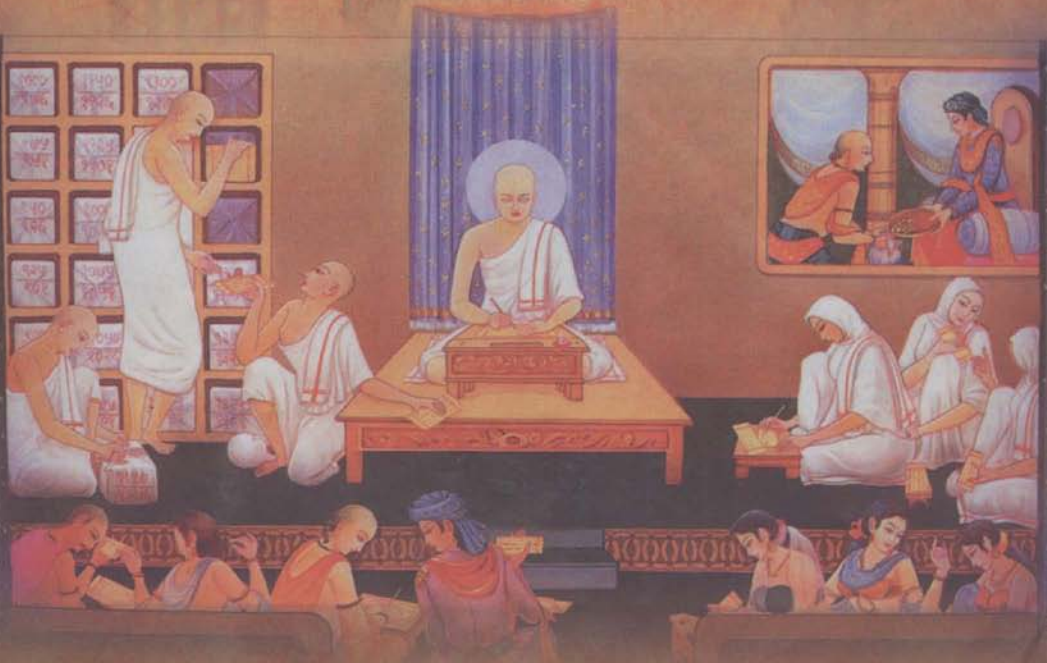


અહો! શ્રતજ્ઞાનમ્

ગ્રંથ જ્ઞાણકાર



-: સંયોજક :-

શ્રી આશાપૂરણ પાર્શ્વનાથ જૈન જ્ઞાનભંડાર

શા. વિમળાબેન સરેમલ જવેરચંદ્રજી બેડાવાળા ભવન
હીરાજૈન સોસાયટી, સાબરમતી, અમદાવાદ-૩૮૦૦૦૫.

મો. ૯૪૨૬૫ ૮૫૯૦૪ (ઓ.) ૦૭૯-૨૨૧૩૨૫૪૩

“અહો શ્રુતજ્ઞાનમ્” ગ્રંથ જીર્ણોધ્ધાર ૧૦૪

લઘુપ્રબંધ સંગ્રહ

: દ્રવ્ય સહાયક :

પૂજ્ય આચાર્ય શ્રી પ્રેમભુવનભાનુસૂરિજી સમુદાયના
દીક્ષા દાનેશ્વરી પ.પૂ. આ.શ્રી ગુણરત્નસૂરીશ્વરજી મ.ના આજ્ઞાવર્તિની
પૂજ્ય પ્રવર્તિની પૂણ્યરેખાશ્રીજી મ.સા.ની સુશિષ્યા
પૂજ્ય સાધ્વિજી શ્રી વિરાગરેખાશ્રીજી મ.સા.ની પ્રેરણાથી
શ્રી બાલ્દા શ્રે. મૂ. જૈન સંઘ, રાજસ્થાન ખાતે
ચૈત્રી ઓળી પ્રસંગે શ્રાવિકા ઉપાશ્રયની
જ્ઞાનખાતાની ઉપજમાંથી

: સંયોજક :

શાહ બાબુલાલ સરેમલ બેડાવાળા
શ્રી આશાપૂરણ પાર્શ્વનાથ જૈન જ્ઞાનભંડાર
શા. વીમળાબેન સરેમલ જવેરચંદ્રજી બેડાવાળા ભવન
હીરાજૈન સોસાયટી, સાબરમતી, અમદાવાદ-૩૮૦૦૦૫
(મો.) ૯૪૨૬૫૮૫૯૦૪ (ઓ.) ૨૨૧૩૨૫૪૩

સંવત ૨૦૬૭

ઈ.સ. ૨૦૧૧



શ્રી જિનશાસન જય હો !!!

॥ શ્રી ગૌતમસ્વામીને નમઃ ॥ ॥ શ્રી સુધમસ્વામીને નમઃ ॥

જિનશાસનના અણગાર, કલિકાલના શણગાર પૂજ્ય ભગવંતો અને જ્ઞાની પંડિતોએ શ્રુતભક્તિથી પ્રેરાઈને વિવિધ હસ્તલિખિત ગ્રંથો પરથી સંશોધન-સંપાદન કરીને અપૂર્વ જહેમતથી ઘણા ગ્રંથોનું વર્ષો પૂર્વે સર્જન કરેલ છે અને પોતાની શક્તિ, સમય અને દ્રવ્યનો સદ્વ્યય કરીને પુણ્યાનુબંધી પુણ્ય ઉપાર્જન કરેલ છે. કાળના પ્રભાવે જીર્ણ અને લુપ્ત થઈ રહેલા અને અલભ્ય બની જતા મુદ્રિત ગ્રંથો પૈકી પૂજ્ય ગુરુદેવોની પ્રેરણા અને આશીર્વાદથી સં.૨૦૬૫માં ૫૪ ગ્રંથોનો સેટ નં-૧ તથા સં.૨૦૬૬માં ૩૬ ગ્રંથોનો સેટ નં-૨ સ્કેન કરાવીને મર્યાદિત નકલ પ્રિન્ટ કરાવી હતી. જેથી આપણો શ્રુતવારસો બીજા અનેક વર્ષો સુધી ટકી રહે અને અભ્યાસુ મહાત્માઓને ઉપયોગી ગ્રંથો સરળતાથી ઉપલબ્ધ થાય.

પૂજ્ય સાધુ-સાધ્વીજી ભગવંતોની પ્રેરણાથી જ્ઞાનખાતાની ઉપજમાંથી તૈયાર કરવામાં આવેલ પુસ્તકોનો સેટ ભિન્ન-ભિન્ન શહેરોમાં આવેલ વિશિષ્ટ ઉત્તમ જ્ઞાનભંડારોને ભેટ મોકલવામાં આવ્યા હતા. આ બધાજ પુસ્તકો પૂજ્ય ગુરુભગવંતોને વિશિષ્ટ અભ્યાસ-સંશોધન માટે ખુબજ જરૂરી છે અને પ્રાયઃ અપ્રાપ્ય છે. અભ્યાસ-સંશોધનાર્થે જરૂરી પુસ્તકો સહેલાઈથી ઉપલબ્ધ બને તેમજ પ્રાચીન મુદ્રિત પુસ્તકોનો શ્રુત વારસો જળવાઈ રહે તે શુભ આશયથી આ ગ્રંથોનો જીર્ણોદ્ધાર કરેલ છે. જુદા જુદા વિષયોના વિશિષ્ટ કક્ષાના પુસ્તકોનો જીર્ણોદ્ધાર પૂજ્ય ગુરુભગવંતોની પ્રેરણા અને આશીર્વાદથી અમો કરી રહ્યા છીએ. તો અભ્યાસ તથા સંશોધન માટે વધુમાં વધુ ઉપયોગ કરીને શ્રુતભક્તિના કાર્યને પ્રોત્સાહન આપશો.

લી.શાહ બાબુલાલ સરેમલ બેડાવાળાની વંદના

મંદિરો જીર્ણ થતાં આજકાલના સોમપુરા દ્વારા પણ ઊભા કરી શકાશે.....!

પણ એકાદ ગ્રંથ નષ્ટ થતા બીજા કલિકાલસર્વજ્ઞ કે મહોપાધ્યાય શ્રી યશોવિજયજી ક્યાંથી લાવીશું...???

अहो श्रुतज्ञानम् ग्रंथ शृणोद्वार - संवत् २०१५ (ई. २००८) - सेट नं-१

क्रमांक	पुस्तकनुं नाम	कर्ता-टीकाकार-संपादक	पृष्ठ
001	श्री नंदीसूत्र अवचूरी	पू. विक्रमसूरिजीम.सा.	238
002	श्री उत्तराध्ययन सूत्र चूर्णी	पू. जिनदासगणिचूर्णीकार	286
003	श्री अर्हद्वीता-भगवद्वीता	पू. मेघविजयजी गणिम.सा.	84
004	श्री अर्हचूडामणिसारसटीकः	पू. भद्रबाहुस्वामीम.सा.	18
005	श्री यूक्ति प्रकाशसूत्रं	पू. पद्मसागरजी गणिम.सा.	48
006	श्री मानतुङ्गशास्त्रम्	पू. मानतुंगविजयजीम.सा.	54
007	अपराजितपृच्छा	श्री बी. भट्टाचार्य	810
008	शिल्पस्मृति वास्तु विद्यायाम्	श्री नंदलाल चुनिलालसोमपुरा	850
009	शिल्परत्नम् भाग-१	श्रीकुमार के. सभात्सवशास्त्री	322
010	शिल्परत्नम् भाग-२	श्रीकुमार के. सभात्सवशास्त्री	280
011	प्रासादतिलक	श्री प्रभाशंकर ओघडभाई	162
012	काश्यशिल्पम्	श्री विनायक गणेश आपटे	302
013	प्रासादमञ्जरी	श्री प्रभाशंकर ओघडभाई	156
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033	श्री सिद्धहेम बृहद्दृति बृहन्न्यास अध्याय२	पू. लावण्यसूरिजीम.सा.	578
034	श्री सिद्धहेम बृहद्दृति बृहन्न्यास अध्याय३ (१)	पू. लावण्यसूरिजीम.सा.	278
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लघुप्रबन्धसङ्ग्रहः

LAGHU-PRABANDHA-SANGRAHA

Edited
With a Critical Study of the Text
By
JAYANT P. THAKER, M.A.



Oriental Institute
Baroda
1970

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By

JAYANT P. THAKER, M.A.,

Research Officer and Post-Graduate Teacher in

Sanskrit and Prākṛit, Oriental Institute,

M. S. University of Baroda



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P R E F A C E

The Maharaja Sayajirao University of Baroda has started a series of publications called 'M. S. University of Baroda Research Series'. In this series will be published selected research-works of high quality of the teachers, and the theses of the research students of this University.

The research-work 'The Laghu-prabandha-saṅgraha' by Shri J. P. Thaker, Research Officer, Oriental Institute, Baroda is published in this Series.

We acknowledge with thanks the financial help received from the University Grants Commission, New Delhi which gave us a grant of half the cost of this publication.

Baroda,
Dated 29th January, 1970.

B. K. ZURESH
Registrar

FOREWORD

Mr. J. P. Thaker collaborated with me in the preparation of the *Lexicographical Studies in 'Jaina Sanskrit'* which was serially published in the *Journal of the Oriental Institute* (VIII. 2; IX. 3-4; X; XI and XII. 1) and then was brought out in a book-form in 1962 as M. S. University Oriental Series. no. 5. It dealt with three most well-known Prabandha-texts, viz. the *Prabandha-cintānaṃ* of Merutuṅgasūri (1305 A.D.), the *Prabandha-kośa* of Rājāśekharasūri (1349 A.D.) and the *Purātana-prabandha-saṅgraha*.

It is a matter of gratification that Mr. Thaker has continued his researches in this particular branch of Sanskrit literature and prepared a critical edition and a comprehensive study—lexicographical, historical and cultural—of an unpublished Prabandha-text which is probably the oldest so far as our present knowledge goes.

The *Laghu-prabandha-saṅgraha* is a valuable addition to the corpus of Prabandha-texts published so far, and I trust that it will be useful in a variety of ways to the researchers of mediaeval Sanskrit literature and especially of its peculiar idiom known among scholars as 'Jaina Sanskrit' and also to the students of mediaeval Indian History and Culture.

Oriental Institute, Baroda.
January 27, 1970.

B. J. SANDESARA
Director

EDITOR'S PREFACE

The *Laghu-prabandha-saṅgraha* is edited for the first time in the present volume. I have tried to make the edition as critical as was possible. The Introduction, together with the Appendices, comprises a critical study of the text. This study has led me to the following conclusions:

- (1) All the ten *prabandhas* of this anonymous work are from the pen of one and the same author.
- (2) In the case of the *prabandhas* whose versions are available elsewhere, the version of our text is the oldest one.
- (3) This small work is brimming with the peculiar characteristic features of the *Prabandha*—style and of so-called “Jaina Sanskrit”.
- (4) It has considerable bearings on contemporary history.
- (5) It throws much light on contemporary culture.

As such, this volume will, in my humble opinion, make a very valuable, important and useful addition to the *Prabandha*-literature explored so far.

I request the learned readers to make due corrections in the printed matter as per the Corrigenda and humbly seek their indulgence for the same.

I have earnestly endeavoured to utilize the valuable work in the field put forth in the past by learned scholars through patient researches and feel highly indebted to those *pūrva-sūris* for the inspiration and help that I could secure from them. A special mention must be made here of my indebtedness to Dr. D. C. Sircar's “Studies in the Geography of Ancient and Medieval India” and Dr. A. S. Altekar's paper on “A History of Important Ancient Towns and Cities in Gujarat and Kathiawad (From the Earliest Times down to the Moslem Conquest)” published on pp. 1-54 of volumes LIII (1924) and LIV (1925) of the *Indian Antiquary*, for most of the Geographical data furnished in Appendix B (3).

I feel highly obliged to Dr. D. C. Sircar, the veteran Historian of our land, who was kind enough to reply promptly to a query sent by me regarding king Madanabhrama and the situation of his Capital Kāntī.

I also take this opportunity to express my deep sense of gratitude to a number of friends and well-wishers but for whose help—in one way or another

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—the present volume would not have taken the shape in which it is being presented now. My foremost thanks are due to Dr. B. J. Sandesara, the Director of our Institute. I had the privilege of running up to him every now and then for guidance and he always encouraged me by spending his precious time in discussions not only on vital points but also on certain minute points. In fact, it was he who entrusted to me the task of editing this work. I am also grateful to him for taking the trouble of writing a Foreword to the present work.

I am equally grateful to Dr. U. P. Shah, Deputy Director and General Editor and Head of the Rāmāyana Department of the Institute, who also was always happy to guide and enlighten me on my problems whenever I approached him. I am highly indebted to my worthy colleague Śrī J. S. Pade Śastri, who has been the witness of my work and worries during my researches on the present text and who was kind enough to spare time for going through every line of the press-copy of the text, the Introduction and the Appendices occasionally offering valuable suggestions. I had the pleasure of holding occasionally interesting discussions on different topics concerning my researches with such local scholars and friends as Pt. L. B. Gandhi, Retired Jaina Paṇḍita of the Oriental Institute, Dr. R. N. Mehta, Head of the Department of Archaeology and Ancient History and Dean, Faculty of Arts of our University, Dr. A. N. Jani, Head of the Department of Sanskrit in the Faculty of Arts, and Pt. B. L. Shanbhogue, Research Officer in the Oriental Institute (now retired), to all of whom I express here my deep feelings of gratitude. I am equally thankful to my learned colleague Dr. S. D. Parekh, with whom I discussed some points regarding the *Vikramāditya-pañcadāṇḍa-cchatra-prabandha* and who so kindly lent to me his personal copy of his typed Thesis in Gujarātī entitled "A Critical Edition of *Pañca-dāṇḍa-nī Vārtā* of an Unknown Gujarātī Prose-writer (Before 1682 A.D.)" which I was allowed to keep with me for several months.

I am also grateful to Śrī M. M. Desai, Assistant Lecturer in Gujarātī in the Faculty of Arts, for preparing for me a very accurate, decent and careful copy of Ms. G. which was the main codex. His knowledge of Sanskrit helped him considerably in deciphering the readings of this early fifteenth-century Ms. written throughout in *Pr̥ṣṭhamātrās*.

I would fail in my duty if I do not remember with gratitude the affectionate services of Śrī P. H. Joshi, M.A., formerly Research Assistant in the Manuscript Department of the Oriental Institute and now Proof-Reader in the Rāmāyana Department, and my son Śrī Himāṃśu J. Thaker, a student of B.E. IV (Metallurgy), both of whom helped me occasionally in preparing the Index to the Introduction. Śrī Himāṃśu also helped me considerably in the tedious task of putting down, in the press-copy of the Introduction and the Appendices,

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the references to the lines and pages of the printed text corresponding to those of the press-copy of the text.

I am highly thankful to the University Grants Commission and the M. S. University of Baroda for their encouraging generosity in equally bearing the cost of the publication of this work.

I also express my gratefulness to Śrī Ramaṇabhāi J. Patel, Manager of the M. S. University of Baroda Press and other members of the staff of the Press for excellent and efficient printing of this work.

Oriental Institute,
Baroda, 26th January, 1970.

J. P. THAKER

ABBREVIATIONS

Ā	—Ātmanepada
Abl.	—Ablative
Acc.	—Accusative
adj.	—adjective
adv.	—adverb
AHI	—An Advanced History of India by R. C. Majumdar etc.
Ap.	—Apabhraṃśa
BSPS	—Bombay Sanskrit and Prakrit Series
c.	—circa
cent.	—century
CG	—Chaulukyas of Gujarat by A. K. Majumdar
Ch(s).	—Chapter(s)
Dat.	—Dative
decl.	—declension
DHNI	—The Dynastic History of Northern India by H. C. Ray
ed.	—edited by, edition, editor
Eng.	—English
f.	—feminine
FGS	—Forbes Gujarātī Sabhā, Bombay
fn(s).	—foot-note(s)
GDAMI	—The Geographical Dictionary of Ancient and Mediaeval India by Nundo Lal Dey
Gen.	—Genitive
ger.	—gerund
GMRI	—Gujarāta-no Madhyakālīna Rājapūta Itihāsa by D. K. Śāstrī
GOS	—Gackwad's Oriental Series, Baroda
Guj.	—Gujarāta, Gujarātī
GVS	—Gujarāta Vernacular Society, Gujarāta Vidyā Sabhā, Ahmedabad
HB	—The History of Bengal by R. C. Majumdar
HCL	—History of Classical Sanskrit Literature by M. Krishnamachariar
IA	—Indian Antiquary
ind.	—indeclinable
Inst.	—Instrumental
JAS	—Jaina Ātmānanda Sabhā
JASG	—Jaina Āgama Sāhitya-māñ Gujarāta by B. J. Sāṅḍesarā
JGRS	—Journal of the Gujarat Research Society
JMSU	—Journal of the Maharaja Sayajirao University of Baroda

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JOI	—Journal of the Oriental Institute
JPI	—Jaina Paramparā-no Itihāsa by Muni Darśanavijaya etc.
KJG	—Kṣāntīsūri Jaina Granthamālā
KSS	—Kāśī Sanskrit Series
l(l).	—line(s)
LCV	—Literary Circle of Mahāmātya Vastupāla and Its Contribution to Sanskrit Literature by B. J. Sāṅḍesarā
lit.	—literally, literature
Loc.	—Locative
LPS	—Laghu-prabandha-saṅgraha
LSJS	—Lexicographical Studies in 'Jaina Sanskrit' by B. J. Sāṅḍesarā and J. P. Thaker
m.	—masculine
Mar.	—Marāṭhī
mod.	—modern
Ms(s).	—manuscript(s)
mt.	—mount
n.	—neuter
no.	—number
Nom.	—Nominative
NPG	—Nāgari-pracāriṇī Granthamālā
NPS	—Nāgari-pracāriṇī Sabhā
NSP	—Nirṇaya Sāgara Press
Obl.	—Oblique case
OI	—Oriental Institute, Baroda
P.	—Parasmaipada
p(p).	—page(s)
PC	—Prabandha-cintāmaṇi of Merutuṅgasūri
pers.	—person
PGG	—Prācīna Gurjara Granthamālā
PHNIJS	—Political History of Northern India from Jain Sources by G. C. Choudhary
PK	—Prabandha-kośa by Rājasekharasūri
Pkt.	—Prākṛit
pl.	—plural
POS	—Punjab Oriental Series
p.p.p.	—past passive participle
PPS	—Purātana-prabandha-saṅgraha
pron.	—pronoun
Pt(s).	—Part(s)
RCMLC	—Rāmalāla Cuniālā Modī Lekṣha Saṅgraha

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respy.	—respectively
RPG	—Rājasthāna Purātana Granthamālā
SGAMI	—Studies in the Geography of Ancient and Medieval India by D. C. Sircar
sing.	—singular
SJS	—Siṅghī Jaina Series
Sk., Skt.	—Sanskrit
SPI	—Solāṅkiṃṇ kā Prācīna Itihāsa by G. H. Oza
tr., Trans.	—translation
v.	—verb
Voc.	—Vocative
Vol(s).	—Volume(s)
VSS	—Vidyābhavana Sanskrit Series
VTK	—Vividha tīrtha-kalpa or Kalpa-pradīpa by Jinaprabha

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॥ अथात्र कुरु विद्या परमा विद्या उदयादि व्याजानामन्युत्तमं जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 राजादि वेदानां प्रथमो विष्णुप्रश्नः ॥ अथ उदयेऽपि सूर्यो गच्छति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 व्याणां काठिन्यं प्रथमं ॥ इति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 भाद्रपदकालात् नितस्य सीमा यो वराहः ॥ राण्यापण्यमानो यो सा विदिदत्तं नवयानां इत्यादि विद्यालिताः ॥ अथ रमा
 षष्ठाऽथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 संपादि रं कुरु विद्या परमा विद्या उदयादि व्याजानामन्युत्तमं जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 आकाशितं ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
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 लि काठिन्यं प्रथमं ॥ इति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 नितस्य सीमा यो वराहः ॥ राण्यापण्यमानो यो सा विदिदत्तं नवयानां इत्यादि विद्यालिताः ॥ अथ रमा
 नि जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 इति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 इति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति
 इति जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ अथ रमा सुतोरिणश्रुतत्वात् जगदादयः ॥ इति



Folio No. 1^a of Ms. G of the Laghu-prabandha-saṅgraha

INTRODUCTION

I. The Critical Apparatus

The text of the *Laghu-prabandha-saṅgraha*, edited in the present volume for the first time, is based on the following three manuscripts :

- [1] G. = BARODA, Faculty of Arts, Department of Gujarāṭī, No. 82. Dated V. S. 1465 (c. A. D. 1409)
- [2] K. = BARODA, Pravartaka Kāntivijayajī Collection, Ātmānanda Jaina Jñānamandira, No. 2356. Undated.
- [3] O. = BARODA, Oriental Institute, No. 681. Undated.

DETAILED ACCOUNT OF THE MANUSCRIPTS

G

This manuscript belongs to the Department of Gujarāṭī, Faculty of Arts, M. S. University of BARODA and bears no. 82. It is dated V.S. 1465 (c. A. D. 1409); written in *Devanāgarī* characters, throughout in *Prṣṭhamātrās*, on thick, sticky, durable county paper, 10.75×4.4 inches in size, with side margins of 1.2 inches and a space of 0.6 inches left out at the top as well as the bottom. It consists of 10 folios, the first 9 ones having 14 lines to a page and about 42 letters to a line, and the last one possessing 13 lines to a page and about 41 letters to a line. Margins are marked with a thick red line drawn between two thin black lines. The folio-numbers are written at the bottom of the right margin on the reverse of each folio. Each page has a square or oblong space left out in the middle varying in size from 1.1" to 1.5", which contains an illuminatory red orb of about 0.4" radius. On the reverse of each folio the side margins also contain similar but somewhat smaller orbs. This is a peculiarity of early paper Mss. in imitation of the palm-leaf ones. The middle orb has a small hole through which a thin string would pass as is the practice for palm-leaf manuscripts.

There are three cases of marginal additions of letters left out while copying, five of *supra lineam* and two of *infra lineam* ones, all *propria manu*. At one place (folio 7b, line 11) the letters 'nāthaprāsāde' are repeated in the right margin, not in *Prṣṭhamātrās*, evidently with the intention of removing confusion of the original writing, *propria manu*. The top-space on the last page contains the following remark, *secunda manu*:

Gaṇī 7 Poṭhi 12 Pa 39 Patra 10.

This remark obviously notes the total number of folios of this Ms. which is the twelfth Ms. of the bundle of Mss. numbered 7 which in all comprises 39 folios. The figure 39 written in a different hand on the top corner of the left margin on the same page supports this inference. Evidently, therefore, this remark as well as the figure 39 is, in all probability, written at a later stage by an owner of the Ms.

There are no corrections, nor any marginalia. No pigment is used for erasures, which, being far and few between, are sometimes marked by two or three vertical strokes above the letter, sometimes by trying to rub out the letters and sometimes by daubing over the letters with the same black ink. Especially when the same letters are wrongly repeated, erasure is made by a line drawn over the portion to be erased. In one case (fol. 5b, line 3) erasure is marked by a single line drawn below the portion invariably touching the letters to be erased.

The writing is throughout in *Prṣṭhamātrās*, excepting, of course, very few places where ordinary *mātrās* are used. Double *danḍas* are mostly used for marking the commencement and close of sections and chapters. Everywhere else a single *danḍa* is employed. It is used inadvertently. It is frequently put where it is not at all required. In a few cases it wrongly separates letters of the same word, e.g. 'fū i *ṭhalikā*'. Likewise at places it is avoided where it is needed. Final *m* is always written as an *anusvāra*. For *parasavarna* also *anusvāra* is generally used. At places *anusvāra* and the initial vowel of the next word are placed side by side, e.g. '*Vasantakriḍāyām udyāna*'. The *visarga* (:) is unnecessarily introduced at several places, while *avagraha* (ꣳ) is often dropped. The letter *ṣ* is generally written as *ṣ*. Likewise *ṣ* and *ṣ* have always taken the forms of *ṣ* and *ṣ* respy. Similarly *ṣ* is written as *ṣ* and *ṣ* as *ṣ*. Occasionally *ṣ* has taken a form which can very easily be confused with *ṣ*. At one place (24.15) the scribe has not been able to decipher correctly the term *ṣṣ* of the archetype and has copied it down as *ṣṣ* which is equivalent to *ṣṣ* ! In the same way, at another place (25.19) the letter *ṣ* of the original Ms. could not be properly deciphered and is copied down in *G* as *ṣ*, though the whole word with *ṣ* for *ṣ* does not seem to make any sense: It is *ṣṣṣṣ* which ought to have been *ṣṣṣṣ* (= Sk. *ṣṣṣṣ*).

Colophons and post-colophon entries are daubed over with red chalk. Almost everywhere even the single *danḍas*—including those often inadvertently introduced—and the first few letters of every *prabandha* also are daubed over with red chalk.

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The condition of the Ms. is fairly good. The writing is fairly legible but generally incorrect.

Though the last *prabandha* is not dated, the post-colophon entry at the close of the first *prabandha* viz. the *Jagaddeva-prabandha* states that it was written on Thursday, the fifth day of the dark half of the month of *Caitra* in the *Samvat* year 1465 (c. A. D. 1409):

“सं० १४६५ वर्षे वैशाख शुद्धे ५ गुरुवारे लिखिते । श्रीः ॥ छ ॥” (Fol. 1^a, last line).
Moreover, the whole Ms. is written in one hand. The Ms., therefore, must be regarded as dated V. S. 1465 (c. A. D. 1409).

The fact that only the first *prabandha* bears the date of copying need not raise any doubt regarding the completeness of the Ms. For, although the close of the second *prabandha* is marked by the following colophon and post-colophon entry :

“ ॥ छ ॥ श्रीनन्दनभ्रममहाराजाप्रबंधः ॥ समाप्तः ॥
छ ॥ श्रीः ॥ शुभं भवतु लेखकपाठकभ्योः । ”

and is at the same time followed by as many as eight *prabandhas* and only a similar benediction closes the tenth or the last *prabandha*, it has to be pointed out that the completion of the work is indicated by a Prākṛit verse that stands the last; *vide* :

॥ छ ॥ गायत्रीवर्द्धमानमुरिप्रबंधः ॥ छ ॥ शुभं भवतु लेखकपाठकभ्योः [:] श्रीगुणः ।
राधाय दंतिदंते वामरलोभाय वसुदेवपत्निये ।
सुहृदाय खगिभ्रमणे महिलाय पयोदरे लच्छी ॥ १ ॥ श्रीः ॥

K

This codex belongs to the Pravartaka Kāntivijayaji Collection of the Ātmānanda Jaina Jñānamandira, BARODA bearing no. 2356. Though undated, it appears to be about 200 years old. It is written in *Devanāgarī* characters on paper, 10.3 × 4.4 inches in size, with the side-margins of 0.6" each and a space of 0.4" left out at the top as well as the bottom. The margins are ruled in double black lines.

This codex contains only one of the *prabandhas* viz. the *Madanabhramamahārājaprabandha* and consists of one folio, with 36 lines in all and about 63 letters to a line, the folio being unnumbered. Both the pages have a decorative space of the shape of a *Vedikā* or a sacrificial altar of thirteen *padas* left out in the middle, its minimum measurement being 0.3" and maximum 1.3", and only four letters are written in the four directions within the same.

There are only two cases of *supra lineam* additions: at one place (1^a, 4) the figure 28 is added and at the other (1^b, 5) the letter न which was left out while writing, both *propria manu*. There are no other corrections nor any marginalia. No pigment is used for erasures, which are generally marked by two small vertical strokes above the letters concerned; if only a portion of a letter is to be erased, only one such stroke is placed above the particular portion. There are two cases of erasures indicated by the omission of the head-lines. At one place न is converted to न by making the portion covered by the letter न thicker than the remaining portion of the letter न which is to be regarded as erased! There is one case of ये being written as ये. The word सुख occurs twice in both of which cases it is written as सुख. सु and सु have always taken the forms of सु and सु respy., while सु is simply written as सु. The *parasavarṇa* is not employed and final *m* also is changed to an *anusvāra*. In one case न has replaced न. Likewise नारायण has taken the form of नारायण and the *anusvāra* in the name जयसिंह is once omitted through oversight. Similarly सुखात्मनोदिरुदा has become सुखात्मनोदिरुदा for the same reason.

The *danḍa* is very frequent but scarcely inadvertently employed. At one place the *danḍa* is erased by a small vertical stroke above. At a few places such a stroke above the space between two letters indicates that a *danḍa* is inadvertently left out there. Such abbreviations as *dakṣiṇā°*, *paścī°*, *uttā°* are used for the forms of the names of the directions. Likewise the abbreviations *Madana°* and *Ma°* replace the name *Madanabhrama*. The *Prṣṭhamātrās* are resorted to in all the cases where two *mātrā*-strokes have to be shown. The single colophon is not distinguished in any way, (say, by daubing over with a red chalk or so) from the other portion of the text.

The condition of the Ms. is good, but at a number of places the writing is worn out and has become indistinct. Of course, in every such case the letters could be deciphered with the help of a magnifying glass.

The writing is decent, legible and fairly correct.

O

This codex belongs to the Oriental Institute, BARODA, bearing Accession No. 681. Though undated, it appears to be about two hundred years old. It is written in *Devanāgarī* characters on paper not so thick and durable as that of G. It is 10.2 × 4.4 inches in size with side margins of 1 inch each and a space of 0.4 inches left out at the top and the bottom.

The Ms. contains only one of the *prabandhas* viz. *Madanabhramarājaprabandha* and consists of two folios with 15 lines to a page and about 43 letters to

a line. Margins are ruled with three red lines. The folio-numbers are written at the bottom of the right margin on the reverse of each folio. Each page has a decorative space of the shape of a sacrificial altar of thirteen *padas* left out in the middle, its minimum and maximum measurements being 0.3" and 1.3" respy.

There are three cases of *supra lineam* additions, *propria manu*, but there are no corrections nor any marginalia. In line 2 on folio 1^b a space of two letters is left out since the writing on the obverse has spoiled the paper on the reverse. Erasures are indicated in ways more than one viz. by not drawing the head-line of the letter to be erased, by placing two or three vertical lines above the letter to be erased or the portion thereof desired to be erased. At two places a *dayda* is erased by drawing cross-wise a black line over it. At one place the letter ञ is changed to ञ by simply writing down the latter over the former. Likewise there is a case of ञ written over ञ which latter is to be deemed as erased, and in one case the syllable ञ is changed to ञ in a similar way. At one place in the word *sukhāsanaḍḍivāḍḍhā* two vertical strokes are placed above the letter *ḍi* evidently to cancel it and probably to correct it to *ḍhi*, but, for one reason or another, the revised entry of *ḍhi* is not made anywhere. Final *m* is always written as an *anusvāra* and the employment of *parasavarṇa* also is mostly avoided. The letter ञ is generally written as ञ and ञ as ञ. The employment of the *dayda* is quite regular.

The *Prathamātrās* are resorted to in most of the cases where two *mātrā*-strokes have to be shown.

Not only the colophon but also other portions of the text at haphazard intervals are lightly daubed over with red chalk.

No. 5177 is put in the middle blank space on the last page in Gujarāṭī script by a later hand. The left margin contains the writing 'Rā 5' in the same line as the above number, beneath which is written the word 'Dhana'. The significance of these remarks is not known. Probably these are remarks put by an owner of the Ms., no. 5177 evidently standing for the number of the Ms. in his collection.

The condition of the Ms. is good and the writing is legible and fairly correct.

MUTUAL RELATION OF THE MANUSCRIPTS

Out of these three Mss. only G contains the full text as presented in this volume, while K and O contain only one *prabandha* viz. that of King M a d a n a b h r a m a. These three Mss. do not display anything like recensions, but they

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belong to the same text-tradition. There are a number of variations among them but all minor. A comparative study of the three Mss. tempts us to believe that Ms. G is the oldest Ms., K is a copy of it with corrections and additions here and there and O is a copy of K. A few instances may be examined here :

- (1) Fn. 24 : The reading वारोउल्लाड of G has become वारुउल्ला in K and is Sanskritised in O as वारपालक.
- (2) Fn. 44 : माणिक्यं of G becomes माणिकि° in K which is refined as माणिक्यथं in O.
- (3) Fn. 49 : सुवर्णमया षोडशवार्षीया वृत्ती १६ of G is reduced in K to स्वर्णमय १६ वारपी वृत्ती १६ due to the obvious reason of the difficulty of proper deciphering of °वार्षीया. This is copied down in O as स्वर्णमय सोल वारपी वृत्ती १६.
- (4) Fn. 73 : खीनड परिहार of G is slightly revised in K as खीनु परिहार which is still refined in O as खीनु परिहार.
- (5) Fn. 78° : श्रीपार्श्वनाथनड प्रासादु of G has become श्रीपार्श्वनाथसाद in K and श्रीपार्श्वनाथप्रासाद in O.
- (6) Fn. 88 : K adds: दिने २ टं १००० स्वर्णहीराखालमौक्तिकमयम्, which is copied down by O with slight changes as : दिने २ टङ्क १००० चूर्ण हीराखालमौक्तिकमयम्.
- (7) Fn. 94 : G पंचगभूतिपराङ्, K °पराङ्, O °पराग.
- (8) Fn. 99 : G reads मदनभनराजानं विना, K abbreviates as म० राजानं विना and O misunderstands this abbreviation and copies as मम राजानं विना.
- (9) Fn. 105 : G reads दिवसे, K दिने, while O altogether omits the word, probably through oversight.
- (10) Fn. 107 : G आंशीवेधे रमतीभ्यां,
K आंशीवेध रमतीभ्यां,
O आंषावेध रमतीभ्यां.
- (11) Fn. 108 : G सनेतः becomes सत्र गतः in K which again suffers a slight change in तत्रगतः of O.
- (12) Fn. 112 : सीदूरी of G is corrected to सिद्धरी in K. The scribe of Ms. O could not decipher दू properly and copied this word in his Ms. as सिद्धरी.

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- (13) Fn. 120: G जीवितभ्यना जागेसर is revised in K as जीवितभ्यना जागेसर which is copied in O with a scribal error as जीवितभ्यना जलेशर.
- (14) Fn. 124: लीलाललितगभेशर of G is revised in K as °गभेशर, which is copied down in O as °गभेशर.
- (15) Fn. 125: वितितवितामणि of G becomes वनितितवितामणि in K which is reduced in O to अवितितवितामणि which may either be regarded as the reading of K with ति inadvertently dropped by the scribe or as a corruption of a reading अविल°; the former alternative appears to be more probable in the present case.
- (16) Fn. 128: G reads राजवीरदंडकर संतानि, which is reduced in K to राजवीरकर संतानि by inadvertent omission of the letters ज and दं. The term वीरक, produced by this corruption is naturally not understood by the scribe of Ms. O who revises the phrase as राजवीरकर संतानि.
- (17) Fn. 133: G त्रिहुं रायनु आबलउ is revised in K as त्रिहुं रायनु आबलु, the scribe not correctly deciphering the word त्रिहुं. This is copied down with slight changes in O as त्रिहुं रायनु आबिलउ.
- (18) Fn. 135: G उदकशासननउ दयणवारु,
K उदकशासननउ देणहार,
O उदयशासनतणु देणहार.
- (19) Fn. 137: G समस्तदिग्वलयविजयी,
K °विजय,
O समस्तदिग्विजय.
- (20) Fn. 140: G कान्हडरायजयकेशनी कुमरि has become कान्हडरायकेशतणी कुमरि in K due to haplographical omission of जय and other revisions made by the scribe. This is copied in O as कान्हडरायकेशतणी कुमरि retaining the haplographical omission and adding two scribal uncertainties in ह and त. Moreover, the preceding word रायनवेलि of G is omitted both by K and O.
- (21) Fn. 143: G बौलवचकरति: is revised in K as बौलवचकरती which is copied in a careless manner in O as बौलुवचकरति.
- (22) Fn. 144: °वीरवर: is revised in both K and O as °वीरवर.
- (23) Fns. 148, 149: G माईदे आमायेन is revised in K as तस्विस्वसरे माईदेवेन आमायेन, which is copied in O with one scribal error as तरिसवसरे माईदेवेन आमायेन.

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- (24) Fns. 154, 155: ९ लक्ष पाश विधत्ते of G is revised in K as ९ लक्षपदास्यो विधत्ते, which is still revised (but wrongly) by the scribe of O as ९ लक्षपदास्यो विधत्ते.
- (25) Fn. 163: स्तब्धः चाजिनापनीता of G is corrected in K as स्तब्धे चाजिनापनीता, which is copied down in O with the scribal omission of the *repha* thus: स्तब्धे चाजि नापनीता.
- (26) Fn. 175: G अथाः पृष्टिल्लः is changed in K to अथाः अथापृष्टिल्लः. Here the word अथाः is added to the original reading which is perhaps not clear to its scribe who, however, missed the *visarga* while writing down and on finding out this error afterwards he put a small vertical stroke above अ to indicate that a *visarga* is to be inserted there. The scribe of Ms. O first wrote अथा अथापृष्टिल्लः thinking that the stroke indicated an additional १, but afterwards became conscious of its absurdity in light of °ल्लः and replaced this १ with a *visarga*.
- (27) Fn. 184: कथं राजलीलां न करोषि of G is revised (?) in K with a repetition of कथं as कथं राजलीलां कथं न करोषि. The scribe of Ms. O became conscious of this repetition which he omitted while copying the reading of K.
- (28) Fn. 190: G अष्टदिकरिका विचक्षणाः,
K अष्टौ विचक्षणा,
O अष्टौ विलक्षणा.
- (29) Fn. 191: G does not enumerate the eight damsels presented to Jayasimha by Madana bhrama; while K and O give their names in the same order with slight differences as noted below:
- K: नामानि । प्रीतिमती १ प्रियतमा २ अनीष्टवक्त्रा ३ कामप्रिया ४ मृगलोचना ५ चंद्रवदना ६ पृथुलश्रोणी ७ मनोहरा ८.
- O: नामानि । प्रीतिमती प्रियतमा २ अनीष्टवक्त्रा ३ कामप्रिया ४ मृगलोचना ५ चंद्रवदना ६ पृथुलश्रोणी ७ मनोहरा ८.
- Thus in the first name ति is rightly corrected by O as ति but it has not numbered the name as 1. Name no. 3 appears to be in reality अनीष्टवक्त्रा, which is written down in K as °वक्त्र probably due to the influence of an inaccurate pronunciation; while correcting this reading O rightly inserts the *repha* but misses the *lakāra*! The sixth name is again wrongly spelt in K which is blindly copied down in O.

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(30) Fns. 193, 194 :

- G समास्पिताः । गृहीत्वा निनेतः
 K प्रदत्ताः । राजा गृहीत्वा चचाल
 O प्रदत्ता राजा गृहीत्वा चचाल.

- (31) Fn. 194^a : सुखासनाधिरुद्धा of G is erroneously copied in K as सुखासनाधि-
 रुद्धा. The scribe of Ms. O first copies K as it is but afterwards
 becomes aware of the corruption and tries to erase दि putting two
 small vertical strokes above it. He does not insert धि in place of
 this दि, probably because the readings of G are not before him.
 As such his corrected reading becomes a variant of the original
 reading of G with no change in the sense : सुखासनारुद्धा.
- (32) Fn. 197 : G reads स्वर्णमयपुच्छलिकाभिर्दोरकसंवारकेन जल्पितं. K tries to
 improve upon this text in its reading स्वर्णमयपुच्छलिकाभिर्दोरकसंवारकेन
 जल्पितं. O simply copies down the text of K dropping inadvertently
 the letters मय : स्वर्णपुच्छलिकाभिर्दोरकसंवारकेन जल्पितं.
- (33) Fn. 199 : G reads मायूराणी पेशूराणी. K changes the order and revises
 these names as पृथुलश्रेणी २ मनोहरा २. This is in keeping with the
 names of the eight damsels added by K. O misses one १ while
 copying K : पृथुलश्रेणी २ मनोहरा २. This is only a scribal error since
 the names of the eight damsels are copied down in the previous
 passage quite correctly.
- (34) Fn. 201 : श्रीवत्सने समागतः of G is corrected in K to वत्सने समागतः
 which is copied down in O with an erroneous addition of a १ :
 वत्सने समागताः.
- (35) Fn. 202 : G has the following colophon : श्रीमदनम्रमहाराजाप्रबंधः समाप्तः.
 This is slightly condensed in K as : इति श्रीमदनम्रमहाराजाप्रबंधः, which
 is again condensed by O in its colophon which runs thus :
 इति मदनम्रमहाराजाप्रबंधः.

The following are a few instances wherein Mss. G and K agree but O differs:—

- (1) Fn. 38 : G, K read सदस्यकला which is corrected in O as सदस्यकथ.
- (2) Fns. 39, 40 : G, K give these two names : कमलावती । कलावती ।
 O has only one name कमलावती in their place.
- (3) Fns. 45, 46 : G, K read श्रीवानड नलगट which is given in O as श्रीवानु
 नलगट.

