A CHRONICLE
OF
THE FAMILY
OF
RÂJA KRISHNÂCHANDRA
OF
NAVADVIPA, BENGAL.

EDITED AND TRANSLATED
BY
W. PERTSCH.

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DR. ALBRECHT WEBER,

AS A TESTIMONY

OF THE AFFECTION AND GRATITUDE

OF HIS PUPIL
W. PERTSCH.
P R E F A C E.

About nine months ago my respected teacher, Mr. Weber, whose name I have dared to put as the best recommendation at the head of this little work, being occupied with cataloguing the Chambers collection of Sanskrit manuscripts, which forms so valuable a part of the Royal library at Berlin, found also two manuscripts of the little historical work, which is now laid before those who take an interest in the gradual development of the literature of a people, the study of whose antiquity acquires more and more importance for the investigation of our own origin and the history of mankind in general. He at first proposed to publish it himself; but being burdened with numerous other and more important labors, he invited me to undertake it. I consented, not without hesitation, doubting my competence to perform the task in a satisfactory manner, as being still but a beginner in Indian studies; and indeed, if the present edition should be found to answer in some measure to the just demands of Sanskrit philology, I am indebted for it only to the liberal assistance granted me by Mr. Weber in every part of the work, with that kindness which all his pupils are wont to find in him. The best manner, I think, in which I can express to him my thanks, is by promising, to do my best to bring no discredit upon such a teacher. To Mr. Whitney also, from Northampton, North America, my friend and fellow in studies, I feel much indebted for his kind assistance both in the correction of my English style,
and the better comprehension of several passages. I, therefore, express also to him my heartiest thanks.

The Kshitigarbha-jātakāvalī character (sometimes spelled also - āvalī -), a chronicle of the ancestors of Kṛṣṇachandra, the famous Rāja of Navadvipa or Nuddea in Bengal, who ruled during the greater part of the last century, famous for his own erudition and the protection he granted to art and knowledge, has, so far as I know, not been brought to light till now, and seems to be the only representative in Sanskrit of a class of compositions which form a considerable part of the Bengālī literature. From this circumstance together with the orthography and language, characteristic for the time of its composition, it derives its chief interest; its contents however likewise, as affording a view, and, it should seem, a tolerably undistorted one, of the relations subsisting between the native Rājas and the Mohammedan viceroyis, is not without its share of interest.

The two manuscripts, after which this edition has been made, bear in the original order of the Chambers collection the numbers 574 and 844; in that introduced by Mr. Weber 567 and 568. The former, Ch. 574 (D.), is well written with Devanāgarī in European manner, that is to say, across an octavo page. On the first page of the first leaf, some person ignorant of Sanskrit, misled probably by the first word, has entitled it: pūrvarājāsya kathā Vālmīkī (sic!), the history of former rajas by Valmeek; less incorrect is the title on the enveloping leaf: rājyāvalī rājakṛishṇa-chandrasya, that is, an account of the family of Rājah Krishenchund. The second manuscript, N. 844 (B.), is written in an excellent Bengālī character, with the exception only of fol. 29b—31b and 31b l. 3—32b, which are written as badly as the other are written well. The whole is written in Indian manner, each page having six lines, only f. 29b has seven. The paper is yellowish-red, and the whole ms. lies between two wooden plates, which
are painted green without and red within. On the first page of the first leaf is to be read: Na[t]advīpīya[c]ṛikṛishñachandra[r]ājñāḥ kulavarnaṇam, an account of the family of Rāja Krishna Chandra Rāja of Navadvīpa or Nuddee, in the Bengal character.

In matters affecting the sense the two mss. are congruent in a high degree, but in externalities of language there are slight differences between them, of which some account will be given below. The interpunctuation is almost entirely wanting in both mss., and has therefore been added. Only now and then a stroke is found, and then usually not where any interpunctuation is very especially called for. Once even (58, 7 after prasthit[es]h[au]) in both mss. a stroke is set in the middle of a sentence. As owing to the broken style, it would have been disagreeable for the eye and less clear to set nothing but the usual sign wherever punctuation was required; use, therefore, has been made also of the interval, so that a stroke corresponds nearly to the period in European languages, an interval to the comma or colon. That this manner of punctuation is not quite contrary to Indian custom itself, is shown by the editions of Bengālī works published at Serampore, where the same system has been introduced. Often also the neglect of Sandhi represents the wanting interpunctuation in our manuscripts, a case of too frequent occurrence to require enumeration of single instances. In both mss. the division into parichhedas ceases with par. VI; and also the indication of the end is wanting, on account of which we are without any direct information as to its author and the time of its composition. Yet the latter is easily to be fixed, at least approximately: the narrative reaching to 1728 A.D. (the year of the accession of king Kṛishṇachandra), its composition must be of a later date than this year; and from the circumstance, that neither in our Kṣhit. is taken any notice of the Bengālī biography of Kṛishṇachandra (an account of which we shall give below), nor in the latter of our work, although both
treat to a considerable extent of the same subject, we might
perhaps conclude that both were written about the same time,
that is to say, as we know of the latter, about the end of the
last century (see also Index I p. 67 under Vādasāhēba).
The Bengāli work then may have become more extensively
circulated, partly as treating mainly of the history of a king
so famous and so recent as Krishñachandra, partly as being
written in Bengāli, and very well.

The form and language.

Before all we cast a look on the orthographical peculiarities of our manuscripts, which, as being not insignificant,
have been to a considerable extent received into the present
edition. There will be observed in this respect the frequent
use of the virāma, both in the middle and the end of a word
(see e.g. 3, 8. 28, 10. 33, 10. 37, 20. 21. 39, 1. 40, 18. 43, 10.
— 21, 10. 39, 4. 48, 13), a manner of writing which, as applied
also in D., is explainable from its being copied from a Bengāli
ms., a conjecture, which is supported also by the occasional
interchange of ē and r (e.g. prathīhāvin 2, 17. B. D.
sārañjñāḥ 48, 14 D.) or the omission of a virāma, e.g. 7, i
where both mss. write samrāṭakalpaṁ. A consonant following
an r between two vowels inconsequentially is either doubled
or not (e.g. 22, 20, but 23, 3). Finally there is common
to both mss. the false manner of writing, (which however,
seems in later times to have become quite usual in India, as
forms with it are received even into Wilson’s dictionary),
that instead of ṭṭvā always is written tva (see datvā 9, 7.
11, 13. 23, 6. 27, 18. 29, 17. 39, 4. satvā 10, 1. 12, 10. 35, 7.
58, 15. tatvā 11, 15. chhitvā 21, 8); only once (38, 21)
we find tṛva, at least intended, the reading being in B.
kriyāvatdvād and in D. kriyāvatatvād (under the forth
akṣara of which by another hand a very small virāma has
been put). Besides, D. has one more peculiarity, which likewise
has been retained by us as being in agreement with the period of composition, namely the expression of all nasals preceding a consonant by anusvāra: only a few exceptions are made by m (tāmbāla 2, 15), and the guttural n, the latter chiefly in proper names, as Āngā, Vanga, Ārāngajēva; but also in anga 32, 2; āṅgīnga 34, 13, 18; āṅgīkāra 49, 18; māṅgāla 50, 13. A b is never written; where it is printed, therefore, it has been substituted for a v of the mss.; likewise the apostrophes between an e euphonically changed to a, and a following vowel have been introduced for perspicuity’s sake.

The rules of Sandhi are scarcely so often correctly observed as they are either neglected or improperly applied. Comparing the two mss. in this respect, B. is more correct, as the Table of Various Readings will more particularly specify; yet, as also its correctness is not at all consequent, it bears more the appearance of longing for a learned look, and accordingly, yet without succeeding, declining from the orthography natural to its writer. We have, therefore, taken for foundation the text of D., which, although full of faults, yet makes the impression of giving the orthography usual and natural to the author of our book, and perhaps in general to those who wrote Sanskrit at that period. Nor can at least the neglect of Sandhi have its origin in the ignorance of a copyist, for even correctly to resolve those forms written with Sandhi would suppose a thorough knowledge of the language.

The following table is an attempt to give a systematical view of these anomalies.

Vowels,

when meeting at the end and the beginning of two words.

1. å concluding a word is not contracted with a following å, the avagraha standing between, but causes it to be dropped.

9, 7. 29, 17. 34, 18. 32, 11, while 32, 13 â and å are contracted, as well as 37, 4. 41, 14. 43, 6.

2. There are left unchanged:

— a a — 18, 3. 4. 30, 4. — ñ å — S, 1. 42, 9. — a i —
I. When meeting at the end and the beginning of words.

1. t is left unchanged:
   before u 31, 8; before g, 8, 2. 8. 8, 4; before ch, even in composition 22, 9. 27, 14. 28, 6. 48, 12; before chh, 18, 19. 28, 3. 52, 15; before j, 10, 20. 43, 5; before d, 2, 19. 27, 16. 31, 18. 19; and even in composition 23, 11, and often; before r, 45, 13; before 3, 8. 12. 8, 5. 6. 10, 8. 47, 18. 49, 7; the two words tat ċrutvā are constantly written without Sandhi (6, 21. 19. 8. 30, 7 etc.), and the t and ċr are even compounded into one ligature 20, 4. 21, 7. 30, 2. 7, and often. Finally t is left unchanged also when meeting with a following h, 19, 4. 26, 1.

2. s following an a is changed to Visarga:
   before a, 12, 19. 27, 20; before i 12, 2; before e 12, 19;
   before ch 7, 20. 49, 7; before t 12, 1. 30, 7. 37, 9. 50, 21. 59, 5; before u 52, 8; before m, 12, 19. 20; before y, 39, 6 (interpunctuation?); before r, 20, 15.
   It is dropped before y, 20, 16.

Following an ā it is changed to Visarga instead of being dropped: before a 59, 5; before n, 53, 19; before e 12, 21 (interpunctuation?) before bh, 35, 6; before m, 12, 19. 20; 57, 5; before y, 3, 15; or it is dropped instead of being changed to Visarga: before p, 25, 8. 18.
Following an i it is changed to Visarga before d, 41, 18. — 41, 17, however, it is correctly changed to r.

3. m is changed to Anusvāra:

before ā, *46, 14; before i, *12, 1; *49, 1; before u
19, 10; *53, 6; before e, 18, 15; 24, 14; 47, 12.

II. In the middle of words sh frequently does not change
a following t or n to ṭ and ṇ; thus dṛishṭvā and
dṛishṭi are always written dṛishtvā and dṛishti,
while drashṭum and drashṭavya are written rightly.
The ligature shṅ also is frequently written as shn;
immediately after r too n is sometimes put instead of ṇ,
e. g. Mādurṇa instead of Mādurṇa. Finally in the
affixes and terminations n is frequently put for ṇ. All
these faults have been corrected without remark, the
former as having too barbarous an appearance, the latter
as common to almost all Sanskrit manuscripts.

Those cases which have been marked with an asterisk
in the preceding table, are such, where the word following
the letter which is put without Sandhi is a proper name: they
are perhaps accountable for by the wish of the author to let
these proper names stand by themselves, and without even
orthographical connexion with the preceding word; yet, as
in some other quite analogous passages a combination takes
place (see 12, 14. 13, 9. 46, 13. 47, 16. 48, 4. 49, 20. 50, 7), we
see, that it was at least not a principle to separate for per-
spicuity’s sake the proper names from the current of common
speech. Here again, therefore, as every where inconsequence
is the chief fault of our author.

Of incorrect forms but little is to be said: if occurring
in one ms., they are usually corrected in the other, and but
one passage (13, 8) has been noticed, where in both mss.
avatāsuh is written instead of avatsuh, probably again
through the influence of the omission of virāma which is so
usual in the Bengālī character. Besides the right form is
given also 50, 5. If but little of this kind occurs, so much
the more frequent are hard, faulty, and sometimes almost inconceivable constructions. Of this kind are: Javanaṇa svādhipatyaṁ chakāra 6, 20;KA叫声nātha baddhāvā saṁnyeṣnivedito 9, 19; paritushṭaṇ ca Javanaṇeṣvara—ājnapto Durgādāso 11, 16; amātyena daurjanyam viṁśāpayāmaṣa 12, 16; Indraprasthāpurṇeṣvara daurjanyam adhigachhan Kachurāyeṇāpi gocharikṛitaṁ 13, 9; te cha—sākshātkārayāmaṣa 20, 6; yatra (nānāvidhahakaṣhayadravyāṇi) vilashanti 25, 10 (see Note 12); vikretrā ekā pādukā ničhaiḥ sthāpayitvā anyaya ghatitā, 28, 14, 15; rāyenā sarvāḥ pādukāḥ kriyā vā lokebhyo viṣrāṇayāmaṣa 29, 15; 30, 5 is to be supplied: he said or continued; nāvikas tarir vāhitā 33, 21; bhavān tatasānvidhīṁ gatvā alāpādinā saṁvarddhaṁyāḥ, 35, 18, instead of bhavatā—gatavata; padādhanvināṁ sahasraço 49, 15; Rāmakrishṇena cha mahatā saṁnyena parivrūto ākramya—mahat bhayam uṭpāditam, 50, 16; baddhena cha tena—mahīṁ cačāsa, 58, 21.

The unwieldiness sufficiently proved already by these passages, appears yet in another circumstance, in the often almost ridiculously circumstanceful circumscriptions of comparatively simple notions. Of this kind is e. g. 38, 11: nāsīkādīparrishkārārthavanasaṁucchalaṁ, an end of cloth for adorning the nose and the like i.e. a pocket-handkerchief; or 46, 11: etaddeśiyayathārthdalikhanakarmaniyuktas tadamātyāḥ, a minister of his who was employed in the office of writing whatever was necessary i.e. his resident; the same notion is 8, 7 expressed by: taddeśavasthitaya-thārthavṛttāntalikhanārthaniyuktāmātya, an officer, who living in that country was employed for giving true reports of any event; 28, 12: vikretrupanyastamūlaya-kretrupanyastamūlayanyunādhiyayavivechanāyam, verbally: in the dispute on too little or too much in the price offered by the seller, and in the price offered by the
buyer, i.e. in the haggling between the merchant and the purchaser; 42, 18: prativarshaniyamitarājasampradānakaradānapūrvakarājādhinamātiyāriprabhṛitikātichidgrāmādhipāritvam, the government over Mātiyāri and some other villages, which were subject to the king under the condition of paying tribute to him as a present for him, which was to be discharged every year. Some similar, but yet more complicated compounds will be explained in the two last notes upon the translation. Alike heavy are many of the frequent compositions with ādi, which word our author employed wherever it could be; entirely pleonastically iva is employed 54, 2, kālakalpa iva, for iva there seems to express precisely the same sense which had been expressed already by kalpa, „like similar to death“, or „similar, as it were, to death.“ See also 13, 10.

Finally, respecting sundry peculiarities in the usage of language, we call attention to a peculiar manner of denoting higher numbers which are compounded with hundred and thousand, the numbers hundred and thousand being expressed by abstracts in i: see cati 2, 10. 37, 9. 55, 18. 59, 7; sahasri, 24, 9. 29, 15, and once, 42, 20, sāhasri, with Vṛiddhi in the first syllable; yet also the usual forms in a occur, at least sahasra, 12, 18. 19. 24, 12. 49, 4. On the use of kartṛika (16, 21), pūrvaka (3, 11. 42, 19. 44, 17. 48, 9. 49, 1. 50, 1. 52, 6), and what equals the latter, puraḥsaram (11, 12. 52, 6. 53, 2), see Haughton, Rudiments of Bengali Grammar. § 141. Farther, is to be noticed a periphrastical manner of expressing the future participle, with a notion of certainty, by the perfect participle with a suffixed kalpa; see 9, 5: mama paścād āyatakalpo bhṛityah, a servant of mine, who (certainly) will come after me; properly: who is like one having come already. The adjective prāya, similar, suffixed to a noun means: being about to perform the action which the root of the noun expresses, or: having almost done so; thus e.g. 53, 13: vayām prāptaprāyāḥ, we are about being
reached, or: we are almost reached; see also 53, 4. 34, 3. Finally a syntactical peculiarity appears 37, 5: tat kim evam āha? where the third person is put in addressing another, bhavān being to be supplied.

Content.

A part of the history which forms the content of our work, viz. the period from the expulsion of king Kāçinātha out of his realm to the accession of Kṛishṇachandra, being treated also in the above mentioned Bengālī biography of the latter king, we proceed now to give, for comparison's sake, an abstract from this part of that pretty composition. If any passages in it shall be found to have been misunderstood, I may lay claim to excuse on the score of having had no instruction in Bengālī, and being without an authority to whom to refer in doubtful and difficult points. The edition used is that of London, 1811, the correctness of which leaves much to desire. The numbers set at the margin give, for ease in reference, the pages of this edition.

3. "Kācīnātha, a zamīndār residing in the village (grāma) Kāṇkadi in the Bengal province Hābili *) fell into a quarrel with the suhahdār of Dakka, on account of the tribute required of him. Kācīnātha was defeated and fled into the province of Vāguyāna **) to Viṣvanātha Samādvāra accompanied by his wife who was with child. They were hospitably received; but Kācīnātha, seeing that Viṣvanātha treated his wife as if she was his own daughter, soon repaired secretly to Hastināpura, tired of the inactive life he led with Samādvāra. After the departure of Kācīnātha, his helpless wife was adopted by Samādvāra, and the child too which

*) Hābili is according to Hamilton, Description of Hindostan II. 238 the city Hubly in Bejapur.

**) The names are always given with pure Sanskrit pronunciation.
she soon brought forth, was treated by him as his grandson. This child obtained the name of Čitrāma, and was usually sur-
named Rāma Samādvāra. When the time had arrived, at
which the young prince ought to be invested with the brah-
manical cord, and his father had not yet returned, the cere-
mony was after his twelveth year, according to the advice of
the most celebrated Pandits, performed by Samādvāra, and a
wife given to him. He had a son, whom he named Bhavānanda;
and afterward two more Harivallabha and Subuddhi."

"Bhavānanda was of equally excellent spirit and body;
he studied the Vedas, the Čāstras, learned the Bengālī, Per-
sian and Arabic languages, was clever in the use of weapons,
a second Nala in the art of driving horses, a second Vṛihas-
pati in all sciences. Later he was, as well as his brothers,
moved. Then he travelled to Dakka, where he received an
appointment from the governor of Bengal, and obtained the
title of Rāya Majumadāra, so that now his whole name was
Bhavānanda Rāya Majumadāra. After a time Pratāpāditya,
king of Jessore (Yaçahara), a man of high distinction, re-
fused to pay his tribute, "an affair, the further particulars of
which are to be found in the biography of this king."") The
war against Pratāpāditya was committed to Rāja Mānasimha,
who required for his companion Bhavānanda R. M., as being
a native of Gaur, and well acquainted with the localities of
that country. The governor consented to this demand, al-
though he was sorry to lose so skilful an officer as Bhavā-
anda. Mānasimha then departed with an army of 900,000 (!)
soldiers, and passed on his march, two months after his de-
parture, the grāma Bāluchara in Gaur on the Ganges, a beau-
tiful place, where he stayed for some time; then, after one
day's march, he arrived at Varddhāma (Burdwan), where
at this time Dhārasimha, the son of Virasimha, was king, by

*) The history of Rāja Pratāpāditya, rāja of Jessore, by Ram Ram Boshoo.
Serampore 1802. — See Index II, under Pratāpāditya.
whom he was hospitably received, and invited to visit his capital. Having exchanged presents with him, he accepted the invitation. On the way to Dhîrasînha’s capital, Mânasînha, happening to notice a mine, asked Bhavânanda, who, by making known to him the names and relations of all the places they had passed, had already given many proofs of his familiarity with the country, what this was. Whereupon he received the following information: Vidyâ, the learned daughter of Virasînha, had made a vow, to give her hand to whoever should excel her in scientific attainments. Many princes attempted it, but no one succeeded, until a certain very handsome and learned prince, called Sundara, son of Mahârâja Gujasindhu of Kânchipuram in the Dekhan, came up on rumor of it to the house of a florist, called Hirâ, dug this mine, through which he gained access to the princess, overcame her, and entered with her into the Gandharva marriage. “The whole story is particularly related in the Chorapãñchâcat, from which also Bhavânanda recited it to Mânasînha.”

“On his march from Burdwan to Jessore, Mânasînha visited also the native city of Bhavânanda, Vâguyâna, where he was overtaken by violently rainy weather. Bhavânanda instantly caused all provisions from the whole district to be brought together, and with them entertained the whole army of Mânasînha for seven days, a service for which Mânasînha promised him a fit reward after the subjection of Pratâpâditya. The army then proceeded, and soon overcame Pratâpâditya, and after some repose returned to Dakka. Bhavânanda R.M. too returned thither, and requested as a boon the government (zemîndârship) over Vâguyâna.”

Now a most miraculous event is related, how the goddess

*) This notice is surprising, as in both the recensions of this poem which are known, no word is mentioned of such a story as the one referred to here. We, therefore, must either suspect a mistake on the part of our author, or we must suppose another poem with the same title. To assume a third recension of the same poem would be the most improbable, as the difference would be too strong affecting the whole thread of the narrative.
Lakshmi came in person from the house of Harihoḍa in the grāma of Vaḍagâchhi (Belcuchy? about 89. 47. E. Lat. 24. 20. N. Long.) to settle in that of Bhavānanda R. M.; how, by the way, she blessed and rewarded a poor ferrywoman, who was a zealous devotee of hers; how she appeared to the wife of Bhavānanda in a dream, and said to her, that she had chosen this house for her dwelling, and had placed a small basket in the chamber of the queen, and that the latter must be faithful to her service and not open the basket; how all happened as predicted; and how even in the time when this was written, the basket was still to be seen at Vāguyāna. The whole is related with great copiousness, but seems too irrelevant to be extracted here with all the particulars.

"Having returned to Dakka, Bhavānanda paid his respects to Pādīshāh Jehāngīr Shāh, who had desired to see the man, whose merits Mānasīṃha had so highly praised to him. The Pādīshāh overwhelmed Mānasīṃha with favors, and finally invited him to request any boon of him, promising to grant it without reserve. Mānasīṃha answered, that Bhavānanda had been the cause of the victory, and that he, therefore, asked in the latter's behalf the government over Vāguyāna in Bengal. The Pādīshāh at once caused the document conferring the grant to be made out, and ratified it. Bhavānanda then paid his respects, took leave also of Mānasīṃha, and went home in a ship."

"Bhavānanda ruled over his subjects as a mild and beloved prince, and was a devotee of Lakshmi, the whole story of whom his wife had related to him. After a time he had three sons, who in the succession of their age were: Gopāla, Govinda, and Ćīkiśrīna (but see Kshit. 18, 17. 21, 20). Of these Gopāla was preeminent for his knowledge. After a time Bhavānanda gave wives to his sons, and Gopāla had a son, whom he called Rāghava. In a great assembly, which Bhavānanda had convoked to celebrate a feast in his grandson's honor, he granted to his two brothers Harivallabha and Subuddhi a government; soon after which he died."
Gopālarāya succeeded him and reigned for some time. He gave a government to his brothers Govinda and Črikṛishṇa, worshipped Īcvara, and died.\textsuperscript{2}

Rāghava succeeded him, a very distinguished ruler. He journeyed to the capital, where he obtained from the emperor (saṁrajñ), who was well pleased with him, the sway over several countries, and the title of Mahārāja, which all his successors inherit. He had a son, Rudrarāya, to whom, after a time, he transmitted the realm, while he himself gave up his whole mind to Īcvara.\textsuperscript{2}

Rudrarāya Mahārāja having built a palace in the province of Māṭiyāri, lived there; and this palace was yet extant when this history was written. He had three sons: Rāmacandra, Rāmakṛishṇa, and Rāmajivana.\textsuperscript{2}

Rāmacandra was very vigorous. Having been anointed as king, he subdued the countries of several smaller zemindārs, and so enlarged his own realm.\textsuperscript{2}

After his death Rāmakṛishṇa became king, the contemporary of whom as subahdār of Dakka was Murshed Āli Khān, who colonized Murshedabad, and transferred his residence to this city (but see Index I under Jāpharakhān, and Index II under Murasidabāda). Being on good terms with the subahdār, Rāmakṛishṇa cared little for the stipulated tribute, kept a great army, and extended his realm. He ruled over 2,200,000 subjects.\textsuperscript{2}

After his death Rāmajivana succeeded to the throne. He took up his residence at Krishṇanagarā, which had been founded by his brother. Having ruled for some time with much splendor, he had two sons: Raghurāma and Rāmagopāla, the former of whom after some time succeeded him. He had for a long time no son, until one night, which he spent with his wife, the latter saw in a dream a handsome youth who said to her, that he was her future son, being properly a servant of Īcvara whom she worshipped, who had been ordered to become her son. Then having become very small, he slid
into her mouth. Upon this in fact the queen conceived a son, on whose birth the king and the whole country were filled with the utmost joy. The astrologers declared, that the child was to live long and happily, to become very learned, just, famous, and a great king. Growing day by day, like the moon, the young prince obtained the name of Krishṇachandra (the Krishṇa-moon). Soon he was instructed in Sanskrit, Bengāli, Persian literature, in the use of arms and the art of governing, and in all he distinguished himself. His father Rāghurāma then resolved to marry him, and charged his counsellors, to find for him a wife worthy of him in nobility and beauty. They succeeded in doing so, and the nuptials were celebrated in the month Phālgun (February-March; the year is not mentioned). There were invited the kings and nobles of Rāḍhā, Gaur, and Bengal etc. There follows now a most circumstantial description of the whole feast, of which we shall give only some few traits, as finding their parallels in the Kśit., either in the description of Krishṇachandra's annaprācana or in some other. For the entertainment of the guests various magazines were established, and within them four kinds of provision, viz. food to be chewed, sucked, licked, and drunk (see Kśit. 41, 4). He ordered to the servants to take care of the rich supply of his guests, received the kings himself, and assigned to them lodgings and servants to wait upon them, and sent to them of his provisions, while the whole city was decked with red, yellow, white and blue flags (see Kśit. 56, 19 sq.).

"After a time Rāghurāma transmitted the realm to Krishṇachandra, while he devoted himself to the service of Īçvara."

If this report be compared with that given in the Kśit., it will be noticed, that the difference between both is considerable, and, what is remarkable, becomes greater the nearer the time of the events related approaches to that of the relators. The most striking instance of this difference might
be found in the history of the three Rājas immediately preceding Krishṇachandra, viz. Rāmajivana, Rāmakrishṇa, and Raghurāma. Both authors must assuredly have known the true facts of the case, and one of them must have knowingly reported them incorrectly; and that being so, the recital of the Kshit. seems preferable for its impartiality and detail. A native author, who, probably at the court and by invitation of his king, writes the history of the latter’s ancestors, would never falsely impute to them so unhappy and little honorable fates as captivity in the prison of a Mohammedan governor, nor would he dare merely to invent so important facts as the dethronement and restoration of a king of his own country. And of all this the author of the Kshit. would be guilty, if the account of the Bengāli biographer is correct, which makes Rāmajivana quietly succeed his brother in the government, knows nothing of Raghurāma’s captivity at Murshedabad, and lets Rāmakrishṇa disregard without punishment the stipulated tribute, while in the Kshit. all these kings appear in a state of the greatest dependence upon the Mohammedans. Perhaps also this impartiality may have conferred to its inferior popularity.

If for the reason expressed we give greater credit to the Kshit., than to the Bengāli account, we are on the other hand somewhat puzzled by the chronology of the former, though on the first view it seems to be extremely accurate. The Bengāli work unfortunately gives, so far as the events reported there coincide with those of the Kshit., no chronological dates at all, which might otherwise have served to regulate those given in the Kshit. A list of the kings from Bhaṭṭanārāyaṇa, together with the duration of their respective reigns, is the following: Bhaṭṭanārāyaṇa 24 years, Nıpu 28, Ḥalāyudha 15, Harihara 20, Kandarpā 22, Viḍvambhara 28, Narahari 27, Nārāyaṇa 24, Priyankara 29, Dharmāṇgada 20, Tārāpati 47, Kāma 32, Viḍvāṇātha 31, Rāmachandra 23, Subuddhi 25, Trilochana 30, Kaṃsāri 26, Shashṭhidāsa 29, Kācīnāṭha 34; now ensues a period from the death of Kācīnāṭha to the saṃskāra of his posthumous
son Rāma Samuddhāra, which, according to the analogy of Durgādāsa’s age at the time of his samśkāra (10, 17), we may assume to have been 11 or 12 years, as it is given also in the Bengāli Kṛishṇachandra. Then Rāma Samuddhāra reigns for 36 years, Durgādāsa (Bhavānanda Maj.) 20, Gopāla 7, Rāghava 51, Rudrarāya 11, Rāmajīvana 10, Rāmakṛishṇa 11, Raghrāma 13, Kṛishṇachandra. The sum of these reigns together makes 685 years; these added to the Čaka-year 1000 (that, in which Bhaṭṭa bought from king Ādiśūra the five villages which formed the germ of his realm), gives 1685 as the year of Kṛishṇachandra’s accession to the throne; but this latter took place, according to the assertion of our author himself, Č. 1650 (A. D. 1728), and we have, therefore, a difference of 35 years. To get rid of this difference it would be necessary, either to remove the year in which Bhaṭṭanārāyaṇa became sovereign lord of the five villages for 35 years, or to diminish the period falling between this event and the accession of Kṛishṇachandra. The former would not seem to be venturing too much, if it be considered, that the year of Bhaṭṭanārāyaṇa’s bargain is given as just Č. 1000, which almost seems to invite the conjecture, that it was given only in favor of a round number; the statement, however, in Ritter’s Geography (VI. 1244; after which authority, I do not know), that king Adiśūra reigned about the year Č. 990, coincides too well with our date to allow of removing the latter to 25 years before Č. 990. The other expedient is no less impracticable. It is true, that in the Bengāli Biography it is not expressly said, that Rāma Samuddhāra, who was adopted by Harikṛishṇa Samuddhāra (or Viçvanātha Samādvāra), succeeded the latter in the government; if, therefore, we could throw out the 36 years of government which are attributed to this prince in the Kṣit, the difference would be reduced to but one year. Yet this is impossible; for it is, of course, necessary, that a longer period than twelve years must have elapsed between the death of his father, whose posthumous
son he was, and the accession of his own son. As to chronology, we are, therefore, rather at a loss, for of synchr

onisms too we have but very few. At first the notice, that Viçvanâtha (316—347 after Ç. 1000, or 1394—1425 A. D.)

was contemporary with Mahmud of Ghazna (+ 1030), is so far absurd, but quite correct, if taken as a confusion with

Mahmud Teghluck (1394—1398 A. D.); another statement,

which makes Kâçânâtha (480—514 after Ç. 1000, or 1558—1592 A. D.) a contemporary of Akbar the Great (1556—

1605 A. D.), and a third, that Aurengzeb (1657—1707 A. D.) was contemporary with Râmâkrishna, who acceded

to the throne 24 years before Krishnachandra i. e. A. D. 1704,

are both quite correct; and so is the notice given in the Ben-
gâîî work, that the majmuat-dâr Bhavânanda, who died 103

years before the accession of Krishnachandra i. e. A. D. 1625,

after a reign of 20 years, and who, therefore, ruled

1605—1625 A. D., lived at the same time with Jehângîr

Shâh (1605—1627 A. D.).

It remains now, to say yet a few words respecting the

manner in which the translation, the notes and the indices

have been composed. — The whole has been written in Eng-

lish, because it was hoped, that the little book might be of

some interest for India itself; and there a German translation

and other additions in German would have been less likely

to be understood even than the original itself. — In the trans-

lation it has been attempted, to adhere to the original as clo-

sely as possible without violating too much the genius of the

English language. As to the proper names, for the Sanskrit

forms of Mohammedan names have been substituted the Ara-

bic-Persian forms, wherever I felt tolerably sure of the latter;

and to some of the most known and famous cities the names,

by which they are known with us, have been given, while re-

specting those places, for which the names given by the ori-
ginal have been retained, Index II is to be consulted. The diffuse circumscriptions for subahdâr and zemîndâr could, of course, not be retained, but were always translated by "Mohammedan governor", the original too not discriminating between subahdâr and zemîndâr but circumscribing both offices by almost the same terms. The Persian titles which are mentioned in the text have been retained, but in their original Persian form, and an explanation of their meaning has been given in the notes: to express their real sense by a translation would have rendered necessary heavy circumscriptions. — For easier reference the pages of the text have been put on the margin of the translation. — The notes have by numbers been referred to the translation, those too, which belong to the text, in order to avoid disfiguring the Sanskrit text with interspersed numbers or signs. — The table of various readings, far from giving all differences of the two mss. from the text received, exhibits only those, as seemed to be of some interest, either for the sense, or for the language and orthography. — The indices finally give both a short view of the history of each person and locality as it is related in our Kshit., and whatever else I have been able to learn in respect to them, chiefly the identification of the Indian geographical names with those used commonly on maps and in European books.

And thus I make over this little labor of mine to the judgement of the learned, who occupy themselves with the study of Sanskrit, confiding in their indulgence; and if only the application and zeal, with which I have labored it, shall not entirely fail of acknowledgment, I shall feel content, and encouraged to pursue the path of study which I have chosen for my life.

Berlin, January 1852.

