणी पूत सुहाग पति ॥ २८१ ॥

परिवार पूजि पोचे पड़पोचे

अर साहगि भगडारि इम ।

जग रुकमणि हरि वेलि जपन्तां

जग पुड़ि वाधै वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति अेक अेक प्रति

विमल मङ्गल गिह्ति अेक वगि ।

अेगि कवण सुभ क्रम आचरतां

जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK सीइ, N सूखे, P सुइ, U सूखै, J प्राणन (! for प्रात), JKMNPU अल, N संजइ, NP सपरस, B [इइ], M उइ (for इइ), M पदंति, NP जपन्तां (for पडन्तां) नित, JU अपर सपरस जितेंद्री (०इ) अर । वेलि पडत (०इती) नित (नित्य) प्रति वीरंजक । वञ्चित (वञ्चित वर) पामइ बी विविच, K सुजी सुवर तिम सुवर ली ।

२८१ । BK आपमहि (for ०मै), B रूपमणि, JP रूपमणि, N रुकमणि, U ०मिष, KU लसन, M लख्य, N क्रिसन, U सरीख, J कवन, JU कुमारो, J पूष, M पुच, BKP साहग, N साभाग ।

२८२ । BP पूत, JM पुच, KNU पूष, BJKM अर, B सांदिधि, J(M)PU साहग, K साहग, N साहग वाहग, JKMNPU भंडार, BK जन, BPU रूपमणि, BKU पदंतां (for जपन्तां), BK जगि पुड़ ।

२८३ । K शोक (for कोइ), B कहंति, JM कवन, K कवंत, B अेकै अेक, J अेकिं अेक, N अेक कचइ अेकां प्रति, P कचइ अेक अेकां प्रति, BK पछि,

चतुरविध वेद परणीत चिकितसा
ससत्र उखध मंच तंच सुवि ।
काया कजि उपचार करन्तां
ऊवै सु वेलि जपंतां ऊवि ॥ २८४ ॥

आधिभूतिक आधिदेव आध्यात्म
पिंडि प्रभवति कष वात पित ।
त्रिविध ताप तसु रोग त्रिविधमै
न भवति वेलि जपंतां नित ॥ २८५ ॥

मन सुद्धि जपन्तां रुक्मणि मङ्गल
निधि सम्पति घाई कुसल नित ।
दुरदिन दुरग्रह दुसह दुरदिसा
नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU गृह, M पिह, N गृहि, KU खेण, N इणि, N प्रमाण (for कवण), KPU शुभ, BKN करम आचरद, M आचरीति, J आशीर, U आशीखे जु, K अपंत .

२८४ । B °विधि, JKNU चतुर्विध, ALL प्रणीत, B(M)N चिकित्सा, JKPU चिकित्सा, JKU शस्त्रोपध, J शुवर, K सुद, N सवर (for सुवि), J कलि (for कजि), U उपचार, J ऊवि, K सो, BJKM अपंति, N अपंत, J ऊवर, K ऊय, M ऊवै .

२८५ । BPU °भूतिक, K भूत, B °देव, B पडि, JKMNPU पिंडि, JK त्रिविधि, M त्रिविधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमद, M त्रिविधिमै, भवंत. BM अपंत, JKN अपंति, BK place this stanza between st. २८२ and st. २८३ .

२८६ । B सुद्धि, J शुद्ध, K सुव, MU सुध, BJPU रुक्मणि, M निध, NP नव निधि, K घाये, U घायद, NP [घाई], KU कुमल, M निति, B दुरदसा, J दर्शना (sic ?), KP दुरदशा, M दुरिदसा, U दुर्दशा आसद, P दुसुपण, JU दुसुपन (for दुसुपन), JMU दुरनिमित .

मणि मन्त्र तन्त्र बल जन्त्र अमङ्गल
 थलि जलि नभसि न कोइ छलन्ति ।
 डाकिणि साकिणि भूत प्रेत डर
 भाजै उपद्रव वेलि भगन्ति ॥ २८७ ॥

सन्यासिअ जोगिअ तपसि तापसिअ
 कोइ इवड़ा हठ नियह किया ।
 प्राणिआ भवसागर वेलि पडि
 थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग अप तप तीरथ किं
 व्रत किं दानासुम वरणा ।
 सुख कहि क्रिसन रुकमणी मङ्गल
 कोइ रे मन कल्पसि कपणा ॥ २८९ ॥

वे हरि हर भजै अतारु बोलै
 ते ग्रव भागीरथी म तूँ ।
 अक देस वाहणी न आणा
 सुरसरि समसरि वेलि सँ ॥ २९० ॥

२८७ । B मिणि, KM सहि (for मणि), U वलि थंच, JKN बल जल, BMNPU डाकिणि, J डाकिण साकिण, M साकिणि, PU शाकिणि.

२८८ । BM सन्यासिअ, N चेता (for इवड़ा), JMPU प्राणी, N प्राणीयां, K ०सागरह, N ०सागर, JKMPN पार, B तरि पारि (for कतरे), K तर पार (ditto), M तिर पार (ditto), J ऊतरइ.

२८९ । N व्याज जोग, B व्यास, दान आश्रम, JKNPU ०श्रम, BJKN वरण, KMU सुष, JMU करि (for कहि), KPU लसम, M लस्य, N क्रिसन, BJU वपनिनी, BM कल्पै, JKU कल्पिस, B कपण, KMN लपण, JPU लपणा.

२९० । N बि हरि हरि, BM बोडै, J बोडइ, K बोडे, B(K) पवि, JU चंदु (for ग्रव), NP जल (ditto), BK न (for म), दिसा (for देस), M वाहनी, NPU साहिनी, B(K) आणै, M आणी सुरसरि.

वल्ली तसु बीज भागवत वायौ
महि थागौ प्रिथुदास मुख ।
मूल ताल जड़ अरथ मखड़े
सुथिर करगि चडि छाँह सुख ॥ २६१ ॥

पत्र अक्खर दल दाला जस परिमल
नव रस तंतु त्रिधि अहो निसि ।
मधुकर रसिक सु भगति मझरी
सुगति फूल फल भुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवल्ली चत्र ।
प्रकटित प्रियमी प्रिथु मुख पङ्कज
अखराउलि मिसि थाइ अेकत्र ॥ २६३ ॥

प्रिथुवेलि कि पँचविध प्रसिध प्रनाली
आगम नीगम कजि अखिल ।

२६१ । BK(M)N वैली, BKM तस, JK प्रथु°, NU प्रथी°, P प्रथी, KNPU सुष, BM माँडचौ, B सुषड, K सोयड, M सुयड, J शुथरि, B कबधि, KM करथ, BJ चडि, B सुषि ।

२६२ । B प्रति, JKMPU अक्खर, B प्रत (for दल), J यग, B तंति, K मातु (sic! for तंतु), BM बधि, JKU विधि, N इधि, P इडि, B सुकवि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto), B अरथ (for भगति), N सुकति, M भगति (for भु°) ।

२६३ । BN °वेल, P °वलि, B किना (for वलि), B समवेल, JPU °वली, N °वली, JKP चिच, N विचिच, B प्रघडित, J परडित, KNP प्रगडित, M प्रगडत, BPU प्रथिनी, J प्रथनी, KN प्रथनी, B प्रथ, J पिथु, KNPU प्रथु, M प्रिथ, BMP अखरावलि, JKNU अचरावलि, B चिथु, K थाये, N ले (for थाइ), P मिले (ditto) ।

मुगति तणी नीसरणी मण्डी

सरगलोक सोपान इल ॥ २९४ ॥

मोतिअे विसाहणा ग्रहि कुण मूकै

अेक अेक प्रति अेक अनूप ।

किल सोभणा मुख मूभ वयण कण

सुकवि कुकवि चालणी न सूप ॥ २९५ ॥

पिण्डि नख सिख लगि ग्रहणे पंहरिअे

महि मूं वाणी वेलि मंडे ।

जगि गलि लागी रहै अैसे जिम

सहै न दूखण जेम सई ॥ २९६ ॥

भाखा संसजित पराजित भगतां

मूभ भारती अे मरम ।

रस दाइनी सुन्दरी रमतां

सेज अन्तरिख भोमि सम ॥ २९७ ॥

२९४। B °वेल, BJKMU °विधि, JKNP प्रसिद्ध, U °दि, J प्रणाली, N परनाली, J निर्गम, M विगम, N निरगम, J अभीयत (for मण्डी), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरम (for सरगलोक), M अनयअेकयम (ditto), JKNPU सर्मलोक .

२९५। NP मोतीयां, B विसाहणे, M °षी, NP °षण, B कर (for कुण), B मूका, P मूकै, BJKMU कलि (for किल), U मुंभ, B कुण (for कण), NP किल सुप मुंभ वयण सोभण कण, N साकवि, U चालिषी, M कि (for न) .

२९६। B पंडि, JKM पिंड, N पो'डी, PU पिंढे, BM लय, P ग्रहणे, BJMU भुषणे, K भुषण पंहरिद, M मो, J वेल, B मै, JU मइ, U लागि रहि, B सै, JKU सइ, M सही .

२९७। B भाषा पराजित सहजत, M भाषा प्राकृत सहसहित, KN संसहत, PU संस्कृत, JKNPU प्राकृत, BK भर्णता, J भर्णतां, N भणितां, M भारयो, BJPU दाविनी, K रंता सेजइ अंतर, JU अंतरद, NP अंतरीष, B भोम, JK भूम, PU भूमि .

विवरण जो वेलि रसिक रस वञ्छौ
करौ करणि तौ मुक्त कथ ।
पूरे इते प्रामिस्यौ पूरौ
इव्यं ओके ओझौ अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी
सङ्गीती तारकिक सहि ।
चारण भाट मुकवि भाखा चित्र
करि अकठा तौ अरथ कहि ॥ २६९ ॥

ग्रहिया मुख मुखा गिलित जग्रहिया
मूं गुण आखर अ मरम ।
मोटा तगौ प्रसाद कहै महि
अटौ आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
मो पखिटा वीनती मोख ।

२६८ । B वेलि, M रसि, U करण, B कण (for करणि), K वरण (ditto), B जो (for तौ), M न, JU मुक्त, M पूरै, J इत, KNP इतो, B अरथ (for इते), U ताद (ditto), J प्रामिस्यउ, K प्रामिषो, N प्रामिसिउ, U प्रामिसउ, B प्रामिसे पूरे, NP ईषां, B अर (for इव्यं), JK अर (ditto).

२६९ । JKNPU जोतिषी, KU वैद, N वयद, BJN पुराणिक, K जोषी (for ओझौ), JKNP तारकीक, M तारकी, U तारिक, J चत्र, M करे, U करद, P अकठा, K अकठो त, JM [तौ] .

३०० । N गलिया (for ग्रहिया), P मिलीया (ditto), BM मुषि, M गलित, BNP जगलिया (for जग्रहिया), KM मै, NP मद, BN गणि (for गुण), MP गिणि (ditto), K गण (ditto), M अखर, BKM मोडां, NP अउ अदउ आतम अधम, B सम .

अन्हीणा तुन्हीणे आया

सवण तीरये वयण सदोख ॥ ३०१ ॥

रमतौ जगदीसर तणौ रहसि रस

मिथ्या वयण न तासु महे ।

सरसै रुकमणि तणी सहचरी

कहिया मूं मै तेम कहे ॥ ३०२ ॥

तूं तणा अने तूं तणी तणा त्री

केसव कहि कुण सकै क्रम ।

भलौ ताइ परसाद भारती

भूंड़ ताइ माहरौ भम ॥ ३०३ ॥

रूप लक्खण गुण तणा रुकमणी

कहिया सामरथीक कुण ।

जाइ जाणिया तिसा मै जंयिया

गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस यस, U करि, BJ सुं, M सुं KN पंडितां B वेनती, K अन्ही-
णाथ, M ंणा का, U ंणाचं RP तन्हीणे, JU तुन्हीणइ J आवीया,
B समण, JNP वयण, M आवणि, KU अवणे, K तीरय, M वैण, JU
वयण (for वयण) .

३०२ । KU जगदीस, B तणा, N रहसि B रसि, J रेण, B तस, J तइ, K
तासु महि, B सरसति, BM वयम ण, JP वयणिणि, U वयनिणि, BJNPU
मइ, B तिन्ह, J तिम, K कहि .

३०३ । B तूं, M तुच, J केसवि, KMN कुण कहि, BJ तिकी (for 1st तार),
K प्रसाद, BKM भूंडा, JNP भूंडउ, B places this stanza between
st. २९९ and st. ३००, and MN place it between st. ३०१ and
st. ३०२ .

३०४ । JNPU लणण, K लणण, M लणिय, B रूपमे लणिय ची तणां वयमणी,
M वयिणी, PU वयिणी, M कहिया इ कोरन ताम कुण B जंयि
(for जाइ), KMN जणिया जिस (for जाइ जाणिया), M inverts
the order of stanzas ३०३ and ३०५ .