IO

- (4) Fn. 50 : गवाक्ष १२० of G, K is corrected by O as गवाक्षा १२०.
- (5) Fn. 67 : G and K वेळ् झीळ्. K has placed small vertical strokes near the head-lines of both the 'द's in order to separate these words from each other by putting a *dayla* after each as is done by it at many other places. O reads against this : वेळ् झीळ्. Are we to understand that the vertical strokes of K are mistaken by the scribe of O as *anusvāras* while directly copying down the text of K in his Ms. O ?

Some instances of G and O coinciding against the readings of K are mentioned below :

- (1) Fn. 122 : G and O read ममतामहेस्वर which is corrected in K to ममतामहेस्वर.
- (2) Fn. 170 : G, O have षट्कुल्यवनिक्ता against षट्कुल्यज्वनिका of K. It appears that thinking that ज्वनिका is the correct word much more in usage than वनिका the scribe of Ms. K revised the reading of G to °ज्वनिका, but O, while copying from K, Sanskritised the term ज्वनिका in its reading षट्कुल्यवनिक्ता which accidentally coincides with that of G.
- (3) Fn. 61^a : K स्वर्ण^a for सुवर्ण^a of G, O.
- (4) Fns. 38^a, 113^a : वैवाङ्म्यां and नाराहण are scribal errors of K against the correct readings वैवाङ्म्यां and नारायण of G and O.
- (5) Fn. 140^a : K reads श्रीमीणछदेवि for श्रीमीणछदेवि of G, O.

Now we may turn to the similarities of K and O against G a few instances whereof are given below :

- (1) Fn. 23 : K, O drop the word युवां.
- (1^a) Fn. 28 : K, O have तन्मध्ये for तासां मध्ये of G.
- (2) Fn. 32 : The first of the names of the female friends is अलि against G अलि.
- (3) Page 3 : K, O regularly number the first nine of the female friends, while G does not give numbers with the names (*vide* fn. 33).
- (4) Fn. 35 : K, O omit the name सीगरी and add कपूरडी.
- (5) Fn. 37 : The order of the names नमोदे and नमोदे is changed in K, O.

II

- (6) Fn. 41: K, O add the no. 28 at the end of the list of twentyeight female friends.
- (7) Fn. 42: °प्रभृतिसखीभिः परिवृताः of G is replaced in K, O by °प्रभृतिसखीभिर्वृताः.
- (8) Fn. 43: K, O read °गृह् for °गृहं of G.
- (9) Fn. 47: G रूपदण्ड उत्तणीवानह is revised in K, O to रूपानु उत्तणीभावट.
- (10) Fn. 48: G सुवर्ण° becomes स्वर्ण° in K, O.
- (11) Fn. 57: K, O have avoided the confusion of गवाक्षे(=क्षा)नामने of G by replacing it with गवाक्षये.
- (12) Fn. 58: K, O read ष वैदिका सुवर्णमया ष for G सुवर्णमयवैदिका ष .
- (13) Fn. 60: °नाम of G is corrected to °नामानि.
- (14) Fn. 61: K, O add तत्रारष्ट्र ष .
- (15) Fns. 62, 91: चंद्रयोस्त्रा of G is revised to चंद्रज्योस्त्रा in K, O.
- (16) Fn. 65: तत्र of K, O is naturally the Sanskritisation of G तिहं.
- (17) Fn. 68: यक्षकर्म रसीद of K, O is a revision of the original G कादमी रसीयह.
- (18) Fns. 69-71: छोडीयहं, कादमीनां and विच्छोडीयहं of G have respectively become छोडीह, कादमीनां and घोलीह in K, O.
- (19) Fn. 72: K मदन० रावनह and O मदनभ्रमरावनहं display a later revision of the original reading of G मदनभ्रमहं.
- (20) Fn. 74: एक नालिका। शीजी कापालिका। is the reading of K, O for G नालिका १ कापालिका २.
- (21) Fn. 76: स्त्रीकापालिक पयूत स्त्री of G is revised in K, O to कापालिक पयूत स्त्री. The best way would be to take this initial स्त्री of G with the previous word अन्यपरिणीत disregarding the *danḍa* separating them.
- (22) Fn. 77: राजानह २ नियम of K and राजानहं २ नियम of O are later revisions of the original रायसिंहं नियम २ of G.
- (23) Fn. 78: K, O omit २ देखि नहीं as unnecessary.
- (24) Fn. 78^a: आवासमये of K, O is a revision of G आवासमाहि.
- (25) Fn. 79: तत्र पूजा कीलह of K, O is a revision of the original reading of G viz. तिरां देवपूजा करह.
- (26) Fn. 80: राक्षी of K, O is a revision of G रायनणह.
- (27) Fn. 81: प्रसादपात्र of K, O may be an attempt at avoiding exaggeration in the original G महाप्रसादपात्र.

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- (28) Fn. 82: अर्धंग. of K, O may be a simpler alternative for G अर्द्धसं
करोति.
- (29) Fn. 83: K, O have राज्ञः स्वर्णोपरि भीत्यागः against G राज्ञः स्त्रीणां स्व
वर्णोपरि आभंग(= आभरण) त्यागः. The scribe of K has probably failed to
understand the faulty reading आभंग of G and has tried to make it
easily understandable by amending it in this curious way. O has
just copied K.
- (30) Fn. 84: ऊतरई is corrected to ऊतरइ in K, O.
- (31) Fns. 85-86: देहस्थूलत्वात् गार्भदेयिद्वयत्वात् of G is corrected to देहे स्थूल-
त्वात् गार्भदेयिद्वयान् by the scribe of K, while that of O has copied
down the reading of K with the scribal error in शैयल्यात्.
- (32) Fn. 90: संमुखं of K, O is a correction of G सन्मुखं.
- (33) Fn. 92: G अभ्यधा becomes अन्यदा in K, O.
- (34) Fn. 95: G कृतः is exalted to चक्रे in K, O.
- (35) Fn. 96: G अग्निहस्तपुरं प्रति चालितः is simplified in K, O as अग्निहस्तपुरं प्रति
यदा चलति सदा.
- (36) Fn. 97: G अंगारसउचिन्नादी is slightly revised in K, O as अंगारसुचिन्नादी.
- (37) Fn. 100: K, O add the phrase तेन अग्नेन राज्ञोऽप्ये उक्तम् for clarity of
sense.
- (38) Fn. 104: G सुदि is revised in K, O as शुदि.
- (39) Fn. 109: तास्यां is omitted by K, O.
- (40) Fn. 110: G आगतः becomes आगतः in K, O.
- (41) Fn. 111: G मेधो बृद्धा स्थितः is read in K, O as मेधवृष्टिः स्थिता.
- (42) Fn. 111^a: पृष्टं of G has become पृष्ट in K, O evidently through
scribal error.
- (43) Fn. 113: कथहे replaces in K, O मीनकथवि of G.
- (44) Fn. 114: वणिजारकः of K, O appears to be the Sanskritisation of G
विणजारक.
- (45) Fn. 117: K, O read परीच्छती परितु परमहंस against परीच्छती परिना परमहंस
of G.
- (46) Fn. 118: K, O omit the address श्रीपालीना हंतराज.
- (47) Fn. 123: K, O अलवेश्वर is a revision of G अलवेश्वर.
- (48) Fn. 126: सा वक्ति of G is changed to साह in K, O.
- (49) Fn. 129: K, O जौलुभवंश अयोनीसंभव is an attempt to correct G
जौलुभवंश अयोनीसंभव.

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- (50) Fn. 130: K, O चामंडराज is a scribal error for G चामुंडराज.
- (51) Fn. 131: K, O read °कण्ठदेवनर विश्वजननयनानन्दन for G °कण्ठदेवनन्दन । विश्वजननयनानन्दन ।
- (52) 131^o: G १८ लक्ष ९२ सहस्रमालवक्षरीकचयद्विमपाणि is corrected in K as १८ लक्ष बाणूनक्षनालवक्षयद्वयमपाणि, which is copied down in O with the evident scribal error of °तदसं for °सदसं°.
- (53) Fn. 132: G वैरराय° is corrected to वैरिराय° in K, O.
- (54) Fn. 136: रायसु राज of K, O is a revision of G राउनउ राउ.
- (55) Fn. 138: G नरकारि is not understood in its true sense and hence K revises it to °नर अनुसारि, which is simply copied down by O.
- (56) Fn. 139: The epithet रायनरवेलि is omitted in K and O.
- (57) Fns. 141, 142: °राजहंस: and °अवतंस: of G are reduced resp. to °राजहंस and °अवतंस in K, O.
- (58) Fn. 146: कवीपद of G is reduced to कवीद in K, O.
- (59) Fns. 146^o, 147: K, O omit तदा राजा आदेशो दत्तः । श्रावण सुदि ८ दिने पुण्याभरणगवाक्षः शृंगारणीयः । तत्रगतः ।
- (60) Fn. 151: आदेशो दीवता of G is corrected to आदेशो दीवता in K, O.
- (61) Fns. 153, 179: K, O omit श्री prefixed in G to जयतिहृदेवस्य and मदमभ्रमेन resp.
- (62) Fn. 154: लय of G is revised in K, O to its Sanskrit form लय.
- (63) Fns. 156-157: १२० अथा षोडश राजा राज्ञो मेढां लात्वा यातु of G is reduced to १२० अथा षोडश राजा राज्ञा मेढां लात्वा यातु in K, O, probably due to scribal error of K and blind copying of O.
- (64) Fn. 158: विज्ञपय: of G is corrected in K, O to विज्ञपय.
- (65) Fn. 159: यद् of G becomes यदिकनिद् in K, O.
- (66) Fn. 160: तदीयता of G becomes तदीयते in K, O.
- (67) Fn. 161: कर्तुं कामोदिति of G is revised in K, O to कर्तुंकानोदिति.
- (68) Fn. 162: मन्त्रे replaces in K, O मन्त्रे of G.
- (69) Fn. 164: प्रगुणीयता of K, O is evidently a correction of G प्रगुणी-कृतता which latter is a scribal error for प्रगुणीकृतता.
- (70) Fn. 165: The erroneous reading of K, O षोडशमे दिने for the correct one of G षोडशदिने appears to have been influenced by the regional language.
- (71) Fn. 166: षोडशजनानां of G is wrongly corrected in K, O to षोडशराजानां.

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- (72) Fn. 167: K, O read प्रगुणितं for G प्रगुणीकृतं. This change is evidently made under the direct influence of point no. 69.
- (73) Fn. 168: G गणक ५ प्रमाणं रणक्षेत्रं कृतं । प्रतोलीकटकांतराले is changed in K, O to गणक ५ रणक्षेत्रं काराणितं । प्रतोलीकटकांतरे.
- (74) Fn. 169: पार्श्वयो of G is corrected to पार्श्वयोः in K, O.
- (75) Fn. 171: K, O नवयौवनभिरामा is a revision of G नवयूवनाभिरामा.
- (76) Fn. 172: सशृंगारा of G is heightened to सुशृंगारा in K, O.
- (77) Fn. 174: प्रदिता of G is corrected in K, O to प्रदिताः.
- (78) Fn. 177: अणि is dropped by K, O.
- (79) Fn. 178: द्वयो राज्ञो सेलो जातः of K, O is an evident (but imperfect) correction of the scribal error in the reading of G द्वयो राज्ञोर्मेळजातः.
- (80) Fn. 180: K, O have स्वावासे for G भावासे.
- (81) Fns. 181, 182: कृताः and जाताः of G are corrected in K, O as कृता and जाता respy.
- (82) Fn. 183: G श्रीजयनिहदेवस्यामे is simplified in K, O to श्रीजयसिंहस्यामे.
- 83) Fn. 184^a: K, O change the order of वाङ्मे कथं.
- (84) Fn. 186: K, O add a suitable reply to the speech of Mādānabhirama: जयसिंहदेवोक्तं सत्यं त्वयि दृष्टेऽहं काष्ठकवाटी राजा ।
- (85) Fn. 189: K, O omit राज्ञो.
- (86) Fns. 195, 196: The *visarga* is wrongly dropped in K, O in the readings यज्जयन्तःछादिताः and समागताः of G. It cannot be argued that in both these cases the singular is intended and hence the *visarga* is dropped; because that would not suit the plural in रूपयौवनवत्सः and other allied terms.

There are no significant readings peculiar to G alone over and above those already noted in the foregoing pages. The obvious reason for this fact is that K has copied G faithfully correcting its so many scribal inaccuracies.

K displays very few notable peculiarities of its own, the most glaring one being the occasional use of short forms e.g. दक्षिणा० (fn. 53), पश्चि० (fn. 54), उत्त० (fn. 55^a) for the respective directions and म० (fn. 99) and मदन० (fn. 72) for मदनप्रेम.

Being the latest of the three codices, O presents more peculiarities of readings than the other two:

- (1) Fn. 53: O adds दिशि after दक्षिणामां.

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- (2) Fn. 56: कैलसहास for कैलसहास proves its inclination towards figurative expressions.
- (3) Fn. 87: प्रकटीभवति for प्रगटीभवति is one of the instances of its inclination towards correctness of Sanskrit expressions.
- (4) Fn. 98: Sometimes glaring scribal errors take place during its endeavour in the directions noted above. Thus it has not properly understood the reading अस्मत्स्वामिनः. Reading this अस्मत् as अस्मन् it runs to correct it to अस्मिन् which gives us a curious variant in अस्मिन् स्वामिनः !
- (5) Fns. 102, 187: The forms राज्ञ and राज्ञा are confused.
- (6) Sometimes it omits certain terms as superfluous: e.g. the address राजन् is dropped at fn. 127 and the term राज्ञ is dropped from राज्ञ-श्रीवधसिंहदेव at fn. 145.
- (7) Sometimes changes are made due to non-understanding of the real sense but in an attempt at refining the original; e.g. fn. 134: राज्ञन् is wrongly turned to गजगन्ध. Similar is the case of रणशुः which is reduced to रणशुः by O (fn. 152) due to the same reason.
- (8) कटकसंमुख against कटकसंमुख (fn. 173) of the other two Mss. is an instance of its being more inclined towards Sanskrit expressions than the other two.

It becomes clear from the above account that G, being archaic in its readings, is the oldest of the three Mss. consulted. It is not possible at the present stage of our knowledge to determine its exact archetype. Its incorrect language and numerous Prākṛitic and Old Gujarātī passages tempt one to guess that most of the stories are taken from folklore. It is also evident from the above discussions that K is a hurried copy of G, but that the scribe has revised the copy carefully and made suitable changes to make it accurate. Its writing is far more correct than that of G which it has improved upon considerably during the process of being copied down. O does not appear to have before it the Ms. G. It is a copy of K, sometimes a blind one inasmuch as it has retained several scribal inaccuracies of K and at places has misunderstood certain signs of K which are presented by O in an altogether different way. Its inclination towards Sanskritisation and refinement can easily be noticed at a number of places. All the same the scribe is not conversant with the language nor is he intelligent enough to avoid certain silly errors.

II. The Constitution of the Text

For one of the *preliminary* three Mss. could be consulted, but for the rest

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of the text only one Ms. was available and the Ms. concerned also was considerably defective. The editor has tried to correct all scribal errors, but care is taken not to meddle with the peculiarities of the language and style, since this work is written in the so-called "Jaina Sanskrit". Hence faulty forms of the names of the directions are not revised. Many names and other words lack Sanskrit case-terminations. Likewise at several places Prākṛit and Old Gujārātī terms, expressions and even whole sentences and passages are met with. In all such cases the original spelling is retained in the re-constructed text as far as possible; because these cannot be deemed as mere scribal errors. A glaring example in this regard is the speech of Vīl h ū V ā m a n ī on pp. 6 and 7, which is not completely Sanskritised in the re-constructed text since it indicates dialectical or colloquial influence. Likewise the name *Jayasimha* sometimes takes the colloquial form *Jayasīṅh* which, as such, must be retained in the re-constructed text.

The editor has not tried to Sanskritise the names and epithets of the members of the court of King *Jayasimha* and those of other personages also, for they possess a purely dialectical touch and cannot be deemed as mere scribal corruptions. Certain words, however, placed among purely Sanskrit wordings, are changed to their original Sanskrit form considering such cases as those of scribal errors; e.g. *viśvasena* (18.17) replaces the original *visvasena* in the re-constructed text.

A lexicographical note on all peculiar words and expressions is presented in Appendix 'A'.

In the presentation of the re-constructed text the usual system of brackets is not followed for evident reasons. The re-constructed text is presented in a running way and the original readings of the Mss. (including variant readings) are given in the footnotes on each page for ready reference both to the original readings or variants and to the consulted text.

The re-constructed text is divided into suitable paragraphs and punctuation marks also are scrupulously resorted to in the modern fashion. The *daṇḍas* in the Mss. could not be relied upon, as they are placed there quite inadvertently, sometimes even separating letters of the same word! Therefore, in order to present an easily readable text, they are disregarded and all punctuations are made in the modern fashion. Likewise the *avagrahas* also are employed in the re-constructed text wherever the editor felt that they were required for facility of understanding.

At very few places the editor has made small insertions, especially at the close of *prabandhas* or sections thereof. The titles and serial numbers of the

prabandhas are also introduced by the editor. All such insertions are placed within square brackets [] in order to distinguish the same from the text as reproduced from the Mss.

In the case of Old Gujarāṭī and Prākṛit words etc. also the editor has tried to retain the original spelling as far as possible. The same is the case with the Old Guj. and Pkt. verses. Though the original sources of most of them could not be traced (as they seem to form part of floating lit. or folk-tales), care is taken to present them in as understandable a form as possible and every word thereof is explained in the Lexicographical Study (Appendix 'A').

Names of persons, places etc. are printed in bold types for facility of the readers.

III. The *Prabandha* Literature

The Dictionary meaning of the term '*Prabandha*' is 'a continued or connected narrative or discourse' as also 'any literary work or composition'. As an instance of the employment of the term in the former sense may be quoted the pithy line from M ā g h a's *Sisupalavadha* II. 73:

'अनुज्जितार्थसम्बन्धः प्रबन्धो वृत्ताहारः';

while its use in the latter sense may be illustrated by the prominent line from the introductory portion of K ā l i d ā s a's *Mālovikāgnimitra* displaying the peculiar manner of the poet's introducing himself to his audience:

'... प्रथितयुक्तं नासकविमीलितकविमिश्रादीनां प्रबन्धानतिक्रम्य ...'.

In Dramaturgy the term '*prabandha*' denotes a special type of *gāna*. The fourth *Adhyāya* of N i ṣ ṭ a ṅ k a ś ū r ũ g a d e v a's *Saṅgitaratnākara* (Twelfth century A.D.) is itself named *Prabandha-Adhyāya* [Ānandāśrama ed. of 1896 A.D., pp. 271-354].

To a student of the mediaeval Sanskrit literature, however, the term '*prabandha*' bears a peculiar technical sense, first of a historical anecdote, so to say, and then of a form of literature allied to the so-called *Caritas*.

At the very outset of his *Prabandhaśoṣa* (1349 A.D.) R ā j a ś e k h a r a s ū r i tries to make a distinction between *Caritas* and *Prabandhas*, according to which the *Caritas* are the life-stories of the *Tīrthanāthas* right from R ṣ a b h a n ā t h a up to M a h ā v i r a, of (ancient) kings including the mythological Sovereigns or *Caṅkṛins* and of the religious pontiffs up to

Āryarakṣitasūri (who died in the year 557 after Mahāvīra, i.e., in 30 A. D.); while the biographies of (prominent) personages who flourished after the time of Āryarakṣita are pronounced by him as *Prabandhas*.† It is not clear whether this distinction is made by Rājaśekharaśūri himself or he owes it to some older authority. In any case, however, as Dr. B. J. Sāṅdesarā* rightly points out, this type of distinction in nomenclature has not been always observed in actual compositions, because the works dealing with the life of persons like Kumārapāla, Vastupāla and Jagaḍū who flourished as late as the 12th and the 13th centuries have been styled as *Caritas*, e.g. the *Kumārapālacarita* of Jinamaṅḍanagaṇin (1335-36 A. D.), the *Vastupālacarita* of Jinaharṣa (1441 A. D.) and the *Jagaḍucarita* of Sarvānanda (14th cent. A. D.).

Turning to the *Prabandhas* actually available, we can generalise that *Prabandha* is a form of literature of historical anecdotes widely cultivated especially by mediaeval Jaina writers of Western India, written in a regional style of Sanskrit which may be described as simple, popular, colloquial Sanskrit as contrasted to the Classical Sanskrit. These historical anecdotes do add to our historical knowledge. All the same their motives are "to edify the congregations, to convince them of the magnificence and the might of the Jaina faith and to supply the monks with the material for their sermons, or when the subject is purely of worldly interest, to provide the public with pleasant entertainment."‡

The *Prabandhāvalī* of Jinabhadra (1234 A. D.) is the earliest available dated *Prabandha*-collection. Only one Ms. of this work, dilapidated in condition, is preserved in a *Bhaṅḍāra* at Pāṭana (North Gujarāta) locally known as *Saṅgha-no Bhaṅḍāra*. In the well-known compilation of *prabandhas* made by Muni Vinaviyayaji and published by him as No. 2 of the Singhī Jaina Series in 1936 A. D. under the name of *Purātana-prabandha-saṅgraha* this *Prabandhāvalī* was the main Ms. (viz. Ms. P) which he has described on pp. 2-20 of his Hīndī Introduction to the work. It comprises 40 *prabandhas* in simple prose a majority of which deal with historical personages of Western India with the exception of a few which are taken from folklore. Three of the four Apabhraṃśa verses occurring in the *Prthivīrāja-*

† तत्र श्रीकृष्णभद्रिद्वेषमानान्तानां जितानाम्, चक्रशरीरानां राज्ञाम्, ऋषीणां चार्थरक्षितान्तानां वृत्तानि चरितानि उच्यन्ते । तस्यश्चकालमाचिनां तु नराणां वृत्तानि प्रबन्धा इति ।

—PK, p.1, ll. 19-20.

* LCV, p. 144.

‡ Bühler, *Life of Hemacandrācārya*, p. 3

prabandha of this *Prabandhāvālī* "are traced in a corrupt form to the *Pythvirāja-rāso* ascribed to poet Canda, a friend and contemporary of *Pythvirāja*, the last Hindu sovereign of Delhi. These citations have gone a long way to show that the published *Pythvirāja-rāso* is not a later work in toto, as some scholars are inclined to believe, but that the *Rāso* has very old nucleus, which is earlier than at least 1234 A. D., the date of Jina bhādra's work."†

The following may be enumerated, in their chronological order, as other outstanding specimens of the *Prabandha* Literature :

(1) The *Prabhāvahacurita* of Prabhācandra (1277 A.D.), written throughout in verse, first published by the Nirṇaya Sāgara Press, Bombay in 1909 A.D. and then in a more perfect form by Muni Jinavijayaji as no. 13 of the Singhī Jaina Series in 1940 A.D. It contains 22 *prabandhas* relating the life-stories of the principal *Śvetāmbara* pontiffs right from Vājraswāmin (c. 1st cent. B.C.) up to Hemaçcandrācārya (12th cent. A.D.), in continuation of Hemacandra's *Parīṣiṣṭaparvan* or *Sthavirāvācarita*. It includes important historical anecdotes regarding a number of great kings and poets of outstanding importance.

(2) The *Prabandhacintāmani* of Merutuṅgācārya (1305 A.D.), as a specimen of the *Prabandha* form *par excellence*, gives a large number of historical dates, a feature not common in Sanskrit literature. "It is a principal source-book of the history of medieval Hindu Gujarāta from the times of Caulukya Mūlarāja to the end of the Hindu rule, i.e., it covers roughly the period from the middle of the 10th cent. to the end of the 13th cent. A.D."* It was published by Muni Jinavijayaji as no. 1 of the Singhī Jaina Series in 1933. It contains in all 135 *prabandhas* under 11 main topics divided into 5 *Prakāśas*.

(3) The *Kalpa-pratīpa* or *Vividhatirthakalpa* of Jinaprabha (1333 A.D.) is a unique work, important from both historical as well as geographical view-points, serving as a guide-book, so to say, for all the prominent holy places of Jaina religion which existed in the 14th cent. It comprises 61 *Kalpas* or chapters out of which 12 are hymns, 7 are biographies and the rest are descriptions of holy places of pilgrimage. It was published by Muni Jinavijayaji as no. 10 of the Singhī Jaina Series in 1934 A.D. It

† PPS, Introduction, pp. 8-10; LGV, p. 145.

* LSJS, p. 2.

includes *prabandhas*, in prose and in verse, composed both in Sanskrit as well as in Prākṛit.

(4) The *Prabandhakośa* or *Caturviṃśatīprabandha* of Rājasekharaśūrī (1349 A.D.) consists of 24 extensive and interesting *prabandhas*, the first and the last ones being *Bhadrabāhu-Varāhu-prabandha* and *Vastupāla-Tejapāla-prabandha* respy. The seventh *prabandha* viz. that of Mallavādīsūrī is written throughout in verse, while the rest are in the usual simple colloquial Sanskrit prose. It was first published by the Forbes Gujarātī Sabhā, Bombay in 1932 A.D. and then by Muni Jinavijayajī as no. 6 of the Siṅghī Jaina Series in 1935 A.D.

(5) The *Bhojaprabandha* of Ballāla (c. 16th cent. A.D.). There are six different works named *Bhojaprabandha* by Ballāla, Merutuṅga Rājavallabha, Vatsarāja, Śubhaśīla and Padmagupta. Ballāla's work, however, is the only prominent one, which was first published from Calcutta and then from Bombay (Nirṇaya Sāgara Press, revised in 1928 A.D.). Being an amusing piece of proso-poetic composition purporting to commemorate the liberal patronage of king Bhoja of Mālāvā it describes how he succeeded to the throne and presents a series of anecdotes about his relations with the many poets and literary lights that thronged his court.* The portions introducing the celebrities like Kālidāsa, Bhavabhūti, Daṇḍin, Māgha etc. who flourished at different periods of time are of no value from historical point of view, but are useful for entertainment as well as for developing present wit.

Not only does this *Prabandha* Literature possess importance from historical and geographical points of view but also—and much more—from the viewpoint of Sanskrit lexicography on account of its peculiarly simple mass-appealing language which is replete with rare and obsolete words, back-formations, hyper-Sanskritism and all the more with words, expressions and syntactical peculiarities of the regional dialects. A lexicographical study of three of these works viz. the *Prabandhacintāmani*, the *Prabandhakośa* and the *Purātana-prabandhasaṅgraha* is presented by Dr. B. J. Sāṅdesarā and the present editor in their "Lexicographical Studies in 'Jaina Sanskrit'" published from Baroda in 1962 as no. 5 of the M. S. University Oriental Series.

The present text also is a work of the *prabandha*-style. As will be evident from the following pages, though a small work of 31 printed pages, it is very important from historical and lexicographical points of view, and as such it makes a very healthy addition to the *Prabandha* Literature.

* HCL, pp. 501-2.

IV. The Study of the Text

THE TITLE AND EXTENT

Though the present work is named here as *Laghu-prabandha-saṅgraha*, it must be pointed out that no such title is mentioned anywhere either in the body of the text or in its colophons. All the same the cover of Ms. G bears this title in a modern hand, and, since it does not contradict any known fact and suits the contents etc. of the text, the same has been accepted as the title of the work in the present edition. This name is significant inasmuch as the work contains short anecdotes relating to certain historical personages or incidents. It comprises in all 10 such *laghu-prabandhas*. The first *prabandha* bears the age of the Ms. in its post-colophon entry, while the close of the whole work is marked by a Prākṛit *subhāṣita* placed at the end of the 10th *prabandhu*.

THE CONTENTS

The stories narrated in the LPS may briefly be rendered into English as under:

1. THE STORY OF JAGADDEVA

Jagaddeva, son of Paramāra king Udayāditya of Ujjainī, was very generous. When the king expired, Raṇadhavala, Jagaddeva's step-brother, was enthroned by the ministers, but the people honoured Jagaddeva. Consequently the ministers engaged murderers and the noble prince left the city.

He entered the border-town of the very powerful king Paramāḍi of Kalyāṇakoṭipura which was offered by the queen to the harlots for maintenance. Having taken his meals at the place of a merchant he started wandering in the city.

Being recognized as a fortunate man with excellent characteristics by the *chortie*-maid of Queen Līlāvati, who beheld him from her balcony concealing (or, abandoning-*pariharan*-) one betel-roll and asking for another by keeping his hand on his shoulder, he was summoned in. When the king gave him audience, a large-eyed lady covered her head while paying him respects and in return Jagaddeva made a brotherly endowment to her of three hundred thousand coins.

On seeing his magnanimity the minister played a trick. A *Bhavāi*-performance was undertaken wherein the king began to dance and the minister played upon the tabor. Jagaddeva put off his *pupusya* (=turban?), bestowed it upon the minister and asked him to choose a boon. The chief

horse of Hammira, the ruler of Gājāna, and the principal elephant of Gajapati, the king of the Gaṇḍas, were asked for.

With sixteen companions Jagaddeva entered the camp of Hammira who had attacked Pattana, defeated him, took away the horse and exercised conciliation between Jayasimhadeva and Hammira. He also procured the elephant from Gajapati of Gaṇḍa and sent both the animals to the requirer.

2. THE STORY OF THE GREAT KING MADANABHRAMA

King Madanabhrama of Kānti possessed as many as 5585 queens and 9000 ordinary wives. His palace called Viśvavijaya had among other things a golden lion-throne, 4 golden pillars, 10 golden images of damsels in budding youth, 120 *Gavākṣas* or windows, 4 golden altars, 4 square enclosures, 4 step-wells, 4 orchards, a golden time-piece, a silver arch and a small lake named Candrajyotsnā which was fortified with a huge wall. He used to give audience only twice a year and for the rest of the period he remained in the midst of his woman-folk.

Once king Jayasimhadeva of Gujārāta camped in the vicinity of this city after his twelve-year victory-tour. Enraged at Madanabhrama's bard's refusal to eulogize him, Jayasimhadeva lingered there for four months with the intention of fighting against Madanabhrama.

Minister Māideva tried in vain to inform his king of the situation through maids. At last Vilhū the dwarf, a great favourite of the king, succeeded in taking him to the terrace of the palace wherefrom he beheld the waterproof-textile tents of Jayasimha's camp. Naturally the king enquired about it and she caught the opportunity to explain the situation, describing king Jayasimha in very high terms.

Under the circumstances Madanabhrama declared that he would give audience on the eighth day of the bright half of the month of Śrāvana.

On the fixed day he sent Mādhaava, the officer in charge of the city gates, with a present of 120 horses and 16 elephants and ordered the minister to give Jayasimha all that he wanted. He also instructed him to prepare the field of battle unalarmed in case the alien king still insisted on fighting.

On the sixteenth day thereafter the battle-field was prepared in an area of about ten miles. A silken screen was inserted between the city-gates and

Jayasimha's army. King Madanabhrama arrived and 700 youthful damsels riding mares with due erotic decorations were sent against the hostile army. They forcefully marched towards it and retreated in no time. Jayasimha's cavalry pursued them and entered the eastern gates along with their king. Both the kings met; Madanabhrama conducted king Jayasimhadeva to his palace and adored him. Mutual love having sprung forth, king Madanabhrama pronounced to king Jayasimhadeva that since he roamed about outside his kingdom for as many as twelve years he was a notorious king. He advised him to stay at home and enjoy royal pastimes.

Jayasimhadeva admitted this and Madanabhrama, being pleased with him, presented to him, at the time of departure, eight excellent damsels possessed of beauty as well as puberty. On suddenly learning that they were offered to the king of Gujaraṭa, six of them died near the city-gates due to heart-bursting and the rest two named Māyūrāṇī or Manoharā and Pethūrāṇī or Pṛthulāśronī were brought to Pattana, where the king was received with due festivities.

3. THE STORY OF THE FIVE-HANDLED ROYAL UMBRELLA OF VIKRAMĀDITYA

Once, while returning from his usual round of the city of Ujjayini, king Vikramāditya beheld a lady taunting from her balcony a scavenger woman who had stopped her sweeping work in honour of the royal procession and expressing her despise for the king inasmuch as he did not possess a royal umbrella of five handles. Having returned to his palace he summoned the lady whose elders approached and greeted him. The king asked them to prepare a five-handled parasol for him. They replied that they would make such a parasol for him only who fulfilled their five desires. The king agreed and asked what he had to do.

Desire 1 :

They replied: "In the first instance, having defeated the lady within three days you shall marry her."

She came there with full pomp in company of her maids. The king could not win till the evening of the second day. That night he went to her ward

and overheard the ladies there speaking out that the king was going to be defeated the next morning.

Pained at this he went out to the temple of the *Yakṣa* who regarded entering into dispute with *Devadamaṇī* as a folly on his part and advised him to go to *Indra's* heaven where she was to dance that very night.

The king went to the heaven by virtue of the power of *Agni ve tā la* who transformed himself into a bee and broke down *Devadamaṇī's* crest-ornament of *Campaka* flowers when she was fully engrossed into dancing, which, in its turn, broke one of her anklets while dropping down from her head. *Vikramāditya* picked up them both and the third thing that he took away was the betel-roll which was offered to her by *Indra* himself. *Devadamaṇī* was so engrossed in dancing that she did not notice this.

Thereafter both of them returned home. The next morning when she went to the palace for continuing the game, the king was still in his bed and had to be awakened. When she remarked that the king had slept for a very long period, he retorted that being invited by *Indra* at a dance-performance he had to go to his heaven the previous night and that when the dancing girl, with all pride, would not cover her body, he caught hold of her crest-ornament. He showed it to her and she missed the expected dice. Likewise he also showed the anklet as well as the betel-roll and in this way she missed the dice thrice. The king won and married her. Thus was secured the first handle.

Desire 2 :

"Bring the jewels from the second storey of the palace of king *Trambasena* of the city of *Trambāvati*."

Vikramāditya went to *Trambāvati*, when the king's meals, prepared outside, were being brought into the palace through attendants. He mixed himself among them and entered the palace which comprised no less than 50 apartments. At sunset he began to move from one apartment to another but did not find the jewels. Then he entered a third one along with a low-caste dame. It was the residence of the virgin princess and was locked after the dancing girls dispersed.

After a while a letter was delivered to the princess through a balcony, which she read after opening the trellis. She took the jewels and mounted a red she-camel which was brought there. Her *divipati*, however, was left there. *Vikramāditya* slipped it down beneath the lattice and as the man sent

by her for taking it entered the lower part for holding it up, he cut off his head with his sword, took the *dvīpaṭī* himself, mounted the she-camel and drove along the way to another country quite tacitly.

On the princess' enquiry he replied that he intended to hand her over to the gambler *Ca t u r a ṅ g a* in the east where she was lost at stake. Sorrowfully thinking in her mind that she missed the mark both ways she observed taciturnity.

Having traversed a distance of eight to nine miles they alighted from the dromedary. He fell asleep while she kept awake. Suddenly, however, she saw a pair of lions bounding towards them and awakened the king who fatally pierced them both with a single arrow which he asked her to fetch back; and on her not doing so he threatened her with death. She besought him not to kill her, which he consented to on the condition that she would not disclose this feat of his to anybody.

Again he drove further and, as the sun rose, she was delighted to see that he was quite handsome. They alighted in the outskirts of a city and he went inside for fetching food leaving her alone beneath a tree on the river-bank, when a bawd approached her acting astonishment at her sight and exclaiming :

"O my niece! where had you been? It is an auspicious day that you are found out!" With these words she conducted the princess to her residence along with the dromedary and arranged for her marriage with a royal officer's son who was praised by the woman-folk for killing a rat by means of an arrow!

She observed the situation, formed detachment and became ready to burn herself alive. None could dissuade her from her determination. Highly pressed, she narrated her tale while mounting the pyre.

At this very moment *Vikramāditya*, who was wandering in search of the princess, arrived there and was recognized by her due to the *dvīpaṭī*. He disclosed his identity and the officer fell at his feet. Then having wedded the bride he returned to *Ujja y i n I* with royal pomp.

Thus was secured the second handle.

Desire 3 :

The old ladies commanded *Vikramāditya* to find out the real character of *Umādevī*, wife of *Somaśarman*, a *Brāhmaṇa* of *Ujja y i n I*, whose residence was marked by a tamarind tree standing at its gate.

It was a school with 63 resident pupils. The king disguised himself as a student and secured admission there.

At night, when Somaśarman and the pupils were all asleep, Umādevī got up, climbed the tamarind tree and gave it a blow with her cudgel, at which the tree rose up from the ground, root and branch, and moved into the air. The king, who was feigning asleep, observed all this. The next day he climbed the tree earlier and waited for the night, when, again, the same process took place. The tree went to another island and stopped near a big temple, where she alighted and bowed down to 64 Yoginis. Meanwhile the *Kṣetrapāla* came to the scene and, saluted by Umādevī, he asked her why she was not offering the victims. She replied that the 64 pupils and their preceptor were suitable victims for the Yoginis and himself. She requested him to wait till the 14th day of the dark half of the month of *Āṣvina*, when, having placed the wooden slab-seats on the mystical diagrams drawn on the ground smeared with cow-dung, having adored the cudgel, offered the oblations and tied the holy string to the hand, her lady-cook would take the solemn vow and perform obeisance.

The king, who had concealed himself, listened to these talks and silently mounted the tree, which duly returned to its original place. The next morning he reported to the preceptor that all 65 of them were going to be victimized on the fourth day thence.

On the fixed day Umādevī performed all ceremonies upto the tying of the string. As she was about to take the solemn vow, however, the king cut off the string, caught hold of the cudgel and mounted the tamarind tree with his fellow-students and the preceptor. Getting a blow from the cudgel, the tree flew to another island where it was made to descend near a deserted city.

Alighting from the tree, he straight-way went to the palace where he found the princess all alone, who informed him that a giant at rage had destroyed the city as well as its king and that he intended to marry her. She requested him to go away in order to avoid an immature death, since the giant was about to arrive.

The dauntless king remained there concealed and no sooner did the giant arrive there than he killed him with a stroke of his sword. Thereafter he married the princess and, having climbed the tamarind tree, returned to the orchard of his city.

Now the *Kṣetrapāla* went that day to Somaśarman's house where he found none but Umādevī. Consequently the oblation-offering was performed by cutting Umādevī herself to pieces.

So m a ś a r m a n was sent to his house safe and sound.

Thus was secured the third handle.

Desire 4 :

The old ladies commanded again: "Offer gifts to the royal priest". The *Purohita*, however, would not accept any gift not earned by the 20 nails!

Now, while going to attend the marriage-ceremony of the four daughters of the snake *Aliñjara* in the city of *Pātāla*, the female florist *Mārūḍī* and her friend *Sāvitrī*, whose formal lamentation at the loss of her sister *Umādevī* was duly removed by her, engaged the king, disguised as a porter, as their flower-basket-bearer.

Mārūḍī opened their way to the nether-world by removing a slab with the help of her cudgel and on reaching the city of *Pātāla* they went in leaving the porter, the flower-basket and the cudgel on the bank of a lake. The king, however, threw the flower-basket in the lake, cunningly followed them, mounted the horse kept ready for the bride-groom, wedded the brides and turned back.

When *Mārūḍī* returned to the lake, she did not find the porter there and as she began to think as to what the matter was, the king arrived and made a call: "Come along, all of you!" He opened the nether-gate with the help of the cudgel and came up along with them and his arrival at *Ujjayinī* was duly festivated.

(The priest accepted the gifts) and thereby was secured the fourth handle.

Desire 5 :

The old ladies said: "Let the minister be a receptacle first of your disgrace and then of your grace!"

Now the minister's youngest daughter-in-law was conversant with the speeches of all creatures. One day she learnt through the speech of a jackal that her father-in-law would be bereft of all his prosperity within six months. Thence she started concealing jewels in cow-dung cakes.

At last the impending day broke, when, for test, the king humiliated and exiled the minister after forfeiting all his property.

When the minister's family left the city, the youngest daughter-in-law carefully took with her the cow-dung cakes. They settled in another city, where she used to bring out the jewels one after another, with the help whereof the men, who secured this or that occupation in the city, managed for the maintenance of the house-hold. The daughter-in-law hired a house and stayed there along with her two elder sisters-in-law. They used to purchase wood-pieces and other things which were brought by the men who stayed elsewhere and gave them food etc. in return.

In due course, again, she learnt from a jackal's speech that the king would go there for reconciliation; and the next day he met them, honoured them and invited them to go back with him. They agreed.

Meanwhile, a juggler set in a spectacle, wherein he displayed a mango-tree yielding fruits out of season. Bending the branches with the help of his magic staff he filled a large plate with mangoes and offered it to the king of the city, who, in his turn, being covetous of an ever-yielding mango-tree got him cut short. Consequently the magician's attendants flew away missing behind the magic-staff which was caught hold of by Vikramāditya, who was present there *incognito*,

Now it was not possible to get the mangoes in absence of the magic-wand. Consequently the king proclaimed that he would marry his four daughters to that man who could hand over to him all the mangoes on that tree. Vikramāditya accepted the task and bending a branch of the tree by means of the wand he displayed the mangoes to the king, who, therefore, gave his four daughters to him in marriage. Immediately after this Vikramāditya made all members of the minister's family climb the mango-tree which rose up, root and branch, at a blow of the wand. He left the tree by the side of the tamarind tree in the Mahākāla park in the outskirts of Ujjayini and entered the city with due honour and pomp.

The charge of the Chief-minister's office was again bestowed upon the minister. In this way disgrace and grace were displayed by the king in turn, which made up the fifth handle.

Thus was the five-handled royal umbrella prepared for him and held over his head.

4. THE STORY OF THE CONSTRUCTION OF THE LAKE SAHASRALINGA

One day a *Vyāsa* related the following story during his expositions delivered in the court of king Jayasimhadeva of Pāṭāṇa :

“In the reign of king Rīṇamalla of Suradhārapura in Saurāṣṭra there was a well where it was very difficult to get water. All the same a *Cāṇḍāla* woman one day quenched the thirst of a calf with the water of that well.

By the power of this meritorious deed she was born as the daughter of king Viśvadeva of Kanauja, Kamalāvati by name, and was given in marriage to Vayarasala, Rīṇamalla's son. On seeing scanty water in that very well she remembered her past birth and got constructed a lake.”

Having listened to this story king Jayasimhadeva got constructed the Lake *Sahasraliṅga* on the site of the *Durlabha*-lake.

5. THE STORY OF THE RAULĀNIS SIDDHI AND BUDDHI

Once upon a time, four *Brāhmaṇas* from Pāṭāṇa set out for pilgrimage. While returning after taking medicinal herbs from Keḍāra, they paid respects to Anāḍi Kāula in a cave, who, being pleased to hear them speaking in the Gujarāṭī language, enquired from where they were hailing. They replied that they hailed from Pāṭāṇa where ruled king Jayasimhadeva who enjoyed the title of *Siddha-cakravartin*.