W. Pertsch.
॥ श्रीरामचंद्राय नमः ॥

वाल्मीकि: सुप्रसिद्धः कविकुलतिलको वर्णिन्यन सूच्यवंशं पाराशाय्रे: कविरूपे ॐ भवदर्पिर रचयन्नं भारतं वंशमयं।
उत्कर्षं के यथजे विज्ञाति महतं कीर्ति यथो न कीर्ति
तदंशं वर्णियः: कलिमलमथं भवत्तमारायण्यस्य॥

पुरा बंगे विषये आदिमूर्तनामा नसपिरसीः। स
शास्त्रहद्या प्रजा: पुच्छवत प्रतिपालयामास। अथैवकादा
तस्य नृपते: प्रासादोपरि कश्चिद्रूढः: पपात राजा च नूं
ह्यु भावति विविष्य मन्यमानो महतीं पंडितसभा म畅कर
प्रमाणः: भोमोऽ न्यढ़ािता मम गृहोपरिर गृहो ॐ परत ॐ
तत्त्वानि निष्ठमार्ग्यकते। तस्य शंति: केति। ततः पंडिता
युगपदूवुः। भो देवा तमेव गृहं निहयं तन्मासं होमः
क्रियतां ततः शंतिविविष्ठी। राजा पुनःरह। स गृहः
कर्मं धर्मः। तन्मासं होमविधानव वा वीडकः विशे
बेशण वदत। ततः सर्वेऽ तृष्णी स्थिताः। अथ तत्स्मीः ॐ
पविष्टः कश्चिद्राहः ॐ चिरेष्वेव कार्यकृद्वेदशादागति।
भवानियि भट्टाननीय तथा करेतु। दृष्टि खुला तेन ब्राह्मण सार्धे दूतान प्रेष बहुमानपुरः सरे भट्टानारा-यणिद्वारशीहव्वांकर्षेदगभेस्मकान पल्लिहि सहितान साधिकान यज्ञोपकर्षयसामायिः समृताननीय नवनवयो-धिकनवश्चकाश्च प्रागुपकस्तितवासे निवेशयामास।

एष प्रभावो ब्राह्मणा कृतसंध्याबंदनादिकियाकलापा: पल्लिहिन स्वस्मगृहे स्थापिता दूरवा नवतहत्ता राजानं द्रुधुं गंतुसुधत:। रजा च प्रासादोपरि स्थितः पद्म-गणिविनागभेषानुवान मूर्तिविविधवस्त्रायृत्येहान पथ्य च-भिन्नतामूलकाःयं जिन्तायं जोशिपुतानं दूरत एव विलोक्यं तीत्तुपलक्षत: सावजं तच्छवं ताप्य। एष ब्राह्मणा दारं समागय देराकिकसूचु। भो: प्रतिहारिन् कान्यकु-जेदेशियाननसान भारगतान राजानं निवेदय। तत: प्रतिहारी किन्त दूरं गत्स पुमरागाग्योत्तच। भो ब्राह्म-एय राजा इतानी सुखवाप नायं साधारसमय दृष्टी। ततो ब्राह्मणा राजो दनादं बुद्धापि जित्यागज्ञेयादिनिया।
क्षतिश्वेषवालीचरित । । ॥

द्वैषीः करणाश्राणीत दूब्वाश्रातादि हृतर्पांपंतस्यनिष्ठशुष्क- तरमल्लकाणि मंत्र परतः पंचधा स्यापयिला स्यास्यानं गता। । ततः परादिने तस्मानल्लकाश्वात्रशुष्काश्रश्वशालिन्यः पंच शाखा: समालिन्य दीवारिकादयः सर्वेद्वृत्ता विस्तिता राजान्विज्ञापयामासुः । देव दामान्ता । वसितं शुष्ककमल्लकाणि तरनशुष्काश्रश्वशालिन्यः पंच शाखा: समुलिता इति महदाश्रयः। अनंतरे राजा समास्याविस्तित इत्र प्राह। शुष्ककाशात शाखोत्पादे किं कारं। ततो दीवारिकादय जचुः। । देव पूर्वादिने कायकुञ्जागतपंचश्राक्षणं असिनः शुष्ककाणि पंचमु स्यानेषु मं- ॥ ॥

चपाठूपवेंद्र दूब्वाश्रातादिकं स्यापयामामासुः तकाणात शुष्ककादन्त काशात शाखा: मादुभूमिरिति शुल्वा राजा श्राहं अंसवेवेति। ततो राजा स्यापराधसपनिनीषुरवृत्तमणिकृतवादः: सपविराकृति मूलाममार्गाय सादुनय- मुवाच। ॥ ॥ देवप्रकृतयाः साधवः । वर्य मूहः: युष्मार्कं ॥

महिमानं न विचाः: इति समापराध स्यानुमहेशा इत्यादिकं बहुविधं तुष्टचाः। ते च सादुलादजातिरोगा राजान- नमूनः। भो राजन ओसार्कं येषो नाति इति जानी।\\n\\nयद्यस्वार्कं येषो ॥ भविष्यत । तदा सपविराकृत लघुर्भस्मसामभविष्यत। तदमुनिन्येन यद्यवं व्रयासा- ॥ ॥

नीतालस्य यस्य। । ततो राज्य भस्मद्विनिलिन्नाः।
पूजयिला लघ्यानुजः स्वपुरुषमाग्य शातिकसामयीं यथादेशं संगृः तानं ब्राह्मणानां। मया यस्सामयी समाहता यूथमनुयहेश्य यथं निप्पांद्यत। इति राजा निमंचिता भट्टादयो ब्राह्मणः शाकुनसूक्तादिभिन्मंचश्रावामकृष्ट तन्मासीनिविविधविश्वं समापयामासुः। राजा च तेनैव गत्यथं दक्षिणारिश्वत्स्वं संतीयं द्विधमना उवाच। भोभो गुरवो यूथमच ससति मनोयहेश्य-नुमन्यचं। ततो दक्षाद्यश्चलारो भट्टमुखमेव निरीक्षिते स्या। तदो भट्टो यथाभिलिवितं नेंद्रयेश्वराय राजाच च रङ-मानुयहो हेषः पंचानां निवासस्योम्य बहुसौधादिभिस्मा-कुरुः पुरापर्वकं निर्माण तेभयो ददूः ते च तत्र संवासस्मेव सुखमवासुः।। चर वानिकुरः विदितमभावविज्ञातिष्ठावा-मनोरंदपुरवस्य भट्टस्य लोकातीतकरसिश्वं परितुष्ठो राजाह। प्रभो मया किंयंतो यामा दीयंते कृपया तान। यहितुमहेंसि। भट्टः प्राह। दुष्प्रातियहंगोहिसाहिति-हादिसहिता यामा मया न यहितथाः। राजाहाः। अनु-गृहितेन सिंकरेण मया तदा किं कथवृं मम परौकिक-कसाहितौ कथं भविष्यति। इति श्रुता भट्टः पुनराह। सम धनानि बहूनि विदियंते तेनेऽय समितिचिड्रामा: ऋषि-20 यतं भवता विश्रीयं अं भवतो रद्दु ममोपकरे वंशायति- ततैव समुमचितोपकरः कियंताः। श्रुता राजाः। तथै-
वासु। ततः स्यत्पेय मूल्येण वहवो ह्यामा विश्वीता।
तेषु च ह्यामेशु प्रतिवर्षेतश्चज्ञकार। यामांतरवर्षेतश्चकोषु
वष्टि। भृषु च जीता ह्यामा। चचुर्विस्तितिवेष्टन नि-
ष्कारं भूज्यते। स।

इति स्यतिशक्षेताळालीचपित्रत प्रथम: परिष्ठत: ||

ततः स राजा भृषु दृष्टि मृत: परलोकमण्डात। ततो
भृष्टस्य चोण्डश पुज्ञा: पिनूतस्यस्यश्यामा श्रादिवीरवाहा-
द्वामनाननिपुणुस्यस्यार्पानिपुणुस्यविकारनिष्ठातमुकाम-
देवसेवीताधीनसंज्ञा क्रिनुपमसदानाचारिन्यविद्याहुगिः:
मुप्रतिशिष्टा: सवामान्या चश्वन। तच चादिवराहग्रु-

३०

tयत्ववर्गरो ज्येष्ठा विषयायत्वतिविर्जनास्यप्रायमेवानूतिष्ठत-
त। नेशमधिकेन चचुर्विश्वासवर्जसिर्वामेकादारां ज्ये-
हं निपुनामान्य राजनीतिबिष्टार्द: राज्यप्रतिपदपनाम
कह्मानिधानां राज्ये २ भिष्ठिविजु: || स च स्वास्थ्या-
यागागार्दुश्रीपत्तस्यांतन्त्रिकेतातैव दृष्टि ५ पि
ि अधाविष्टि १५
संवलसाम केशरामे परस्मां पूरीं निमीय तच वसन
भर्मेण प्रजा: प्रतिपाल्यामास। ततःप्रभृति अधार्यपि
तत्संतनाः: सर्वेष केशरामानिधिले प्रसिद्धाः || ततस्संसिद्धि
परलोकं गते तत्सुतो ५ पि हलायुणः सकलजनवर्त्मो
५ पि धर्मेश्व चचुर्वक्ष। चर्मान् राज्यं शाश्व। ततो हलायु- २०
धे मृते तत्सुतो हरिहरो महाभिभवसंपन्नो विश्विनिवेष्टन
राजा बभूव। तस्किन्नुपरते तत्सुतः कंदर्पः परमधारमिको द्वाविषिष्टितवर्धीम् राजा बभूव। तस्किन्नपि द्वाविषिष्टितवर्धीम् धिशायः प्राणपल्लिके तत्सुतो विश्वभुतनामाः अंगारिनिषिद्धारा निषिद्धारा देवीत्व तथैव।

तस्किन्नृते तत्सुते नाहरिनांमानुपमगुणायांसः सम्प्रविश्वितवर्धीम् राजं पालयामास। तत्सत्तुमुच्चे नारायणसमानगुणों नारायणनामा चतुर्विश्वितवर्धीम् राजं प्रतिपाल्यामास। तस्किन्न्मृते तत्सुते उपशेषालोकमित्यलात् जियकर्तनामाः जननिश्ववर्धीम् नृपतितिभवति।

तसिन् प्रामर्निधने तत्कुन्चे धर्मंगदो राजा समभवति। तसिन् विश्वितवर्धीम् व्यक्तितिराज्ये व्यक्तिप्राप्ते तत्कुन्चे सम्प्रविश्वितवर्धीम् नृपः समभवति। तसिन्मृते तत्कुन्चे कामनामाः द्वाविषिष्टितवर्धीम् नृपो बभूव॥ एते चैकादश पुराणिन्द्रावद्यायं सूर्यपारः।

प्राचुः त्रीणि राज्य सुखेन पाल्यामासुः॥

इति क्षतीश्वरमा विश्वासतिरी बिभीय: परिणेत्॥

कामनाभी नारपेन्द्रासः रुच्छ विश्वनायावशुभायः पितारै सृजनेष्वराः यहीं माता राज्यस्यां यस्ती चन्द्रां परस्ये विश्वनायाः स। चासनेव समये हेन्द्रेशादायः सुल्तानमानमुद्राजनवी-नानां प्रतिभजवनेन इंद्रम्प्रस्तुनेन विश्वनायाः पिंजिता तत्तुरें स्वाधिपितं चक्कार। एतत् श्रुताः कामसुता विश्वनायाः।
दयो विवर्त्त इंद्रमस्यपुराणाधिपजन्वं समाध्यक्षमुष्मय।
ज्वनाधिपो द्रपि बहुना कालेनापि तत्त्ववाण परिहेरी-
मश्रकवन् विश्वनाथादििनाय। भवनं राज्यकरं महं दातुं
स्वीकृत। अन्तरं स्त्रेष्मि विश्वनाथो ज्वनाधिपाय निज-
राज्यस्य करं दातुं स्वीकृत्य ज्वनाधिपानुमतया पैमूं
सकलं राज्यमवाप। तस्य च सिद्धार्थः काँदान्त न
स्वीचकुंजगदुच्छ। वषं निष्कर्पैतृकराज्यस्य करं दातुं न
शुद्धम देत। यस्त एव ते राज्ये उदिकारं नावापं।}

विश्वनाथो द्रपि ज्वनाधिपं परितौल कौक्तीप्रभृतिव-
हुविधेशान् पैतृकराज्यातिरिक्तम लवण्या प्रसिद्धप्रमताप २०
एकचंसिहत्यां राजा भूम। तदवधि एतेषां कांदान्
करमो द्रपि प्रवर्तन स। तत्तसिस्मृते ज्वनाधिपाय
कां दृढ़म रामचन्द्रनामम प्राप्तराजय: सुखन चनोतिविश्वी
वर्ष कां निनाय। तसिस्मृते तत् धुच: सुवुष्ट्वराय: यें-
चनोतिविश्वार्थण राजा भूम। तसिस्मृते चिलोचनरा-
४४
स्थस्य पुच: चंशशेषे राजा भूम। तसिचपि क्षिति-
ंमधिशाय परलेक गते तत् धुच: राज्यार्नपितरभूम।
वर्हस्तिवर्षि क्षितिमधिशाय तसिस्मृते तत् धुच: पदी-
दास जनचंसिहत्यां नृपो भूम। तसिस्मृति तत् धुच:
कारीनाथराय: चलसिहत्यां राजा भूम। एतसिन् २०
क्षितिमधिशायसति क्षितीशं चिलुपाददेशाधिपेन इंद्रमस्य-
स्युपरेश्वरजयनाय ज्ञावतरनां भैषज्याणां प्रेषितगजयूशालक्षिणां-
हागां वशिष्ठार्धरावपुराणां परिभाषाम्। कदाचिन्द्रहुचित यथामोऽ
सामाग्रय लोकाननुम्नालवमास। अर्थाक्ता काशी-
नाथार्थस्य कुचित यथामोऽसमानान्। लोकाननवित्रावमास। काशीनाथो ॥
स्युपरेश्वरजयनाय ज्ञावतरनां भैषज्याणां प्रेषितगजयूशालक्षिणां-
हागां वशिष्ठार्धरावपुराणां परिभाषाम्। कदाचिन्द्रहुचित यथामोऽ
सामाग्रय लोकाननुम्नालवमास। अर्थाक्ता काशी-
नाथार्थस्य कुचित यथामोऽसमानान्। लोकाननवित्रावमास। काशीनाथो ॥
काशीनाथो ॐपि मल्यान् दृष्टा हंसी बभूव चिन्तयामास च। मम बराटार्कं नाति मल्यात्र बहुदिनानि न भुवः। अति मल्यो ॐपि केनोपयेन नेतव्य इपादिः। अन्तरं स्वहस्तेश्वरबस्थितहीरकरितं स्वर्गीयगं तवं विन्यस्य एवं महांंत मल्यं जपाह जगाद च। मम प्रथा- ॥ दायातकल्यो भूषो भवये समुचितं मूलं मया विज्ञापितं द्वारा संघुरीयं सेतारत। ततो जवनाधिप्रेषितेन सैन्यं च तथागात् बहुमूल्यहीरकस्तत्स्वर्गीयगं कै वशीस्ते हंसी प्रभा प्रभा। अये कैवत्रि भवया बहुमूल्य-संघुरीयगं कुतः प्रांत्यं तूर्षीं वद। नै चेत्वति चीर्योऽऽशं जपाह इति लङ्काये। ततशं देशाधिपे तथा विज्ञापिते तत्र समुचितो चंडो भविष्यति। इति चुला कैवत्री सर्व-भस्ममाह। एको ब्राह्मणो मल्यं नीलो तन्मूल्यं वराष्टक मानेतमंगुरीयं स्थापितवा गतः। ततो जवनेश्वरसैन्यं पुनरां। क स ब्राह्मणः च भस्मान् दृष्टिः। ततंसा कै- ॐ वर्तीं ज्ञाविष तस्यं नद्यं चाल्य अनन्तमनसा देवतां पूज्यंतं हंसी कष्यामास। जवनाधिपसैन्यं च तथा चुला काशीनाथं वचन्ध किचितो परिवाराश्च पत्लये। काशीनाथो ॐपि चड्डा सैन्येन निवेदितो दुपाल्माधिपेन यांति खो प्राणो च भवि रिपल्लर्क्ष्यं गतिमाप। काशीनाथपल्लि च।
सतता सुवर्णेश्वरवसिहिता एकेन भूमिनेकाया दास्या परिवारकोज्जालङ्केन च सहिता हरिकृष्णसमुद्धारस्य वात्यां पितृमंदिर ५० तत्त्व तस्यो ॥
॥ इति क्षितिश्ववंशावलीचरिते तृतीये परिषेदः ॥

अथ काशीनाथपली अनुकूलासिद्धगुणस्वरूपे शुभ-लक्ष्मणलक्षिण पुত्रमेकं सुषाव | तस्य च रामपीयमूर्ति-लातं पंडिता रामेति नाम निनहिदिशुः । समुदारो तिप पुत्राधिकारसिन्दु पुत्र्केन्हि विशेषायामास । श्रीरामवत् श्री-श्वाभ्यसमस्वरूपे प्राणोपनयसंस्कारे नीतिशास्त्रपा-न्या प्राप्त्योवे समुदारः स्वयमार्ज्जणमेवं वेदाधिक्षेण सुकुमारगुणतया महावंशतया च परितुष्ट्नियोजयामास अग्रार्याय सर्वेन तदास्तामेवानुवर्त्तेन स । समु-द्वारावाटीजातानिवासानागमुद्धाराज्यवाच तन्मपि सर्वेन राखसमुद्धारानाम प्रधानयिते स । ततः स्वाध्वरगुणकृष्ण-दिव्यालिटपन्यां चतुरं पुष्चानु दुर्गोदासहरिवर्ज्जनधर-शुभविनिसंख्यन मन्तामास षट्त्रिंशश्रव्यण राज्यं पा-ठामास च । तेष्यो ज्ञेश्वरुद्गोदासराय एकादशदंशवेष-यसि वर्तेमाणः प्राणार्थनवपनयसंस्कारे वहापुर्यासमीपवर्त्तिनदीते कौशिकं दिद्धुः कदाचि चुवास ।

निविठे वरोऽपि इत्यमुर्ज्जुनवर्ज्जनप्रीतिः कस्मात जव-नामायो महता सैन्येन परिवृत्त्वर्मीर्माहुष्ठ्याजज्ञाम
तत्सैन्यं च हस्त्रा इतरे भीन्या पलायिता: \( \text{दुर्गौदासस्त्रैैः} \) तस्थिः। जवनामायास्तस्तस्तमाह। \( \text{भो बाह्य दुगुललिति-} \) प्रसिद्धिगमितः कियत् कौशातांति तच्चगमने च व: पंखा: \( \text{जानासि चेतु} \) कथय। ततो \( \text{दुर्गौदासो जालिक-} \) बारा विदिताभिभंगमार्गानं तच्चगमनाध्यानं तत्काथ-\( \) समीपे यांतो यामा नज्ञाय यावति वक्कालि तेषु परि- 
मार्गं तेषु \( \text{च यावमारं} \) जलमेतस्तवे \( \text{प्रयासहरस्विन्} \) क- 
खयामा। \( \text{जवनाथिपो श्रीम} \) तत्साम सौद्वर्यं \( \text{सोहाविं} \) प्रागलयं \( \text{च} \) संस्कृत्य संस्कृत्य प्राह। \( \text{भवता प्रागलमधारिणा} \) भृशं \( \text{परितोषितो श्रीम} \) \( \text{तन्मया सादृं भुगुलिम्ब्रेदीं} \) स-\( \) ९० 

gायित। \( \) \( \text{सो श्रीम भानूिं} \) सह \( \text{संधियिना} \) तथा \( \text{चा-} \) कार। \( \text{तच गते} \) च तस्मिन वहुमानुः सरं वस्त्रान्तकारां-
\( \text{दिनं} \) \( \text{भक्ष्याद्वित्ययस्यस्यन्तनां} \) \( \text{च} \) \( \text{दुना} \) \( \text{पारसीक} \) \( \text{श्लोकम-} \) 
\( \text{ध्येनुं नियोजनामास नियोजितस्त} \) \( \text{तीक्ष्णातीत्व} \) \( \text{उद्विगिता} \) \( \text{स्व-} \) 
\( \text{स्वेतेन} \) \( \text{कालेन समधिकाभिभंगमार्गस्थिताय} \) \( \text{तत्काथे} \) \( \text{४४} \) 
\( \text{जवनाथिपस्त} \) \( \text{शोभुषिमधिकम} \) \( \text{जनयामास} \) \( \text{परितुष्टश्र} \) \( \text{जव-} \) 
\( \text{नेत्रश्रो} \) \( \text{जावविभक्ष्याप्रसिद्धकार्गोविकेश्वर्य} \) \( \text{नियोजियि-} \) 
\( \text{तुमाको} \) \( \text{दुर्गौदासो} \) \( \text{जगाद} \)। \( \text{वचन्} \) \( \text{पुष्पक्रमेश} \) \( \text{राजान:} \) \( \text{परसेवा} \) \( \text{कदापि} \) \( \text{न} \) \( \text{जानीमः} \)। \( \text{ततो} \) \( \text{जवनाथिपः} \) \( \text{पुन-} \) 
\( \text{राह} \)। \( \text{भवा दहिपिवारा} \) \( \text{इद्धम्वपुपरेश्वं} \) \( \text{नवेभ} \) \( \text{भवती} \) \( \text{नाते} \) \( \text{२०} \) 
\( \text{क्षा} \) \( \text{सम्मुख्यी} \) \( \text{राज्यं} \) \( \text{च} \) \( \text{दापादित्ते} \) \( \text{हो} \) \( \text{मन्नी} \) \( \text{मयोंहुं} \) \( \text{कुरु} \)।
कलात्मक वाणीचारीति

चण्डालरस्ते तत्वा कुञ्जवेत: तस्य विवर्तितदिनानंतरं इन्द्रप्रस्थपुरुसवर्षादिष्ठेऽनवमण्डिलजनकुदातिख्याति लब्धवतः इन्द्रप्रस्थपुरुसवर्षादिष्ठेऽनवमण्डिलजनकुदातिख्याति लब्धवतः। किष्टिराचलानांतरं निजालयमागाय भान्तर्भिर्भिर्भिं वस्त्रभर- 

रुज्जानगरे पुरीं निम्नय समुद्धाराप्राप्तेनूतकारायं विष्टति-

वर्षान् ग्रहणार्थ हरिवल्लभराय भजेपुर्णामामे जग- 

दीर्घः कुहलम्बायामे सबुशिरायं पाठत्पादियामे 

पुरीं निम्नय सुखमवालसु:। ततदानां च वंगादिविषयेषु 

प्रतापादित्यप्रधाना बादश राजानो निष्कर्पं पूर्वीमुनुं-

जते स। तेषापि प्रतापादित्यो महासलो विजयासरी-

रंगे महाधानसंपतः क्षितितलविख्यात चालीत। इन्द्र- 

प्रस्थपुरुषो दिपि कां घरीतुं बहुसेन्याथादियय एकादश 

नृपतिन स्वस्थमानिनाय प्रतापादित्यस्य पुनः पुनः प्रेम- 

पितंद्रप्रस्थपुरुषर बहुसेन्याथ निर्जित्य क्षितियेः इन्द्रप्रस्थपुरुषर 

इति राज। ऋषिसेव तीमें जोणागीरवर्गाधिकृतमाना-

वें धुगलिस्थितामाचेन च प्रतापादित्यस्य दौरैणं 

बहुविचं लिपिबार इन्द्रप्रस्थपुरुषरं विज्ञायानां यथा 

प्रतापादित्यो बहुवलसंपत्तं। यस्य बारिः बारंचाचार्यसहस-

चर्मिकः एकपंचाशसहस्रधिबः। अघिरोहा अधी बहवः 

भौसहीनां बहुरूपः। संति अन्येचासंख्या मुख्याधारा-

दिह्यः। एविन्द्यैः स चुदान्त्रायुः बाध्ये। की बहुना
स्ववंशयानि प्रायो निःशेषयामास। तदाद्वे तत्तिहतपि
ञादिस्वजन एकः शिशुः पवाचनपरो धात्या कच्चीवने
रक्षितः अततं कबुरायनामान कथायति। कबुरायः पार-
सीक्षादिशस्मभववृत्त द्वाखलुपणलक्षाशिळो च प्रतापादिश्वस्तं हंतुमनुदिनं सूर्ययते। असानि वाहिनिः पर
वर्त्ते। अतो गजाक्षादिपव्यापतिविकुस्तेनापतिभि: सह
यदि काढ्यत प्रधानामात्: समायस्यति तदा वर्यं
तदनुचरीभूम्यः प्रतापादिश्व ब्रह्मः प्रेषिष्यायम इत्यादि।
अन्तरामिदमप्रस्थपुरेष्वरो लिपितः प्रतापादिश्वस्य दौरेजेन
सम्भिगिच्यं कबुरायेष्वापि इदमप्रस्थपुरात्तेन साक्षिशो
वदानीमेव तद्धीरेष्व गोत्रीकृतं। अथ इदमप्रस्थपुरेष्वरो
रोषात् प्रसुरिताधो द्राविणश्वा सेनापतिभि: सह मान-
सिंहनांमानं कांचित प्रधानामात्यमादितश्व यथा मान-
सिंह ्भवान महतासैन्येन परिवारितः प्रतापादिश्व दु-
रामांनं भक्टिवृत्तव ब्रह्मः समानयत। ततो मानसिंहो महा-
प्रसादो ५वं देववेत्याजाः शिरसि निधाय बहुसैन्यवृत्तो
निजगाम ्निर्गृत्त्व यत यथोवास तस्मात्सात्तेत लोकः
पवाचनपरी करानाय प्रायो न साक्षान्ध्रूः। अथ को-
निपपनादन्तं चापावधेक्ष्यामसमीपवासिनीति वत्तै-
न्यं समाजगाम। तस्मीपञ्चवराजानु: सापरिवारस्त्राणाः-
दिवेंति जीत्यत वर्मु: भवानन्दमजसुदारथं महासाहसिक
एक एव साधारण समुचिताशीनवेदनाद्वारे सर्व कर्मालयमुद्रादित्वं साधारणार्युन सक्कूल्य मानसिंहं वहु परितोष्यायामास जगाद्वः। प्रभो महावर्धन्यक्षेम भक्ताभामागमनेनात्तेन्द्रीया सकलराजानं परिशुभिताः। 

अहंकारः कालिक्षिप्यायामाधिष्ठो धमर्मविनेतारं भर्तं निरीक्षितुमिहसं मया श्रीवाडले वदिष्ठालिकायामासं तदा ज्ञापयेत। ततो मानसिंहो महमुदारसुवाच। भो महमुदार नदीमुखारियं समुचितोद्वीगः क्रियाः यथा सुखेन सैनिका: पारं यांति। महमुदारं युनराह। प्रभो। 

यद्यष्टमोऽववर्त्तविषाण्यापि भवदार्शया सर्वं निष्पादवर्धारीभिषामीति। ततो बहुविधधनोविवाहविविधसमस्याधानेन कार्तिकारातिसमाकुलं तत्सङ्गं सुखेनमृतार्यायामास। अनंतरं मानसिंहो रशि प्राप्तन्द्रीपारो महमुदारां प्रश्चासं। 

कष्ठ प्राप्तन्द्रीपारो सपरिवारे निर्देशः निरंजनपदं वुधपतिः 

सुसिद्धार्थसिद्धमंडलप्रववर्तसदर्भाणिसमस्यात्तिदिगंताराधिकारितिउपविविधानलिङ्गात्यायं दिनिभविष्योपनिलिङ्गायं रहित दुहिं सम्बाहावां मयं सपर्श्चे या कुचापि गणुमस्तं 

ही समस्तसैनिकं च चंताव्यं चमूत। कस्य च नातिपूर्वः महमुदारो रशि लक्ष्मीप्रतिमयं सह गोविन्दप्रतिमयं 

विवाहमहोत्सवं कारारियं भुविविधभक्त्यायातिसमस्याचिं महासंभारामासादित्वान् तादश्यमहावृद्धिसमयं च तत्त्विमेषोऽवश्यः 

कारारियं भुविविधभक्त्यायातिसमस्याचिं महासंभारामासादित्वान् तादश्यमहावृद्धिसमयं च तत्त्विमेषोऽवश्यः
वाहस्य शाख्तो कर्त्तचत्या ततो निवृत्तमनालेन संभारेष तदानीं क्रीतभूतिभिक्षुद्र्यापदिना च कपितूरापादात शेनापातिवंदिमांगधप्रभृतीनां मानसिंहस्य च ययोचिताहारद्यदानेन परस्तृप्रकारात्मण्यं संपाद्यायमास। सपरिवारो मानसिंहस्त्राद्धारुदिनमपि सुखेनेवातिवाह्यमास।तत: समाहारां दुर्दिनावसानतया प्रकाशितदिक्षंदले परस्तृपरयायः पुनर्मेजमुदारमुवाच। भो मजमुदार इति प्रतापादित्यनगरं कियता दिनेन गंतुं शक्ते कासिन दिने वा कुच सेनानिवेशः कर्त्तेय इति लिखिला दीह। शुचा च मजमुदारः सर्विशेषं सर्वं लिखिला समपेख्यवामास मानसिंहो चिंचुं वहुभि। साधुवादिमेजमुदारं सकृत्य समसादमाह। भो मजमुदार महामोमया प्रतापादित्यं सपरिवारं विनिजीयं पुनर्गतिमतमये व्यवसितारितिं वक्षयं शुचा तत्सङ्गेवाश्रयं कर्त्तेयं चमपं मया सार्वं प्रतापादित्यपुरामाखा। इत्युक्ता विषम राम। तत: कतिपयंदिवः सेवानिवेशो वहुबलपरिवारितः प्रतापादित्यनगरं परिप्रब्राहः। चन्द्रतं चयनमुक्ताविनिजीयमं सर्विशेषं विचित्रतुं दुर्गांतरविनिश्चलसनेनासमुदायों साधुगतमानसिंहस्त्राय प्रकाशश्वप्रभारो मानसिंहस्त्राय वहुभि। शक्तालिनीचताशलस्वरूपिणीमहाविकीर्तिश्वास्त्रहै श्रीरणी

सिंहीरक्षं महानेवधिविकर्ष्याविक्रिमानिवेशः परिवृतो
बहु जर्जीरिचकार। एतत्सर्वे छुला सिंहः सक्रीयः सेनापती तीनाह। भो सेनापतयाः श्रीमंगे बहुमिथवेलिमितिवा दुर्गी भैदित्ये भो चैन्द्रवान्ता समुचितं दुः किरदास्यामि। इत्युक्ता सर्वेनेकदा दुर्गमेणे नियोजयामासं ते च मानसिंहास्या बिगुण्णपराभुम्ते इत्द्र ऋषिकपायाष्टिने चार्ता युगपत वृत्तहरस्महारां दुर्गी निर्भेद्यामाम्तु॥ गच्छ विनंत्तुर्गे प्रतापादित्यसैन्यं मानसिंहसैन्यं च परस्यप्राप्तसमस्व बहु धा बहुदिवसं मुद्रापारायणं बभूव जम्बसीच्छेत्रेव कियत कियत ननाणं। गच्छ प्रतापादित्यवल्ते स्कं्पावशिष्टस्य-

रासमाकौशलवल्लोक्यं मज्ञुदरारेण सह मंचयिता मानसिंही बहुविधबहुकृतिरुरागसंकीर्णी एकदैव सहस्रसहस्तुरागादिभिर्मौनः प्रतापादित्यसैन्यं परिप्राणः क्षणेन नतुपमदे प्रतापादित्यं बहु तोहमयपिंजरे निष्किष्ण पुरानिर्ध्रप्रस्थयं जर्जार्धियं निवेदितं चलित:। गच्छ कि- न यता कालेन चाँपाड़ाव्याममागल्य पुरोवशित मज्ञुदरासमङ्ग। भो मज्ञुदार भवतो चापारेशासिन् संप्रामे महान संतोषी वृत्त: क्षियुल्मस्ताहृदये च मम सैन्यस्य प्राप्तर्या कृताः अतस्स्नव समीहितं बृहि मया वदवशयं कर्तव्यं। इत्येव समादित्वो मज्ञुदरो भट्टारारे-
शयामास वागोयानारायणभूतिचतुर्दशप्रदेशराज्यार्थि स्वाभिलाष्य चोज्जात्यामास। ऐसतः समाकृति मयेन्द्रवेष्यं कर्तेष्यमिन्युद्दी प्रयुक्तमुद्रेक्षण कर्मवेश दृष्टं चलितं। अथ वद्यस्य पवित्र ग्रहतः प्रतापाधिवस्य वाराणसेयं पंचचमभवत॥ अनंतरं मानसिन्धुः प्रदेशमेव गाजा तथा जवानाधिकर्षणसार्वं जयवृहां विनियमायां मज्जुदारस्य महादुरुदिनस्वाभावे समस्तमीन्यात्मकत्वं प्रतापाधिवस्य यस्तहरू च विस्त्रेः जवानाधिकर्षण श्वायमास। चुनुवा च जवानाधिपः पूर्वस्वरूपमेव प्रतापाधिवस्य जयवृहां विनियमायां मज्जुदारस्य महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास। पूर्वविनियतस्वरूपमेव विनियमायां मज्जुदारस्य महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास। कार्यानुसारूपमेव मज्जुदारां महानुभावं प्रतापाधिवस्य जयवृहां विनियमायां महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास। पूर्वविनियतस्वरूपमेव अस्मिन जन्य मृत्युविधातात्मकदेनादिर्घान्येन च परमपरमच जवानेश्वरां मानसिन्धुः। चोरे मानसिन्धु अश्विनिन्द्रियकाशीनाथराम्यस्य सुतो जम्मुदार इति परिचयं जानन तथाविधातात्मकदेनादिर्घान्येन च परमपरतुः जवानेश्वरां मानसिन्धुः। चोरे मानसिन्धु अश्विनिन्द्रियकाशीनाथराम्यस्य सुतो मज्जुदारां महानुभाव: प्रतापाधिवस्य जयवृहां विनियमायां महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास। पूर्वविनियतस्वरूपमेव अस्मिन जन्य मृत्युविधातात्मकदेनादिर्घान्येन च परमपरतुः जवानेश्वरां मानसिन्धुः। चोरे मानसिन्धु अश्विनिन्द्रियकाशीनाथराम्यस्य सुतो मज्जुदारां महानुभाव: प्रतापाधिवस्य जयवृहां विनियमायां महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास। चोरे मानसिन्धु अश्विनिन्द्रियकाशीनाथराम्यस्य सुतो मज्जुदारां महानुभाव: प्रतापाधिवस्य जयवृहां विनियमायां महादुरुदिनस्वाभावच सा सर्वसत्तमेन्यात्मकत्वं च विस्त्रेः जवानाधिकर्षण श्वायमास।
नाधिपस्य साधारणां कारयामास मजमुदारश्च कृतप्रकाशी ज्वनाधिपिन भु संभाष्य स्वाचारसं जगाम। अनंतर्ज्वनाधिपो मानसिंहेन सह मंचयिवा मजमुदाराय अभिलथितं राज्य दातुमंगीचकार तमेथितप्रभार्य राजेति

5 प्रसिद्धक्षणति च स्वाध्येकृत्वानुमोदयामास। अन्तगतमविलक्षिततात्त्वशस्त्रसंपादकशक्षेरश्चायापर्यं भूतित संपाद्य मानसिंहेन कृतसमूहविधा सकारः स्वदेशं मजमुदारः प्रसिद्धः।

अथ ज्वयकालेन वहभुसंज्ञि वमश्च स्वभुसा मात्र ज्वनाधिपानुज्या प्राप्तमुदत्तराज्ये स्वाधिपचत्वं विचार्या-

10 मास ग्राहाद धर्मेह वायुथ सात्त्वताय। मात्यियारिस्त्रलगरे देवलियास्यमे च पुरुष निमियत तः देवप्रतिमा च संस्थाय कतिचविधिनानि तत्त तनोवासः।

|| इति क्षितीश्वरस्वाचार्यचरित्रे चतुर्थं: परिलिदः।||

अथ कतिचदुल्सवानंतरं तद्राज्यकर्पाराहकृतः।

49 गराध्युकृतज्ञनो मजमुदारं नेतुं एवं मुहादनामां दूरं प्रेमयामास। अथ दूरप्रसादामि विदिसि चौत्तां भूतिर-मित्रयेश्व महोत्स ज्ञे। पूजुस्य प्रत्यक्ष यशोरायशपूजाय युजेश्व चिती-गोपीरमश्चायानाच्छ पीरेश्य सह जाहागीरनागरं गतः।