वरसि अचल गुण अङ्क ससी संवति
 तवियौ जस करि खो भरतार ।
 करि खवणे दिन राति कखिठ करि
 प्रामै खो फल भगति अपार ॥ ३०५ ॥



३०५ । J वरस, M अङ्क, JNU ससि, M सु (for ससी), J संवत, M ससंत, P
न रस शशि व[?]रि (for ... अङ्क ससी संवति), J असि, M
 प्रिय (for 1st करि), JNU खो M करै (for 2nd करि), JNU खवणे,
 M खवसि, JU कंठ M करै कंठि प्रामै फल खो, J फल खो, 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 धीमता ॥ १ ॥

2. किरि निच्छइ (*P*) चीनारै चीतारा प्रतइ (*N*).

4. तार is in origin a plural neuter form of the correlative pronoun (Ap. तारं < Skt. तानि), which like the analogous form कार, कौर 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. जारं < 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 जाथौ (*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 संपोषण of *BNPSU* for जु पोषण. The latter is the correct reading, not only because पोषण is a much better form than संपोषण, 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 कै सुकदेव व्यासदेव जइदेव आदिदे अनेक सुकवि ऊआ कै पणि गीति सबही की बेकही

कै श्रीकृष्णदेव ते पहिलौ जु रुक्मणीजी कौ वर्गन कीयौ सु या वासते
जु शृङ्गारग्रन्थ कोनै तौ पहिलै श्री कौ वर्गन कीयौ चाहिजे (B).

शुकदेवो व्यासमुतो व्यासो ऽप्यथ च गीतगोविन्दकर्ता जयदेव
इत्यादयो ऽन्ये ऽपि विष्णुभक्तिपरायणाः सुकवयो ऽनेके वाल्मीकिप्रानक-
शृङ्गारादयः सर्वे ऽप्येकसंज्ञा इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैव
स्तुतिं कृतवन्त आदौ भगवद्रूपवर्णने कृतोद्यमाः परं मया तावत्स्त्री-
वर्णनमतः क्रियते यतः शृङ्गारग्रन्थो ग्रन्थते यदुक्तं शृङ्गारे स्त्रीप्रधानत्वमतो
मह्यं दूषणं न देयम् (U).

9. U reads जोइ चाँ for जोइहाँ in the 2nd line, and explains
it : चाँ इत्यकस्मादाद्यर्थानन्वये हे सुजन त्वं पश्येत्पञ्चाक्षरः ।

10. चिरचर, for चिचर (< Skt. शिचर), with insertion of र,
analogous to सरजल for सजल, सरधौर for सधौर, and भरजीत for
सजीत, for the last of which examples see *Vacanikā Ratana
Singhājī rī Mahesadāsōta rī*, 244.

11. तार. See note to st. 4, above. B renders the form
with लीये राजा रै.

12. नाम तार 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. : प्रकार, for प्रकर. In Old Western Rājasthānī poetry
in general, and Dīngālā poetry in particular, a long vowel
immediately followed by a short vowel is liable to be pro-
nounced as short.

13. तार तावन्माचम् (U), तितरौ (B).

चे as a feminine singular form of the demonstrative pro-
noun, is an Old Dīngālā form which is no longer found in
Modern Dīngālā nor in Modern Māravārī, where it has been
substituted with चा. It is, of course, identical with the general
form चे of Old Western Rājasthānī and Gujarātī. In our *Veli*
both चा and चे 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.

चम्पहरि for चम्परि, 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 तत्प्रसारे तनौ सुप्तं गतप्रायमिति तथा यौवनं न जायतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पन्नः कियदारंस्थायी सुहिता सु वरोति स्वप्नप्रायो यथा वरिशब्द उपम्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रथम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिथीराज, the author of the *Veli*.

20. दल फूल विमल वन is clearly and correctly rendered by B as: हिवै वसन्त षाद्यौ ज्यां वन फूलिजे है त्यां ररीर पूखी. 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.

कनोदधि for कुनोदधि. 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 मुजकसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the *Diṅgaḷa*.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शस्त्रं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्नोते तदिवेदमपि बन्धनं कृणास्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

प्रिथीषपुष्याधिकसौकुमार्यौ बाह्व यदीयाविति मे वितर्कः ।

पराजितेनापि कृतौ हरस्य यौ कण्ठपाशौ मकरध्वजेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (U).

वर्ण, a survival of the old neuter singular of the Old Western Rājasthānī, used exactly in the same adverbial function as the वर्ण in *Vacanikā Ratana Singhajī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. बुबलि नालि इति नाम्ना लोकप्रसिद्धं कीदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नीरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लब्धपत्न्यानीवाणु-
सूर्याः (U).

28. छिव रुकमणी नी विद्या कहइ । आठ व्याकरण भणी अठारह पुराण जाणइ अठारह स्मृति जाणइ धर्मअर्थनीतिमोक्ष प्रकाश कहइ शास्त्र जाणइ आरि वेद ४ भले १ व्याकरण २ व्याकरण ३ छन्द ४ जोतिष ५ पदमञ्जन ६ अये षडङ्ग जाणइ षडङ्ग ६ आरि वेद ४ मीमांसा १ तर्कविद्या १ धर्मशास्त्र १ पुराण १८ सर्व मिल्या चउद विद्या नी जाण चउसठि सकला नी जाण जाणी अेकोकी विद्या माहि अनेक घणा घणा अधिकार आपणइ मति सँ जे माहिला अर्थ विचारियइ कहइ (P)

29. हरि तिणि. 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?

वन्दे गवरि हर, अद्यापि होलिकानन्तरं कन्याभिगौरैरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिनिमित्तम् (U).

32. पातरिया, बुद्धा विहीनौ जातौ (U).

माना ६. Here the pleonastic particle र has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ह 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 Siṣupāla

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 ६ 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. मंगि छथा ... देसपति. Cfr. प्रियी सङ्ग लम्मा केई देसपती (*Va-canikā Ratana Singhārī rī*, 20).

38. बान्ने, from Ap. वञ्चन्ति < Skt. वञ्चन्ते, is the regular passive form of बाँचबौ, which in the modern language has gone out of use, it being substituted with the new form बन्चीजे. For the use of वञ्चर in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. बुधौ, for कुधौ, 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 बु was evidently made by the Poet, only in homage to the rule of the *veṇasaṅgāi*.

40. जोर is a word whereof the exact meaning is not clear. The *Dhūḍhārī* commentary seems to take it in the sense of

"tent": रङ्ग रङ्ग रा समिधाना जभा किथा वै सोइ मानू वादल उथा, whereas the commentaries of *PU* explain it as a synonym of स्त्री "woman": जोइ इतिस्त्रीपर्यायः स्त्रीणां श्यामोज्ज्वलरक्तपोतनीलरङ्गानि वस्त्राण्येवोत्प्रेक्षते जलदपटलानीव पृथग्गान्धमलन्दानीव (*U*); जोइ कहता स्त्री ना वन्द पञ्चरङ्ग वस्त्र पहिरा तेहिज जलदपटल मेघघटा किहौ सामल किहौइ उज्ज्वल इसउ पञ्चवर्ण मेघवन्द (*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. कोरुण, नवीनमेघवर्षणसमयात्प्राक्स्मरजोवायुशुभाभदर्शन-मिति (*U*).

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 वै, and *P* in the latter passage connects करि with सुखि and renders: सुखइ करी मङ्गलरूप गीत गावरँ. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि टला ... गीतानि गायन्ति. In other words, here मङ्गल is not used to give the meaning of "auspicious song," but only "auspicious ceremony."

मनै for मानै, the shortening of the initial syllable being required by the metre.

44. ब्रह्मिवागौ इतिविप्रः (*U*). The literal meaning of the word evidently is "he who wears the brahminic thread round his neck."

वीर बटाऊ ब्राह्मण, अहो भाई अहो पथिक अहो ब्राह्मण अत्यन्त उतावली धकी बार बार वचन कहइ (*P*).

45. स 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.

जव, a Sanskritism well permissible in bardic poetry. Cfr. तव, st. 174, 244.

46. रहरह कैर वच रही रह. 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 वच रही रह is not clear to me. I quote below the renderings of the three commentaries of *BPU*:—मारग मारग थे पय्यो आय विग्राम कियउ पय्य चालता रह्या (B); वटाऊ सर्व वासउ रहिवा भणी “रहउ रहउ” इम कज्जना पय्य वही रह्या (P); रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्निरस्तम् (U).

47. भौ इति सभयाच्चर्ये (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).

जकुम तीरथ इति योगध्यानलीना योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्पति प्रत्यक्षम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेउर माहि गयउ माहिलो सभा माहि (P); पुरान्तः पृष्ठं पृष्ठं श्रीकृष्णस्यान्तःसभासंमुखं गतवान् (U).

53. पचिलौ, an adverbial adjective, i.e. an adjective doing function for an adverb (पचिलै, or पचिलूँ, 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 किल, 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 किमर्थमिच्छागमः केन सह छात्रं तव कार्यमग्रे कुत्र परियासि तत्त्वं ब्रूहि ममाग्रे निवेदय एतत्तव करस्यं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रथम् (*U*).

57. वाचत ... न वगौ, 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. अवरणसरण is understood as a compound by the commentaries of *BU* (अवरणसरण तुम्हारी विरद है *B*; हे अवरणसरण *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 नूँ जि instead of तूम्ह.

60. सालिग्राम सूद यहि सकुहि, सालिग्राम श्रीपरमेश्वर नी मूर्ति शूद ने घरे कोई उत्तम जनम छइ (*P*); सालिग्रामं गल्लकीनद्युत्पन्नं शूदयहे (*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 *venāsagāi*, 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 *venāsagāi*, I have discovered that these, far from having no *venāsagāi* at all, have two *venāsagāis*. In other words, the line is split in two, and each of the two parts has a *venāsagāi* of its own. Thus in the present case

चाह forms *venasagāi* with चहुर, and नाग with नहि . The other examples of double *venasagāi* which I have found in the *Veli* are :

खीपति कुण सु मति तूभ गुण जु तवति (6),

सैसव तनि सुखपति जौवण न जायति (15),

कोकिल कण्ठ सुहाइ सर (20),

पणिहारि पटल दल वरण चैपक दल (49),

कुमकमै मंजण करि घौत वसत धरि (81),

इम कुंभ अन्धारी कुच सु कञ्चुकी (90),

गजरा नवग्रही प्रोचिया प्रोचि (93),

चोर चकव विप्र तीरथ वेल् (186).

मूं लोष . Strictly grammatically speaking, the reading हं लोष 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 Māravārī, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see *Notes . . . etc.*, § 127) Thus in modern Māravārī one would not say to-day हं लोधी, but म नै लोधी . *P* renders accordingly: मुभ नर लुषनीरुप (*P*).

63. हं, अहं सीतारूपा (*U*); हं सीतारूप (*P*).

वेलाहरण कहतौ समुद्र (*B*).

64. बाहरि करि "Rescue me!", an imperative. The Sanskrit commentator renders: सम ... बाहरिं यच्छनायवदुनः पश्चादालनोपायं कुरु .

चालोज for चालोच, the °च being probably changed into °अ 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 व् of विशा has its correspondence in the व् of आतुरी, 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); दुःखदाई (P); दूसमन (B).

66. ते is understood by P in the sense of a causal conjunction (नीरं कारचरं) and connected with कहिजै, but it is evidently connected with लगन वेला. U renders : तस्य लगन वेलाया अन्तर चीणि दिजानि बतंन इत्यवधिदशने (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 इसौ 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 इसौ (Vacanikā Ratana Singhajī rī, 21), and चलन्ना इसा (Ditto., 23). In the present case, N renders the word with भल्लइ प्रकारई, and P with भल्लौ परर. The reading ईसु of NPU is not clear to me, unless it is an incorrect reading for ईसं, the neuter form of इसौ used adverbially.

The commentary of U to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Cārana Lākṣhō, 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 नेत्रपुष्पो २ वेगवान् ३ बलाहक एते छयास्य रथे चत्वारो ऽश्वाः परं भक्त मनसि नैवं स्फुरति यतो ज्ञायते सर्वमयेतदथस्य चपलातिवर्णनं तेन रथः कीदृशो वहति यादृशं वानरसेन्यं समुत्थकमथ च नइ मेघ पुच्छ इति नदीजलपूर-

समये यादृग् वक्ष्यथवा बलाहकानां वर्षाभ्याणां यादृशं यादृशं वेगवत्त्व-
मिति रथगतेराधिक्षं तत्र सारथिं दूरं कृत्वा स्वेच्छया त्रिभुवनपतिः
स्वयं रथं खेटयितुं लभो ऽतो जायते 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 माहिनी, f. "Information,
particular knowledge." The commentators, however, prefer
to connect the word with गुह्यजण and to explain it as महत्तराः
लियः "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 लाधे अरथ. Here लाधे is my emendation.
BKMNS read लाधो which is untenable and has probably origi-
nated from a misreading of लाधे, whereas JPU read लाधा-
Also, most of the MSS. read कर 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 अनुहारि तबो in st. 78,
and therefore लाधे अरथ is a genitive. But it might be understood
as a locative as well, the terminal °i of अरथ being dropped to
form a rhyme with कथ. If the phrase लाधे अरथ is understood as

a genitive, the reading लाभा of JPU would be equally correct, the oblique in °ê and the oblique in °ā being equally permissible in the form of Dīngāla in which the Veli is written. U renders the phrase with: अर्थलभे किमाचर्यम् (U).