At that very moment the *Raulānis Siddhi* and *Buddhi* arrived there from Kāmārūpīṭha in the country of Gauḍa. Over-hearing the reply of the *Brāhmaṇas* they determined to oblige the king to give up the title of *Siddha-cakravartin* and straight-way went to the royal court of Pāṭāṇa, where the king paid to them due respects and, blessed by them, he enquired about their preceptor etc. Having given their particulars, they commanded him to give up the title *Siddha-cakravartin* since, they argued, if he was a *Siddha* he could not simultaneously become a *Cakravartin*. The king managed for their lodgings and began to think over the problem in order to find out a suitable solution.

A few days after, Sākariyā Sāha Haripāla enquired of his son, minister Sajjana, whether there was any news in the royal court.

Sajjana told him about the *Raulānis*, at which the old man exclaimed that it was a matter of pleasure rather than that of sorrow. This conversation was over-heard by minister Sāntū who was passing by on his way home. He reported the matter to the king, who, on his part, sent a palanquin to Haripāla for fetching him to the court. He, however, refused to go to the court, at which the king sent minister Sāntū personally for the purpose.

Haripāla went with him and was duly honoured by the king. He played a nice trick. He got prepared a small sword with its blade made of sugar and its handle, of iron. This glistening sword was handed over to the king, while in court, under the pretext that it was received as a gift from certain king. The king put it in his mouth and swallowed the blade. The remaining part viz. the handle was given to the *Kaulānis*, but they could not swallow it and, thus defeated, they flew away; while due honour was bestowed upon Haripāla.

6. THE STORY OF NĀMALA THE FEMALE FLORIST

Once, when king Jayasimhadeva returned to Pāṭana after a victory-march, his mother Mayaṅaladevi informed him that on his setting out she had taken a vow to Lord Pārśvanātha of Ḍabhoī that if her son returned safe and sound, he would enter the city of Pāṭana after having bowed down to Him. At this he again set out for pilgrimage.

This is how Pārśvanātha of Ḍabhoī originated: In ancient times in order to fulfil a religious vow of Gaṅgā king Śāntanu himself prepared this idol and threw it into a well. For helping Parikṣit Takṣaka acted as Dhanyantari and charmed the fig-tree with the holy *Darbha*-grass. Hence the name Ḍabhoīpura.

Out of the two temples there viz. those of Vaidyanātha and Pārśvanātha the king visited the latter, where he learnt that the florist Nāmala was a woman of the *Padmini* type since bees thronged around her.

He bowed down to the deity with an offering of a nose-gay of flowers and took lodgings. Then he sent for the florist lady through Dūjaṅsala and Śatrusala, the sons of Hūṅa Thepaniyā. Decked with flower-ornaments she approached him, and, at his offer, she agreed to become his wife on the condition that none would insult her. Then they returned to the Capital.

Now Nā m a l a the florist used to go to the Pañcāsarā Pārsvanāthā temple for paying homage to the deity on the eighth and fourteenth days of every lunar fortnight, seated in a closed palanquin. Once, while she was passing along in this fashion, Līlū, the daughter of Keḷhaṇasiṃha Mōḍha, an oil-grinder, turned away her face while bowing down to her feet on the way. She complained about this to the king, who went to the residence of the oil-man along with her. There they were duly respected. When Līlū, who was standing at the entrance of the worship apartment, bowed down to her, Nā m a l a asked why she had turned away her face the other day.

“Because the odour of the oil-lamp had spread into your litter,” replied Līlū!

Another incident occurred when Nā m a l a was passing by the residence of Jālhāka the washerman, while going to the temple of Pañcāsarā Pārsvanāthā. His seven daughters-in-law, who were busy cloth-printing, ran to the balcony for having a sight of the queen, when, however, their sister-in-law contemptuously questioned them what it was to look at.

Feeling indignation at this she complained about it to the king, who went there accompanied by her. Now the king suddenly got an itchy sensation on his back and one of the daughters-in-law spoke out :

“O Nā m a l a ! scrap His Majesty's back !”

Pleased at this the king bestowed upon her a hundred thousand coins. Another daughter-in-law repeated the words and was rewarded with double the amount. In this manner the royal couple got delighted.

7. THE STORY OF THE JUGGLERS GAṆAYA AND MAṆAYA

One day when king Jayasimhadeva was sitting on the bank of the lake *Sahasraliṅga*, a disputation took place between Māṇikya candra, Devasūri's disciple, and Kumudacandra, the Digambara pontiff. At that time Pradyumnasūri, who enjoyed the title of 'Deaf Saraśvatī', arrived there and pronounced a blessing praying divine protection for them. The king tested the capacity of the young disciple Malaya candra by putting before him two quarters of a stanza for being completed, which was done immediately by him to the former's utmost satisfaction.

As a result of this Yaśodhara, the royal priest, entrusted to the Sūri his two sons Khimadhara and Devadhara both of whom turned out experts.

While returning from abroad they stopped at Kāmarūpa in the Gauḍa country out of fear from the Mughals. There they put up at the place of a juggler named Gajarāja, who taught them his art as also the art of dramaturgy. By virtue of the magical ointment that was applied to their forehead, however, they could cast their glances only up to the distance of 12 *Yojanas*.

Once they went to a foreign country in the east, where they started a spectacle in the king's audience taking female forms. Pleased at that the king bestowed upon them much wealth with which they returned to Kāmarūpa and secured the title of 'jugglers Gaṇaya and Maṇaya'. When, however, Gajarāja started preparations for their marriage, they left the place after due deliberations and traversed a distance of as many as 12 *Yojanas*. By virtue of the magical ointment they could see only the waters of a river. They prepared a fresh pigment of certain other herbs on applying which to their forehead they beheld that a battle was being waged on the bank of the river Varuṇāśā near Pāṭaṇa between king Jayasimhadeva and king Paramāḍi, the latter having camped there. By the power of their magic lore they reversed the hostile army from the river-bank as a consequence whereof king Paramāḍi had to take to his heels.

Then they entered the city but found that their house as well as their hereditary priest-hood was occupied by their relatives. They began wandering about in the city being themselves quite invisible.

Then one day Devadhara entered the lake *Sahasraliṅga* in the form of a crocodile and began to sport in the waters. His brother Khimadhara would go abegging and bring grains there in the evening when both would meet and eat whatever is received. The king sent for as many as 700 fisher-men from *Stambhatirtha* in order to catch the mischievous crocodile, but they could not succeed. Forced by anxiety, the king made a proclamation in reply whereof Khimadhara begged for eight days' time.

The crocodile was then brought out with the help of 4 buffaloes that were sent into the waters. He, however, first took the form of an elephant, then of a lion and finally met his brother having resumed his own form as Devadhara.

The king having been pleased with them both, they regained their house as well as priest-hood.

8. THE STORY OF KUMĀRĪ RĀṆĀ

In the city of Kīḍi-maṅkoḍi ruled king Kūmāri Rāṇāka, who was habituated to go to sleep while 16 ladies massaged his legs with bells tied to their hands and to wake while they sang and played upon such musical instruments as lutes and flutes.

Once he woke up in the last watch of the night on hearing repeated sounds of conch-blowing and on enquiry he learnt that certain persons were going for pilgrimage to Somanātha, Paśupatiṇātha, Anantaśayana and Rāmeśvara.

Immediately he decided to go for pilgrimage and set out, on an auspicious day, towards Saurāṣṭra. When he passed through Pattana and reached the outskirts of Cāṇḍasamā (mod. Cāṇasmā in North Gujarāta), he met a merchant who was constructing a lake there. He confidentially deposited with the merchant 19 jewels enwrapped in a piece of black cloth. When, however, the king returned from his pilgrimage, the deceitful trader refused to return the deposit. A strife arose out of this, which led them both to king Jayasimha, who gave an ordeal, accepting which the trader declared: "The water shall not remain enclosed in this lake, if I have accepted the deposit of jewels." Instantly the banks of the lake broke forth and the water gushed out. Thence is the lake known as *Phūḷeku* 'the broken one'.

King Jayasimhadeva was pleased at this, the curse to the pond was duly nullified and with royal permission a special cottage was constructed on the bank of the tank, which was known as *Deśānarakāṣi* 'the cottage of the foreigner', where resided Kūmāri Rāṇā practising penance till death.

9. THE STORY OF ŚRIMĀTĀ

In the city of Lakhāṇāvati ruled king Lakhaṛasena. Once when he entered his harem, minister Umāpati Śrīdhara, who was an excellent astrologer, calculated the position of the heavenly luminaries and found out that a son would be born to the queen but that at the age of 32 he would fall in love with a girl of the lowest class. Consequently he stopped going to the royal court and on learning the real cause of his absence the king sent the queen to a distant village where she delivered a son.

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At the age of 5 or 7 years (or at the age of 12 years) the prince enquired of his mother about his father and on learning the fact from her he took the vow of celibacy and bore matted hair on his head along with 500 boys of the warrior clan.

Meanwhile the king expired and he was enthroned after great persistence. The minister, however, avoided seeing his face by sitting behind a curtain.

Now at the age of 32 the king was fascinated by a nice song sung by a maiden of the *Mataiga* class. Both exchanged gesticulations indicative of the rendezvous. The minister missioned a man to observe secretly what happened between them. The girl conversed with the king and great joy prevailed. Feeling ashamed of having been observed by the spy in that horripilated condition, the king became ready to burn himself alive. The minister got prepared a red-hot iron-doll of the dimensions of a virgin of 16 years, which the king was about to embrace when, all of a sudden, he was caught by the minister who then saw his face for the first time.

In course of time this king *Ratnapuñja* arrived once at *Śrīmā-lapura*, where, while going to the park for spring-sports, he beheld coming in front of him a pregnant lady carrying in her hands an unbroken cocoanut-fruit (or unbroken rice grains and a cocoanut-fruit) upon which was sitting a spotted owlet making an indistinct sound. An astrologer from the *Maru*-land explained the significance of the omen thus:

"The next morning the woman will deliver a son who will become the king of the country."

She was forthwith caught by police-men at the king's command and was taken to a forest for being buried alive, where, out of terror, she delivered a son whom she placed among the young ones of a doe, whereafter she was buried in the ground.

The doe allowed the human babe to suck her breasts as did her own offsprings. The mint started striking new coins with the impress of a deer. This automatic change in the currency-dye was reported to the king, who questioned the police-men. The latter showed to the former the exact place where the woman was buried. The child also was seen there with milk dropping down in his mouth from the roots shooting forth from the branches of a fig-tree on the bank of a lake.

Thereafter the child was left across the city-gates but was covered over by the chief royal elephant, was protected by the chief royal steed, by the cows and even by the bull.

Being informed of this at day-break the king arrived at the spot and took up the babe in his hands, when, instantly, the following verse slipped out of the latter's mouth:

यो मे गर्भेस्त्वितस्याऽपि
 दृष्टिं कल्पितवान् पयः ।
 श्रेयश्चित्तिविधानाद्य
 किं वा सुप्तोऽथवा मृतः ॥*

"Is He, who had managed for my subsistence even before my birth by creating mother's milk, asleep or dead now that it is time to manage for my further maintenance?!"

The king adopted the boy as his son, named him Śrīpuñja and enthroned him at the appropriate time.

This king Śrīpuñja begot a monkey-faced daughter named Śrīmātā, who, one day, on hearing songs eulogizing mt. Arbuda (mod. mt. Ābu), recollected her past birth, and, being pressed by her father, she told him that in the previous birth she was a female monkey who jumped upon the top of a peak of the mountain over the lake called *Kāyākūṇḍa*, curious to see an attractive scene, when, bitten by a snake from the bamboo-groves, she expired. In due course her body dropped down into the *Kāyākūṇḍa* but the head still remained hanging in the bamboo-grove over the lake; that was why she did not have a human head.

The king made an enquiry and caused the head be thrown down in the lake and forthwith the princess' head turned human.

All the same determined not to marry, she set out for pilgrimage and finally settled on the same mountain practising penance, in course whereof *Rasiyāka*, a mendicant, was stupefied by her. After death Śrīmātā became the tutelary deity of the mountain.

10. THE STORY OF GĀLĀ ŚRĪ VARDHAMĀNASŪRI

King Bṛhaspati Rāṇāka was ruling over Vāmanasthali, the miniature Kāśmīra, where lived the pontiff Varddhama-

* This verse is found in *Sārngadhara-paddhati* as no. 312 with slight variants. Also found in *Subhāṣitaratnabhāṇḍāgāra* as verse 4 on p. 75 in the section on *Santoṣaprasaṃsā* and PPS p. 84, verse 270.

sūri. When this *Sūri* delivered his usual religious sermons, 12 pontiffs used to sit at his each side. On his right, again, were placed nine cups in the flower-portico for accumulating the nectar of the nine sentiments flowing from the expounder's nice speech! On his left, however, was kept a dagger which would work upon his tongue in case of a corrupted utterance or a repetition!

One day there arrived at Śrīpattana (mod. Prabbāsa Pāṭana in Saurāṣṭra) a dialectician from the Gauḍa country, Devamahānanda by name, who had 84 puppets tied to his legs. He placed straw and water at the entrance of the temple of Somanātha and pronounced this challenge:

"If there is any dialectician, let him enter into a dialectical contest with me; or else let him stand before me in the manner of a beast!"

Three days having lapsed, goddess Sarasvatī commanded Varddhamaṇasūri at night to go to Śrīpattana to vanquish the disputant and asked him to sip the nectar-water from a water-pot.

Thereupon the pontiff caused two of his disciples, Vāghalau and Siṅghalau by name, to sip it, as a consequence whereof arose in them a huge wave of knowledge. Then he sent along with the people who approached him at the command of the goddess.

The preceptor protected them (through his spiritual powers) against the floods of the river Deyī, paralysing the flow whereof he enabled them to cross the river safely. All concerned were wonder-struck at this.

Having reached Devapattana the two disciples commenced the contest which continued for as many as 18 days. At last the dialectician was defeated and died of heart-bursting. The wealth left by the dying disputant was utilized in erecting twenty-four Jaina monasteries furnished with residential accommodation for monks.

This Varddhamaṇasūri composed the Vāsūpūjyacaritra.

THE CONCLUDING STANZA

"The glory of kings lies in the tusks of elephants, of paupers in the shoulders of bulls, of warriors in the tip of (their) swords (and) of ladies in (their) breasts."

V. Relation With Other Prabandha-Works

Out of the ten *prabandhas* included in the present work four are not traced anywhere else, a minor incident of one is found elsewhere, one has as many as eight Sk. versions and several in mod. Indian languages and the remaining four stories are met with in some other *Prabandha* works with certain variations. In order to get a distinct idea of the exact position of the *Laghu-prabandha-saṅgraha* in the *Prabandha* literature as such, it is necessary for us to make a comparative study of all the available versions of these *prabandhas*. Such a study is attempted here in as brief a form as possible.

I. JAGADDEVA—PRABANDHA

A relevant story of Jagaddeva appears in passage No. 213 (pp. 114-116) of the *Prabandha-cintāmaṇi* (PC) of Merutuṅga (1305 A.D.). The *Purātana-prabandha-saṅgraha* (PFS) refers to Jagaddeva twice viz. in passage no. 52 in the *Madanabrahma-Jayasinhadeva-prīti-prabandha* (p. 25) and in passage no. 198 bearing the title *Jagaddeva-prabandha* itself (p. 85). Its passage no. 260 (p. 90) presenting the story of king Jayacandra of Kānyakubja as found in codex G alone mentions certain epithets of king Paramarddin of Kalyāṇakaṭaka which are similar to those found in LPS. Likewise, PC describes in passage 214 (p. 116) king Paramarddin in a way which on the whole supports the epithets given in LPS. A comparative study of all these versions is given in the following table:

Sr. No.	The Version of the <i>Lagana-prabandha-saṅgraha</i> (LPS)	The Version of the <i>Prabandha-cintāmaṇi</i> (PC)	The Version of the <i>Puṭiāna-prabandha-saṅgraha</i> (PPS)
1	2	4	
1	Jagaddeva, son of king Udayāditya Paramāra of Ujjayini, generous, liked by all; but his step-brother Raṇadhavala succeeds his father and attempts on Jagaddeva's life are made. He leaves his land.	(p. 114:) Jagaddeva, a Kṣatriya, a champion in donation, fighting and compassion.	(p. 25:) Jagaddeva of the Paramāra dynasty was made the commander by king Siddharāja Jayasimha for fighting against king Madana brahmana.
2	Arrived at the border-town of the kingdom of king Paramārdi of Kalyāṇakoṭipura, who was <i>Parama-riddhi-nivāsa, Nidrā-gahitaḥ, Kopa-kālanali, Rūdra</i> and <i>Avandhyakopa-prasāda</i> . This town was given to harlots for their maintenance by the queen. Jagaddeva dined at a merchant's place, was observed by a maid of	(pp. 114-115:) Though honoured by Siddha-cakravartin, he went to the Kuntala country being invited by king Paramarddin who was charmed by his excellences. This king was Paramarddin or destroyer of his enemies. When he was announced by the door-keeper to the king, the	(p. 90:) King Jayacandra could not bear such epithets of king Paramarddin as <i>Kopakālagni-rūdra, Avandhyakopaprasāda</i> and <i>Rāyadrābhola</i> and therefore attacked his kingdom and went up to his capital Kalyāṇakoṭaka.

queen. I. lā v a tī and, recognized as a noble man, he was called in. King recognized him and invited him to his court. When he entered the same, a broad-eyed (dancing girl) covered her head out of respect. J a g a d d e v a rewarded her with three hundred thousand coins.

dancing girl, who was engaged at that time in dance-performance before his council having removed all her clothes and wearing only a small petticoat of flowers, instantly covered herself with her upper garment and bashfully sat down. After due formalities when she was commanded by the king to continue her dance, she replied that since J a g a d d e v a, the only man in the world, had arrived there, she was ashamed of displaying herself unclothed, for ladies act freely only in presence of ladies. As a reward for this excellent tribute to him J a g a d d e v a handed over to the dancer the pair of precious silken garments [*pradhāna-paridhāna-duhāna lakṣyaṅgīyātibyodhāna-pāṣyagaṅgā*] that were just then offered to him by the king.

(p. 116:) King P a r a m a r d d i n enjoyed great prosperity, exemplary for the whole world. For the whole day and night, excepting the period

1	2	3	4
	<p>of sleep, he was engaged in the practice of wielding his sword. Daily this cruel king used to kill one cook and as such he was attended upon by as many as 560 cooks in a year. Consequently he bore the title of <i>Kopāhānala</i> or 'destructive fire incarnate when in wrath'.</p>	<p>(p. 85.) In this <i>prabandha</i> mention is made of Jagaddēva's bestowing generous gifts upon the reciters of eulogistic verses. Out of these four verses, the second (no. 272) runs thus :</p>	<p>(p. 115.) Some verses are given in praise of Jagaddēva's generosity. Verse no. 254 runs thus :</p>
	<p>दरिद्रान् सुखतो धातुः कुलधाम् कुर्वन्सख । न जनीमो जगदेव करो विद्याभूते ज्ञः ॥</p>	<p>दरिद्रान् सुखतो धातुः कुलधाम् कुर्वन्सख । जगदेव ! न जनीमः कस्य हतौ विरस्यति ॥</p>	<p>दरिद्रान् सुखतो धातुः कुलधाम् कुर्वन्सख । जगदेव ! न जनीमः कस्य हतौ विरस्यति ॥</p>
	<p>4 This magnanimity is eulogized by means of the following verse:</p>	<p>5 Minister plans to utilize the over-generosity of Jagaddēva. A spectacle was commenced wherein the king danced and the minister played upon a tabor. When Jagaddēva was pleased and gave a gift to the minister, they chose the boon that he should fetch them the chief horse of Hammira, the king of Gājana, and the chief elephant of Gajāpati Gaudesvara. He fulfilled this desire and succeeded in making a truce between Hammira and king Siddharāja Jayasimha.</p>	

It becomes evident from this comparative study that (1) only one incident viz. that of the dancing girl is common to the stories of LPS and PC, where also there is no similarity in wording nor much in the details, the LPS account being very succinct. (2) The capital of king Paramarddin (called Paramāḍi in LPS) is stated in LPS to be Kalyāṇakoṭi-pura and in PPS as Kalyāṇakataka, while PC simply mentions him as the king of the Kuntala country. (3) Some of the epithets of king Paramarddin are common to all the three versions, being strikingly similar even in their wordings. (4) The fourth quarter of the eulogistic verse *Daridrān* etc. varies in all the three versions: The reading *kasya hasto viraṃsyati* (PC) is the best one, while the readings *kaḥ śraṇeṇa viraṃsyati* (PPS) and *kathaṃ viśrāmyate kuraḥ* (LPS) are not up to the mark. (5) The *Bhārī-yātrā* incident and its corrolaries are found only in LPS.

Under the circumstances it is not possible to pronounce any sort of interrelation of these versions, though it must be admitted that the language of the LPS version is more archaic than that of the rest.

2. MADANABHRAMAMAHĀRĀJA—PRABANDHA

This very interesting story appears in PK as *prabandha* no. 21 named *Madanavarma-prabandha* in passage nos. 107 and 108 (pp. 90-93) and in PPS as *prabandha* no. 15 entitled *Madanubrahma-Jayasinhadeva-prīti-prabandha* in passage nos. 51 and 52 (pp. 24-25). Its main incident is related also in *prabandha* no. 13 of PPS viz. *Dhārādhvansa-prabandha* consisting of passage no. 47 (p. 23). Jinamaṇḍanagaṇin's *Kumārapāla-prabandha* (1436 A.D.) also narrates this story (Jaina Ātmānanda Sabhā, Bhāvanagar edition of 1915 A.D., pages 8-9); but his version is practically the same as that of PK similar also in the wording. As such it cannot be regarded as an independent version.

A comparative study of these versions is displayed in the following table. Jinamaṇḍanagaṇin's version, which is practically the same as that of PK, is not included in the present study.

Sr. No.	The Version of the LPS	The Version of the PK	The Version of the PPS
1	<p>Madanabrahma, king of the city of Kānti in Vaṅgāla-deśa.</p>	<p>(p. 91:) Madanavarman, king of Mahobakapura in the East.</p>	<p>(p. 24:) Madanabrahma, king of Kāntipuri, the best of all cities.</p>
2	<p>अमास माहदेव । बारोउव्यार माषव । मरु । सेवध ।</p>	<p>—</p>	<p>(p. 24:) सर्वमण्डले माहदेवः सरुमुदायिकारी । सेनापतिः माहदेवः । बारोउव्यार माषवदेवः ।</p>
3	<p>He had 5595 रासः परिगताः and 9000 भोगलीस. The four पुरुणीस were: Bāvana, Candana, Sumayādevī and Sighanarāṇī.</p>	<p>—</p>	<p>(p. 24:) तस्य राजोऽन्तःपुरसखल ५ । एवं ३३०० विप्रविलासिनः । मुख्यदेव्यः सखलः । बावन र, [चन्द्रना ३.] सुमाया र, सीधण ५ ।</p>
4	<p>Names of 29 maid-servants of these chief queens are stated.</p>	<p>—</p>	<p>(p. 24:) Names of 4 maid-servants of each of these four are given. Some of these names are included in the list of LPS, the names Sāū, Sūsīlā, Dakṣamaṇī, Vallabhā (maids of queen Candanā), Kam-ū, Kāmala (maids of Sumāyā), Amrtamayī, Amrtavatsalā</p>

and Vacanavatsalā (maids of Sīghānadevi) being absent there, Meri, Hammir, Fatū and Falū are given here as the chief favourites of the king. [We find the name Fūlū in the LPS list.] Āli, Ālati, Ālavi, Alavesari and Vīlū Vāmaṇi are given as कौतुकपात्र. The first four of these are the first four in the LPS list, while at a later stage Vīlū - Vāmaṇi is stated in LPS as the king's महाप्रसादपात्र.

(P. 24 :) गज १११०, तुरंगम लक्ष ५, पदाति लक्ष २१ ।

(P. 24 :) तस्य भवलं गृहम् । योजनमसणः प्राकार-
सत्र भवलगृहं सलदत्तभूमिकम् ।

(P. 24 :) तत्र सत्र [दश ?] भूमौ गवाक्ष ४ । भार्ता
विमानविभ्रमः पूर्वस्याम् । उत्तरस्यां कैलासहासः ।
दक्षिणस्यां पुष्याअरणः । पश्चिमायां गन्धर्वसर्वेश्वरः ।
एते चत्वारो मुल्या गवाक्षाः । सर्वे स्वर्गमयाः । नाना-
कीर्तुषोपयोभिताः । भारे ११६ । एवं १२० तदुगौ ।

(P. 24 :) वायुश्चतस्रभङ्गुदिक्षु । क्षीरोदवापी १,

5

विश्वविजय-शवलदगृहम् ।

6

7 माणिक्यवंधवउक्ती 1... पूतली १६ ।

8 गवाक्ष १२० । तेषां मध्ये चतुर्दिक्षु चत्वारो गवाक्षा
मुल्याः । पूर्वस्यां दिशि विमानविभ्रम १,
दक्षिणायां पुष्याअरण २, पश्चिमायां गन्धर्व-
सर्वेश्वर ३, उत्तरस्यां कैलासहास ४ ।

9 गवाक्षानामग्ने मुष्यगोमयवेदिका ४ । चउत्ती ४ ।

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	<p>बापी ४ : इं स वि आ म १, सु धा नि वि ३, की रो वि ३, कमल के दार ४ चापीनाम ।</p>		<p>कमल के दार ३, इं स वि आ म बा पी ३, सु धा-नि वि : ४ एवं ।</p>
10	<p>वाटिका नाम ४ : अ ने परं म धा जी ३, आ रं नि रि बा डी ३, अं धार घो र बा डी ३, ने द न-वा डी ४ । तत्रारण्ड ४ । छुणमया वत्री । रूप्यमा माया । चंद्र यो र्णा तलावती । पग्वी-आरं सरुआर । वरुडी त्वार ।</p>	—	<p>(P. 24 :) उरतु उरपणे च प्रज्जो र्णा उदात्तिसु-धवत्तुपवे शश्यासथा नावालौनिवहा । तत्राशु-विशु वाटिका-या रा नि रि: सर्वसुपयोगिभिक्षुं विराजितः ।</p>
11	<p>तिहां थक्षर्यमता पिह करी येरुंयदं । सेतोरुपानां सौंगा करी छाटणां कीचह ।</p>	<p>(P. 91 :) शिबने प्रतिरखं छटतानि वक्ष-कईमै: ।</p>	—
12	<p>तिहां लेलक्ष केल्द ... तिच्छोडीकं । म द न अ म-रायहूं विडुं लीमउ ... देवपूजा करह ।</p>	—	—
13	<p>रश्रतणरं की लू वा म णं महापसादपात्र । सर्व-कणकुसुला राजो देहे खनाभ्यामुदुत्तनें करेति ।</p>	—	<p>(P. 24 :) ... की लू वा म णं सौतुकाभावा: ।</p>
14	<p>रासः शीणं २५ सर्वोपरि भाभणलायः । टालां पीलां वाजणां आभरण क्तरं । देहखुलसात् । माण्डौदिय्यात्, परिहारः ।</p>	—	—
15	<p>सर्वमधे मेलकरं पगटीमइति । दिने २ दंभ-३,००० स्वर्णरालालासौलिकमपरः । मङ्गणा ६-</p>	<p>(P. 91 :) स नारीकुञ्जरः सभायां कदापि नोप-विशति । केवलं इति लक्षितानि ततोति । प्रसन्न</p>	<p>(P. 24 :) तथा सर्वमधे सर्वसः २—एके-म हा न म ध्या म, आरखे ना इ ध्या म् । एवमिद-</p>

<p>16</p> <p>व्याप्तुं । चैत्राष्टम्याम् । दक्षिणाभां पुष्पाशरण- गवाही...श्रीकृष्णस्यै विभक्ति ।</p>	<p>इन्द्रः ।</p>	<p>समसो राक्ष्यं पादयति । सोऽसौ लोल २५ नुल्लं सदा रुपसि कुर्वन्ति ।</p>
<p>Once, while on return journey to his capital after continuous conquests for twelve years, king Jayasimhadeva camped at a distance of five <i>gavyūthās</i> from the outskirts of the city of Kānti. There a bard of Kānti met the bard of Jayasimhadeva and eulogized Madanabhrama. The other bard requested him to sing a eulogy of his king (viz. Jayasimhadeva) in reward whereof he promised to give him suitable gifts. He, however, replied that he used to sing eulogies of none else than his own king Madanabhrama. This matter was reported to king Jayasimha, who, being enraged, stayed there during the monsoon (or, for four months) with the intention of fighting with Madanabhrama.</p>	<p>(p. 61.) While returning home after conquering such countries of the South as Mahārāṣṭra, Tilaṅga, Karnaṭa and Pāndya, king Jayasimha camped on the border-line. There, in the evening, he sat with full pomp in his assembly, when an alien bard arrived and praised the assembly in these words: "अहो ! परमारक्षेणुकेतोः श्रीसिद्धराक्ष्यं मया मदनवर्मण इव मनोद्विषय- जननी !"</p> <p>When asked by the king, the bard replied :</p> <p>"देव ! पुरस्कृतं सद्गोचकं नाम वत्तं स्फारत् । तत्र मदनवर्मणं नाम पुरवीजः प्रज्ञस्वागी भोगी धर्मो नवी मक इव, पुरुस्त्वा इव, वात्सराज इव, पुरस्त्वोद्योः प्रविश्यामः । न राजानं तच्च पुरयः बन्धु नित्यं पश्यति सोऽपि वीरिभित्तिं न पाशयति । केवल पश्यन्तनीनसं मूक इव खादं तदगुं वानाति ।..."</p> <p>At the bard's suggestion Jaya-</p>	<p>(p. 25.) Once, while returning from his conquest-march, king Jayasimhadeva of Gujaraṭa reached the outskirts of the city of Kānti. Thinking that he could not get a match in fighting anywhere and remembering a couplet laying down that Kānti was so prominent among the cities as the Jūti among flowers, he decided to see it; and his army, though unwilling, had to follow him. He camped near the city gates.</p> <p>Impressed by the golden peaks of the city-rampart and the golden mansion-tops, he exclaimed,</p> <p>" नवमविष्टस्य प्राताः । "</p>

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	<p>simha seu one of his ministers with him to examine the correctness of the bard's statement. The minister returned and reported to the king thus:</p> <p>“ अवधारय स्वामिन् ! कतस्तम्राहस, दृश्यते महेन तापपत्नम् । तदा वसन्त्यासोऽससत्सम् प्रवचते । गीकते कस्तन्तःशेल्कादिरापोताति । प्रयसिद दिव्यधारा नार्थः । मकरध्वजप्रान्तिमुत्सादयन्तो विवसन्ति युवानः । किपते प्रतिरथं कृष्टतानि यक्षभैः । प्रानादे मासादे स्फुरितकानि । देवे देवे महापूजा । शोबन्तवायाः सायाः प्रतिसदन्ध । राजकीयवाकारे तु द्राक्षिकुरामन्वयानि मुक्त्वानि न मुच्यन्ते किन्तु गतायां नियम्यन्ते, तदा सपट्टे हस्ती निमज्जति । राजाश्वाराः परितः पुर अमन्तो वीरकानि ददते लोकय । करुणुंलिपवोदयः । राशो विपणुं वलिजो न संभ्रान्तिः उवाद्यान् विमुञ्चति । प्रातरायणोपविशति । एवं तानिः । व्यवसायोऽव्यावासावर्षस्य [तत्र देवे लेहयानिवलुवण्ययसानी-वर्दन्त तेन सभैः कोऽपि] सिद्धार्थवात् । राजा तु कीदृशयाम्ने, मया स न दृष्टः । इदं तु कुतम्—R नाराद्विभरः सभायां कदापि नोपविशति । केवलं हस्तिबलिस्तानि तसेति । मन्वथ इन्द्रः ।”</p>	

The minister sent a report though a maid, who could not get an opportunity to convey the same to the king. At last on the fifth day of the bright half of the month of Śrāvanā Vilhū Vāmaṇī requested him to go to observe the game of Āndhāvadhā. The king went to the terrace, when rain had stopped. He cast a glance at his city and saw the alien army. He asked :

“नरे सौम्यरी, ए नीपकस्यहि कुण रे
विजास ।”

This gave the opportunity to Vilhū Vāmaṇī who pronounced several excellent epithets for him and reported that it was not the camp of any trader but of king Jayasimhadeva of Gujarāta who wanted to fight. She

On hearing this king Siddharāja marched towards Mahobaka and camped at a distance of eight krośas from it.

{ p. 92 : } This was reported by the ministers to Madanavarmaṇ who was surrounded by a thousand ladies in the excellent garden. He described Jayasimha as a *Kāśāḍī Rājī* and commanded to give him whatever amount he wanted but asked them to convey to him that if he wished to capture their city or land, they would give a fight. The message was conveyed to Siddharāja, who, wonderstruck, demanded 96 crores of gold. Though offered the same, he did not move away. When asked, he replied :

“मन्त्रियुक्ताः ! तं लीलायिषि स्यत्सुं हिक्ते ।”

(p. 25 :) The minister closed the fortress, equipped the army and reported in writing to the king, who observed the alien army from the terrace and sent his instructions according to which Madhavadeva, the officer in charge of the city-gates, was sent with 16 horses and certain other suitable gifts. King Siddharāja did not accept these welcome-gifts and conveyed his desire to fight. Madanavarmaṇ informed that he would go for fighting the next Tuesday.

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	<p>describes king Jayasinha in very high but realistic terms. The king commanded to decorate the <i>gavākṣa</i> Puṣpābharaṇa on the eighth day of the bright half of Śrāvāṇa. Minister Māḍeva equipped the army and having reported that the enemy possessed five hundred thousand <i>Sāhaṇa</i> and nine hundred thousand <i>Pāṭa</i>, asked the king who should lead the army against Jayasinhaḍeva. Māḍeva, the officer in charge of the city-gates, was summoned (whom the king commanded) : "Go and offer a gift of 120 horses and 16 elephants. Also give him whatever he requires. If he wants nothing but fight,</p>		
<p>केनाऽपि सुरद्वे न मोहिता, स्वयन्विक्रान्तान्पनीता, नास्ते नोत्तारितः । तदा रणक्षेत्रं प्रयुगीकृतवाम् ।”</p>		<p>(p. 92 :) With the king's consent</p>	<p>(p. 25 :) A battle-field was prepared.</p>



<p>area of 5 <i>gavyathis</i>. A silken curtain separated the two sides. The king arrived, 700 charming and well-decorated mare-riding young damsels were sent to face the enemy army. They went forward and then suddenly retreated pursued by Jayasimha's cavalry. They all, with king Jayasimha, entered the city by the eastern gate. The two kings met. Madanabhrama led Jayasimha to his palace with hospitality. They became friends. Then Madanabhrama gave the following advice :</p>	<p>Siddaraja went to the garden with a few men. There stood alert a hundred thousand guards outside the palace-rampart. He was allowed to go in with four persons. Therein he beheld seven entrances adorned with golden arches, step-wells of <i>rajata</i> and <i>mañjarajata</i>, damsels dexterous in the costumes and languages of different countries, attendants engrossed in vocal and instrumental music, an orchard surpassing the Nandana, summer-houses [<i>Hima-grhas</i>], birds like <i>Hamsas</i> and <i>Sarasas</i>, golden utensils, garments as tender as plantain-petals, huge flower-baskets enhancing sexual passion, and finally</p>	<p>The <i>Ksatriyas</i> cut off trees etc. in all the directions. The minister made the army ready for fighting.</p> <p>On the fixed day Jayasimha-deva appointed Jagadeva Paramara as the commander and fifteen others also were kept ready.</p> <p>On the other hand, Madanabhrama rose on Tuesday and, after the cleansing of teeth etc., performed the deity-worship. There took place a spectacle. Then he took his meals and the betel-roll, got ready the horses, himself wore the armour and accompanied by 16 armoured ladies he started with a royal umbrella carried over him by a young lady and chowries fanned on both sides by two ladies. Observing spectacles at this place and that he took eight days to complete his journey through his capital. He came out on the ninth day.</p>
<p>“ त्वं काष्ठकमादिभिः राज । गृहे स्थितः कथं राज- लीलां न करोसि ? आदश्वत्थं याम्बु, वायो, कथं परिभ्रमसि ? राजकोटं कुरु । ”</p>	<p>साक्षादिव मद्गुणं मयि क्वचित् कर्त्तव्यं नित्यमुक्ता- कल्याणयुग्मं स्वर्गलोकं कान्तममं मयुरव- त्सारसंभु सुकेशिभ्यो मद्गतवर्त्मान्मयम् ।</p> <p>Madanavarma went forward to receive him, embraced him, and seated him on a golden seat with the words :</p>	<p>On the battle-field was held a curtain separating the two sides. The soldiers</p>

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	<p>“सिद्धेन्द्र ! पुष्पभासासकं येन स्वमतिभिः सम्बोधयसि ।”</p> <p>Siddharaja replied: “These sweet words are false; the epithet ‘कृपाती’ employed by you for me before your ministers reveals the fact.”</p> <p>Madanavarman laughed and asked: “O Siddhesa! who told you like that?”</p> <p>Siddhesa replied: “The same ministers of yours! With what motive did you use bad words for me?”</p> <p>Madanavarman replied:</p> <p>“देव ! कल्पियम्, अहं जीवितम्, मित्ता राज्यश्रीः, तुच्छं बलम्, तथापि पुनः स्फुटं राज्यं स्वयमे, सर्वत्र चेतु न मुच्यते, स्वयमे विदेहेषु, तत् कथं न वनाडिकारम् ।”</p> <p>Siddhesa said:</p>	<p>of Jayasimhaddeva went forward well-equipped. When the curtain was removed, Jagaddeva and his party beheld the king surrounded by damsels. They went back. Their king asked, “Why have you retreated?” Jagaddeva replied: “With whom are we to fight? Your Majesty may better observe the situation yourself.” Jayasimhaddeva dismounted from his horse and rushed forward. King Madanabrahman too got down. Both embraced each other and friendship prevailed. A great reception festival took place. Siddhanātha approached the gates along with the king observing a number of spectacles and listening to a number of musical instruments. In this way they took nine days to reach the pond Candrajyotsnā, having taken ablutions wherein, they arrived at the gate of the <i>Dhavalagryha</i> observing the</p>	

“ सत्यं सत्यम्, एतादृशः कर्नाटिक एवाहय ।
त्वमेवायं धनो वक्ष्ये त्वामिति । त्वयि दृष्टेस्तानं
जीविनं सकलम् । निरं रात्र्यं मुहुर्मुहुः ।”

Madanavarman showed him
his attendants, his treasury, his
worsnip-room and the like. Their
friendship was enhanced.

राज्ञः मदनञ्जयेण मुहेन राज्ञो अष्टदिक्किका वि-
क्षणः सुख्येण रूपयौवनवायः सुख्यारिताः समर्पिताः ।
गृहीत्वा निमित्तः । संलातनास्तिष्ठा वज्रस्यराच्छा-
दिताः प्रतेलीबारे समागतः । तदा १६ इवगोमय-
पुत्तिकाभिर्दोरेकसम्भारेण जलितम् । “ वृषं गृजेर-
राज्ञो दत्ताः ।” तदा वण्णा इदशसङ्कोटो जातः ।
मायूरगणी पेयूरगणी द्वे गृहीते । राजा श्रीजयसिंह-
देवो विजयशासनन्तरं कुद्यतेन श्रीपत्तने समागतः ।
प्रवेशो जातः ॥ श्रीमदनञ्जनमहा(राजा)प्रकथः ॥

19

(p. 92.) शिशुखरं राजशतं स्वाकसेवकं
सिद्धराजाय अगतत । तेन प्रीतो जयसिंहदेवः
नेत्र्यं गृहीत्वा धारां जित्वा पत्तनमणहिल्लुरं
प्रविष्टः । तेषां १२० मय्यादयं पयि वृत्तं मर्दवात्,
श्रेयं पत्तने प्रविष्टम् । पत्तनमर्दोस्मिन्ने श्रीपाळ-
कविना सिद्धराज्ञोपकीकता —

They are quoted two verses.

एवमन्वयेरनि यमितानि ॥ इति मदनमर्दप्रकथः ॥

orchard Dhāraṅgiri the trees
whereof were covered with gold. The
minister having performed auspicious
ceremonies, both entered the palace.
Siddhanātha, on his part, was
wonder-struck like a villager on per-
ceiving the charm that prevailed there.
His mind experienced great astonish-
ment at the varieties of the dinner and
the like.