तद्राज्याकृतज्ञनम विनं छलमार्गित्य मजमुदारं करार-

20 गारे बर्पं तयुक्त्व तं भानमोचनानुकिस्तनं यत्ते सस।

अथस्यसमान दिवसे मजमुदारपीठी गोपीरमश्चायां: चार्तुं
नदीमगमत। तर च घट्टसमीपमावस्थितमेंः महोपलं
देवतापूजासनाध्य घट्टमानेन तः बहवः शूरा व्यापारयामा-
सुः प्रस्तरस्य महागीरवेश तेषां सवेः किया विफला
चड़ोः। जय तस्मिन्ते काले कघित हस्तीपको महा-
मतत्त्वसिनमेंः पानीं पायचियनां परमेलियुः तचेयम निनायः
शूराश्र घस्तीपकमादुः। जये हस्तीपक ज्ञानेन हस्तिना एने
महोपलं घट्टे संस्थापय भवते वयमाराणाय भवदभिम-
मात्र दृष्यादिकम दायमायः। ततः शूला स हस्तीपकलं महा-
महोपलं घट्टे नेतुः तः हस्तिनं योजयामास। स च हस्ती तः
महोपलं वज्रेन पुनः पुनः प्रेतिन्त्रो अयो महोपलस्य ९०
देशेन्द्रप्रस्थाधिक्षेप घट्टे न शासक। विफलतकरिवियापरे
हस्तीपको अयो निष्प्रस्य निवृच्छः स्वस्थानं गतः।
गोपीरमण एतस्य हद्दा सर्वान् शूरान्ब आहुशावथवीत।
जये शूरा एतस्य प्रस्तरस्य घट्टानमनयुः पुष्पां शूरार-
यमेतानाम आयासः किमेतात पश्यत एकाकित्वा ९५
महेवानीयते। इत्युत्का महोपलं लीलया दोभ्यं गृहीताना
समुद्रप्रस्य सर्वानाः। यूयं कष्टवत महोपलो ५ं कुच स्वा-
पनीय इति। तत्सैरादिदिस्स्याने महोपलं लीलया स्वा-
पयामास। तदहद्दा सर्वं विस्मिता: परस्परं तस्य बीर्यी
प्रशंसंत: स्वस्थानं गता।। एयो अयो कृतादिकाकरसः २०
स्वस्थानं गता।। ततः परितिनसे पीरा जोहागीयनगरा-
धिकृतजवनेवर्यापायामासु:। प्रभो गोपीरमणनाथा
केनचिदांशेनोको महोपलो बहुभि: शूरत्तापिततुम-शक्यः
कुणितमदमनमहात्मार्यासो हेतुया समुच्छोिल्य
घट्टे स्थापित:। अजन्महदशखयः। अपिद्वया सो ५नुचरानाह। स बास्यतः कुच अविधायासश्याञ्जान्यतः।
ते च समाचिर राय साश्चालार्यामास अविकृ-तजवनसङ्ग रायमाह। जये राय महोपलो भवता समु-झूत्य घट्टे स्थापितः। राय ज्राह। महावलस्य चरणी सर-
ता सानसमे नायासेन समुच्छोिल्य घट्टे स्थापितः। तच १० प्रभूयुतल महिमेव हेतुः। ततो अविकृतजवनः पुनराह।
भो बास्यतः सम समर्थ महोपलो भवता पुनस्वतोि-नीय इति मया दृश्यः। राय: पुनराह। यथा निरेशः
प्रभूयुतल तथा कर्तव्येवेव मयेदितः। ततो बहुन् महान स-
मादिशय्य शक्तिहि: च प्रेष तं महोपलो महता वापरिरेषः
१५ साश्चालार्यामास। अविधायासश्याञ्जान्यतः: रायमाह। भो
राय महोपलो समुच्छोिल्य। ततो राय यथाश्ववाहारस-धिकृतजवनेवनसः समस्त्यु दोभ्यां तस्मपलस्वतोि-नीय इत्युक्तः
तदातिष्ठते सन्तु विनेवशामास। अविकृतजवनो महापरितुष्णमसा रायमुवाच। भो राय भवतः
२० शरीरार्थसां परिलोकितो सिस तवत: विन प्राप्तेन प्राध-काश्य। ततो राय ज्राह। प्रभो मानसिंहवंशप्रकृत्यायत्र इत्र-
प्रस्थाधिपजवनेव्यश्यर्तवाङाप्रभृतिचन्तुर्दश्यश्रूष्टिशाश्वस्त्रयम्नस्तरायक्ष्मत्राययस्य श्री-
मदवान्तमज्ञिन्दारस्य पौचौ सह श्रीगोपीरमणधोभाष्या बन्धु वर्निते। तै सीचय एतदेव मम ॥
प्रार्थनीयं अज्ञेन धनालिना प्रयोजनं न विन्धित। एत-
ल्युक्ता परितुष्टी धिकृतज्वनं काराकराधिकारिः।
आदे कारारकः पादवधनलोहवलयं छिन्ना मज्ञुदार-
मानयः। इति श्रुतान् गोपीरमणराय आह। प्रभोः
तैः लोहवलयं छिन्ने महान् विरुध्वो भविष्यति।
प्रभोराजा १०
चेत् अत्र समानीत्वस्य पितामहस्य चर्कावधनलोहवलयाः
मया हस्तेन्य छिद्रन्य इति श्रुवाधिकृतज्वननस्य-
शाश्वपापायाः। अथ लोहवलयवृक्षारः मज्ञुदाराः
धिकृतज्वनाधिपसम्भवमात्। अन्तर्भव्याधिकृतज्वन-
्यातेष्य तस्य पादवधनलोहवलयं कर्यापरेऽरा गोपीर-
५५
माणे वर्मजं। हस्त्रा सर्व सिसिदा बहुवृत्ति: अधिकृतज्वन-
नश मज्ञुदारां गोपीरमणं च प्रसादादिना परितीक्ष स्व-
् देशं प्रस्थापायाः। तै च स्वायत्यमागव बहुविधानेनेन
यज्ञाः इत्स्पूर्वान्तिक्षीत। च संपादयामात्।।
मज-
मुदारस्य च चयः पुञ्जः: श्रीकृष्णरायगोपालरायगोविन्दः
णायायामानं सुप्रसिद्धा: वर्षीते स। मज्ञुदारः पुञ्जः-
भ्यः स्वीयार्ज्ञ्य विभज्य दातुं पुष्चानुवाचः। मया विभक्तं राज्यं समांशेन चूर्यं गृहृद्धरेत्। इति श्रुता ज्ञेष्टः: श्रीकृष्णः-राज्य च्राह। राज्यस्य विभागो न भवति। ज्ञेष्टस्येव सकरं राज्यमिति रीति: प्रसिद्धिः। इत्याकारः मजसुदारः: सकोप-भाय। भवानं कृती विव्यांच्यं अन्यद्राज्यं कथं न करोषी।

इति श्रुता श्रीकृष्णः: पुनराह। गुरुपर्वेण युप्यांकं चरणामस्यादेशं किमिदं बिचिन्त। इत्युक्ता पितरं प्रायम्य तेनानु-ेतः श्रीप्रभुवेच इंद्रप्रस्यं जगामः गच्छा च तच्च महता प्र-वासिन तदविपजवनेच्ये तह साक्षान्तवाकार स्वाभिः।

१० वर्षं च निवेद्यमास। परितुष्टं जवनाधिपः: खोष-दृष्टिः प्रतिव्रद्धिभुवाध्ययु उखड़तिभूवाध्ययु राज्यस्याः च-कार। प्रामाद्राज्यवतिष्य कित्ता कालेन स्वगृहमाध्य कृता-भींतादि दितिक्षियो मजसुदारं समस्तं निवेद्यमास। मज-मुदारं सर्वं श्रुता तं वहु प्रशंसं। एवं विश्वतिवर्ष १५ सुश्रुसंततिराज्यं मजसुदारस्य प्रामाद्रलोकायक्यं श्रीकृष्णः: स्वार्जितराज्यं तदनादरो भावारी च विभज्य प्राम्येच पैदुकं राज्यं ज्ञातसुः॥

॥ इति ध्रुविशव्यासंशवालीचरितं पंचमं: परिषेठ:॥

अथ श्रीकृष्णः पुक्को मसरकारेवरयो मृतः। गोविंदः १० राज्यस्य राजकमिरं न ताहको कुशलः। गोपालरायाः नानानुर्यसंपन्नः सर्व वर्षानं राज्यं ज्ञातस। अनंतां सौंपे
मृतः । तस्य च चयः पुच्छ नरेन्द्रायामन्मशरायायाघवराय- 
यसंज्ञकः । तेषु च नरेन्द्रायो महादुर्वांतः प्रजानां नानु- 
रंजकः रामेश्वरश्र न राजकर्मिणि सम्यक्कु शुकः राघव- 
रायश्च निहिलगुणसंपन्तः प्रजाहितार्थी सुप्रसिद्धी राजा 
बभूव भातृयां च प्रतिमासिकनिशितियमित्यय ददत् मुख्या- 
पतिस्वायम् । ज्ञानाधिपाय सशायोग्यम् करूऽ दला तस्य विके- 
शास्पाचनमभवत् । कतिपयदिनान्तं रेउड़ इति प्रसिद्ध- 
यामे महामनोहं तुरुं चचराः । तच च पुरे पूवेश्वां पश्चि- 
मायां च दिशि शैलशिरसिरम प्राप्तादबर्य दक्षिणायां च 
महाप्रासादशास्त्राचारकुलमंत्रः पुरुर निर्ममे तच च सुमेले १० 
कार्यं निनयाः । कथा कतिचित्तदिनान्तं सातस्रंकारा 
इति प्रसिद्धेशाधिपतसायेफळाँ इति प्रसिद्ध जजनवराजो रा- 
घवरायश्च प्रश्नपाच रायं दृष्टु तास्व सुभम तुरे समाजग्राम। 
तत् । समुचिताचारकर्मेऽ जूतसंबंधायादिविन्यायोमुहोप- 
विष्णु परम्पुरुमातायं चक्षुः । कथा जजनवराजो राजाः १५ 
नमहः । महाराजाधिराज बादल्मासाने वस्मुरुस्तः 
तैरपिँ भववल्लः प्रवास ऋद्रव स्थियते । शुला रायः प्रभु- 
वाचः । भो मित्र स्वपुरावस्थाने प्रवासवस्थानानितिकृ 
ष्य वदतः । शुला जजनराज झार । यजस्तितेन वालाणां 
रोदनं भूषणां च शिंजितं न शूरहूऽ तथावस्थानं प्र- २० 
वासावस्थानादितमतं विन नाम। शुलाह । सत्यमेवैततः ।
समुचितसाकरे स्वपुरं प्रस्थापयानामास। अनंतरं स्वपुरांजवनराजबदिस्तः कूत्तालामोदनो दिक्षिणरेधविशिष्टस्वामजीवर्भुतः पुरुं विधिकृतपरीतिविनिर्मितमेज्ञानोऽहानमः।

पुरूं विदृश्य मात्राणायामे चैषां पुरोऽ चकारा। उभयेश्वर द्वारपालकजनाजुला राजयाही चवृक्षः। राघवरायेव यस्ताविष्ठकृतपरीतिपुरुस्त्रेक्षेत्रे जनितमंत्रचमकारेण सर्वेद्विश्वसनोऽसुस्थानोऽवृक्षः। अथ विवधावसानंते महतीमेकां दीर्घविका ललितमुपचक्रमः। ब्राह्मणसहस्रस्वरलखोऽवृहतः यथा-

परितिधिमत जतंसमुद्धिनाचिह्नमृति न रुख्यायामास। ततो दीर्घकारकजनायाधिकृतं शिवरामभाग्यवालं चंडकं निराकृत्यां कर्तुतसमसतं पंचदशसहस्रसंख्यकार्तमुद्रासहितं नियोजियामास। तथापि वहुमिः खन्नमानायां तयाः दीर्घकारकां एकं तन्मथदेशाश्चः प्रवर्तितसति लघुप्रभाव्यम् समुचितसाकरीवेन दिनसप्रभं ततो द्वारूपेरविशेषमृति खेत्रामपुरावलं संख्याय श्रेणिभावापि पात्रम्। अथ सप्रदीनानंतरं निवृत्तरथः स सालिलोऽदीर्घकार परिपूर्णेश स्योरौ चवृक्षः। तम्यवेदः च नित्यनित्यकैलासाचलमिव साधकेक्षमष्टिकादिरित्तिं छन्मिति च द्राक्षचयाजतमु-
दृश्या कीतद्रथ्यसंभारः समभवतः। अनुवरन्तमार्गकाशीकां
चीमभृतिदेशवासिणो वहृतो ब्राह्मणा निर्मिति:। अने
च नानादेवीयराजानो राजपुत्रा राजामाहाराशिः तपि
निर्मिति तीर्थिकारोतेषु प्रामाण्यंतरेषु ्च भक्ष्यव्रतानिद्यूर
रितिस्विविष्टकारितुष्णाश्वालिनिर्मितानानवाभिपुरेः। ्
थाविधि कृतस्कारः: सान्तदमनस्मो निवाससं कल्याणोऽ
सुः। यथा चार्मिनिचितानामानिच्या ब्राह्मणादीनामुपभोगाय
शतशो घुटकुत्या पयः कुल्या मधुकुल्या अनुपमामधु
रीघरीशा वेचपाठिपुरुःैः परिश्रित्ता जुमुखुब्राह्मणादी
नामुपभोगाय राजपुरुषपरिशीतेश्च विलिष्टं स ्
10
समोरहुमातिल्लार्जानां राजयः पवित्रोपमास्तुंदुलुमङ्किला
यादिसूपराश्रयो ्संख्याता एतस्वर्य द्वृत्ता समाहृता नृ
पाद्यः परमविस्तिता परस्य राजवरायकृत्तिः गायन्ति
स। अथ मौद्रिनिकावेदितशुभवे निस्तिल्पेशीयनृपत
धीराखायुष्यितसभास्मिहिलेसुपुरुषप्रतिमैष्ठिकिनिर्मिति
15
काया महेश्वलिंगस्य च प्रतिहारकैशिणिः संपाद्यते यथावि
धि सत्कारेण समाहृतनृपति लिङ्गाणां परितोषः स्वस्वध्य
स्थानं प्रेश्यामासं। व्यायामश्चार्षुपकापित्युतकुल्या
गोधृमचूर्षीतिं सकरं ब्राह्मणानां प्रतिपाद्यामासं।
अनेनानुवातसमेशानां राज्यो नृत्तसं वसुधातो बभूव॥ ्
अः ्10
न्यांच। पूर्वं गौडाडिशीयनृपतिः को पिपं इन्द्रस्वाधि
4
प्रजवनाधीनान्त हस्तिमसार लघुव्रत सुजवनेश्वर निर्मितकदानाद्वारा परिीषय तत: प्रथमतो हस्तिमसार लघुव्रत। अथ कियहिनान्ततं नवसकि पी-रूपमगेरिणुतृत्ति संस्थाप महेश्वरालिंग स्थापयतुमेकामिक-शकादिर्य मंदिरं समारऩ्यवान। एवं क्केण्णाकार्यकय-चामकक्ष्य सुरपतितिव पृथिवीं शाश्वक मंदिरे चार्ब-वशिष्ट्ये ल्योग्नार्यः परमगतिमलाभ।

इति हस्तिमसारावलीचर्णि वषोः परिखेत्।

तत्स्य च ही अचूक स्त्रायो विश्वनाथयाग्य। तथ ज्ञे-हो स्त्रायो: पितृसमगुणगोपि राजा वभृव। नवसकि पी-पितृसमार्थमंदिरशेषं समाप्य तथा राधेश्वरानामानं शि-विलंग पितृसमासनसमां: स्थापयामास। इत्रप्रस्थाधिक-पजवन: बाडी जुवीति प्रसिद्धमदेश्वराध्यं महाराजेजति प्रसादद्वारायानं प्रासादोपारि कांगुरेि जावनिक्षेपयान।

प्रसिद्धप्रसादाद्वायवकरणानुसंूरतितितितर्चेर्हीनुमश-क्श्रावाहित्वताकारीप्रभृतिमसारानं स्त्रायस्य कल्याव-मास। स्त्रायस्य सहस्रगोदानं तुलापुण्यादिवोद्भमहादानं च ग्याविकः कृष्ण। सदा सदाचारत: सत्य-वादी दाता धार्मिको व्यायामीयुदिदिहिर इत्र प्रजा: पाल्यामास। रेजङ्ग इति प्रसिद्धाये गोगोपानां वहनाद-मविध्यानमत: प्रसंगत: कृष्णानमस्सरणाद्वयि च तद्वामश्य
कृष्णगरेति संज्ञा च चाकरः मादुरेति सत्यात्मके च पद्मपुःधारामणि व च वध्यायात्मके व च चाकरे।
कृष्णगरपुरुषसमये एका नदी छुद्रा वहती वर्षकाळे च
वच्चितजला तच नौकानां गतायायं चाभवत्। एकसिन
वर्षे एको जवनसेनापतिस्तर्मानुस्य कृष्णगरांतुः पुस्से मीपघटे स्थानमिश्रे दूरायमनिकाराः तं पर्धया वा-
चा निवारयायामाये।। धीरे जवन भवताम स्थानु न
शक्यं इत्यो दूरमपस्येतामितयादिक्रेमेता।। ततो वामु-
श्नांतरं तेन सार्थ कायमिकुरं चाभवत्त।। तत्र बयोरेवा-
नुचरा विकिंतो मृताः।। ओष्ठ वर्षकारे वच्चिते तामेके १०
नदीं दक्षिणात उत्तरताः ब्रस्ता दीर्घिकामेक्यं विपुलज-
लाब्धां दक्षिणोत्तरायां पुराप्रामाणमहापरिकाराजसल्यका-
जलां कार्यामास॥ प्रादभाज्यस्य घोववर्ष जाहागीराधिकृ-
तस्वराज्यकर्यायाहकजवनेनाहूूरीण ५०ि न तेन साक्षात्मच-
कार।। ततो जाहागीराधिकृतृं सारिस्याखानामा जवनस्तर ९५
नेतुं कतिचिते दूतानां दिदेश दूतान्त समागत्य तं नेतुं
बहुविधप्रमन्मकारु।। स्त्रायस्ये दूतेभीमो बहुविधोको-
चर्ते दला ताने परितोष राजकरं जाहागीराधिकृत-
प्राय प्रेषयामास स्तरं कदाचि न जगाम।। ओष्ठ जव-
नाधिपः ज्ञातीव रोषपरायणो मुरुसिदागादमुजानगरहुः बृहतजवनान्त प्रति तिलेख।
यथा हद्दरायी मम समांनाथकी पुनः पुनराहूतो मल्ल-निधि नायाति सा श्री सूर्याक्षेत्रसमुपायेन बहुः ॥ स्वयं प्रेषयत। इत्यादित्व केनचित् छलेन हद्दरायं हुगलीप्रदेशं निनाय। अन्तरं बहुभि: सैनि: परिवेश्य जाँहागीरनगरे रायं प्रेरणयामास। तत्र गला च रायो यथायोग्यवहारिः जाँहागीरनगरपति सत्कुर्वेन साक्षात्चक्कार। जाँहागीरनगराधिपति बहुविधसमसादसूत्रतचचसा रायं सविक्षयामास। अत्रेकदा जवनान्धियं संभाष्य राजधानीत: स्वालयं गच्छन् पथं निर्माणयायं चम्मेनिर्मितपादुकावान। रितिजोकेस्तपादुका विजीयते पादुकानां च सौदयी निरीक्ष्य पादुका: क्रेतुं राय: विंकरान दिदेश विंकराष्ट तत्र गला पादुका: क्रेतुं समुद्रता:। तत्र च विकेशुपन्य-समूक्ष्यकेशुपन्यसमूक्ष्यन्यानार्थोनिकविवेचनायं विकेशुपन्यकेशुपन्यसमूहविवेचनायं विकेशुपन्यकेशुपन्यसमूहविवेचनायं विकेशुपन्यकेशुपन्यसमूहविवेचनायं विकेशुपन्यकेशुपन्यसमूहविवेचनायं परस्वरं वाकलहे संवृत्ते विकेशु प्रति रापर-वृत्तां गंतुमुदते केतुरस्तन्माण प्रकाशयता एका पादुका नीचे: स्वापित्वां अन्याया धातिता पशुवाहि वाचो निगदिता निर्माणानामीहक्क पादुकाक्षयचरी इति निवर्त्त्वं इति। हद्दालायमहाराजाश्च सर्वेः खुला एकाकुलः विंकरानादिश्य पादुकाविचेतितः धृत्वा बहुभि: पादुकाप्रम-हरिजोकेस्तितेहं मृतक्यं कृत्तव निःसारयामास। एतत्सवं हद्द्रायो अने पादुकाविचेतितातस्तं हद्दालायमारोपण महाराजस्य
दुर्गायं जोहागीर्णगारिधिकृतजवनं निवेदत्थितु लर्माखा
ययुः। महाराजो सपि शंकमानी दक्षसंस्कारजगतमुद्रा-
दृढ़दान्धाराकलिंया सार्थिं कविचितमाल्यं जवनाधिपम प्रति
प्रस्थापणामास। जवनाधिपो तपि पादुकाविशेषतःपुरुष-
सुखात्म परिपार्थिवमेन सत वृहत्तमाकारायं रायस्य सा- ॐ
हसं स्फुरम् विस्मित इव तस्य। ऋषि रायप्रेषितामालयो
सपि मुद्रादान्धाराकलिंया तस्ये दत्तवान स च तां खिल-
पिंयं पशिया हसनेश्चने: शनेश्चरब्रजायार् बचन च।
रायेश्व कृतमय्योदाधिभाषनां नीचानां कृतो नियोहो न मम रो-
पाय संतु तोषारेत। ऋतु एवासिनचपराधे यथाह दुः
विधास्यामिन तदासिनचरो सर्वसाधवो स्वस्तंति तेषां
स्थितिविं सप्तमच भविषयति नीचानां च महाग्रांगं
भविषयति। ऋतुं रायेश्व भर्तु कृतं। इत्यादिकं वहु ममा-
ग्नास्य रायस्यामार्यं विस्तारणामास। एतसिंचे गाये
रायेश्व दशसहस्रीमुद्रायं सर्वोऽपि: पादुका: धीरवाणी 'हृ
विश्वास्यामास। ऋतुनन कर्मणां चातिशयुतुः। करितु-
रगादम्पसार्द दल्ल रत्नरिक्षितं च निवेद्यं रायस्यं स्वेतेलं
प्रेषामास। ऋषि कांगोम्ब इति प्रसिद्धकर्ममेसि नियोहो
हरिनारायणस्म भाराकस्य जवनाधिपकृतमहामहासार्दं
शुल्क महाराजं एवाभिषें। श्वानुचरानाह। ॥ २०
र्द्धारायस्य महालंकारो युष्माभिषेतोऽभावोत्तो: मायसंभाय। गंधें
प्रवृत्तः सामायं न मन्ते तत्समुच्चतं युष्माविषः कर्त्त-बं। सद्या यो ५प तत्स्मुला प्राह। हरिनारायणस्य ताह-शकमेह्यावतः धनमूलैव समापि राज्यं धनमूलं सेव।

इति वद्येव अयस्मानिन्नीस्त्त्वावस्थितस्वाह ताहमहावेशयुप्यारकं निर-रीक्षः उच्चाक्षेपितंत्वमेतत्स्वाह संन्यासमहाब्राह्मणेव रंगां व-रंगावरंगायुक्तमधनराशियते तदा हरिनारायणस्य ता-हर्षकर्मणि भारं क तिथिति। तच समागतवत्तनुचरः तत् शुला भूतिति गला हरिनारायणमुवाच। शुला च हरि-नारायणः स्वपद्युचुतिभीवा सस्नङ्गं सद्रायालयायामा-तुसुदतः। शुला रायो ५प परितुष्टमा: स्वयं सेव हरि-नारायणशाकायसमीपं गतः। गातं च तं हरिनारायणशाकायो बहुभिमहंशुरांलंपी: परितोष्यामास पश्चाहेश्याय गंतुम-नुशां चकार।। ऋष देशागमने न लभानुझो राय आला-वेशशनामा प्रसिद्धमेवं गृहकाल्मानीय स्वदेशमागतः।

९५ ऋगवच च तेन कार्त्तिक कृष्णाघरपूर्णं कर्ष्मुमुष्प्रचरमे। तच प्रथमो वार्तायाः पूवेयस्य दिशे मध्यवर्तिन्यवजुराभरावहारांगमनयोग्याथाः सर्वशिवायविश्वातिश्रुवंहुन-नसुखनिवासयोग्यविशालमध्यभगविलिविचारिचीपरि -भागचतुरंगविश्यितसमपरिमाण्यशेषों मंदिरितुथश्च निः-२० मात्र महतीं गजशालां स्मार्तरां च मंदुरां निम्ने। त-तत्त्वापरि दुर्बधिकुडिमहाशाष्णीतृणिभृतिवादित्वादिनमयो-
दिनशंखवंशावलीचरितं

म्यस्मलिष्टकादिद्यमाप्रासादमेवं वारीप्रवेशयोग्यवलोचनात्मकतन्त्रं चेक्राप्रासादं तपस्यितममत्तष्ठ मनोरमधे पूर्व-पृष्ठार्थं देवतीयतमं देवीप्रासादं स्थानसम्प्रासाददायशोभितमं पुरां च तेन कार्तिका निमीपयामास। तद्वानिधीवं च कृष्णनगरनिएष्टकोणाकाराभ्यं शांतिपूर्वकर्मं पौरुषघर्माणामेव न भागः पतिवित्तिशालिस्तिसंवित्तिसंविश्वास्त्रैवं देवेशनागरसत्रां सेतुः निर्भावी पण्डितक्षेमं ततुनाय-पाष्टि संक्षरेहृति विश्वास्तिसंवित्तिसंवित्तिसंविश्वास्त्रैवं रोपायमास विविधविवर्तं उत्सर्पत्ती च। अधीव धार्मिको ब्राह्मणाचार्याचार्याचार्यनित्तासीत। यदायं ज्ञानसौरोगरं स्वितसंत्वा तत्तथाधिकृतज्ञानेन सुवर्णारिजुराचिरचितं चित्वंवस्त्रं शिरोऽवेष्टनं वृत्तस्याचित्तविद्युत्त्वसनं पताकावाघ्रं दुर्दुभिमभूतिन क्षूणि प्रसन्नेन द्वाराम्। तत्र च प्रसादद्रुतं दुर्दुभिमध्येऽथो री-जिरितं प्रसादद्रस्तं दुर्दुभिमं संध्ये निधाय प्रभोः समुचित-प्रशान्: न्याये। भौतिक दुर्दुभिमाके तथा काँचूमारघवसित राजस्तानाह। मया ब्राह्मणेन दुर्दुभिम्: संध्ये कहुँ न शक्यः। दुर्दुभिमें स्थानारोपणे ससारं दोषो भवति। ज्ञानाते जचुः। जिकुमते अधिकारिन्य पारंपरियां एवं क्रमो वचने तत्तथमन्यथा कहुँ शक्यते। रायः पुनराः। एवं चेत्तं दुर्दुभिमिसादेन मम प्रयोजनं नासित। ततो दुर्दुभिमाहक एतस्वमधिकृतज्ञानाभिनिवेदयामासू:। ज्ञाना च स 20 ज्ञाह। दुर्दुभिमें स्थानारोपणे यदि ब्राह्मणानां दोषो भवति
नदा तेन तथा न कियतान दुःतुमिसु दीयतान्। ज्ञानप्रधान-नातिसाधकासमये सर्वाधिकतिपदार्थसूचीविद्वान्त्यः-नवेन्दी पादातिद्यवर्थेतिदिपदार्थसूचीविद्वातित्यात्ता-परिधीयते रात्रेण च तत्र चिन्ताकृतसूचीविद्वान्त्यात्मेव ॥ परिधीयते। दैवाचतुर्विधं वसनं ज्ञानप्रधानपुरोवैष-भिन्नवैधेश्वरा कष्टिनं। भै महाराज एवंविधं वसनं वरिष्ठाय प्रमुखः सामायकतः कर्म रजस्वः राजायवहारिन-हस्ते। शुलः राय राय। सदाचारतिरंगावध्विङ्क्वं वस्त्रमेव परिधीयते सूचीविद्वारातिद्यात्त्वरसकसानपरिवर्त्तनम्।
90 धाने दीयो भवति। एवमेव परस्यं कष्टितोत्सुकरथ एव ज्ञानप्रधानः शुल्का शुनुचरानाह॥ झेरे शं तृतय यथा भव्यवहरे ब्राह्मणानां दीयो भवति। तेनाः स भव्यवहारः कर्म वेन्द्रः। इति शुल्कानुचरासूचीमासनः। ज्ञानप्रधाननेत्रां-विविधं तदोभिमं परितुष्टेन सदा स्वीकृति ॥ विवादपरिवर्त्तनम्॥
94 छेष्ठापि महानासीत। मातियार्प्रितेश्वासिभ्यं ब्राह्म-णभ्यं पैतृकधननिवासार्थकोविवादाभ्यं तत्र राज्ञी निर्विद्धितं। राज्ञा च सवी समविधालितो तयोर्धनानिवासाः पूर्वं निष्पन्न एव विभय्यूर्वं च नास्ति विवादाश्च क्षणोऽयं। केवलं विवाद एवति च प्रमाय तत्तत्त्वार्धीनाय। ॥ भैरूभरं ज्ञानमनोत्समयेश्वर्येश्वरायमात्राभ्यं इत्याध्यायः। मात्रेवविवाहितसिति तदेव विभय एतत्स भैरूभराय-
नमपरस्य चाचार्येत्याख्यानं निहितपितमिति महाकीर्ति
मिदानीमपि तीक्षार्येत। ज्येष्ठो भट्टो मातियारियामदेव
व स्येत। आचार्येश्व कुदालिगाण्डियामे वसतिं चकार।

छस्य च दे पल्यो। तत्र ज्येष्ठपल्यां रामचंद्रस्वराय राम-
जीवनाराय च पुचहर्य जन्यामात्र कनिष्ठायां च रामकृ ५
षारायं जनितवान। तेषु च रामचंद्रस्यो वितीयभीमसेन
इव महाबलाधिको भोक्ता च चौधुर स च सदा ध्यायात्मी
लोकमहानिन्धिको सत्वासीति प्रतिदिनं च
नदीर्षानपरितुष्ठ इति कसिंदित्त्रिन्ते स्वेदया नदीमान-
गच जलांत्रिका कुर्वति नाविको द्वारिस्तेत्किरक्षणीभिन्ना १०
चिंतं भि नाविकाकाहकेरि वेगेन वालमाना टीडदररात्रिशतमादी-
दीयानपर लागित्युमपचकसम। रायसक्षा हीता उत्तर-
रीयचल्लेकृ तदददररकक्षबंधनस्तामेव घटाहूतरं परिक्षे-
हुं स्थितः आह च। चरे नाविकरं वर्ता० नाविकावाह-
कैः सह वेगेनेनां वाहय मया कान्यक्षापारशेश सा दूर
मपसायते। नाविकः सहवसाह। दैव कथमसाभिविवर्णः
कथु शरं महता वेगेन गत्या नीक्ता यदि व्यथा भा-
वति तदा माहाईमहिकामुखिकुदित्तिभिमित्यति। रायः
सकोपसाह। यदि महच्छोलनं स्येति तदा समु-
चित्तद्वृं विधायस्यम। चतुः शीघ्रसेव वेगेन तरं वाह- २०
य। ततो नाविकस्तथायापितो महता वेगेन तरिवाहिता
रायेश च तरिकृतिकायां यथा न लगति तथा कसैलकसैलिन स्मिति मनसि विभाव्य समीपसमागतैव तरिं: कर्णयाः व्यापरेः भयमायाः सुतृृं चालिता नाविकादयुक्त सर्वेः विसितालिचिपुचिकिस्वाभवन। रायस्य च मृगायायाः

मतीर्वातिरिस्वर्य दिने भृणामयाम्रोगमुण्डिति मृगमयोत्त्वविश्रामकोणमें पुरुः च निर्मित्वान्तु कदाचित्त कदाचित्तक्न मृगायाः स्वार्थ याति स। चश्चेकासनु दिने प्रातं कृतमन्त्रने मित्रिकादिकी वृक्षा स्वार्थ मृगमयाम्रोगमुण्डिति मृगायाः स्वार्थ गांवो तरवारिकें च गृहीता परिधिप्राशनं

स्वादिशंहं भृत्यवर्गी सहचरीकृत्य महाजवं तुरायाहुल्लिति। चश्च पर्यं गछतस्तस्य नाटिन्दृश्य प्रातसंस्थे एको महामहिषः कुजात्वकामाप्रदिगंतरात्तयं दूरौतो नयनार्गोरिकृतस्तीलोक्यधुः: न्यावान्तस्तुरसीमित्य तुराय गमुहिष्य समायाति तुराय चल्लि इव गछति इति

भृत्यवर्गी नेष्टिवेदिति रायो ५पि तथा निर्लिङ्गवान्। चश्चनतरं रायस्यार्गादवस्तस्य तुरायस्य मुखवर्गा भृत्यहलस्य समयं ग- दार्गृहीतहस्ति स्वयं तन्महिषाभिस्माः स्यायुरिव तसथ: महिषो ५पि शृंक्षर्यौ भूमिलयं यथा स्यायाः स्वयम्य रो- शमस्फुरितिनिश्चातमपरंपरया भृत्यानितेनेव धूलीपत्तम वि-

२० छन्दयन्त्य रायमुहिष्य वेगेतन धावति स। चश्च रायेशा समासजी महिषः शृंक्षर्ये कर्णेन धृताः सुदूरमपसारितः
पतितं पञ्चाचरणयुगलोत्तिश्वेते भूमिः हठताकगादशः प्रहारेण धापातित:। तस्य गृह्वदण्डं करेऽगोपातमचं राष्ट्रीयं सपि स्वस्थानं यथा। एष च वृत्तांतं सर्वेऽष सवेऽविन्यात:।

साधनं कार्तिकालानं प्रात्मवृज्ञातीतश्चरव्यक्तिमेव वैभूव्यस्त्रीयोऽस्मातात्मेष्यस्य सारं मल्लक्रिडार्थ समागतं मल्लक्रियं।

तस्य शरीरं व्यवसायं च द्वारथुं विसितं: भ्योपण्डितं निवन्तुः। युग्मस्थ्यं च चं चरास्मपि नाकापृः। अयं महासवलो देवानामवतार इत्यादिं सुवंतेः सकृतं: स्वस्वस्थानं यस्युरितं।

अज्ञातं फौजदार द्वितीय ज्ञातवधामासृष्टि एको ज्ञातवधामो महासामवेशं संपन्ना धारायमुदगिन्युगो रात्रेण सार्धे धारायमार्थ समागतं। समागते च तस्मिन् रामचंद्रायेष च धृतराघ्यमहाराजाय निवेदितं यथा। देवे एको ज्ञातवधामो मया सार्धे धारायमार्थ समायतं: तत्र देवस्य यथाभिलक्षितं तथा कर्त्त्वेयमित:।

धृतराघ्यमथथा ध्रुववाहं ज्ञातवधामनस्य वासस्थानमहाराजार्थं स्वा।

धृतराघ्यादिकं च यथं सरिक्त्यां ज्ञातवधामनस्य सार्धेऽस्मातात्मेष्यस्य धारायम:। कर्त्यं संभावनीयं: सामवेत् दृष्टृपूर्णविच चेत: तत्र

तथा दर्शितः। धर्मनिधि गत्ता साल्कपूर्वपाल्यादिना संविधानीय:। तत: परेशुः प्रभाते तत्र गतं ज्ञातवधामनस्य पापसर्वं कृत्त्वभावतापालिकः। एको विष्ण: विशिष्टपित:।