74. अक उजाथर कलहि अवाहा, जिके उजाथर संग्रामधीर ते साथइ वली जे कलहे अवाहा अग्रेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (P); अक अद्वितीय उजाघ[र]इ (sic) क° अोज संग्रामई धीर ते साथई लीधा वली जिके कलह संग्रामई अवाहा अग्रेसरी छइ अथवा दुवाहा क° कलहइ वली (N); एके ये अोजाथरइ (sic) इति संग्रामेधीरा: पुनर् अवाहा इत्यग्रेसरगायोग्या: खामिभक्ता: (U).

आखाडसिध कहतौ जिखे वि तीन वार संग्राम कीधा छइ किहाँ हारइ नही अहेवा [सु]भट (P).

75. Notice the reading नाग रिख of BM. It is obviously to be explained as a misreading of नागरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जना: (U).

77. आपपर इति परस्परम् (U).

78. राजा है, a colloquial phrase which is to be completed with a substantive in the locative like है "in the house." It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सजि, ओकलखी आया जागी रुकमणियइ सखियाँ सीखावि राखी छइ ते सखी राणी प्रति इम कहइ छइ ... (P).

The last line in this stanza does not violate the rule of the *venasagāi*, 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 चम्बिकातयी. Cfr. the similar case of मदन ची in st. 82, चाया लयि in st. 108, जिनन ची in st. 148, हरि सँ in st. 166, and नवी परि in st. 192.

80. श्यामा चारंभिधा सिनवार. Here श्यामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukminī, 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 :—

वदुक्तं श्यामालक्षणम् :

श्यामा च श्यामवर्णा स्यात् श्यामा मधुरभाषिणी ।

अप्रसूता भवेत् श्यामा श्यामा षोडशवार्षिकी ॥ १ ॥

या शीते चोष्णशरीरा उष्णे शीतशरीरिणी ।

मध्यकाले भवेन्मध्या सा श्यामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of ब्रह्मचा, a word which some render with जतावसा "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 ब्रह्मचा कहताँ उतावला छिटकि छिटकि पड़े है इसी सोभा देखिजै है (*B*); जागे करि कीना कहताँ निबलइ मकतूल पाट नइ गुण दोरइ ब्रह्मचा ढीला प्रोत प्रोया ते हाथ थकी कूटा तूटा पड़िवा लाग़ा (*P*); अहमेवं जाने गुणमुक्ताः क्षीणैर्निर्वलैर्मकतूलगुणैः श्यामपट्टदवरके ब्रह्मचा इति श्रियिलं प्रोताच्छुटिता इव पतितुं लभा इव सावृश्य उत्प्रेक्षा (*U*); जागे करि कीना कं निबला क्षीण मखतूल ना गुण दोरा थकी गुणरूप मोती ब्रह्मचा कं ढीला प्रोया थका अथवा ब्रह्मचा उतावला कूटा पड़ता जिसा दीसइ तिसा जलकण दीसइ ब्रह्म (*N*).

84. कण्ठ कहताँ गलई पोत कहताँ वोड़ियउ बाँध्यउ जागे
कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ अथवा जागे
करि हिमाचल पर्वत पाखइ यमुना वहइ ढइ अथवा जागे निखई
ओषाधधर ओषाधइ समइ भागि विचालइ अकइ आँगुली भाल्यउ
शङ्ख होइ (P).

85. जमुग फेग पावन्न जग, उत्प्रेक्षते जगत्पावन्या गङ्गायाः फेन-
युक्ता यमुना इव (U).

कुमारमग पिढदण्डउ आसु कातो री रातइ श्वेतदण्ड सरीखउ
(P); कुमारमार्गः खर्गदण्डक इवाश्विने कार्तिके मासि नीरजस्के गगने
श्वेतदण्डको दृश्यते (U).

86. अणियाला तोषा (BNP), literally "pointed."

सिली सिली बरि, literally "on the hone of the collyrium-
pencil," the former सिली being used in the meaning of मल्लाक
"the pencil used for applying collyrium to the eyelids," and the
latter in the meaning of गिला "a hone." N reads सिली सिली
बरि and explains: अङ्गनरूप सिली वपरि घसी सिली क' ओ वेज चढाया (N).

जल वालियौ पागो दीघउ (P); जलं दत्तम् (U).

87. वली रुकमणियइ आपणइ निलाड़रूप चन्द्रमायइ रोली नउ
तिलक कोधउ वली कलङ्क धूम वेउं काट कहताँ रातपणई करी महा-
देव नउ चीजउ लोचन अग्नि सरीखउ तेह नेउ धूम काण्डउ तीजउ
लोचन निर्धूम कोधउ आपणा 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 *vākiyās* are found at
the two sides of the vehicle.

ताड़ड़ ताड़ङ्गयुगलं कर्णकुण्डले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word पड़ड़ "a wheel." The latter word is, of course, not derived from पेटक- but from Apabhramṣa पड़ड़ (Cfr. Prakrit पड़ड़ explained as रथचक्रम् in Hemacandra's *Deśināmamālā*).

90. कवच सम्भू काम कि कलह, जागे महादेवजी कवच पहिरौ है काम सौं जुध करिवा कै ताँई (B); शम्भुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संगाहो धृत इव प्राकृतकविसमये कुचस्य शम्भूपमा प्रसिद्धा (U).

Notice the reading मन हरि आगै मखड़प मखड़े of B, which is explained: श्रीकृष्णजी का मन कै ताँई मखड़प कायौ है जु मन आया बैसिसी (B).

वारिगह, वारिगह सव्दई तम्बू वख ना दीधा इइ तिहाँ तम्बू-यई रजुआदि बन्धग ऊइ अनइ इहाँ कसादि बन्धग जागिवउ पट-कुटीति वारिगहशब्देन चारणभाषयां तम्बूनाम (N); वारिगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कल क° मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकउ विधइ विधइ आपापणा स्थानक बाँध्या (P); तथा च वलयः श्यामपट्ट-सूचयथितो विधि विधि यथास्थानं निवेशिताः (sic) (U).

95. किमच, a Sanskritism bolder than अच and तच which are used by the Poet in other places. U renders: तेषां भूषणानां कविरच ग्रन्थे किं व्याख्यानं कुर्यात् (U).

96. मापित करल इति सुष्ठियाह्वा (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
सिंहकटोसाम्ये सिंहराशित्वमेवोक्तं यतो रुक्मिण्यास्तुलाराशित्वस्याः
सिंहस्थाः सर्वे ग्रहा एकादशा व्योतिःशास्त्रे फलदायिनो मगोवाञ्छितं
ददत अतः ओक्तव्यस्योत्सङ्गे निवेशनं भावीति महद्भाग्योदयत्वं
दर्शितमयमेकोर्धो द्वितीये ऽर्थे एकस्यां राशौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका
भावीशोचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको
ऽतः कटी क्षीणा जातेतीदमपि विवर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-
मवगन्तव्यम् (U).

98. वली रुकमणीयइ नाकइ लटकतउ मोती दीघउ ते वखा-
णइ दधि वीण समुद्र माहि धो वणतउ रुडउ जाणी लीघउ साख्यात
गुणमय मोती नउ दाणउ ससत व्याघउ पाळउ हालतउ नाक नइ
आगइ मुक्ताफल मोती निहसत लटकतउ शोभइ जाणे सुकदेव व्यास-
पुत्र तेह नइ मुखि भागवत पुराण शोभइ सुक सरोखी नासा मोती
सरीखौ भागवत (P).

The Dhūdhārī commentary reads सु सत (for ससत) in the
second line, and explains : समुद्र सोधि अर जु मोती लियौ थौ जु
वणतौ देखौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक वीडौ.....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 खजात्या नाशा-
रूपया शुक्ला सह व्रीडां कर्तुमुद्यतोस्ति करकमलस्यः शुको मुखस्थितना-
शाशुक्ला स्वेच्छया रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये ऽर्थे वामायाः
करे वीटकं शुकरूपं तस्य मुखकमलस्य जात्या करकमलरूपया व्रीडिते
इत्यपि (U).

102. पान तम्बोल (P); वीडा रा डवा (N); पत्रभाजनम्, (U).

103. चकडोल सुखासन (P); प्रसिद्ध सुखासनादि (N); नरवा-
ह्यानम् (U).

तै, 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 Mārāvārī uses तिष, तिषि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वस्वयोग्यान् तुरगान् वेगवतो ज्ञान् 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. हिलवलिया कहताँ घणा ऊतावला है (B); गुणविसतरा (P); वज्रसघनं विस्तृताः (U); हिलवलिया कं रुक्मिणीजी रा चकडोल आगलि पाहिल इतस्ततः परिभ्रमणशील यथा घणुं विस्तरा हइ (N).

मद गुड़ित मद भरता (P). Notice the reading गजित 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 गुड़िता.

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 अनुसन्धीकृत्य, 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 *veṇasagāi*, and it would seem that the correct reading must be बैकुण्ठ किरि अजोआवाची, 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 निकुटीचें in st. 110, तिषि आप ही करायौ आदर in st. 168, जिम सिणवारि अकीधै सोहनि in st. 228; and किरि परिवार सकल पहिरायौ 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 *venasagāi* 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 चाले in *Vacanikā Ratana Singhajī 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); विजुं पासइ (P); परितः (U); पारस पाखाण [कौ देऊरौ] (B).

108. हाथा लगि. For the apparent violation of the rule of the *venasagāi*, 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 हूँ जोइवउ तिहीं चउथउ बाण थाप्यउ (N); आपणइ आपणउ स्वरूप जोइवउ (P), both explanations concurring with U's: स्वतः सुदर्शनेन.

लसणि अङ्ग मोड़णइ (P).

सच्च प्रपच्चः कृतः (U); उद्यम कियौ (B).

110. तह इति शक्तिः (U).

निकुटीये सूत्रधारिभिः (U).

113. साऊलि एकार (B); कूकरव वूँव सबद (N); कूकड़उ (P); कूकरवम् (U).

आलूदा सनइवइ धया (P); सञ्जीभुताः (U).

वज्ररूप योगीन्द्ररूपाः (U).

114. लारोवरि लारोलारि (P), अग्निवन्द्येन (U).

नच्च 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 **जर** "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 **जरना** in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ो घोड़ा नई नर नर नई प्रेरइ छइ (*P*); नखै: खरतरैरुत्पत्यमानैरुत्पत्यैरनरनरं दन्वते प्रेरयन्ति स्मेति खस्ववेगाधिक्यदर्शनम् (*U*).

115. The third line in this stanza apparently does not conform to the rule of the *venasagāi*, but probably the Poet is not at fault, as he considered **न दुणिजै** as a single word.

116. **नैडी**. It is strange that here and in all other passages where the adjective **नैडो** occurs, almost all the MSS. should read **नै** instead of **नै, नई**. The word is from Sanskrit *निकटकः, through Apabhraṃśa **णिचडड** > **गरडड**, and its correct form in Rājasthānī is **नरडड** > **नैडो**.

117. **कालाह्वणि कृष्णवर्ण** (*N*); **कृष्णवर्णमेघाभ्युदय** (*U*).

आडंग जागी अन्यकार जागी (*N*); **लोही वरिसवड जागी** (*P*); **आडङ्गमिति वर्णसमयं रुधिरमयमिव विज्ञाय** (*U*).

बेपुड़ी वचै. Here **बेपुड़ी** evidently is only a feminine singular adjective, identical with the modern **बैबड़ी** "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 कहतां वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो सान्हां होइ तब कहै जु मेघ वरससो तैसे फौज पिण बेपुड़ी वचै सो जाणिजै रगत वरससो** (*B*).

118. कुहकवाण दारु नी ऊखली बांसे बांधी (N).

गैगहण, गय हस्ती त्यों की गहणि ऊई गहण कहतां भीड़ ऊई (B).

The Sanskrit commentary thus renders the meaning of the peculiar *Diṅgaḷa* terms occurring in the first two verses :
हृथनालिहवाईकुहकवाणाः सर्वाण्यथातसबाजीलक्षणाणि तेषां ऊविरि-
त्युच्छलनं जातं वीराणां सुभटानां हक्काः स्वस्वबलवत्ताया वाटस्वरेण
प्रकाशनमभ्युद्यहणमिति रणभूमिः सुरैर्गृहीता (U).