(p. 25.) मत्तान्ते मुक्कलायवाभास । राज्ञां हरत्य-
भादीत्युपदोक्तितानि । जयसिंहदेवस्तु पात्राहकं यथात्वे ।
गुणेणापितम् । राजा मुक्कलाय पत्तनोत्तरं जलितः ।
पात्राहकं यावत्सुप्रतोत्वामागतं मुखासनादि संक्षेप्य....
तावन्नमिने उक्तम्-अये पत्तनं क ? । जैःकल्प- पत्तने
दूरे । इति कुत्वा वण्णा इदशसङ्को जातः । शो इदस्यो-
पमोच्छादने दत्तम् । दशं जीकितम् । तन्नपेण सह कर्मण
पत्तने प्रसिम् । माऊ नाम एकस्याः परस्याः पेयू ।
अथापि माऊदराणि पेयूदराणि च पात्राणि मन्तने ।
एवं श्रीजयसिंहदेवः कान्तो गत्वा समागतः ॥

इति मदनमदुपनेत्रेयार्थहृदेवस्य प्रीतिप्रकथः ॥

54

As stated above, the *Dhārādhanvansa-prabandha* of PPS (p. 23) also contains the main story of the present *prabandha*, wherein a special motive is mentioned for Jayasimha's visit to Kāntī. It will be more useful to quote the relevant portion here than to give a summary or even an English rendering of the same, so that the reader may be enabled to compare its wording with that of LPS. Passage no. 47 runs thus :

मालवमण्डले उज्जयिनी पुरी अथवा धारा । तत्र राजा यशोवर्मा । इतश्च पत्तने मीजयसिंहदेवः । स मालवं जेतुं प्रयाणमकरोत् । समीपभूमौ गतः प्रतिज्ञामकरोत्-यद् धारां खात्वा मोक्ष्ये । इतो धारायां गच्छति ५ मध्येऽद्योमयाः क्षुरिकाः क्षिप्ताः सन्ति । प्रतोऽस्यो दत्ताः । कृपातेषु योजितेषु सम्मुखानि नाराचानि । तत्र गज-स्थाप्यवकाशो नास्ति । श्रावणाः प्रशासत्रैरपि भवितुं न शक्यते । अथ सिद्धराजप्रचारेः कणिकाया धारां कृत्वा । तस्या भेदे ५०० परमारां युष्वा सृत्वा । द्वादशवार्षिके विग्रहे सिद्धनाये त्रिभेदे बर्बरको वेत्तासुः प्राह-देव ! यदि यज्ञःपटहः करी किराद्दुवास्तव्यो जेसलपरमारस्तत्र प्रेष्यते, गजाकुटेन तेन धारां गृह्यते अन्वधा न । राज्ञोक्तम्— स करी कारी ? । कान्स्थीं मदनब्रह्मनुपतेरस्ति । जयसिंहदेवस्तु किंयता परिकरौण तत्र गतः । वर्षा-कालोऽस्ति । पुर्वा द्वारे स्थितः । माहदेवमणिणो मिलितः । आदिश्वतां कार्यम् । नृपदर्शनमवलोकयते । नृपो महानवस्थां विना दर्शनं न ददाति । जयसिंहदेवः स्थितः । इतो गाढे वर्षोऽभिजायमाने नृप उपरितनभूमौ आकाशे प्राहः । पुरमवलोक्य पुराद् बहिर्दृशे ददौ । मदनकपटैः कृष्णान् चतुरकान् वृद्धां प्राह-अरे ! पृद्धरि किमिदं दृश्यते ? । देव ! गूर्जरान्नापतिर्देवदर्शनार्थां प्राप्नोऽस्ति । अरे ! नृपो न कित्तवैप कडाडी । य एवंविधे वर्षाकाले भ्राम्यति । आकाशेतिम् । जयसिंहदेवस्तुपायनमादायायथो । श्रीमद्गणेशाय नमः । श्रीमद्गणेशाय नमः । आगमनकारणं पृष्टम् । राज्ञोक्तम्- यथाःपटहः करी विलोकयते । किमर्थम् ? । देव ! तेन विना द्वादशवार्षिको विग्रहो न भज्यते । राज्ञोक्तम्-गजानानवध । जैशक्तम्—प्रसिद्धानां मध्ये स नास्ति । सिद्धराजः कृष्णवदनो जातः । इत पकेनाभोरणेनोक्तम्—देव ! स यथाःपटहः करी । तं समानारयत । नृपेणोक्तम्—यद्यमुना कार्यं सरति तदा गृह्णाणान्येपि इत्यश्वत्थः । देव ! पूर्णमनेनेव । राजा[ज्ञा] परिधाय करिणं दत्त्वा लोकम्—अतः परे विग्रहो न कार्यः । यतः स्वत्वानुषि जीव-लोकै राजयस्य सौख्यं नानुभूयते तत्स्य को गुणः । नृपस्तु [नृपेण तु] धारायां गत्वा सगौरवं जेसलपरमार आहूतः ।

The following points are brought out by the above comparison :

[1] The king is named differently in all the four accounts. The subsequent depiction of his character as a 'Nārīkuñjara' indeed offers significance to the name *Madana b h r a m a*, or even *Mudana brahman*, which would mean that the name *Mudana varman* might be a later revision. The fact, however, appears to be quite different. *Madana varman* was his real name. It is observed that sometimes the *repha* or the syllable *r* is not only pronounced but also written down by scribes in a wrong way, as going with the previous consonant. Thus 'varma' [वर्म] or 'barma' [बर्म]—there being an *abhedu* or non-difference between 'v' [व] and 'b' [ब]—would become *brama* [ब्रम]. Now another scribe, while copying down the Ms., could not make out this *brama* [ब्रम] and regarded it as a wrong spelling of *brahma* [ब्रह्म]. This gave the king an altogether new name viz. *Madana brahman* ! Still another copyist considered this 'brama' [ब्रम] as a wrong spelling of *bhrama* [भ्रम] due to

* These corrections in square brackets are inserted by the present editor.

phonetic similarity, and thereby was brought out the name *Madana bhrama*. The term '*brahma*' [ब्रह्म] is pronounced by illiterate persons as *bhrama* [ब्रम] and in that way also the name '*Madana bhrama*' can be derived from the name '*Madana bhraman*'. In short, the king's real name was *Madana-varman* and the rest two forms are derived from the same through scribal and phonetic peculiarities.

[2] The capital of this king is *Kānti* in Bengal according to LPS, *Kānti*, the best of all cities, according to PPS, and *Mahobakapura* in the east according to PK.

[3] LPS and PPS give an account of the king's luxuriant private life and the prosperity of his city, agreeing in the mention of the names of the four chief queens, of the four main *gavāḥsas*, the total number of *gavāḥsas* and the names of the four principal *vāpīs*, but differing in other details. All these details are altogether absent in the version of PK, which too, however, depicts the same in its own way. This depiction of PK is well-arranged and polished as compared to the other two versions.

[4] According to all the three versions *Jayasimha* camps near this city while returning from his conquest-march. They differ, however, regarding the factor that led him there. Thus LPS states it to be his enragement due to a bard's not agreeing to eulogize any one else than his own king *Madana bhrama*; in PK a bard compares his majestic court to that of *Madana varman*, he sends a minister to verify the bard's statement and on receiving his report he marches to *Mahobaka*; while according to PPS feeling that he could not get a match in any battle and remembering a couplet praising *Kānti* as the best of cities, he encamps in its outskirts and on beholding the *Kapīśīrṣas* of the city-wall and the *danḍahalaśas* of the mansions all golden he feels that he was mistaken in going there. The second account of PPS appearing in its *Dhāra-dhvaṃsa-prabandha* mentions a special motive for this viz. to procure the elephant *Yaśaḥpaṭala* from *Madana bhraman* for breaking open the gates of *Dhārā*.

[5] In PPS there is no difficulty in informing the king of the arrival of the alien force, which the minister does through a written report. In PK the ministers personally approach him for the purpose. In the LPS account, however, *Vilhū Vāmaṇi*, the favourite of *Madana bhrama*, had to play a trick in order to take him to the palace-terrace wherefrom he could see the alien encampment. Here the king's believing it to be the camp of a wandering trader rather than that of an enemy appears natural under the circumstances. This, again, gives a nice opportunity to the intelligent maid to address her master in luxuriant terms and at the same time to draw a

realistic picture of the seriousness of the situation to the king who was so much engrossed in pleasures. This was necessary in order to awaken valiant spirit in him at the critical juncture. The second account of PPS depicts him going to the terrace just in order to get relief from *gharma* ! On beholding the black tents made of water-proof textile he enquires about them and is informed of the arrival of the king of Guj ar ā t a to see him.

[6] In LPS account the king commands to offer to Jayasimha a gift of 120 horses, 16 elephants and whatever else he wants; in PK 96 crores of gold mohurs are actually offered to him as per his demand, whereafter also he does not go away; while the PPS account mentions a gift of 16 horses and certain other things worth offering, which were, however, not accepted by Siddharāja who wanted nothing but a battle. Such a question does not arise in the second account of PPS where, being permitted, Jayasimha sees him with certain gifts, secures from him the required elephant and refuses to accept anything else.

[7] A battle-field is prepared and a curtain is placed in the accounts of both LPS and PPS, whereafter, however, LPS simply states that the king arrived there; while according to PPS he gives a fixed day for going there, starts in an easy way on that day and takes as many as eight days for reaching the field. This type of incident has no scope in the accounts of PK and *Dhārā-dhvaṃsa-prabandha*.

[8] According to LPS 700 mare-riding well-ornamented damsels in budding youth march towards the hostile army and suddenly turn back and enter the city through the eastern gate, pursued by Jayasimhadeva's cavalry. The kings then meet and become friends. According to PPS, on the other hand, it is the enemy-party, headed by Jagaddeva Paramāra, that rushes to attack but retreats on beholding the king surrounded by young women, whereafter Jayasimhadeva, after brief conversation with Jagaddeva, actually runs towards Madanabrahman who, too, is enthusiastic in embracing him. Thus they become friends. This incident also finds no scope in the PK and *Dhārā-dhvaṃsa-prabandha* accounts.

[9] According to LPS Jayasimhadeva is taken to the palace with due hospitality; while in PPS they go to the palace in the same luxuriant way and take nine days to reach there. They enter the palace after bathing in the pond *Candrajyotsnā* when the minister performs certain auspicious ceremonies. The PK and *Dhārā-dhvaṃsa-prabandha* accounts have no scope for this incident also.

[10] King Siddhanātha of PPS was simply wonderstruck at the

charm that prevailed there. He was also well impressed by the dainties that were served. Nothing of this sort is seen in the LPS account and the PPS second account. PK, however, gives certain details of the excellences observed there.

[11] In LPS Madanabhrama advises Jayasimhadeva to stay at home and enjoy the royal glory rather than wander after conquests and earn the notorious title of *Kāṣṭhakabāḍika*. The PPS account has nothing parallel to this, but it states that Jayasimha stayed there for one month. The second account of PPS relates him advising, at the time of departure, not to entertain fights any longer, since his royalty would turn futile if the royal pleasures are not enjoyed during the very short span of human life. Against these two brief accounts a happy conversation is related in PK wherein Siddharāja complains about Madanavarman's abusing him as '*kabāḍī*' before his ministers and Madanavarman explains how he was so, with which Siddheśa agrees. Then he is taken round the treasury, the worship-apartment, etc.

[12] According to LPS Madanabhrama, being pleased with Jayasimhadeva, offered to the latter eight excellent damsels who were so tender that six of them died of heart-bursting on being informed of their having been presented to the king of Gujārāta and only two, named Māyūrāṇī and Pethūrāṇī, were taken to Pattana. The PPS account slightly differs. There it is stated that over and above the elephants, the horses, etc. that were offered to him, Jayasimhadeva asked for eight damsels. The cause for the heart-bursting of six of these is stated here to be their being informed, on their own enquiry, that Pattana was far away from there. The names of the survivors are given here as Māū and Pethū. PK gives the number of the damsels offered as 120, a half whereof are stated to have expired on the way due to excessive tenderness.

[13] The names of the eight damsels offered to Siddharāja are found in the LPS account only. PPS gives their number as eight but does not name them; while according to PK the number of damsels was 120, which number itself speaks for the absence of their names there!

[14] It appears from the above study that, though a few details of the LPS account are not found elsewhere, it is certainly the oldest of all these four versions of the story. It is archaic in language and style and quite simpler in expression. The PPS and PK accounts are definitely polished ones, and out of these two, again, the PK account is more polished and well-arranged not only in language but also in the theme itself.

[15] The employment of Old Gujarāṭī expressions and Prākṛit words is quite frequent and therefore noteworthy in the case of LPS as compared to the other versions of this story. Occasionally even Old Gujarāṭī case-terminations are met with in the LPS version. This fact is quite significant and separates it from all other versions. It can safely be concluded, therefore, that, though all these versions are from *Prabandha* works written in the so called "Jaina Sanskrit" which is cultivated under the influence of the Prākṛits and regional dialects, the characteristic features of this type of mixed Sanskrit are realized in the language and style of LPS in a far more proportion than those of the other *Prabandha* works, especially those wherein are met with the versions of the story under discussion.

[16] The grandeur of the two speeches of Vilhū Vāmaṇī is a unique feature of the LPS version, which is altogether absent in the other ones. In the first speech she addresses her king with a series of charming epithets with the apparent motive of making him realize the seriousness of the situation; while the other speech goes ahead to the realization of her aim through a majestic and realistic sketch of the hostile king.

[17] The statement "*Avāsamāhi śrīpārśvanātha-nau prāsādu tihāṃ devapūjā karai*" also is found only in LPS. It evidently manifests the king as a follower of the Jaina faith, which statement does not appear to get support from any other source. Probably it might be a later interpolation. All the four versions pronounce *Caitrāṣṭamī*, *Mahāṣṭamī* and *Mahānavamī* as holy days of great festivity, which fact would tempt us to regard him as one following the *Śākta* tradition or the sect of goddess-worship. Moreover the statement that "he always lived in the midst of women and took ablutions in the lake *Candrajyotsnā* if he happened to behold the face of a man" (LPS 5. 6-7) lends support to the presumption that he was a *Śākta*.

[18] It is only LPS which presents a highly valorous speech of this king in the sentence: "*Anyathā yadi yuddham kartukāmo'sti kenā'pi muraṣṭo na moḍitaḥ, śhandhakharjir nā'panūā,, nādo notlārītaḥ*" (LPS 7. 13-15). Against this, the FPS version simply has "*Āgāmike maṅgalavāre tava śradhdhāṃ pūray'gyāvah*" (FPS 25.11); while PK makes him pronounce these words: "*Yadi naḥ pūraṇ: bhuvam ca jighṛkṣasi, tadā yuddham karisyāmah | Athārth-ena lṣṭyasi tadārtham grhāṇa | so'pi jvatu citam, yo vittārtham kṣcchrāṇi karmāṇi kurvāno'sti*" (PK 92. 5-8). This is quite significant inasmuch as it would lend support to the ancient character of LPS.

3. VIKRAMĀDITYA-PAÑCADAṆḌACCHATRA-PRABANDHA

There are several versions of this story which is cultivated in Sanskrit,

Prākṛit and some of the modern Indian languages. The following nine versions are available in Sanskrit :

[1] The version of the *Laghu-prabandha-saṅgraha*.

[2] *Vikramādītyasya Pañcadayacchatra-prabandha* by Pūrṇacandraśūri [early 15th cent. A.D.]. This work in Sanskrit prose was edited by A. Weber on the basis of a manuscript preserved in the British Museum, London and was published in the Philosophical and Historical Annals of the Royal Academy of Sciences in Berlin as early as 1877 A.D. Mss. of this work are available also at the Oriental Institute, Baroda, Śrī Hemacandrācārya Jaina Jñānamandira, Pāṭaṇa, the I. D. Institute of Indology, Ahmedabad and the Bhandarkar Oriental Research Institute, Poona. The printed text does not bear the author's name, which, however, is supplied by the other Mss. It is throughout written in simple language and brief style. For our purpose CI Ms. no. 2376 has been referred to. Mostly written in *Prṣṭhamātrās*, it consists of 8 folios; our story, however, ends in the middle of folio no. 8^a.

[3] *Vikrama-caritram* of Upādhyāya Devamūrti [c. V.S. 1471 = 1415 A.D.]. This is a Sanskrit *Mahākāvya* of 14 *Sargas*, *Sarga* IV consisting of the *Pañcadayacakthā*. A Ms. of this work is preserved as no. 6863 in Śrī Hemacandrācārya Jaina Jñānamandira, Pāṭaṇa. Throughout written in the *Anuṣṭubh* metre, this work abounds in Figures of Speech and lengthy descriptions not lacking, of course, poetic merit.

[4] *Vikramādītya-vikramocaritra-caritra* by Śubhaśīlaganin [V. S. 1490 = 1431 A.D.]. This Sanskrit *Mahākāvya* in 12 *Sargas* is edited by Pt. Bhagavāndāsa and published in two volumes in Śrī Hemacandrācārya Granthamālā, Ahmedabad in 1925 A.D. The 9th *Sarga* consists of the *Pañcadayacakthakāthā*. It is written in simple but effective language. A Ms. of this work is available in the Oriental Institute, Baroda, its no. being 12407. For our purpose this Ms. is utilized. It comprises in all 340 folios; but our portion is narrated on folios 234^a to 267^a. The story is related here in a brief way and long descriptions are mostly avoided.

[5] *Pañcadayacchatra-prabandha* of an unknown author, in Sanskrit prose [15th cent. A.D.]. It is written in very simple Sanskrit prose. A Ms. of this work is preserved as no. 1782 in Śrī Hemacandrācārya Jaina Jñānamandira, Pāṭaṇa.

[6] Another *Pañcadayacchatra-prabandha* of unknown authorship, in Sanskrit prose [15th cent. A.D.]. A Ms. of this work is preserved as no. 1780 in Śrī Hemacandrācārya Jaina Jñānamandira, Pāṭaṇa.

[7] *Pañcadaṇḍātapātra-prabandha* by Rāmacandrasūri of the *Pārnimāgacha* [1490 V. S. = 1434 A.D.]. This *Prabandha* in Sanskrit *verse* is edited and published by Pt. Hīrālāla Hamsarāja of Jāmanagar in 1912 A.D. under the title *Pañcadaṇḍātmakaṃ Vikramacaritram*. The name of the author and the date of composition are missing in the printed text; but the same are supplied by the Mss. of the work preserved in the Oriental Institute, Baroda and Śrī Hemacandrācārya Jaina Jñānamandira, Pūṭaṇa. Mss. of this work are also available at the Anup Sanskrit Library, Bikaner, the L. D. Institute of Indology, Ahmedabad and Āmera Śāstrabhaṇḍāra, Jaipur. For our purpose OI Ms. no. 2111 is utilized. The Ms. comprises 69 folios. The writing is mostly in *Prṣṭhamātrās*. It is dated 1556 V. S. = 1500 A.D.

[8] *Vikramādītya-Pañcadaṇḍācchātra-curitra* by Vijaya kuśāla [16th cent. A.D.]. A Ms. of this Sanskrit *prose* work is preserved in the Oriental Institute, Baroda as no. 24271, which is referred to for our purpose. It consists of 19 folios and is dated 1777 V. S. = 1721 A.D. The author follows here the story narrated by Rāmacandrasūri (our no. 7). Even the wording is very similar to that of no. 7, and often the same. The author makes a brief but frank statement to this effect: "*Rāmacandrasūrikṛtād uddharitam*".

[9] *Vikramādītya-pañcadaṇḍā-prabandha* by an unknown author [16th cent. A.D.]. A Ms. of this work in Sanskrit *prose* is preserved in the Oriental Institute, Baroda as no. 14273, which is referred to for our purpose. It has 7 folios in all.

Over and above these, we get a number of versions of this story in Old Gujarātī—Rājasthānī as well. It may be pointed out that this story is purely a folk-tale and it need not be considered as a '*prabandha*' in the true sense of the term. Moreover, none of the above-mentioned versions is found in a *Prabandha*-work. As such it has no historical importance whatsoever. A comparative study of the same will, therefore, be out of place here. Those readers who are interested in it may refer with advantage to "A Critical Edition of *Pañcadaṇḍā-ni Vārtā* of An Unknown Gujarātī Prose-Writer (Before 1682 A.D.)" by the present editor's learned colleague Dr. S. D. Parekh. It is his Ph.D. Thesis in Gujarātī (June 1961), wherein he has also presented a nice "comparative study of literary works on the same theme in Sanskrit and Gujarātī" on pages 18-255. A typed copy of the thesis is available for reference in the University Library, Baroda.

It will suffice for our purpose to state that a close study of all these

versions leads us to the conclusion that the version of the *Laghu-prabandha-saṅgraha* is the oldest of all the versions of the story available at present.

4. SAHASRALINGASARAH-PRABANDHA

This *prabandha* is not found anywhere else. The *Prabandhacintāmaṇi* relates a story about the construction of this lake in passages 100-102 on pp. 62-64, which is, however, altogether different from the one given in our text. In passage no. 96 (p. 58) also the *Prabandhacintāmaṇi* states when king Jayasimha Siddharāja got the lake constructed. There also no clue to the story of LPS is given. At the first place it is stated that a trader wanted to have a share in the construction of the lake, which, however, was refused by king Siddharāja. While the king was engaged in his great attack on Mālavā, the funds were exhausted and the work of the construction of the lake lingered on that account. The merchant availed of the opportunity by making his son steal the ear-ornament (*tāḍaṅka*) of the wife of a wealthy man and then paying three hundred thousand coins as a penalty for the same. This amount was utilized for the construction of the lake; but when the king returned and learnt about the penalty paid, he returned the amount to the merchant remarking that the son of a *koḍihvaṇa* merchant cannot steal a *tāḍaṅka* but that it was the mischief of the tricky merchant who was refused a share. At the other place it is stated that the king engaged *sacivas* and *śilpīns* for the construction of *Sahasraliṅga-dharmasthāna* and that while the work was going on with full speed, he marched against Mālavā. The LPS, however, informs us that on hearing the story of a *Mālaṅga* girl, who, by virtue of the merit secured by her through the quenching of the thirst of a *vaśikā* by fetching water from a deep well, became a princess in the next birth and, remembering her previous birth on seeing very little water in the same well, got constructed a lake,—king Jayasimhadēva got constructed the lake *Sahasraliṅga* on the site of the lake *Durlabhasaras*.

5. SIDDHI-BUDDHI-AULĀṆI-PRABANDHA

This *prabandha* appears at two other places: (1) *Purāṇa-prabandha-saṅgraha*, passage 71 on p. 36: The story is related here in an abridged form comprising only four printed lines. It is found in codex G only, and, as stated by Muni Jinavijaya ji, the learned editor, in his Introduction in Hindi (pp. 18-19), this Ms. is—with the single exception of the *Vikramā-dītya-prabandha*—a miscellaneous collection of short notes prepared by the scribe himself while reading the stories somewhere or while listening to the

same in oral tradition. He rightly contends that, though the name of the scribe or the age of the Ms. is not given, we can infer from the *Pātasāhi-nāmāvalī* given at the end of the Ms. that it was copied down some time after V. S. 1407 (=1351 A.D.) in the reign of king Peraja, i.e., Pherozeshah of Delhi who came to the throne in that year.

(2) *Prabandha-pañcasatī*, also called *Pañcasatī-prabodha-sambandha* and *Kathakośa*, by Śubhaśīlagāṇin, disciple of Lakṣmīsāgarasūri of the *Tapāgaccha*. Composed in V. S. 1521 (=1465 A.D.), it consists of 600 stories divided into four chapters. It is being published by Muni Mrgendravijayaji of Surat. The present editor happened to see a few printed formes of the work lying with Dr. U. P. Shah, Dy. Director and General Editor and Head of the Rānūyana Department, Oriental Institute, Baroda, and found that *prabandha* no. 67 (pp. 54-55) was the *Siddhi-buddhi-ratnāṅgī-prabandha*. It relates the story in greater details. A comparative study of the three versions of this *prabandha* is furnished in the following table:

Sr. No.	Version of <i>Laghu-prabandha-saṅgraha</i> (I.P.S.)	Version of <i>Puritana-prabandha-saṅgraha</i> (P.P.S.)	Version of <i>Prabandha-pañcasāhi</i> of <i>Subhāsi-laghu</i>
1	2	3	4
1	<p>Four <i>Dejja</i>-pilgrims from <i>Pattana</i> were returning after gathering medicinal herbs grown at <i>Kedāra</i>. There they paid homage to <i>Anādi Rāṅka</i> who was gladdened by their <i>Gūra-jara</i> tongue and asked: "कस्मात् समागताः ?"</p> <p>"श्रीपत्तने सिद्धचक्रवर्तिश्रीवज्रसिद्धदेवराज्यासमागताः ।" was the reply. असिद्धवस्त्रे मौडरेण कामरूपीप्रपुरात् सिद्धिबुद्धिरवलापी आगत । तावन्मि ह्वन् । "सिद्धचक्रवर्तिवद्वं मोक्षयतः ।" इति मत्वा श्रीपत्तने राजसमादानं कुशासनरुद्ध समागता । राज्ञा क्त्वा ।</p>	<p>On returning from pilgrimage, king <i>Siddhārāja</i> stayed at <i>Bagasikala</i> on the lake <i>Sahasraśiṅga</i>. Meanwhile many <i>Dejjas</i> went for pilgrimage. While searching medicinal herbs in <i>Himālyata</i>, they saw a <i>Yogin</i>, सिद्धिबुद्धिनामनो रज्जुपत्तिसिद्धवने द्वे बुद्धिके तत्रापिदि दृष्टे । They saluted them. The <i>Yogin's</i> asked:</p> <p>"कुरुः समागतान् वृष ?"</p> <p>"श्रीपत्तनात् " was the reply.</p> <p>"Who is the king there ?"</p> <p>"सिद्धचक्रवर्ती जयसिद्धदेवः ।"</p> <p>They were angry:</p> <p>"रे रे द्विवा ! वदं तस्य वेद सिद्धत्वं तदा वक्तासत्त्वं कुतः । कदा वक्तासत्त्वं तदा सिद्धत्वं कुतः ?"</p>	<p>Thus thinking, they came to <i>Pattana</i> for testing the <i>birūda</i>. King saw them from his court going along the road mounted on plantain-leaves. He respected them.</p>

1	2	3	4
<p>They bestowed blessings and a conversation ensued wherein they gave their introduction and at last pronounced their purpose :</p> <p>“ राजर् ! त्वं विरटं सिद्धवञ्चसिचिं मुञ्च । यदि सिद्धः तत्कालतर्षी कण्व ? यत्कं विरटं मुञ्च । ”</p> <p>उच्चारकः कालिः । राजा स्तम्बिनो जगतः ।</p>	<p>श्रीसिद्धि-बुद्धियोगिनीभ्यां कदली-पत्रालोपविद्याभ्यां श्रीसिद्धराजो जयसिद्धः सिद्धराजत्वं गुरुः । एवं विधि (प) ण्णेन राजा :</p>	<p>On enquiry they revealed their mission. तत्कालतर्षी दासिकत्वोः, विद्यया क्वचित्, राजा सखेडेइतत्त्वं । (one Ms. D has: किमुत्तरं दानव्यपनयो, यथासा गताः....)</p>	<p>(Ms. D : अत्येवरेणपरिपाकासाकरीवायुचः सखनः शरैताफलं केत-वित्ता यूपोपानतेऽप्याच 1).</p> <p>अत्रान्तरे साम्बुजासचिवेन राजोऽप्ये पृच्छा कृता, किमर्थं दुपलो मवार ? राजाऽप्य—सिद्धिबुद्धिसमाप्तन—तदुच्चाभ्याम्हं दुर्वलः, किमुत्तरं वीचते !</p> <p>Then Sajjana gave <i>Sarkaraphala</i> in the king's hand. King hesitated and then accepted.</p> <p>Sajjana told this to his father. On knowing the king's anxiety, his father exclaimed: “ My son ! What can we do ? Now none honours us. In the reign of king Karṇadeva many such <i>kubhēśās</i> had been broken</p>
3	<p>—</p>	<p>—</p>	<p>—</p>
4	<p>एवं विधि (प) ण्णेन राजा राजो शीरवर्षीयां सखनवाकरीवाकः पुणेण एते योगिनीप्रतिमङ्गलं वदन् पुत्रः ।</p>	<p>—</p>	<p>—</p>
	<p>One day, while minister Sāntu was going home, Sākariyāsāha Hari-pāta enquired of his son</p>	<p>—</p>	<p>—</p>

S a j j a n a about *rājā-vṛthā*, he was informed of the *rasūhī-vṛthā* and he ex-claimed:

“ वत्स ! वारसुखावहस्य । ”
एतन्महिषा कुतश्च ।

It was reported to the king who sent a litter; but he (i.e., H a r i p ā l a) did not go. Then S ā n t ū was sent. After ablutions and deity-worship, he took meals along with the minister (i.e., S ā n t ū). Thereafter three verses of light conver-sation are given.

तत्र यथा एतेषां भाषां दत्तम् ।

by me.”

एषा भाषां प्रसदाद्यःरथेन महिषा कुतः ।

सारसुखार्थं सम्पत्तिः ।

When the matter was reported to the king, he sum-moned H a r i p ā l a thrice. The latter, however, refused to go by arguing that thereby “ वरसुखलक्ष्णे भक्ति । ”

Then S ā n t ū himself approached him and told him that he was sent by the king in order to take him to him. He was welcomed by H a r i p ā l a who performed deity-worship and took his meals along with the minister. Then they went to the king sitting in a litter.

—

A conversation between the king and H a r i p ā l a :

“ वत्स ! स्वपिस्सरे किमप्यहस्ये नागम्यते ? ” इत्यथोक्तम् । “ कर्त्तुं नरा वरसुखा भवन्ति । तथा स्वमाते सखां ‘ काका ’ कथयन्ति, अन्यथा नामादि न गृह्णन्ति । ”

“ पूर्णं हारयेन, किञ्चु तथा किञ्चता यथा मम नाम न याति । ”

Then the old man asked for a *sāraḥāmayāsi mahsiḥsi*, which was given.

1	2	3	4
7	—	—	—
8	—	—	—
9	—	—	—
10	—	—	—
11	—	—	—
12	—	—	—
13	—	—	—
14	—	—	—
15	—	—	—
16	—	—	—
17	—	—	—
18	—	—	—
19	—	—	—
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21	—	—	—
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46	—	—	—
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48	—	—	—
49	—	—	—
50	—	—	—

Haripāja asked for eight days' time and went home.

तस्याः क्षुरिकयाः शंकराथं कर्कं कारितं तथा यथा अद्रशसोक्षिप्रानि प्राप्ता । राजकोटिदुर्गाम्भूतं सा प्रतिकं (हा) रूढं स्मरणतः क्षुरिकः सान्द्रुह्ये पदसा राजाये तत्सर्वं धीमपब्रुक्तं निवेदितम् । प्रो राजा सभायामुपविष्टः, त्स्त्रिभुवि रवलाणीदयं तत्रापत् । मुक्ती प्राह—“राजन्—रवलाणीयोर्दुर्गं दिनानि यतुः । किमपि कर्त्तुं दृश्ये । कामयतयोः क्वं विनोष्य निवेदयतां ।” यत तेनेदं सरोसुक्तं, तदा राजा सबहुमानं रवलाणीदयं पृष्ट—“ओ ! कथ्यतां भवतीष्यां का कला ज्ञायते, को दुस्खेवयोः ?” ताभ्यामुक्तम्—“अचलनाथो युरावयोः ।” राजाऽब्रुक्तं—मत्सामपि स भव गुरुः ।”

आन्तरं प्रतीहारः समागतः, प्रणामं कृत्वा “देव ! कथये कृत्वापीशेण प्रमादियुगेन अर्वातां कते प्राभुं क्तमार्तम् ।” राज्ञोक्तं “किं विभू ?” प्रो- हारणेकं—“द्वारे तस्मिन् अमास्यात् एव निवेदयिष्यामि ।” राजा समाकथितः । आयाताः, प्रणामं कृत्वा ध्वजिज्ञापरु—“देव ! पौडशस्यकल्पिनः, द्वादशपेदिश्रामदि- कृताः, पृष्टा प्रयाणकथये सन्ति । देव ! तव कुतं बह्मालदेराधिनेन क्षुरिका यथा बहुसस्युतां त्रेषिमासभूत । सा क्षुरिका प्रमादियुगेन प्रेषिताऽस्ति । राज्ञोक्तं—प्रमं निष्काशकान्, तेन यः पृष्ठकुर्यात्कथं कथयति तस्याः गजः करे समायिता । राजा स्वयं पृष्टा वसिता च । सभासदारः प्रदक्षिणा ।..... यवद्राजा क्षुरिकोपलं सक्षिप्तं नावदयेन करे धृत्वीकम्—“देव ! कुमामिश्वाऽऽसीयह्या दक्षिणा तत्कलकतीकां सारस्यं मदितं तथा रवलाणीश्यामपि दृशती कलासदा वरं,..... नातचारयामुक्तं—“देव ! त्वनेदुशसन्तुक्तः युक्तं सिद्धं चकनसिनाम विभू ? तव, नान्यस्य शक्तिरि- दृशी ।” लोकः सवीऽपि विस्मयतः । ते दोषापी युरं सन्नास्य स्वस्थानं यतुः । पूर्वमक्षिण बहुद्वन्द्वानाम् समासयामास । राजस्ततः श्रीजयसिद्धेवस्य सिद्धक- वसिबिह्वं प्रकथयत् ।

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The following observations are brought out by the above comparison :

(1) In LPS there are four pilgrims; in *Prabandhapañcasatī* there are many. The Kedāra of the former is replaced by Himālaya in the latter. In the former Anādi Rāula converses with them and the Raulāṇīs, just arriving, overhear the same. In the latter the Raulāṇīs are stated to be sitting there and they converse with the pilgrims in a longer way.

(2) In LPS the Raulāṇīs are stated to have arrived at the royal court in *Sakhāsana* or litter, while in the rest two versions they are depicted as mounted on plantain-leaves.

(3) The conversation between the king and the Raulāṇīs that is found in our text is absolutely absent in the other two versions.

(4) Śubhaśīlaganin's version inserts a new point viz. minister Sāntūā's question and the king's revealing the fact that he was worrying due to the Raulāṇīs' challenge. The statement there that the king accepted, after hesitation, the *Sarkavāphala* given by Sajjana is confusive and out of place.

(5) In LPS and *Prabandhapañcasatī* minister Sāntī overhears the conversation between Sajjana and his father, though, of course, the minister's name is not given in Śubhaśīlaganin's text. In the PPS version, however, the king himself, during his nocturnal *viracaryā*, overhears their talks. In LPS the old man tells his son that the occasion was beneficial to the king; while in *Prabandhapañcasatī* he complains that though a number of such problems were solved by him in Karṇadeva's court, he was not being honoured by his son.

(6) LPS states that a litter was sent to bring Haripāla; while according to the *Prabandhapañcasatī* he rejected the king's summons thrice. Such details are avoided in the abridged version of PPS.

(7) The three verses of post-dinner chit-chatting form a peculiarity of LPS alone; while the interesting talks between the king and Haripāla are found only in Śubhaśīlaganin's version.

(8) According to PPS seven days lapse thereafter; according to *Prabandhapañcasatī*, eight days. This is altogether avoided by the LPS version.

(9) The final incident is narrated extensively by Śubhaśīlaganin, and PPS makes only an abrupt statement to that effect; while LPS describes the same in a succinct but clear way through very short but sweet sentences

avoiding all sorts of conversations and other details presented by Śubha-
śilagaṇin.

Thus the version of Śubhaśilagaṇin is the longest one, that of PPS is a brief summary of the story, and that of LPS presents, so to say, a pointed account. The differences noted above do not allow any inter-relation among the three versions. Though certain details given in our text are not found in the other two versions, the archaic nature of the language and style and simplicity and pointedness of expression lead us to conclude that the version of our text is definitely the oldest of the three. It cannot be said that the author of the LPS was the first writer of this story. As in the case of other stories of the present text, the story as such is taken by him from the floating literature or oral tradition and it is moulded by him in his own way omitting unnecessary details and retaining those that have a bearing on its main theme.

6. NĀMĀLA-MĀLINI-PRABANDHA

This *prabandha* is not found in any other *Prabandha*-work.

7. GAṆAYA-MAṆAYA-INDRAJĀLI-PRABANDHA

This *prabandha* has two parts: The first is the background viz. the contest between Kumudacandra and Māṇikyā, Devasūri's disciple. It contains only two short speeches of Kumudacandra and two short retorting speeches of Māṇikyā. In several works this incident is narrated in details where such pieces of conversation also are given. The wording of the conversation given in PC, however, is similar to that of LPS. Passage no. 109 (pp. 66-68) of PC contains the description of this historical dispute between the *Svstāmbaras* and the *Digambaras*. The counterpart of the first part of the conversation is found on p. 68 (lines 1-3) of PC, where it takes place between Kumudacandra and Hemacandra, who is described as having just crossed the borders of *śaiśava*. The counterpart of the second part of the conversation occurs on p. 67 (lines 5-7), where it is between Kumudacandra and Ratnaprabha who is stated there as Devasūri's first disciple. Let us compare the two versions in the following table;

Serial No.	LPS Version	PC Version
1	2	3
1	[Kumudacandra asks Māpikya:] “ तर्क पीतम् ? ”	(p. 68:) Kumudacandra asks Hemacandra who is described as किञ्चिद्विक्रान्तरीश्वरः— “ पीतं तर्कं भवता ? ”
2	[Māpikya retorts:] “ तर्कं नतं, हरिद्रा पीता । ”	Hemacandra retorts: “ अयातस्तिमतिः क्षितेयस्समवर्षं त्वे ? अंतं तर्कं पीता हरिद्रा । ”
3	[Kumudacandra:] “ आकरो का वार्ता ? ” [Māpikya:] “ श्वरं अणकस्य मस्तर्कं दाभिरारवले भानि । ”	(p. 67:) [Conversation between Kumudacandra and Hemacandra:] “ कुत अयातस्त्वम् ? ” “ स्वर्गात् । ” “ त्वे का का वार्ता ? ” “ कुमुदं चन्द्रद्विगम्बरविरः पञ्चासीति पठानि । ” “ तानि किं प्रमाणम् ? ” “ छिस्वा तोल्यताम् । ”

It is evident that in LPS this part of the *prabandha* is only the starting point of the background for the main story that follows. PC, however, is actually describing the incident.

The second part of the *prabandha* contains the story of the brothers Khimadhara and Devadhara who later on became known as the magicians Ganaya and Manaya. The latter portion of this part is met with in *Purātana-prabandha-saṅgraha* as passage no. 70 (p. 36). Comprising only two lines and a half, it gives a very brief account, as under :

गवणा-मयणा-मिन्द्रजादयिषा साधिना । ततः पत्तने भूतने सहस्रलिङ्गसर्गसु गवणो निवसिषा
प्रकाशयितुं गकरूपेण इन्द्रियोपद्रवति । बहुभिरुपायैरकथ्ये तत्र राजा पश्ये वादिनः । लघुत्राया मयणेन धीर्य
यावद्विषया विष्कामितः । प्रसादिही की राजा ॥

It is evident that the PPS version is only a brief summary, not necessarily of the story as presented in our text, but, may be, of some oral version of the same. It is taken from codex G which, as already observed, contains only brief jottings from earlier accounts, written or oral, compiled after 1351 A.D.

8. KUMĀRI-RĀṆĀ-PRABANDHA

The matter of this *prabandha* is not traced in any other *Prabandha*-work in any form. The story, as it appears in our text, is, beyond doubt, an interesting folk-tale.

9. ŚRĪMĀTĀ-PRABANDHA

This *prabandha* is traced in some other *prabandha*-works also. The story may be divided into two parts: (1) the story of king Lakhaṇasena and his minister Umāpatiśrīdhara, and (2) the story of king Ratnapūjā and his daughter Śrīmātā. In some versions the latter part only is found, in some others the two parts form the matter of two separate *prabandhas*. The story of this *prabandha* occurs in the following works:

- (1) *Prabandhacintāmaṇī* of Merutuṅgasūrī (1305 A.D.): Passages nos. 204 and 205 of the fifth *Prakāśa* on pages 209-110 contain the latter part of the story and as such they are named at the end as *Śrīpūjārāja-tatputrīśrīmātā-prabandha*. The former part of the story is found in passage no. 209 of the same *Prakāśa* on pages 112-113, which is named *Lakṣmaṇasenonmāpatiśharayoh prabandhaḥ*. In this version the story appears in more details.

- (2) *Vividhātīrthakalpa* or *Kalpaprāṭīka* of Jina prabhasūri (1308-1333 A.D.). Verses 3-24 of the eighth *Kalpa* called *Arbudādrīkalpa* (page 15) contain the latter part of the story, the former one being altogether absent in this book. This versified version avoids or reduces all details such as dialogues etc.
- (3) *Parātanaprabandhasaṅgraha*.
- (a) Passage no. 196 on p. 84 is the thirtyeighth *prabandha* called *Śrīmātī-prabandha*. It contains the latter part of the story. This version is according to Mss. B and P.
- (b) Another version of the latter part of the story is given just below the above one on pp. 84-85 as passage no. 197. It is found in only one out of the five codices viz. Ms. no. G, which is rightly inferred to have been copied down in the reign of king Perōja, i.e., Pherozeshah of Delhi who came to the throne in V. S. 1407 (=1351 A.D.).