मया भवता सार्धे धारायम: कहेव:। भवान-
तिशूरे व्यायामपंडित: चहसेपि व्यायामशील: इति भवतो मतं ब्रह्म। ततो रायः सानुनयमाह। यूयमस्याकर्मधिकारिणा प्रधानकर्मणि नियोजितः सर्वेषाच माननीया वयं राजकुमारा युष्माभिभ्रितेऽति नियोजनीया अतो यथाभिमतं सदसप्रेषिवचकाराः। इति श्रुतानसुवनन्मन: परसपरितुष्टसमाह। अष्टे राजकुमार भवानन्म केवलं बलेनाधिको विवेचनयापि समधिक इति भवता व्यायामिः स्वारं कं न भवतु परं तु भवतः सामधेय मया द्रष्ययं। इति श्रुता राय आह। तथाः तस्या। ततो जन-वनप्रधानपुरेः वस्तितमेकमायवृक्षं शाखापहवादियुतं चतुर्वारिकं पंचवारिकं वा दोभं मध्ये समाकृतेक्यप्र-लेनेते समूद्रतमपत्यायमानं। ततो जनप्रधानसुदनुः राष्ट्रा परस्परं जगदु:। एवंविधवालाधिको स्वाभिः हदी न श्रुतश्च रायस्यालोकिके सम्य वल्लमकारः। इत्य-दिप्रभृगम्यायलं। परितुष्टं स्वस्यां जननाधिप: प्रसिद्धिः। इत्य-अष्टे रामचंद्रं कतिचिकालानंतं जौहागीतः गतवान। रामचंद्री महाबली चहुभोक्तः चेति सर्वेन्द्र गीयते। इति जौहागीतगर्गाधिकृतरायायरियाः आष्टे उम्यः इति प्रसिद्धाय राष्ट्रा: स्वीयाक्षितराजकर्मणि कु-व्ययनिभ्येक्षो महानंद्यालं इति प्रसिद्धो रामचंद्रं सं-कोतुस्मुक्वाच। भो महाराजकुमारः तब भोजनं पराक्रामं
च द्रष्टुमिद्रामि। शुला रामचंद्रः प्राह। वर्य शूदसनिनाथी
न भक्ष्यामि। तत्कथं मौजच्छ द्रष्टवं। पुर्णन्दलालः जाह।
धितवस्कर्ष परिधाय कृत्सनानादिविनियो दूहे स्मितो द्रष्टुमिद्रामि। रामचंद्रः पुनराह। धितवस्त्रादिपरिधानानादिनायपि
भवतं। शूद्रा एव तत्रितमेवमाह। पराक्रमं द्रष्टुमिद्रामि। 
चेतं तच को बाधः। यदि तव दिदक्षा भवति तदेव
पराक्रमं दशेरिधामि। अथ परदिने रामचंद्रे नंदलालसं
निधशी गतवति नंदलालो रायमाह। भो महाराज मया
योहसार्थमपश्चात्मुद्रामि: तुर्गो ॥५॥ चौतो महाजवो मा
हायवल्छ तदेनमायोहतु भवान। शुला रामचंद्रः प्रयु-
वाच। वर्य बलवी तुरकीति प्रसिझातियं तुर्गामेवारो
हाम:। अथं तु शुद्धातियंसुरो दुव्वेलो ममारोहष्मा
चादेव मरिष्यति अतो नायं ममारोहष्मोम्यः। शुला
नंदलालः पुनराह। भवदरोहष्मे तुर्गो ॥५॥ मरिष्यति
चेन्नियात:। सम कौलुकादिदिदक्षा महती तुर्गामरोऽ तु ॥९॥
न द्रष्टिमेहति अतं सवेमयालेन तुर्गामरोह। शुलाह।
महाशय तुर्गो ॥५॥ वृषा कर्थं यापद्वरे। इत्यादिना
रामचंद्रे पुनः: पुर्णनिष्क्रियानो ॥५॥ नंदलालः सज्जी-
कृत्य रामचंद्रस्य पुर्णसुरो वत्प्रयामास। ततो रामचंद्रः
पुनराह। महाशय अः समवश्य्य जूझात्कमोऽ तुर्गारोहोऽ उत्क्रममेवेन भृदिति तुर्गास्य कठिनेया
भविष्यति चत्रः कियदृढःप्रासादावयवस्थितो यह नीचावस्थितं तुर्गमारोहमि। इति रामचन्द्रस्योत्संय स्यामित-मां नृपकुमारस्येति नंदलालेन च गदिते उद्यस्थित एव तं तुर्गमारहस्वानां। अथ तुर्गमारहस्य कियदृढ़ू गदिता

तेन वेगेन प्रेस्यार्थी पार्श्वेणि प्रज्ज्वलयेन जंघायेन च पीडितः कृत-तमदमदशन्द्रूर्गी कृतपार्श्वेणि ब्यस्थितसर्गः पपात ममार च। नदेन्तकोऽकुं मक्रुरः सर्वेन देवाणि यमिति कौतेयामासुः। अयपरं च। एकसिद्धिवेदथे यह यासा-

देश नंदलालसिन्धुकतं त्यासादस्य उपव्याधोमवस्थितोका-

दिराशीहदतर्नितिबद्धतरकािमेकमेकन कोशोभुस्य भृ-

वहस्तावस्थितं नासिकादिपरिष्कारेण वसनां-ईसन निक्षिय

प स्वान शृणानां। अथे यूँ एतदानां-ईहेदारमेत्यह। इति चुनवा सर्वेन कृत्राध्याध्यात्मित निद्रिष्य तृप्तषामि

स्थितः। ततः सर्वांसस्त्याविधान दृश्य स्वयमेव दोषां

साहसकाठमुखोऽयन प्रासादोपरिवर्त भजयैन वसना-

नां च समालक्षवभः। दृश्य सर्वेन सविस्मयं चिङ्गचं गि। अथकरिषियानां-ईं नंदलालस्य भोजनं दिन्दुः

स्वीयोशाने रामचन्द्रस्य ज्यातिबारा मत्यमासादिनानिव-

धगुपाणेतान्तरास्ती पाचायामास दृश्य। च नंदलालो

विवमयवाप। एवविधियन बहुविधियामार्जः प्रकाश-

यामास। अथैवं शोकेन्द्रियान्त्यान्त्रिके देवमूर्तजातिरः
पंडितादिरिष्ट्। सह सदालापे च नाशकी ॥भवत ॥ तत्
पिता कुद्रायक्तु सदा सदाचारतो कुद्रायकरिति सर्वे
गीतके तत्त्व च वचनको नासीदिरिष्टि पितारुधिकानुमयगा
भावत ॥ तस्मी राज्यमद्वा पुनर्गतिय राज्यं दातु रामचंद्र
स्वाभिमतसकंकमेणी राज्यालाभभेणे प्रवभैरिष्ठुि् वा लि
पितारा इद्रम्पछुपुपराधिप्रजवनप्रपधानो विज्ञापितः
यशा
मया चयाशां पुच्छाशां मध्ये यसी पुच्छाय राज्यं दीयते त
स्वीक पुच्छ राज्यं स्थिरं स्थायति ॥ चः प्रभूनामाभा
भवलिति शुक्ला इद्रम्पछुपुरऊँहरो ॥ पेचं भवलियुक्ता
प्रत्ये
तन्त्रलिखितेन सद्रायाभिमतं स्वीकारः ॥ तत् प्राम्प्रम्ब
स्वपञ्जवनस्वाभिमतसकंकमेणीं कं चिकालं सु-
खेन राज्यमधिशास्त्र रोगपीडिती भागीरथीं द्रसु मुखसा
गरयामे गतः ॥ तत्र च भिषगभिभियासितः प्राम्पेव
प्रतिकारः कृणानरारे पुनर्गति शारदीयमहोत्तमं महत्या
समृद्धा संपाद बच्चिरियारः पुनं मुखसागरं यथौ। पूर्वेमें
व स्वीयभाषादिनीवाहकनिळिस्मायी समाहता ऋ
नाहूत्रङ्गावाचारीति पारितोषिकदानाथं वराकारियारश-
यत् रपि संचिताः ॥ आसचमृत्युः च तत्र ब्राह्मणे
स्वशास्त्रतमहीव्याचारिकम्भूरि भूरि प्रदाय पुनः गहि
ररो जगति।
मयोयवेदेहिकक्षियाः स्वपुष्पनिळिस्मायी पूर्वे
मेवाहता मृत्युकालां समासचि। द्राहीपुष्पचंदनकाष्-
मानेतूं हुळ्ळीमदेशे तरणि: प्रस्थापिता इद्दानीमपि नागता। यदि विलंबो भविष्यति तदा तेन काय्यन दाहो
कपिल न भविष्यति काश्तसंभारो कपिल मया न हृष्ट इति
मम महान खेदः स्थितः। इति वद्वसद्यु पुरातः क्रां-
भारसंभृता तरिरायतेति राजान भूववर्गों मितिवद्यामास।
ऋषि सर्वेषाममात्राना पुन्यानां च समाक्षेपेऽ रामचं-
द्रायो न वचनकरः प्रजापालने च नानुक्रोरामजीविन-
नरायणसु प्रजानामुनुरंजको मम भक्तियाती रामजीवन-
रामसमेव राज्ये गतिष्चारमि इत्युक्तः स्वपदे तमपिष्टि-
ऋचान। ऋषि रामचंद्रद्रायः पितरमाह। देवः मम किं-
कारस्य क उपायो भविष्यति। सूचराय इति मंयेव राम-
जीवनेन तव प्रतिपालनं कर्ष्यं। रामचंद्रः युनराह। रामजीवनः सदा मां ब्रेदेशि सम्भव प्रतिपालनं न करि-
ष्यति। सूचरायः पुनराह। समाज्या प्रतिपालनं करिष्य-
वेय। रामचंद्रः पुनराह। ऋषि रामचंद्रनामा पिचाशा-
मवश्यं प्रतिपालमविषामि। यदि रामजीवनो मां न प्र-
तिपालमिष्यति तदा जीवनेनो जीवनेनो परिभेष्यनीयः। इ-
तुक्तः स्वियाम। ततः: कतिचित्तकालानंतरं निर्विन्धिका-
दस्यं प्रतिपालितराज्यो रामायन सर्व भागीरथीतीर-
पीतादृढत्वक्रियेनां निवेष्यवद्याम।
ऋषि तत्तुचा: सामायगणाणांद्रास्त्रनकालोध्वनिदिना तं दा-
हयििा क़ृितपिंडदानादित्रकिया: शोकाळकृिलहड़तया: कृिणा
नगरमािमुः। अज्जुबबज्जुमांगधसीराध्रकाशीकाौँचीप्रभृतिदे
शवासिप्तितान तत्तषिशीयािो राजकुमािरा राजमा
त्यान सार्दं निमंियािमाि चर्च्छेथोहपेयवहुविध-ि
क्यूद्वपनिपुरुरिषितशतशतभार्नं कल्पयामािस तत् तत् च 
ब्याथिे धार्मिििान वदान्ििमाित्यानिपि निरोिजयामाि 
यथा समागििानां ब्रािष्ट्रिदीनां सीिहिकारं द्रश्यसङ्गुंिात
मजसं दािश्यिि। आििमििशिा ब्रािष्ट्रिदीनां च निवाससिे 
कृिणगरचुकु िदिशु कौशििमािसीिािं सहस्रहससंिवकं 
पुरसि निरमािय तत् तत् पुिे बहुवििध्रङ्खं च स्मापय- ९० 
माि। तत् समागििान नािाििशीिाि ब्रािष्ट्रि भा
त्रिििि: कृितसििाि मािुििकलिप्तििि निबेषििमािस 
श्रािरवििश्वऽिे समागििानिपि ब्रािष्ट्रिदीि बहुवििध- 
स्त्रोिाििनािि सििपयामािस। तत् कृिदशाहकियाकि
लापि एकादिे ८७ हिि चयि भाििि: कृििनित्यकृिया: पित- १५ 
रसहििश्य वक्तालंकािरलिजकािस्तािानित्यप्रभृतिपाििािििि 
ब्रािष्ट्रीिो दृिु। भूस्मादिशिघिगमबिनििेंिोंििििकी िोिशिे
िि संिििा तसूिशिििि: दािनसािग इिििि संिििा। एि् सहिि
तदािनसािगपशिं रीिािपिाििरितििां िोिशििा रा
जपिाििरितििां च चतुःसािग: स्मापिािििरितिि २० 
एकादिाििग: इिििि मिहिेिवििनित्यदािनसािगाि: स-
मुल्लूङ्गा। करितुरणीनाकादीलादेश बहुव दत्ता: व-
तात्रीचकुड़मयुक्त बहुवी वृषा: समुल्लूङ्गा: भक्षद्रवा-
दिना च लुकाधिकलोककास्तपिता। युधिष्ठिरराजसूयस्रव
समागतनिषिद्धना: परितुष्टा: फिं बाचां बहुवा प्र-5
चारेण। अथ समागतानां पंडितानां भूपानां च यथायो-
ग्मालापादिना सकारात्मेपराद्वीपकर्ष्ठ्यासनेशप्रस्थिता-
नां मध्ये चयो भातरो 5पि प्रागुपवेशितेवृपालादिमिन-
निथिते: कृतसंक्लारा उपविविषुः। अथ समोपविश्यान्
सवैनान्हूय रामचंद्रराय ग्रह । भवतामधिष्ठानेनेय वद-20
वस्मेव प्रतिभाती तन्मेवं निनेदनीयं यूयमार्क्षीयत
यथा पित्राहमाज्ञ्ञो भवान रामाजीमन्नन प्रतिपालनी-
णः राज्येन रामाजीवस्येवीत। यदि भाता मम प्रतिपाल-
नं कार्याति तदा मया पित्राहा कदापि नोज्ञान्नीया
भाषा च केन प्रकारेण प्रतिपालनं कर्तव्यं गुण्यांक समस्या
भावां वचनुः यूयमापि तच साक्षांनो भवत। इति। चुला
रामाजीवस्तूष्येन स्थितः। ततो रामचंद्रः पुनरः। मम
वचसि भाता निर्हसिनः स्थित इति प्रतिपालनयमविखर्धां मयेवोऽहातचषे यथा प्रतिमृध्नितविमिरजसःश्रद्धानी-
नक्षराजकादानपूर्वकेराजाधीनमाधियमस्रृष्टिक्षृतकातिचि-
20 ज्ञामधिष्ठारिः दशसाहसीराजमुद्रा। चाहं मल्यांशी चाह-5
ती मल्यामोजनार्थे पोमालापहेनि प्रसिद्धकल्लुडःवेच्यात्स्य
निष्कार्धिकारिनं वाहनार्थे तुराचतुष्टयं एतदेव महान्
दीयतां तेनेवम मम प्रतिपालनं भविष्यति। इति श्रुता स-भोपरिष्टि: सवैः एव प्रोचुः। जचितमुखं रामचंद्रार्येषा
राजजीवनरायमहाश्रयेनेतरदः श्रोतां वर्षं। रामजीवनरा-
यस्तथा श्रुता संभोगो नाभवतं जगाद च। महाशयेनं कथमेतदुष्यते
पिन्न यथा संप्रतिपालितो मयापि तथा
प्रतिपालनीयः। मातियारिप्रभृतियामधिकारिवादिना
किं। इति श्रुता विषिकुःपितातः करणः सवैः साधकिश्वः
कृष्णा महारामागायोहयं तुराचवर्मार्घ्या सह
हरिकृतन्तर्भूतयवर्गस्तत्त्वेऽव हुगलीति प्रसिद्धवा ।
ऊर्जया चलितः। ततो रामजीवनो रिपि तथा श्रावा ते
मार्याववस्थायिनु वतिरिविन्यामार्टिदेशः सेवानिः तत्त
स्तम्भं गतानि तेन कोष्कषायितलो चनावलोकितायेव
दुसुः। चेत रामचंद्रार्यो हुगलीं गाला तत्वाधिकृतो-जनजीविति प्रसिद्धजवनं सबं विज्ञाययामास। रामजीवनो ॥
रिपि निर्मितिविजादीनसंकृतः यथायामासं गमयिवा
चिह्निते इव तस्यो राज्यं च नागिव्यः शशास। हुग-
लितकज्ञदारो रिपि महाशौर्ययादिना परितीयितो रामचं-
द्रस्य रामजीवनस्य च सवैं व्यवसायं जाहीरंगाधिकृ
तप्रधानजवनं स्वयंतिथिमेने विशार तत्त्वाकर्षितं ॥
रामचंद्रस्य राज्यार्धिकारिविसूचियं लिखनमानाय समापि-
तरायं रामचंद्रं स्वदेशं प्रस्थापयामास।
तत्स्थेन प्रस्थापितः श्रीनगरसिंहतराजधानीमाक्रम्य राजं शासितमुपचरकृतः।
रामजीवनो धनो योजकामः सैन्यसंभारं चकारं
कषाचिंकर्त्तव्यं युद्धमपि तयोभवत।
एवं सचिवालये वत्सं निर्विकालं कियन्तं कियतं करे जवनप्रथानाय दुःखं पै-
न्तृकं राज्यं रामजीवनं शशासन।
रामचंद्रं धनं कालियमयं यामेषु कषाचिंकर्त्तव्यं
हारजीवनो रामचंद्रं वंधयिताबा जोहागीरनगरे निन्नृतं स्थापयामास।
सत्यमेव निनिस्थलं राज्यं निन्नृतं पालयामास।

जोहागीरनगराधिकृतजवनप्रथानं साक्षाक्षेतु कदापि न
जगाम देयवस्त्रीकृतकारं च न सकलं दूरे।
अवशिष्टमधिकारित। एतत् ज्ञानं जवनप्रथानं सक्रोधो राधावल्लभायानामेकमाधिकारियं देववस्त्रीकृतकार-विशिष्ट
लमध्यानिषिद्धकारं च यह्रात्सभी राजयस्य

कियंतं करे। रामजीवनेन गृहंतं इत्यवर्गतं च रामजीवन-
नरायं प्रस्थापयामास।
शास्त्रो च तस्मि कान्तिविद्योऽनान्तं राधावल्लभेन साधि वलनाकारणिनीपुरुषवं चक्षुर्यणिनी
मित्रकपस्प्रवांसीमितपपशवालक्षमेव सुमहृद्दृत्तमिति राधावल्लभो इत्यवर्गितोपराराशिं जोहागीराधिकृ-

जवनसंयोगम् रामजीवनस्य महदौर्ज्जेवं न्यायोपाचरकरते।
च भवतिकौलं बहुविधं प्रकाशयनं तदनुजस्य राम-
कृष्णरायस्य च सौजन्यमुहाद्ययम् लिखनेन रामजीवनं
वंधयिता रामकृष्णस्य यथा राज्यं भवति तथा ज्ञान-
स्वाभारं लिपिमनानाय रामकृष्णं राज्यास्ये यथायतिः
गाययायायमास इति ॥ एतसिद्धेऽसमये वर्गसानन्वीप्र-
विशयानांत्वैंत्वं संयुतेषां प्रसिद्धदेशाधिपस्य शैवासिंहन्वी
पत्रपु वर्गसानन्वीपे सूक्ष्मरामरायेषां लुङ्घितं ॥ अनंतरं
कारकं त्वात्तिल्लाथानं जात्रकारेन शैवासिंहैन वनवस्या
वर्गसानवासिकिर्मित्तेन वर्गसानपुप्राणां वाभित्तादाती-
वदनानमनदुपुतीये वर्गसानसमीप ॥ यवागां तदानीमे वर्गसानमायेषा
परमायणात्मातीतिविषयं सापरिवारस्य ९०
पत्यायनवसरसकालो नास्ति युद्धसाम्यी च शूरां न कृता
क उपायः कपः च वायः सापरिवारस्य नाश उपस्थित
इतिचतित्यस्य तस्य पुष्टं श्रीजगतामनामानं श्रीवेशपारिः
कृतां श्रीक्षामरोहयेषोयमयानेन परवलैस्युपलखितां राम-
कृष्णरायस्य संनिधिः कृष्णगरे प्रेमनामास ॥ पारमंग-
तानां परिवाराणां महात्मापाकारी दरवस्या भविषयतीति
चतित्यस्य स्त्रयमेव जयान ॥ अर्थ सत्यवल्लभवाहनशे-
भासिंहः समागम्य हतपरिवारं कृष्णरामरायं निहय वर्ग-
सानन्वामनमुप्राणायामास ॥ पत्यायनपरायणां च ज्ञानाचारं रा-
मकृष्णरायं मातियारकः प्रिदेषे निमृत्त स्थाययामास । शे-
भासिंहै- हतशेष्कृष्णरायमपरिवारः पत्यायनाने वर्गसाने
स्वाधिकारयं विस्तारयायामास। कृष्णारम्भ चैवा कण रस्य-तरसूतिः: केनापुपायेन जीवनं धारयंति सिंहनावलीकित। द्वां पु सिंहः कामवशनो सभवत् तया सह रंतुम-पचक्रमेच। तत्तस्रणचिन्म: शुद्भपक्षरमणीयं सहसा नोपन्योक्तया निःशेरितवैरिकश्रेण। जातवद्विमानस्थिराधिकालेन च विविच्य सा भौतिकश्रेणि निशिङ्ग्री निवर्त्तनमा चौधूब। वद्वेदान्यजयजातेनामासस्थिरा इद्रमस्यपुरेश्वरस्य व-ज्ञादिदेशचाषिमतः विघटतस्य। बहुषेषु राजस्तानीभु सनातने-तीन प्रेमस्यामास सत्तुपुपात्लीभु ग्राम्यो वशस्मानिनाव। त- ॥ ९० ॥

दानीमेव च इद्रमस्यपुरेश्वरो। तपं उक्तविज्ञनामाश्च सम्मकास्यको दिशी वैशिष्यमृदुश्चार आसीत्। एतहेश्याश्चाचिदीनकन्मेनिन्योक्तस्तदं य: वद्वेदान्यपराभववादिशेश्बरसिंह-निनिर्विदोजेत्वानिद्रमस्यपुराधिकं लिखनेन निवेदयामास ज्ञातूर्वान्तुष तदानिमेव पीछे आजिमों: सानामानं प्रि- ॥ ९५ ॥

यतम: श्रोभासिंहर्ष्यय परा:भवताय वहुभि: सेनापतिभि: सह प्रस्थापयामास। ऋषि कातिकिलिहनान्तरमिन्द्रमुखेश्वरपी: सुरसिद्धान्दकिङ्गिप्पेदचाह्यमागात्वति श्रोभासिंह: सु-रायनेनातिमतः कृष्णारम्भकुद्धितं सम्मोगाय शयमाया-मारोपितं विज्ञेयस्यास्यतीक्ष्ठाधारसुद्धृक्तः ॥ २० ॥

या भृगुमुद्वे विदारितो मुक्तमाणस: कर्मानुरूपां गति-चाप ॥ तत्स्यदनुज्ञाता हेेमसतसिंहनामा महावल्परा-
ক্রমে সংরক্ষিত মুক্তিকাব্যে বর্ণনা মাত্র জ্ঞেষ্টান নহিপাঠিপরতি রামকৃষ্ণরায়ঃ
যমাপি স্বাভাবিকণেতু বহুন সেনাপতিতেন প্রেরণামাস রামকৃষ্ণরায়ঃ
পরদেবতাসংহত্বভাগাসগোল্পে স্বাভাবিক বলেন হেমতকে প্রদানাপতিতে তুরাশাসি স্বানুসূত্রায়।
মাস। অর্থে সময়ে ইহরস্থানের পিতা মুরসিদিবাদাদ প্লাশানাম্বতি অবসামান অবস্থাকান্ত কার্যায় ইতি প্রসিদ্ধামার্গীতি চ সমাবাদ্ধতঃ। তত্ত্বে ইহরস্থানের পরমসক্তরশ চ সুমহারিঙ্গ প্রবৃত্তরতাত।
তথা চ পাল্পাযান সেনার কিয়া মূল্যা। ९०
অথ সংহাবনাপ্রতি আমততা ইতি প্রসিদ্ধামার্গী নিজ মেরেক হস্তিন এর্চ শিশুবাযাস। যথা পরস্পরের তুল্য ইষ্ট প্রশস্ততত্ত্বাধিকারীতাত। পত্তিনাম
দ্রুততীক্ষতাতাত্ত্বাধিকারীতাত। অর্থে ইন্দ্রনি চক্তাতাত্তব্যক্রমে দ্রুততাতাত্ত্বাধিকারীত।
তরাস্থান। ৭৭
শ্ব চারাব্যায়ানামাদি ম পার্ল্যাড দ্রুতপ্রস্তাধিপর্যন্ত চ্যাপায়াধিক।
অনুনাদিত্ত্বাধিন প্রকাশ। ৫| চারামূলায় গুরুত্বপ্রাপ্তি দ্রুতমুখায় প্লাশিব্যাযাস মাধীব্যায়।
স্যামান্তিক সমাধানে ভুলামাযাস প্রদিয়ায়। ২০
হুল্লাধগ সহস্রাব্যায়ানামাদি মারিতাঃ। ইতি প্রস্তবাঙ্গে।
सिंहसेने इंद्रमस्वाधिपसेनें तीक्ष्णतरसिथासनमुखसायकादिवं: सिंहसेनिकाः केचिंदिच्छत अथवे भिन्न इतरे चूर्णिततः परेच विदारिता इति सिंहः समीक्ष्य पादचरेश पलायनपरः कुञ्जापि गत इतः परमिंद्रमस्वा-
धिगसेवः कृतजयश्रीरो जयपताकां समुज्याययनं दुषुभ्नादेन स्वामिनं हर्षयामास। ततं इंद्रमस्वाधिपसुरः विचिधरिनवाशि कन्यो तच्चित कालमुवास सर्वे च राजाः संपुर्णकृक्षापलितविनिभिष्टवसनाचल-
विनयसहितमुद्राप्रदशेनोपाध्यायदिस्मदानपूर्वकसकारेश।

२० साक्षाक्ष्यमाज्यमुः इतरे च सर्वेच दनवन्त्सुकावकस्यमा रम्यपरिप्पु विहाय छुदरपरिच्छादवानः साक्षातकुः रामकृष्णासु महाहेंश धर्मिदेन वृत्तः साक्षात्वकाः। ततं इंद्रमस्वाधिपसुरः छुदरपरिच्छादसंवृत्तानं नृपतिन निर्देश्य सावलः स्वानुचरानं संकेतेनाह। अभि तावच नृपा छु-

६१ दुर्बंशप्रसृताय नो चेक्कशांच्छु परिष्ट एतैः राम-कृष्णारावतन महावंशप्रसृतो महाहेंपरिच्छादवातः मतपरि-
वृद्धि एवास्य परिष्टः हुँप्पेश च बिनीत: कंदपे इत
तेजसा च साक्षात सहस्रशास्त्रिव वचसा च वृहस्पति-
सद्यः सामयौरीय बहुभिन्नतो महाहेंवाहनपरिष्टः-

२० कुमारतामायासेवीतो माहशां लोचनानदजनको गो-
डादिशे प्रधाननृपतिरमेवति। अथ रामकृष्णं समुचि-
ताच्यकाळे कृतसंहितारुपेक्षात्साहित्याकारं इत्यमस्थापित्यपीठची वहून: सांबवाकावः परिच्छेयामास। अन्तरं ततं सं- पदं जयसिंहदेवप्रवज्ञभगिनीपुष्चराजधीर इति प्रविष्टी ब्राह्मणतिसंस्थितिसंस्थितिकाः श्रवोहात्मक: प्रधानसंवेदनापतिरागत आशीत। केनापि प्रसंगेन तेन सार्गे रामकृष्णेऽस्व वाकृकल्पहान्तरं कायिककल्लेइ ५पि प्रण: प्रविष्टिमार्गः इत्यमस्थापित्यपीठः चरमुखात चुतवृत्तां: सांतोपाद्यसिं संप्रेष्यं परस्यद्विवर्तनं निराकुत्वेवेनुभयं स्वसांगात स- मानीय समुचितसंपरिसंवादनामध्येहारित्रोषावेष्ठ्य नेत्यम- मास सोभसमागमं च निरीक्षा परस्यरोषीवादिविन- ९० 

मयेन निरमाता ततोः संपाद्यमास। तर्वा परस्यं पर- 
स्यरागमनबहुविधोपहारणप्रायवेष्ठ्या दिना परस्य- 
माण कतिपितिहिनानि गमयमातसतु। रामकृष्णो ५पुकृ- 
तातीयतुरुगारोहसहस्रचित्तम्मत्रेयास्थाधिकारिकं पदातिधित्वनामार्पि सहस्रो वेतनाहीतस्वरीकृपान स्वा- ९५ 
झाकारिको रक्षयमास। अन्तरं चिससहवासेन झातव- 
हुविधस्वाखाैत्वायनं च परसपर्वतुष्टः कहंयतदिलिथितो- 
रकाराझोरालिकारिको रामकृष्णा विज्ञायेनद्यमस्थापित्यपीठों 
जांगारिकरनं गला तवैव चिंतुवासः रामकृष्णाय राय 
सर्वं समुक्ष्यं पितामहायेण्यमस्थापितवाय लिखनेव्य न- २० 
चेत्यमास। रामकृष्णो ५पि प्रलाभितशोभासिंहानुजसंख्ये
निषेधयो निन्हय जयवंद्यादिमकर्षयुवेकं कृष्णनगरे समाजाम्।
जगलेमन्नवम्यो निन्हिलनुपानामुपकारसंस्कारः कृष्णनगरे च रामकृष्णस्य प्रेमस्य स्वस्वं बाध्यप्रकोपकोष्ठयंतरस्वतीकादिरिचितवतुः शालायां महस्यद्रव्यादिना परिष्नया।

मासमेकवालः परितुष्याय परस्यप्रकृतस्वलः। स्वस्वानं युगरित न।
रामकृष्णो धनिः सुखेन कृष्णनगरे चिंचं निवसत जाहानिः नरसरस्वतिमन्द्रक्राणाधिपोऽन्यस्य द्विवेदं दिर्शितं। ज्ञातमात्रव्रृत्तं एव स समुदितीयवरः।
दिविकुभापेन तदवश्यं संप्रायतिः। तदानि कसलि-

कातादमयालेन दाशिश्यायस्येद्धधाराः वदसाहेव इति।
प्रसिद्धि यु आसीत तेन साधौ रामकृष्णस्य मैत्र्यमासीदतः।
साहेबेन सदैव रामकृष्णस्यानुकृत्यं जियते सर्वेश्वस्वात्मानपुरुषसतिबिसहसंख्यकं दीर्घतरं प्रसिद्धेन्यं तदुभिमतनिवेषाय कृष्णनगरे स्थापितः रचयायां च। ॠष महता श्रीमें हृदये राज्ये शासतस्य स्वस्वास्सीमानिनिः महदीरमभवत। रामकृष्णेन च महता सेवेन परिवृतो यशोहरादिस्माकम्य तदधिपिः च निर्जितं ततुतुः ल्युंधिया परेशं नृपाणां महद्यमुर्जतिः

नृपस्तिठिभिः भयाकुः। स्वीयसत्यस्यक्षिप्तस्य नियुक्तः। यथा रामकृष्णो तुष्टेन भवतिः। इद्रमस्यपुरुशन्यांसचिधिः राम-
कृष्णो यज्ञमार्थे लिखिति निर्याजमेव तस्स्वाक्षरान्तिया निवेदाह्यति। इंद्रप्रस्थाधिपेन जाह्णगीरनगरे ५धिकूलो जाफलां इति प्रसिद्धजनवः सदापारां चिकित्सापरि न चितित्वायकां कथा शास्त्रक स्त्रीकृतदेशां क ख्यात-या यहदाति ततेव प्रामाणि समुचितं कार कदापि न य-५ हीतुं इक्कीति। एवमेवैवकादश वर्षान राज्यं शशास देव-यज्ञस्वीकृतकर्त्स्य स्त्र्ययं दत्तं भुतारमनस्यशिष्यसािदिति महता प्रयासेन जाह्णगीरनगरे नीला पौर्वबदेन राम-जीवनरायेष सहीक्र छलेन रामकृष्णराजयमपिनिमुखं बं-धयामास बद एव कतिपिचिकालानांतरं मसूरिकारोगेश्व १० मंचलमवापाः। इंद्रप्रस्थाधिपपित्ठ्रो ५पि तत्त्वना वहुशो-काविल्ला खिचो भूवृं। तदनंतरं जाफलां इति प्रसिद्धजनवं इंद्रप्रस्थाधिपपित्ठ्रो निबद्धामास यथा रामकु-ष्णरायो मृत इदारी नवधीराज्यं कसि समय्येश्वीयं। खु-ला स जाह। रामकृष्णस्य पुचः पुष्पुचः पीतादिवृश्यो १४ संति तससि समय्येश्व। पुनराजारसां जवन जाह। पुचः पुष्पुचः पीतादिवृश्यो ५पि न संति। खुला इंद्रप्रस्थाधिप-पित्ठ्रो पुनारह। राजकमुकुश्लाय रामकृष्णस्य फल्यादिप-परिज्ञान प्रतिपालः कसीचिदमात्राय समय्येश्व। पु-नराजारसां जवन जाह। देव एवविधो ५मायो ५पि २० नास्ति बिंतु तस्य ज्येष्ठ्याता रामजीवनरायो बदो ५चैच
वर्षते चार्जा भवति चेत्तसे समपर्ये। शुचा स चाह। यदि राज्यप्रतिपालनकाथाम्मो रामकृष्टस्य की रपि नाथि तदां सुतर्य तस्य जीवायार रामजीवनायाय राज्य समपर्ये।

इति लख्यानुसरी नवदीपराज्ये उधिकृत बहुविधवाहनभू-शास्तिदिमसादद्वान सकृत्य स्वदेशे प्रस्थापयमास।

अन्यक्च च समुचित्भवहारपूतैकताणाकायपुरः सर्वैं तेरु-ज्ञाते निजालयमाणं यथाविधि राज्यं शशास। संगीत-काथिनारह्मतिविद्यायायात्रीं दुः: प्रजानामनुरंजकी भवत।

१० तस्य पुच्छ धूमध्यम्यनामा दशालुनकागुपार्णुनिधानो महाप्रतिपरायणः। पोषाकारिनरो जीवीयवे पितरि प्रजालुरंजकाया सतानं पितुः प्रेमपांचभूतो निजकुलोचितं यशो वितायनायामास। अर्थं च शूरो ध्वजी च महानासीत।