120. असुभकारियौ, कायर इम कहिवा लागे जे असुभकारियौ
कं अकालइ असुभकारी उत्पात उपनउ (N); तैर्जातमयं समयो ऽका-
लिकसमेतमेधवदशुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चौसठि "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 माहे अकठौ ऊब्यौ कै अर उपरा जु रुधिर की बूंद पड़ै कै त्यों
की जु ऊंषी बूंद ऊकलै कै सु चोटीयाली कहावै (B). The correct
explanation of the word is that given by UP: कुटितवेणोका
विरलकेशाः (U); कुटे केसे (P).

चाचरि [रण]भूम्यङ्गणे (U); रणभूमिकायइ (P).

औभडै शस्त्रमोक्षविवादे (U); माहोमाहे हथियार वाहइ (P);
सन्न रा अउभडइ (N).

122. ततः प्रवृद्धे संग्रामे रणाङ्गणे रुधिराणि रत्नतलिया इति
वज्रतरं चलितान्यतो योगिनीनां हस्तेभ्यो वज्रशः पतितानि पत्राणि
पानभाजनानि प्रवाहे वेगवत्तयाधोमुखानि जातान्यतस्तरतीत्वा तरीत्वा
गच्छन्ति कीदृशानि दृश्यन्ते स्मोत्प्रेक्ष्यते जलप्रवाहे बुद्बुदाकाराः पम्फोट-
करूपा इव ते ऽपि सम्भूता वज्रदृष्टिं सूचयन्ति वर्णतो ऽपि श्वेताः पत्रा-
ण्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of NP, and so also the commentary of U which I have quoted above, understand the second पत्रा in the second line in the sense of "vessel," apparently identifying

the word with घड़ा. Though the interchange of ड़ with घ is not unprecedented in Māravārī (cfr. for instance the double form रिषमल and रिडमल), I do not think the above interpretation is acceptable. In my opinion, the second घषा cannot be anything but a direct plural masculine from the adjective घषौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūdhārī commentator who paraphrases : घषा हाथों से घषा जोध पड़ा 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 वाहवियै 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 सारी 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 ये जोधा 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 सले सलौ 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 मेदीभूता यतः क्षेत्रगाहटनस्थाने मर्यादार्थं स्तम्भो रोपितस्य (*sic*!) नाम मेदीति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं प्रेरयति सति दृष्टस्थानीयवाजिपादैः सुयुगाहटं कृतम् (*U*).

128. खेतो नीपजै तिहाँ कण आवै सो वडा वडा जोधा मारया सो खेही मानुं कण लिया भाजि गया सो जागे कणकण किया मौज का समूह भागा सो खेहीज नाज का गाडा खाँचा भार खाँचौ जहाँ खलौ होइ तहाँ चुगिवा नइ चिड़ी आवै बैठै बलभद्र रै खलै खलु कहतौ दुरजनां उपरि गृभणी आवै बैठी मांस चुगै गृभणी चिड़ी ऊरै अर मांस ही नाज ऊरै (*B*).

129. वडफरि जइजतै विरुधि. Here all the commentators understand विरुधि in the sense of जमराण्ड "the god Yama." *U*, for instance, renders: हृदयाग्रन्यस्तखेटके गृहीतेषु परमुक्तलोहेषु सत्सु विरुद्धो यमो भूत्वा लघः ।

भलामली सति. From the commentaries it appears that there is here an allusion to a proverb (*òkhāṇò*), whereof the entire form is भलामली प्रियवी. The meaning is clearly explained by *U*: एकस्मादेको ज्यो 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 भलामली प्रियवी है, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. अेकाव्येक अकस्मात् (*NPU*).

131. विलकुलियौ रक्तत्वमाश्रितवान् (*U*); रातड़उ झउ (*P*); रातउ झयउ (*N*).

वेलखि वेलकं पुङ्गस्थानम् (*U*); जिहाँ शर थापी खाँचीयइ ते वेलख (*P*).

अणी शराग्रभागं पुष्टिं च (*U*).

133. सनसि लज्जया (U).

अखियात आश्चर्यकारी बात (NP); स्थातिराश्चर्य ... स्तुतियोग्या
वार्त्ता चेति (U).

134. सोनानामी रुक्माभिधः (U), literally: "he whose name
is gold (रुक्म)."

क्षिण्यै जीवि, an absolute locative. क्षणिके जीविते स्वाधीने
वज्जीविते (U); क्षणस्थायी स्वाधीन जीवतव्य जागी नइ (N); घोड़ी
वेला जीवतव्य जागी (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 (बहोक्ति).

137. The word हालिथा in the third line seems to have
puzzled the commentators, for they all give different and absurd
interpretations of it. PU read हा लिथा. N seems to understand
हालिथा in the sense of अलग कीथा रूँता, and [र]लगाथा in the sense
of पावा फिरी लगाया. If हालिथा could be understood in the sense
of "were restored," the difficulty would be eliminated, but a
verb हालो "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 दूरीकृता
आसन् ते तु श्यालकशिरसि हस्तं फेरयित्वा स्वहस्तेन शिरः प्रस्पर्श (sic)
आलीया इति धरित्रीभाषया पश्चादुक्ताः पुनर्नवीकृता इतिभावार्थो ऽथवा
हाथी लीया इति देशभाषया प्रकटिता इत्यपि (U).

139. चाहै वाट जोइवा लाग (N); विलोकितुं लग्नाः (U).

ओटे उच्चैःस्थाने (U); 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 *veliyō 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

(५—), and fifteen when ending in a trochee (५—). 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 Dhūḍhārī 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: कुशधली द्वारिकापुरी कुसुमैर्वासिता कमलोत्करैः सुगन्धीकृता, 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); सुखतरङ्ग कलोलरूप लहरी (N).

लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by U as लत्करे "in thy hand," and by P as करि हाथर "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 < ऊपरि "over, above," but the commentary of N understands it as पय "water": पयवारि कहतौ धूपपाणी उवारइ तथा कोईक लूंगपाणी उवारइ इम पिय कहइ छइ (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 संस्कार, सेस थाकता बीजा संस्कार सर्व आरिम-
कारिमादि (P).
153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (U).
155. चाहे जोवइ (P); पश्यन्ति (U). Cfr. st. 139.
मङ्गल करि. Cfr. करि मङ्गल in st. 42.
156. आगलै त्रिया प्री चौथै आरंभि, चीन् वारान् चवरिकापान्थे
स्त्रीमयेसरी कृत्वा ऊतं ऊताशं प्रदक्षिणीकृत्य 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. सूय मणि is explained by the Sanskrit commentary
in the sense of शुद्धमानस सुभक्त्या and connected with मयसफणि.
Obviously the explanation is wrong, for मणि here is not an in-
strumental from मन "thought," but from मणि "gem."
161. मँदिरन्तरि, खिणन्तरि. From the point of view of
Sanskrit grammar, the correct spelling of these two words
would be मँदिरान्तरि, खिणान्तरि, 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 con-
sonant. The explanation of this fact is that the *ā* in such
circumstances, even if changed into *a*, remains always prosod-
ically 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 *Dhūḍhārī* commentator in rendering the pass-

age uses किरण, but as a feminine gender : सूरज री किरण पसरौ थो छ सकुड़ी (B).

163. द्रवङ्गित. All the commentaries, except the Dhūdhārī 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 द्रविङ्ग 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 द्रवङ्ग्यौ, a secondary form of द्रौङ्ग्यौ, द्रौङ्ग्यौ "to run, go forth." My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सकुङ्गित 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 बद्धावुड्ढीतुमशक्यौ चक्रवाक्यगलम-
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिशमपि 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 कहियौ. The existence of past participial perfects in °e in Dīn-gaḷa, 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 °e, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Sīṅghājī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पड़े, whereas I ought to have read पड़े, through-out.

168. जेहड़ि इति चरणाभरणविशेषम् (U). Cfr. Hindi जेहर f.

For the third line in this stanza, which apparently does not conform to the rule of the *venasagāi*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative वौ (Hindi वह). The modern Māravāṛī form, for the feminine, would be वा.

171. बहुटपटान्तरे कटाक्षरूपा दूत्यायाति च पुनर्याति गतागतं कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमथवा द्वयोर्मनसि सूत्रिते तागवागकरूपे कटाक्षमोक्षो नलिकाक्षेपणमिति वस्तुगुणनविधिः (U).

174. पति पवनि प्रार्थित, वायरइ करी नइ कीधउ इइ सुख नउ उपाय जेगौ (sic) अेहवी कीधी अेतलइ ओल्लखानी वायु करिवा लागी (N); पत्नी पवनेन वातकरणेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *venasagāi* 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 बाकुलता in st. 176, षष्टिका in st. 178, चक्ररित in st. 198, कुंजुमै in st. 199, गुडसपण in st. 208, and सकतिवैत in st. 221.

176. ऊह, a poetical license for उर, introduced only to effect a rhyme with the कुह of the fourth line.

घरि चखु लाज चक्षुषोर्लब्धा हता अतो बहुटादिकरणमिति चरणाद्योर्नूपुरध्वनिनिवारणं कण्ठे कुहुरवस्य निवृत्तिरिति निःसरत्वं सर्वाण्यपि लक्षणाणि समुत्पन्नानि (U); कुह कुह अेहवउ जूजित सबद सुरत माँहि छैतउ ते निवारण करे कं 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 कच्चकवन्धनानि (U); कुच नी कस (P).

179. मनरखिये मनोरञ्जकाभिष्क्रन्दोवर्तिनीभिः (U); मनमानो
(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 *Dhīdharī* commentator: त्याँच कौ (i.e. सखियाँ कौ) घेरो जुड़ रछो है (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. विन्हे गण, वे सरोखा जाणवा (P); विन्हे गिण कं खेह
वेउँ नैं यथायोग्य वसति गणवी (N); हयमपि 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 गिणि. Cfr. *गिणि* 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 अदालत्वेन (U); अदालत्वेण गुणई करी (N); सफरिम
पाखै (B).

183. तस्मिन् समये विरहावध्यन्ते कोकस्य मनसि साध्रि इति
वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन
चतुरशीत्यासनसूचकेन शास्त्रेण क्रीडया इच्छा निवृत्ता दूरीभूता यतो
दिवसोदयो ऽधुना भावीति कथं निःशङ्कं रन्तुं शक्यत अथ फुल्लैः कुसुमै-

वांसा सुगन्धत्वं व्यक्तं ग्लानित्वाद् ग्रहणैराभरणैर्मुक्तामयादिकैः शीतलता
शैत्यं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामैः
आसप्रसासरोधनैः (U).

187. With this stanza begins the description of the different
seasons of the year. In some MSS. the new argument is
introduced by the remark: अथ ऋतुवर्णनम्.

गाढ घरा, एखी कठिना जाता (U); प्रिथी गाढ पकड़ौ कठोर
ऊँ (B).

सूर राज किय जगत सिरि. Here some commentaries read
राज and understand "road, track," and some maintain राज "the
demon Rāhu, calamity." The Sanskrit commentator gives both
the explanations: जगतो लोकानां शिरसि सूर्यो राजरिवोत्पात इव
कृतो महादुःखावहो लगत्यन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः कृतः
सर्वाङ्गान् मस्तके तपनं वज्रं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊँ अचरिज, केइक लोकां नई आस्चर्यं थयउ ह
हा कुण आकरउ तपइ इइ अथ[वा] अजुं किसेइक तपइ इइ (N).

त्रिच, in the fourth line, is used in the double meaning of
हयराशि "the zodiacal sign Taurus," and इच "a tree."

189. दलि मुगता आहरण दुति, द्युतेः कान्त्या आहरणे आनय-
नार्थे पीठिकामध्ये मौक्तिकानि दलयित्वा संचूर्ण्य पिण्डीकृतानि तत्पीठिका-
मर्दनेनाङ्गस्य तेजस्विता शैत्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा
पीठी उतारिवा भणी मुगता मोती दल करि आटउ करी दुति कान्ति
आहरण आणवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ छउ तेह सूं मिलि करि
आकाश मिसवर्ण छउ वरिसवा निमित्त काला वादल थयां मेह वरसतइ
होइ [अ]न्यारो पछ होइ जिम आसाठ नउ सूर्य घणूं तपी करी
जे मध्याह्न कीधउ ते लोके मध्याह्न मध्यरात्रि करी जाणी जाखूं

ह्विणां मध्यरात्रि इह किण कारणइ नीजनपणि क्वतां निव्यञ्जन (sic!) यकी (P).

माघमासे यन्माज्जठि हिमगर्भो जातः षण्मासावधिस्तस्य संभुते-
स्तेन गगनं मधीवर्णं श्यामं भावि वर्षालक्ष्णं मिलितमाघाटस्य सूर्यो
वज्रतरं परितप्य यन्मध्याह्नं कृतं तज्जनैर्निरन्तरं मध्यरात्रिरर्धनिशैव वर्तते
इति ज्ञातं कस्मान् नीजनपण इति निर्जनत्वात्तस्यां वेलायां सर्वे लोका गृहं
प्रविश्य स्थिता अतः कोपि बहिर्नयाति तत्रैवंविधं प्रति मध्याह्नं महा-
निशातोप्यधिकं जातमिति भावः (U).