A comparative study of all these versions is given in the following table :

Sr. No.	L P S Version	P C Version	Vividhātīthakalpa (VTK) Version	P P S Version A	P P S Version B
1	2	3	4	5	6
1	King Lakhāṇasena of (the city of) Lakhāṇāvati. Umāpatiśri-dhara, <i>pradhāna</i> .	(p. 112:) Śrīlakṣmaṇasena, king of the <i>nagara</i> of Lakhāṇāvati in Gauḍa country, reigned long, his kingdom being looked after by <i>senā</i> named Umāpati-dhara who was <i>sarvaśuddhīśiḍhāna</i> .	--	(p. 84:) Lakhāṇāvati-puri in the east. King Lakhāṇasena.	--
2	राजा लिक्षुनः । मन्त्री अतीव यणकः ।	--	--	--	--
3	When once king went into his <i>harem</i> , minister noted <i>gagamānā</i>	--	--	--	--

and found that he would beget a son who would definitely fall in love with a <i>Mālagī</i> at the age of 32.		
4 So he stopped going to the court. King enquired and sent queen away to a village where she delivered a son.		
5 When 5 or 7 years old (or, 12 years old), he learnt about his father after enquiry. He took vow of celibacy.		
6 King died. He succeeded him, but minister did not see his face.		
7 At 32, he fell in love with her. Minister's spy observed him and, ashamed, he became ready for <i>kāṣṭhabha-</i>	(pp. 112-113 :) King Lakṣmaṇa- sen a became <i>mālagī</i> - <i>-sange-pantka-kalaka-</i> <i>bhājana</i> . Aware of	

1	2	3	4	5	6
	<p>ksana. When about to embrace red-hot iron- idol, he was caught by the minister who saw his face (for the first time).</p>	<p>king's <i>prakṛisthāra</i> and <i>anāhantya</i>, he (i.e. minister) wrote some verses on the beam. King saw and inferred him as the writer and dismissed him. Later on his one verse saved him from being murdered and improved the king who re-appointed him as the minister (<i>pradhānic- hāra</i>).</p>	<p>(p. 109.) अथ श्रीरत्नमालनगरे श्रीरत्न- सेखरो नाम राजा ।</p>	<p>तस्यमन्त्रे राजा रत्नपुञ्जः । तस्य राजपरिव्यां व्रजतः बभूवत् ऋषीणां अक्षुण्णपाकका । ऋषीणां अक्षुण्णपाकका । समुखा जाताः । नृपाक्षत- वाक्त्रान्तिकेऽपरे इमां निविधा बुधा । नृपेण शाकुन्तिकः पृष्टः । नेन दिनिकवप्याङ्गुसेन प्रवेदा- महोत्सवः.... कीर्ति पृष्टः । ताभिः संताननामावाञ्छति कथितम् । तत्रः संतानहेतो- र्नर्बानःपुराजिकी राजा शाकु-</p>	<p>(p. 84.) पुरा रत्नपुरे रत्नसेखरो राजाऽऽसीत् ।</p>
5	<p>वशात् न रत्नपुञ्जी राजा श्रीमालपुरे आयातः ।</p>	<p>(p. 109.) अथ श्रीरत्नमालनगरे श्रीरत्न- सेखरो नाम राजा ।</p>	<p>(p. 15.) श्रीरत्नमालनगरे राजापृष्ट रत्नसेखरः ।</p>	<p>तस्यमन्त्रे राजा रत्नपुञ्जः ।</p>	<p>(p. 84.) पुरा रत्नपुरे रत्नसेखरो राजाऽऽसीत् ।</p>
9	<p>राजो वस्त्रनकीडधाम् आयाते राज्यतः कान्तिव ही स्वर्गाय अयं स्मापता । इत्थे अक्षुण्णनालि- केरम् । तस्योपरि स्थिता इमां करोति । नोतिविकेन माल-</p>	<p>Once, after he returned from <i>digyāśāśā</i>, on his enquiry about their welfare, the guild-lea- ders replied that they</p>	<p>सोऽनवस्तमा दूतः श्रीर्वा-ःशाकुन्तिकान् बभूवः । ३॥ सिर्वाः । ३॥ काश्मालिप्या- स्ये इमां दुर्लभियाः ।</p>	<p>तस्य राजपरिव्यां व्रजतः बभूवत् ऋषीणां अक्षुण्णपाकका । समुखा जाताः । नृपाक्षत- वाक्त्रान्तिकेऽपरे इमां निविधा बुधा । नृपेण शाकुन्तिकः पृष्टः । नेन दिनिकवप्याङ्गुसेन प्रवेदा- महोत्सवः.... कीर्ति पृष्टः । ताभिः संताननामावाञ्छति कथितम् । तत्रः संतानहेतो- र्नर्बानःपुराजिकी राजा शाकु-</p>	<p>(p. 84.) पुरा रत्नपुरे रत्नसेखरो राजाऽऽसीत् ।</p>

शाकुनिनेनीकांम् । “ प्रसाजे अस्या गर्भो राज भविष्यति । ”	were not happy as the king had no successor to protect the <i>kovidh- usyakakulakula</i> city. Per- suading the king to marry again for pro- geny, they went to the <i>sakunāgāra</i> with one of the chief astrologers on the day when the sun entered the con- stellation <i>Puṣya</i> . कान्धि इंगतमित्तिनीनासप्रसर्सां काष्ठ- भावाहनेककौलं शिरोशिरुद्धुरां- मलोक्ष्य शकुनिविद् नामक्षतादि- भिरभर्त्सयन् तेः क्रियेतादिति पृष्टः प्राह- “ सः कश्चिदस्या आधाने पुत्रः स एवात्र भूतो भार्गव, चेद्- सुहृदपि मत्तं प्रमाणात् ” स्वसुधाधे इत्थान्ममभुसमन्थमानः मानेन- तस्य पुत्रस्य चापुत्रस्य सधमवर्षिजनं तत्सर्वकर्म निवेदितवन्तः ।	श्रीक्षय व्यजिज्ञपन् राहं भायव्यसासकल्पदे मुनः । ४१ ।	तेनोत्सम्-अस्याः सुतोऽथ भूतो भार्गवः ।	निकेत भविष्यिःकांतः । ततः शाकुनिनेनापमन्त्वां यमपि कान्धिनीं काष्ठभावावधिनीमुद्गी- क्षयासाः सुहृत्साव राज्ये भविता एवं जगाम ।	(p. 85 :) राजा आरक्षक आदिप्रः— यदंतां पठञ्चं पुराहृदितांवा गतांयां क्षिप । सा तत्पारेण मुपदेशाहृदिनेता । नयेत्सम् । ततो विप्रियम् (ज्योष्ण) मन्तवा राजा सा गतांयां क्षेयिता । नया प्रपूष्य बालो सुकः ।
अथ शूद्रमेदुरमना गुरु आला- युसैस्तां गतांयुक्तं प्रारब्ध- साधानिदं देवतं स्मरत्येवमिहिते सा नृणाभयभयभुला प्रदोषकाले याव-	अथ शूद्रमेदुरमना गुरु आला- युसैस्तां गतांयुक्तं प्रारब्ध- साधानिदं देवतं स्मरत्येवमिहिते सा नृणाभयभयभुला प्रदोषकाले याव-	रक्षादिष्टा समंभेन सा हस्तं नवैर्गोर्भः । गते क्षिपवा कवयिन्त- व्यावाप्ततनाहृदिनेन । ४२ ।	राजा आरक्षक आदिप्रः— यदंतां पठञ्चं पुराहृदितांवा गतांयां क्षिप । सा तत्पारेण मुपदेशाहृदिनेता । नयेत्सम् ।		
10 : सा ह्यो राजा तद्व्यपपाशादं गतांयो क्षेयिता : तत्सम्भयं ते : सा गृहीता : शयसीता, वनमध्ये सुतोर्तर्कजना । पुत्रे शीर्णजां					

1	2	3	4	5	6
	<p>बालकारसन्नि । तेषां पाष मुक्तः । तैः क्षिप्त्वा । हरिव्या सत्यपातं कारितः ।</p>	<p>सानुज्याय शक्राभङ्गं कुर्वते तावत्सा प्रसूतं पुत्रं तत्र परिलक्ष्य पुरुषपाता गर्वपूर्वक्य सुनरवि गश्च विद्वेषाचक्रुः । अथ क्रांति- -युगी सन्त्याह्वयेऽपि पशुपानं कारयन्ती तमनुदिनं वृद्धमन्तं कारयामास ।</p>	<p>साप्यत्र सन्तु सवर्णा द्राक्षु व श्रादान्तरेऽनुचक्रुः । गर्वं चानिव तद्वृथा- नर्तिकेऽस्त्रयति सा । (६॥) पुण्येतिर्भक्तं स्वयं च- पीरसक्याह्वये मुग्धी ।</p>	<p>-क मां नशीते ? । तेनोत्तम- मारविष्वाभि । तथा भवमीत- शोचन्-अहं बहिर्भुङ्गी यास्यामि । सा गता । मवा- द्रभः पपात । स च नीचेरवा- वेख्यायथै । तैः परिता सा । स बाभौ प्रकृता हरिव्या दृष्टः । इषया स्तयं परितः । सा प्रतिदिनं तं पालयति ।</p>	<p>तव प्रकृता हरिव्यो तं निखल- न्येन जीवयति ।</p>
<p>XI दृक्कशालयो हरियाप्रिया द्रम्ना जताः । सुद्राधरान्वर्त्ता नरे । राशे निवेष्टितः ।</p>	<p>तंस्सवसरे देव्या महात्सु- पुस्तदृक्कशालयो हरिव्याऽक्षुणी पादानामथः शिशुरूपं नायकं रूढतं सखायभाभ्याऽप्यथ कञ्चि- वीतो रूप उपेक्ष्य रति भ्रमया वाचते शोरनरीश्वरः—</p>	<p>मण्डेऽसिस्सदृशाला महात्सुभ्यः पुण्ड-वता ॥७॥ मुयाऽक्षुणीं वाताना- मयो नूननराण्यन् । वानं कुवा शिशुरूपं लोकं वाचो न्यङ्गमन्त ॥८॥</p>	<p>नु-भक्तेन एकेन बालं स्तन्यं पाचयन्ती मुग्धी दृष्टा । नृपाय निवेष्टितं बाहस्वरूपम् ।</p>	<p>अथ दृक्कशालयो हरिव्यकिता द्रम्नाः परति ।</p>	
<p>12 तलायाः पृथाः । तैः श्वान- रक्षितम् । बालको दृष्टः । सस्तीरे बदधैःशालयो चतुष्टया इव मुखे पतितम् । भवाव भवोक्ति- दो मुक्तः । रावदृष्टहिता उपरि । आच्छादितः । पृथोकेन रक्षितः ।</p>	<p>-संवासी परितिसु तं शिशुं विशान्तेतु पाहितेव । तेषलादव- लोक्य दन्धोऽसि बाह्वत्सामीनेः स सायं पुत्रांपुरे गोमुत्सुररैय- श्रवं बालो निवह्यः स च स्वभप- वाच्छादितः । पृथोकेन रक्षितः ।</p>	<p>राजा तलायः पृथः । तेनोत्तम- -ना सुशुद्धेयवां बहिर्भुङ्गी गता । नृपेण वादस्तः सना- नीय पुत्रपरितरे मुक्तः । यथा प्रेतोक्षरणपातनं परति । इत- सक्य बालस्य शुचिपथ्य वाचप-</p>	<p>राजा तथा विज्ञाधनीय च गोपुत्रकारि सायं मुक्तः । सक्यो बालः रङ्गेन रक्षितः । ततो राज्ञा समानयि स बालो लक्षितः—</p>		

<p>गोभिः रक्षितः । स्पष्टेन रक्षितः । राजे प्रथमे कश्चित् । राजा तत्राऽऽशानः । वाटः ऊरे धुनः । बालेन शोकः घटिवः ।</p> <p>“ गो के गर्भस्तिन्याऽनिं वृत्तिं कर्त्तव्यं वाभं यमः । वृत्तिं कर्त्तव्यं धारय किं वा कुण्डेऽथ वा भृशः । ” इति काथकम् । राजा मूर्खतः । श्रीपुङ्गवनाम कथम् ।</p>	<p>कस्तावत्प्राथम्यं गोकुलं तं मांसि-मन्तं पुण्यपुत्रमित्येव शब्दमात्रेणैव तेषु वदतः स्तम्भितमित्येव तस्यः । अथ पाश्याल्पशास्त्रो मय इषामो वृष्टभानं नं हिंशुं पदानान्तरं राजे निधाय गोभयं स्तम्भयति प्रशयामास । तथ नं सुतान्तं नृगोऽव्यथं नैः सन्मन्त्रगल्पभक्तं बालमानोय पशोऽव्यागः श्रीपुङ्ग इति वरास्मिथानः प्रवृत्तयामास ।</p>	<p>नारथेव श्विनं भाव्या-देवकम्पूक्षा सुरोऽभवत् ॥१०॥ शक्तिं कश्चिनवान् पशुः । शेषवृत्तिविधानाय स किं सुरोऽथवा भृतः । कान्तिहेतुनवभर्तना तत्रागल्य पाययति । नृपणं विमानं न विद्यते । स पथकट्टे आनीतः । श्रीपुङ्गवेति नाम कृतम् ।</p>	<p>मुष्यभम् । “ गो के गर्भस्तिन्याणि शक्तिं कश्चिनवान् पशुः । शेषवृत्तिविधानाय स किं सुरोऽथवा भृतः । कान्तिहेतुनवभर्तना तत्रागल्य पाययति । नृपणं विमानं न विद्यते । स पथकट्टे आनीतः । श्रीपुङ्गवेति नाम कृतम् ।</p>	<p>राज्यं दत्तम् । तस्य सुता श्री-मता, सुतं वानर्या देहे श्वियाः ।</p>	<p>अथ श्रीरामचोखरे राज्ञे दिवं गो तस्य राज्ञः कृत्वाभिवेकस्य सोम्राज्यं पालयतः पुत्री सम-जति । सा च सम्पूनीस्यैकावय-वदुन्दराऽपि कपिमुखी ।</p>	<p>श्रोपुङ्गाऽऽन्यः समासेऽभूत् अष्टस्यैऽभवत् सुता । श्रीमाना स्वयम्पत्न्या केवलं सुपमानना ॥१२॥</p>	<p>कालेन वृषणीना राज्यं दत्तम् । श्रीपुङ्गस्य राज्यं पालयतः क्रमेण पुत्री जाता । तस्याः शरीरं दिव्यं, मुखं वानर्याः ।</p>	<p>—श्रीपुङ्गराजा रभू । श्रीपुङ्गराजः पुत्री श्रीमता मन्त्रदराखी जाता ।</p>
<p>पक्षिणाश्वक्षरं वृक्षैर्वृक्षावल्-गीनाति गमितानि । उदा कुमार्थं जानिमरणसुषेदे । रक्षा युष्मत् । “ किं जातम् ? ” तथोक्तम् । कर्तुंवाचल्ले गिरिशिखरशृङ्गे कात्या-कुण्डोपरि विषकं दृष्ट्वा वंशी-यालिना शिल्पया मृता । शरीरे कामपुण्ड्रे गलिन्वा पतितम् । तावन्मालं मनुष्यामर्थं देहम् ।</p>	<p>तेन वैरायेण विषयान्पुण्ड्रनां विभ्राण्य श्रीमानिति नामवेदं वगार । सा वदार्चिञ्जालजाति-रुतिः पितृसुते तं पूर्वभवं निवे-दितवती— “ वदहमर्तुंदादौ पुरा कपिलीतमनुभवन्ती कस्यापि शास्त्रिन एकलाः शाश्वथाः शास्त्रान्तरे सत्प्रवृत्ती केनापि तदनुत्पन्ने शिल्पेन विद्वताः ।</p>	<p>सौदराभ्याश्चिद्विषया जातु जानिसरा पितुः । न्यवेद्यत प्रामभं स्वं ददस्सं वानरी पुरा ॥१३॥ सत्प्रवृत्तुं शक्ति-शालां ताडुनि केनचित् । विदा मृष्यथ रूपं मे कुण्डेऽप्यतत्तरिषः ॥१४॥</p>	<p>क्रमेण श्रोदा जाता । कोऽपि न जातो । तस्याः खेदपराधा जादिसर्यामुषेदे । पाश्याल्प-मयो दृष्टः । तथा न्यारमथ्ये शब्दः पणितः । यः कोऽपि मरुत्स्वलाः समायातः सोऽप्येतु । एकः पुरोऽभूत् । युगमांशु-कर्तुं वेति । सत्प्र वंजि । सत्प्र कामिनीतीर्थेति</p>	<p>तस्य जानिसर्यं जातमिति-पुरा कर्तुंवाचल्ले भङ्गी कर्त्तव्यं ददातां शालया विदा । कुण्डे-परि गलिन्वा देहं पतितम् । कितौ शालायां शिल्पमेव स्थितम् । ततो देहं मानवा-कारं कुण्डपतनपथावदवति । तत्कतकालं शिरोऽपि तथा तत्र स्थितं कुण्डे ।</p>				

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<p>अथापि मस्तकं तिष्ठति ।" राजा तद्विलोचयित्वा मध्ये क्षिप्तम् । समसं मनुभ्यनयं जातम् ।</p>	<p>पञ्चवामसदम् । तद्वंशचोनि कागितोतीधुण्डे वायुद्वन्द्वे वधुः पथात् तेषकीधःतिरयानमात्मकं यस्मिन्प्राप्तान्मभवत् । यन्मस्तकं तु तत्तयैवास्ते तेनाहं कथिचदम । अथ श्रीपुञ्जकृष्णव्यासमस्तकं द्रुण्डे मधुरयितुं निजानागदुष्कृतान्मस्मादिदेश । तस्मिन् गुणिरस्य तदवस्य विशेष्य तथाकृते सा श्रीमाता गानवानना समजनि ।</p>	<p>तस्य कथितिनतीरस्य माहात्म्यान्मनुमुनेन । मस्तकं तु तेषीवास्ते- उगाधतः कश्चिद्वचनम् ॥२५॥ श्रीपुञ्जोऽस्यपककीधं द्रुण्डे मध्य निजागतम् । ततः सा दृशुकी जडे-</p>	<p>द्रुण्डमस्ति, तस्य अष्ट वंश- जास्वस्ति । तत्र राज्ञ्यां वाननी- शिरो हयमस्ति । इतो मस्ते- काराह्वयमादाय तत्र गत्वा तच्छिरो जलानतः क्षिप्त्वा मनागच्छ । स तत्र, तत्रा वाच- ज्जडे क्षिपति सन्धिस्तत्तद्वदे- कुमायः श्रीमानाया मुखे दशनीयं जातम् । तृपंग ध्रुव- वस्ये ! किमिदम् ? । तयो- कम्—देव ! तस्सत्यात्मन- ददा[शनी]दिसमध्ये नन्दि- बईतो नाम पर्वतस्तत्र काथि- ततोयंनस्ति । तस्य तीरे यश- जासी । तत्रार्थं पूर्वभवे वातकी- रूपाऽधिकृदा । फाडयुता वंशकीलेन विद्धा वृता । मन शरीर यत्किमोदके पतितम् । तत्पन्माबाहूहं तत्र पुञ्जी जाता । क्षिरस्तत्र स्थितम् । अतो के ईदृशं मुखम् । अमुना वनः प्रोषितः । तेन शिरसि जडे क्षिप्ते वतनं स्वभावे जातम् ।</p>		

15	पाणिभरणं न क्लमत् । सीधियात्रां कृत्वा तस्मिन्नेव तपो तपश्चक्र । रसियाको भरटकः स्तम्भिकः । श्रुत्वा पर्वनाग्निष्ठाधिक्यं जाता ।	तलाभमृति सा मातरपितराभ्यु- जाप्याऽद्वैतसंख्यशुभा तस्मिन्नेवा- ऽद्वैदे तपस्वन्ती, कदाचिदागत- पाणिना येमिवा दृशुः । स च तस्मिन्द्वयोपकृष्टदृष्टयो तनानुत्तौष्यं भ्रमात्पपूर्वकं ' एवं भी यथ न शोषिषि ?' इति श्रुत्वा लेख्यादेव- ' साधनं तदवस्थानायाः प्रयत्नो यानो व्यतीतः, सुव्यायन्त नाश- वृष्टेयु रूपयकुवाणोपु यर्त्सिन्नते कदाचिद्विषया द्वापरपथा श्रुत्वाः करयन्ति ततो भवत्समर्पिकं करो- मार्त्तं तदुक्तिमभान्तरमेव तत्र कर्मणि चेटकपेटक नियोज्य याम- द्वैते निर्मापिते सर्ववर्षान्तिवर्षे, श्रीमाता स्वहाकिलेभ्येते कृतक- नाशकदुर्लभं कारयन्ती, तेनात्य ' विवाहाय सज्जो भवे 'त्यभिन्दये । ' तत्र पथायां तिर्याचमानायां वृद्धतरः समजान्तिनि तयोके ' भवत्समाया कृतकं कृत्वाऽतुरके को न वेत्ति ?' इत्युत्तरं दद्यात्, स सन्निहोरं तन्नाभ्येताक्रित- विवाहोपहारः, श्रीमाता ' समस्त- विद्यामूलं तद्विश्वशक्तिहेतुं विहाय पाणिषीलनाथं सन्निहितो भवे' ॥	ऽऽपस्वबाहुद्वे मिति ॥२६॥ श्रीमाम्पन्नाश्रयो इष्टा सां कानोचितः । श्यादुत्तौष्यं, तत्र प्रेम्णा— मां कथं श्रुते श्रुते ॥२७॥ सोचेऽस्मान्नाश्रयासो रक्षेत्सावदनः परम् । साश्रुपूर्णाश्रयकं कदाचिद्विषया यदे ॥२८॥ द्वैतेऽत्र युत्स्ये कृत्वाः पथा द्वापरं तदि मे । यः म्या इति, चेदे- द्विषान्वाचिकरस्त माः ॥२९॥ स्वदृशया श्रुद्धरे कृतकं कथिते तथा । निष्ठाऽपि विवादाथ नास्वात्तकितव भित्त् ॥३०॥ सोस्तीरेऽथ तं स्वभा अश्रुत्तौष्यादस्मान्मृत्म् । सोचं विश्वं सुख्य विशुद्धे संनिवेदि मे तदश तथा कृतोपागतस्य पदसोभितान् शुभः । नियोज्य साऽसु शूलैव कृत्वाऽनेन वयं दध्यात् ॥३१॥	इतस्तस्मिन्नेव समायाने परिष्क- नभया श्रुती जाता । अतिनिर्दि- शनेन पितरावापुच्छ, बहु- परिकेण श्रुद्धेनाश्रयासो । त- त्र तपः कर्तुं प्रारभे । त- स्तत्र रसीभूत तपस्वी त यः करोति । स तं दृष्ट्वा श्रुत्वाः । तयो- पाण्डिह्ययात्रं यथाचे । तयो- तत्र-थदि योर्दियाद् अत्रकं द्वादश पात्रा अत्र पर्वते करोषि, तथा सां परिष्कये । तेन तपःशक्त्या स्त्रीं चक्रात् । तेन किञ्चपरि रात्रिने श्री- मातया तपःप्रभावात्कृतः स्वरः कृतः । स तं श्रुत्वा विमानमिति कृत्वा सुध्वः । इदमस्तोत्रामृतां व्यन्तो जातः । साऽपि सपश्चात्तामा चैकमेव प्रवेशं कृत्वा देवी श्रीमातं जाता ।	ततोऽद्वैदे तपस्करी तां तत्र रसीयाकलाया शोभा ददर्श । प्रार्थितं तेनेति—कृत्यम एतौ भवे । तयोत्तम-द्वादशपात्रा सिधौले एकरात्रिमथे । तेन वयाकृते श्रीमात्रा कृषिम- कुर्वन्ता वासिनाः । कृषिमशुन- श्च तयोर्विलसाः । ततो हस्त- स्फोटनेन म स्तं विन्दः ।
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		<p>रथाद्य, प्रेमीपदतानिसतया तत्पवा कृपा सागीर्थमुपागतः । तत्रान- दयोः कृपाकायं युगं निर्दिश्य इदमे तेन प्रियुदेनादित्तं मोक्षितः । इत्थं त्रिःसीमश्लिःकालवितेन स्वं जन्मानिवाहितकाले । तस्यामल- षडशीलाया रयतीनाया श्रीपुत्र- राज्ञे तत्र दिव्यकथंरहितं भान्त- दम्भाकारणम् । यतः वण्णामान्ने तस्य निरेशभामवत्सो अहुःइदाम् नातो यदा बलति तदा पकृत- कम्पो भवति । अतः शिवर- रक्षितास्त्रिभु सुदृषि प्रासादाः ।</p>	<p>इत्यालन्माणषडशील्य जन्म नीत्वा स्वराय सा । श्रीपुत्रोऽशिल्यं तत्र तत्प्रासादमपीकृत ॥२२॥ एण्णामान्नेऽर्हणस्वोऽस्या- भोथानोऽद्रेःकाल्वाहिः । ततोऽद्रिकम्पस्त्वसं प्रासादाः शिवर विना ॥२४</p>		

The following observations are brought out by the above comparison :

- (1) Only the PC version has the former part of the *prabandha*, and, though certain points of LPS version are absent there, it is a more polished and detailed one inasmuch as Lakṣmaṇasena of LPS becomes Śrīlakṣmaṇasena in PC, the name of his country viz. Gaṇḍa is given there and *pradhāna Umāpatiśrīdhara* becomes *Sarvabuddhīnidhāna saciva Umāpatidhara*.
- (2) In PC king Lakṣmaṇasena himself, and not his son, falls in love with a *Mātangi*.
- (3) The story, thereafter, takes altogether a different turn in PC.
- (4) The *A* version of PPS simply states that Lakṣmaṇasena was the king of Lakṣmaṇāvati in the east and then immediately turns to Ratnapuñja who is mentioned as his descendent, thus joining the two parts. PC, however, has two separate *prabandhas* completely independent of each other.
- (5) The second part of the *prabandha* is found in all the other four versions, the king's name being Ratnapuñja in LPS and PPS *A* versions, while the rest of the versions have Ratnaśekhara. Similarly Śrīmālapura of LPS is not found in the other versions, it being named Ratnamālanagara in PC and VTK and Ratnapura in PPS *B* version, PPS *A* version simply carrying forward the city of Lakṣmaṇāvati.
- (6) According to LPS and PPS *A* versions the king himself saw the pregnant woman. PC gives an altogether different motif and the guild-leaders of the capital city, while going to the *śakunāgāra*, are stated there to have beheld her. VTK briefly follows PC in this regard but states that the king sent astrologers and not the guild-leaders; while PPS *B* version combines the two motifs.
- (7) The motif of the poor woman's going to pass stools is absent in LPS and PPS *B* versions, but all the versions agree in mentioning that her infant was nourished by a she-deer, VTK pronouncing that he sucked her milk at the two twi-lights.
- (8) The sudden automatic change in the currency coins at the mint is pronounced by all versions except PPS *A*, where a hunter is stated to have reported to the king that an infant was being nourished by a she-deer. PC and VTK give details in this regard and the resemblance in their wording indeed strikes us.

- (9) The verse recited by the child before the king occurs in LPS and PPS A versions only, but it definitely offers significance to the king's adopting him as his son.
- (10) A significant incident causing *jāḷismaraṇa* is given by LPS alone. PPS A version is unique in inserting Śrīmātā's announcement and sending a man to Arbuda. It also adds that, when mature, she lived in despair since nobody liked to marry her. Likewise, PPS B version differs from all the rest by stating that the princess herself went to Arbudācala and threw the monkey-head in the *kunda*.
- (11) PC and VTK state that the *Yogin*, while passing through the air, beheld her and, having descended, asked for her hand. According to PPS A version, however, he was practising penance on the same mountain. The other two versions are silent on the point. The PC and VTK versions do not name the *Yogin*, while PPS A calls him *Rasiāu tapasvin*, PPS B names him as *Rasiyāka* and LPS gives his name as *Rasiyākaḥ bharaṭakḥ*.
- (12) The versions differ in the description of his death also. PC and VTK say that having enticed him to go to her for marriage ceremony placing aside his trident, Śrīmātā troubled him with dogs produced through miraculous powers and struck him dead with his trident. PPS B version does not refer to the trident at all and states that, being troubled by the dogs, he died of heart-bursting; while PPS A version does not mention even the dogs and simply states that, shocked at the artificial cock-crow, he died of heart-bursting. Our text, on the other hand, cuts short the interesting incident in a sentence of three words only viz. *Rasiyāko bharaṭakḥ stambhutaḥ*.
- (13) PPS A is unique in stating that Śrīmātā, repenting on the *Yogin's* death, (committed suicide) by entering the *Vaiśvadeva*-fire.
- (14) The VTK version coincides with PC version in most of the details, strikingly resembling it even in the wordings, to such an extent that one is tempted to deem it as the version of the PC put into verse.

The above observations lead us to the conclusion that none of these versions preceded the version of our text, which, as in the case of other *prabandhas*, represents the oldest stratum of the story in view of the language, style and depiction of the story as such. The other versions are enlarged and polished ones, while the PPS B version contains brief jottings from one or more other accounts of the story either read by the author somewhere or heard by him through oral tradition.

10. GĀLĀ-ŚRĪ-VARDDHAMĀNASŪRI-PRABANDHA

The matter of this *prabandha* is not traced anywhere else.

CONCLUSION :

The fore-going comparative study leads us to the following conclusions :

(1) Out of the ten *prabandhas* of LPS four viz. those of *Sahasraliṅgasaraḥ*, *Nāmāla-mālinī*, *Kūmārirāṇā* and *Gālā-śrīvarddhamānasūri* are unique inasmuch as they are not traced anywhere else.

(2) One *prabandha* viz. that of *Jagaddeva* has very few details of a minor incident and a few epithets common with another *Prabandha*-work.

(3) Two small portions of another one viz. the *Gaṇaya-maṇaya-indra-jāli-prabandha* are found in two different works, one having mostly the same wording in changed order and another a very brief account.

(4) Different versions of three *prabandhas* viz. those of *Madana-bhrama-mahārāja*, the *Raulāṇī* *Siddhi* and *Buddhi* and *Śrīmātā* appear in one or more of the standard *Prabandha*-works.

(5) As many as eight other versions of the remaining one viz. *Vikramā-ditya-jañadāṇḍa cchitra-prabandha* are available in Sanskrit and several others in Prākṛit and some of the modern Indian languages.

(6) The archaic, simple and direct nature of the language and style of the present text shows that its versions of the different *prabandhas* are the earliest ones—which factor enhances the importance of LPS all the more.

VI. Probable Sources

The fore-going discussions have revealed the fact that the *prabandha*-versions of the present text are the earliest among the ones available at present. Thus it is not possible to find out any literary sources for any of the *prabandhas* of LPS. In all probability the floating literature, the oral traditions, the popular folk-tales may rightly be regarded as the real sources of the stories of these *prabandhas*.

It may also be noted that the LPS, though containing the earliest available versions of the stories concerned, can in no way be considered as a source-book for the later writers, because its versions are mostly succinct and certain important details given therein are absent in these later works, which, at the same time, present such other details as are absent in LPS.

VII. Language and Style

The literary medium cultivated by the mediaeval Jaina writers of Western India is a type of mixed Sanskrit which is significantly styled as 'Vernacular Sanskrit' by Dr. Hertel and as 'Jaina Sanskrit' by scholars like Prof. Bloomfield, Dr. A. N. Upādhye and Sri M. D. Desāi, probably on the analogy of 'Gāthā-Sanskrit' of the Buddhist texts termed by Dr. Edgerton as 'Buddhist Hybrid Sanskrit'. There is, however, a very important difference between the two viz. that the so-called 'Jaina Sanskrit' is fundamentally based on the grammatical and other traditions of Classical Sanskrit, while the 'Gāthā-Sanskrit' is mostly Sanskritized Pāli. The salient features of 'Jaina Sanskrit' are back-formations, hyper-Sanskritisms and Prākṛitic and dialectical or regional influence on the syntax giving rise to solecisms arising from ungrammatical Sanskrit and Prākṛitism, ignoring of delicate grammatical distinctions and tendency towards simplification of the language*. In short, it can be described as simple, popular, colloquial, regional Sanskrit as contrasted to the highly elevated Classical Sanskrit, and, as such, it reminds us of the language and style of the great Epics and the *Pu-ānas*.

The *Laghu-prabandha-saṅgraha*, being a *Prabandha*-work of the thirteenth century as it is, shares evidently these linguistic features. Though the whole work is written in Sanskrit, at places Prākṛit and Old Gujarātī words, expressions, phrases, clauses and even sentences are introduced. Occasionally even non-Sanskrit paragraphs and verses are met with. This evidently gives a powerful colloquial touch, which fact, however, makes the language difficult, if not impossible, to understand for those who have no knowledge of the Prākṛits or the regional language.

As to orthographical peculiarity, two glaring instances will suffice for our purpose. *Jayasīṃha* at times becomes *Jayasīṅgha* (18.2) since the latter is the colloquial form of the name. Likewise the name of the king *Paramarddin* is spelt here as *Parimāḍi* (1.9; 25.14) as well as *Parimāḍi* (25.13) and never as *Paramarddin*. There are copious instances of abnormal *Sandhi*. *Sandhi* is observed very loosely. It is observed at one place and not observed at another in the same sentence. Instances of double *Sandhi* are also met with; e.g. *tasyāḥ agre* is rendered as *tasyā'gre* (12.8) the intermediate stage whereof will naturally be *tasyā agre*. Instances of definitely wrong *Sandhi* are

* Even non-Jaina texts of the mediaeval age display this feature. To cite but one instance, vide *Koṭyārha-māhātmya*, VII. 34 :

“तत्रस्ते ऋद्ध्याः सर्वे खीणां प्रभृत् गृहे मयाः ।
चापि. सर्वे ऋद्धपदे सम्प्रवृत्ते पुनः पुनः ॥”

also not rare; e.g. *rājño āvāse* (14.18) for *rājña āvāse*. All cases of an *anusvāra* followed by a vowel are deemed as scribal errors and as such they have been corrected by the editor while reconstituting the text. At the same time we meet with such places also where a difficult *Sandhi* is quite nicely observed; e.g. *Caturāṣṭiputtalakāś-caraṇāv-adho badhūh* (30.7-8).

Cases of change of gender also are met with; e.g. *Catvāraḥ kanyāḥ parinīya* (15.21-22); *lakṣa 2 dattā* (23.7); *śaṅkhadhvanīḥ śrutā* (27.5); *dināḥ* (25.24); *deham striyāḥ* (29.11); *manusyamayam deham* (29.16).

Numerous instances of peculiar declensions are noted: [1] Ungrammatical forms of the names of directions are met with; e.g. *dakṣiṇāyām* (4.4; 5.5), *Uttarāyām* (4.5). [2] The word *rājan*, even as the final member of a compound, does not drop its final *n* and retains its usual forms; e.g. *paramāḍirājā* (1.9), *madanabhramarājānam* (5.13), *gūrjararājñāḥ* (9.3), *parimāḍirājñāḥ* (25.13). [3] Locative is mostly used for Accusative of place; e.g. *śīpallane samāgatoḥ* (2.5; 9.5), *gūdare gatvā* (2.6), *kaṭake gatvā* (5.10), *svāvāse gatvā* (10.9), *āvāse gataḥ* (12.5; 14.18), *yaḥśabbhuvane gataḥ* (10.21), *svarge gataḥ* (11.11), *nagare prāptau* (13.4), *grhe nūā* (13.8), *ujjayīnyām gataḥ* (13.15). [4] Dative of *sampradāna* is replaced by Genitive; e.g. *rārjavarājño dattāḥ* (9.3), *tasya tvām-arppaviśvāmi* (12.16-17), *putrasya dattā* (13.8), *puṛokītasyo dānam diyatām* (15.8), *teṣāṃ yacchati* (16.14), *tasya .. dāsyāmi* (17.6-7), *mantrīṇāḥ ... dattā* (17.14). [5] Genitive replacing Accusative; e.g. *bhaḥṣasya mitaḥ* (5.10-11). [6] The word *samam* takes Genitive instead of Instrumental; e.g. *parimāḍirājñāḥ samam yuādham jāyate* (25.13).

There is an instance of double abstraction of an abstract noun; e.g. *śaīhīyatvāt* (5.3).

Cases of change of *pada* also are met with; e.g. $\sqrt{yāc}$ (1 Ā.) takes *parasmai-pada* in *yācau* (1.13) and *yācathāḥ* (2.2).

Several instances of causal forms with the augment *-āpaya-* are noted; e.g. *bhālāpya* (12.4, cf. Guj. equivalent *bhālāvti*), *pariṇāpaya* (17.9, cf. Guj. equivalent *paranāva*), *pariṇāpayaṣyāmi* (17.10, cf. Guj. equivalent *paranāvīsa*), *caḥāpya* (17.12, cf. Guj. equivalent *caḥāvti*).

A few peculiar compounds also are worth noting. One of them is *kopakālānālī* (1.8). Some others are conspicuous on account of lack of *Sandhi* between the members; e.g. *saptasata - aśūkhārūḍhāḥ* (8.3), *marū-ḍī - āramiṇyā* (15.13), *nāmala-ārāmiṇī* (22.17), *mātaṅgi-abhilāṣaḥ* (28.4).

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There are places where causal forms are used in the sense of ordinary past passive participles and ordinary ones definitely carry a causal sense. *Śaṅkha-dhvaniḥ śrutā | jāgariṭaḥ |* (27.3) is an instance of the former case where *jā. arit ḥ* means nothing more than *jāgriṭaḥ*. Likewise, *gāyitāni* in *batukair-arbūdācalagīṭāni gāyitāni* (29. 11-12) stands simply for *gītāni*. Similarly, *patatā tasyā nūpuram bhagnam* (11.13) and *rājñā tad-vilokuyitvā madhye kṣiptam* (29. 16-17), are instances of the latter case, where *bhagnam* and *kṣiptam* definitely stand for the causal forms *bhṛñjīlam* and *kṣeyīlam* respectively. Likewise in *rājñā bhajanārtham dhānyāni bāhye pacitvā madhye nīyante* (12. 4-5) the actions convey indeed a causal sense. Similarly the present tense has sometimes replaced the past; e.g. *tvam kutra gatā'si?* (13.7) which has to be translated in the context as "where had you been?"

Instances of the verb being influenced by the number and gender of the noun nearest to it are also noticed; e.g. *ārānikena kiṃśakapuspāni sahakāra-m.ñjarī dvayaṃ bhāṣyām kṛtam* (28.16). Similar is the case of *ekā kṣurikā kṛvā | lohamaṃ muṣṭikā | phalam śarharmayaṃ kṛtam | pāhuḍ.amiṣeṇa dattam | mukhe kṣiptam |* (21. 19-20) where *dattam* and *kṣiptam* are governed by *phalam*, while they ought to have been governed by *kṣurikā* which was handed over, and not merely its blade, under the pretext of a gift.

A number of non-Sanskrit words have been employed; e.g. *talavali* (4.10; 5.6), *paṣatikāraṃ* (4.10), *varaṇḍi* (4.10). Non-Sanskrit names are employed even without the usual case-terminations; e.g. page 4. Not only Old Gujarātī expressions but even whole sentences are introduced in Sanskrit passages; e.g. 3. 2-3; 4. 1-3; 5. 2-3; 'etalai etalaum?' 'etalai ketalaum?' 19. 1-2. Gujarātī case-terminations and actual Gujarātī verbal forms also are met with; e.g. 4. 11-16; 5.1. Even purely Sanskrit sentences reveal tremendous influence of the regional dialects. It will be worth-while here to cite a few instances of the same: *rājño vibhūte hārīr-bhaviṣyati* (10.20), *adya rājan! nidrā ghanatarā!* (11.17), *manaścintilapāsukā cukḥitā sā* (11.20), *rājyaṃ mantriṇe bhālāpya* (12.4), *saṃdhiṃ caṭitah* (12.14), *hārītā'si 'you have been lost at stake'* (12.16), *sūrthe gataḥ* (14.6), *sūrthe nīlā* (15.17), *rājñā pwohūasyāgre ukṭam* (15.9), *śalyā udghāḥitā* (15.18), *ghoṣuku ūrdhvo'stī* (15.21), *digātṛāyāṃ cultiḥ* (22.4), *mukhaṃ macakoḍitam* (22.19), *nāmalupāuau patitā* (22.23), *tāsāṃ pārśve pṛṣṭam* (27.5-6), *tasya samīpe ... ekinta arpiṭāni* (27.12-13), *śriyayasiṃha pārśve āgatau* (27.14-15), *mānuḥ pārśve pīrṣṭam pṛṣṭam* (28.7), *karpāḥāni dattāni* (30.8), *talra patitāvayā vṛtināṃ pārśvāt mūṇḍapārśvāt drammapaṅcukam śināyāṃ gṛhṇanti* (30.11-12),

paltram choṣṭam (31.1), *param-avasaro nahī* (5.16), *ayam vṛṣṇijārako nahī* (6.10), *tasyā nriyau'yāḥ śivasācumpakapūṣpato-ḍaram tṛḍitam* (11.12).

At places looseness of language or even incorrectness creeps in due to colloquial influence; e.g. *śrīpattane siddhacakraavarṇī-śrījayaśimhadeva-āḍi-āt samāgatāḥ* (20.5), *siddhacakraavarṇī-śrījayaśimhadeva-āḍi-āt* (20.7). In the sentence *mama sutāḥ kuśalena sameśyati tadā śrīpārśvanāthaḥ natvā paścāt pāṭanamadhye savāgamīsyati* (22.5-6) the word *yadā* is dropped from its usual place before *mama* and the word *paścāt* is introduced after *natvā* due to the influence of the regional language. Likewise the formula *ḍakḥvī nā pārśvanāthoḥpāt-ḥ* (22.7) possesses the Gujartālī termination for the Genitive case in a Sanskrit sentence.

Instances of incorrectness even otherwise are also met with; e.g. *ācāmlī-kām-uttīrya* (14.17-18) 'having descended from the tamarind tree', *nāmā-tanā m n y ā pañcāsarāvandanāyā y ā n t y ā rojakaḥjālḥkāvā-āsamīḥe samāga-tā* (23.2-3), *saptavadhūḥ* (23.3) in the sense of the 'seventh daughter-in-law', *vātrou umād-ē somasarmmani supṭe śiṣyēṣu supṭeṣu svayam-utthāya daṇ-ḍena ācāmlīkām caṣṭvā ā hat ā* (14.3-4) where what is meant is that *Umā-levī* gave a blow to the tamarind tree after mounting it, *tadā śrīdeva-Śrīpāṭ-ṇ śiṣyo māṇikyus-uttra kumudācandraśaṣaṇakena samam vādaḥ kṛtaḥ* (24.2-3), *yavanikāntarīḥ sthīyate* (28.9).

The liberty given by Sanskrit Grammarians by not enjoining any fixed position in a sentence for such of its constituents as the subject, the object and the verb is sometimes misused by our author. For instance, in the sentence *tadā rājā reṣāuṇo vīrahāya mādanabhramṇa samam caṭumā-ām-avasthīḥ* (5.14-15) the meaning intended is that 'king Siddharāja stayed there for waging a battle against king Madana bhrama' and not at all that 'he stayed there with Madana bhrama for fighting' as would ordinarily be taken according to the sequence of the words!

One more instance of inaccuracy is furnished by the word *śrīpattana* which is employed not less than five times (20.2, 5; 22.2; 24.2; 27.11) to denote Pattana or Anahillapura Pattana (mod. Pāṭana) in North Gujarāta and only once (30.7) in the sense of the holy place of pilgrimage popularly known as Prabhāsa Pāṭana or Somanātha Pāṭana in Saurāṣṭra otherwise called here as Devapattana (30.21; 31.2).

Past passive participles are very frequently employed in place of verbs, which renders the language all the more easy. At the same time such nice verbal

forms as *atikki* (2.10), *samāyiyau* (16.2; 23.16), *darśyatām* (17.10), *acika-
thai* (18.14), *jayāse* (29.1; 30.16), *supede* (29.12), *cakre* (29.18) and *jaṣṣuḥ*
(30.18) not only add to the charm of the language but also vouch for the
author's knowledge of Sanskrit Grammar.

Long descriptions of all sorts are carefully avoided. Compounds are not
rare and they become confusive when Prakrit or dialectal names and epithets
are compounded. The language is quite simple and unassuming all throughout
and is rarely figurative, with the exception, of course, of the two remarkable
speeches of Vīlībū Vāmāṇī (6.5-10; 6.12-7.4). *Aṅghrāsā*, however,
appears at many places (e.g. 13.6, 7, 8; 25.15; 28.7-8) in a natural way.

The most out-standing features of the style of the LPS are directness,
simplicity and succinctness. All the *prabandhas* are related in a story-telling
manner. This feature is so striking that the reader or the listener feels that
the story is being told to him orally in the most traditional way. As a con-
sequence they are grasped quite easily and promptly. Dialogues are mostly
short, constituted of very short sentences and this makes them all the more
effective (e.g. 12.20 ff.). Occasionally the expressions become pointed. The
dialogue between minister Māṇideva and king Mādānabhrama (7.10-
15) may be cited as an instance in the point. The brief speech of Mādānā-
bhrama there (7.12-15) nicely brings out the heroic sentiment. The per-
sonality of this king is nicely developed through his only two brisk speeches
(page 7).

Such pithy sentences as " *Aho ! ubhayabhraṣṭā jālī !* " (12.18) enhance
the charm of the narrative, which at times becomes rythmical; e.g. *bhavyaṃ
jāluṃ mīlītā yat-tvam* (13.7).

Humour also is not altogether absent. The brief dialogue of dialectic dis-
putation between Māṇikyāsūri and Kumudacandra (24.4-7)
may be cited as an instance in the point.