तथा हि मुवसद्यायानादनकृतादिकारिश्व जारखानामः।

२५ वपुनेन किर्चिकंकितं छलमात्रित्व सर्वं राजानो बंधितं च। जिन पितरः च शुचीविवाहो स्थुत्यामो रपि तदां तथासीच्यैव च राज्यान्त: इति प्रतिमदेशाधिप उद्यायन्नामः नूपोजवनाधिपेन कृतविवादो महत्य सैयसमू-द्वा वीरकारीनामामै कृतवृहविवासो वर्षते सस। जव- नाधिरो रपि बहुसेन्यपरिवारिं लाहरिमहानामां सेनापतिमुद्रायां बंधिततुः नियोजयमास। बहुविधंवंच-
शाचतुर्यं महासाहसिकं धनुविन्ध्याविशारदं महस्य रक्षा-
शारं बहुमानपुरः सरं रामजीवनानुनमता युवराजं युहुरांकं
पारिपाणविनं कत्यायामासं। अथ कर्तिपयदिनानंतरं लाहि-
रिमहोदयरायसनं संमुखीनमारं वभूव। तदन्तरं केनाम-
पि हेतुना दूरतरवस्थितसन्यस्तमुदायं रघुरामेशं सह मंचं-
खायामासम् पंचष्टसहरमाचारपरिवृत्तं उदयरायसना-
पत्रिप्राधायस्य गोलाममामुद्दनामजवनस्य कनीयान जा-
हिमामुद्दनामा तस्यानांवयस्की युद्धविचक्ष्यसुरारघरवर-
माख्सी गृहितीतीक्ष्णाततवारिची स्वानुक्षरयो वाह-
नभूष्णस्यस्तावधारिबिचेड़े: सादिमं: सह लहरिमं-
हमुख्ष्यं धावति स। लहरिमहो 5पि तथा हक्का रघुरां-
मुवाच। भो युवराजं माहंशं सैनिका दूरं 5वस्थिता
बलाधिकारिविभवं वथं प्रामप्रायासतदिदानीं किं विहेंगं
बलविन्नमारिभवं: स्वत्तवस्थितावभुवं भहु न निरीक्ष्यते।
इति शुवा युवराज चाह। भो महासाह युधि पलकनमं-
कर्तिरिक। तथं पलक्ष्यं च सैनिका अवध्यं भंगं या-
स्यंति तेषु च पराशीतु वैरिकस्यस्तानां जापस्वाहसं-
यस्तानां च विहें 5र्षस्यं भविष्यति। जातं युधि स्थि-
यममालंबत्वं चिन्तुतुर: पुश्वाः उबतायुधा अपि सयं
भूतित व्यापादनीयाः तत्तवापि 5पि चरिरिम् नूनं भंगं नो
यास्यंति। इति परस्यं कथ्यतोस्यन्यात्तिथे दूततर-
वाहितिनुमो गोलाममामुदकनीयान कोषविनः सृतती-
ष्टतारसि: कालक्य इव लाहरिमां समाजगमः पुरो-
वर्तिना नयनेन पश्यन्तरपि पश्यादपसरब्रविव युवराजमाहः
भो युवराज आसन्नो 5यं वैरी कथमिदानीमपि नाययः
बाराष्यायलः क्यते श्रीमन्नः । श्रुता युवराजः ससि-
तमाहः । सिरोरो भव ऋतमनया शंकया सम कर्णैहं
समासचतरे वैरिषिण गोचरीकर्ष्यं । इति श्रुता आकुलें-
द्वियनिर्यो युवराजवल्लभमान इव तत्तुष्ठलो महः
कथंचिहवस्मिनः । अन्तःचरं च तथा धिनक्षणेऽसं मीपतर-
भो युवराज किमेेंवच व्रीणि नव शरपातें सम जीव-
नमेतावदेव युधि वीरमहस्मरणे ॥स्माङं केदो ना-
स्ति । यावहेहे प्राशा वसंति तावबैबुहीनस्य सम पुर-
स्तास्म्वतावस्ये। युवराजो ॥पिनिपतद्रुधारया तमभि-
विचन् सपरिवारसं सांत्वासास। किन्तुकालनंतरं च ॥
स मूलो यथोचितं गतिमाप। आयु कृतजयश्चे समा-
गतसैनिकनवहे लाहरिमहो निषिद्धप्राणवस्यं रघुरामं
सूनुतबहुविधवचोभि: परिपूजयन ससैन्यबलवाहो यु-
वराजं पुरस्कृयं समुख्यतजयपताको मुरसिदाबांद समा-
गतय जाफरख्राजवनं रघुरामस्य विक्रमं युधि स्वरूपं मंत्र- ॥
शृवा जाफरख्राजवनं ॥पिनिपरस्तिद्रो युवराजं श्च श्रायतं
महकुलजातस्य रघुरामस्य विमििं विचिनमित्वादि। रामजीवनं ॥पिनि
परस्तिद्रो रघुरामाश्रीभिरभिन्देवासास। इति तस्य
सर्वेऽलकाविसापनीयकं स्वयंधर्मापि लकपिगतवः स। त-
तो ॥पिनि कृतजयवन: सपुरं रामजीवनं सत्वं वर्देशं प्र-
स्त्रापयामास॥

अथ वारिष्ठदिष्टिकपोदशतीष्कान्टे रघुरामस्य पुनः
सन्यालुबिल्यहसंस्याणे शुभांभो प्रजानामानंदनिच्यं सं-
पदयनं वितुः विताहमस्य चापारांदयोधिमुज्जेलयनं ॥
परमस्म्ययोयमृत्ति: समजायत। जाते च तसिन् ज्यो-
चतुर्विंद्रः समागाय जनमलयामां विचार्यें बहुविधु-शास्त्रपती वालकोः सत्यभविषय सिद्धार्थं पिता-मां निवेदयामासुः राजा च तान् वाहनभूषणवस-नालंकारकादिना सकुर्य स्वस्त्याः प्रेष्यामास। अथ

परमानंदसागरनिम्तज्ञानिरुक्तम्भरसमाजसूखपरंपरापरिश्रुतमहानुभवमहीनेन्द्रदर्शनकुमारजन्मवानीप्रियः
-ृत्वेचित्तसंप्रत्यासांदसुमुकमार्गसंघर्षं अपि उत्तरोत्सर-समेधमानाद्विश्वायंपरापरिगृहीतानिजपरविषयवासिनो अपि विजातायं वृत्तपूर्ववंश दिव्यदिग्धो बहुः।

माजगुः। चागाय च ते जातोः समाहितवकुमारो रोगशोकाकादिहीनो गुरूगणवानिधानो दीर्घजीवी भूयादिविच-टिकमुखवायामासुः। ततो राजा तान् बाहुकार्यगाम सकृत्य स्वस्त्याः प्रेष्याय पुमारस्य वाप्पाकसितसमये मै-हृदिकावेद्वितुशुभलये महया समृद्धा नामकारणामा-

शन्तस्वरूपा विधास्यन्त् अंत्रवज्जकाचिक्रमगधकाशीकां-चीप्रभृतिविषयवासिनो नृपतीन नृपतिकुमारान् तपः-स्वाधिकालितवाहिन्दित्य निमिंचयामास। तेनान्वासार्थो वसनादिमयनानाधिकारिविराजितमुक्त-स्थलगायशोभामां श्वेतनिलवृत्तगृहितानाधिकारिविशय-

ताकावलिभूतिष्ठं वसनादिमयप्राचीरेविष्ठिं कोशायम-महेर्षिरूपविष्टां पुरुष निमित्य स्वादुतमभक्षणार्थद्र्
च तत्र संस्कार समागतनूपादीना योगक्षेत्रनिवेदार्थपालनगांव नियोजनामास अनाहृतानां कौतुक दिदृश्यां च समागतानां नानाविधवशोभानामुगागर्त्ये चावचन्त्रुन्महस्यदुःर्थार्थिकृतयामास यथा दृश्यतुर्गृह- 

tamadhuryapritna bhumibha: kula: mudrmaṣkālabādayahīdala- 5 
dīnavargātiyaśāyāmsūnduṭādīnā ka gajana.  

च संस्कार- 

पूर्वविदिने समागताने बिजनृपादीने मथोचित्साकारे प्रागुपकवित्यवासे निवेश्यभमहस्यद्वारिना संतप्यामास। परिवारे च तेशु समोपविवेश्यू मौर्यविदर्विहितमुखल्ये कु- 

मारसंस्कारमुपचरके। तत्र च बाहृशादीने वेद्ध्वनिभ: 30 

सूत्मागाधवंदिमभूतीना स्थोचपाठैयोगीयमानसातिदिशायत्विडां परस्ववादि: शंखवंटाभेरीपूरीसंदेशप्रृतिवादीगृहेव खातमुज्व्यभमाले: परमांतभसंधरवारसमावीषविसं-  

चुलकोहित्वज्ञेरचारवचरसंचारीरचारधिकोनमसं- 

षट्टवेदनादित्यानुपादित्यानुपातसंबंधितीनिमंचात्मानिमंचितिति - 34 

जगस्मोनाघनांपरिवेशनकालीननीयताः भोज्यांतः प्रतिगृहोताम्बितयान्नकविधसत्विकगणाकोलाहः: समागत-  

राजसमागजज्‌वृहित्यार्ब्राह्मणमहासेवना-भृत्याम्‌ 

ध्ययवैमानवीरार्थासंहनादीतिचतुगिरे दिने समामुकुलच- 

नून्तिनंतरालयि दरशी सुलिन्तचरितमुकामानहनिन्‌- 20 

नायक्प्राङ्गणसंस्कारमहोस्वं परिभोकत्यती पाशिपीड-
नसंस्कारमितो ६ पथिकया समृद्धा कयापि धनया भविष्यतिः संचितंत्यती परमानंदेनाधिकं विराजते स। अनंतं दानमानादिना परितोषिता विज्ञापतिगणाः: कुमारमाशीरिः निमिन्द्रामासः: यथा नानागुणसंपन्नतिः। निग्ध्वकर्त्तं पृथिविः पालयतु यथा च यक्तुमिष्टि परदेवता तदविलं संपादयतुः इत्यादि। ततो विजादितां: गृहु स्वस्वरूपं प्रस्थतेषु प्रशानसंस्कारस्योतकं कर्त्तव्यमस्कर्तं संपाद प्रामाण्यराज्यकर्मवहनाय जाफरसाँजवनेन पदातिनाः: मुरसिदाबादाख्यपुरं नीतो रामजीवनारायं: कतिचिकालानं दशवर्षेश्वासितारायो मूत: परमगतिमवाय॥

ततस्तल्भूतो खुरामनामा पूर्वकीचित्तानुभावो खुराविर राजा बनुव। ततसिन राज्यं शासित्य प्रजानामातीव सुख-वांश्यं ततस्मो डाळ्ठिधारिः: प्रतापाधिक्यव्य तितियो नासीत। देवविज्ञातिगण तरितोवषमाधान: कृष्णगरेवर्षेवन राज्यं प्रतिपालयामास। ततो जाफरसाँजवनेन पूर्वमेवेतः राजानो नियमिता: पद्धत्रुग्रामरायो ६ पि मुरसिदाबादनगरे बंधितो रक्षित। बदेनापितेन याच-मानायाचमानव्यिश्रेणीयो वृत्तिकरी भूमिः प्राय: प्रतिदिः।

नमेव द्वृत्य द्वृत्य च येन याचार्यिंतं तदेव तेन ततस्तल्भमित। बदेन च तेनैकालेय वर्षान्यां मासचतुर्दश्युत्यूनानन—
न्यशासनां महीं शशास। तरः फियकालान्तरं मुरसिदावादात् कृष्णनगरे समागाथ्य चतुरो मासान् राज्यं प्रतिपालयामास। तस्सि राज्यं शासनं ब्राह्मणां न कृपि दारिद्र्यं प्रजानं च नाधमेलेशः। बांधवाश्च मुखसागरम-श्रा: आमायाश्च यागाड़िकियानिर्मतः। तरः स्वयमपि। कृततयागाड़िकियः चयोद्वर्षशेषासितराज्यः पंथाशद्धि-कषोडशशास्तीके भागीरथीरि मुक्तमाणः। परमागतिम-वाप॥

तत्सससिन् वर्षं मुरसिदावादाधिकृतज्वनानुमत्या तत्सुं श्रीकृष्णंचंद्रनामानं चुहुङ्णनिधानममान्या राज्ये॥१०॥

भिषिषिचु:॥
ERRATA.

Read: 3, 16. द्वारकहेन ।
- 4, 9. भूष्टो ययामिलीश्वेन नरेंद्रक्षेत्याह ।
- 5, 7. ८गुणो ।
- 7, 15. ८प्रशस्तः ।
- 7, 16. ८क्षितिमधिः ।
- 8, 15. पठायेनानो ।
- 11, 2. ८मुगुल्लीतः प्रसिद्धः ।
- 12, 2. भवान्देश्वरमुद्रयेति ख्याति ।
- 21, 4. ८राज्यकञ्जनावशिष्टः ।
- 22, 11. खोषस्थलोः प्रसिद्धः ८उख्वेदांतिभूभागस्य ।
- 36, 18. ैश्वर ।
- 39, 19. ैस्थरः ।
- 40, 11. उद्दराय घाह ।
- 43, 11. राजधान्यां ।
- 43, 19. जाँहागीरः ।
- 44, 18. ैवान्त्यलेहन ।
- 47, 16. ैपरिपीडधतेष्ट्रमस्य ।
- 51, 8. जाँहागीरः ।
- 56, 12. ैइत्यादिकमुच्छा ।
Veneration to the holy Rāmachandra!

Vālmiki became the most celebrated ornament of the race of poets by exalting the lineage of the sun; the son of Pārācara made himself chief among the poets by glorifying the eminent race of Bharata. Who can win distinction in the threefold world if he does not extol great renown? Therefore do we celebrate the family of Bhaṭṭamārāyaṇa which sweeps away the pollution of the iron age. (1).

In ancient times there lived in Vanga a prince called Adiśūra, who ruled over his subjects with the eye of law, as if they had been his children. One day a vulture alighted upon his palace, whereon the king having seen and taken it for a sign of future misfortune, convoked a great assembly of Pandits and asked: "Hear ye, Pandits! a vulture has rushed down upon my house, which leads me to apprehend a misfortune. What rite can avert it?" The Pandits answered all together: "Your Majesty, this vulture must be killed and an oblation made of its flesh. This will be the proper expiation." "But how shall I catch this vulture?", replied the king, "or what kind of sacrifice is it that must be made of its flesh? Explain it clearly!" Upon this all the others were silent, while one Brahman who was sitting in the assembly and who a few days before had come from Kānyakubja, thus spoke: "I had gone to Kānyakubja on account of a procession 2.
to a holy place, and at that time a vulture descended upon the king’s palace just as upon your Majesty’s. Then the king of Kānyakubja convoking Bhaṭṭānārāyaṇa and the other Brahmans retained the vulture by means of charms and offered a sacrifice of its flesh. Of this I was eye-witness, and I advise your Majesty after convoking Bhaṭṭa and the others to act in like manner."

The king accordingly sent messengers with this Brahman, and having ordered to bring Bhaṭṭānārāyaṇa, Daksha, Ćṛīharsha, Chhandaṇa and Vedagarbha before him together with their wives, their holy fire and all their sacrificial apparatus, assigned to them a house which he had previously built, in the Čaka-year 999. The next morning the Brahmans having said their morning prayers and performed all their other rites left their wives at home, took grass and fried grain in their hands and went to pay their respects to the king. But the latter from the roof of his palace seeing the Brahmans from afar with their feet enclosed in leather shoes, their bodies covered with embroidered garments, their lips and eye-lids colored brown with betel nut which they had chewed during their travel, expressed his disregard by remaining in his place ( пен). The Brahmans, who had not noticed the king, stepped up to the door, saying to the doorkeeper: "Hark you! inform the king, that we, the Kānyakubjans have come to his door." The doorkeeper having withdrawn for a while returned and said: "Ye Brahms! the king has just lain down to sleep; this is not the time of audience." Upon this the Brahmans, although perceiving the disrespect of the king, overcame their irritation and wrath, then uttered a charm and put the grain, grass and the other things they had brought along for the ceremony of the salutation in five places upon a dry wrestler’s staff leaning near the door; whereupon they went home. The next day from this wrestler’s staff five boughs covered with young shoots had grown forth. Seeing this the doorkeeper and his companions with great surprise referred the matter to the king, who ha-
ving come to the place wondering asked, how it was with this miraculous event? "Your Majesty," answered the doorkeeper and his companions, "the five Brahmins from Kânyakubja having spoken spells put fried grain, grass and other things in five places upon this dry staff, and in consequence of this boughs have grown forth from it although it was dry and withered." "You are right," said the king, and wishing to atone for his offence fastened his clothes round his neck and going with his retinue to the Brahmins saluted them, saying: "You are virtuous and of divine nature; we are ignorant and do not understand your greatness. After this confession it is reasonable that you should pardon my fault." Thus and in many other ways he praised them; but they, whose virtue exalted them above anger, answered: "O king, we are not angry, be sure of that; for if we had been angry, your city and retinue would be now but a mere heap of ashes. Enough then of ceremony. Rather carry out that on account of which we have been summoned."

The king thereupon honored them with a banquet, and having obtained their permission went to his city to prepare, as he had been ordered, the sacrificial apparatus. This being done, he informed the Brahmins of it and asked them to perform the sacrifice. Thus summoned by the king, Bhaṭṭa and his companions captured the vulture by means of spells consisting of magic songs and performed the sacrifice with its flesh according to rule.

The king having rewarded them with the presents due them said with a cheerful heart: "Out of kindness towards me, you worthy men, consent to accept a dwelling here!" Bhaṭṭa, in whose face Daksha and the other three Brahmins doubtfully looked, answered: as your Majesty commands. The king, rejoiced at the fulfilment of his wish, built five cities filled with multitudes of palaces to serve as dwelling-places for the five Brahmins, and presented them to them. There they lived for one year.
At this time the king being much pleased with the supernatural exploits of Bhaṭṭa, who was son of a famous and powerful king in Kānyakubja called Kshitiṣa, said: "Sir, I will make you a present of some villages; favor me, I pray you, by accepting them." "I cannot accept your villages," said Bhaṭṭa, "filled with cattle, gold, sesanum, iron and similar precious things, since they are an improper present for me" (3). To which the king: "What then can your obliged servant do? or how shall I ensure my happiness in the other world?" "It is known that I possess much wealth," answered Bhaṭṭa, "with it I will buy some villages and you may sell them to me. If you really wish to do me a favor, you can in this manner do so suitably." The king having consented, Bhaṭṭa bought at a very low price many villages, to whose revenues he added those from the other ones (which he possessed already); and these villages he had purchased were enjoyed by him exempted from taxation for twenty four years. (4)

CHAPTER II.

King Bhaṭṭa died and went to the other world, leaving behind him sixteen sons, rich in virtues like their father, in the highest degree adorned with good behaviour, modesty and knowledge, and therefore respected by everybody. They were called Ādivarāha, Vāṭu, Vāma, Nāna, Nipu, Guṇi, Guntu, Asāntu, Guṇa, Vikā, Anila, Madhu, Kāma, Deva, Soma, Adīna. (5) Then Ādivarāha and the three brothers next to him in age, being highly indifferent towards worldly objects and given to holy penance, anointed as king Nipu, who as for his age stood between them and the other eleven younger brothers, and being versed in royal polity was fit for the superintendence of the kingdom, and full of graciousness. Diligent in the study of the Vedas, in offering sacrifices and in the performance of the Vaidic, legal and other precepts he ruled for twenty eight years with justice over his subjects, living at Keṣaragrāma where he had built a splendid palace. From
that time till now his descendants are called lords of Keśa-
grāma.

He having gone to the other world, his son Halāyudha, beloved of all men, governed the realm with justice for fifteen years. After the death of Halāyudha his son Harihara, endo-
wed with great excellence, was king for twenty years. After he had gone to rest, his son Kandarpa sat on the throne for twenty eight years. When he after governing his realm had passed to the other world, his son Viśvambhara, endowed with a treasure of all virtues, reigned over his subjects for twenty eight years. After his death his son Narahari, a man incom-
parably rich in virtues, protected the realm for twenty seven years. He being dead, his son, who was called Nārāyaṇa and possessed virtues similar to those of Nārāyaṇa, guarded his kingdom for twenty four years. When he was dead, his son, called Priyankara (amiable) because he was beloved by the whole world, was king for twenty nine years. After his death his son Dharmāṅgada became king, and when the latter after a reign of twenty years had expired, his son Tārāpati ruled for forty seven years. After his decease his son Kāma go-
vernèd for thirty two years.

These eleven princes ruled happily and without paying tribute over the realm which had been bought from king Adiśūra.

CHAPTER III.

The four sons of king Kāma, Viśvanātha and his bro-
thers, fought against each other, each of them wishing to ob-
tain a part of the kingdom; but having heard that at this time the famous Persian, sultan Mahmud of Ghazna, had van-
quished the lord of Delhi and founded in the city of the latter a kingdom under his own dominion, they addressed themselves to him as to a supreme lord. But he, although for a long while not able to compose the differences of the brothers, yet desired them to pay him tribute from their realms. And Viś-
vanâtha agreed to pay it from his, as reward for which he got by order of the sultan the whole kingdom of his father, while his three brothers who refused to pay tribute, saying that they ought not to do so for a kingdom which they had obtained from their father exempt from taxes, got no share in the government. Viçvanâtha being on good terms with the sultan added to his paternal kingdom Kâmkadî and many other countries, and reigned for thirty one years with great renown. Since this time these kings are also subject to tribute.

After Viçvanâtha's death Râmachandra paying the tribute obtained the kingdom and ruled happily for twenty three years. When he was dead, his son, prince Subuddhi, became king for twenty five years. The latter left his kingdom to his son, prince Trilochana, who passed to the other world after a reign of thirty years. After his death his son Kamsâri succeeded him, and left his kingdom after governing twenty six years to Shashthidâsa, who sat on the throne for twenty nine years. After the latter's death his son, prince Kâçinâtha, was king for thirty four years.

Under the government of this prince it happened, that from a troop of elephants which were sent from the king of Tripura to Akbar, sultan of Delhi, one large elephant escaped, and straying about in a great forest now and then broke into villages and alarmed their inhabitants. Kâçinâtha having been one day informed that this elephant had broken into one of his villages and put all the inhabitants to flight, gathered many soldiers about him and put the animal to death. But this occurrence having been circumstantially made known to the sultan of Delhi by his resident, the former was much enraged at the information and ordered by letter the Mohammedan governor of Jâmhaâgîra to take Kâçinâtha prisoner and bring him into his presence, assigning him an army for the purpose. The governor upon the receipt of this order charged a great army to capture Kâçinâtha and bring him to Delhi. But Kâçinâtha had likewise been informed of all through his spies, and by the
advice of his counsellors set out and fled toward the bank of the Bhāgirathī, while the army of the Mohammedan governor constantly followed upon his rear, until at last the Mohammedan army and Kācīnātha were separated only one day's journey. At this time Kācīnātha having arrived in the region called Vāgoyāna took his position to pass the river which touched the eastern part of the village of Āndulīyā. There a certain fisherwoman came to the camp to sell her fish. Kācīnātha at sight of them became glad, meditating thus: since a long time I have eaten no fish, and yet I have now no money; how then can I purchase these fish? After a while he threw the golden diamond-ring he wore on his hand to the fisherwoman, took a large fish and said: "A servant of mine who will follow me, shall pay you a suitable price which I will fix, and shall redeem my ring." Shortly after, when the soldiers of the Mohammedan governor being arrived at the spot saw this splendid golden diamond-ring on the hand of the fisherwoman, they asked: "Tell us, fisherwoman, where you got this precious ring, and quickly too; if you do not, we shall know you have stolen it. Then we will inform of it the prince of this country, and you shall be punished as you deserve." Being thus addressed the fisherwoman trembling replied: "A Brahman bought a fish of me, and having pledged this ring for the price of it went off to get the money to pay for it." The soldiers of the governor answered: "Where is this Brahman? Show him to us!" Thereupon the fisherwoman having sought for him and found him after bathing in that river (the Bhāgirathī) quite absorbed in the veneration of the deity, made it known to them; upon which the army of the governor took him prisoner. Some of his retinue escaped; but Kācīnātha himself, when it had been announced by the army that he was a prisoner, being put to death by the irritated king while in the act of uttering with a loud voice the names of the blessed Nārāyaṇa, obtained after his death a beatitude unattainable even by holy ascetics. The wife of Kācīnātha, who was with
10. child, took with her two hundred pounds of gold, one male and one female slave and one officiating Brahman, and went to live in the house of Harikrishna Samuddha, as though it had been that of her father.

CHAPTER IV.

After a time at the auspicious rising of all propitious planets the wife of Kacimatha bore a son distinguished with all the auspicious marks. On account of his beautiful (rama- niya) body the Pandits gave him the name of Rama, and Samuddha, being himself without a son, loved him more than such a one. When he had attained the age of a youth, having acquired during his childhood like the holy Rama himself all kinds of knowledge, undergone also the ceremony of investiture, and studied the books of law, Samuddha, who doted on him for his amiable qualities and his descent from an illustrious family, installed him in the government over his own kingdom; and all his ministers submitted to this arrangement of his. In consideration of Rama's being born in the house and having obtained the kingdom of Samuddha, he was everywhere known by the name of Rama Samuddha. Having married a wife, his equal in virtue and nobility, he begot with her four sons, called Durgadasa, Jagadiga, Harivallabha and Subuddhi.

The eldest brother, prince Durgadasa, just after having undergone in his eleventh year the ceremony of investiture, was once sojourning on the bank of the river which flows near Vallabbapura, to witness there sports and dances.

At this time a Mohammedan governor sent by the sultan of Delhi arrived there in boats with a great army, upon which the retinue of Durgadasa seeing the army fled for fear, while Durgadasa quietly maintained his place. Then the governor asked him: "Tell me, Brahman, how many kroças*) is it

*) One kroça is equal to 1½ mile.
from here to the city known by the name of Hugali? and which road leads thither? Inform me, if you know!" Hereon Durgâdâsa, who by hunters and fishermen had been made familiar with all the ways, told him every thing at length, the road leading thither, the number of the villages situated near it, that of the bends of the river, their measure and their content of water; all this he explained as if he had seen it with his own eyes. The governor being very much pleased with his beauty, wisdom and intrepidity said: "I am highly satisfied with your fearlessness and other virtues; come with me then to the country of Hugali." Durgâdâsa having taken counsel with his brothers consented.

Durgâdâsa having accompanied the governor and having after many expressions of esteem, received from him clothes, ornaments and such like, as well as money to be spent for delicacies, was appointed by him to read in Persian books; and having then by the aid of his superior intelligence acquired in a very short time the essence of all Persian knowledge, he excited the utmost satisfaction of the governor, who to express his content appointed him by an order to the office of a kânûngô (6), as it is called in the Persian language. But Durgâdâsa said: "We are kings by inheritance and know not how to serve others." The governor answered: "Then I will write to the Sultan of Delhi that he grant you a title and a kingdom; but now do as I bid you." Having then without delay obeyed his directions, Durgâdâsa received after some time the title of Majmuat-dâr (?) Bhavananda, which the Sultan of Delhi conferred upon him, and on this account remained in his office of a kânûngô.

Some time after, having come home and made a division with his brothers, he built a palace at Vallabhapura, and having obtained the realm of his father Samuddhâra governed for twenty years. The other princes lived happily, each of them having built a palace, prince Harivallabha at Phatepura, Jagadiça at Kuḍâlagâchhi, and prince Subuddhi at Pâṭikâvâḍi.
At this time there lived in Vanga and the adjacent countries twelve kings enjoying their kingdoms exempt from taxation, the first of whom was Pratápâditya. Among them the latter was a most excellent ruler, conqueror of the hosts of his enemies, possessor of great wealth, and famous throughout the whole earth. The sultan of Delhi wishing to obtain tribute from these princes sent many armies, and actually succeeded in subduing eleven kings; but Pratápâditya having repeatedly vanquished the Delhian armies shone as if he had been himself a second sultan of Delhi. At this time the governors of Jâmhâgira and Hugali informed the sultan of Delhi of the manifold baseness of Pratápâditya, that he oppressed with his numerous armies the little princes, for before his door stood fifty two thousand soldiers armed with shields, fifty one thousand archers, many horsemen, many herds of furious elephants, besides innumerable soldiers armed with mallets and darts. In a word, that he frequently killed even his relations. That an infant of his family, whose father and other relations had been put to death by him, had escaped and been brought up by his nurse in the Kachvi-forest, wherefrom he got the name of prince Kachu. That this prince being versed in Persian and other science, of a compassionate heart and possessing all distinguishing marks of a king, Pratápâditya tried daily to kill him. That he sought also to subject themselves, and that therefore, if the sultan would send an officer of high rank accompanied by many generals with elephants, horses and so forth, they would follow him and having captured Pratápâditya would deliver him up. These and other things of a like character they wrote to the sultan of Delhi.

A short time after, the sultan of Delhi being informed by this letter of the baseness of Pratápâditya, and finding the report confirmed by the presence of prince Kachu who had come to Delhi, ordered, his lower lip swollen with wrath, an officer of high rank called Mânasisinha, together with twenty two generals, to march out with a large army, and after taking Pra-
tâpâditya prisoner to bring him as soon as possible into his presence. Hereupon Mânâsimha put the order upon his head (*), saying: Your Majesty is by this commission conferring a great favor upon me, and set out, followed by a large army; and wherever he stopped, the inhabitants fled away and the kings generally disappeared. Some days after, the Mohammedan army having come to the banks of the river which flows near Châpaḍa, all the kings of the adjacent countries for fear hid themselves with their retinues, with the exception only of the Majmuat-dâr Bhavânanda, who, intrepid as he was, came near and after the customary good-wishes saluted Mânâsimha putting off from his hand his golden ring and other ornaments and offering them (as a tribute). Having thus gained the favor of Mânâsimha he said: „Lord of great power! on your arrival all kings of this land have fled; only I, lord of a few villages, have remained here to see your Grace, the king of justice; if you desire me, who am here to congratulate you, to do anything for you, be pleased but to order it.“ Mânâsimha answered the Majmuat-dâr: „Well then, Majmuat-dâr, make the necessary preparations for passing the river, that my soldiers may safely reach the opposite bank.“ „Mylord“, answered the Majmuat-dâr, „although I have but a small retinue, yet at the order of your Grace all shall be performed.“ Hereupon he led the whole army of Mânâsimha with its elephants and horses safely over by means of various boats, transports and other vessels; when Mânâsimha himself had reached the opposite bank, he praised the Majmuat-dâr. But having with his train crossed the river he met with foul weather which lasted for seven days, and during which no difference was to be observed between day and night; for the host of the stars and the sun were covered, the heavenly spaces rent with mighty tempests, and the globe drenched with drops of rain falling without interruption. It was impossible to march on in any direction, and the whole army was in great dejection. Not long before this the Majmuat-dâr had accumulated a great store of various
provisions for celebrating the high feast of the nuptials between the images of Lakshmī and Govinda, but being now by law forbidden it on account of the excessively rainy weather, with his characteristic wisdom he took his store, and having added yet more provisions to it, supplied Mānasīṃhā as well as his generals, heralds and bards, and his elephants, horses and footsoldiers, to their high satisfaction. In this way Mānasīṃhā spent happily even this foul weather and after seven days, when it was over and the face of the heavens became visible again, he in the highest degree gratified addressed the Majmuat-dār: "Tell me, after how many days or on what day can I arrive from here at the capital of Pratāpāditya? and on which side is the entrance of the army practicable? Write it down accurately and give it to me." The Majmuat-dār having according to this order written everything accurately down and handed it to Mānasīṃhā, was praised by the latter with many fine words and graciously addressed in this way: "Oh highminded Majmuat-dār, when I return again after the subjection of Pratāpāditya, you shall utter a wish, and I will certainly grant it. But come yourself along with me to the capital of Pratāpāditya." Thus much having spoken he was silent. Some days after Mānasīṃhā reached the city of Pratāpāditya with his great army.

But Pratāpāditya, having learned through his spies the whole story of Mānasīṃhā's approach, had drawn up the bulk of his forces in a stronghold which he had rendered nearly inaccessible, and being therefore not reached by the darts and javelins thrown by the soldiers of Mānasīṃhā, signally defeated the army of the latter by means of his many missiles, his great forces of fifty two thousand shieldbearers, fifty one thousand archers and his host of horsemen. Being informed of this Mānasīṃhā said angrily to his generals: "Hear ye, generals! unite all your armies at once and take that stronghold; if you do not, I shall cause you to be suitably punished." With these words he enjoined upon them all at once the
capture of the fort; and in consequence of this order redoubling, as it were, their valor and fighting all together, their eyelids red with wrath, they captured the stronghold. After this, both the armies, that of Mānasīṃha and the garrison of the destroyed fortress, having come in sight of each other fiercely grappled together in many places and during many days, and each of them suffered great losses. Then Mānasīṃha, perceiving that but very few horsemen were left in the army of Pratāpādītya, and taking counsel thereon with the Majmuat-dār, attended by various troops of elephants and horse attacked at once with thousands upon thousands of horsemen the army of Pratāpādītya, and having destroyed it in an instant, fettered Pratāpādītya, threw him into an iron cage, and turned back toward the Mahommedan emperor who resided at Delhi. Some time after this having come to Chāpaḍa, he called the Majmuat-dār before him and addressed him as follows: "I have been highly pleased by the zeal which you have manifested in this war, and you also have saved the lives of my soldiers during the foul weather, which lasted without interruption for seven days. Utter, therefore, any wish you please, and I will certainly fulfil it." Being thus directed, the Majmuat-dār related the whole story of the coming of Bhaṭṭanārāyaṇa to the town of Adisthā, the succession of his family in the government, the flight of king Kācīnātha and his being killed by the Mo-hammedan Sultan, and then uttered his wish to be reinstated in the government over the fourteen countries the first of which is Vāgoyāna. Having heard all this Mānasīṃha promised to fulfil it without fail, and departed for Delhi to wait upon the Sultan, accompanied by the Majmuat-dār. The captive Pratāpādītya died on the way at Benares.

Soon after the arrival at Delhi Mānasimha reported there to the Sultan all the particulars of his victory, and related in full before him both the hospitality shown by the Majmuat-dār to the whole army during those seven foul days, and his cooperation in the subjection of Pratāpādītya. Having
heard this the Sultan directed that the above mentioned kinsman of Pratâpaditya, prince Kachu, should govern the kingdom of Yaçohara, and favored him with the honorary title of Yaçoharajit (i.e. conqueror of Yaçohara). As to the Majmuat-dâr, the Sultan learning his origin, that he was the son of the king Kâçinâtha who had formerly killed his elephant, and being highly satisfied with the report of the hospitality he had shown in the way described, said to Mânasîmha: "Have you already granted a favor to the Majmuat-dâr, son of Kâçinâtha? for he is an excellent man and has assisted greatly in the subjection of Pratâpaditya." Mânasîmha answered: "The Majmuat-dâr requests the government of Vâgoyâna and the other thirteen countries, and is now here; but without the order of your Majesty I did not venture the donative of a kingdom." On this the Sultan replied: "Bring the Majmuat-dâr before me, and also a document which shall signify that I grant him the kingdom desired." Upon this the Majmuat-dâr being caused by Mânasîmha to pay his respects to the Sultan, and having accordingly done so and held much converse with him, took his leave. Then the Sultan taking counsel with Mânasîmha agreed to give to the Majmuat-dâr, the kingdom requested, and rejoiced him with his own signature to the diploma which granted him the royal title. The Majmuat-dâr having immediately made all arrangements necessary for taking possession of the kingdom, and having been highly honored by Mânasîmha, returned to his own country. Some time after, betaking himself to his palace which he possessed at Vallabhapura, he extended his power throughout the fourteen countries which he had obtained by order of the Sultan, and ruled over his subjects with justice. Having erected a palace both in the city called Mâtiyâri and in the village named Dâuliya, and set up there an image, he abode there for a time.
CHAPTER V.

After a period filled up with festivals, the Mohammedan governor of Jânhâgîra wishing to obtain the government of the Majmuat-dâr's kingdom, sent a messenger called Murad to call him into his presence, whereupon the Majmuat-dâr, hearing the matter from the mouth of the messenger, went to Jânhâgîra, accompanied by his grandson prince Gopîramaṇa, the son of his eldest son, prince Çrikṛishṇa, who was of uncommon strength and whom he loved very much. Soon by the governor he was treacherously confined in prison; but his grandson daily endeavored to deliver him. One day when prince Gopîramaṇa had gone to the river to bathe, a number of strong fellows exerted themselves to bring to the landing-place a large stone intended for the veneration of the deity (of the river) that she might sit upon it, but the great weight of the rock rendered all their endeavors fruitless. Just at this time an elephant-driver was leading a great and furious elephant to water him at the spot, and the fellows said to him: "Let your great elephant help bring this great stone to the landing-place, and we will give you money as much as you want to procure food with." Thus addressed, the elephant-driver set his elephant at work to move the great stone, but although the elephant several times strained with his trunk to lift the rock, yet its excessive size prevented him from doing so. The elephant-driver seeing the efforts of his animal thus in vain withdrew in dejection. But Gopîramaṇa having seen all this, called the fellows to him and said to them: "My lads, how does it happen that you are so much fatigued by your attempts to bring this rock to the landing-place? See, I will carry it there alone." And with these words seizing and lifting up the stone with both his arms he said to them all: "Tell me where it is to be put down." And he set down the rock with great ease upon the place pointed out by them. The others seeing this were all surprised, and went home praising among themselves
Gopiramāṇa's strength. The prince too went home having finished his daily rite.