191. नैरन्ति प्रसरि निरघण गिरि नीभर, तत्र मासि निर्धना
गिरिनिर्भरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि, in the fourth line, apparently stays for क्वि or क्वि
(क्विवौ), the past participle perfect of करणी, and is connected
with दृष्ट. Cfr. दृष्टं कृतम् (U).

193. Notice the readings यथौ वैरो (BM), and ज्ज वरौ (NP),
for क्विया किव्वर 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: मृगधिरनाम्ना सूर्यभुक्तनक्षत्रेण वायुं मुक्ता मृगाः
क्विवराः कृता दुर्वलीकृता विह्वलतया इतस्ततो भ्रमणाशीलाः (U).

194. हरि कं इन्द्र तथा हरि मेघ इन्द्रधनुखादिकई करी तथा
भिन्नभिन्नवर्णई करी अम्बहर कं आकास नई सिगगारइ (N).

195. घरहरिया इति भूमिसिद्धनकरो ऽभूत् (U); घरती सीं ची
(NP).

196. वरसतै दड़ु नडु अगडु वाजिया, प्रचुरधाराभिर्वर्धति मेघे
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा बाढं प्रादुर्भूताः (U).

197. विणु नौलाणी, 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 ~~अनीहानी~~.

200. घरायाः स्त्रियो घराघररूपे स्त्रामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्वह्निर्निर्गतं तत्केशा विरलीभूता इतिस्वरूपं दर्शयति केशा लटिप्राया यमुनैव कुसुमैर्मिश्रत्वं गङ्गायां वेणीसमुदाय उत्प्रेक्षते त्रिवेणीसंगम इव प्रतिभासते (U).

दोनं तटां जो नदी ऊलटि वही है सो जागे चोटी विस्वरी है विथुरी कहतां पृथ्वी जो स्त्री तिण नुं घाराघर मेह जब भरतार मिलियौ तब चोटी विथुर जाइ यमुना रौ जल स्याम सो तो केस ऊया गङ्गाजी रौ जल सो पूल ऊया जहाँ त्रिवेणी होइ तिहाँ जागे चोटी गुथी इही पृथिवी की चोटी ऊई (B).

201. वेधूंचे. Notice that some MSS. read वेधूंचे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. वेधूंचे is at any rate confirmed by the Sanskrit commentary which renders : वेधुक्षितौ रकोभूतौ (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 अकारद, and P with अकारद अकारद ऊज्या.

महाराज परमेस्वरस (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) ; पसरतनमय (P).

The MSS. BK read पिचरि in the place of पिचर and understand "peacock" ; वरौ ऊपरि मोर अत्य 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: उज्ज्वल भवत्वा कीधा .

206. वयस्या वयसि नवा नवा वचने करी (*P*); वचनैर्भूयो भूयो ऽहं व्याख्यास्यामि (*U*); वार वार वचनं करी वखाणीति (*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 लघुस्तत्समये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलराशावर्थात्तुलाद्वते स्थितः काभ्यां तुलितस्तेजस्तमोभ्यामतस्तत्र दिनरात्री समसमे भवतो यथा कश्चिद्वाजा कनकेन तुलति भू पृथ्वी तस्यामिति रीत्येदमपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ दावपि कीदृशौ जातावित्याह दिनं सर्वकार्यकरणे क्षमं ततो दिने दिने ऽमर्षतया लघुत्वं यातीव रात्रिः स्त्रीरूपालक्षणेस्तुच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवभावं प्रोत्पल्लभावेन वृद्धत्वं यातीवेति यदुक्तं संपूर्णकुम्भो न करोति शब्दम् (*U*).

215. नवा जना व्यर्थान्निरूपेण देवा इव जगतां त्रिभुवनानां नवान्यभुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मेति जगद्वासभिधेयं वयं दारिकावासिन इतिव्याजेन यदुक्तम् ।

ताम्बूलमग्नं युवतीकटाक्षं गवां रसो बालकचेष्टितानि ।

इक्षौर्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्वर्गे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्तरं मुक्तराशिभिर्नवैर्नवैः पद्माक्षैः सुगन्धद्वयादिभिर्वस्त्रैश्च निश्चिदिनं दिवारात्रौ भक्तिं कुर्वते स्मेत्यर्थः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य युद्धार्थं धनद्वयस्यार्जुनस्य सहायत्वे समागतास्तदापि सप्त एव जाग्रतो ऽग्निद्रो ऽभुत्तद्विधिना मासेषु मार्गशीर्षो भव्यं समागतो मिलितो यत्र जनार्दनो निद्रां विहायोत्थितवांस्तत्र देवऊठिणी इति लोकोक्तिः (U).

भीरि सखाइ (P).

मोँटि आँखि ऊघाड़ो जाग्या (N).

217. सज्जये is an instrumental-locative plural form from सज्ज "all, everybody," apparently used in the agentive meaning in connection with a verb like जाणियो, which is to be understood. The commentaries of NU take the form in the sense of a genitive or dative, and explain: सज्जये कं सर्वं पुरुषे सूह[व] कं सर्वं सधव आपणी स्त्री ना उर कं हृदयस्थल सरग कं स्वर्ग देवलोक तुल्य यथा (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि स्वर्गतुल्यानि जातानीति कृत्वा पीड्यमालिङ्ग्य स्त्रीर्नराः सुखं शेरते (U).

219. जग. The commentaries of NPU read जगि in the place of जग and explain: जेचि कारजि, येन 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 स्युं 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. पारथिव्या क्रिपण वयण दिसि पवणै, प्रार्थितकृपणस्य किं वाक्यमुत्तरमेव नास्तिकथनं ततः शब्दकृतेन 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 : द्वारिकामध्ये शीतः शोक इति लोके प्रसिद्धमेव (U).

225. उद्गच्छन्नेवाकोऽग्निरूपं कृत्वा दिवाराचौ संध्यादये दम्पत्योः श्रीकृष्णरुक्मिण्योरुपरि प्रथमं धूपं विधायारात्रिकामिधेण निजं शरीर-मुवारयति करद्वयेन भ्रामयित्वा तदधीनं करोतीव कथं दशसु दिव्वारा-त्रिकाभ्रामणं किं कृत्वा स्वं प्रतापं प्रतिहारीकृत्य शीतागमं निवार्य पश्चात्स्वयं सेवितुमना एवं विदधातोवेत्येकोऽर्थो द्वितीयार्थे लोकाः सूर्याय प्रत्युपकारकृत्य आरात्रिकामिधेण निजतनुस्तदधीनान् कुर्वन्तीवेत्यपि (U).

226. कलसि कुम्भे (U).

ठरे जु द्रह कियौ हेम ठगळ, हिमं ठरितमिति किञ्चिदूनीभूतं द्रह्म ऋदाः ठगळीकृता अकम्पनपराः कृता यतः कुम्भे शीतं च अर्जरम् (U); हेम पिण ठगळ पाणी का द्रह निवाण ठगळ कछतां जामी नइ पालउ थयउ (P).

227. रोरी इति वाडखरेण (U); ननन (P). Notice the reading रोरी of BJKM.

228. योड़. Notice the reading युड़ (for योड़), 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 शाखा or प्रतिशाखा. Of all the commentaries, only U accepts the reading योड़ and explains it as शोकश्च "a little."

For the anomalous *venasagāi* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagār*. रनि is for रनि, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भंगि 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 मधूकदक्षमिषेण गलतुष्यतया वसन्तपुत्रः शिशुरूपो रोदतीव कथं यतो दलेषु मलयानिले लघ्ने सति कल इति रोगविशेषः समुत्पन्नः कोट्टुं मलयानिले त्रिगुणे प्रसरति पानीयद्वेषे लघ्ना यथा दृढितो बालः कलितो भूत्वाश्रुणि मुञ्चति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु अवति सप्रसवं क्षरति रुदनरक्षणाथं स्तनदान-मिवान्यार्थं पाठान्तरे मधुपो भ्रमरो रिषरिषाटरवमङ्गीकृत्य रोदतीवेति शेषा व्याख्या सैव (U); दल कहतां सरीर थी जे बालक जब ऊपजै तब कलि रौ जु वाउ लागै तबही उहि बालक नूं भुख तिस लागै कै छैसै त्रिगुण कहतां सीत मन्द सुगन्ध मलयानिल लागौ सोई त्यौंही वसन्त जनमतही भुख तिसा लागी कै अजे जु भमर बोलै कै सु ज्यौं बालक रोवै कै त्यौं वसन्त रोवै कै अर वनस्पती जु रस चूवै कै सु जागे माता दूध सवै कै (B).

233. अनु, as I explain it, is only a poetical amplification of the relative pronominal form अ. The commentary of N renders it with अंच 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 षोडणौ).

237. कणवीरपुष्पाणि रक्तानि करणिपुष्पाणि श्वेतानि सेवन्ती-पुष्पाणि हृतवर्णानि कूजा इति पुष्पजातिविशेषः सुवर्णनाम्नी जाती पीत-

पुष्पा गुलाली इषत्पाटलवर्णा यत्र वसन्त व्यासन्नृत्येक्षते 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 पुष्पादिसमृद्धिमद्विस्तम्भस्तम्भैरिव फागं
दत्वोद्धापितो यथा बालहारा (sic) गानादि कृत्वा बालं रञ्जयति (U).

241. ल्हासि, घोड़ी नो ल्हासि घोटकशाला पायगह (N); लासि-
रिति मन्दुरा (U).

242. तड़ि तरला. Here the commentaries understand तड़ि
as a locative (तड़े मूलादारम्भ U), meaning "the stem or trunk (of
the palm-tree)," and तरला as an adjective meaning "broad
(चुल्ल)." The sense deriving from such an explanation is, no
doubt, satisfactory, but an adjective तरलौ "broad" is unknown
to me.

बन्धिया जगहथ किरि, वसन्ते पट्टे स्थिते राज्ञि जगत उपरि
जगहथ इति जगद्धस्ताः पत्रावलम्बनानीव बद्धा इवास्माकं यो जयतु
तेनागन्तव्यमिति स्वर्गपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाटिक ना जोवणहार लोक (NP); मेलगराः कौतुकप्रेक्षको
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यभवेति भाषका अथवा यानं गति
तत्कारा नानागतिकारिण इत्यपि मयूरा नृत्यकरा इव पवनो वायुस्तालधर
इव पत्राणि ताडयन्तादिपणान्वेव तालाः कांस्यमया इवाधारिशब्देन
काचिच्छटिकाजातिविशेषस्तस्या जल्पनं तन्त्रीस्तर इव वीणैव भ्रमरा
उपाङ्गि शरीरचालनचेष्टाकारिण इव तत्र चकोराः पक्षिणस्तु तीव्रउघट
इति शब्देन तालविशेषस्तस्योद्घाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नृत्यनृत्येति शास्ता युक्त एवाय रसवञ्कः सारस इव कोविदो विचक्षणो लीलया [गतिकारको] गानपरः खञ्जरीटः खञ्जनपक्षीवेति पारापतस्य दाटिगुंठककथनं प्रगल्भ-
लागिर्भमरीस्फुरणवृत्त्या मूर्खनाविकरणं चक्रवाकस्य विहारो गतागतं
विदुरशिक्षितस्य वेषपरावर्तनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहतां विस्तीर्ण लागदाट
पारेवा ल्यै है भाँति भाँति की जैसै नटवा संगीत की लागदाट ल्यै
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै है लाग दाट ऊरमई दीँ की
अड़वाई तिरप उरप सुलप वाली मरु उलथा पलथा ओ संगीत का भव
है (B).

246. The first line in this verse does not conform with the rule of the *veṇasagāṃ*.

This is one of the most difficult verses in the *Velī*, 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 *लियति मरु* or *लिय तिमरु*. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūḍhārī* commentary adopts the former. I have followed the *Dhūḍhārī* commentary, which seems to be right, not only on account of the *veṇasagāṃ*, but also because *लियति* is a more satisfactory reading than *लिय* anyhow. Besides, the word *मरु* (मुरु) is found amongst the technical terms of the *saṅgītaśāstra* enumerated in the *Dhūḍhārī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūḍhārī* commentary: अङ्गणे कुराटनं जलं स्थितं तत्र भ्रमराः पिवन्ति ते कीदृशास् तिरप उरप तालस्वरभेदकारका इव चक्राकारो मरुदर्याद्वातूलकस् तिपरु मूर्खनाविशेषो ऽथवा तालभेदस्तं गृह्णन्तीति संभावना रामशरी खुमरी हे ऽपि चटिकाविशेषस्ते रटितुं जल्पितुं लग्ने उत्प्रेक्ष्यते घूयामाठा चन्द्रास्ताल-हस्तकभेदास्तान् धरत इवाङ्गीकुर्वात (?) इवेति (U); चाँगण माहे जल है सु पवन कौ प्रेगी चालै है इहै तिरप उरप ऊई मरुत चक्र कहतां वाउ कौ चक्र वंतूलियौ इहै मरु ऊयौ रामसरा (sic) बोलै इहै मानौ घूया माठा ऊया खुमरी बोलै है इहै मानौ चन्दधुरु (sic) संगीत का सबद ऊया (B).