Succinctness is the most glaring characteristic feature of the style of LPS.
At times the verb is dropped. Take, for instance, the following : *asminn-
avasare ekadā śrījyotiṣhaleto dvādāśavarṣaṃ yāvat digvijayaṃ kṛtvā hāntāḥ
parisre | pañcagavyātiparāg uttāraś-cakre* (5.8-9). Here a verb is required
after *parisar*. The difficulty is not solved by removing the *daṇḍa* separating
the two sentences. Likewise in *kasmin gatvā śhītaḥ* (16.13) some such word
as *naṣare* is required after *kasmin* in order to complete the sense. Similarly
in *sahakāre caṭīpya dandanā "hataḥ* (17.12) the subject of *āhataḥ* viz. *sah*,
i.e. *sahakāraḥ*, is missing. In *dvātriṃśadvārṣe pañcītaṃ gāyati* (28.10),
again, the subject viz. *mātaṅg* is dropped. Occasionally even *ca* is dropped;

e.g. *yadī aphaśubhāṅ punaruktaṃ sameti tadā trayā jihvānyāsaḥ kriyate* (30.5-6). At times succinctness of style puts at stake even clarity of sense; e.g. *nādalīnau vipratāritau, śirasi lepo dattaḥ* (25.5); *latprabhāvaḥ na pattane varuṇāsānādītaḥ samam tāvatā śrījayasimhadevasya parimādirājāḥ samam yuddham jāyate* (25.12-13; here something like *dr̥ṣṭum yat* is necessary before *pattane*); *madhye paribhramanti punar-na prakāśayanti* (25.15-16; here the latter half means that 'they remained invisible'; *yāvatā jāgartī vīṇāvṃśādīkām tāvā gāyanti* (27.3-4; *tāvatā* must be inserted after *jāgartī*). Two more instances in the point are: *gajurūpa-simharūṭay. kṛtam* (26.1) and *kasmin dīne* (27.5).

In the narration of the former birth of Śrīmātū (20.14-16) there is no mention at all of her being a monkey nor can one understand the same from the context. One would not be able to know it unless one learns the same from other versions of the story! In fact the *Śrīmātū-prabandhu* in our text is very brief as compared to its versions elsewhere. Moreover, an inconsistency occurs in the fifth story of the *Vikramāditya-pañcādunḍacchatra-prabandha*. At the outset it is stated that the minister had seven sons and seven daughters-in-law (16.9), and, a few lines after, while in exile, only three daughters-in-law are specified: *bhāṭake tadhvā gṛhitam | tatra jyeṣṭhapatnīdvayam ātmanā vadhvā - trayāṃ śhitam* (16.15).

It has however, to be noted that the author does rise to considerable poetic heights at certain occasions. He bursts into a series of nice epithets in Vīlīhū Vāmanaṇī's address to king Madanabhrāma. Though a mixture of Sanskrit, Prākṛit and Old Guj. languages, the whole passage is highly poetic:

"Mahārāja! caturacokravartin! nāgarikanavendra! paricchati pari-nā paramahansa! hīyāti-nā haṃsarāja! antaḥkharāna-nā nārīyaṇu! purāṇa-
 furuṣṭituma! jicituvā-nā jāgesara! hṛdayagarbha-garbheśvara! mamatāmuhe-
 śvara! alav śvara! līlālīlitaḡarbheśvara! cintitacimāmaṇi! koḍi-nī kāmādhenu!
 kāmīta vastu nā kalpavṛṣa! saubhāgyasundara! dhoozpurandara! mukarādhu-
 jāvatāra! rājyilakṣṇīśrīnārāyāra! śrīmadanabhramarājendra! ayaṇi vaṇijā-
 rako nahi!" (6.5-10).

The second speech of Vīlīhū Vāmanaṇī, again, bursts into very nice epithets for king Siddharāja Jayasimha (6.12-7.4): "...viśvajana-
 nayanānandana | 18 lakṣa 92 sahasra mālavulakṣmīkīcāgrahavīrābhāṇi | vairirā-
 yamurāṭṭāghurāṭṭa | āśvapati-gajapati-naropati-tihum | rāyanau āmbalau | gōjāna-
 vaihūmmīrahṛdayāntuśalya | jayaśīśoimvura | udaki śāsuna-nan dayamahāru | ...
 samastadīgnalayaṇīyāi praudhapatāpi | ...", the poetic fancy reaching a climax with the expression "...*taikukūyasarovararājahamsaḥ*". It may be noted

by the by that these epithets are not found in the other versions of the *prabandha* examined by the editor for comparison.

In short, the language is very simple and unassuming; the diction is direct and the style is forceful, sharing the peculiar features of 'Jaina Sanskrit', and the powerful colloquial influence has offered a realistic touch to the narrative. The lexical material, which is an important feature of the language and style of LPS, is dealt with in Appendix 'A'.

VIII. Authorship and Date

The name of its author is not furnished by the text of the LPS, nor can it be known from any other source. All the same, the uniform nature of the contents and the homogeneity of the style of all the ten *prabandhas* are conducive to the conclusion that the present work is not a compilation of *prabandhas* composed by different authors as would ordinarily be inferred from the title *Laghu-prabandha-saṅgraha*, but that the whole has come from the pen of a single author. Though nothing is known about the personal history of the author otherwise, on the evidence of the text itself some remarks can safely be passed regarding the same.

Firstly, the type of the language employed by him throughout the work is the one cultivated by mediaeval Jaina authors of Western India and known as 'Jaina Sanskrit' which fact is a sufficient evidence for pronouncing our author to be a *mediaeval Jaina author of Western India*.

Secondly, there are a few Gujarātī phrases and sentences introduced in the body of the text, and what is more striking is that Madana bhrama, king of Kāntī in Bengal, is made to speak in Gujarātī. Occasionally we also meet with distinctly Gujarātī case-terminations. These circumstances lead us to the conclusion that *the author belonged to Gujarāta*. Moreover, such expressions as '*kuṇa ve viṇajārāu*' (6.4) induce one to infer further that in all probability *he hailed from North Gujarāta*; because though '*kuṇa*' is found commonly used in Old Gujarātī for modern Gujarātī '*kuṇa*' 'who', it is retained even today in the dialects of North Gujarāta alone. The fact that Pattana or Anahilapura Pattana (modern Pāṭana), the capital of the great king Siddharāja Jayasimha, who appears in as many as six out of the ten *prabandhas* of LPS, is situated in North Gujarāta, in a way, supports this inference.

Date of Composition

It is not possible for us to arrive at a definite date of the composition of

the LPS. On the basis of Internal Evidence, however, we can fix a particular period during which it must have been composed beyond any doubt.

Lower Limit :

At the close of the *Jagaddeva-prabandha* the following post-colophon entry is made :

“ Sam. 1465 varṣe caitra vadi 5 gurvāre'lekhi ! ”

As the whole manuscript is written in the same hand, this date viz. V. S. 1465 (=1409 A.D.) must be regarded as the age of the manuscript. The date of composition of the text must naturally be earlier than the date of copying. This furnishes the lower limit.

Upper Limit :

Some historical personages appear in the different *prabandhas* of the LPS.

Firstly, Siddharāja Jayasīma, the great king of Gujjarāta, the period of whose reign is regarded as the golden period in the history of Gujjarāta, appears in six out of the ten *prabandhas*. The period of his reign is from 1094 to 1143 A.D. Naturally, therefore, our text was composed after 1143 A.D.

Secondly, there is a reference to king Paramādi of Kalyāṇa-koṭipura (1. 8-9) in the *Jagaddeva-prabandha*. In the *Gayaya-māyaya-indrajāli-prabandha* (25. 12-14) there is a reference to a battle between king Jayasīma and king Parimādi. Both these references are, in all probability, to king Paramarddin also known as Vikramāditya VI, who belonged to the Cālukya dynasty of Kalyāṇakataka in South India. According to standard works on history he reigned during 1076-1127 A.D. Therefore, our text was composed after 1127 A.D.

Thirdly, the *Madanabhrama-prabandha* (pp. 3-9) relates the story of king Madanabhrama who is called Madanabrahman in PPS and Madanavarman in PK. LPS states that he ruled at Kānti in Bengal; according to PPS he ruled at Kānti, the best of cities; while PK pronounces him to be the king of Mahobaka in the east. Madanabrahman of PPS and Madanavarman of PK are identified with king Madanavarmadeva of the Candela dynasty who ruled at Mahobā in Bundelakhanda during 1129-1163 A.D. Our text was, therefore, composed after 1163 A.D.

Fourthly, Jagaddeva of the *Jagaddeva-prabandha* (pp. 1-2) was the prince of king Udayāditya of the Paramāra dynasty. This Udayāditya

yāditya ruled at Ujjayini from 1060 A.D. to 1087 A.D. The story in our text starts with the demise of this Udayāditya.

Fifthly, the last *prabandha* relates the story of Śrī Vardhamānasūri (pp. 30-31), who, in the end, is reported to have composed the *Vāsupūjyacarita*. This last statement is very important from the view-point of fixing the date of composition of our text. Because it is stated in the *Prasūti* at the close of the *Vāsupūjyacarita** that it was composed by Vardhamānasūri at the instance of his pupil Āhlādāna in V. S. 1299=1243 A.D.:

tatv'sau vidhividhyaraka-
sāṅkhye vikramavatsare |
ācāryaś-caritaṃ cakre
vāsupūjyavibhor-īdam || 28 || (p. 471).

According to the *Nāgendra-gaccha-ṣoṭṭārūli* also Ācārya Vardhamānasūri, who is numbered nine there, instructed *Danḍanāyaka* Āhlādāna of the *Gallukakula* and inspired him to get repaired the *Vāsupūjya*-swāmin temple of the *Nāgendra-gaccha* at Pāṭaṇa and at the request of the same *Danḍanāyaka* he composed the *Vāsupūjyacarita* of the extent of four *Sargas* and 544 *granthas* at Pāṭaṇa in V. S. 1299 (=1243 A.D.), while residing in the *Upāsraya* adjoining to the same temple. †

As our author makes a definite statement that the pontiff composed the *Vāsupūjyacarita* (31.3), he must, beyond doubt, have composed his LPS after that incident, i.e., after 1243 A.D.

On the evidence of the above facts we can safely conclude that the *Laghu-prabandha-saṅgraha* was composed some-time between 1243 A.D. and 1409 A.D.

Now we have already seen in the Chapter on Relation With Other *Prabandha*-Works that in almost all the cases where different versions of the *prabandhas* are available the version of the LPS is definitely earlier than all the rest including those found in the *Prabandhacintāmaṇi* of Merutuṅga and the *Prabandhaśoṣa* of Rājaśekhara and that in no case the LPS

* Edited by Dr. Ambrogio Ballini of Rome and published by Śrī Jaina Dharma Prasārika Saṅghā, Bhāvanagara in 1910 A.D.

† *Jaina Paramparā-no Itihāsa* (in Gujarātī), part II, by Muni Darśanavijayajī, Muni Jñānavijayajī and Muni Nyāyavijayajī, Anmedabad, 1950 A.D., pp. 5, 676.

version is later than the rest. The PC was composed in 1305 A.D. and the PK was composed in 1349 A.D. This fact enables us to narrow the duration of the probable period of the composition of the LPS and conclude that *it was composed, in all probability, some-time between 1243 A.D. and 1305 A.D. or, to be precise, during the latter half of the thirteenth century.*

IX. Bearings on History

The *Prabandhas* are historical anecdotes. The present text is a *Prabandha*-work. As such it will be interesting to examine it from the historical point of view and try to find out its bearings on history. It is intended here to furnish only an out-line of the historical data gathered from each individual *prabandha* and examine the same briefly in the light of known history, etc. and not to enter into long discussions regarding the same.

1. JAGADDEVA—PRABANDHA

Jagaddeva, the hero of the *prabandha*, is a historical figure. He is stated here to be one of the two sons of Paramara king Udayaditya of Ujjayini and step-brother of Ranadhavala. This is corroborated by history. His father Udayaditya ruled from 1060 A.D. to 1087 A.D.† Jagaddeva is stated here to have quitted his country after the demise of his father, when his step-brother Ranadhavala was enthroned and he found his life in danger. Elsewhere also we find similar references‡

He is stated to have gone then to the kingdom of king Paramādi of Kalyāṇakoṭipura. This Paramādi can easily be identified with king Vikramāditya VI of the Western Cālukya dynasty who ruled at Kalyāṇakaṭaka (mod. Kalyāṇa near Bombay) during 1076-1126 A.D.§ and enjoyed the title of Paramarddin. Some other contemporary kings also bore this title, but this particular "Paramarddin" was really a powerful king.* Moreover, one Jagaddeva's connection with this king is also mentioned by PC [p. 114]. The name of the queen of this Paramarddin is given here as Lilāvati. The interes-

† GMRI, p. 523.

‡ *Vide*, e.g., A. K. Forbes, *Rāsa Mālā* or *The Hindu Annals of the Province of Gujārat*, Gujāratī Translation, Third edition, Vol. I, 1922, pp. 165-200.

§ *Vide* GMRI, p. 537.

* *Vide* CG, pp. 79-80.

ting incident of *Bhavādi-yātrā* wherein this king danced and his minister played upon the tabor is altogether novel and appears to be of doubtful historicity. The wording of the text, however, indicates that Jagaddeva went not to the capital viz., Kalyāṇakoṣṭipura but to a town (*nagarom*) situated on the border-line which was presented by the queen of king Paramarddin to the courtesans for their maintenance. The name of the ruler of the place does not occur thereafter and hence the confusion is not cleared. Thus the name *Lilāvati* is not that of Paramarddin's queen but of the queen of the ruler of the border-town which was offered to the harlots as *grāsa*, no matter whether he was Paramarddin himself or someone else. If he be a small ruler, the incident of *Bhavādi yātrā* is quite probable.

There is a reference in this *prabandha* to *Gājaṇādhipa Hammira* and *Gajapati Gaṇdeśvara*. The reference here is to an attack on *Pattana* by this *Hammira* and *Jagaddeva*'s success in bringing about a truce. It cannot be determined whether this *Hammira* was a *Rājapūta* chief reigning at certain place called *Gājaṇagaḍha* or he was a Muslim invader from *Ghazni*. In all probability the word '*Hammira*' is derived from the Arabic term '*Amīra*' meaning (1) 'a nobleman' and (2) 'the king of *Afgānistān*'. Therefore any Muslim Commander may be termed '*Hamira*' or '*Hammira*'. Now the *Dohad* inscription dated V. S. 1196 = 1140 A.D. informs us that *Siddharāja* had defeated one *Sindhurāja*. A description of the battle between *Siddharāja* and *Sindhurāja* is met with in *Someśvara's Kirtikaumudī* as well as *Surathotsava*. Especially *Kirtikaumudī* II. 26 is noteworthy for our purpose. It runs thus:

असङ्गवहिरित्येन प्रक्षितानेव श्रुत्वा ।

बद्धः सिन्धुपतिर्देन वैदहीरयित्तेन वा ॥

i.e., just as *Vaidāchāyita*, i.e. *Rāma*, bound the ocean by getting a number of mountains [*bhūbhṛt*] thrown therein through the army of innumerable monkeys [*havi*]; in the same way he (i.e. *Siddharāja*) bound, i.e. caught, *Sindhupati* after the fall of a number of kings [*bhūbhṛt*] at (the hands of) huge cavalry [*harisainyena*].

Now veteran historians contend that this *Sindhupati* or *Sindhurāja* might be a Muslim ruler of *Sindh*.* The expression '*Gājaṇādhipa-hammira*' of our text, in all probability, refers to this *Sindhurāja*. In the next *prabandhu* viz. *Madanabhrama-prabandha* also *Sindh*-

* *Vide* DHNI, Part II, p. 972; CG, p. 81.

rāja is described as 'Gajānavai-hammira-hṛdayāntaśalya'. Both these references probably pertain to one and the same incident.

It is difficult to identify Gajāpati Gauḍeśvara also. Generally the term 'Gajāpati' is used in literature in the sense of the head of the elephant-corps of an army. It is also used to denote the kings of Orissā; the name of a dynasty itself was Gajāpati. 'Gauḍeśvara' would literally mean 'the king of the Gauḍa country'. Right from the second half of the ninth century A.D. the title 'Gauḍeśvara' became the official style of the reigning emperors of Bengal,[¶] and the city of Gauḍa is identified with Lakṣmanāvati in the Maldā district of Bengal. It is very difficult—well nigh impossible—to coincide these two into one individual. All the same, the readers are requested to refer to the discussion regarding Aśvapati, Gajāpati and Naraapati in the next *prabandha*.

The magnanimity of Jagāddeva is noted elsewhere also † and the incident of the dancing girl is found in PC; but the incident of *Bhavāi-yātrā* seems to be a unique feature of LPS.

2. MADANABHRAMAMAHĀRĀJA-PRABANDHA

There are two main characters in this *prabandha* viz. king Madanabhrama and king Jayasimhadēva. The latter is none else than Siddharāja Jayasimha, the great king of Gujārāta, who ruled at Pāṭāna during 1091-1143 A.D. and enjoyed such titles as 'Siddhacakra-varān' etc. The former is named Madanabrahman in PPS (pp. 23-25) and Madanavarman in PK (pp. 90-93). According to LPS he was the king of Kānti in Bengal. According to PPS his capital was the excellent city of Kānti. PK states that he was the king of Mahobakapura in the east. Madanavarman of PK is identified by veteran historians as king Madanavarman of the Candela dynasty who is believed to have ruled at Mahobā in Bundelakhanda during 1129-1163 A.D. Since the story in all the versions examined by us is practically the same, it can be concluded beyond any doubt that our king Madanabhrama of Kānti was the same as the Candela king Madanavarman of Mahobā. We have already noted that the original name 'Madanavarman' has taken the forms 'Madana-brahman' and 'Madana-bhrama' through scribal errors and peculiarity of pronunciation. These names are significant inasmuch as the king was highly

¶ Vide HB, Vol. I, p. 13.

† Vide, e.g., PC, pp. 114-115; PPS, p. 85.

prosperous and given to amorous pleasures. All the same it is not easy to explain how the name 'Mahobaka' became 'Kāntī'! The only explanation of the situation is that 'Kāntī' might be another name of the city of 'Mahobaka'! Because LPS places this Kāntī in Bengal, which is indeed fanciful; or, at the most, we can say that the scribal errors might have turned 'Chandadeśa' to 'Vaṅgādeśa'*.

The names of the minister and the gate-officer of Madanabhrama are common to LPS and PPS, while that of the Commander-in-chief is given differently. PK is silent on the point. There is no criterion for proving the historicity of these names; but the matter is quite insignificant. The same is the case with the names of the queens, their maids and the like.

Certain important facts regarding Siddharāja Jayasīma, as found in this *probandha*, are, however, historical beyond doubt. He is stated here to have been a descendent of the three brothers Rāja, Bīja and Daṇḍaka, which is an established fact. Secondly, a list of his six predecessors right from the founder of the Caulukya dynasty is given here in the correct chronological order: (1) Mūlarāja, (2) Cāmuṇḍarāja, (3) Vallabharāja, (4) Durlabharāja, (5) Bhīma and (6) Karṇadeva, the last one being his father.

Moreover, Siddharāja Jayasīma is described here as "18 lakṣa 92 sahasra mālavilakṣmīka-gha-vigra-pāni" (6. 14-15) and "70 sahasra-gurjara-dharādhiśvoraḥ" (74). It is very difficult, well nigh impossible, today to attempt a true interpretation of these two statements. These figures may indicate either the annual income or the population or the total number of villages. The first statement may be regarded as indicative of the total population of the Mālava land rather than the annual income or the number of villages in that territory. It is also not improbable that it may be indicative of the amount received by Siddharāja Jayasīma as a tribute from the king of the Mālava land. On the other hand, the second statement does not appear to display either the total population or the annual

* In his letter dated the 3rd September 1964 Dr. D. C. Sircar, a veteran historian, states: "There being no noteworthy place called Kāntī-puri in Bengal, 'King Madanabhrama of Kāntīpuri in Vaṅgāla' seems to be imaginary or due to corrupt reading. On the other hand, Chandēla Madanavarman of Mahoba was a contemporary of Jayasīma Siddharāja, and *pūrvasmin diśi* does not offer any difficulty at all. It is not impossible that *Vaṅgādeśe* is a mistake for *Chandēdeśe*."

income of the then Gujārāta. And to say that it shows the number of villages comprising the Gujārāta of those medieval times may be considered as an exaggeration at the present state of our knowledge. Perhaps it might be indicative of the population of the genuine land of Gujārāta not considering the territories conquered by the Gujārāti kings! More probable than even this is to believe it to state the strength of the army of Gujārāta. All the same the same text states later on (7. 10-11) that Jayasimha had encamped near Kāntipurī with an army consisting of five hundred thousand *sāhūyas* and nine hundred thousand *padātī*! Of course, this army might have included the divisions of the feudatories also. In these circumstances nothing more definite than these probabilities can be pronounced on the point at this juncture.

Siddharāja Jayasimha is described here as the vanquisher of the three kings called *Aśvapati*, *Gajapati* and *Narapati* (6. 15-16). It is very difficult to identify these three kings. The term '*Aśvapati*' is used in literature to denote the kings of Delhi. Likewise, the term '*Gajapati*' is found employed in the sense of kings of Orissā, a royal dynasty itself being named '*Gajapati*'. One fails to understand, however, as to the kings of which place used to be called '*Narajaha*'. One thing is certain: The king whose cavalry was more powerful than the other divisions of his army might have been known as '*Aśvapati*'. He who possessed a very powerful elephant-force might have been called '*Gajapati*'. In the same way, the king having a mighty force of foot-soldiers might have been denoted by the term '*Narapati*'. The kings of Delhi have been well-renowned for their very powerful cavalry. Similarly, the elephants of Orissā are also famous†. The very idea, however, of Siddharāja's relations, of fight or truce, with the rulers of Delhi and Orissā appears baseless at the present state of our knowledge.

All the same if we go deep into the matter, we do gain some light. It is a well-known fact that the power of the Cāhamāna or Cauhāna rulers of Śākambharī, Ajamera and Naḍḍūla was solely due to their very strong cavalry. Therefore the term '*Aśvapati*' can well be applied to a Cāhamāna ruler. An inscription of the Cāhamāna king Āsarāja of Naḍḍūla, dated V. S. 1200 (=1144 A.D.) describes him as a *Pādūpadmopajwin* of *Mahārājādhrāja Jayasimha*. Moreover, he accompanied Siddharāja, with his army, in his great attack on Mālavā. Therefore there is no doubt that having been subdued by Siddharāja, he had become his

† Dr. B. J. Sāṅḍesara, *Jagannāthpuri and Orisā* (Guj.) p. 299.

feudatory.* But the 'Āśvapati' in question appears to be different from this Āśvarāja. He was Ānāka or Arṇorāja of Śākambharī, a powerful contemporary of Siddharāja. As an inscription of Siddharāja is discovered from a well in Śākambharī, it can be inferred that Siddharāja must have conquered the place, may be for a very short period. We know that Hemacandra's *Dvyāstrayamahākāvya* does not give any details of Siddharāja's fights with the Rājasthāna rulers. All the same, in the same work, on meeting Ānāka on the battlefield, Kumārapāla reminds him of the fact that he (i.e. Ānāka) had to bow down to his predecessor Siddharāja Jayasīṃha.† Someśvara's *Kīrtikaumudī* also clearly states that having defeated Arṇorāja, Siddharāja married his daughter Kāñcana-devī to him.‡ This shows that a fight did take place between Siddharāja and Arṇorāja. Siddharāja's offering his daughter in marriage to the defeated king may be regarded as indicative of his magnanimous nature and fore-sight. All the same the fact that he had to give his daughter to him shows Arṇorāja's importance. Moreover, in a post-colophon entry dated Thursday, the second day of the bright half of the month of *Aṣāḍha* in V. S. 1198 (= 1112 A.D.), Arṇorāja is described as 'Samasta-rājāvatī-samalan-kṛtaparamabhaṭṭāraka-mahārājāhīrāja—parameśvara'.§ Thus Arṇorāja or Ānāka, the Cāhamāna ruler of Śākambharī, was definitely a powerful contemporary of Siddharāja and as such he appears to have been meant by the term 'Āśvapati' of our text.

Now let us turn to 'Gajapati'. The elephants of the forests of Central India are quite famous. Consequently the term 'Gajapati' may be taken to denote the king of Mālavā. The incident of Siddharāja's attack on Yaśovarman, the Paramāra king of Mālavā, and his vanquishing and capturing him alive is described at length in such standard works as Hemacandra's *Dvyāstrayamahākāvya*, Someśvara's *Kīrtikaumudī*, Bālacandra's *Vasanta-vilāsa*, Merutuṅga's *Prabandhacīrtamāṇi*, Jayasīṃhasūri's *Kumārapālābhūpālacarita* and Jinamaṇḍana's *Kumārapālāprabandha*. In some places the fight is stated to be with Naravarman (1105-1133 A.D.) and elsewhere with his son and successor

* Vide CG, p. 70 and GMRI, p. 295.

† Vide *Dvyāstrayamahākāvya*, XVIII. 84-86 and commentary thereon: pp. 474-476 of the Bombay Sanskrit and Prakrit Texts Series Edition.

‡ Vide *Kīrtikaumudī*, II, 26-28.

§ Vide *Jainapustaka-praśastisaṅgraha*, p. 104; also vide for detail: CG, p. 71 and GMRI, pp. 295-296.

Yaśovarman (1133-1135 A.D.). At a number of places it is stated that the fight continued for as many as twelve years. We may not take the literal meaning of 'twelve years'. All the same it appears from all these accounts that the battle between Gujārāta and Mālavā must have lasted for a pretty long period. Yaśovarman ruled only for about three years. Therefore, the struggle must have started during the reign of Naravarman and must have continued in Yaśovarman's reign also resulting in his defeat. The Paramāra kings of Mālavā have come to be regarded as powerful since the age of Muñja and Bhōja, and a very long duration of the fight as well as the importance given to the same by so many authors of repute is an evidence for regarding Naravarman and Yaśovarman as very powerful contemporaries of Siddharāja. As such 'Gajapati' may be taken to denote either of these, or, more probably, Yaśovarman. The incident of Yaśovarman's successful attack on Pāṭāna in the absence of Siddharāja and his returning with the pilgrimage-merit incurred by Siddharāja, which was tactfully offered to him by the shrewd minister of Gujārāta, corroborates our conclusion in the matter.

Now let us try to find out the probable meaning of the term 'Narapati'. One of the Western Cālukya rulers of Kalyāṇa or the Kadamba kings of Goā or the Śilāhāra kings of Koṅkaṇa appears to have been meant by it. The rulers of these dynasties are considered powerful, but none of them has ever become prominent due to either a powerful cavalry or a powerful elephant-force. Consequently they must have mostly relied on their foot-soldiers. Vikramāditya VI (1076-1126 A.D.) of the Western Cālukya dynasty was popularly known as Paramarddin, and in the well-known inscription of Talavādā, Jayasimha is described as "Paramarddi-mardanka" or "subduer of Paramarddin". That Paramarddin must be none else than this Vikramāditya VI of Kalyāṇa. Certain other contemporary kings also bore the title "Paramarddin", but this "Paramarddin" was very powerful as compared to other ones of his age.* As such the term 'Narapati' may be taken to mean this Paramarddin Vikramāditya VI of Kalyāṇa.

Jayakeśin I of the Kadamba dynasty of Goā reigned during 1050-1080 A.D. Minaladevi or Mayaṇallādevī, mother of Siddharāja Jayasimha, was his daughter. Karṇadeva's marriage with Mayaṇallādevī is regarded as political, having special concern with his victory over the Lāṭa territory. He lost Lāṭa after

* Vide CG, pp. 79-80; G. H. Oza, *Solanḱton-kā Prācīna Itihāsa* (Hindi), Part I, p. 117.

three years, but thereafter he permanently joined it with his Gujarāta. § The authors of the *Prabandhas* are quite well-known for their habit of confusing historical chronology. Therefore this Jayakesin I also may be meant by the term '*Narapati*' of our text.

The *Prabandha*-works have described at length the defeat of Mallikārjuna, the Śilāhāra king of Koṅkaṇa, at the hands of the army of Siddharāja's successor Kumārapāla. The Śilāhāra kings of Koṅkaṇa bore the title '*Rājapitāmaha*'. The king of Gujarāta does not appear to have benefitted by this victory over Mallikārjuna, which fact also would hint at his powerfulness. † In short, the term '*Narapati*', in all probability, denotes this Mallikārjuna, referring thereby to a future fight!

In this way, the terms '*Aśvapati*', '*Gajapati*' and '*Narapati*' most probably denote Arjorāja of Śākambhari, Naravarman or Yaśovarman of Mālavā and Mallikārjuna of Koṅkaṇa respectively.

It will be interesting to note that these three kings are also referred to by Merutuṅgasūri in his PC under peculiar circumstances:

“तत्रः कमेण श्रयोविशुद्धिस्तप्रमाणं परिपूर्णं प्राप्तत्वं कारयामास । तत्र प्राप्तदेऽश्वपतिराजपतिनरपति-
प्रभृतीनामुत्तमभूपतीनां स्तूतिः कारयिष्या तत्पुरे योजितान्नि स्वो नृपि निर्माय्य देशमज्जेऽपि तात् प्रसादस्वामिं
यचित्तवान् ।” PC, p. 61. }

When Siddharāja got erected the famous huge artistic and majestic temple of *Rudramahālaya* [*Rudramahākālaprāsāda*] at Siddhapura (in North Guj.), he got prepared a full-size mansion of the measure of twenty-three *hastus*, established therein the statues of such excellent kings as *Aśvapati*, *Gajapati*, *Narapati* etc., placed his own statue in front of them, with folded hands, and appealed thereby to them that even in the event of the defeat of Gujarāta (at their hands) that particular temple (viz. *Rudramahālaya*) should not be disturbed. It is evident from this reference also that these three kings were very powerful ones and that Siddharāja always entertained fear from them. It is curious that such an important reference could not draw the attention of Śrī Durgāśankara Śāstri, the renowned author of GMRI, and other veteran historians.

The name of Siddharāja's mother is *Mīṇaladevi* according to LPS. She has been named elsewhere as *Mayaṅgallādevi* and

§ *Vide* CG, p. 59.

† *Vide* GMRI, pp. 347-351; CG, pp. 113-115.

Minaḷadevi also. She is described here as having surpassed in chastity such ancient ideals of chastity as Ahalyā, Arundhatī, Sati, Tārā and Mandodarī. We are reminded in this connection of the great historical dialectics between the Śvetāmbarī and the Digambara sects of the Jains which took place in Siddharāja's court, the parties being Devasūri and Kumudacandra. In order to prove the theory that women also, on account of their chastity and virtues, are eligible for final beatitude, Devasūri, the Śvetāmbara pontiff, put forth the living illustration of queen-mother Minaḷadevi, which fact supports the statement of the LPŚ. She is stated here to be the princess of 'Kānhaḷā Jayakeśa', which is a fact, as this Jayakeśa was none other than Jayakeśinī of the Kadamba dynasty of Kanvaḷa—Karnāḷaka—Goā, who is believed to have flourished during 1050-1080 A.D.

King Siddharāja Jayasinha is described here as 'Gājayavai-
nammī-ahdayāntasalya' or 'an arrow destroying the heart of Hammīra, the master of Gājana' (6.16). This Hammīra might either be the ruler of some such place as Gājanagaḷha or the king of Ghazni! In the previous *prabandha* also we get a reference to 'Gājanādhīpa Hammīra' who is stated there to have undertaken an attack on Pāḷana, when, however, Jagaddeva Paramāra secretly crept into his camp along with sixteen companions, surrendered him, took away his chief royal elephant and finally brought about a truce between him and Siddharāja (p. 2). Both these references appear to be concerning one and the same incident and the problem of Hammīra's historicity is discussed by us there with the conclusion that he must have been a Muslim king of Sindhū.

Now let us turn to the main theme of this *prabandha*. The twenty-third verse of Canto II of Someśvara's *Kīrtīkaumudī* specifically states that the king of Mahobaka paid a tribute to Siddharāja under the pretext of treating him as a guest :

“ धारभृतप्रसङ्गेन वस्य सन्निध्यशङ्कितः ।
वाङ्मतेकमिवाह दण्डं मनोवक्रपतिर्वीर्ये ॥ ”

In all the *prabandhas* dealing with the story of Madanabrahma or Madanabrahman or Madanavarman we have noticed that Siddharāja receives this thing or that from him. All the same it must also be noted that in all these descriptions we do feel a constant impress-

ion of a sort of elderliness on the part of Madanabhrama, and an inscription from Kālanjara appears to support the same. It reads thus:

“अमुनाजीवत युजुरेशः ह्येन कृपेन पुरेय कंसः ।”*

Thus it specifically states that Madanavarman defeated the king of Gujarāta as did Kṛṣṇa, Kāmsa. On the evidence of all these facts we can definitely say that a battle must have taken place between the two and after a truce, both must have exchanged gifts as a token of friendship. But Śrī Durgāśāhikā Śāstrī rightly contends that a contemporary inscription must be regarded more authentic than later *Prabandhas*, and, as such, perhaps Siddharāja had to suffer more than Madanavarman in order to see that the king of Mālavā did not get any help from him.† Because though the *Prabandha*-writers of Gujarāta furnish interesting descriptions of the incident, none of them has ever claimed a definite victory of Siddharāja over Madanavarman. In all the versions Siddharāja is stated to have enjoyed Madanavarman's hospitality and to have received certain gifts from him—mostly those of extremely tender damsels—wherefore he returns with a friendly heart. Likewise, in all the versions, except one, the king of Mahabaka advises him not to entertain fights but to enjoy the royal glory. In their depiction of all other victories of Siddharāja we do not meet with such points at all.

At the same time there is the other side of the shield also! In the epithets of Siddharāja put in the mouth of Vilhū Vāmaṇī we get references not only to his noble family and parents but also to his feats of valour. On the other hand, when the same Vilhū Vāmaṇī gives out a long series of excellent epithets for her own master Madanavarman, i.e., Madanabhrama of LPS, we find all of them indicative of his very tender feelings and passionate nature, but none hinting even to the slightest extent at any feat of valour or victory on his part! And this fact, being very significant, cannot be ignored. His very short speech viz.

“*Kenāp: muratto nā moditah, skandhakharjiv-nāpaniti, nādo notāritah*”

which he delivers to his gate-officer is the only matter that we get indicative of his valour!

* *Vide* Journal of the Asiatic Society of Bengal, XVII (1848), p. 318.

† *Vide* GMRI, p. 299.

3- VIKRAMĀDITYA-PAÑCADANḌACCHAṬRA-PRABANDHA

This is a very nice folk-tale which need not be regarded to have any bearing on history.

4. SAHASRALINGASARAH-PRABANDHA

The names of as many as thirty-two courtiers of Siddharāja Jayasīṃha are mentioned at the commencement of this *prabandha*. Some of them are referred to elsewhere also. We may take up each of them in turn for necessary discussions :

(1) SĀNTŪ, also called Sampatkara, was the first Governor of Lāṭa under Caulukya king Karṇādeva (1064-1094 A.D.). He was later appointed as the Chief Minister. Karṇa's young successor Siddharāja Jayasīṃha, according to PPS (p. 35), received his training in state-craft under the guidance of Sāntū, who was also the patron of poet Bilhāṇa. He seems to have wielded supreme power till 1123 A.D. whereafter, in wrath, he resigned and went to Dhārā. In due course, however, Jayasīṃha realized his loyalty to him even while staying at Dhārā and recalled him to Pāṭāṇa. While returning, however, he died on his way at Āhaḍa near Udayapura. He is stated to have been a native of Baroda, the names of his parents being Varāṇāga and Somapuri.*

(2) ĀBHADA VASĀHA was a generous merchant to whom are devoted separate *prabandhas* in such prominent works as PC, PK and PPS. He seems, however, to have come into prominence during Kumārapāla's reign.

(3) DHĀRĀVARASA CAḌĀLAU is the same as Dhārāvarṣa, the Parāmarā king of Candrāvati. He is known to history as a valiant feudatory of the court of Pāṭāṇa. Dhārāvarṣa flourished during 1164 A.D. to 1220 A.D., i.e., during the reign of Kumārapāla! May be, an earlier king of the same family is meant by this later name.‡

(4) SAMARASĪ RĀULA CITRAUḌAU would naturally mean Samarasīṃha Rūvaḷa of Cittoḍa. This king, however, ruled

* Vide PHNJS, p. 259; GMRI, pp. 248, 263, etc.

‡ Vide GMRI, p. 325.

over Mevāṇa as late as 1274 to 1302 A.D. He gave way to the army of Alāuddīn Khiljī of Delhi marching against Karṇa Vāghelā, the last Hindu king of Gujārāta. Thus he was not a contemporary of Siddharāja. The epithet Citraudau does not allow us to identify the king mentioned here with Samarasimha of the Sonagarā Gauhāṇa family who ruled at Jhālorā from 1183 A.D. to 1186 A.D.! Probably the author of LPS has wrongly named the latter as the former since the latter might have been more familiar to him due to nearness of time.

(5) PĀHLAṆA RĀNAU also cannot be identified with any known contemporary ruler. This name might refer to Prahlādanadeva, the founder of modern Pālanapura in North Gujārāta, who also was a contemporary of Kumārapāla! The authors of the *Prabandha*-works are known for confusion of chronology.

(6) LŪNADHAULA MAGAUḌIU, i.e. Lūṇadhavala Magoḍiyā, also cannot be identified with any known contemporary personage. The epithet 'Magauḍiu' suggests that he hailed from a place called Magauḍī, probably modern Magoḍī near Dahegāma in Ahmedabad district of Gujārāta.

(7) KĀNHAḌADE RĀULA JĀLAURAU can be easily identified with Kānhaḍadeva or Kṛṣṇadeva, Kumārapāla's brother-in-law, who, being a very powerful courtier of Siddharāja, helped Kumārapāla in securing the throne. PC (p. 78) appends the epithet 'Rājānula' to his name and PPS appends the epithet 'Naḍḍūla'. He was 'Rājānula', which was one of the titles borne by the feudatories of Pāṭana; but the term 'Naḍḍūla' would lead us to think that he belonged to the Gauhāṇa family of Naḍḍūla! The term 'Jālaurau' of our text is confusing, for our author seems to confuse this Kānhaḍadeva with the king of Jhālorā of that name (1282-1297 A.D.), the hero of Padmanābha's excellent Old Gujarātī work called *Kānhaḍade-prabandha*!

(8) GODRAHĪYAU PARAMĀRA GAJARĀULA does not seem to be known to history. He was, as can be inferred from this reference, a Paramāra ruler of Godhrā, i.e. modern Pāñcamahāla district of Gujārāta. It cannot definitely be confirmed whether he is the same person as Gajasimha, son of Ālhanadeva Cāhamāna of Naḍḍūla (1153-1162 A.D.) who was a feudatory of Kumārapāla.

(9) SĀLEU BHELADĪU VĀGHELĀU also is not known to history. He seems to have been Sāleu or Sālhāṇa of the Vāghelā branch

of the *Caṅkukyaś* hailing from certain place called *Bhelaḍī*, probably the village of that name near *Ḍiśā* in North *Gujarāta*.

(10) *SILANU KUTIGIU* is described in other *Prabandha*—works as an intelligent jester (*kaṅkukin*). PC (p. 74) cites an incident wherein *Silāṇa*, the jester, is stated to have tactfully propitiated king *Siddharāja* enraged at his pronouncing the expression "*Beḍāyām samudro magnaḥ*", by interpreting it as "the ocean in the form of the *Mālava* king *Yaśovarman* sank in the boat in the form of *Gujarāta*." Another *prabandha* in PC (p. 96) and one in PK (p. 99) relate how intelligently jester *Silāṇa* forced king *Ajaya-pāla* to refrain from destroying the *Jaina* temples constructed by his predecessor *Kumārapāla*. PPS (pp. 47-48) relates this tactful incident with special reference to the temples of *Tāraṇagaḍha* (mod. *Tāraṅgā* hills in North *Gujarāta*). *Silāṇa* may be a historical figure; all the same it is difficult to believe that the jester of *Siddharāja*'s court and that of *Ajaya-pāla*'s court were one and the same person. We may contend, however, that he was very young when he started his career as a jester in *Siddharāja*'s court and continued his job all through *Kumārapāla*'s sway and in his old age he was able to teach a lesson to the latter's successor *Ajaya-pāla*. Of course, the PC and PPS stories definitely mean an old man.

(11) Nothing is known about *Madana Tāṅgaḍiū*. The epithet '*Tāṅgaḍiū*' might be indicative of his place of residence.

(12) *HARAPĀLA SĀKARIU*: The epithet '*Sākariū*' indicates that he was a well-known merchant of sugar-candy or sugar. In the next *prabandha* there is reference to *Sākariyāsāha Haripāla*, father of *Siddharāja*'s minister *Sajjana*. The story of that *prabandha* is given in details by *Śubhaśīlaganin* in *prabandha* no. 97 of his *Prabandha-pañcaśatī* or *Pañcaśatī-prabodhasambandha*, composed in V. S. 1521 = 1465 A.D. There *Haripāla* says to his son *Sajjana*: "My son! What can we do? Now none honours us. In the reign of king *Karṇadeva* many such *Kuḥeḍḍis* (i.e., problems) had been broken (i.e., solved) by me." The king addresses *Haripāla* as '*kābā*' 'uncle' and the latter retorts that he is being addressed in that way because the king is in difficulty and that otherwise he would never remember him. In the end it is stated that the king honoured the ex-minister with generous gifts: *Pārvaṇamantriṇaṇi behudravyaḍḍnāt saṃmānāyamāsa*. † It appears from these re-

† *Vide* the relevant portion in the chapter on "Relation With Other *Prabandha*-Works".

ferences that Harapāla Sākariu alias Sākariyāsāha Haripāla, father of minister Sajjana of the court of Siddharāja Jayasimha, was a minister of Siddharāja's father Karnadeva and that he might have retired after Siddharāja came to the throne. The term *sāha* may indicate that he was a merchant, which supports our interpretation of the term 'Sākariu'.

(13) DHANAPĀLA PHOPHALIU: Here also the epithet 'Phophaliu' can be interpreted to mean either a merchant trading in betel-nut [Guj. *phophala* < Pkt. *popphala* < Skt. *phūgaphala*] or one hailing from a village called Phophala or Phophaliā such as the two villages called Nānum Phophaliuṃ and Moṣuṃ Phophaliuṃ in Baroda District of Gujarāta. Nothing more is known of this courtier.

(14) MĀLAU BHELADIU: The epithet 'bhelaḍiu' suggests that Mālau hailed from certain village named Bhelaḍi—probably the one situated near Dīsā in North Gujarāta.

(15) MADANA TĀMBADIU: The epithet 'tāmbaḍiu', again, suggests both the profession of a copper-smith or a dealer in copper vessels as well as the native place of Madana which appears to have been Trambāvati, i.e., modern Khambhāta or Cambay.

(16) VAYAJALA PASTĀGIU: He appears to be the same as Vaijja or Vaijjaladeva who is known from inscriptions to have been the *Danḍanāyaka* of Nāḍḍūla (mod. Nāḍḍola in Rājasthāna) during the reign of Kumārapāla (1143-1173 A.D.), and the same as Vayajaladeva, the *Mahāmanḍalesvara* of Narmadātaṭa or the Lāṭa territory in the reign of Ajayapāla (1173-1176 A.D.). PC (p. 97) mentions one Vayajaladeva as Ajayapāla's gate-keeper who murdered him. PPS (p. 48) gives the name of the murderer of Ajayapāla as Vaijaladeva. This Vayajaladeva or Vaijaladeva is most probably identical with the Cāhamāna Vaijja or Vaijjaladeva who was a very influential officer at the court of both Kumārapāla and Ajayapāla.† The epithet 'pastāgiu', as found in our text, clarifies that he was a vegetable-vender. He might have represented his guild in Siddharāja's court and, in all probability, he might have been appointed on the dignified post only at a later stage.