20. The next day the citizens reported to the governor of Jāmphāgira, that (wonderful to relate) a Brahman, called Gopiramāṇa, had lifted and set down again upon the landing-place as if in sport a great stone which many men had not been able to lift, and which had foiled the efforts of a furious elephant. Hearing this the governor said to his retinue: "Where is this Brahman? Search him out and bring him before me." When they had done so, the governor asked the prince: "Did you lift up that great stone and put it upon the landing-place?"

The prince replied: "At the time of bathing I was able to do so thinking of your Mightiness' feet (8); to your Highness' greatness, therefore, is due the credit of my exploit." Upon this the Governor replied: "Oh Brahman, I desire you to lift that rock once more before my eyes, that I may see it." "Your Highness' command shall be executed," replied the prince, and having sent many strong men with two cars he had the great stone brought up with much exertion. Then the Governor ordered the prince to lift it, and he having made the customary obeisance to the governor took up the stone with both his arms, and having asked where he was to put it, carried it to the place appointed by the governor. The latter highly gratified said to the prince: "I am much pleased with your heroic strength; if you have any wish make it known." "Mylord," replied the prince, "I am Gopiramāṇaçarman, grandson to the venerable Majmuat-dār Bhavānanda, the friend of Mānasimha dear to him as a brother, who by the grace of your Highness' feet was confirmed in his kingdom of Vāgoyāna and the other thirteen countries given him by the Sultan of Delhi. My grandfather lies confined in your prison because he has not paid you the arrears of the stipulated tribute; him I beseech you to release; wealth and the like I do not desire." The Sultan feeling much pleased with these words, ordered the jailer to take off the iron fetters which confined the Majmuat-dār's
feet and to bring him before him; but prince Gopîramaṇa said: "My lord, these men will be too slow about removing the fetters; with your permission I will, my grandfather being brought hither, with my own hand unbind his feet." The governor gave his consent, and the Majmuat-dār being instantly brought before him, his feet bound with iron fetters, Gopîramaṇa broke them with his hand alone. All who witnessed it were astonished, and the governor having gladdened both of them with favors dismissed them. Being arrived at home they made manifold sacrifices and thank-offerings.

After this the Majmuat-dār wishing to divide his kingdom among his three sons, the princes Çrikṛishṇa, Gopāla and Govinda-rāma, who were young men of great merit, said to them: "Take my kingdom, I have divided it into equal shares." But the eldest son, Çrikṛishṇa, objected: "No, the kingdom shall not be divided; to the eldest, according to custom, belongs the whole." "You are very wise and learned," replied the Majmuat-dār angrily, "why do you not procure yourself another kingdom?" "If your Highness’ feet permit me the observation," answered Çrikṛishṇa, "what is there wonderful in that?" (10) With these words bowing himself before his father and having obtained his permission he went straight to Delhi, where having with much difficulty obtained an audience before the Sultan he made known to him his wishes. The Sultan being pleased with him conferred upon him the government over Khoshaddah and Ukhadā, two valuable provinces. Having in this manner obtained a kingdom, he after some time returned home, and having paid the Majmuat-dār the respects due to him, related the whole story; whereupon the Majmuat-dār praised him highly.

When the Majmuat-dār, after having thus ruled happily for twenty years, passed away to the other world, Çrikṛishṇa reigned over the kingdom he had gained for himself, and his two brothers over the divided realm of their father.
CHAPTER VI.

Afterward, Çrīkrishṇa having died childless of smallpox, and prince Govinda being less competent to govern, prince Gopāla, enriched with various virtues, ruled over the kingdom for seven years. When he also had died, among his three sons, the princes Narendra, Rāmeçvara and Rāghava, the first was of headstrong character and not acceptable to his subjects, and also Rāmeçvara not at all fit for the government; but prince Rāghava, as being endowed with every virtue, seeking for the welfare of his subjects and accomplished in a high degree, was made king. Giving to his brothers a certain sum every month and paying the tribute due to the Mohammedan Sultan he obtained high renown and became the confidential friend of the latter. After a time he erected in the village called Réui a beautiful residence, and built to the east and to the west of it two palaces like mountains, and in the south a seraglio with a multitude of magnificent palaces. There he lived happily for a time. Some time after, the king of Sātasaïkā, called Saifkhān, a dear friend of Rāghava, came to this city to see the latter. When then after mutual salutations and the other customary ceremonies they were seated at ease and conversing in a friendly manner together, the Mohammedan king said to Rāghava: "Great and mighty king, although here in your own city, you live as it were the whole twelve months in exile." "Why, my friend," answered Rāghava, "how can you assert, that one who lives in his own city spends his time in exile?" "What other name," replied his friend, "can be given to the dwelling of him, who lives where he hears neither the weeping of his children nor the tinkling of ornaments?" Rāghava assented, and having entertained the Mohammedan king to his satisfaction with all fit hospitality, suffered him to depart. Some time after, instigated by this speech of the Mohammedan, he destroyed the seraglio which stood to the south far (11) from his palace, and built another beautiful one of grass, wood and
other materials in the north near his own dwelling. He erected also a palace in a village called Mādurnā, and both the palaces were royal residences full of happy and well-fed servants. Thus, owing to his orderly instituted venerations of the god of love, he became famous throughout all the land by the multitude of songs, to which he gave the occasion.

Some time after this he began to dig a great pond, but though he spent upon it twelve thousand silver pieces, yet he saw no signs of water coming forth. He, therefore, removed the superintendent who was set over the digging of the pond, called Čivarāmabhāgyavat, and employed in his place another clever man, to whom he gave fifteen thousand silver pieces. Many men being constantly employed in digging the pond, all at once a stream of water gushed forth from a vein which they had struck beneath in the middle of the pond, and having during seven days flooded even the most distant fields, gardens, and towns, emptied itself into the Gangā. After seven days, when the current of this stream had ceased to flow, it remained quiet in the pond which it had filled. On the eastern shore of this pond the king built a palace of bricks, in size like the mountain Kailāsa, and at the same time bought for 300,000 silver pieces besides what was to be contributed by each city, a great mass of things necessary for the dedication of the tank and for the erection of a phallus of Čiva in the palace. He then invited many Brahmans from Anga, Vanga, Magadha, Kāçī, Kāñchī and other countries, and besides these, kings, princes and ministers from various regions, who glad by the hospitality shown them dwelt in various temporary habitations of bricks, trees, wood, cloth and the like, and filled with provisions, which had been erected both on the shore of the tank and in villages. Here too were for the use of the Brahmans and the others who were not invited, hundredfold streams of clarified butter, milk and honey, together with spirituous liquors, which were consumed (12) as fast as the servants, who guarded them for the hungry Brahmans and the other guests,
served them up. Here were also to be found mountain-like heaps of barley, wheat and other flour, and immense stores of rice, peas and soup. At the sight of all these preparations the princes and whoever else had been invited celebrated aloud the glory of king Râghava. Soon, the dedication of the tank and phallus being accomplished by priests similar to the teacher of the gods, in the middle of the great assembly of wise princes from all countries, the king dismissed the invited crowds, having entertained them to their heart’s content. The whole remnant of the purchases of stores of clarified butter, wheat and flour he had formerly made, he presented to the Brahmans. By the wonderful arrangements here described Râghava rendered himself highly celebrated.

Up to this time the kings of Gaur and the adjacent countries had never obtained a donative of elephants from the Sultan of Delhi; but Râghava, gratifying the latter by the payment of the fixed tribute and by his presents, obtained it for the first time. Some time after this, having set up at Navadvipa a statue of Gañêça, he began to erect a building of bricks which should contain a phallus of Maheça. When however this was but half finished, he expired and attained the final felicity, having thus ruled over the earth for fifty one years as if he had been the chief of the gods.

CHAPTER VII.

Râghava had two sons, the princes Rudrarâya and Viçvanâtha, of whom Rudrarâya, who was rich with virtues like his father, became king. Having finished the building which his father had begun at Navadvipa, he erected there, following the example of his father, a phallus of Çiva, which he called Râghaveçvara (the lord of Râghava). The Sultan of Delhi gave to Rudrarâya the government over the two countries Khaḍî and Juḍî and, as a token of his favor, the title of a Mahârâja; further, the permission which no other prince had yet been able to obtain, to erect upon his palace a story which
in Persian is called kangurah (12), and a donation of arrows, flags, drums and the like. As a suitable return for this, Rudrarāya made him a gift of one thousand head of cattle and the sixteen other great gifts among which was a mass of gold equal to Rudrarāya’s own weight.

Leading always a virtuous life, a friend of truth, liberal, compassionate, he ruled over his subjects like another Yudhiṣṭhīra. The place Rāui he called Krishṇanagara in honor of Krishṇa and because many herdsmen lived there, and seeing in Mādurā great numbers of lotus flowers, he gave the place the name of Ėrīnagara. Near Krishṇanagara flows a small river, which, however, is wont to rise in the rainy season; at such times boats used to come and go there. One year a Mohammedan general attempted to stop with his boat at a landing-place near the seraglio of Krishṇanagara, which the servants of Rudrarāya endeavored to prevent by such harsh words as: you may not stop here, Mohammedan! you must go farther away! and the like. From words it came to blows between them, and on both sides some lives were lost. After the expiration of one year, damming up this same river to the North and South, he constructed a canal containing an abundance of water and extending northward and southward, connected with the ditch which surrounded the city. Six years after his accession he was summoned by the governor of Jāṃhāgīra, who wished to obtain the tribute from his realm, but he did not make his appearance. On this the governor, called Sāristhakhān, sent messengers to bring Rudrarāya before him; and the latter on their arrival made every effort in their power to accomplish their mission. But Rudrarāya having bribed them with a considerable present, sent the tribute to the governor of Jāṃhāgīra, but did not appear personally before him. Upon this the governor highly irritated wrote to the governors of Murshedabad, Mrījānagara and Hugly and some others who were subjected to him, that Rudrarāya affecting an equality with himself, although repeatedly summoned be-
fore him, had never obeyed the summons; and that they must by some stratagem or other take him prisoner and bring him to his city. By this order he caused Rudrāya to be enticed by some trick into the neighborhood of Hugly, to be there surrounded by a body of soldiers and brought to Jāṅhāgīra. On his arrival there Rudrāya paid the governor his respects saluting him with the customary ceremonies, in return for which the governor honored him repeatedly with gracious and friendly conversations. About this time it happened one day that Rudrāya after a conversation with the governor, going home from the residence to his own dwelling, saw in a shop near the road a merchant who was dealing in leather shoes, and remarking the beauty of the shoes gave orders to his servants to buy some of them. But as they could not agree respecting the price, a dispute arose between them, in which the merchant manifested disrespect towards the servant as he was about to turn and go away; by putting down one shoe and beating it with another, using at the same time the insulting words: "such haggling is worthy only of beggars; get you gone from here!" But Rudrāya, who on hearing this was quite distracted with rage, ordered his servants to lay hold of the fellow and after beating him severely with the shoes to throw him out of his shop. The other shoe merchants who had seen the affair, having laid their comrade upon a bed hastened to inform the governor of the Mahārāja's misconduct; but the latter out of fear sent also a minister of his to the governor with a letter in which he promised to pay a fine of one hundred thousand silver pieces. The governor having learned by inquiry the whole matter, was astounded at the prince's violence; but as the latter's servant just then came to deliver him the above mentioned letter, he read it and by and by tore it with a smile, and said: "The prince has only punished some scoundrels who had transgressed their proper limits; I can not, therefore, be angry with him, I can only praise him. If I were to punish him on account of his rough
treatment of you, how then could good citizens abide in my city or rest there? On the contrary, the scoundrels would then gain the upper hand. The prince, therefore, has acted for the public welfare." With these and like words having encouraged the minister of the prince, he dismissed him. Meanwhile the prince having bought all the shoes for a sum of ten thousand pieces, and distributed them among the people, excited by this deed the high satisfaction of the governor, who dismissed him after bestowing upon him a donative of elephants, horses and the like, and granted him any wish he might choose. Upon this a man called Harinârâyaṇa, who held the office of a kântângó, hearing of the great favor which had been bestowed by the governor upon the Mahârâja, said to his followers in an irritated manner, and so that it must come to the ears of Rudrarâya: "You know the great honor which has been conferred upon Rudrarâya; he has prepared to depart without paying me a visit, and takes no notice of me; see, then, what is to be done in the matter!" Rudrarâya being informed of this said in return: "Prince Harinârâyaṇa owes his office to money, and I owe my kingdom to money too." With these words seeing a large bambu staff, the end of which was provided with a sharp iron point, standing near, (he continued) with a loud voice: "While I can give a heap of gold high enough to cover an upright staff as long as this here, where is the gold of Harinârâyaṇa, to do the same?" (154) A servant of Harinârâyaṇa who was near by and heard this speech, instantly went away to report it to his master, whereon the latter, trembling for fear that he should lose his office, went forth to wait upon Rudrarâya, who well pleased went himself to meet him. Harinârâyaṇa having paid court to him with many flattering words dismissed him home. Having thus obtained permission to return, the prince took home with him an architect called Álavakhaça, by whose aid he began after his arrival to erect his palace at Krishnanagara; in the first place he built four palaces eastward from his own palace,
with a road leading through the lower story capable of serving as a path for elephants, horses, carriages and the like; they were moreover very high and able to furnish a commodious lodging for many persons in their extensive middle story, while the upper story rejoiced the eye with its variegated hues. These four palaces were situated towards the four quarters of heaven, and made an agreeable impression by their symmetry. After these palaces he built a large elephant hall and a beautiful stable. Further he had erected by his architect above the just mentioned buildings a palace of brick in which was a concert hall (14); then another the midst of which was adorned by a road leading to the palace door; in the West of the latter a temple to the goddess Durgâ rejoicing the heart of all who saw it, and another to the East of great beauty; finally a seraglio embellished with numbers of the most pleasing edifices. At the same time he built from the south western quarter of Krishñanagara a causeway high as a man and very broad as far as Çântipura, and planted on both sides of it rows of holy fig trees, leaving proper intervals between them; then he dedicated it according to rule.

He led a very righteous life and found his pleasure in a truly Brahmanical behavior. While he stayed at Jâmhâ-gira, the governor being pleased with him had presented him a robe woven of gold and other precious stuffs, and a very valuable shawl to be worn as a turban; as well as flags, arrows, drums and such things. It is a custom then, in accepting the gift of a drum, having lifted it upon one’s shoulder, to pay to one’s lord the due reverence. When then in the present case the drum bearer was preparing for the same ceremony, the prince said to the persons present: „As a Brahman, I may not take the drum upon my shoulder; for doing so I should contaminate myself.” The others replied: „How! this is once for all the traditionary custom of all officers; how is it possible then to do otherwise?” The prince replied: „If this be so, the gift of the drum is not for me.” The governor
then being informed by the drum bearers of the whole matter, gave orders, that if Brahmans be contaminated by lifting a drum, Rudrarāya should not be forced to do so, but the dōnaive should nevertheless be given him. It is likewise custom during an audience before a Mohammedan Sultan, or such a person, to put on an embroidered garment covering all the limbs, and another embroidered upper garment reaching from the feet as far as the waist. But the prince had only put on a garment with three hems and not embroidered, on account of which the persons surrounding the governor happening to see it said: „Why do you come in such an attire to pay your respects to the governor when it is forbidden by the etiquette of the court?“ „Virtuous Brahmans“, replied Rudrarāya, „use to wear such a garment as mine; but by court dresses they are contaminated.“ The governor overhearing this conversation said to his retinue: „How can you say so? If by any custom Brahmans are contaminated, why should they be required to follow it?“ On this decision the courtiers were silent; and in this way the governor being pleased with Rudrarāya was wont always to take the latter’s part.

Rudrarāya was also a great composer of quarrels. Once a quarrel between two Brahmans of Māṭiyāri about sharing their inheritance was brought before the king, who being informed of all, saw, that the partition of their share having already taken place, there was nothing more to be divided, and that, therefore, they were merely quarrelling without reason. He, therefore, decided, that as nothing but the name of Bhaṭṭa-chārya, which the members of their family bore as an honorary title, was yet unshared, this name should be divided, and one of them be called Bhaṭṭa, the other Āchārya. This anecdote is famous even to this day. The elder brother, Bhaṭṭa, lived then at Māṭiyāri, but Āchārya chose Kuḍāligāchhī for his abode.

Rudrarāya had two wives, with the elder of whom he begot two sons, the princes Rāmachandra and Rāmajyvana,
and with the younger prince Rāmakṛishṇa. Of these, prince Rāmachandra being extremely vigorous like another Bhūmasena, and a great eater, stood in consequence of his fondness for athletic exercises in high favor with wrestlers. One day, having by impulse of a desire gone to the river to bathe there, as he used to do every day, and playing in the water, a stout boat of thirty two oars and manned by the same number of sailors and a helmsman approached rapidly the landing place where he was bathing. At the sight of this the prince, fastening his hip belt with his upper garment and taking a position to push back the boat, said: "Helmman, let your sailors row the boat on with all their might; I will then with my two hands drive it back again." The helmsman replied anxiously: "My lord, how dare we do so? For if the vessel rushing on with great speed does any harm, I shall suffer for it in this world and the next." The prince answered angrily: "If you disregard my commands, I shall have you punished as you deserve. Hasten, therefore, to quicken the motion of your boat." Being thus ordered, the helmsman drove his boat forward with great speed, and the prince, considering that it was now his duty to prevent it from striking the shore, repelled it with his hands with such force as almost to break it to pieces. The helmsman and his sailors were all petrified with astonishment (verbally: were like painted boys). Prince Rāmachandra being also a very skilful huntsman built a palace at Bhempura to rest there after the chase, and used to go thither from time to time in order to hunt. Thus, one morning, having accomplished the daily observances, as well as those appointed for such an occasion he mounted a swift horse to ride to the hunt to Bhempura, after having put on his armor, taken a mace and a sword, and selected for his train a host of servants armed with spears, darts, arrows and the like. On his way he was suddenly informed by his servants, that close to him in the midst of the forest a huge buffalo with sharp horns, which had not been remarked at a
distance by reason of the fog which filled the atmosphere, was on account of its natural antipathy against the horse rushing upon the one he rode; and that therefore the latter was trembling in its gait for fear. The prince having observed the same himself alighted from his horse, and having given the bridle into the hand of a servant and taken a mace into his own, took his position in front of the buffalo, as firm as a post. The buffalo, bending down its head until its horns touched the ground, and raising a cloud of dust like a whirlwind by its continual wrathful snorting, came rushing furiously upon the prince. So soon as it was in reach, the prince having seized its horns with both his hands flung the beast far from him, and just as it was getting up upon its hind-feet after its fall, killed it with one powerful stroke of his mace. Then having torn out its two horns with his hands he went home. This story being famous everywhere and with everybody, some time after there came from various countries young wrestlers who having heard the story wished to wrestle with Rāmachandra; but surprised by the sight of his body and his dexterity gave up their desire and desisted from the trial, praising the prince as a wonderful man and an incarnation of some god. Having been hospitably entertained by him they returned each to his home again. Some time being elapsed there came a high Mohammedan officer, a Faujdār (14) as it is called in Persian, who being gifted with great strength and skilled in athletic contests had come to wrestle with our prince. After his arrival prince Rāmachandra informed his father of it, saying: "Your Majesty, a high Mohammedan officer has arrived to wrestle with me; as your Majesty commands, so it shall be done." Rudrāya replied: "A house must be prepared for the Mohammedan officer to live in, and delicacies for his food. But how may we wrestle with a Mohammedan? If he wish to witness your strength, you may exhibit it to him. Go also to his lodging to pay him hospitable attention and entertain him with conversation." When
the next morning Râmachandra had repaired to the Mohamme-
dan officer and gone through the usual ceremonies of mutual
salutation, he was informed by the latter of his desire as follows:
36. "I wished to wrestle with you since you are a great hero and
a skilful wrestler, and I too am practised in the same art. Now
let me know your opinion." The prince replied with a rever-
ence: "You are employed by my superior in a high office,
and therefore always an object of my veneration. We
princes are to be admonished by you to what is proper; I
will act, therefore, as it shall please you who are judge of
what is becoming or unbecoming." The Mohammedan being
highly pleased with these words answered: "You are superior
to me, O prince, not only in strength, but also in judgement.
We, therefore, will not wrestle together, but I will rather
witness what you can do." The prince consented, and having
taken hold with both hands of a mango tree of four or five
years growth and full of branches and boughs, which was stand-
ing before the Mohammedan, tore it up with a single effort.
The Mohammedan and his retinue said to each other: a man
of such exceeding power we have never yet seen nor heard
of; the prince has given us here an exhibition of superhuman
strength. After these and similar praises the Mohammedan
went home satisfied in a high degree.

When after a short time Râmachandra came to Jâmghâ-
gîra, he was celebrated there by everybody under the name
of the strong man and the mighty eater. Hearing of this, Nan-
dalâla, a minister of the Amir al Umarâ (18*) appointed over
Jâmghâgîra, who himself managed the concerns of the realm,
saluting Râmachandra said to him, that he wished to witness
his appetite and his vigor. But Râmachandra replied: "How
is it possible that you should see my appetite when I am not
permitted to eat near a Çûdra?" Nandalâla answered: "After
having put on a white garment, taken a bath and observed
the other rites I only wished to see it from afar off." But
Râmachandra said: "After all these ceremonies you are nothing
but a Čhādra; why then should you purpose it? But if you wish to witness my vigor, what prevents you from doing so? If you are desirous to see it, I will show you my power." The next day Rāmachandra having gone to Nandalāla, the latter said: "I have bought a very swift and strong horse for 800 pieces to ride upon; this I wished to have mounted by you." Rāmachandra replied: "I am wont to ride a horse belonging to the famous race of Balkh and Turkistān; but this is a horse of low race and without strength; as soon as mounted by me, it will instantly die. It is, therefore, not proper that I should mount it." But Nandalāla said: "If this horse dies on account of your mounting it, let it die. My desire to see the spectacle is great, while if it dies the loss is not great. Ride it therefore with all vigor." Although Rāmachandra again and again endeavored to dissuade him from uselessly killing the horse, he had it made ready and produced it before Rāmachandra. Upon this the latter said anew: "Magnanimous lord, if I mount the horse from a low position, the violence of my leap will instantly break its hip. I will, therefore, place myself on a somewhat elevated part of your palace and mount the horse as it stands below me." This proposal having been approved by Nandalāla, Rāmachandra mounted the horse. But when, having rode a little way, he pressed it with his heels and legs for the sake of quickening its progress, it fell down and died, all its bones on both sides breaking with a crashing noise (18). All who saw this spectacle were astounded and extolled Rāmachandra as a demigod. One day Rāmachandra lifting up with his hand a great pillar of wood in the building where Nandalāla lived, which was strongly built in with bricks above and below, put under it a pocket handkerchief he had noticed in the hand of a servant, saying to all the youth: "I wonder if you are able to pull this cloth out again." Thus addressed all stood silent, deliberating on the possibility of what he demanded to be done. Seeing them in this embarrassment he lifted the pillar with both his arms, and breaking the flat roof
of the palace (17) drew out the cloth. At sight of this all were struck dumb with surprise. Some days after this, Nandalâla wishing to witness the appetite of Râmachandra caused a relation of the latter's to boil for him in his own garden a great store of fish, meat and other catables; Nandalâla when he saw the quantity, was astonished. Similar proofs of his power Râmachandra gave in many other ways.

In consequence of his being occupied with such exploits he did not pay his daily veneration to the gods, and was unable (18) to converse with the Pandits; while his father Rudrarâya was on account of his ever exemplary life celebrated under the name of Rudra-rîshi (i.e. Rudra the holy sage). Thus Râmachandra being not obedient to his father was not much beloved by him; Rudrarâya, therefore, did not transmit the kingdom to him, but, either with the intention of giving the kingdom to another of his sons, or in order to influence Râmachandra, by the fear of losing it, to behave himself in a manner agreeable to him, wrote to the Sultan of Delhi, requesting, the latter might give orders, that to whomsoever of his sons he should give his kingdom, the same should be established in it. The Sultan of Delhi having assented informed Rudrarâya of his permission by a letter of reply. Having after the reception of this autograph letter from the Sultan ruled happily for some time longer over his kingdom, he fell sick; on which account wishing to see the Bhâgîrathî he repaired to Sukhasâgara; but being cured there by the physicians and his sickness checked, he went home to Krîshnânagâra, where he arranged with great pomp the grand autumnal feast. Yet his sickness increasing he went back again to Sukhasâgara, having procured previously the whole apparatus necessary for the performance of his funeral ceremonies, and collected great sums of money in order to satisfy with presents the invited Brahmans. Then feeling his end near, he distributed gold pieces, land, garments and food very liberally among the Brahmans; and said to his sons and followers: „I have previously
procured all things necessary for my funeral, and the time of
my death is near; only a boat which I have sent to the coun-
try of Hugly to fetch sandal wood for my concremation, has
not yet arrived. If it delay yet longer, I shall not see it, nor
be burned with it, and this is causing me great sorrow." As
he said this, the host of servants standing before him informed
him, that the boat loaded with that burden of wood had just
arrived. He then said in presence of all his ministers and
sons: \"Prince Râmachandra is not obedient to me, nor does
he find his delight in protecting his subjects; prince Râmaji-
vana, on the contrary, is anxious for the love of his subjects
and devoted to me; I, therefore, anoint him king.\" And with
these words he instantly anointed him. Upon this prince Râ-
machandra said to his father: \"Your Majesty, what means of
subsistence will remain to me your servant?\" Rudrârâya replied:
\"I shall provide for your sustenance by your brother.\" \"Râmaji-
vana always had a hatred against me\", said Râmachandra,
\"he never will take care of me.\" \"But if I order it, he will
do so,\" replied Rudrârâya; upon which Râmachandra replied
again: \"I, Râmachandra, will always submit to the arrange-
ments of my father; but if Râmâjivana do not take care of
me, I shall know how to find my sustenance.\" With these
words he was silent. After a time Rudrârâya died and attained
the state of eternal happiness, his body lying half on the bank
and half in the water of the Bhâgîrathî, and his mind employed
in meditating on the names of Râma.

His sons and his ministers having then burned him with
sandal wood and clarified butter, and presented the obsequial
cakes to his manes, went home to Krishnanagara, their hearts
perplexed with grief. Having respectfully invited thither the
Pandits of Anga, Vanga, Magadha, Saurâshtra, Kâci, Kân-
chi and yet other districts, together with the kings, princes
and ministers of the same countries, (Râmâjivana) erected a
building filled with hundreds upon hundreds of dishes, with
eatables of all kinds (19), and employed there faithful and plea-
sant spoken servants to furnish ever to the Brahmans and the others who might come thither rich food to appease their appetite. Further, for the lodgement of the Brahmans who should arrive, he built toward each of the four quarters of heaven from Krishnanagara a camp extending for a kroça (1½ mile), and able to accommodate thousands upon thousands; there too he established a store of various provisions. To the Brahmans then, who on their arrival from various countries had been received by his brothers with expressions of esteem, he assigned their lodgements in the previously erected buildings; and also the Brahmans and other persons who had come, attracted by the mere rumor of the burial, he entertained with all kinds of eatables. Ten days having been filled up with the numerous ceremonies, upon the eleventh the three brothers distributed among the Brahmans garments, ornaments and vessels of silver, brass, copper, bronze and the like, for their father's sake.

A certain collection of gifts, to the number of sixteen, land being the first among them, is generally known as "the sixteen": these, sixteen times repeated, constitute what is termed a gift-ocean. Of these so called gift-oceans there were distributed twenty one, viz. sixteen consisting of bronze vessels, four of silver, and one of gold; further there were given many presents of elephants, horses, boats, hammocks and the like, as well as of bulls, each of which was coupled together with four kine, more than one hundred thousand persons too were fed to their fill. In short, whoever came was satisfied, as it was at the sacrifice of Yudhishṭhira.

When after this the three brothers had taken their places in the midst of the Pandits and princes, who, having been seated in the assembly upon carpets and couches for the purpose of receiving the customary honor of audience, saluted them as they entered by rising from their seats, prince Rāmachandra addressed himself to all who were present, with these words: "Before you, by whose presence this assembly is rendered glorious like a council of gods, I wish to lay an affair of mine;
be pleased to hear it. My father laid upon me this injunction: you shall be cared for by Rāmajīvana, but the kingdom shall go to the latter. Now, if my brother actually does make provision for me, this order of my father shall never be transgressed by me. Let him then declare in this assembly in your presence, in what way he will make me this provision; you shall be witnesses thereof." As upon these words Rāmajīvana remained silent, Rāmachandra began anew: "My brother declines to reply; I, therefore, must myself fix the conditions of our agreement in regard to my provision. Mātiyāri and sundry other villages subject to the king with the obligation of paying him an annual tribute shall pass into my possession; further ten thousand silver coins, four horses for my driving, and, as I am fond of fish, the pond called Poyāladaha shall be given to me, the latter free from taxation. This is the way in which my brother shall take care of me." Upon this all who were sitting in the assembly, cried: "His Highness prince Rāmachandra has spoken well; this his Highness prince Rāmajīvana certainly ought to do." Rāmajīvana, however, did not consent, but said: "How can your Highness make such a proposal? In the same way as you have been supported by my father, you shall also be supported by me. But how can you lay claim to the possession of Mātiyāri and the other villages and to all those things you demand?" By these words the heart of Rāmachandra being moved to anger, he called to witness all who were present, went to his stable, mounted that excellent horse of his which was able to bear him, bade all his servants accompany him, and departed instantly for the capital Hugly. But Rāmajīvana being informed of the whole matter, ordered a number of soldiers to bring him back; yet as soon as they had come within sight of him, and been looked at by him with an eye red with wrath, they fled away. Having arrived at Hugly, Rāmachandra related the whole matter to the Fanjdar residing these.

In the meanwhile Rāmajīvana having after a splendid
entertainment dismissed the invited Brahmans and other guests became anxious, and ruled over his kingdom without tranquility, while the Faujdār of Hugly, being much pleased with the heroic qualities of Rāmachandra, reported by letter the affair of the two brothers to the governor of Jāmphāgīra; and having received an answer with the latter’s own signature, conferring upon

44. Rāmachandra the government over his paternal kingdom, dismissed the latter to his own country which was now made over into his own possession. Rāmachandra then went to his residence at Črīnāgāra and began to conduct the government of the realm. But Rāmajīvana having collected a great army to fight against his brother, they now and then gave battle to each other. Yet as during the following three years which were thus filled up with war, Rāmajīvana repeatedly sent tribute to the Mohammedan governor, he succeeded in retaining his paternal kingdom, while Rāmachandra obtained for a season the sway over some villages. After some time Rāmajīvana having by some stratagem taken Rāmachandra prisoner, and sent him secretly to Jāmphāgīra (20), remained himself in possession of the whole and undivided kingdom. But as he never went to pay his respects to the governor of Jāmphāgīra, and also neglected to pay in full the stipulated tribute, the governor being much irritated by this conduct sent an ambassador, called prince Rādhāvallabha, to the court of Rāmajīvana with the commission to call in both the arrears of the former tribute and the whole amount now to be paid, and to explore at the same time, how much revenue Rāmajīvana received from his kingdom.

When a few days after the arrival of Rādhāvallabha a very vehement and even violent strife arose between them in consequence of a quarrel which had taken place between their servants on occasion of the delivery of the tribute, Rādhāvallabha, suppressing his excessive wrath, reported by letter to the governor of Jāmphāgīra the great baseness of Rāmajīvana and his opposition to paying the tribute justly demanded from
him, and at the same time the excellence of his younger brother Rāmakṛishṇa. Having received upon this a letter with the governor's own signature, to the effect that he should take Rāmajīvanā prisoner and give the kingdom to Rāmakṛishṇa, he occupied himself with the latter's installation into the government.

At this time it happened, that the capital of Čobhāśimha, king of Chetuyā, was plundered by Krishṇarāma, king of Var-dhamāna, whose country was not far from that of Čobhāśimha. But soon Čobhāśimha, greatly enraged at this attack, marching through a forest by a road unknown to the inhabitants of Vardhamāna, passed the river Dāmodara, on the bank of which Vardhamāna lies, and took up a position before the latter city. Prince Krishṇarāma then observing the advance of the hostile army, and perceiving that he was doomed to perish with his followers, as no expedient of escape from the enemy appeared, all opportunity to flee being taken from him, and preparation for a war not having been made, in consequence of this reflection caused his son, Črījagadrāma, to put on female apparel, and to seat himself upon a car for women, and sent him, undetected by the hostile army, to the court of Rā-makṛishṇa at Krishnanaagara. Considering further, that it would be a great disgrace for his retinue (21) to fall into the hands of the enemy, he rather put them to death with his own hand. After this Čobhāśimha having arrived with his army and slain Krishṇarāma as the latter had his retinue, overflowed Vardhamāna; but Jagadrāma, who had fled, was kept concealed by Rāmakṛishṇa in the province of Māṭiyāri. Meanwhile Čobhāśimha extended his power all over Vardhamāna, the rest of Krishṇarāma's followers, who were yet alive, having fled. At this time Simha having seen a very beautiful daughter of Krishṇarāma who by some chance had escaped death, and fallen in love with her, began to keep her as his mistress. And in spite of the admonitions of his counsellors, to the effect that he should not inconsiderately enjoy one who belonged to
the party of his enemies, until, after having overcome his adversaries and firmly established his authority over Vardhamâna, he might enjoy her with security, he yet persisted in his imprudence. And having got proud of his conquest of Vardhamâna he sent generals against many royal cities, to destroy the power which the Sultan of Delhi possessed in Vanga and the adjacent countries. He also generally succeeded in overcoming the little princes. But Aurengzob, Sultan of Delhi, who was engaged just at this time in a war against enemies in the southern district (i. e. the English), having been informed by a letter from his resident in that quarter of the conquest of Vardhamâna and all the evil-doings of Çobhâsiṃha, sent his well beloved grandson, Azim-us-shân, with many generals, to destroy Çobhâsiṃha. After some time the grandson of the Sultan of Delhi being advanced as far as Murshedabad, Çobhâsiṃha was killed, when in a state of drunkenness, by the daughter of Krishnârâma, who having gone to bed with him ripped up his belly with a small but sharp-edged knife which she had hidden in her luxuriant hair; he obtained after death the fate his deeds deserved.