248. पात्र, पात्रेण नर्तकेव (U). 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: अत्यन्तवसरइ मन्त्र पडि देवता रइ मिरि पुफांजलि नांशीयइ (P).

249. उत्तर (< 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: उत्तर वाउ असन्त कहतां दुष्ट सु तौ उथापियौ दूरि कियौ (B). I give below the renderings of the other commentaries: उत्तरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीकृतः (U); उत्तरदिशि वायुरूप उत्तर नाकारइ करी असन्त दुर्जन नी परइ उथापियउ दूरइ कीयउ (P); उत्तरदिसिइ वायुरूपइ नइ कर्ताइ अङ्गीकार न कीघउ तिग वास्तिइ उत्तर नाकारउ करी असन्त कं दुर्जन नी परिइ उथापियौ कं दूरि कीघउ (N).

न्याउ, न्यायो दगुहरकः (U); न्याय नौ दगुहरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of N: चम्पक कं चम्पा नई वृद्धई फूल मिसई लाखे कं लाखघरसूचक लखेखरी गृह जागी दीपक कीघा कं दीवा कीघा प्राइ लखेखरी ने घरे लाखे द्रव्य उपरि छत नउ दीपक करइ इइ इति लोकोक्ति वली केइक केलिवृद्धे केलिपत्र मिसई कोड़िद्रव्यसूचक कोड़िधजा कं कोड़िद्रव्य उपरि धजा फहरागी कं ऊंची लहलहती बांधी अतलइ कोड़ि द्रव्य ना धगी घर उपरि धजाबांधइ इइ अतयेव कोड़िधज (N).

253. तत्र राज्ये तरुसमूहे मञ्जर्यादियु ग्रहणो दङ्कनं स्तोत्रं स्वादु-
मात्रं दीयते दण्डः सर्वधालुगणरूपो न दीयते कैरित्याह गानगौरैः कलूस-

चित्तेर्लिपिलेखिकैरिति भ्रमरैरिव पुनस्त एव भ्रमरा गगनामाकलय्य कर-
ग्राहिणः सन्तः परिप्लवता यत्र तत्रागता राजदेयभागग्राहिण इव समा-
गतास्तेषां तरवः क्षिप्रत इव कुसुमानां गन्धो मकरन्दास्तद्वय(?)रूपं
करं स्वामिदेयं भागं ददते (U); इहि वनस्पती नै कोइ डङ्गन देयै कै
जैसे प्रजा नै सुराज माहे डङ्ग नही कै मवरित रूख कै ओही तौ
लेखागर ऊव्या भ्रमर कै ओही उगाछा ऊव्या चर भला भला फूलां कौ
वास ल्यै कै सु ओही हांसिल कर लीजै कै (B).

254. वहे वहित्वा (U); वही (NP).

वेचनर, a poetical form for वेचनर < Skt. वैचनर "fire." The
commentary of P gives the following amusing etymological
explanation of the word: वेचनर सरोखउ चगनि (P).

भुरड़ीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पक्ष. चक्ष 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.

वन्दि वन्दिभिर्भट्टचारणादिभिरिव (U); वन्दीजन भाटचारणादि (N),

256. Notice the reading उदै, उदो (for ओडि) found in BK,
which the Dhūdhārī commentator explains: कुसुमायुध कचनौ कामदेव
ते कै उदै करि केलि 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 ओक रूख पंति परिपलित

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 वृद्धि-
न्यदचनं नामग्राहं वक्ति स्म किं तदित्याह कान्तसंयोगिन्याः स्त्रिया नाम्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं करोतीति किंशुकः
 ... अथ च विरहिण्योक्तमिदं पलाशवनं पलं मांसमश्नातीति पलाशो
 राक्षसरूपो दृष्टोप्यसुखं ददातीति द्वयोरपि भिन्नं भिन्नं वाक्यं कुसुमित
 कुसुमायुध ... इत्यपि पाठस्तत्र कुसुमायुधस्य कामस्येयम् ओटिर्
 आश्रयविशेषो यतः कुसुमितं दृष्ट्वा सविशेषं कामक्रीडा समुत्पद्यत व्यतोयं
 किंशुकस्तथा तं दृष्ट्वा वियोगिनीतनुः क्षीणा सदुःखा जायत अतः पलाशः
 (U); कुसुमायुध कामि नी ओटि कहतां आश्रयविशेष ठाँमइ ब्येक
 पूल्यउ वृक्ष देखी दोइ स्त्रीयइ ब्येक स्त्री क्रीडा करइ बीजी स्त्री खीळ
 शरीर थई ते कारण कहइ ... (P).

258. सभिन्न भिन्नः (U), भोनउ (NP) "wet, moist."

260. केतकिपुष्पाणि कुसुमानि विविधानि च कुन्दाः मच्चकुन्दाः
 केतक्यो रङ्गेण किञ्चित्पीताः सर्वेषां गन्धभारं परिमलभारं गृहीत्वा स्तन्धो-
 दहनेन आन्तः सन् श्रवतां वहनशीलानां निर्भराणां शोकारान् स्वाङ्गैः
 प्रस्पर्श्य पुनश्चलितस्तथापि वज्रभारभारितो गन्धवाहो वायुस्तेन कारणेन
 मन्दगतिरासीत् ... (U).

261. रेवा जलिं कृत सोच रति, रेवाया जले रत्वाः 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 *venasagā* which
 is almost unexceptionally observed throughout the poem. The
 Sanskrit commentary, which adopts the latter reading, explains :
 पुष्यवती लतानां परस्परमित्येकां मुक्तायां प्रत्यङ्गे ऽङ्ग व्यालिङ्गनं ददत्ताः
 प्रस्पर्श्य प्रस्पर्श्य (U).

264. भख 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 वदति दिवसे ऽपि सुखकारी रात्रावपि सुखकारीति यथा सुपक्षो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms ति and तद्, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति तद्दिवसरात्रौ वदन्ति, 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 आसरति अलङ्कृत है.

268. मैण (<Skt. मदन) is understood by the Dhūdhārī com-mentator as an apposition of वसन्ति कन्, i.e. of Kṛṣṇa: कामदेव को सी सुरति इसी जु वीक्षणजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैण as an objective genitive connected with माषम, and translate the phrase: "the enjoyer of the pleasures of love."

मागौ माणयति मुनक्ति (U); भोगवइ (NP).

269. तस्मिन्नवसरे वसन्तसमये मनसोर्द्वयोरपि परस्परं प्रीतिप्रस-रेण स्नेहाधिक्येनावसरेण लोकोक्त्यान्वयेण नाद्याद्युपायेन पुनः रुक्मिण्या हावैर्मुखमोटनकटाक्षान्ममङ्गरूपैर्भावैराभरणरचनादिभिः सर्वैरपि कर्तु-भूतैर्हरिः कृष्णो मोहितो वशीकृतो ऽतो ज्ञातं हरक्रोधज्वालावलीडानि निजान्यङ्गानि गतानि स्वयमनङ्गेन योजितान्येकीकृतानि तानि सर्वाणि पूर्वाङ्गानि मोहनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत्व-

मङ्गीकृत्य रुक्मिण्या उदर उषित इति निवासं कृतवान् ततः श्रीनन्दन इति ख्यातः (U).

272. सहचरिभ्ये सहचरीभिः स्वस्वपत्नीभिः (U).

274. The first line in this stanza does not conform with the rule of the *vēṇasagāri*, 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: स्ते सुहृदपदाद्याः, and closes his comment thereon with the remark: स्ते पदार्था दारकायामवक्षिताः.

277. संसारसुप्रभुणा परमेश्वरेण गृहसंगृहमर्थाद्द्वारकां कुर्वता रचितवता एताः पञ्चापि ज्ञानस्य विदत्तायाश्चण्डाल्य 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 गालिर्विरुद्धग्रंथसंगम् (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); हीयइ (P).

282. साहगि साहगौर्गजाश्वर्यरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of B: कवि कहै है केइयेक दोइ मनुख आप माहे वातां करै है कऊं कै परि

अनेक मङ्गलचार अनेक सुख अकेठा देखि अर कहै है अ इतरा सुख अकेठा लाधा है सु कुण पुण्य कियौ थौ दूसरौ कहै है जागिजे जु वेलि पडे है तिहिं पुण्य जँता इतरा पदारथ पावै है (B).

285. आधिभूतिकं स्यादाधिर्मानसीयथा श्लोकादितो जातम् १
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्माजितं तापत्रयं तथा
पिण्डे शरीरे दोषत्रयं प्रभवति जायते किं तत्त्रयं कषवातपित्तक्षणं सर्वं
रोगा न भवन्ति ये पुरुषा नित्यं वल्लौ स्मरन्ति तेषां ज्ञान्मरोगतेति
भाष्यं श्रीभगवत्कृपातः (U).

286. रुक्मणि मङ्गल रुक्मिणीमङ्गलमर्थादल्लौसंज्ञिकां स्तुतिम् (U).

दुरदिन दुःखदिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *veṇasagāi*.

288. Of the two *धिया* in the last line, the former one is understood by the commentary of N in the sense of an ablative postposition, like *धी*, and connected with *भवसागरः*—*भवसायर धिया क° संसारसमुद्र धी उतरइ पार धिया क° पइलइ पार धया* (N).

289. कौइ रे मन कलपसि क्लिपणा, रे मम मनस्वं क्लपणान्
वाञ्छितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of P: गङ्गा बेउ छण ईस्वर नइ सेवइ वेलि अके छण नइ सेवइ गङ्गा अतारु नइ बोलइ वेलि भगत नइ सुगध नइ पिण तारइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जलु सर्व संसार मतू मानइ छइ तउ पण गङ्गा अके पूर्वादिस [वहइ] वेलि सर्व चिउँ दिस विसतरइ तिण कारण गङ्गा वेलि बराबरि कदे न थाइ गङ्गा धी 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: है भागी-

रथी हे गङ्गा ते यव कहताँ तिसौ गर्व तूँ म करि . The Dhūḍhārī commentator scrupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करो है ता के लियाँ या दुवाला कौ अर्थ मै नही लिख्यौ है (B).

291. अथ अस्य ग्रन्थस्य वल्लीस्वरूपमुद्दिश्य वर्णयति इयं नाम्नीति वल्लीति तत्र भागवतोक्तलक्षणं सुवीजं वापितं मद्द्यां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो ऽर्थाञ्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मण्डपे चटिता द्वायारूपं श्रुतिसुखम् (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 पत्त and दल 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 किस्युँ वेलि कहि किना पञ्चविध कं पाँच प्रकार ना आगम आस्र नउ रस निरगम कं नीकलवा वडिवा भणी प्रसिद्ध कं प्रगट अखिल कं अखण्ड परनाली कं प्रणालि कहि जेह कारणाइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vñasagāi*.

295. मोती तगाउ विसाहणउ व्यापार करताँ अक अक थकी अनूपम भला ग्रही लेई करी कुण मूकइ किल निखइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोधिवा माहरउ मुखज भलउ परै भला बुरा पखित चालिनी काज 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, ग्रन्थान्तरे सुखग्रन्थोपरि (U); सेज ऊपरि (NP).

298. पूरे इते इअे ओके. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इअे 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."