(17) JHĀLAU RĀṆAU: This cannot be regarded as a proper name. A feudal vassal might have been popularly known by this family name. Nothing more is known about him.

† Vide GMRI, pp. 320, 324, 334; PHNIS, pp. 278, 288.

(18) JHĀLAU MĀNGC: A *Kṣatriya* of the Jhālā family. PC (p. 72) relates that he used to thrust into the ground two *pārācis* (= Deśī *pārāī*, an iron instrument for digging) before taking his seat in the court. A voracious eater, he was asked by the king why he moved unarmed, to which his simple reply was that whatever was available at the emergency became his weapon. Just for test an elephant was once directed towards him all of a sudden. Immediately he struck a dog against its trunk and twisted its tail, which resulted into the death of the elephant. He is stated there to have fallen on the field of battle while fighting against the Muslims near Pāṭaṇa, where a memoir is known as the altar of Māñgū. This last statement speaks for his historicity.

(19) SAḢHĀ SEKHARĀ: Nothing is known about this courtier, but he appears to have belonged to the Soḡhā clan of the Rājapūtas.

(20) KAVISĀRVABHAUMA PAṆḢITA SOMESVARU: No 'scholar' and 'excellent poet' named Someśvara is known to have flourished during the reign of Siddharāja. One Someśvara Paramāra of Kirāḡu is noted to have been a feudatory courtier of this king.¶ The present reference, therefore, seems to have confused this *Kṣatriya* courtier Someśvara with the renowned poet Someśvara, the author of *Kirtikaumudī* etc., who flourished later under the patronage of minister Vastupāla.

(21) PAṆḢITA JAYADEVA: None of this name is known to have flourished during Siddharāja's reign. A minstrel of this name flourished in the reign of his successor Kumārapāla according to the Rāsa Mālā [Guj. ed., 1922, Vol. I, pp. 279-280]. One Paṇḡita Jayadeva, again, is stated to have flourished in the days of the great minister Vastupāla*. The authors of the *Prabandhas* are known for their habit of placing personages of different ages together.

(22) PAṆḢITĀ SURU: This name probably refers to Sūra, whose brother Soma was Siddharāja's treasurer according to Someśvara's *Kirtikaumudī* [III. 8-9]. This Soma was the grand-father of the great minister Vastupāla. This Sūra's father Caṇḡaprasāda and grand-father Caṇḡappa also were ministers.§

¶ Vide GMRI, p. 373.

* Vide, e.g., PC, p. 103.

§ Vide GMRI, p. 442.

(23) PAṆḌITA LĀVAṆYAŚARMAṆ: Nothing is known about this scholar.

(24) BHADŪACHAU VAJRAVAYARĀGARA PAṆḌITA VAYARASĪHA: Nothing is known of this courtier except, of course, that he was a jeweller [*vajra + ākara*] hailing from Bharūca or Broach situated on the bank of the Narmadā and referred to in ancient literature as *Bhṛṅgukaccha* or *Bharukaccha* (also cf. its Hindi version *Bhodauca* and English *Broach*), as is evident from the two epithets.

(25) HARIHARA VYĀSA: Here also confusion of chronology seems to have taken place, as this appears to refer to poet Harihara who flourished at the court of Visaladeva (1244-1262 A.D.) and his successor Arjunadeva (1262-1275 A.D.).

(26) DĀMODARA: In all probability this has reference to an earlier personage viz. Dāmodara or Dāmara or Dāmara who successfully worked as the Ambassador of Siddharāja's grand-father Bhīmadeva I (1022-1064 A.D.) at the court of king Bhoja of Mālavā. If he was a courtier of Siddharāja (1094-1143 A.D.) also, as appears from this reference, the fact should be regarded as an important addition to the known history. Interesting instances of his present wit and intelligence are narrated in other *Prabandha*-works; *vide*, e.g., PC, pp. 30-34, 51-52; PPS, pp. 16, 21, 23. Also *vide* the *Dvyśrayamahākāvya* of Hemacandra, *Sarga IX*, verses 17-64. §

(27) MUKUNDA: Nothing is known about him.

(28) ŚRIKANTHA VYĀSA: Not known to history as yet. Should we take this to refer to the famous poet Śripāla who definitely was a favourite courtier of Jayasimha?

(29) SĀMALA PONTĀRU: 'Pontāru' is the same as Old Guj. 'pantāra' 'an elephant-driver'. PC (p. 59) refers to Jayasimha's elephant-driver Sāmāla, who, mounting the elephant Yaśaḥ-paṭāla along with the king, succeeded in breaking forth the strong bolted gates of Dhārā. PK (pp. 51-52) refers to Śyāmāla, elephant-driver of Kumārāpāla, who, at a very critical juncture in his master's fight against Ānāka, informed him that one Cāhāḍakumāra, failing in securing the throne after Siddharāja's demise when the latter's sandals ruled for about thirty days before Kumārāpāla was enthroned, had gone away

§ *Vide* GMRI, pp. 220-226.

to the enemy-side. This implies that this Śyāmalā was in service during Siddharāja's reign as well.

(30) SĀMALA SOLAJOṆĀU DŌTU: Appears to have been a very speedy royal messenger who was reputed to traverse a distance of sixteen *yojanas* (i.e., about 128 miles) in a watch probably mounting a she-camel.

(31) NARAṆḌ BAIṀKĀRU is not noted anywhere else, but appears to be a songster (*baṁkārū* or *baikāru*) named Nārāyaṇa.

(32) SOLA BAIṀKĀRU also, though not mentioned elsewhere, seems to be another songster of Jayasimha's court.

Over and above these the following also are mentioned as the members of the royal court : (1) *Suhāsolā*, (2) *Ucitabolā*, (3) *Malakara*, (4) *Mālakara*, (5) *Kautigiyā*, (6) *Kalahaṭṭiyā*, (7) *Nācagara*, (8) *Vesagara*, (9) *Kaviyara*, (10) *Kathagara*, (11) *Rītilaga*, (12) *Raṅgācīrya* and (13) *Vyāsa*.

These are not proper nouns but they are epithets indicative of different types of profession. As these terms are dealt with in the *Lexicographical Study*, the readers are requested to refer to Appendix 'A' for their connotations in order to avoid repetition. This whole passage is very important from the historical point of view not only because so many historical personages are mentioned therein, but also for the fact that it shows in this way that all the guilds—good (*puṣṭra*) and bad (*bhaṇḍa*)—were represented in the royal court.

Subsequent to this list is the story of *Kamalāvati* which does not seem to have any bearing on history. What is important for our purpose is the last statement informing that on listening to the story king Jayasimha-deva got constructed a (new) lake called *Sahasraliṅga* on the site of the (old) lake *Durlabhāsaraḥ*. The statement in the *Sarasvatī-pariṇa* (composed during the final years of Jayasimha's reign) that once Siddharāja began to think as to how the old water-less lake to the north of the capital, which was constructed by *Durlabhārāja*, could again be filled with water (XV, 101-102), the one in the *Prabhāvakaarita* that poet Śrīpāla had written a *praśasti* of the *Durlabhāsaraḥ* (*Hemacandrasūtri-prabandha*, verse 205) and another in the *PC* (p. 64) that Śrīpāla composed the *praśasti* of the lake *Sahasraliṅga* corroborate this pronouncement of our text. In later works such as the *Moharājaparājaya* and *Hannīramadamardana* we get nice descriptions of the city of *Pṛāṭṭa*,

wherein also there is no reference to two lakes near the capital but only one. Śrī Durgāśāṅkara Śāstrī infers that this new lake was constructed in 1190-91 V. S. = 1134-1135 A.D. by turning the flow of the Sarasvatī towards it through canals. § 1008 Śiva-temples, 108 Devī-temples and a temple of the ten incarnations adorned the banks of this excellent lake—which was one of the four great things accomplished by the great king according to PC (p. 75). At the centre of the lake there was an islet upon which was erected a temple of Rudreśvara, which has now been turned into a mosque. The beauty of this lotus-covered, swan-teaming lake was further enhanced by a towering snow-white column of victory, of which no traces are now left. To judge from the taunt of the Banaras king to Siddharāja Jayasimha's Ambassador at his court about the use of the water of this lake by the populace of Anahillapattana though it was Śiva-nirmālya, this tank must have served the purpose of water-supply for the citizens of Pāṭāṇa.* The *Sukṭasāṅkīrtana* (II. v. 35) calls it *Siddhasaras*. The *Sarasvatīpurāṇa*, PC, etc., however, clearly state the name *Sahasralīṅga*. The present text also bears a testimony to this name which is mentioned in such Old Guj. poems as the *Samarā Rāsu* as well. It is worth noting that the *Ain-i-Akbarī* too calls the lake *Sahasanaḥ*†.

5. SIDDHI-BUDDHI-RAULĀNĪ-PRABANDHA

This story is very interesting and the trick exercised by Haripāla in order to establish the king's capacity and eligibility for bearing the title 'Siddhacakravartin' has indeed a realistic touch. It is not always advisable to reject all such incidents as mere intellectual exercises having no bearing on history. The present editor is inclined to regard Anūdi Rāula and the Raulīṅīs Siddhi and Buddhi also as historical personages.

The other characters are already known to history. They are the ministers Sāntū, Haripāla and Sajjana and king Jayasimhadeva. Sajjana was a *Danḍanāyaka* during the reign of both Siddha-

§ GMRI, pp. 300-303.

* *Vide* Altekar A. S.: A History of Important Ancient Towns and Cities in Gujarat and Kathiawad, IA, Vol. LIII, p. 12; GMRI, pp. 300-303.

† *Vide* RCMS, I, pp. 1-2.

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rāja Jayasiṃha and Kumārapāla. He was appointed as the first Governor of Saurāṣṭra by Jayasiṃha. After nine years of service there he ventured the well-known repairs of the Neminātha temple in V. S. 1185 (= 1129 A.D.) at the expense of the state, for which he was first rebuked by the king, who, however, gave his consent soon after being pleased at the minister's intelligence, boldness and sincerity. During Kumārapāla's sway he worked as the Governor of Cittaḍa also. He was killed by Arṇorāja's son Vyāghrarāja. § The other three personages are already noted by us.

6. NĀMALA-MĀLINĪ-PRABANDHA

The name Nāmala of one of the queens is not seen elsewhere. PPS (p. 38) refers to one Nāmala-devī, sister of Kumārapāla married to Pratāpamalla. PK (pp. 86-88) likewise refers to Nāmala-devī, queen of serpent-king Vāsuki of the city of Krauñcaharaṇa in the nether world! These, however, have nothing to do with the present story. Similarly Thepaṇiyā Hūṇa, his sons Dūjaṇasala and Śatrusala, Kelhaṇasiṃ Moḍha, his daughter Lilū and Jālhāka the washer-man are of doubtful historicity inasmuch as nothing is known about them from any other historical source.

The present editor is not inclined, however, to reject altogether this interesting story as having no bearing on history. No super-human element is employed therein and there is nothing extra-ordinary about it. In fact all such stories, when the exaggerative details are removed, together form the character of the hero.

The Vaidyanātha and the Pārśvanātha temples at Dabhoi as also the Pañcāsarā Pārśvanātha temple at Pāṭaṇa are historical places.

The name of Jayasiṃha's mother is given here as Mayāṇaladevī. We have known her name Mīṇaladevī (v.l. Mīṇaladevī) in the *Madanabhrama-prabandha*. Elsewhere she is also called Mayāṇaladevī. We have already established her historicity in the discussions on the *Madanabhrama-prabandha*.

§ *Vīṣe* PHNJS, pp. 134, 250, 268, 278, 357, 375-76; GMRI, pp. 271, 279-80, 309, 377.

7. GAṆAYA-MANAYA-INDRAJĀLI-PRABANDHA

The very first incident of this *prabandha* is one of the very significant historical events of the reign of Jayasimha Siddharāja viz. the great dialectical dispute between the *Svetāmbara* and the *Digambara* sects of the Jinas. The *Svetāmbara* leader was the great pontiff Devasūri of Gujārāta, the preceptor of *Kulikālasarvajña Hemacandrasūri*, while the leader of the *Digambaras* was Kumudacandra, the great pontiff from Karpāṭaka. The contest took place in the court of Jayasimha, the king himself being in the chair. It is stated to have occurred on the full-moon day of the month of *Vaiśākha* in the year 1181 V. S. = 1125 A.D.†

It continued for sixteen days, one of the main problems of contest being whether women were eligible for salvation. Devasūri contended that they were, possessing as they did the 'saltva'. Along with the examples of ancient paragons of chastity he advanced the contemporary illustration of *Māyānallādevī*, the king's mother. ‡ This contest resulted in the total defeat of the *Digambaras* as a consequence whereof the *Svetāmbaras* grew very powerful, and it was probably due to this victory that Devasūri began to be called *Vādi Devasūri*.

This monumental incident was immortalised by *Yaśaścandra*, a contemporary poet, who composed a drama called *Mudrīlakumudacandra-prakarāṇa*, its main theme being this contest. Thereafter it was described in such other works as the *Prabhāvākacārīta* (1277 A.D.) and the *Prabandhacitāmaṇi* (1305 A.D.). In our *prabandha* the whole incident is not narrated but it is mentioned only as a back-ground to the main story.

Other personages mentioned in this connection are *Māṇikyā*, *Malayacandra* and *Pradyumnasūri*. *Māṇikyā*, a disciple of Devasūri, is also mentioned in *Mudrīlakumudacandra-prakarāṇa* as one of the participants of the contest. He is not known from other sources as a prominent personage. He cannot be identified with *Māṇikyācandrasūri* of the *Rājaguccha*, the author of the first commentary on *Mammata's Kāvya-prakāśa* known as *Saṅketa* (V. S. 1216) and a contemporary of *Vastupāla*. The short conversation between *Kumudacandra* and *Māṇikyācandra* is given in a slightly different manner

† Vide *Prabhāvākacārīta* of *Prabhācandra* (1277 A.D.), pp. 278-296.

‡ Vide PC, pp. 67-68; *Sāṅghesarā B. J. : Itihāsa-ni keḍi* (in *Gujārāṭi*), p. 52.

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in the account of PC wherein a part of the conversation is between Ratnaprabha and Kumudacandra and the rest between Hemacandra and Kumudacandra, the mention of Māṇikyacandra being altogether absent there.

Malayacandra may be identified with Malayagiri, the well-known contemporary scholar who wrote Sanskrit commentaries on several Jaina canonical works.

Pradyumnasūri may be identified with the pontiff of that name belonging to the *Pūrṇatallagaccha*; because he was grand—preceptor of Devasūri who wrote a *Ṣṭī* on his *Mālasuddhiprakaraṇa* or *Sihānaka-prakarana*, and in the present context he is stated to have arrived at the place of contest and bestowed blessings.

It is not possible, however, to identify Yaśodhara who is stated here to have been Jayasiṃha's *Purohita*, and the same is the case with his sons Khimadhara and Devadhara who are stated to have afterwards turned out powerful magicians known respectively as Gaṇaya and Manaya. The character of the magician Gajrāja of the Kāmārūpa country also is of doubtful historicity.

There is a reference in this *prabandha* to a battle between Jayasiṃhadeva and Parimāḍi or Paramāḍi. It is stated that the army of Paramāḍi had camped on the bank of the river Varuṇāsā (mod. Banāsa) and that, by the force of the magic powers of these two magician brothers, he and his army flew away. In short, this refers to Jayasiṃha's victory over a king called Paramarddin. As already remarked during discussions on the first *prabandha*, this king was most probably Vikramāditya VI of the Western Cālukya dynasty who ruled at Kalyāṇa from V. S. 1132 (=1076 A.D.) to V. S. 1182 (=1126 A.D.) and bore the title of Paramarddin. The Talwārā inscription (c. 1135 A.D.) also specifically mentions Jayasiṃha as the vanquisher of Paramarddin. Śrī D. K. Śāstri is of the opinion that this victory of Jayasiṃha over Paramarddin may better be taken to mean that over a feudatory of Jagadekamalla II (V. S. 1194-1206 = 1138-1150 A.D.) ruling over the territory of Koṅkaṇa than over Jagadekamalla's grand-father Vikramāditya VI (V. S. 1132-1182 = 1076-1126 A.D.)* The present editor, however, does not see any valid reason for shifting the status of *Paramarddin* from the powerful king Vikramāditya VI to a feudatory of his grand-son, when the former was

* *Vide* GMRI, p. 297.

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a contemporary of the victorious king, or, to be more accurate, his senior contemporary.

8. KŌMĀRĪRĀṆĀ-PRABANDHA

The story of K ū m ā r ī r ā ṇ ā k a, king of the city of K ī ḍ ī m ā ṅ - k o ḍ ī, on the face of it, does not seem to have any bearing on history. There is a reference therein to a lake called *Phūtālū* (lit. : 'broken') stated to be situated near C ā ṇ ḍ a s a m ā (mod. C ā ṇ a s m ā in North G u j a r ā t a), which was constructed by a wealthy trader of that place, whose defiance of trust resulted in the breaking forth of the lake and the water flowing away from it. A lake near the village named R ū p a p u r a, two miles away from C ā ṇ a s m ā, is still called *Bāndheluṅ* (lit. : 'bound') which is contrary to the name given here. One would be inclined, therefore, to believe that the *Phūtālū* or broken lake was repaired or reconstructed afterwards and as such it was called *Bāndheluṅ* or bound as contrasted to the tanks which do not possess any built border or steps for going down into them.

The reference here to the lake *Sahasraliṅga* and the foreigner's hermitage (*deśāntarakuṭṭ*) does not appear to have any significance from the historical point of view.

9. ŚRĪMĀTĀ-PRABANDHA†

This *prabandha* commences with the story of king L a k h a ṇ a s e n a of L a k h a ṇ ā v a t ī and his minister U m ā p a t ī ś r ī ḍ h a r a. This story also occurs elsewhere, of course with differences, as already noted in the chapter on Relation With Other *Prabandha*—Works. This L a k h a ṇ a s e n a is identified with king L a k ṣ m a ṇ a s e n a of the Sena dynasty of B e n g a l, who, though assigned different dates by different scholars, appears to have reigned from 1179–1206 A.D. As a powerful contemporary of J a y a c a n d r a of V ā r ā ṇ a s ī (1170–1194 A.D.), he seems to have distinguished

† A similar story is found in the *Kaumārikā-khaṇḍa* of the *Maheśvara-khaṇḍa* of the *Skandapurāṇa*; *Kaumārikā*, however, has the face of a goat and not that of a monkey which Ś r ī m ā t ā is stated here to be possessing. Readers interested may refer to Dr. R. N. M e h t a's 'Kaumārikā-khaṇḍa—A study', JMSU, XIV. 1, pp. 39–48.

himself as a conqueror as well as a patron of learning. His capital *Lakṣaṇāvati* is the city of *Lakṣaṇāvati* or *Lakṣmaṇāvati* which is identified with the city of *Gauḍa* and not actually founded by, but more probably renamed after, this king *Lakṣmaṇasena*.* No other information is available about this king—other than what is already noted in the chapter on Relation With Other *Prabandha*-Works. Likewise nothing is known regarding his descendents also. Therefore, the present *prabandha* must be regarded as informative in this regard.

His minister's name appears elsewhere as *Umāpatidhara*. He also is a historical personage. He was a highly learned minister. *Jayadeva*, the renowned author of the *Gītagovindakāvya*, who also was a court-poet of this *Lakṣmaṇasena*, mentions *Umāpatidhara* as one of his fellow court-poets.† The *Sādulīkarnāmyta* quotes about 90 verses of *Umāpatidhara*.‡ Our *prabandha* adds one more plume in the cap of this learned minister viz. that he was a skilled astrologer. When he became sure that the queen would deliver a son who would fall in love with a girl of the *Mātangi* class at the age of 32 years, he stopped going to the royal court. On learning this the king sent the queen away to the countryside where she delivered the son, who, at the age of seven (or twelve) years, took a vow not to marry at all. When the king expired, he was enthroned with great persistence, but minister *Umāpatiśrīdhara* always kept a curtain between himself and the king as he did not wish to see the latter's face. The destined did occur at the age of 32 years. The minister's spy saw him in an awkward position. Being ashamed, the king prepared himself for *hāṣṭhabhākṣaya* or self-emolument, and when he was going to embrace a red-hot iron-statue of the dimensions of a damsel in budding youth, the minister caught him and prevented him from undergoing the ordeal. Then the minister saw the king's face for the first time.

The name of this king, the son of *Lakṣmaṇasena*, is given here as *Ratnapuṅja*. The *A* version of PPS follows LPS, while elsewhere he is called *Ratnaśekhara*.

The second part of the story commences with the statement that king *Ratnapuṅja* thereafter went to *Śrīmālapura*. In PC and VTK versions he is the king of *Ratnamālanagara*, PPS *B* version pronounces the name of his capital as *Ratnapura*, while PPS *A* version

* *Vide* PANIJS, pp. 54, 61-63; AHI, p. 183; SGAMI, p. 110.

† *Vide* V. 4.

‡ *Vide* PHNIJS, p. 61.

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simply carries forward the city of *Lakṣhāṇāvātī* itself. LPS does not mean that *Ratnapuñja* ceased to be the king of *Lakṣhāṇāvātī* but it simply states that (once) in spring he went to *Śrīmālapura*.

There, while going to the garden for spring-sports, he saw a pregnant woman holding unbroken rice-grains and a cocoanut-fruit upon which sat an owl [*durgā*] producing notes. The king's astrologer foretold that her son would become the king. Before being buried alive by his police-men she delivered a son who started to be nourished by a doe-deer and suddenly there occurred an automatic change in the coinage-dye, the new coins having the impression of the child being protected by the deer. The efforts of the king's men were of no avail when the infant was protected by the royal elephant, the royal horse, the cows and the bull. At last king *Ratnapuñja* adopted him and later on this adopted prince, named *Śrīpuñja*, became the king. And his daughter was *Śrīmātā*.

In this way there is no break in the story as related in LPS. It appears from the whole account that not only *Lakṣmaṇasena* but also *Ratnapuñja* and *Śrīpuñja* may be historical personages, though, of course, we have no other evidence for the same. We are not in a position to pronounce that the story of *Śrīmātā* also may be regarded historical for evident reasons. It may be noted, however, that even today there is a shrine of *Rasiyā Vālana* (lit.: 'the lover named *Rasiyā*') on mt. *Ābu* regarded as the abode of the mendicant of that name, which fact can be regarded as hinting at the historicity of the character of *Śrīmātā* whom *Rasiyā* loved and wanted to marry and who, on that account, killed him through miraculous powers.

10. GĀLĀ-ŚRĪVARDHAMĀNASŪRI-PRABANDHA

This *prabandha* starts with the statement that a small king called *Bṛhaspatirāṅka* ruled at *Vāmanasthali* (which is popular as) miniature *Kāśmīra*. The name of this ruler is not seen anywhere else and one cannot say definitely whether the name of the ruler of the place at that time (i.e. in the first half of the 13th cent. A.D.) was *Bṛhaspati*. All the same it is certain that during that period the town of *Vāmanasthali* was under the sway of small rulers known as *Thakkuras*. PK narrates how *Vīradhavalā* of *Dhavalakkaka* (mod. *Dhōḷakā*) first requested *Sāngana* and *Cāmuṇḍa*, the ruler-brothers of

Vāmanasūri, to surrender, as they happened [to be the brothers of his queen Jayatāladēvi, and then killed them. †

Although the story given here is not found elsewhere, Varddhamaṇasūri is definitely a historical figure in view of the final statement of this *prabandha* viz. that he composed the *Vāsupūjyacaritra*. The *Praśasti* at the close of the *Vāsupūjyacarita* states that Ācārya Varddhamaṇasūri of the Nāgēndragaccha instructed Daṇḍanāyaka Āhlāḍana of the Gaḷlakula and inspired him to get repaired the Vāsupūjyasvāmin temple of the Nāgēndragaccha situated at Pāṭaṇa and that at the request of the same Daṇḍanāyaka he composed the *Vāsupūjyacarita* of the extent of 4 *Sargas* and 549† *Granthas* in V. S. 1299 (= 1243 A.D.) while staying at the *Upāsraya* adjoining the same temple at Pāṭaṇa.

At the commencement of the *prabandha* he is called *Kapolaśyivarddhamaṇasūri* which evidently would mean that the pontiff belonged to the *Kapola* community. This reference naturally hints at the fact that the *Kapola* community of the *Vaṅḍis* is at least as old as the first half of the thirteenth century A.D. The closing formula of the *prabandha*, however, reads: '*Gāḷaśyivarddhamaṇasūriprabandhaḥ*'. The prefix *gāḷa* here appears to denote the name of the pontiff's native place viz. mod. *Gāḷa*, a village in *Saurāṣṭra*, situated in the former *Dhṛāṅga* state.

The statement that while delivering sermons he used to keep nine vessels on his right side for holding nectar in the form of the nine sentiments [*rasa* = 'juice'] (produced from his speech) and a knife on his left in order to incise the tongue if incorrect language or pronunciation or even repetition took place may be regarded as poetic exaggeration. All the same it hints at such of his qualities as sweetness and accuracy of speech.

The incident of the contest between the dialectician *Devamahānanda* hailing from the *Gauḍa* country and *Varddhamaṇasūri*'s two disciples *Vāghala* and *Siṅghala* that is stated here to have taken place at *Śrīpattana* or *Devapattana*, i.e., mod. *Prabhāsa Pāṭaṇa*, in *Saurāṣṭra*, and lasted for eighteen days, is also not traced in any of the *Prabandha*-works referred to by the present editor. All the same it is not advisable to reject all such accounts of the *prabandhas* as imaginary. Though at present we have no evidence for their historicity, it is not at all improbable that in future when many more works are allowed to see the light of the day and much more information is

† Vide PK, pp. 103-104; also *Vastupūjyacarita* of *Jinaharṣa*, Ch. II.

available on the basis of archaeological finds etc., some such evidence may be had.

CONCLUSION

It will be seen from the above discussions that LPS, as a *Prabandha*-work, displays considerable bearings on contemporary history. Therein we come across certain facts which are corroborated by known history. Regarding certain other incidents we get information from some other sources as well, wherefrom we can infer their historicity to a certain extent of certainty. The historicity of some other events cannot be ascertained at the present state of our knowledge. There are still others which have to be pronounced fictitious on account of certain superhuman and miraculous elements. We also meet with names of several persons whose historical nature is known from other sources, no information about them being available from the present text. Likewise several other persons appearing in the stories of LPS have to be considered of doubtful historicity in absence of sufficient evidence from known history. Still others appear imaginary on their very face.

It is not advisable to reject as fictitious all the names and events about whose historicity we do not possess sufficient evidence at present. This is all the more true especially in the case of the names of the courtiers of Siddhārāja Jaysīṃha mentioned at the commencement of the *Sahasraṅg-āsarah-prabandha*. Some of these persons are known to have flourished in his age, some are known to have flourished either in the reigns of his predecessors or even in those of his successors. The *Prabandha*-writers are well-known for confusing chronology, but they place before us the historical anecdotes in a very interesting manner. In the light of these facts we hesitate to pronounce the remaining ones as altogether fictitious and are inclined to note them down as merely of doubtful historicity at present with the hope that future researches will throw light of them.

It must be noted that the motive of the authors of the *Prabandha*-works is not at all furnishing history but, as Bühler puts it, it is really 'to edify the congregations, to convince them of the magnificence and the might of the Jaina faith and to supply the monks with the material for their sermons, or when the subject is purely of worldly interest, to provide the public with pleasant entertainment.'† Therefore even historical events may be found enwrapped with interesting tales having no concern with history as such. It is, therefore, a very hard task to separate history from all such environments, and for that we have naturally to take help of other sources of

† *Vile Bühler; Life of Hemacandra*, p. 3.

historical information such as archaeological finds, numismatic materials, literary works, etc. All the *prabandhas*, however,—no matter whether they are historical, semi-historical or even fictitious—are important for cultural and historical information in a broad sense.

The present editor does not wish to go into detailed discussions on all such points in the present chapter. His main intention here is to place before the readers the facts which reveal the importance of LPS from the historical point of view.

X. Cultural Gleanings

The cultural data that can be gleaned out from the text of the *Laghu-prabandha-saṅgraha* at a glance may be rendered as under :

The caste-system was quite rigid. A learned *brāhmaṇa* enjoyed supremacy over all the rest to such an extent as the sons of the royal priest of Pāṭāṇa, on return from their study-tour, are stated to have bestowed blessings upon the king himself (26.2). *Vaiśyas* were rich traders, who at times utilized their wealth in construction of such public places as lakes (27.12 ff.). The traders used to move to distant cities for trading. They moved in groups and used to camp in the outskirts of the cities where they wished to exchange commodities (6.4, 10). For tents they used such water-proof textiles as wax-cloth or oil-cloth (6.4).

Such classes as those of *Ghāñcihas* or Oil-men were really deemed low. A king, when gone to such a one's place, was not expected to accept food from him and, as such, was offered two *mudrā-ratnas*—one as the usual gift and the other for meals (22.20–21).

The *Mātangas* or *Candālas* were naturally held in contempt. A minister is stated not to be seeing his king's face since the former came to learn that the latter was destined to fall in love with a *Mātanga* girl (28.9). Likewise, the king, having been observed in that condition, was so much ashamed of having loved her that he was prepared to kill himself by embracing a red-hot iron-statue (28.12–14).

Other occupations that have secured a mention in our text are those of astrologers (28.3 ff.; 28.18), gardeners (22.1, 11, 17; 23.9; 28.16), washer-men (23.2), cloth-printers (23.3), fisher-men (25.23 ff.), and bamboo-workers

(10.4). *Khambhāta* (= *Cambay*) was a strong-hold of fishermen. As many as seven hundred experts were called from there for catching the magic crocodile in the lake *Sahasraliṅga* of *Pāṭana* (25.21). *Kaṇavṛti* or regular begging for maintenance is also referred to at one place (25.22). Streets used to be named after the profession of the residents (10.4).

Such ascetics as the *Bharaṭakas* (9.18), the *Vratins* (30.12), the *Yatis* (31.3) and the *Kāpālīkas* (4.14, 15) are also mentioned. There is an interesting reference to the *Rāula* class of ascetics. *Anādi Rāula*, penancing in a cave near *Kedāreśvara*, was pleased to hear the *Gujarātī* language, which indicates that he hailed from *Gujarāta*. His two disciples, the *Raulāṅīs* named *Siddhi* and *Buddhi* hailing from the *Kāmarūpa* country, possessed extra-ordinary powers. These *Raulās* were the followers of *Matsyendranātha* and *Gorakṣanātha*, that is to say, they belonged to the *Nātha*-sect (pp. 20-21). Even today in North *Gujarāta* there is a class of *Bāvās* known as *Rāvaṅīs* or *Rāvaṅiyās* who probably belong to the same class.

As regards family-life, there is a reference to quarrels between step-brothers in royal families (1. 5-7). There were separate apartments in palaces, where the kings used to perform their daily worships (4.15). The daily course of *Devapūjāna* was inevitable after bath and before meals and could not be avoided—especially by retired persons—even when an important guest arrived or even if one was urgently called by the king with due respects (21.5). It was an easy-going life and chit-chatting usually followed meals (21.6 ff).

At places where many people used to dine together, for instance schools, female cooks were employed (14.12). The taunting relations of sisters-in-law are also hinted at (23.3-4).

The marriage-ceremony is referred to at 13.8-9; 14.22-23; 15.14, 20-21 and 25.10. Polygamy prevailed in the society. There is mention of four sisters being married to one man at a time (15.14, 21-22).

Women were quite free in their speeches even in the presence of the king and the queen (pp. 22-23). Ladies of high families such as queens used to move in litters covered by tight curtains called *Vajra-pañjara* (9.1; 22.17). There is a reference to an oil-lamp inside this *Vajra-pañjara*, the smell whereof collected into the litter occupied by queen *Nāmāla*, which is stated to have struck forth on the face of a girl who tried to hold up the curtain to pay

respects to the queen on the way! (22.17-23.1). Of course, the girl states this as an excuse for her suddenly turning away her face from the queen!

There were residential schools where all responsibilities regarding the maintenance etc. of the students lay solely upon the preceptor (13.22-14.2). Students used to traverse to distant lands for learning different lore (p. 25).

Very few references are noted regarding costumes. Thus *Kaccolikā* or a blouse is referred to at 7.16, where, of course, the term stands for 'dress' as such. *Dvijāṭī* (12.11, 12, 14; 13.13) also is mentioned, which was perhaps the same as the modern *Dupattā*, a long sheet of cloth worn by ladies over their shoulders. *Pattakūla* or fine silk is also mentioned (8.2).

Such ornaments as a necklace (6.10), the anklets (11.13, 21) and the *udara* or head-ornament of flowers for ladies (11.12, 13, 20; 22.12) are referred to. There is a general reference to flower-ornaments (22.13). Beautiful young ladies decked with ornaments are referred to twice (8.3, 15). There is a mention also of anointment of human body with fragrant pigments (5.2). At one place there is mention of golden bells [*Suvarna-ghar-gharukas*] tied to the hands of sixteen maids that massaged the legs of a king while he went to bed (27.3). A dialectician from the Guṇḍa country is stated to have decorated his legs by tying to them as many as eighty-four dolls (in order to indicate so many victories in dialectical contests) (30.7-8). There is a reference to special decorations of palace widows at certain occasions (7.6-7). Flower-pavilions used to be specially prepared for religious expositions by veteran pontiffs (30.4).

The following pastimes have secured mention in our text :

- (a) A game of dice, probably chess (11.20-21).
- (L) Spectacles called *Bhavōi* (2.1) and *Nāṭaka* (17.1; 25.7).
- (c) *Āndhivedha* or *Andhivedha*—a peculiar game played by girls, which continued for days together (5.18). It is difficult to find out what exactly this game might have been. Probably it might be the same as the game called *Āndhalā pātā* in Gujaraṭī.
- (d) Parrot-pairs used to be tamed and trained by kings (and wealthy persons as well) (6.1).
- (e) There is a general reference to the spring-pastime [*Vasanta-kriḍā*] of kings (28.17).
- (f) *Samasyāpārtī* or completing of half-verses was a pastime among the learned (24.19-25.1). It was a sort of test of talents as well.
- (g) Magic shows too were not uncommon (17.1 ff.; 25.1, 8, 13-14).

Eating of betel-leaves was a common practice among royal families and other higher classes (1.12-13). Betel-rolls used to be offered in concerts also (11.14, 21). A farewell was characterized by betel-rolls. One desirous of taking leave would ask for a betel-roll and offering of the same meant bidding adieu (13.11).

In those days journey was no easy task. The services of such animals as horses (8.4; 15.21; 30.20), mares (8.3) and dromedaries (12.11, 14; 13.8) were utilized for the purpose. When the travellers reached a village or a town on the way, the male members used to go inside for managing for food, etc., while the females waited along with the vehicles in the outskirts on the bank of a river or a pond (13.4-5). Such interested rogues as the bawds also appear to avail of such opportunities (13.6 ff.).

We get mention of pilgrimage also (29.18). People used to go for the purpose in big groups. Their going was marked by conch-blowings (27.5 ff.), which inspired others to join them or to follow them thereafter. Pilgrims used to wrap their precious belongings such as gems in black cloth and deposit the same with rich merchants. On return they used to get back the deposits. Sometimes the merchant concerned would bluntly deny having accepted any deposit at all and the depositor would be obliged to file a suit in the court of law (p. 27).

As regards food and drinks, we find references to food in general (13.4), to the cooking of food (12.5), to turmeric [*haridā*] (24.5), rice (28.17) and butter-milk (24.5).

Our text does not furnish any special reference to any particular disease, nor to any type of remedies. All the same, there is a casual mention of itching sensation on the back of king *Siddharāja Jayasimha* with a joking remark by the daughter-in-law of a washerman asking the queen to scrap his back (23.5-6). There is a single reference to the well-renowned medicinal herbs of the *Himālayan* regions which pilgrims used to take with them while returning home (20.2). We also meet with references to certain medicinal anointments on the fore-head that were supposed to enable one to visualize very far objects (25.5-6, 11 ff.).

References to certain customs are also met with in our text. Thus the custom of burning oneself alive publicly either out of dejection (13.10 ff.) or as an expiation for a sin committed by one (28.12-13) is mentioned. This custom was popularly known as *Kāṣṭha-bhākṣaṇa*.

It was customary to ask for a betel-roll as a symbol of fare-well (13.10-11). The relatives of a traveller who did not return for a considerably long

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period of time were accustomed to taking possession of his house as well as his means of maintenance (25.15 ff.). Proclamations of challenges for performing very difficult tasks were made with the beating of drums at the cross-ways of the cities. He who wished to accept the challenge used to touch the drum with his palm (17.5-8; 25.24). There is a reference to certain ceremony called *Harālyā* (?) performed in order to free ladies from formal mourning when a fixed number of days lapsed after the demise of a very near relative. This had usually to be done before any auspicious ceremony could take place in their relations so that they might be in a position to attend the same (15.16-17).

There is a reference to a pregnant lady moving with a cocoanut-fruit and unbroken rice-grains in her hands (28.17-18). This may probably hint at the performance of the *Simanta*-ceremony celebrating the first pregnancy.

A *Yakṣa*, residing in a place called *Yakṣabhuvana* situated in the outskirts of the city, appears to have been believed to be the protector of the king (10.21-11.10). People also believed in the sixty-four *Yoginis* and the *Kṣetrapāla*, human oblations to whom would best be offered at midnight of the fourteenth day of the dark half of the month of *Āśvina*, which is popularly known in Gujārāta as *Kāli Caurāśa* (14.6 ff.). Taking a religious oath in order to propitiate deities for the welfare of one's near relatives was so common that even queen-mother *Māyāpalladevi* is stated to have taken such an oath for the safe return from victory-march of her son king *Siddharāja Jayasinha*, who, at her word, fulfills the oath by going to *Dabhōi* for paying respects to the deity *Pārsvanātha*, even before entering his capital (22.3 ff.). The belief in the auspicious and inauspicious indications of the cries of a jackal or an owlet is also noted here (16.10-20; 28.18 ff.). There is a reference to the remembering of one's past birth also (29.12). Certain persons dying during penance-practising are stated to have become, after death, the tutelary deities of the places concerned (29.19). Offering water to the thirsty—especially to creatures of the cow-family—was believed to earn great merit (18.16 ff.).

The following flora and fauna have secured a mention in our text:

Flora : There is a reference to the tree in general (13.4). At one place the celestial trees also are mentioned (6.9). The banyan-tree (*Vaṭa-urkṣa*) along with its branch-roots dropping milk in the mouth of a mother-less infant is also referred to (29.2-3). There is a mention of bamboo-groves (29.15). The tamarind tree is made the fool of certain magic performances (13.21; 16

14.4, 5, 13, 16, 17-18; 15.1; 17.13). The mango-tree and its fruits are also referred to (17.1, 2, 3, 5, 6, 10, 11, 12, 13). There is a reference to clusters of mango-flowers presented by the gardener to the king who arrived for Spring-pastimes (28.16). The *Kimpśuka* flowers too are mentioned in the same connection (28.16). The *Campaka* flowers were used as head-ornaments (11.12). There is a reference to the lotus-flower also (4.12). Similarly there is mention of flower-clusters (15.17, 19, 20), their use for the decoration of the head of young ladies (22.12), flower-ornaments for the whole female body (22.13) and flower-pavilions (30.4). The cocoanut-fruit is also referred to at one place (28.18) as an auspicious one.

Fauna :

The horse is referred to at several places (2, 3, 6; 6.15; 7.12; 8.4; 15.21; 29.4; 30.20). There is mention also of the mare (8.3), the elephant (2.3, 7; 6.15; 7.12; 26.1; 29.3), the lion (12.18; 26.1), the dromedary (12.11; 12.14; 13.8); the jackal (16.10; 16.18), the buffalo (26.1), the bull (29.4), the cow (6.9; 29.4), the calf (18.16), the deer (28.21; 29.1) and the monkey (29.11). The mouse (13.9) and the serpent (29.14) also are mentioned. Among the aquatic animals especially the crocodile is referred to (6.9; 25.21; 26.1); while among winged animals the parrot-pair (6.1), the swan (6.6; 7.3), the owl (28.18) and the wasp (11.12; 22.11) are mentioned.

Among public places are stated lakes (4.10; 5.6; 15.18, 20; 16.1; 18.19; 19.4, 5, 10, 11; 24.2; 25.21; 27.12, 15, 17, 19; 29.2), ponds (18.14), wells (18.15, 18; 22.8), step-wells (4.6, 7), parks (4.8, 9; 15.1; 28.17) and temples (14.6; 22.10, 11).

Over and above a general reference to all arts (5.1), we get a few references to particular arts as well. Thus the description of the palace of king *Madana bhrama* of *Kānti* named *Viśvavijaya* (pp. 4-5; 6.2) having 120 windows, 4 altars, 4 *cavits*, 4 step-wells, 4 orchards, a golden time-piece, a small lake, a special apartment for worship, an *ākāśabhūmi*, etc. is a nice instance of developed art of architecture. Another king's palace is stated to be consisting of as many as 50 apartments (12.6). There were lattices in the apartments which had to be opened in order to get sufficient light for reading; especially in the evening (12.10). There is a reference to an idol of a Jaina *Tīrthāṅkara* (22.8). An iron statue of the dimensions of a girl in budding youth is mentioned at 28.13. Sixteen golden dolls speaking through string-contrivance are referred to at 9.1. All these references speak for the art of sculpture.

Singing on the part of boys (*boṅkas*) is referred to at one place (29.11). At another ladies' singing with the help of such musical instruments as the

lute, the flute, etc. is mentioned (27.3-4). Likewise, there is a reference to conch-blowing also (27.5).

Dance-performances are also mentioned (11.9-12; 12.8). Similarly there is a mention of the teaching of the science of dramaturgy [*Bharahaśāstram*] (25.6). Dramas used to be performed at palaces (25.7). Here there is a reference to males taking the parts of females (25.7). The nine sentiments of literature are also referred to at one place (30.3-5).

In the same way we get a reference to the art of letter-writing also (12.10).