Upon this Hemmatasîṃha, the younger brother of Çobhâsiṃha, having after no long time ceased his mourning, came with a great army to Vardhamâna, and began to behave in the same way as his brother had done. In order also to subject Râmakrishnâ, king of Nâadvîpa, to his power, he sent out many generals, but Râmakrishnâ with but a small number of soldiers, who, however, had a powerful protection in the circumstance that their thoughts were directed upon the supreme deity, rooted out the generals of Çobhâsiṃha as if they had been mere tufts of grass. At this very time the grandson of the Sultan of Delhi having come himself from Murshedabad to Palâci, while the vanguard of his army was arrived already at the village of Kâṭuyamâ, there arose there a very violent battle between the two armies, and of each party great numbers fell. Neamet Khân, a Mohammedan, and general of Siṃha,
had taught an elephant of his own, when attacked by hostile soldiers, to rush about holding in its outstretched trunk a broad and sharp sword, and to kill with it as if in sport ten or twelve persons. As this elephant, by such attacks repeatedly killing numbers of soldiers both with its sword and by trampling them with its feet, put the Delhian army into confusion, the latter was obliged to retreat for some distance. But soon the grandson of the Sultan of Delhi having heard these news from his messengers, hastened from Palâci to his army, and by means of fire-arms, called jejâla (२३), caused a great destruction in the army of Hemmatasînâpa: many horsemen of the latter’s also were killed by the Delhian cavalry. The army of Siṁha finding itself in consequence of this in great confusion, great numbers of his soldiers were also put to death by the enemy in various ways by means of swords, darts, mallets and arrows. Upon this sight Siṁha ran away afoot and repaired to some (hidden) place. Thenceforth the Delhian soldiers raised their cries of victory and elevating the flag of conquest congratulated their lord by the sound of drums.

As the grandson of the Sultan of Delhi stayed for some time longer to regulate the affairs of the government over Vardhamâna, Gauḍa, and the adjacent countries, all kings came to wait upon him, reverencing him with folded hands, having put off the hems of their garments, laid aside their golden ornaments, and offering gifts of wealth and the like. While the others, not daring to show their wealth, left their trains at home and appeared only with a few followers, Râmakṛishṇa came surrounded by a stately retinue. At sight of these princes with their small trains the grandson of the Sultan of Delhi said with a distainful gesture to his followers: “These are no princes, but offsprings of low families; else they would not have such retinues. But prince Râmakṛishṇa is the off-spring of a great family, for he alone has a stately retinue comparable to my own; he himself too appears like a second Kandarpa and shines before one like the sun, and is like Vri-
haspati in his speech; he is surrounded by numerous soldiers, waited upon by hosts of ministers, who themselves are honored by retinues in splendid carriages. Thus he is a man gladding the eyes of such persons as I am, and certainly the first among the princes of Gaûḍa and these other countries." Then, 

49. Râmâkrishṇa having according to custom offered his salutation and paid his respect, the grandson of the Sultan of Delhi addressed to him many obliging words. Then, just at that time, Râjadhîra the nephew of Jayasimha Deva, being his sister's son, the commander of a body of twenty two thousand horsemen and an eminent general, having arrived, a verbal dispute arose between the latter and Râmâkrishṇa, in consequence of which they frequently committed acts of violence against one another. The grandson of the Sultan having heard this affair from his spies, endeavored in sight of the whole army to compose their difference, and having called them both before him reconciled them, appeasing their anger by persuasive words; then he put the finishing upon their friendship by causing them to exchange turbans. They, on their part, lived for some time in great mutual affection, paying visits to each other and offering and returning various presents. Râmâkrishṇa kept also in pay to execute his orders three thousand horsemen mounted on horses of excellent race, seven thousand soldiers with fire-arms, and thousands of foot-soldiers with bows. After a time the grandson of the Sultan expressed to Râmâkrishṇa the high pleasure which he had derived from long intercourse with him and acquaintance with his in all respects excellent character, by granting to him whatever favor he wished, and having gone to Jâmâgîra, where he resided for a time, made known by letter to his grandfather the excellency of Râmâkrishṇa in every respect, while the latter after the entire destruction of the army of Çobhasimha's 

50. younger brother, who had fled, made his entrance into Krîshñanagara amid cries of victory and thank-offerings. 

Jagatseta and the other (bankers who were the) creditors of
all princes, being in possession of the favor of Rāmakṛishṇa (23) were entertained by the latter at Krishṇanagara in a hall built of bricks in the outward open court yard (of his palace); and having lived there for one month, richly supplied with all provisions, they went back to their own houses, highly contented and under mutual assurances of regard.

Thus Rāmakṛishṇa lived happily at Krishṇanagara for a long time, and any matter of interest of which he gave notice to the grandson of the Sultan of Delhi who resided at Jāmhāgīra, was executed without fail by the latter, who scarcely having got notice of it gave his instructions in a letter of answer. Rāmakṛishṇa lived also in friendship with Vaḍa Sāheb, who at that time was governor of the southern foreigners (i. e. the English) in Calcutta; the latter, therefore, showed likewise continual friendship towards him, and placed a garrison of 2500 so called "soldiers", who were skilled in the use of all kinds of weapons and missiles, in Krishṇanagara to execute the plans of Rāmakṛishṇa.

While he thus governed his realm with great ability, a violent difference arose between him and the sovereign prince of Yaḍohara, on account of the boundary of some of their villages. Rāmakṛishṇa, therefore, marched with a great army towards the city of Yaḍohara, and having vanquished its sovereign and plundered his city, excited great apprehension in the minds of the other princes, who, perplexed with fear, employed ambassadors at the court of Rāmakṛishṇa to inform them daily of what each of them ought to know in order to satisfy Rāmakṛishṇa. Whatever Rāmakṛishṇa wrote to the grandson of the Sultan of Delhi to request, was without reserve granted by a letter with the latter's own signature; so that a Mōḥammedan called Jāfar Khān, who was appointed over Jāmhāgīra by the Sultan of Delhi, was not able to do him any harm, although he continually endeavored to do so, and was obliged to be content with the tribute which Rāmakṛishṇa of his own pleasure gave him; the stipulated tribute,
therefore, he was never able to obtain. Thus after a govern-
ment of eleven years, having paid but very little of what he
was under obligation to pay, while the greater part remained
in arrear, he was with great pains allured to Jāmhlāgīra and
there by treachery, with aid of the formerly emprisoned Rā-
majīvāna, was closely confined. In the prison he died after
some time of smallpox. Upon news of this the grandson of
the Sultan was very much distressed and troubled with sorrow.

After a time Jāfar Khān reported to the grandson of the Sul-
tan: Rāmakṛishṇa being dead, to whom is the government
over Navadvīpa now to be committed? He answered: If there
be a son, a fosterson, a grandson or any such relation of Rā-
makṛishṇa, commit it to him. Jāfar Khān replying, that there
was no such relation, the grandson of the Sultan ordered:
Then give it to any minister of Rāmakṛishṇa, who is fit for
the government, and who will protect the wife and family of
Rāmakṛishṇa. Jāfar Khān replied: Your Highness, there is
also no such minister; Rāmakṛishṇa’s elder brother, however,
prince Rāmajīvāna, lives in prison here. If you command, I
will commit the kingdom to him. The decision of the grand-
son of the Sultan then was: If there is no other descendant
of Rāmakṛishṇa fit for the government, you must of course
give the kingdom to his elder brother, prince Rāmajīvāna.
Having got this order, Jāfar Khān appointed the latter over
the kingdom of Navadvīpa, and having greatly honored him
with donatives of carriages, ornaments, clothes and the
like, established him in his government. Rāmajīvāna on his
part, having made the necessary arrangements and taken
leave after an audience, arrived at home and governed his
realm in accordance with law. As he was well skilled in the
sciences of poetry, singing and acting, showed many particular
virtues, and was clever in managing the affairs of the govern-
ment, he gained the favor of his subjects.

His son, prince Raghurāma, by his mercy, his richness
in virtues, his magnificence and his readiness in assisting others,
acquiring the affection of the people while his father was yet alive, was without interruption the object of the latter's tenderness, and extended the glory becoming to his race. He was also a hero and a very skilful archer. At this time it happened that all kings having been one after another taken prisoners by Jâfar Khân, governor of Murshedabad, by the employment of treachery, Raghurâma was present there in the city to attend upon his father who was likewise in prison. Just then the governor sent a general called Lâharimalla with a great army against Udayarâya, king of Râjasâi, who in consequence of a quarrel with the governor had taken his position with a considerable force near the village Virakâti. By the advice of Râmâjivana he gave with many expressions of respect as attendant to Malla, to watch over him, the prince Raghurâma, who was skilled in counsel, highly courageous, and a master of the art of archery. Some days after this the two armies of Lâharimalla and Udayarâya had come almost in sight of each other, when Ali Mahmud, the son of Ghulâm Mahmud, the first general of Udayarâya, a very young man, but skilful in war, came on horseback, carrying in his hands a sharp sword and a shield, and accompanied by nineteen soldiers with chariots and wearing ornaments, weapons and missiles, to fall upon Lâharimalla, who by some chance being some distance removed from the bulk of his army, was taking counsel with Raghurâma, accompanied by no more than five or six attendants. At sight of this Lâharimalla said to Raghurâma: "Oh my prince, our soldiers are far away, and the enemy are close upon us. What then is to be done? For we are too weak to contend with success against their power." The prince replied: "Oh magnanimous Lâharimalla, it is disgraceful to fly in battle; for if you fly, your soldiers will certainly suffer a defeat, and if they are defeated, it will go hard with us whether we fall into the hands of the enemy or of Jâfar Khân. Therefore, let firmness be your stay in this combat; three or four men, although with uplifted arms, shall
quickly be slain by me, and then, no doubt, the other enemies
too shall be overcome." While they were talking thus, not
far from them the son of Ghulâm Mahmud spurred on his
horse, and with his sharp sword drawn out of its sheath came
rushing, like Death himself, upon Lāharimalla, who although
with his eye fixed upon the foe, slowly retired backwards,
and said to the prince: "Raghrāma, the enemy is near, why
does not your Grace even yet endeavor to oppose him?" The
prince replied: "Be tranquil; fear not; I will manage it; when
the enemy comes nearer, you shall see!" Upon these words
Mall with confused senses and almost clinging to the prince,
and hiding himself behind his back, was scarcely able to main-
tain himself (upon his horse). But Raghrāma, with a sharp
arrow which he drew back to his ear and shot from his
circularly curved bow, pierced the son of Ghulâm Mahmud,
who meanwhile having come nearer excited the fear of Mall's
retinue. The arrow even after passing through his breast,
which was covered with an iron mailcoat, flew away a con-
siderable distance farther. Áli Mahmud, his heart being
pierced by the arrow of Raghrāma, fell from the back of
his horse with expressions of praise: such as, that he had
never yet seen in the many battles he had witnessed a youth
of equal strength and skill in archery, and then said: "Oh
great prince, a burning thirst vexes me; but as all my retinue
have fled as soon as they saw the effect of your arrow, give
me some water to drink." The compassionate prince gave
him sweet water and having thus revived him said: "Great
hero, you shall accompany us to our army, and there you
shall be cured by the art of physicians. If you have any
other desire (²⁴) utter it!" He replied: "Oh prince, why do
you speak thus? By the stroke of your arrow my life is brought
to its end; and it is no sorrow for me to die in battle by the
hand of a most valiant hero. So long as the breath remains
in my body, I beseech you to stand before me, who have
been abandoned by my friends." The prince bedewed him
with the rain of his falling tears and endeavored together with his retinue to encourage him. But after a time he died and obtained such a felicity as he merited. Then the bulk of the army, which had come near meanwhile, having raised cries of victory, Lāharimalla who now had regained his courage, paid by true reports high praise to Raghurāma, and shewed him honor together with his army. He then marched to Murshedabad, the flag of victory elevated, and there reported the heroism of Raghurāma, his firmness in battle and his dexterity in counsel to Jāfar Khān, who expressed to the prince his high satisfaction by such words as: how should one be astonished at Raghurāma’s heroism, since he is of such an eminent family! Rāmajīvana too, highly pleased, rejoiced Raghurāma with his blessings. Thus the latter’s exploits, worthy to be admired by everybody, have been sung by men down to this day. In consequence of this the governor having shown honors to Rāmajīvana sent them home.

In the čakayear 1632 (= A. D. 1710) a son was born to Raghurāma at the time of constellation of all friendly planets, and of the auspicious rise of the star (that governed the year), the source of a shoreless ocean of joy to his father and grandfather, the cause of great rejoicing to their subjects, and endowed with an exceedingly handsome body. After his birth the astronomers assembled, and having deliberated on the rise (of the planets) at the time of his birth, announced to his father and grandfather, that this child was to become endowed with manifold virtues. The king having honored them with presents of carriages, garments and ornaments of various sorts sent them home. Then there came in hosts both native and foreign Brahmans from all quarters, to see the young prince, and to wish him continual freedom from sickness and grief, richness in virtues, and a long life (28). The king having hospitably entertained these Brahmans dismissed them. When the child had reached an age of six months, the king, at a time when the astronomers had announced
to him the auspicious rise (of the planets), wishing to celebrate the ceremonies of giving him his name and of feeding him with rice for the first time, invited the kings, princes and Brahmans, who found their pleasure in penance and prayer, from Anga, Vanga, Kalinga, Kāći, Kāṇchī and the adjacent countries. For their dwelling he built a camp of one kroṣa in length and half a kroṣa in breadth, which was constructed of cloth and the like, resplendent with ranges of various palaces, adorned with rows of white, blue, yellow and other flags and surrounded by a fence likewise of cloth and such materials. There he deposited stores of daintiest provisions, and appointed a number of ministers to care for the entertainment of the assembled princes and Brahmans. And also

for those of various castes, who had come without being invited to witness the feast, were provided stores of various and abundant provisions; there were many streams of curdled and fresh milk, clarified butter, honey and the like, and innumerable heaps of beans, peas, bilobes (?) and similar fruits; and the piles of rice and such things, how could they be counted? Then the day before the ceremony, having led the assembled Brahmans and princes with suitable demonstrations of reverence into the erected dwelling-place, he entertained them with his provisions; the next day when they were sitting in the assembly, he begun the ceremony at the auspicious rise (of the planets) as announced by the astronomers. Then

commenced a feast, at whose noise and splendor the earth was so astonished, that she did not know what to make of it (22). After this the hosts of Brahmans and princes, satisfied with presents and honors, rejoiced the child with prayers for his happiness, such as, that he might rule over the earth for a long time, endowed with manifold virtues and free from troubles; that in whatever he wished to perform, the highest goddess might give him success, and more the like. Then, the Brahmans and the others having gone home, and after the performance of the rites supplementary to the cere-
mony of giving the child rice for the first time, Râmajîvana was summoned by a minister of Jâfar Khân to Murshedabad, on account of the tribute to be paid by him; and there he died after a time and obtained the highest felicity, having reigned over his kingdom for ten years.

After him his son, called Raghurâma, whose excellence has already been glorified, became a king like Raghu himself. Under his government the people was exceedingly rich with prosperity; there was no second person like him in affability, justice and majesty. Possessing the favor of the gods and the Brahmans he governed the kingdom for two years at Krîshna-nagara. But Jâfar Khân, who had already previously subdued the other kings, now at last captured also Raghurâma and kept him in confinement at Murshedabad. Yet, although emprisoned, he was wont generally every day, whether solicited or not, to distribute land to Brahmans to gain their subsistence from it, and whatever any one asked from him, he was sure to obtain. Thus he governed even in prison the country which had no other lord, for eleven years wanting four months. Some time after this having returned from Murshedabad to Krîshna-nagara he ruled yet over the realm for four months. Under his government poverty was nowhere to be found among the Brahmans, nor the least injustice among his subjects; his friends were plunged in an ocean of prosperity, and his ministers were addicted to sacrifices and holy rites. Then having himself observed sacrifices and the other rites he expired, after a government of thirteen years, on the bank of the Bhâgirathî, in the çaka-year 1650 (= A.D. 1728), and obtained the highest felicity.

The same year the ministers anointed as king, according to the order of the governor of Murshedabad, Çrikrîshna-chandra, the son of Raghurâma, a man possessed of a treasure of many virtues.
NOTES.

1) This introductory strophe is written in the Śragdharā metre, which is frequent in dramatical poetry and consists of two hemistichs each of which is again divided into two parts. The scheme of one such part is:

\[ \ldots || \ldots || \ldots \]

The most natural translation of the third line, according to the position of words, is that here given; the sense would become better however, if na could be taken with the verb labhante: how should they not obtain fame in the threefold world, who extol great renown? I do not precisely know if the latter translation is admissible.

2) The original calls the garments of these Brahmins sūchī-viddha, a word which is not explained either in Wilson's or in Haughton's dictionary. It properly means "needle-sewed", which yet seems to have such a signification as the one proposed in the translation; for a "needle-sewed" dress seems to have been particularly luxurious, and therefore unbecoming to a Brahman, as appears partly from our passage, for on account of their luxurious and little ascetic appearance the king disregarded them, partly from another passage, 32, 2 sq. The relation in the Čabdakalpadrumā (see note 4) makes the Brahmins appear in a warrior-like apparel, and thus excite distrust of their capability in the heart of the king.

3) The villages offered to Bhāṭṭanārāyaṇa by the king are, together with their contents, called in the original dush-pratigraha, i.e. an improper present for Brahmins; why, I do not know. In the Čabdakalpadrumā I find indeed in the
article "pratigraha" (Vol. III p. 2338) the following notice:
rajaditaḥ pratigrahanishedho, yathā:
na rajñaḥ pratigrībhīṣyān na 'cudrapatītad api |
na chānyasmād açaktaç cha ninditān varjayed budhaḥ ||
itī kaurme uparībhāge 15 adhyāyaḥ ||

Yet the sense of this passage is not at all clear, and in an
old and good manuscript of the Kūrmapurāṇa (Chamb. 244a),
in which I sought for it in the hope, that it might perhaps
receive light from the connexion in which it stands, I have
not found it at all in the chapter quoted (fol. 116a—118b).
Our passage becomes yet more striking, as it is repeatedly
mentioned in the course of the narrative, that grants of land
were made to Brahmans by the kings of Navadvīpa (for such
they were, though Brahmans at the same time), and accep-
ted by the former without scruple (see 39, 18. 58, 19), and
only a few lines before it is related, that the same five Kān-
yakūbjan Brahmans had accepted already five villages pre-
sented to them by king Ādiśūra. Perhaps one might, by drop-
ning the technical sense of pratigraha, translate: I can not
accept your villages without your receiving something in re-
turn. Yet this explanation is somewhat ambiguous, since the
whole connexion seems to demand that pratigraha should
be taken in its usual technical sense.

4) The whole content of this first chapter is related also in se-
veral other works, of which we mention first those from which
extracts are given in the Čabdakalpadruma under the article
"kāyaastha" (Vol. I p. 542). The first book cited and extracted
there is the Dakṣiṇarādhyaghaṭakakārikā; to afford
a view of the content of the extract communicated, we shall
give the superscriptions of the single chapters. They are: atha
Ādiśūrarājapraṇaṣa: (among other things here is said, that
Ādiśūra expelled the Buddhists from his realm, Gaur) —
athādiśurasya pātraṃ — atha Vīraśimhaṃ prati lipipreraṇam —
atha lipiprakāraḥ — atha brāhmaṇapādranaṃ Gauḍadeçe ga-
maneçchhā — athādiśurasamipé brāhmaṇapraṇeça — atha
brāhmaṇanām gamanām — atha brāhmaṇanām Gauḍarājyapra-
veçopājasamipé açīrarthaṃ gamanām cha — atha rājakarṭikāṃ
brāhmaṇānāṁ praṇāṁ gotraṇāma praṇāṇaḥ cha — atha pańchabrāhmaṇānāṁ parichayaḥ — atha cūdraaparichayapraṇāṇaḥ — atha pańchaśuddrāṇaṁ praṇaḥ — athāśaṁtāu siddharmaṇaṁ likāḥ — atha dvisaptatiḥ sādhyamaṇalikāḥ. — There follows now (p. 545) an extract from Rāmānandačarman’s kula-dipikā, called Vangajaghaṭaka. The first chapter contains the myth of the origin and first genealogy of the Kāyasthas or writer caste, from the Āgnipuraṇa. The next four chapters are merely genealogical; then follows one chapter, which, as referring to the whole story of our first chapter, we shall communicate entire; it runs thus (p. 546):

atha Kānyakubjāt pańchāṇaṁ viprāṇaṁ śuddrāṇaṁ chāga-
manam āha Devivaraḥ]
Ambasāḥ(h)akulasamabhūta Ādiṭhuro nripeṣvaraḥ |
Rādhā-Gauḍa-Varendrāc cha Vangadeças tathaiva cha || 1.
eteśaṁ nripatiḥ chaiva sarvabhaṁciṣvaro yathā ||
amātyair bändhavaic chaiva mantribhir dvijāvīndakaiḥ || 2.
etaiḥ saha mahīpāla ekadā "sa nījālaye ||
upavishṭo dvijān prasūṭum dharmaḥastra-prāvyuṇaḥ || 3.
kena yañena bhagavatprītir bhavati niṣcitaṁ ||
tat sarvaṁ śrotum ichchhami; kathayadhvan, dvijottamāḥ || 4.
itī śrutvā dvijāḥ sarve kharvākṛitakalevaram ||
kathayanti niṣpagre tu sarve vīvītamānasāḥ || 5. (p. 547). kena kena vidhānena yañino v kriyate budhaiḥ ||
vayaṁ sarve na jānīmo vidhānaṁ kādīcicaiṁ kratoh || 6.
itī teshāṁ vachaṁ śrutvā chintāyukto mahipatīḥ ||
Kānyakubjāt samāntān dūtena dvijapaṁchakān ||
vedaḥastreshv avagatān sarvāstre cha viśaradhān || 8.
goyānaroḥitān viprān khāḍgacharmādbhir yutān ||
pattivecān samālochya nishādo jāyate hṛidi || 9.
acṛddhā jāyate rājña iti jñātva dvijottamāḥ ||
ācīrvādārthanirmāṇaṁ mallakāsthopari sthitam || 10.
tādā kāṣṭham sajīvāṁ syāt kalapallavasamyutaṁ *) ||
iti dris̲h̲tvā nīpaṁ tasmin kampānāvatakalevaram || 11.

*) kala, in Beng. a sprout.
stotram cha bahudha tesham akarot sa nripottamaḥ |
āsanaṁ padyam aniya dadau vinayapurvakaṁ || 12.
upavishṭa dvijah paṅcha tathā cha cūdra paṅchakāḥ |
rājams te kucaḷam sarvam prochuḥ chety avadat sa tān || 13.
adya me sakalam janma jīvitaṁ cha sujīvitaṁ |
pūtaṁ cha bhavanaṁ jātāṁ yushmākāṁ gamanaṁ yataḥ || 14.
evaṁ cha kriyate stotram prīśṭvā 'nyant cūdra paṅchake |
yushmākāṁ gotram ākhyā cha kimarthā vā dvijāḥ saha || 15.
tat sarvam crotum ichchhāmi; brūta, bhoḥ cūdra paṅgavāḥ |
iti rājño vachāḥ cṛtuvā 'kathayan nāmagotrake || 16.
Kācyape chaiva gotre cha Dakshanāmā mahāmatiḥ |
tasya dāso Gautamasya gotre Daçaratho Vasūḥ || 17.
Cāndilyagotre sambhūto Bhaṭṭanārāyanaḥ kṛitī |
Saukalināçcha dāso 'yaṁ Ghoshāḥ Çrimakarandakaḥ || 18.
Bharadvājesu vikhyātaḥ Çriharsho munisattamaḥ |
dāsas tasya Virātākhyo Guhakāḥ Kācyapāḥ smṛitaḥ || 19.
Śavarna gotram ācito Vedagarbhānumis tv ayam |
tasya dāso Mitravaṁço Vaiçvāmitraç cha gotrakāḥ || 20.
Kālidāsa ēti khyātaḥ cūdra vaçasamudbhavāḥ |
Vātsyagotre sambhūtaç Chhändaç cheti saṁjjitaḥ || 21.
Maudgalyagotre Dattaḥ Purushottamasanjñakaḥ |
eteshām rākshanārthāya (?) āgato 'smi tavālaye || 22.
iti cṛtuvā nripas tatra manasa harṣham āgataḥ |
yidhānenaiva nirvartya kratum cha dharmasanjñitaṁ || 22.
grāmam suvarṇam gāṁ chaiva vastrāṇi vividhāni cha |
dakshinārthe dvijātibhyah pradaḍan sa nripottamaḥ || 23.
avrata deṣō kriāvāsaḥ sarve cha dvijaçūdrakāḥ |
bahavaç cha praṣā jātā nānadeçanivāsinaḥ || 24.

The three next and last chapters are again genealogical
and consist scarcely of anything else but names; they are
entitled: atha Vallalakritaçrenivibhūgaḥ — atha Vangajakāya-
yasthaçreninirṇayaḥ — atha Vangajakulindirīpānaṁ. —

Another mention of our story, but only occasionally and
likewise for the purpose of showing, how the Kāyasahas came
to Gaur, is made in the Rājābali, written in Bengali by Mrīt-
yuñjaya Čarman (ed. Serampore p. 80), a work which
perhaps would have afforded me yet more desirable points of
comparison and explanation, had it not unfortunately come too late to my hands. In one particular the narrative given here is different from the rest, it being said, that Ādiśṭhāra (with ṣ) invited those five Brahmans from Kānyakubja, which country then was ruled by a king called Vīraśīṁha (who is named also in the 3d chapter of the Dakṣiṇarādhāyaghātakakārikā), on account of a sacrifice for obtaining rain during a drought.

Further mention of our tale is made in Colebrooke’s “enumeration of Indian classes” (As. Res. V. 64. Misc. Ess. II. 187).

In all these reports the families of these five Brahmans are mentioned (see the chapter communicated of the Vangajaghaṭaka): Bhāṭṭanārāyaṇa is uniformly called a descendant of the family of Čandīla, Daksha of that of Kaṭyāpa, Čriharṣha of that of Bharadvāja. Vedagarbha by Colebrooke is written Vedagarva and said to be of the family of Vatsa, Chāndaḷa (according to Colebrooke Chandra) of that of Sāvāna, while the three other reports invert the matter, attributing Vedagarbha to the family of Sāvarṇa, Chāndaḷa to that of Vatsa. — Respecting the orthography of the name of Ādiśṭhāra see the Index.

5) Although the names given here for the sons of Bhāṭṭanārāyaṇa may look rather unbrahmanical, yet the compound word, in which they are given, must be thus divided to get the required number of sixteen. We may also for some of the most striking names give analogies from the last genealogical chapters of the Vangajaghaṭaka, as communicated in the Čabdakalpadruma. There are to be found two names, Bhūnī and Puṇī, which in their formation quite correspond to our Guṇī, the form which is read in Ms. B, and to which we ought therefore to have given the preference instead of the Guṇī received into the text. Further Deva and Guṇa alone are both mentioned there as names, as well as many other words, which usually occur only as parts of proper names, e. g. Datta, Daśa, Sena, Kara, Chandra, Dhara, Čarman etc. Besides there are to be found there many names, which are no less remarkable in
their formation than ours, as Āicha, Hui, Khâma, Roi, and others.

6) Our text writes kānagoi = Pers. قانونگو، the office of a قانونگو، for which Richardson gives the following two significations: 1. an officer whose duty is to register and expound the laws of the empire. 2. an officer in each district acquainted with the customs and the nature of the tenures of the land. Haughton (s. v. kāngui or kānūngō) gives only the former, Shakspear only the latter signification. — The word is mentioned again 29, 18.

7) Our author writes majamudāra, which approaches nearer to the Persian مجامدار, than the Bengāli orthography mojumdār. As to the signification, it is given by Richardson as: 1. one who checks, or audits the account of the revenue-collector in each district. 2. A record-keeper. Shakspear and Haughton give only the latter signification, adding: a title given to servants of a kānūngō. This modification, however, seems not to be applicable to our passage; on the contrary, the sense of the latter requires the majmuat-dār to be superior to the kānūngō, because Durgādāsa being not content with the title of a kānūngō was appeased by having conferred upon him that of a majmuat-dār. — Further mention of this word is made 13, 21, 14, 7 sq.

8) On this mode of expression see Lassen, anthologia Sanscritica p. 67 l. 14, and the note to that passage.

9) See the note quoted in 8.

10) gurunām yushmākām charanaprasādāc cet, kim idam vichitram? This passage, taken by itself, admits of a double explication, the one here given, and again as follows: if your Highness gives me permission to go, why do you mock at me?, taking charāna in the sense of „going, walking,“ and vichitra in that of „irony,“ which it has at least according to the dictionary of Yates (Calcutta 1846). Though the latter might seem perhaps more natural, I have yet given the preference to the one proposed in the transla-
tion, because it is favored by the analogy of similar passages in our text. As to the phrase kim idam vichitraṁ, the same occurs once more 55, 18, where the sense of vichitraṁ "wonderful" cannot be questioned, while charana always means "foot" (21, 11. 21, 13. 35, 1, 57, 14), and is even the word constantly employed in the phrase for honorifically circumscribing the second person (20, s. 21, 2).

11) Both manuscripts give svavasadûraravartyantahpuram, (having destroyed) the seraglio near his palace, but the sense requires the emendation received also into the text, of svavasadûraravartyantahpuram, the seraglio distant from his palace.

12) In translation the emendation of vilashanti into vilashyante was necessary, although in the text the reading of both manuscripts could not be altered, because it is very probable, that the author himself committed this fault of construction as well as the many others of which he is guilty (see the preface).

13) kâmgura = Pers. گرا, a pinnacle, a turret.

13a) bhâra, a weight of gold.

14) Respecting the two instruments çâni and tâni mentioned here among others, I have not been able to learn anything.

15) phaujadâra = Pers. پزدار, an officer of the police in Hindostan and chief magistrate of a hâla (e.g. that of Hoogly in Bengal), who takes cognizance of all criminal matters (Richardson). See also the explicatory index of oriental expressions prefixed to Vol. I. of: The History of British India by James Mill, 4th edition, with notes and continuation by H. H. Wilson; where the following explication is given: "Foujedâr, Fojedâr, Phousdâr, Fogedâr. Under the Mogul government a magistrate of police over a large district, who took cognizance of all criminal matters within his jurisdiction, and sometimes was employed as receiver-general of the revenues."

15a) râyarâyinâm, which the text gives after âmira
umara, seems to be a translation of this Arabic-Persian expression into some modern Indian dialect, though I do not know into which, it being neither Bengali nor Hindustani.

16) madamaḍa, a word imitating the sound of crashing bones; see Mricholhakatikâ ed. Stenzler 21, 23: maḍamaḍa-iççaṃ, where the Calcutta edition translates: maḍamaḍa iti kṛitvā bhakshayishyāmi.

17) Wilson's dictionary gives as the significations of chatvara only: a levelled spot for a sacrifice, a court-yard; but see Haughton under châtāla, which is a corruption of chatvara: "an inclosed plain space: a terrace, the roof of a house, a sheet of water."

18) nāçakto = na aṣakto.

19) The original describes those provisions more distinctly as such as are "to be chewed, sucked, licked and drunk."

See the same expression near the end of the extract from the Bengali biography of Râja Krishnachandra, communicated in the Preface, and Râmây. I, 52, 24.

20) See Çabdakalpadruma VI. 5677, under the article shodaçadânam:

bhûmyâsanam jalam vastram pradipo 'mnam tataḥ paraṃ ||
tambûlachchhataragandhâç cha mâlyam phalam atâḥ paraṃ ||
çayyâ cha pâdukâ gâvâḥ kâñchanaṃ rajataṃ tathâ ||
dânam etat shodaçakam pretam uddiçya diyate ||
atshodaçakair eko dânasâgaro bhavati. — Respecting the shodaçamahâdânam mentioned 26, 17 I was not able to learn anything more. Perhaps it is the same, the presents being only granted in greater portions, and their order changed; for both the presents mentioned 26, 17, cattle and gold, are enumerated also as parts of the bhûmyâdîshodaçadânam.

21) It is not clear, how Râmajîvana could have kept his brother confined in Jámhâgîrâ, the residence of the Mohammedan governor, of whose consent to the deed no word is said, though it is unexplainable, how this could go on without his getting intelligence of it. No farther mention either is made of the imprisoned Râmachandra, so that we do not know, what became of him. The whole passage is very badly related.
21) By parivārāḥ „retinue“ here seem to be meant the wives of Krishnarāma, for thus understood the expression gains the best sense, as it would have been a great disgrace for them to fall into the hands of the conqueror; also what is said of Krishnarāma’s daughter, that she by some chance had escaped death, is probably to be referred to this slaughter which Krishnarāma caused in his Harem. The sentence ha-ta-çešakrishnarāmaparivāre palaśamāne, „those of Krishnarāma’s followers, who were yet alive, having fled,“ then would refer to those followers and ministers of Krishnarāma, who had escaped the sword of the victorious Čobbāsinpha. The whole is only a new instance of our author’s awkwardness and want of clearness in relating.

22) This word, which I find in no dictionary, and the etymology of which is unknown to me, is thus explained in the above cited index before the first volume of Mill’s history of British India: „jinjal, a large musket fixed on a swivel, used in Indian forts and fired with great precision."

23) premṇābaddhāḥ; the most natural understanding of this expression seems to be the one given; yet it is not impossible also to write premṇā baddhāḥ, and to understand it thus: „they were by Raghurāma, out of care for them (to protect them from the treacherous machinations of their creditors), kept prisoners (for some time)“ etc.

24) ruciḥ seems to be used here as an adjective in the neuter gender, being usually a substantive masc. or fem. To write yathārucī, and take the whole as an avyayibhāva-compound, is forbidden, I think, by the construction; for then ought to be written: yathārucī bhavān prakācyayatu or yathārucī bhavatā prakācyatām.

25) This passage verbally translated would run thus: Then from many sides, from the four heavenly quarters and the regions lying between them, there came Brahmans, who, having made a connexion in masses, had conceived a gradually increasing climax of desire to see (the young prince), although they were very slow in consequence of the thick sea of pleasure of their interior, which was gladdened by the splendor of
the nectar of the news of the birth of the young prince, the great Indra of the earth, the magnanimous, famous already for the stability of the joy of the mass of his subjects, who were swimming in a sea of the utmost pleasure.

28) Verbal translation of the description of this feast: Then the earth, being filled during four days throughout its four heavenly quarters by the recitals of the Brahmanas from the Vedas; by the panegyrical hymns of the minstrels, bards and singers; by the disputations of the Nyāya and Mīmāṃsā philosophers; by musical instruments, as conchs, bells, kettle-drums, trumpets, drums and the like; by the movement of the lovely tripping feet, loaded with tingling ornaments, of the crowds of women, the mass of whom were very slow through the weight of their excessive joy; by songs, which strengthened one by the other’s accompaniment, were united with music and dances; by the loud cries: bring! eat! take! which, at times proper for serving up the food to the masses of invited or uninvited Brahmanas, the crowds of servants sent forth; by the noise of the herds of all the elephants which the kings arrived had brought along; by the neighing of the numerous horses; by the lion-like roar of heroes which arose from mock-fights between them; — (the earth) perceiving this great feast of the annaprācana of its prince in person of a gentle boy, the exploits of whom were very delightful, was highly resplendent with the utmost joy: thinking, there must be some nuptials, or even (a feast celebrated) with yet greater and happier magnificence.
VARIOUS READINGS.


Page 60 is to be added: 12, 16 read Pratāpādityasya. — 42, 4. read bahunā. — 47, 16. read mardanādina cha.
INDEX I.
Names of Persons.

Adîna, a son of Bhaṭṭanârâyaṇa 5, 9.
Aṇilâ sons of Bhaṭṭanârâyaṇa 5, 8.
Asântu

Arangaje, the famous emperor Aurengzeb of Delhi (A.D. 1657—1707); made war against the English 46, 10; sent his grandson Azim us-shân against Çobhâsînâha and Hemmatasînâha 46, 14.

Akaâbara 8, 1. i.e. Sultan Akbar of Delhi who reigned A.D. 1556—1605.

Âchârya, see Bhaṭṭâchârya.

Âjimohsâ, i.e. the grandson of Aurengzeb and son of Moazim; sent by his grandfather against Çobhâsînâha, and Hemmatasînâha 46, 14.