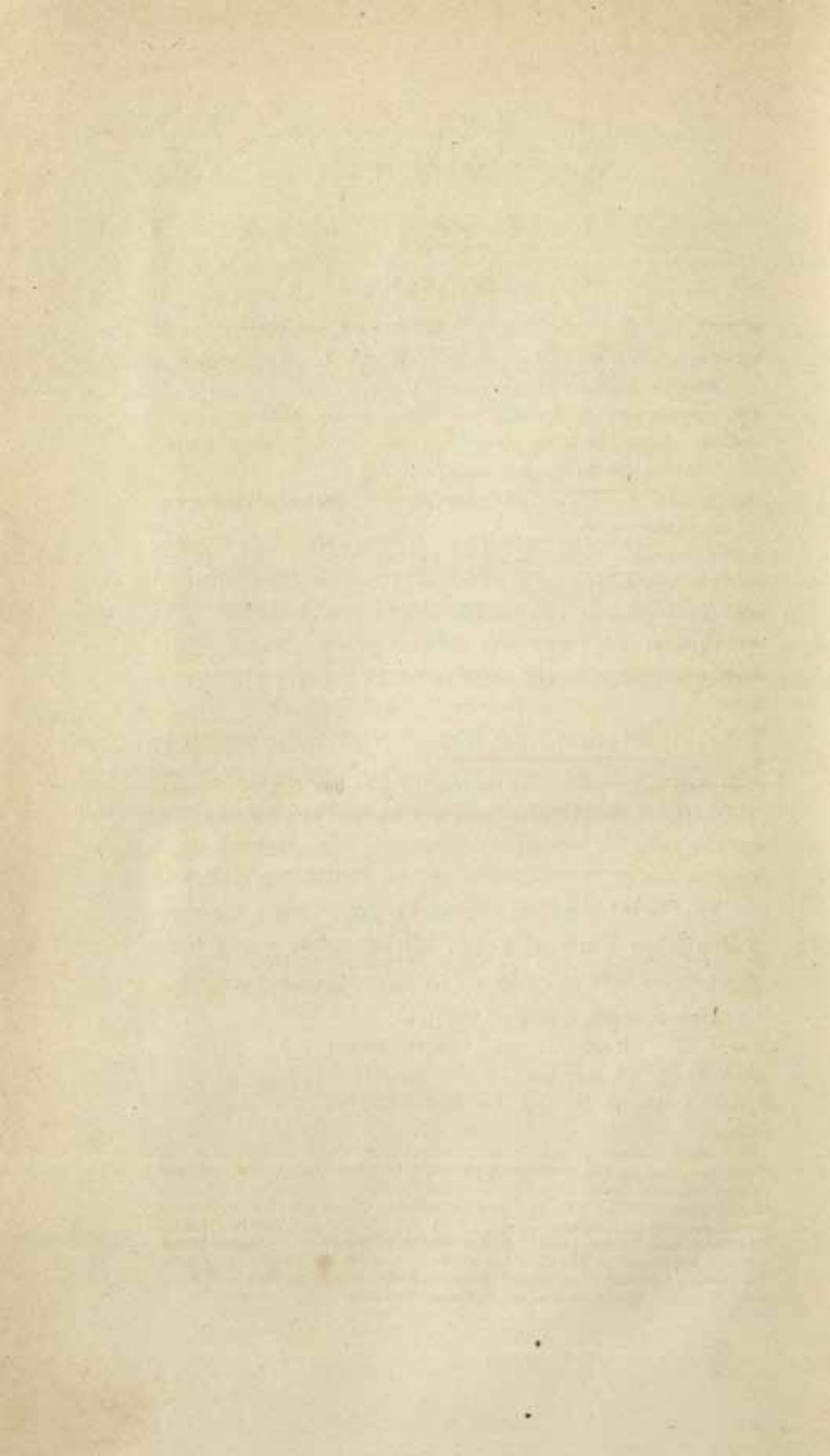
299. भाखा चित्र भाषाचतुर (NPU).

300. ममाक्षराणां गुणस्येति मर्मेदं रहस्यं यतो ऽयं गुणो मुखमुखाद्भवनवजनमुखाच्छ्रुतमात्रो गृहीतो मिलित्वा पुनर्यथ्यग्रथनरीत्योद्गालितः पञ्चान्निष्काशितो ऽतो महतो महतां पूज्यानां प्रसादो मुक्तशेषो भक्तिपरायणानां ग्राह्य एव परमात्मनो मुक्तशेषं समुच्छ्रियं मत्वा को ऽप्यधमो मूर्खो न ग्राह्यमिति कथयति तेनात्रविषये शङ्का 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 सति क° चन्द्रमा १ इणि संवति वरसइ अितलइ संवत १६३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).



GLOSSARY.¹

- अस्त्रिवात, f., "A wonderful feat", अस्त्रिवातस्यम्, अस्त्रिवातरो वान, 133.
 अङ्गुलि (< Skt. अङ्गुलि, cfr. Hindi अङ्गुलि), f., "An embrace",
 अङ्गुलि, 143, 169.
 अङ्गु, a poetical amplification of अङ्गु (? see Notes), 233.
 अन्तरिष्ठ (< Skt. अन्तरिष्ठ), ind., "Behind, at a distance", 106;
 "Upon", 297.
 अन्तरी, f., "A blinder for elephants", अन्तरीवदनविशेषाभरणम्,
 अन्तरीकण्ड, 90.
 अन्तर, for अन्तर, m., "The sky", 14, 194.
 अन्त, 1st pers. pron., oblique plur., 60.
 अन्तौ, ditto., genitive-oblique plur., 31.
 अन्तौ, poss. adj., "Our", 69, 301.
 अलल, adj., "Much, many", 113.
 अवसर, m., "A theatrical performance", नाट्यारम्भः, 243.
 असम्भ (< असम्भन), adj., "Marvellous, incomparable", 39.
 आ, dem. pron., fem. sing., 51, 66, 123.
 आशादसिद्ध, adj., "A veteran, a warrior who has fought in many
 battles", जिष्णे वितीन वार संघाम कीषा बह किष्णा चारद नदी श्रेष्ठवा, 74.
 आडोचडि, ind., "Crosswise, transversely", तिर्यक्, तिरश्च, 130.
 आङ्ग, m., "Cloudiness and darkness foreboding rain (?)", अन्ध-
 कार, वर्षासमयं अधिरमयम्, 117.
 आपपर, ind., "One another, reciprocally", परस्पर, 77.
 आरात (Skt. आरात्), ind., "Near, in the neighbourhood", 66.
 आरि, f. (?), "N. of some kind of small bird", काचिचटिकाजातिविशेषः
 कोटक जाति चट्टी, 244.
 आलूदौ, adj., "Ready, armed", सज्जीभूत, सज्जबद्ध, 113.
 आङ्गुष्ठौ, v., "To turn back, shrink (from fear)", 165.
 इ, ind., emphatic, 39, 182; pleonastic, 32, 183.

¹ 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 *Vacanikā Ratana Singhajīri*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting *Ḍiṅgaḷa* terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctive forms occurring in the poem. *Ḍiṅgaḷa* terms already explained in the Glossary to the *Vacanikā*, 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.

- इचे, dem. pron., plur. instrum. (cfr. ईचे), 298.
 इचि, 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; इवे, instr.-loc. plur., 298.
 इन, dem. qualitative adv., "Thus", 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.
 इबद्धौ, dem. qualitative adj., "Such"; इबद्धी, 70; इबद्धा, 288.
 इसौ, dem. qualitative adj., "Such"; इसी, 31; इसै, instrum. sing., 68.
 इहाँ, dem. locative adv., "Here", 9.
 ई, ind., emphatic (cfr. इ), 149, 160, 267.
 ईचे (cfr. इचे), dem. pron., plur. instrum. m., 237.
 उजासर, m., "A gallant warrior", रुद्रानेधोरः, 74.
 उद्दाम, m., "Splendour", प्रकाश, 22.
 जकसणौ, v., "To fight, to struggle", 121.
 जलधी, f., "Grain, corn", धान्यानि, 207.
 जलस्यौ, v., "To vomit", 264.
 जलपस्यौ, v., "To vomit, to eject", 300.
 जलजणौ, v., "To lift up", 129.
 जजामच, for जजाम, m., "Light, brilliancy", 211.
 जडमणौ, v., "To run", 116.
 जपणणौ, v., "To swell up (in anger)", 34.
 जवड़णौ, v., "To begin to rain, to rain", 120.
 चे, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; चेदिज, obl. f., emphatic, 216; चेदी, m. sing., emphatic, 1 (?); f., 189.
 चि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.
 चेम, dem. qualitative adv., "Thus", 56, 144, 145, 152.
 चेतलौ, dem. quantitative adj., "This much"; चेतलौ, gen. plur. m., 185, 186.
 चेरिसौ, dem. qualitative adj., "Such"; चेरिसा, dir. plur. m., 30.
 चेवाचौ, m., "A leader", चपेसरी, 74.
 चेद, dem. pron. adj., 18, 19.
 चेदवौ, dem. qualitative adj., "Such"; चेदवी f., 15, 205, 207.
 चेड (see चेद), dem. pron. adj., dir. m., 180.

- बैठति, f., "The remnants or refuse of food, left after eating",
उचछि, चरठउ, 60.
- चोट (or चोटौ ?), m. (?), "A raised platform erected in front of
a house (?); any raised spot", उचकखान, जटलौ, 139, 155.
- चोलांडणौ (Skt. चोलण्डयति), v., "To reject, refuse", 32.
- जौ, dem. pron., m. sing., 69, 71, 77. [121.]
- जौभाड़ौ, m., "An encounter, a clashing of swords", शस्त्रनौचविवाद,
कई (cfr. तई), indef. pron. adv., "Ever, at some time", कदापि, 70.
- कटकबन्ध, m., "An arrayed army, an armed force", सेनासमुदाय, 74.
- कटठणौ, v., "To prepare oneself (for a fight), to get ready", सख
थावणौ, 117.
- कदि, interr. temporal adv., "When ?", 149.
- करग, m., "The hand", 23, 102, 254.
- करल, m., "The hand, span", रुद्धि, 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.
- कच (< Skt. कथा), f., "Voices of people, confused uproar of a
multitude", 48.
- कचकचाहट, m., "A prolonged echo of laughter", 179.
- कऊ, indef. adv., "Somewhere, in some part", 48, 84.
- काँइ, interr. pron. n., 288, 289.
- काँडहि, f., "A line or mass of clouds", मेघघटा, 195.
- कालाहणि, 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.
- किणि, interr. pron., agentive sing., 61.
- किने, ditto, 62.
- किन, ind., interr. disjunctive particle (cfr. हि), 41.
- किना, ditto, 51.
- किम, interr. adv. "How", 4, 150, 173.
- किरणि, 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.

किसौ, interr. qualitative pron. "Which?", 5; किसी, f., 31, 47, 63;

किसूं, n., "What?", 64, 211.

किहि, 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 वामे बांधी, 118.

केद, indef. pron., m., plur., 219.

केतलो, 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.

कोइ, indef. pron., 32, 46, 112, 219, 283, 287.

कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षसमयात् प्राक् सरजीवायुशुभाघटनमिति, 41, 195.

को, adjectival genitive postpos. :—को, f. obl. sing., 92; का, m. dir. plur., 272; काँ, m. obl.-gen. plur., 124.

खनि, f., Impatience; खनि लागौ, adj. "Grown impatient", 68.

खम्बी, (for कुम्बी), f., "The base of a pillar", 39.

गड़ड़घौ, v., "To thunder", 120.

गरकाव, adj., "Sunk, immersed in", मगन, 104.

गलिवागौ, (liter. "He who wears a string round his neck"), m., "A brahmin", विप्र, 44.

गहमह, f., "Brilliancy, splendour (of lamps or stars)", गहमहाट, ज्योतिप्रकाश, ज्योति, 46.

गहवरघौ, v., "To become bold, proud, elated", 238.

गादरणौ, v., "To sprout, bud, germinate", 228.

गाहटणौ, v., "To thrash", 127.

गुडलपण, m., "Turbidness (of water)", 208.

गुड़ित, adj. (?), used in मद गुड़ित, "Streaming ichor from the temples (said of an elephant in rut)", मद खरता, 105.

गैमहव, m. (?), "A battle of elephants", गय खखी ल्याँ की गहवि, 118.

गोधोख, m., "A cow-house or station", गोकुल, 185.

घान, f., "A stratagem, opportunity, the right time for acting", 66.