Âdivarâha, a son of Bhaṭṭanârâyaṇa 5, 7. He together with his three brothers next to him in age, Vâtu, Vâma and Nâna, resigned the throne in favor of their fourth brother, Nipu 5, 10.

Âdisûra, King of Gaur, who invited from Kânyakubja five Brahmans, among whom was Bhaṭṭanârâyaṇa the ancestor of the kings of Nâradvîpa, to have a sacrifice performed by them 1, 6 sq.; presented and sold land to these Brahmans, from which subsequently arose the realm of Nâradvîpa 4, 11. 5, 1. His name is mentioned 1, 6, 6, 14, 16, 20. Respecting the orthography of the name, it is in the Çabda-kalpadruma and in the Râjâbali always and with more probability spelled Âdîṣûra (with c). Yet, as our Mss. give without variation Âdisûra, I thought it necessary to retain
this orthography. D. twice seems to have corrected s from š, while B. has always quite distinctly s. Colebrooke, in the treatise quoted in note 4, writes in the As. Res. Ádisṭra, while in the Misc. Essays the name is altered to Ádâçvara. —Mention of this king is made also in Ritter's Erdkunde von Asien IV, 2. p. 1118. 1195. 1244.

Álāvakhaça, an architect whom Rudrarāya took with him from Jānhâgîra, to have erected by him various buildings 30, 13.

Álimâmuda = علیم‌محمّد, the son of Ghulām Mahmûd (Golâmamâmûda 53, 7), was killed by Raghrâma 53, 21 — 55, 6.

Udaya, king of Rājasāi: with the assistance of Raghrâma, was overcome by Lâharimalla, the general of Jâfarkhân, 52, 17 — 55, 17.

Kâmâsâri, the son and successor of Trilochana 7, 17; governed his realm for 26 years 7, 18.

Kâchû, a relation of Pratâpâditya, who, his family having been destroyed by the latter, was brought up by his nurse in the Kâchî-forest, from which he obtained his name. 13, 3. Then he fled to the Sultan of Delhi (13, 10), from whom he obtained after the subjection of Pratâpâditya the realm of the latter and the title Yaçoharajît, i.e. conqueror of Jessore 17, 10. 11.

Kândârpa 1. The god of love, 48, 17. — 2. The son and successor of Harihara 6, 1; reigned for 26 years 6, 2.

Kâma 1. a son of Bhaṭṭanârâyaṇa 5, 9. — 2. The son and successor of Târâpâti; ruled for 32 years 6, 13.

Kâcînâtha, the son and successor of Shashtîldâsa; reigned for 34 years. 7, 26. — Having killed an elephant which was sent by the king of Tripura to Sultan Akbar of Delhi, he was made war upon by the latter, and, having been made prisoner, killed (7, 20 — 9, 21). His wife fled to Harîkritisâna Samuddhâra 9, 21 sq.

Krîshnâchandra, the son of Raghrâma, born Çaka year 1632 = A. D. 1710 (55, 18), and anointed as king Ç. 1650 = A. D. 1728 (59, 6. 9-11). — See the Calcutta
Review XIII. 1850 p. 130 note: "Krishna aspired to be a second Vikramaditya, and to make Nadiya another Ujain. He gave an immense stimulus to native literature . . . . Learned men from all parts of the country were collected at Nadiya, and supported by rich endowments granted by the Raja, who made Nadiya as celebrated for logic as Oxford now is, the Raja being very partial to Nyaya studies which still retain the ascendancy at Nadiya. The Raja set an example of correct diction which encouraged the people to study Bengali with uncommon diligence. He adhered very conscientiously to Brahmanical rites." — Hollwell (in his work quoted under "Jafarkhan" I. 202) says, that he possessed a tract of country of about twelve days journey, and that he was taxed at nine Lac per annum, though his revenues exceeded twenty five Lac. — On his biography written in Bengali prose by Rajaib Lochan see the Preface. — He died about the year 1780, see Weber's "Catalog der Berliner Sanskrithandschriften" no. 894 p. 267.

Krishnarama, king of Vardhamana or Burdwan; having plundered the town of Cobhasmha, was invaded by the latter, and killed himself as well as his wives, while he committed his son Crijagatrama to the protection of Ramkrishna, 45, 4 sq.

Kshitiga, king of Kanyakubja, father of Bhattanarayana, and ancestor of the royal family, whose deeds form the subject of our work 4, 12.

Ganeca; his statue was erected at Navadvipa by Raghava, 26, 4.

Guni, Gunaka, Guntu, three sons of Bhattanarayana 5, 8.

Gopala, the second son of Durgadasa 21, 20, divided with his younger brother Govindarama the realm of their father 22, 16; reigned for 7 years 22, 19.

Gopirmanaha, son of Crikrishna and grandson of Durgadasa: having gained the favor of the governor of Jamhagira, by his skill in athletic exercises, obtained from the latter the deliverance of his grandfather 18, 16 — 21, 19.

Golama Mamuda = ٤, the chief general of Udaya, king of Rajasai, in his war against Jafarkhan 53, 7.
Govinda. Nuptials between his image and that of Lakshmi, 14, 19.

Govindarâma, the third son of Durgâdása (21, 20), who reigned ill over the share he had obtained of the realm of his father (22, 16, 20). — 22, 20 his name is written Govindarâya, probably through a fault of writing, which would be better corrected in our text.

Chhándaqa, one of the four Brahmans who in the company of Bhaṭṭanârâyaṇa came to Gaur 2, 8.

Jagatseṭa 50, 2. See the Journal of the As. Soc. of Bengal no. CCXVII. Calcutta 1850. pg. 554 note: Jagat Seṭ, or the banker of the world, a title he received from the court of Delhi, was a member of a Jain family, as famous for banking transactions as the Rothschild. Burke said, that their transactions were as extensive as the bank of England's. See also Hollwell I. 75.

Jagadīṣa, the third son of Râma Samuddhâra (10, 15), who having divided with his brother their paternal realm (12, 4), resided at Kuḍâlagâchhi (12, 7).

Jayasimha Deva, the uncle of Râjadhâra, 49, 3.

Jâpharakhâm, خان خان, governor of Jâmhâgâra (51, 2); took Râmâkrîsha prisoner, and reinstated in the latter's place the formerly dethroned Râmâjîvana (51, 6 — 52, 5); he was also governor of Murshedabad (52, 14); took Râmâjîvana prisoner (52, 13); but delivered him again as reward for the services shown to him by his (Râmâjîvana's) son, Raghurâma, in a war against Udayarâya, king of Râjasâi (52, 16 — 55, 17); took Râmâjîvana anew prisoner (58, 8); and kept him to his death (58, 10); confined also Raghurâma for eleven years wanting four months, 58, 16. — Hollwell (interesting historical events respecting the provinces of Bengal and the empire of Indostan. London 1766. I, 152) describes his character as follows: "His name, to this day, is remembered with detestation; to fill his coffers he inflicted the most cruel punishments on the Rajahs and Zimindars, by ways and means unheard of, and unknown, but in
this Eastern government. He also highly oppressed the Europeans settled in these parts; yet notwithstanding his very mal-administration, he had the address to obtain the governments over Bahar and Orissa, united with that of Bengal in his person, which ever before had been distinct and separate Nabobships; . . . he removed from Dacca to Moorshedabad." See also Mill and Wilson History of Br. Ind. III. 30. Ritter IV, 2. 1204.

Tārāpāti, the son and successor of Priyankara, reigned for 47 years, 6, 12.

Trilochna, the son and successor of Subuddhi, reigned for 30 years, 7, 15.

Dakṣa, one of the four Brahmans who came to Gaur with Bhāṭṭanārāyaṇa, 2, 8, 4, 8.

Durgādāsa, the eldest son of Rāma Samuddhara, 10, 15. Having obtained from the Sultan of Delhi the title "maj-muat-dār Bhavānanda," and held for some time the office of a kānūṅgō near a Mohammedan governor, he returned home and divided with his brothers their paternal realm (10, 20 — 12, 8). Then having assisted the Delhian general Mānasīṃha in the conquest of king Pratapādirya of Jessore, he obtained as reward the reinstallation into the government over Vāgoyāna "and the adjacent fourteen countries," from which his grandfather Kācinātha had been expelled (12, 8 — 18, 7). He resided at Vallabhapura (12, 4, 18, 8) and erected palaces at Māṭiyāri and Deuliya (18, 10, 11). Afterward having been taken prisoner by the governor of Jāmhāgira on account of some irregularity in the payment of his tribute, but delivered by his grandson Gopīramana (18, 14 — 21, 19), he died after a reign of 20 years (12, 6 22, 14).

Deva, a son of Bhāṭṭanārāyaṇa, 5, 9.

Devi, a name of the goddess Durgā, to whom Rudrarāya erected a palace at Krishṇanagara, 31, 3.

Dharmāṅgada, the son and successor of Priyankara, 6, 10; reigned for 20 years, 6, 11.

Nandalāla, the minister of the Amīr al Umarā of Jāmhā-
gira; to whom Râmachandra gave proofs of his strength (36, 17 — 38, 16), and of his mighty appetite (38, 17—21). Narahari, the son and successor of Viçvambhara, governed his realm for 27 years, 6, 5.

Narendra, the eldest son of Gopâla, who was excluded from succession, 23, 1, 2.

Nâna, a son of Bhâṭṭanârâyaṇa, 5, 8. See also Aḍivarâha.

Nârâyaṇa 1. a name of Viṣṇu 6, 6. 9, 20. — 2. The son and successor of Narahari, ruled 24 years, 6, 7.

Nîpû, the fifth son of Bhâṭṭanârâyaṇa (5, 11); succeeded his father (5, 10 sq.); and reigned for 28 years (5, 15); built a palace at Koṭarâgrâma (5, 16).

Noyâmatakahâm = نعيم خان, the Mohammedan general of Hemmatasimha, skilled in training war-elephants 47, 11 sq.

Pârâçarya, the son of Paraçara, i. e. Vyâsa, the supposed author of the Mahâbhârata etc., 1, 3.

Pratâpâditya, king of Jessore, who, refusing to pay tribute to the Sultan of Delhi was with the aid of the majmuat-dâr Bhavânanda subdued by the Delhian general Mânasimha, and died on the march to Delhi as prisoner at Benares (12, 8 — 17, 5). — There exists a biography of this king written in Bengali, which has been printed in India*), but of which it was impossible to me to obtain a copy. Yet there is an extract from it given in the „Calcutta Review“ XIII. 1850. p. 135; there this war and the end of Pratâpâditya are mentioned with these words: „... he rebelled against Akbar. A Mussulman army was sent against him, which came as far as Sulkea, and Râja Prat. being warned by his tutelar goddess, that destruction was near, surrendered himself to the Mussulman general, and was put to death."

Priyankara, the son and successor of Nârâyaṇa, governed his realm for 29 years, 6, 9.

Bhâṭṭa, see 1. Bhaṭṭanârâyaṇa. 2. Bhaṭṭâchârya.

Bhâṭṭanârâyaṇa 1, 5. A famous Brahman of Kânyakubja and son of Kshitiṣa, the king of that country (4, 12); was invi-

*) See the Preface p. XI, and the Note there.
ted to Gaur by king Ādisūra, together with four other Brahmans (2, 7), to whom he was superior (4, 8). As lord of some land, partly presented, partly sold to him by king Ādisūra (4, 5 sq.), over which he ruled for 24 years (5, 3), he became the ancestor of the kings of Navadvipa. He is called only Bhaṭṭa 2, 6, 4, 4 sq.

Bhāṭṭācārya the surname of a Brahman family, which by Rudrāya was shared between two brothers quarrelling about the division of their inheritance, 32, 14 sq.

Bharata; from his race are the heroes celebrated in the Mahābhārata, 1, 3.

Bhavānanda, see Durgādāsa.

Bhimāsenā, the Pāṇḍu prince in the Mahābhārata, with whom Rāmahendra is compared on account of his strength, 33, 6.

Majamudāra see Durgādāsa.

Madhu, a son of Bhaṭṭānārāyaṇa, 5, 8.

Malla, see Lāharimalla.

Maheṣa (25, 16), or Maheṣvara (26, 4), names of Čiva; see Čiva.

Mānasimha, a Delhian general, who with the aid of the majmuat-dār Bhavānanda subdued king Pratāpāditya (13, 11-17); is called only Śimha, 16, 1.

Māmudagajanavī, i.e. Mahmūd of Ghazna, 6, 19. See the Preface p. XVIII.

Mārāda = Ḍaṛag, a messenger, who summoned the majmuat-dār Bhavānanda before the governor of Jāmhāgīra, 18, 15.

Yaṃgoharajit, see Kachu.

Yudhishṭhīra, the model of a good king, 26, 19; his sacrifice mentioned as a specimen of a splendid and liberal one, 42, 3.

Raghu, the great grandfather of Rāma, the hero. With him Raghurāma is compared, 58, 12.

Raghuṛāma, the son of Rāmajiyana, a man of an excellent character, and skilled in the use of weapons (52, 10 sq.); assisted Jāfarkhān in a war, (in which he killed Ali Mahmud, the son of Ghulām Mahmud), and obtained as reward for this service the deliverance of his father, who had been taken prisoner by Jāfarkhān (52, 16 — 55, 17). Having
obtained the throne of his father, he governed exemplarily (58, 12 sq.); but for almost eleven years from the prison, in which Jāfarkhān kept him confined at Murshedabad (58, 16 — 59, 1). His government having lasted 13 years, he died in the Çaka year 1650 = A. D. 1728 (59, 6). He is mentioned also in Hamilton’s Description of Hindostan I. 144.

Rāghava, the third son and successor of Gopāla (23, 1. 3); built palaces at Rūni and Mādurṇa (23, 7. 24, 5); dug a large pond (24, 8 sq.); erected a phallus of Čiva (24, 20); and at Navadvīpa a statue of Gaṇeṣa (26, 4); while death prevented him from achieving the erection of another phallus of Čiva at Navadvīpa (26, 4). Having obtained great favors from the Sultan of Delhi (25, 20 sq.), he died after a government of 51 years (26, 5).

Rāghaveśvara, the name given by Rudrarāya, in honor of his father Rāghava, to a Čivalinga, the temple of which having been commenced by the latter at Navadvīpa, was finished by Rudrarāya 26, 11.

Rājadhirā, the nephew of Jayasiṃha Deva, and a general of cavalry in the army of Azīm us-shān (49, 3); fell into a quarrel with Rāmakṛishṇa, which, however, was composed by Azīm us-shān, 49, 5 sq.

Rādhāvallabha, a messenger of the governor of Jāmhāgīra to Rāmajivana, 44, 12.

Rāma 1. the hero, 10, 8. 40, 2. — 2. The posthumous son of Kācinātha, and adoptive son and successor of Harikṛishṇa Samuddhāra (10, 5 sq.); got the name Rāma Samuddhāra on account of his having been adopted by the latter (10, 18); and ruled for 36 years (10, 16).

Rāmakṛishṇa, the son of Rudrarāya by his younger wife (33, 5); was after his brother Rāmajivana’s dethronement made king by the governor of Jāmhāgīra (45, 1); secretly entertained the son of Krishnarāma, king of Burdwan, who was overthrown by Čobhāsimha (45, 13); was on good terms with Azīm us-shān, the grandson of Aurengzeb (48, 6 — 49, 2); his contest with Rājadhirā (49, 2 sq.); lives on good
terms with the English (50, 9); overcomes the king of Jessore (50, 14 sq.); but is taken prisoner by Jāfar-khān, governor of Jāmphāgira, and dies in the prison of smallpox (51, 2—11), after a government of 11 years (51, 6).

Rāmāchandra, the hero; to him the whole work is dedicated, 1, 1. — 2. the successor of Vičvānātha (7, 13), who ruled for 23 years. — 3. The eldest son of Rudrarāya by his elder wife (33, 4); was eminent for his excessive strength of which various anecdotes are related (33, 6 — 34, 4; 34, 4 — 35, 9; 35, 9 — 36, 15; 36, 16 — 38, 7; 38 7—21). On account of his want of erudition and devoutness (38, 21 sq.) he was by his father excluded from succession in favor of his younger brother Rāmajyvāna (40, 6 sq.). But Rāmajyvāna refusing to provide for his brother as the latter demanded, he having addressed himself to the governor of Jāmphāgira, obtained a share in the realm of his father (42, 8 — 44, 3). Yet soon he was taken prisoner by his brother and kept confined (44, 7, 8).

Rāmajyvāna, the second son of Rudrarāya by his elder wife (33, 4). His relation to his brother Rāmāchandra see under the latter’s name. He was dethroned by the governor of Jāmphāgira in favor of his younger brother Rāmakrishṇa (44, 10 — 45, 4); but reinstated by Jāfarkhān after the death of Rāmakrishṇa (51, 12 sq.). Then he was by the same taken prisoner again, but delivered through his son Raghurāma (52, 14 — 55, 17). Having magnificently celebrated the birth of his grandson Krishnachandra, he died after a reign of 10 years (55, 17 — 58, 11).

Rāmečvara, the second son of Gopāla, who was, as well as his eldest brother, excluded from succession in favor of their youngest brother, Rāghava, 23, 1, 8.

Rudrarāya, the eldest son of Rāghava and his successor (26, 10); finished the temple of a Čivalinga commenced by his father at Navadvipa (26, 10); obtained many favors from the Sultan of Delhi (26, 12 sq.); changed the names of Rēui and Mādurā to Krishṇanagara and Črinagara (26, 20 sq.); contest of his servants with a Mohammedan officer (27, 3 sq.);
dug a tank (27, 10); was summoned by the governor of Jāmhāgira, but bribing the messengers did not appear (27, 13 sq.); anecdote related of him, how he obtained a honorific leave to return home (28, 8 — 29, 18); another anecdote (29, 18 30, 13); by a Mohammedan architect he had erected several magnificent palaces at Krishnanaganara (30, 13 sq.); and a causeway from there to Cāntipura (31, 4); favors bestowed upon him by the governor of Jāmhāgira (31, 9 sq.); anecdotes showing his scrupulousness in observing the duties of a Brahman (31, 12 — 32, 1; 32, 1—14); pleasing anecdote showing his wit (32, 14 — 33, 8); excluded his son Rāma- chandra from the succession (38, 21 sq.); died after having made himself all preparations for his funeral, while taking a bath in the Bhâgirathi, after a reign of 11 years (40, 19).

Lakshmī, see Govinda.

Lāharimallā, a general of Jāfarkhân, who overcame Udaya, king of Rājasāi, with the aid of Raghurâma (52, 20 — 55, 6); is called only Malla: 53, 1. 54, 8. 10.

Vādasāheba 50, 10 = Mr. Ward? I could not find any particulars about him. — Sāheba is the Arabic - Persian صاحب. In the Bengâli biography of Krishnachandra the same man is mentioned as the Governor General (rāja Vāda sāheb) contemporary to Krishpach. himself toward the end of his reign, and friendly to him. There probably Warren Hastings is to be understood (1772 — 85), and the mention which is made of him in our passage may be a mistake.

Vātu } sons of Bhaṭṭanārāyana, 5, 8. See also Âdivarâha.

Vāma

Vālmîki, the author of the Râmâyana, 1, 2.

Vîka, a son of Bhaṭṭanārāyana, 5, 8.

Vîcvanâtha 1. The eldest son of Kâma, who obtained the sway over the undivided realm of his father by the assistance of Sultân Mahmud of Ghazna (! sic), to whom he agreed to pay tribute (6, 17 sq.) (see the Preface p. XVIII.) Through the favor of the same he obtained Kâmkâdi and yet other countries (7, 9); and reigned for 31 years (7, 11);
his successors remain subject to tribute (7, 11). — 2. The second son of Rāghava, 26, 9.
Viṣṇubhrata, the son and successor of Kandarpa, ruled for 28 years 6, 9.
Vṛihapati, the teacher of the gods, here the model of eloquence 48, 18.
Vedagrabha, a Brahman and one of the four companions of Bhaṭṭanārāyaṇa 2, 8.
Civa; the worship of his phallus was favored by Rāghava (24, 20, 26, 4), and his son Rudrarāya (26, 10 sq.).
Civarāmabhāgyavat, an incapable architect of Rāghava 24, 11.
Cobhsimha, king of Chetuyā, overcame Krishṇarāma, king of Burdwan, but was murdered by the latter’s daughter, whom he kept as his mistress (45, 4 — 46, 21); is called only Simha 46, 8.
Čṛikrishṇa, the eldest son of the majmun-dār Bhavānanda, and father of Gopāramaṇa, 18, 17, 21, 20. Being not content with the intention of his father to divide his realm among his three sons, he repaired to the Sultan of Delhi, from whom he obtained the government over Khoshadaha and Ukhaḍa, 21, 19 sq. He died childless 22, 19.
Čṛiṣaṅgaḍāma, the son of Krishṇarāna; having been saved from Cobhsimha, was secretly entertained by Rāmakrishṇa near Māṭiyari 45, 13.
Čṛiharsha, one of the four Brahmans, who were with Bhaṭṭanārāyaṇa invited from Kānyakubja by king Ādīśāra, 2, 8.
Shashṭhīdāsa, the son and successor of Kaṃṣāri, ruled for 29 years, 7, 19.
Samuddhāra, see Harikrishṇa and Rāma.
Sayepakhām (not Sāy., as through a missprint has been written in the text), the Mohammedan king of Sātasaṅkā and friend to Rāghava, 23, 11. Perhaps سيف خان or صايب خان?
Sāristakhām, governor of Ḫāmḥāgīra, 27, 16. — سرست خان?
Simha, see Manasimha, Cabhasiimha and Hemmatasiimha.
Subuddhi, 1. the son and successor of Vichvanatha, ruled for 25 years, 7, 14. — 2. The fourth son of Rama Samudhara (10, 16), who having obtained a part of the realm of his father (12, 4), resided at Patikavadi (12, 7).
Surapati, i. c. Indra, 26, 6.
Suryavamsa, the race of the sun, the dynasty of which Rama, the hero, was a member, 1, 2.
Soma, a son of Bhatanarayaana, 5, 9.
Harikrishna Samudhara, 10, 2 sq. He hospitably received the wife of Kachnatha, who had been vanquished and killed by the Sultan Akbar of Delhi, and having adopted his posthumous son, transmitted to the latter his own realm, so that the dynasty of Bhatanarayaana ruled for some time over the realm of Har. Sam., not over its own inherited kingdom, until the majmudar Bhavananda was reinstated in the latter (17, 12. See Vagoyana in Index II). — Is Samudhara perhaps a title? The Bengali biography of Krishnachandra writes Samadvara, and calls him Vichvanatha.
Harinarayana, a kandong at the court of Jamhagira, who fell into a contest with Rudraraya, 29, 18 sq.
Harivallabha, the second son of Rama Samudhara (10, 15), who got a share of the realm of his father (12, 4); resided at Phatepura, 12, 6.
Harhara, the son and successor of Halayudha, reigned for 15 years, 5, 20, 21.
Halayudha, the son and successor of Nipu, reigned for 15 years, 5, 19, 20.
Hemmatasiimha, the younger brother and successor of Cabhasiimha (46, 21); waged war against Ramakrishna, but was vanquished by the latter (47, 2 sq.); and expelled from his realm by Azim us-shan (47, 6 — 48, 4). He is called only Simha, 48, 1, 2, 3.
INDEX II.
Geographical names.

Books made use of:
Briggs. The index of geographical names at the end of the fourth volume of Briggs' translation of Ferishta's history of the rise of the Mohammedan power in India.
W. Wilson's Sanskrit dictionary, 2d ed.
H. Haughton's Bengali and Sanskrit dictionary.
The maps used were those published under the superintendence of the Society for the Diffusion of Useful Knowledge, London 1831—35.

Anga, Bengal proper including Bhagalpore (H.) 25, 1. 41, 2. 56, 15.
Anduliya, a village (grāma) in Vāgyāna, 8, 17.
Indraprastha, the Sanskrit name for Delhi; is mentioned very frequently throughout the whole book, the Sultans of Delhi appearing since Viṣvanātha as the paramount lords of the descendants of Bhaṭṭanārāyaṇa and many of the other little Rājas of Bengal.
Ukhaḍa, a country, the government over which the Sultan of Delhi conferred upon Črīkṛśṇa, 22, 11.
Kachvī-forest; there a relation of Pratāpāditya, king of Jessore, the parents of whom had been persecuted and murdered by the latter, was brought up, and got from it the name of "Prince Kachu", 13, 1 sq. — kachvī means the esculent Arum root.

Kalikātā, i.e. Calcutta, mentioned as the residence of the English (dakshinātyamlechhāḥ) 50, 10.

Kalinga, the name of a country, 56, 15. The name of K. is in the Purāṇas applied to several places, but it especially signifies a district on the Coromandel coast, extending from below Cuttack to the vicinity of Madras (H.). See also R. IV. 1162. VI. 432.

Kāṃkādi, a country which, through the favor of the Sultan of Delhi, Viçvanātha obtained, in addition to the realm of his father 7, 9. — D. writes Kākadī, but the orthography with the ardhačandra is that of B. and of the Bengālī biography of Kṛishṇachandra. The latter calls Kāmkadī (with i) a grāma (1, 1), and makes it the residence of Kā-čhātha.

Kāṇchi, one of the seven sacred cities of the Hindus (H.), 25, 1. 41, 2. 56, 15.

Kāṭuyāṃ, a village (grāma) near Pālāci, 47, 8. Probably Cutwa, the Sanskrit name for which is given by Ham. I. 157 as Kangtoya.

Kānyakubja, the modern Canouge. Five Brahmans were invited from there by king Ādisūra, to perform an expiatory sacrifice for him, 2, 6 sq.

Kāčī, the common name for Benares, 25, 1. 41, 2. 56, 15.

Kudālagačhhi, the residence of prince Jagadiśa, 12, 7; the dwelling-place of Āchārya, 33, 3. In the latter place it is in both Mss. spelled Kudāligāchhi.

Kṛishṇanagara, formerly Rēui q.v. Rudrarāya having given it this name, had erected there by a Mohammedan architect a palace (30, 15); and built a causeway from there to Çāntipura (31, 5). From this time it seems to have been the residence of the kings of Navadvipa, as it is expressly said of Rudrarāya (39, 14), and Rāmakrīshṇa (50, 6). — It
is the city on the river Jellingby, Eastward from Nuddea, usually written on the maps Kishenagur.
Keçaragrama, the residence of king Nípu, who built there a palace, 5, 16; and the descendants of whom remained in the possession of this place, 5, 17.
Kailásâ, the residence of the gods, a mountain in the Himâlaya range, 24, 19.
Khâdî, a country, the government over which Rudraráya obtained from the Sultan of Delhi, 26, 13.
Koshadâha, a province, the government over which the Sultan of Delhi bestowed upon Çrîkîrshoma, 22, 10.
Gajanavîn, of Ghazna, see Mâmuda in Index I.
Gauḍâ, i.e. Gaur, the central district of Bengal, 25, 21; is mentioned together with Varddhâmanâ (Burdwan), 48, 7, 20.
Châpâda, a village (grâma), 13, 19, 16, 15. Perhaps Chu-prah in Bahâr, E. Long. 25. 46, N. Lat. 24. 46. Ham. I. 278.
Chetuyâ, the realm of Çobhâsimha, near Burdwan, 45, 5.
Jâmhâgîra (8, 10. 27, 13. 15. 44, 10), or better Jâmhâgîranagara (8, 12. 12, 15. 18, 14, 18, and wherever the name of this city occurs save in the passages just mentioned), i.e. the city of the emperor Jehângir of Delhi (A. D. 1605 — 1627), a name of the famous Bengal city Dakka (Wahl p. 452 and 1116). Though Jâmhâgîranagara be the more correct form, Jâmhâgîra has always been written for the sake of brevity. — This city was the residence of the most powerful Mohammedan governor, the subahdar of Bengal, the influence of whom upon the little Rajas of Bengal shows itself throughout the whole book; that also the other Mohammedan governors of Bengal, (at least three of them,) were subject to him, is shown by 27, 20. Jâfârkhan removed his residence from Dakka to Murshedâbâd (see the passages of Hollwell and Ritter quoted under Jâfârkhan in Index I), by which it becomes clear, why Jâfârkhan appears from 52, 14 to the end as governor of Murshedâbâd.
Juḍī, a country, the government over which was bestowed by the Sultan of Delhi upon Rudrarāya, 26, 13.

Turakin, of Turkestan; horses from there are of noble race and very strong, 37, 11.

Tripura, the Sanscrit name for Tipperah, the country between Sylhet (Çrihatta) and Chittagong (Chaturgrâma). A king of Tr. sent a herd of elephants to Akbar of Delhi, 7, 21.

Dâmodara, the Dummooda river flowing near the city Burdwan, 45, 8.

Dêuliya, a village (grâma), where the majmuat-dâr Bhavānanda erected a palace, 18, 11.

Navadvîpa, now Nadiya or Nuddea in Bengal, on the confluence of the Bhâgrathî and Jellinghy rivers. Râghava erected there a statue of Ganeça, and began to build a temple for a Çivalinga, which after his death was finished by his son Rudrarāya, 26, 3—12; Râmakrishna for the first time is called „lord of Navadvîpa“, 47, 2, 51, 14; then Râmakrishna, 52, 4; while Raghurâma seems again to have resided at Krishñanagara, 59, 2.

Palâçi, a town (nagara), 47, 7; or a village (grâma), 47, 18.

It is Plassey, Ham. I 146.

Pâtikâvâdi, the residence of prince Subuddhi, the son of Râma Samuddhâra, 12, 7. It is probably Putcabarry, which I find noted between Plassey and Jellinghy, on the bank of the Jellinghy river. As it is known, ï is in Bengâli very commonly pronounced as r (Haughton 49).

Pârasîka, Persian, 11, 13. 15. 13, 8.

Poyâladaha, a pond rich in fish, which Râmachandra demanded from his brother, 42, 21.

Phatepura, the residence of prince Harivallabha, 12, 6.

Briggs gives three different towns with the name Futtehpur (फतेहपुर), but according to their situation only one, E. Long. 86. 48, N. Lat. 25, 35, can possibly be our Phatepura. But upon the maps I do not find this town in the place denoted, but somewhat more toward the S. E., about E. Long. 87. 18, N. Lat. 24. 10. It is even to be doubted,
whether this Futtcephoor be our Phatepura, for it seems to be too distant from the centre of the realm of the kings of Navadvipa and Krishnanagara.

Balakhin, of Bulkh. This country is mentioned as being famous for its noble and strong horses, 37, 11.

Bhāgirathī, that branch of the Ganges, on whose confluence with the Jillingly Navadvipa is situated. Kāśinātha, when attacked by Akbar, fled toward this river, 8, 15; Rudrarāya feeling himself near his end, repeatedly repaired to its bank (39, 12, 15); and died while taking a bath in it (40, 19).

Bempura, a village (grāma), where Rāmachandra, the son of Rudrarāya, possessed a hunting-castle, 34, 5, 8.

Magadha, a country on the Sonabhadra river, South-Bahār or Bahār proper (H.), 25, 1. 41, 2. 56, 15.

Mātiyāri, a town (nagara), in which the majmuṭ-dār Bhavānanda erected a palace, 18, 10; the dwelling-place of two Brahmins, a quarrel of whom was brought before Rudrarāya, 32, 15; one of these Brahmins, Bhaṭṭa, stayed there, 33, 2; the possession of Mātiyāri required by Rāmachandra from his brother, 42, 19. D. writes 32, 15 Mātiyāri, while B. has the usual orthography with i in the second syllable. It would have been better to retain this orthography in the text also in this passage.

Mādurā, a village (grāma), where Rāghava built a palace, 24, 5; was called Črimagara by Rudrarāya, 27, 2. In the former passage by a missprint is written Mādarnā instead of Mādurā.

Murasidabāda, i.e. Murshedabad, 46, 17. 47, 6; was the seat of a Mohammedan governor, who was subject to that of Jāmhāgīra, 27, 20; but afterward it became the residence of Jāfarkhān (who had removed thither from Jāmhāgīra), 52, 15. 55, 9. 18. 59, 2.

Mṛijānagara, probably Mirjanagur on the Cobbaduck river in Jessore. The governor of this town was subject to that of Jāmhāgīra 27, 20.

Yaçoḥara, the country and town of Jessore. Although it is not expressly said by our author, it is known, that this
country was the realm of Pratápâditya. After the conquest of the latter by the Delhians, prince Kachu obtained the government over it (17, 10), and the title of „conqueror of Jessore“ (17, 11). A king of Jessore was overcome by Râmakrishna (50, 14 sq.), and his capital plundered (50, 18).

Râjasâi, the kingdom of Udaya, 52, 17. It is Râjshâhi, the centre of Bengal, between the 24th and 25th degrees N. Lat. In it is situated e. g. Râjmahal. Ham. I. 197.

Râui, a village (grâma), where Râghava built several palaces and a seraglio, 23, 7; was by Rudrarâya called Krishnânagara, 26, 20.

Vanga, Bengal or the Eastern part of the modern province (W.), 1, 6, 12, 6, 25, 1, 41, 2, 46, 7, 56, 15. Âdisûra’s kingdom was situated there, 1, 6.

Var adhamâna, i. e. Burdwan (W. and Ham. I. 153.), the country and city. Is was the realm of Krishnârama, 45, 4 sq.; is mentioned together with Gaur, 48, 7, 20.

Vallabhapura, a village (grâma), 10, 18; the residence of the majmuat-dâr Bhavânanda, 12, 4, 18, 8.

Vâgoyâna, a country (pradeça), in which Kâshmâtha was taken prisoner by the army of Akbar (8, 19 sq.); was bestowed upon the majmuat-dâr Bhavânanda as reward for the services shown by him to the Sultan of Delhi (17, 1, 17 sq. 21, 1). It being not said, that this country was taken again from the descendants of the majmuat-dâr, it must be a part of the realm of Krishnachandra. The Bengali biography of the latter writes Vâguyâm, and calls it a pargahan (1, 6).

Vârânasi i. e. Benares. The captive Pratápâditya died there, 17, 5.

Vîrakâti, a village (grâma) in Râjshâhi, 52, 19.

Çântipurâ, now Santipur, a town to the S. W. of Krishnânagara, on the Hugly. A causeway was built by Rudrarâya from Krishnânagara to this place, 31, 5.

Çrivâgarâ, formerly Madurnâ q. v. The residence of Râmachandra, when he had obtained from the governor of Jâmâhâgîra the permission to hold the government over a part
of the realm of his father 44, 2. Probably it is Sirinagur, to the N. E. of Hugly.
S̄atasāikā, the realm of the Mohammedan king Saifkhan, who was a friend to Rāghava, 23, 11. D. writes S̄atasāikā. Sukhasāgara, a village (grāma), toward the North of Calcutta and Chandernagore (R. VI. 1190), on the Bhāgirathi, 39, 12, 15.
Saurāshṭra (usually Surāshṭra), the modern Surat, 41, 2.
Svarnaḍī, the Ganges (24, 16), properly that of heaven.
Hugalī (27, 20, 28, 3, 40, 1, 43, 14), or Hugali (11, 16, 12, 16, 43, 17 etc., so usually), or Hugulī (11, 2 and D. 43, 14). Hugly, the well known city in Bengal; was the seat of a Mohammedan governor (12, 16), who, however, was subject to that of Jāmbhāgira (27, 20); the residence of a faujdār, (probably a title which belonged to all the governors of Hugly,) 43, 14; the country about Hugly rich in sandal wood, 40, 1.