- धुरको, v., "To thunder", 40.
 धेयूचणौ, v., "To unite oneself with another, to become one", 201.
 चकडोल, m. (?), "A vehicle with cushions for women", सुखासन,
 नरवाङ्मयान, 103.
 चन्द्रवौ, m., "An awning, canopy", उजोचः चन्द्रोदयः, चन्द्रयउ, 160.
 चाचर, m., "A field, battle-field", भूम्यङ्गण, रणभूमिका, 121.
 चाचणौ, v., "To destroy, defeat", खण्ड करिवउ, हार ननावणी, 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", बिटक बिटक पड़णौ, चोटितुम्,
 चरितुम्, 81.
 चोटियाली, f., "Having dishevelled hair", इटितवेणीका, 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.
 हलौचौ, adj., "Loose (?)", डीलौ, मिथिल; or "Quick (?)", जनावली,
 81.
 बिड्ड, f., "A drop", हाँडा, बिड्डणौ, 125.
 बिणियो, adj., "Ephemeral", क्षणिक, 134.
 जई (cfr. तई), rel. pron. adv., "When", यदा, 62, 151, 172.
 जच, rel. loc. adv., "Where", 45, 237.
 जलवाला, (Skt. जलवालिङ्गा), f., "Lightning", 196.
 जसु, rel. pron., gen. sing., 33, 272.
 जा, for जार, rel. pron., m. plur., 137.
 जाँ, rel. locative adv., "Where", 50.
 जाइ, rel. pron., sing. f., 169; plur. m. (or n.), 104, 304.
 जासु (cfr. जसु), 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.
 जिवड्यौ, rel. qualitative adj., "Such"; जिवड्यौ, f., 9.
 जु, 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.
 जूसहरी (mod. भूसरी), f., "A yoke", 89.
 जेहि, 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.
 जेहवी, 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.
 झड्डर (Pkt. झड्डरो झड्डतब, Hem., *Desi*) m., "A dried-up tree, a
 tree without leaves", 191.
 झल् (for झाल), f., "A flame", 140.
 झोखाणो, p.p., "Withered", विल्लीभूत, 140.
 झालरी, f., "A fringe", 144.
 झहन, m., "A small tribute payed to a sovereign (?)", झोकं खादु-
 माचस, 253.
 डफ, f., "A kind of large flat drum", चह, 227.
 डलकावणो, v., "To shake", 241.
 डलणो, v., "To break off and drop to the ground", 121.
 डोल, f., "Delay", 45, 70.
 डेरवणो, v., "To loosen, make loose", 116.
 तई (cfr. कई कई), correl. temporal adv., "Then, at that time"
 तदा, तिवारद, 61, 62.
 तण, for तणो q.v., 132.
 तणो, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52,
 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तथा,
 obl. sing. m., 97, 100; तणै, instrum. sing. m., 133, 160; loc.
 sing. m., 57, 59, 175, 224; तणी, dir. sing. f., 3, 25, 79, 164,
 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252;
 तथा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.
 तच, ind., tatsama, "There", 174, 244.
 तदि, correl. temporal adv., "Then", 80, 110, 123, 134, 187.
 तपन, m., "The sun", 190.
 तरलौ, adj., "Broad, thick (?)", झुल, 242. [291.
 तसु, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,
 तह, f., "Strength, firmness", शक्ति, 110.
 तौ, correl. pron., gen. plur., 279.
 तार (cfr. जार), 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)"; तिणि नालि "At that time, that moment", तस्मिन् क्षणे, 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.
- निणि, 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.
- निघौ, correl. qualitative adj.; निघी, f. sing., 210; निघा, m. plur., 304.
- निघाँ, correl. loc. adv., "There", 239, 253.
- निहि, correl. pron., accus. sing. (?), 256.
- नीवट उचट, a musical technical term, 244.
- तुम्ह, 2nd pers. pron., obl. plur., 60.
- तुम्हाँ, ditto., 61; accus. plur., 62.
- तुम्होणौ, possess. adj., "Your", 301.
- तू, 2nd pers. pron., dir. sing., 4, 290; obl.-gen. sing., 303.
- तुम्ह, 2nd pers. pron., gen. sing., 6, 58.
- ते, correl. pron., dir. sing. m., 173, 290; f., 210 (?); dir. plur. m., 8.
- तेणि, 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 नौ, cfr. जू, 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.
- दुरी, adj., "Hostile, harmful, painful", दुरीनि दुःखोपादकः, 65.
- द्वौ, m., "Command, permission", 58, 80.
- देठाकौ, m., "Sight, the coming in sight", 116.

- धड़कणौ, v., "To flash", 119.
 धरहरणौ, v., "To pour (rain)", 195.
 धसणौ, v., "To pass through", 168.
 धावजल, m., "A downpour of rain", 119.
 धीर, f. (*sic*), "Firmness, courage, confidence", 70.
 धुड़ौरव, m., "A dust-storm", वाडलि, वाडलि कोरण तेह नो रज, 193.
 ध्रगध्रनी, f., "Throbbing, pulsation, palpitation of the heart", 176.
 धू, m., "The head, skull", 121; धूसाला, f., "A garland of skulls", 107.
 नल, m., "A water-fall (?)", पवताना निर्भरप्रवाहशब्द, 196.
 नदणौ, v., "To place", घापणौ, 62.
 नासपरिम, 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 नोठि 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.
 नोठि, ind., "With difficulty", कयमपि, कहर, 220.
 नीरोवर, m., "The sea, ocean", 145.
 नेचौ, (for नेतरौ), m., "Churning-rope", 62.
 ने, accus.-dat. postpos., "To", 69.
 नैरणौ, v., "To enjoy, find pleasure in", सुख अनुभवणौ, 191.
 पकवान, m. (?), "Cooked food", 230.
 पङ्कुरण, m., "A garment", पङ्कुरण वल्लम्, 220.
 परठणौ, v., "To put, place", 40, 154; "To shoot (an arrow)", 109.
 परवरणौ, v., "To spread about (intr.), to go everywhere", निस्तरणौ, 253.
 परि, instrum. used as a postpos., "Like, after the manner of", 14, 25, 42, 174, 216, 221; खेचि परि, 235; खेचवी परि, 15; नवी परि, 20, 126, 192.
 पदल, dem. adj. (?), "That, yonder", 203.
 पौतरणौ, v., "To aberrate, become imbecile", 32, 33.
 पारम्, adv., "All around, on all sides", परितः, चउ पखेर, 107.
 पुणणौ, v., "To say, talk", 77.

- पुणि, ind. copulative, 1.
 प्रखलित (cfr. Skt. प्रचलित), 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.
 प्रारथित (Skt. प्रार्थित), p.p., "Revived", दत्तदुखोपाय, 174.
 प्रासणौ, v., "To eat up", 59.
 प्रोद्धणौ, v., "To tie, bind, clasp", 93.
 फरद्वरणौ, v., "To break loose, to get loose (said of the wind)",
 217.
 फहरावणौ, v., "To cause to fly or flutter", 250.
 बाधणौ (Ap. बध्नाइ < Skt. बध्यते), v. pass., "To be bound", 38.
 बापकारणौ, v., "To stimulate, rouse, excite to fight, praise",
 पचारणौ, ऊझार करणौ, 123.
 बारिगड, f., "A tent, canopy", तम्बू, पडकुटी, 90.
 बीरज, for बीज, "The second day of the moon", 14.
 बेपुद्धी, for बेवद्धी, adj. f., "Double, twofold", 117.
 बैलख, m. (?), "The shaft of an arrow", पुढुखानम्, जिहाँ गर थापो
 खाँचीयइ ते बैलख, 131.
 बैली, m., "A companion, mate, helper", 123.
 भालियल, m., "The forehead", लल्लाट, 88.
 भोरि, f., "Help, succour", 216.
 भुरद्वणौ, v., "To subdue, restrain, curb, coerce", 254.
 मखतूल, m. (?), "A black ribbon or string", मकतूलगुण खानपइद-
 वरक, 81.
 मक्खान, m. (?), "Marrow, pith, core (of a fruit)", मक्खा, मौँजी, 234.
 मधि, loc. postpos., "In, in the middle, inside", 28.
 मनरखी, adj. f., "Capricious, independent", मनमानी, मनोरचका,
 बन्दोवतिनी, 179.
 मन्धण, m., "The sea, ocean", 118.
 मन्दिनि (cfr. Guj. माँदिनी), f., "Information, news", 72.
 महर, m., "A milkman, herdsman", गूजर, 114.
 मदिघारी, f. from the preceding, "Milkmaid", गूजरी, 114.
 मऊवरि, f., "A kind of flute, a snake-charmer's flute", चोक तूँबी
 वाजिच, 227.
 माणग, m., "Enjoyer", भोक्त, भोगवणहार, 268.
 माणणौ, v., "To enjoy", माणयति भुनक्ति, भोगवइ, 268.
 मारड्ड, m., "A robber", 116.

- मावीच, m. plur., "The parents, father and mother", 34.
 माहरो, possess. adj., "My", 45, 303.
 मोटबो, v., "To open the eyes (on awaking)", 216. [62.
 मूं, 1st pers. pron., gen. sing., 103, 296, 300, 302; accus. sing.,
 दुक, 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.
 मेल्सर, 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.
 रडबो, v., "To weep, whine", रोदितुम्, 231.
 रल्लतल्लो, v., "To flow in abundance", 122.
 रहरह, ind. onomat., "?", 46.
 रामि (Skt. रश्मि), f., "A rein", 89.
 रिषाई, m., "A money-lender, creditor", लहविषायन, 220.
 रोरो, ind. (?), "Loudly?", वाडल्लरेण, 227.
 रस, see रसि, 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.
 लजि, loc. postpos., "Up to, till", 108, 123, 296.
 लमै, ditto, "To", 56; "As far as", 103.
 लमी, ditto, 44.
 लङ्गर, m., "A chain or shackle for elephants", 167.
 लवली, f., "A creeper", 191.
 लमय, m., "Flexuous gait, graceful movements of the body in
 walking", लल मोडुयल, 109.
 लमयो, v., "To shine, appear beautiful or conspicuous", 197.
 लहरोरव, m., "The sea, ocean", 141.
 लाम, adj., "Worthy, suitable", योग्य, 104.
 लारोवरि, ind., "In a row", लारोवरिति तेषिवन्धेन, 114.
 लहसि, f., "A stable (of horses)", लहसिरिति मन्दुरा, चोटकशाला, पारवह,
 241.

- बडफरि, f., "A shield", खेडक, 129.
 बणतौ, adj., "Beautiful, comely", रुदउ, चार, 98.
 बन्दरवाल् (Skt.* बाजरमाला), 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", बापाल, 4.
 बाउखौ, adj., "Mad, crazy", 4.
 बाकारखौ, v., "To stimulate, excite", सरोष प्रेरितुम्, 131.
 बांकिचा, plur., see Notes, 89.
 बागखौ, v., "To speak, talk", 130.
 बारखौ, for उवारखौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
 बाराकु, m., "A lotus", बारिज, 177.
 बावरखौ, v., "To handle, wave (a sword)", तरवार बाहखौ, 138.
 बाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; बाहरि करखौ, v., "To rescue, recover (stolen property)", बाहरि कतुम्, 64, 112.
 बाहर, m., "A rescuer (of stolen property)", 116.
 बिलकुलखौ, v., "To become flushed in the face (from anger, etc.)", 131.
 बिमादख, m., "Commerce, trade", बिमादखड, बापार, बवसाय, 295.
 बिदि, for बहि, remote dem. pron., fem. sing., 169.
 बीर, m., "A brother", 44, 75, 130.
 बीरहक, f., "A boast, a challenge", बीराणां सुभटानां हकाः सखल-
 वताया बादसरेष प्रकामनम्, 118.
 बेदुखौ, v., "To mow, cut", 126.
 बेलाहरख, m., "The sea, ocean", 63.
 बेह, m. (?), "An auspicious vessel used on festive occasions",
 मङ्गलकलश, 153.
 सङ्गार, m., "Harrowing, destruction"; सङ्गार फेरखौ, v., "To carry destruction", 127.
 सङ्गोवखौ, v., "To place", 101.
 सधर, adj., "Firm, stout, compact", 25, 239.
 सनस, f., "Concern, anxiety, consideration", लक्खा, 133.
 समरबै, m., "Lightning", बीजली, विद्युता, 119.
 समा, postpos. (?), occurring in the phrase : दस मास समा "for quite ten months", 229.

- समुद्घर्षौ, v., "To prepare one's self to fight, to go against the enemy", सज्जीयावर्षौ, 117.
- सम्प्रति, ind. used as a subst., "Reality (as opposed to स्वप्न "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 (?)", स्वसत इतसतचलदृष्टम्, 98.
- सा, (< साव < Skt. स्वाद्), m., "Taste, enjoyment", स्वाद, 178.
- साकजस, adj., "Eager, full of zeal, passion, or excitement", सोसस, 141.
- साप्ति, f., "Desire", 183.
- सारङ्ग, m., "A bow", धनुष, 67.
- सादण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", सादण गजाश्वरथरूप, चाथी घोड़ा रथ आदि, 282.
- साङ्गलि, f. (?), "A cry for help, invocation, call", ऊकरव, पुकार, बूँव, 113.
- साचौ, m., "An astrological moment", 151.
- सिरहर (< सिहर < Skt. शिखर), m., "A diadem, crest (fig.)", 10.
- सिरौ, m., "An ear of corn", सरदौ, 125, 126.
- सिल्लाउ, m. (?), "The flash of the lightning", विसृष्टरश्मि, 119.
- सिल्लोमुच, m., "An arrow", बाण, 67.
- सिहर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, चान, 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 सचौ, 1; सुजु, 19, 22, 32, 46, 94; pleonastic, 15, 39, 90, 99, 174.
- सुगह, adj., "Thrashed, ground, pounded", 127.
- सु, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.
- सुषहर, m., "A sleeping-room", शयनगृह, 158.
- सुंधौ, m., "Scent, fragrance", सुगन्ध, 166.
- सुधव, f., "A wife whose husband is living", सुधवस्त्री, 217.
- सोर, emphatic form of सु, q.v., 40.
- सोजि, ditto, 133.
- सथनालि, f., "A match-lock", 118.
- सरि, f., "Desire, wish", इच्छा, 29, 77.
- सरिहस, m., "The sun", 27.
- सल, ind., "Quickly, at once (?)", 123.

- हवाई, f., "A kind of gun", 118.
 हिलवल्हौ, v., "To be scattered all around, to swarm", 105.
 उबणौ, v., "To blow, go off, explode", उविरित्युच्छलनम्, 118.
 उल्लरावणौ, 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.
 ईनी, adjectival ablative postpos. ; ईनी, f. sing., 63, 91 ; ईना, m., plur., 45, 56, 72.
 देका ... देका, adv., "On the one side ... on the other side, here ... there", 48.
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