The kings were supreme in their powers. They could order burying alive even of ladies just out of their personal interests (28.20); but, when pleased, they would not hesitate in bestowing generous gifts (1.9-10; 23.7). One king is stated to be habituated to go to sleep while sixteen young ladies massaged his legs with golden bells tied to their hands and to rise up while they sang with lute, flute, etc. (27.2-4). Another big king is stated to have had as many as 5500 queens and 9000 wives (3.3-4). Very few of these queens enjoyed the status of chief queens (3.4), each of whom used to have a retinue of several female friends that attended upon her (3.5-10). We get references to the royal umbrella (10.2, 7, 11; 13.15; 17.15, 16), the usual royal procession (10.3) and the royal priest (15.8, 9, 10). There were special chowrie-bearers for queens (1.12). At the same time there are references to the royal-court, wherein all types of professions—good as well as bad—appear to have been represented (18.2-13). The *Vyāsas* used to tell interesting and instructive tales to the members of the royal court (18.13 ff.). Good kings tried to take lesson from such tales (19.4-5). They used to take counsel of respectable old personages at critical junctures (p. 21). At times ministers had to employ spies to have a check on the kings' behaviour (28.11). Monarchs used to receive precious gifts from other rulers (21.20).

References to victory marches are also met with (5.8; 22.2; 9.5; 22.4). Foot-soldiers are referred to at 1.11; 7.11. Cavalry is mentioned at 8.3. Armies are referred to at 5.10; 6.2; 8.2, 3; 25.13, 14. References to the army in its four divisions are also met with (7.8; 13.15), and there is specific mention of battles also (7.5, 10, 14, 15; 8.1; 25.13). Assailing armies generally camped at a distance of five *garvāṅgis* from their target city (5.9). Armours also have not missed a mention (7.8). The procedure of appointing the commander of a troop on the field of battle is also referred to (7.10), and references to such weapons as the sword (*kṣurikā* 21.19; 30.5; *karavāla* 12.13; *khaḍḍga* 14.23), the lance (*śatya* 13.8, 10, 14) and the arrow (12.20; 13.9) are also met with.

Literary battles also were in vogue (24.3; 30.20-31.2; 31.8). It was customary among dialecticians to throw straw and water in the residence of an opponent as a token of challenge for an open dialectical contest (30.8). A dialectician from Bengal, having been intoxicated due to a succession of victories, used to tie to (lit. beneath) his legs as many as 84 *putalakas* (30.7-8). The great disputation with him is stated to have continued for no less than eighteen days (31.1). Being defeated at last, he died of heart-bursting (31.1-2). It was the usual practice, as appears from our text, to utilize the wealth belonging to a defeated and dead disputant for purposes of the religion of the victorious dialectician (31.2 ff.).

There is a reference to a peculiar mode of justice through ordeals acceptable to the parties concerned (27.15 ff.; 28.13 ff.). References to police-officers are also met with in our text (28.20; 29.2). There is a reference to locking rooms from inside (12.8).

The cities were surrounded by protective walls and possessed huge gates through which alone one could secure an entry therein (8.2, 5; 9.1; 29.3). Usually cities were situated in vicinity of rivers (13.4). The streets of the cities were, in many cases, named after the communities dwelling therein or the profession of the same (10.4).

Labourers (15.11, 17, 19; 16.1) used to wait for work at cross-roads in the city-bazaars (15.11, 12).

At one place it is tauntingly stated that the weight of the head of a *kṣapaṅaka* was just 32 *palas* (24.7). *Pala* was the unit of weighing and the usual table of weights given elsewhere is as under :

$$1 \text{ Pala} = 4 \text{ Karṣas,}$$

$$1 \text{ Karṣa} = 16 \text{ Māṣas,}$$

and 1 *Māṣa* = 8 *Guñjās*; one *Guñjā* being equal to $2\frac{3}{4}$ grains.

Similarly *yojana* (25.5, 11) and *gavyūti* are stated among the measures of distances. A *yojana* is roughly equivalent to eight miles and a *gavyūti* to two miles.

Among metals special reference is made to gold (4.2, 9, 11; 9.1; 27.3), silver (4.2, 9, 11), copper (4.1) and iron (28.13).

As to coinage we get references to the *Drammas* (29.1; 30.12). The mint also is referred to once (47.13). Among precious belongings are mentioned gems (12.3, 7, 11; 16.11, 14; 22.20; 27.13, 14).

Mahanāṣṭami and *Caitrāṣṭami* are mentioned among main festive days (5.4-5). *Mahanāṣṭami* appears to be the eighth day of the bright half of the month of *Āśvina*, even today known as *Mahāṣṭami*; and *Caitrāṣṭami* is most probably the eighth day of the bright half of the month of *Caitra*. Both these holy days are today characterized with goddess-worship and are celebrated as such throughout the whole nation by Hindus irrespective of their sects.

Among fuels are mentioned wood-pieces (16.16) as well as dung-cakes (16. 11, 13, 13-14).

Kuccolakas or cups (30.4) and *kumaṅḍalus* or water-pots (30.14) are mentioned here among utensils.

At one place (20.4) there is reference to the Gujarāṭī language. At another (7.4) we meet with a statement that *Siddharāja Jayasimha* was the king of the *Gūrjara* land of 70 thousands. This may probably mean either the population of the main land of *Gujarāṭa* proper or it may indicate the army of *Gujarāṭa* proper. A few lines after (7.11), however, it is stated that *Siddharāja's* army comprised 5 hundred thousand horsemen and 9 hundred thousand foot-soldiers. This large number included, of course, the armies of his feudatories also. A similar statement regarding *Mālavā* appears at 6.14-15, where king *Siddharāja* is stated to have been engaged in catching hold of the hair of the *Mālavā* glory of 18,92,000. The term 'glory' (*lakṣmi*) tempts us to consider this figure as the amount of tribute paid to *Siddharāja* by the king of *Mālavā*. It does not appear fair to regard it as indicative of the statistics of the annual income of that land, which, in all probability, would have been much more.

There is a single reference to a golden time-piece (4.9).

Two modes of expression also can be noticed. The bashfulness of females used to be indicated by covering the head (with the upper garment) (1.16). The other reference is to the mode of requesting for a second betel-roll and chewing one. This is stated to have been done by placing one's palm on the shoulder (1.12-13). Such a gesticulation indicated probably the noble birth of the man (1.13).

As regards general vices, we get references to prostitutes, bawds and gambling. The institution of prostitutes was a well-recognized one and could procure monetary aid from queens (1.9-10). There is a specific statement that the queen of the powerful king of *Kalyāṇakoṣṭhipura* called *Paramāḍi* (i.e. *Paramarddin*) donated a city on the borderline to prostitutes for maintenance. The bawds, too, had a place in the society and could flourish in their business. They were always in search of lovely

girls whom they first enticed and then sold off in marriage even to high-placed Government officers (13.6-8). Gambling was another vice. There is a reference to one *Caturāṅga-dyūta-kūra* (12.16). Beautiful girls—including princesses—used to be put at stake by gamblers who had no blood-relation with them and they had to be surrendered by them to the winners (12.16-17).

The moral degradation of the merchant clan is suggested by the refusal by one of them to return deposits bluntly stating that he had received no deposits at all (27.12 ff.). It may, however, be noted that this might well be considered as a solitary instance inasmuch as people confidently used to deposit precious belongings with them, which fact suggests that the receivers of such deposits were in full confidence of the people.

A keen sense of hospitality is indicated by the references to the point that we find in the text. Strangers used to dine at the place of big merchants (1.11). It is stated that minister *Sāntū* had to dine with *Sākariyā Sāha Haripāla* when the former went to the latter's residence with a request from the king to go with him to the royal court (21.5 ff.).

XI. A Brief Critical Appreciation

The fore-going critical and comparative study of the text of LPS can itself be regarded as a critical appreciation of the same. In order to put it in a nutshell, however, let us, in fine, have a bird's eye-view of the above discussions which would naturally lead us to the following conclusions :

[1] LPS includes ten *prabandhas* the longest one being the *Vikramādityupañcalanḍacchakra-prabandha* comprising eight pages and the shortest being the *Kūmarivāṇāka-prabandha* of only one page.

[2] Only one Ms. of the whole text is available, while three Mss. were examined for the *Madanabhrāmamahārāja-prabandha*.

[3] Four of these *prabandhas* are unique inasmuch as they could not be traced anywhere else.

[4] In the case of the rest of the *prabandhas* different versions of whole stories or of parts thereof are met with.

[5] The archaic nature of the language and style of LPS, however, compels us to conclude that its versions are the oldest of all the available ones.

[6] *Prabandhas* are regarded as historical anecdotes. LPS displays a good deal of bearings on history, and furnishes so many fresh historical points, which require investigation in the light of other sources of historical information, and, if supported by future researches, tend to throw considerable new light on mediaeval history.

[7] LPS throws much light on contemporary society also.

[8] The language and style of LPS are brimming with the peculiarities of the so called "Jaina Sanskrit".

[9] Thus LPS is an important *Prabandha* text displaying a very early stage of *Prabandha* literature, presupposing none of the known prominent *Prabandha* works, delineating a sufficiently clear picture of contemporary society, and having considerable bearings on mediaeval history.

[10] As will be seen from Appendix "A", the text of LPS furnishes a good deal of material highly significant and interesting from linguistic and lexicographical points of view.

[11] As such the *Laghu-prabandha-saṅgraha* makes indeed a very useful, interesting and enlightening addition to the *Prabandha* literature, imbibing to the brim as it does all the peculiarities of the *Prabandha*-style and of the so called "Jaina Sanskrit". Being very important especially from the historical, cultural and linguistic points of view, it is expected to inspire scholars to try to unearth more and more precious literary jewels of its type which outwardly appear dark and filthy but yield a powerful and wholesome flash of light when brushed and rubbed and scratched in an appropriate manner.

J. P. THAKER

Index to Introduction

Note : This Index is arranged according to the English Alphabet. It also includes words occurring in the Devanāgarī script (which are transliterated here). Abbreviated forms are also included in the Index so that no important reference may be missed. Entries of significant words from Chapter X “ Cultural Gleanings ” (pp. 117-126) such as ‘ caste-system ’, ‘ customs ’, ‘ mare ’, ‘ litters ’, etc. are made here, but references to them in other Chapters are excluded. The figures indicate the respective pages.

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॥ श्रीः ॥

लघुप्रबन्धसङ्ग्रहः ।

[अथ जगद्देवप्रबन्धः ॥ १ ॥]

उज्जयिन्यां परमारवंशे उदयादित्यो राजा । तत्पुत्रो जगद्देवः^१ ।
अपरमानुजो रणधवलः । जगद्देवोऽतीव^२ दाता । राजा दिवं गतः । प्रथमै रण-
धवलस्य^३ राज्यं दत्तम् । परं सर्वैः कोऽपि जगद्देवमवलगति^४ । प्रधानेन घाताः
क्षिप्ताः । निर्गतः^५ ।

कल्याणकोटिपुरे परमरिद्धिनिवासो निद्रागहिलडड^६ कोपकालानली रुद्रो-
ऽवन्ध्यकोपप्रसादः^७ परमाडिराजा राज्यं करोति । तस्य सीमायां नगरम् । राण्या
पण्याङ्गनानां ग्रासविधौ दत्तम् ।

तत्राऽऽगतः । पत्न्यः सर्वेऽपि वालिताः । नगरमध्ये श्रेष्ठिगृहे मुक्त्वा पुरपरिसरे
गच्छन् राज्ञीलौलावती^८ चामरहारिण्या^९ गवाक्षस्ययाऽश्रेतनं^{१०} ताम्बूलं परिहरन् म्फन्धस्योपरि
करं कृत्वा पुनर्याचन् हृष्टः । तदा तथा ज्ञातम् । अयं कोऽपि भाग्यवान् । उत्तमः ।
आकारितः । स्थापितः । केनाऽपि भट्टेन कथवारः कृतः । तदा आस्वादान्ते^{११} राज्ञोप-
लक्षितः । राज्ञा आकारितो मिलितः । अस्मिन्नवसरे विशाललोचनया^{१२} कथवारं कुर्वत्या
शिर आच्छादितम् । लक्षत्रयं कञ्चुलिकायोग्यं दत्तम् ।

दरिद्रान् सृजतो^{१३} धातुःकृतार्थान् कुर्वतस्तव^{१४} ।

न जानीमो जगद्देव

कथं विश्राम्यते करः ॥

Note: The original readings of the manuscript, wherever vary-
ing from the reconstructed text, are stated in these foot-
notes for ready reference :

१. जगद्देवः. २. जगद्देवो अतीव. ३. रणधवल. ४. जगद्देवः. ५. घाता क्षिप्ता निर्गतः.
६. परमरिद्धिनिवासः । नीष्टः. ७. हृष्टः । अर्वन्ध्यकोपप्रसाद. ८. राजा लौलावतीचमरहारिण्या.
९. गवाक्षस्यया । श्रेतनं. १०. तथा आस्वादान्ते. ११. लोचनया. १२. सृजितो. १३. कुर्वतस्तवः.

२

अतिदातारं मत्वा उपायः कृतो मन्त्रिणा । भवाइयात्रायां राजा नृत्यति । मन्त्री
पलाजं^{१४} वादयति । जगद्देवेन^{१५} पुपुष्यमुत्तार्थं मन्त्रिणे दत्तम् । “ वरं याचयः^{१६} । ”

“ यतः गजजणाधिपहम्मीरस्य पट्टाश्च आनेतव्यः । गजपतिगौडेश्वरस्य
पट्टहस्त्यानेयः^{१७} । ”

तज्ज्ञात्वा हम्मीरः^{१८} श्रीपत्तने विप्रहार्थं समागतोऽस्ति । तत्र गत्वा हम्मी-
रस्य गूडरे गत्वा षोडशभिर्जनैः समं प्रविष्टाः । हम्मीरो जितः । अश्वो गृहीतः ।
श्रीजयसिंहदेव-हम्मीरयोर्मेलः कृतः । गजपतिगौडेश्वरस्य पट्टहस्ती गृहीतः^{१९} ।
द्वौ प्रदितौ ।

[इति] जगद्देवप्रबन्धः ॥ १ ॥

सं. १४६५ वर्षे चेन्न बदि ५ गुरुवारैऽलेखि^{२०} ॥ श्रीः ॥

१४. पलाजं. १५. जगद्देवे. १६. याचयः. १७. *गौडेश्वरस्य पट्टहस्तिरानयः. १८. तज्ज्ञात्वा
हम्मीर. १९. *गौडेश्वरस्य पट्टहस्तिर्गृहीतः. २०. लिखेत्वि.

[अथ मदनभ्रममहाराजप्रबन्धः ॥ २ ॥]

बङ्गालदेशे^१ कान्त्यां पुष्यां^२ मदनभ्रमो राज्ञः राज्यं करोति । अमात्य
माईदेव^३ । बारीउलगउ^४ माधव । मल्हू सेल्हथ । सइस्र ५ शत ५ पञ्चाशीति^५ राज्यः
परिणीतः^६ । नवसहस्रभोगपत्न्यः^७ । तासां मध्ये^८ पट्टराज्यः^९ ४ : बावन १, चन्दन
२, सुमयादेवी ३, सीघणराणी ४ । तासां सस्यः^{१०} । आलि^{११}-आलति-अलवि-
अलवेसरि-फूल्-फूलसिरी-वउल्-वउलसिरी^{१२}-कपूरी^{१३}-हमीरी^{१४}-सीगारी^{१५}-
गुणमाणिकि-करतूरी-कपूरडी^{१६}-नागवेलि-गजवेलि^{१७}-वचनकला-अमृत-
कला-सहस्रकला^{१८}-रत्नावली मुक्तावली -चन्द्रावली-सुगति-हंसगति-
सुललित - कोइलि - कमलावती^{१९}-कलावती^{२०}-लीलावती^{२१}-प्रभृतिसखीभिः
परिवृताः^{२२} ।

Note: The constitution of the text of this Prabandha is based on three manuscripts. The main codex belonging to the Gujarāti Department of the M. S. University of Baroda is designated here as G, the one consisting of this one Frabandha only and preserved in the collection of the Oriental Institute, Baroda, is given the sigma O, and the third one, again comprising this Prabandha only, belonging to the Pravartaka Kāntivijaya Collection, Baroda, is referred to here by the symbol K.

२१. O. अंबालदेवो. २२. O., K. omit this word. २३. G. अमात्य माईदेव; O. अमात्य माईदेव. २४. O. द्वारपालक; K. वारउलग. २५. O. पांच सहस्र पांच सइ पंच्यासी; K. पांच सहस्र पांच सइ पंच्यासी. २६. G. राज्ञी परिणीता; O., K. राणी परिणीत. २७. G., O., K. पत्नी. २८. O., K. तन्मये. २९. G., O., K. राज्ञी. ३०. G., O., K. सखी. ३१. O., K. अलि. ३२. K. बुल् ५ वउलसिरी ८; the order of these two names is changed thus in O.: वउलसिरी ५ बुल् ८. ३३. O., K. number these names up to this one from १ to ९. ३४. G. हम्मीरी. ३५. O., K. omit this. ३६. G. omits this. ३७. O., K. change the order of these two names; K. reads नगवेळि for नागवेलि. ३८. G., K. सहस्रकला. ३९. O. कमलावली. ४०. O. omits this name. ४१. O., K. add after this the total number of these names viz. २८. ४२. O., K. प्र० सखीभिरुताः.

विश्वविजयवलयगृहम्^{४३}। माणिक्यभं^{४४} चउकी। त्रिवानु^{४५} तलगट्ट^{४६}। रूपानु उतणीयावट्ट^{४७}। सुवर्णमय सिंहासन। सुवर्णमय स्तंभ ४^{४८}। सुवर्णमया षोडश-वर्षा^{४९}। पूतली १६। गवाक्षा १२०^{५०}। तेषां मध्ये चतुर्दिक्षु चत्वारो^{५१} गवाक्षा मुख्याः^{५२}। पूर्वस्यां दिशि विमानविभ्रम १, दक्षिणायां^{५३} पुष्पाभरण २, पश्चिमायां^{५४} गन्धर्व-सर्वस्व^{५५} ३, उत्तरायां^{५६} कैलासहास^{५७} ४।

गवाक्षानामग्रे^{५८} सुवर्णमयवेदिका २^{५९}। चउरी ४। वापी ४: हंसविश्राम १, सुधानिधि २, क्षीरोहि^{६०} ३, कमलकेदार ४ वापीनाम।

वाटिकानाम^{६१} ४: अनंगरंगवाडी १, धारागिरिवाडी २, अंधारघोर-वाडी ३, नंदनवाडी ४। तत्रारघट्ट ४^{६२}। सुवर्णमया^{६३} षटी। रूप्यमया माला। चंद्रज्योत्स्ना^{६४} तलावली। पगथीआरा^{६५} सारूआर। वरंडी उदार।

तिहां यक्षकर्मना पिंड करी मेल्हीयइ^{६६}। सोनारूपानां सींगा करी छांटणां कीजइ। तिहां^{६७} खेल्इ^{६८} वेल्इ^{६९} झीलइ^{७०}। कादमी रमीयइ^{७१}। कमलनाभारा छोडीयइ^{७२}। कादमीनां^{७३} पिंड विच्छोडीयइ^{७४}।

मदनभ्रमरायहइ^{७५} विहुं स्त्रीनउ परिहार^{७६}। नालिक १ कापालिका २,^{७७} नालिक अस्त्रपरिणीत^{७८}। कापालिक^{७९} प्रसूतबी। समयरिहइ नियम २^{८०}। क्रोधविरोध २ देहि नहीं^{८१}। आवासमाहि^{८२} श्रीपार्श्वनाथनउ प्रासाद^{८३} तिहां देवपूजा करइ^{८४}।

४३. O., K. °गृह. ४४. O. माणिक्यभं; K. माणिक्यं. ४५. O. त्रिवानु. ४६. G. तलगट्ट. ४७. O., K. रूपानु उतणीयावट्ट. ४८. O. स्वर्णमयसिंहासण; स्वर्णमयस्तंभ ४; K. स्वर्णमयसिंहासन। स्वर्णमयस्तंभ ४। ४९. G. षोडश; O. स्वर्णमयषोडशवापी; K. स्वर्णमय १३ वापी. ५०. G. गवाक्ष। वीस १२० ४; K. गवाक्ष १२० ४। ५१. G. °ईक्षु चत्वारो. ५२. G. मुख्या. ५३. G. दक्षिणायां; K. abbreviates as दक्षिणां; O. adds दिशि after this. ५४. O. पश्चिमादिशि; K. abbreviates as पश्चिं. ५५. G. °गन्धर्व. ५५a. K. abbreviates as उत्त. ५६. G., K. कैलास°. ५७. G. गवाक्षानामग्रे; O., K. गवाक्षामे. ५८. O., K. ४ वेदिका सुवर्णमया ४. ५९. O. क्षीरोहि. ६०. O., K. वाटिकानामानि. ६१. G. omits तत्रारघट्ट ४. ६१a. K. स्वर्णं. ६२. O., K. चंद्रज्योत्स्ना. ६३. O. पगथीआरा. ६४. O., K. मेल्हीइ. ६५. O., K. तत्र. ६६. G., O., K. वेल्इ. ६७. O. वेल्इ झीलइ. ६८. O., K. यक्षकर्मने रमीइ. ६९. O., K. छोडीइ. ७०. O., K. कादमीनां. ७१. O., K. घोलीइ. ७२. O. मदनभ्रमरायनइ; K. abbreviates as मदनरायनइ. ७३. O. स्त्रीनु परिहार; K. स्त्रीनउ परिहार. ७४. O., K. एक नालिक। श्रीजी कापालिक। ७५. O. °परिणीत. ७६. G. श्रीकापालिक. ७७. O. राजानइ २ नियम ४; K. राजानइ २ नियम ४. ७८. O., K. omit २ देहि नहीं. ७८a. O., K. आवासमध्ये. ७८b. O. श्रीपार्श्वनाथप्रासाद ४; K. श्रीपार्श्वप्रासाद ४. ७९. O., K. तत्र पूजा कीजइ.

रायतणइ^{८०} वील्ह्वामणी महाप्रसादपात्र^{८१} । सर्वकलाकुशला राज्ञो देहे
स्तनाभ्यामुद्धर्त्तने करोति^{८२} । राज्ञः स्त्रीणां २५ वर्षोपरि आभरणत्यागः^{८३} । टाळां पोळां वाजणां
आभरण ऊतरइ^{८४} । देहस्थूलवत्^{८५} । गात्रशैथिल्यत्वात्^{८६} परिहारः ।

वर्षमध्ये वेलाद्वयं प्रगटीभवति^{८७} । दिने २ टाळ १००० स्वर्णहीरालालमौक्ति-
कमयम्^{८८} । महाणाष्टभ्याम् । चैत्राष्टभ्याम्^{८९} । दक्षिणायां पुष्पाभरणगवाक्षे^{९०} कान्ती-
सन्मुखमायाति^{९१} । तदा सर्वः कोऽपि नमति । पुरुषमुखमवलोक्य चन्द्रज्योत्स्नातलावली-
मध्ये^{९२} स्नानं करोति । अन्यथा^{९३} स्त्रीवृन्दमध्ये तिष्ठति ।

अस्मिन्नवसरे एकदा श्रीजयसिंहदेवो द्वादशवर्षं यावत् दिग्विजयं कृत्वा
कान्त्याः^{९४} परिसरे । पञ्चगव्यृतिपराम्^{९५} उत्तारकश्चके^{९६} । अणहिलपुरं प्रति यदा
चलति तदा^{९७} अंगारसउडिनगारी^{९८} श्रीजयसिंहदेवकटकके गत्वा महाराजभट्टस्य
मिलितः । मदनभ्रमस्य कथवारः कृतः । भट्टेनोक्तम् ।

“ अस्मत्स्वामिनः^{९९} कथवारं कुरु । यथात्यागं यच्छामि । ”

तेनोक्तम् । “ मदनभ्रमराजानं^{१००} विना अन्यस्य राज्ञः कथवारं न करोमि । ”

तेन भट्टेन राज्ञोऽप्ये उक्तम् ।^{१०१} तदा राजा रोषारुणो त्रिप्रहाय मदनभ्रमेण^{१०२}
समं चतुर्मासीभवस्थितः ।

मन्त्रिणा सखीपाश्वर्त्त राजा^{१०३} विज्ञापितः । परमवसरो^{१०४} नहि । श्रावण शुदि^{१०५}
५ दिवसे^{१०६} वील्ह्वामण्या राजा विज्ञप्तः ।

“ गवाक्षे सांऊसुशीलाभ्याम्^{१०७} आन्धावेधे रमन्तीभ्यां^{१०८} दिनत्रयं जातम् ।
तत्र विलोकनायाऽऽगम्यताम् । ”

८०. O., K. राज्ञो. ८१. O., K. प्रसादपात्र. ८२. O., K. स्तनाभ्यामभ्यंगः ।
८३. G. अभिणत्यागः; O., K. राज्ञः २५ वर्षोपरि स्त्रीत्यागः । ८४. G. ऊतरइ. ८५. O., K.
देहे स्थूलवत् । ८६. O. गात्रशैथिल्यात्; K. गात्रशैथिल्यात्. ८७. O. प्रगटीभवति. ८८. G.
omits this sentence; K. दिने २ टं १००० । स्वर्णहीरालाल । मौक्तिकमयं । ८९. K.
चैत्राष्टभ्याम् । ९०. O. पुष्पा. ९१. O., K. संमुखमायाति. ९२. O., K. चन्द्रज्योत्स्ना.
९३. O., K. अन्यथा. ९४. G. कौत्या. ९५. O. पराम्; G. पराक्. ९६. G. कृतः;
९७. G. अणहिलपुरं प्रति चलितः । ९८. O., K. अंगारसुडिनगारी. ९९. O. अस्मिन् स्वामिनः;
१००. O. मम राजानं; K. abbreviates as मं राजानं. १०१. G. omits this sen-
tence. १०२. G., O., K. भ्रमेत. १०३. O. राजा. १०४. G. परं अवसरो. १०५. G.
शुदि. १०६. K. दिने; O. omits this word. १०७. G. सांऊसुशीलाभ्यां; O., K.
सांऊसुशीलाभ्यां. १०८. G. आंधीवेधे रमन्तीभ्यां; O. आंधीवेधे रमतीभ्यां; K. आंधीवेधे रमन्तीभ्यां.

राजा समेतः ।^{१०८} शुक्रसारिकाभ्यां राजा ताभ्यां^{१०९} ज्ञापितः । वचनविनोदः कृतः । आकाशभूमौ आयातः^{११०} । तावता मेघो वृष्टा स्थितः ।^{१११} नगरी अवलोकिता । कटकं दृष्टम् । तदा पृष्टम् ।^{११२}

“अरे सिंदूरी,^{११३} ए मीणकप्पडि^{११४} कुण रे विणजारउ^{११५} ।” इति कथितम् ।

तदा वील्ह्वामण्या अवसरो लब्धः । तथोक्तम् । “महाराज ! चतुर-चक्रवर्तिन्^{११६} ! नागरिकनरेन्द्र^{११७} ! परीच्छती परिना^{११८} परमहंस ! हीयालीना हंसराज^{११९} ! अन्तःकरणना नारायण^{१२०} ! पुराणपुरुषोत्तम^{१२१} ! जीवितव्यना जागेसर^{१२२} ! हृदयगर्भ-गर्भेश्वर^{१२३} ! ममतामहेश्वर^{१२४} ! अलवेश्वर^{१२५} ! लीलाललितगर्भेश्वर^{१२६} ! चिन्तितचिन्तामणि^{१२७} ! कोडिनी कामधेनु ! कामित वस्तुना कल्पवृक्ष ! सौभाग्यसुन्दर ! भोगपुरन्दर ! मकरध्वजाव-तार ! राज्यलक्ष्मीशुद्धारहार ! श्रीमदनभ्रमराजेन्द्र ! अयं वणिजारको नहि ।”

“कोऽयम् ?”

सा वक्ति^{१२८} । “राजन् !^{१२९} अयं राज-बीज-दण्डकनद्^{१३०} संतानि । चौलुक्यवंश अयोनीसंभवं^{१३१} श्रीमूलराज १-चामुण्डराज^{१३२} २-वल्लभराज ३-दुर्लभराज ४-भीम ५-श्रीकर्णदेवनन्दन^{१३३} । विश्वजननयनानन्दन । १८ लक्ष ९२ सहस्र मालवकचक्रप्रह्विप्रपाणि^{१३४} । वैरिरायमुरदृषरट्ट^{१३५} । अश्वपति-गज-पति-नरपति-त्रिहुं रायनउ आंबलउ^{१३६} । गाजणवद्दहम्मिरहृदयान्तशल्य^{१३७} । जयश्रीसईवर । उदके शासननउ दयणहार^{१३८} । राउनउ राउ^{१३९} । समस्तदिग्भल्य-

१०८. O. राजा तत्रागतः ; K. राजा तत्र गतः. १०९. O., K. omit this word. ११०. O., K. आगतः. १११. O., K. मेघवृष्टिः स्थिता. १११a. O., K. पृष्ट. ११२. O. सिंदूरी; G. सींदूरी. ११३. O., K. ए कप्पडे. ११४. O., K. वणिजारकः. ११५. G., O., K. °चक्रवर्ति. ११६. O. नागरिकनरेन्द्रः. ११७. O., K. परिनु. ११८. O., K. omit this address. ११८a. K. नारायण. ११९. G. °पुरुषोत्तमः. १२०. O. जीवितव्यना जागेश्वर; K. जीवितव्यना जागेश्वर. १२१. O. हृदयगर्भेश्वर. १२२. G., O. °महेश्वर. १२३. G. अलवेश्वर. १२४. O. °गर्भेश्वर; G. °गर्भेश्वर. १२५. O. अचित्तचित्तामणि; K. अचित्तचित्तामणि. १२६. O., K. साह. १२७. O. omits this word. १२८. O. राजपीडकनद्; K. राजबीडकनद्. १२९. G. चौलुक्यवंश अयोनीसंभवं. १३०. O., K. चामुण्डराज. १३१. O., K. °कर्णदेवनद्. १३१a. O. १८ लक्ष बाणु सहस्रमालवकचक्रप्रह्विप्रपाणि; K. १८ लक्ष बाणु सहस्रमालवकचक्रप्रह्विप्रपाणि । १३२. G. वैरि. १३३. O. त्रिहुं रायनु आंबलउ; K. त्रिहुं रायनु आंबल । १३४. O. गाजणवय. १३५. O. उदयशासनतणु देणहार; K. उदकशासनतणउ देणहार. १३६. O., K. रायनु राय.

विजयी^{१३७} प्रौढप्रतापी । अहिल्या-अरुन्धती-सती-तारा-मन्दोदरीनहकारि^{१३८}
सतीचक्रवृडामणि रायनखेलि^{१३९} कान्हडाराय जयकेशनी कुमरि^{१४०} माता श्रीमीणल-
देवि^{१४०} तत्कुक्षिसरोवरराजहंसः^{१४१} । निजकुलावतंसः^{१४२} । चौलुक्यचक्रवर्ति^{१४३} ।
७० सहस्रगूर्जरधराधीश्वरः^{१४४} । राजाधिराज । राजा^{१४५} श्रीजयसिंहदेव कहीयइ^{१४६} ।
तव विग्रहार्थे समागतः । ”

तदा राजा आदेशो दत्तः । “श्रावण सुदि ८ दिने पुष्पाभरणगवाक्षः
शृङ्गारणीयः^{१४७} । ”

तत्राऽऽगतः^{१४८} । माईदे^{१४८}अमात्येन^{१४९} चतुरगुदलेन^{१५०} सर्वसन्वाहेन समं
नमस्कृतः ।

“युद्धाय आदेशो^{१५१} दीयताम् । कस्य रणवट्टः^{१५२} क्रियते ? श्रीजयसिंह-
देवस्य^{१५३} ५ लक्ष साहस्र ९ लक्ष^{१५४} पदातयो विचन्ते^{१५५} । विमृश्यताम् । ”

द्वारपालको भाधव आकारितः । “ १२० अश्वः^{१५६} षोडश गजा राज्ञो भेष्टा^{१५७}
लत्वा यातु । राजानं विज्ञपय^{१५८} । अन्यद् यद्^{१५९} विलोक्यते तद्दीयताम्^{१६०} । अन्यथा यदि
युद्धं कर्तुं कामोऽस्ति^{१६१} केनाऽपि मुरष्टो^{१६२} न मोडितः, स्कन्धस्वाजिर्नाऽपनीता,^{१६३} नादो
नोत्तारितः । तदा रणक्षेत्रं प्रगुणीक्रियताम्^{१६४} । ”

१३७. O. समस्तदिग्विजयः; K. समस्तदिग्वलयविजयः । १३८. O., K. °नइ अनुसारी.
१३९. O., K. omit this word. १४०. O. काहडारायकेसतणी कुमारी; K. कान्हडाराय-
केशतणी कुमारी. १४०a. K. श्रीमीणल°. १४१. O., K. °हंस. १४२. O., K. °तंस.
१४३. G. चौलुक्यचक्रवर्तिः; O. चौलुक्यचक्रवर्ति. १४४. G. °धीश्वरः; O. °धीश्वर;
K. °धीश्वर. १४५. O. omits राजा. १४६. O., K. कहीइ. १४६a. G. शृंगारिणीयः;
O., K. omit these two sentences from तदा राजा to शृंगारिणीयः.
१४७. O., K. omit this. १४८. O. तस्मिन्वसरे माईदेवेन; K. तस्मिन्वसरे माईदेवेन.
१४९. G. आमात्येन. १५०. G. चतुरगुदलेन. १५१. G. आदेशा. १५२. O. रणवट्टः ।
१५३. O., K. omit ध्रौ. १५४. G. लक्ष. १५५. G. पादल विद्यते; O.
पदातयो विद्यते. १५६. O., K. अश्वः. १५७. O., K. राजा भेष्टा. १५८. G. विज्ञपयः.
१५९. O., K. add किञ्चिद् here. १६०. O., K. तद्दीयते. १६१. G. कर्तुं कामोऽस्ति.
१६२. O., K. मुरष्टो. १६३. G. स्कन्धः पाजि°; O. स्कन्धे पाजि नापनीता; K. स्कन्धे पाजिर्ना-
पनीता. १६४. G. प्रगुणीकृतता; O., K. प्रगुणीयता.

षोडशदिने^{१६५} षोडशजनानां^{१६६} युद्धं प्रगुणितम्^{१६७} । गाऊ ५ प्रमाणं रणक्षेत्रं
कृतम् । प्रतोलीकटकान्तराले^{१६८} द्वयोः पार्श्वयोः^{१६९} षट्कूलजवनिका वद्धा^{१७०} । मदनभ्रमो
राजा आयातः । मत्स्यशतअधिकाकूटा नवययौवनाभिरामाः^{१७१} सुशृङ्गारो^{१७२} युवत्यः कटक-
सन्मुखं^{१७३} प्रहिताः^{१७४} । समीपे गत्वा वलिताः । तामिः समं श्रीजयसिंहदेवस्य अध्याः
पृष्टिल्लमाः^{१७५} पूर्वदिशि प्रतोल्यां प्रविष्टाः^{१७६} । राजाऽपि^{१७७} सार्धे आनीतः । द्वयो राज्ञो-
र्मेलो जातः^{१७८} ।

श्रीमदनभ्रमेण^{१७९} राजा आवासे^{१८०} नीतः । भक्तिः कृता^{१८१} । प्रीतिर्जाता^{१८२} ।
श्रीजयसिंहदेवस्याऽग्रे^{१८३} राज्ञोक्तम् ।

“त्वं काष्ठकवाडिको^{१८४} राजा । गृहे स्थितः कथं राजलीलां^{१८५} न करोषि ?
द्वादशवर्षं यावत् बाह्ये कथं^{१८६} परिभ्रमसि ? राजकेलिं कुरु ।”

जयसिंहदेवोक्तम् : “सत्यं स्वयि दृष्टेऽहं काष्ठकनाडी^{१८७} राजा ।”^{१८८}

राज्ञां^{१८९} मदनभ्रमेण^{१९०} तुष्टेन राज्ञो^{१९१} अष्टदिक्रिका विचक्षणाः^{१९२} सुलक्षणा
रूपयौवनवत्यः १ नामानि प्रीतिमती^{१९३} प्रियतमा २ अभीष्टवक्त्रा^{१९४} ३
कामप्रिया ४ मृगलोचना ५ चन्द्रवदना^{१९५} ६ पृथुलश्रोणी ७
मनोहरा ८ सुशृङ्गारिताः^{१९६} समर्पिताः^{१९७} । गृहीत्वा निर्गतः^{१९८} । सुखासनाधिकृता^{१९९}

१६५. O., K. षोडशमे दिने. १६६. O., K. राजानां. १६७. G. प्रगुणितं. १६८. O.,
K. गाऊ ५ रणक्षेत्रं कारापितं । प्रतोलीकटकांतरे. १६९. G. पार्श्वयोः. १७०. G. वद्धा; K. षट्-
कूलजवनिका वद्धा. १७१. G. युवनाभिरामा; O., K. नवययौवनाभिरामा. १७२. O., K.
सुशृंगारा. १७३. O. संमुखं. १७४. G. प्रहिता. १७५. O. अर्थ अध्यापृष्टिल्लमः; K.
अर्थ अध्यापृष्टिल्लमः. १७६. G. प्रविष्टा; O., K. पविष्टा. १७७. O., K. omit अपि.
१७८. G. मेलजर्तनः; O., K. राजो मेलो जातः. १७९. G. भ्रमेन; O., K. मदनभ्रमेन.
१८०. O., K. स्वावासे. १८१. G. कृताः. १८२. G. र्जाताः. १८३. O., K. श्रीजयसिंह-
स्यापि. १८३a. G., O., K. काष्ठ. १८४. O., K. राज्यलीलां. K. adds another
कथं here. १८४a. O., K. कथं बाह्ये. १८५. O., K. काष्ठ. १८६. G. omits
these two lines. १८७. O. राजा. १८८. G., O. भ्रमेन; K. भ्रमे. १८९. O.,
K. omit this word. १९०. O. अष्टौ विलक्षणा; K. अष्टौ विचक्षणा. १९१. G.
omits the passage from नामानि to मनोहरा ८. १९१a. O. omits figure १.
१९१b. O., K. वक्त्रा. १९१c. O., K. चंद्रवदना. १९२. G. सुशृंगारिताः. १९३. O.
प्रदत्ता राजा; K. प्रदत्ताः । राजा. १९४. O., K. चचाल. १९४a. O. सुखासनाहदा;
K. सुखासनाधिकृता. O. has afterwards erased दि after ना by drawing
small verticle strokes above it.

९

वज्रध्वजराज्यदिताः^{१९५} प्रतोलीद्वारे समागताः^{१९६} । तदा १६ सुवर्णमयपुत्तलिकाभिर्दोरकस-
ञ्चारेण^{१९७} जल्पितम् ।

“यूयं गूर्जरराज्ञो दत्ताः ।”

तदा पण्णां हृदयस्फोटो^{१९८} जातः । मायूराणी पेथूराणी^{१९९} द्वे गृहीते^{२००} । राजा
श्रीजयसिंहदेवो विजययात्रानन्तरं कुशलैः पत्तने^{२०१} समागतः^{२०२} । प्रवेशो जातः ॥
श्रीमदनभ्रममहाराजाप्रबन्धः^{२०३} समाप्तः ॥ श्रीः ॥ शुभं भवतु लेखकपाठकयोः^{२०४} ॥

[इति मदनभ्रममहाराजप्रबन्धः ॥ २ ॥]

१९५. O., K. चक्रादिता. १९६. O., K. समागता. १९७. G. सुवर्णमयाः; O. स्वर्णपुत्तलिकाभिर्दोरकसञ्चारेण; K. स्वर्णमयपुत्तलिकाभिर्दोरकसञ्चारेण. १९८. O. हृदयस्फोटो. १९९. O. पृथुलश्रेणी १ मनोहरा २; K. पृथुलश्रेणी १ मनोहरा २. २००. G., O., K. द्वौ गृहीतौ. २०१. G. श्रीपत्तने समागतः; O. पत्तने समागतः. २०२. O. इति मदनभ्रममहाराजप्रबन्धः; K. इति श्रीमदनभ्रममहाराजप्रबन्धः ॥ १ ॥ श्रीः ॥, Mss. O., K. end here. २०३. लेखकः.

[अथ विक्रमादित्यपञ्चदण्डच्छत्रप्रबन्धः ॥ ३ ॥]

श्रीविक्रमादित्यस्य पांचदंडीया छत्रसम्बन्धो लिख्यते^१ ॥

अन्यदा उज्जयिन्यां श्रीविक्रमादित्यो राजपाटिकां कृत्वा बलमानो नगर-
मध्ये गच्छकसेर्या अग्रे आगच्छन् शृणोति । सेर्याः परिसरम् एका स्त्री प्रमार्जयती
स्थिता । तदा एकया^२ गवाक्षस्थया पृष्टम्— “ रे कथं स्थिता ? ”

तयोक्तम्—“ राजा समायाति । ”

पुनः गवाक्षस्थया कथितम् । “ न दीठउ युराउ । जाणे पांचदंडीउं छत्र
धरावह छह ! ”

एतत् श्रुत्वा स्वावासे^३ गत्वा तस्या आकारणे प्रहितम् । तद्ब्रूद्वाः समागतः ।
राजा वद्भाषितः । राजा पृष्टम्—

“ पांचदंडिकं छत्रं कुर्वन्तु । ”

“ तत्कृते कुर्मः यो असदीथवीतानि^४ पंच करोति । ”

राज्ञोक्तम्— “ अहं करिष्यामि । ”

“ ततः कृत्वा समर्पयिष्यामः^५ । ”

राजा वदति । “ कथ्यताम् । ”

[१]

ताः कथयन्ति । “ प्रथमम् एतां स्त्रियं फलहृक्त्रयेण जित्वा परिणय । ”

सा समेता सशृङ्गारा सस्वीवृत्ता । राजा न जयति । एको दिवसो जातः ।
द्वितीयदिनमप्यभवत् । तस्य रात्रौ तस्मिन् पाटके गत्वा विलोकितम् । सहर्षा वदन्ति ।
“ राज्ञो विभाते हारिर्भविष्यति^६ । ”

तत् श्रुत्वा विश्वित्तो नगरान्निर्गतो यक्षसुवने गतः । तावता यक्ष आयातः ।
पृष्टम् । “ कोऽयं पथिकः ? ”

२०४. लिख्यते, २०५. एकदा, २०६. स्वाआवासे, २०७. विताने, २०८. समर्पयिष्यामि,
२०९. राज्ञोविभातेहारिर्भविष्यति.

११

राज्ञा साहसमवलम्ब्य पृष्टम् । “ त्वं कः ? ”

“ अहम् अस्य पुरस्य राज्ञो रक्षकः । ”

“ राज्ञः कष्टे कथं न स्फोटयेः^{११} ? ”

तदा अवलोकितम् । “ राजा महामूर्खो^{१२} जातः । देवदमणिसंवादः कथं कथिते ! एक उपायोऽस्ति । यदि करोति तदा कथयामि । ”

“ त्वं कथय । ”

“ राज्ञोऽग्रे कथयिष्यामि । ”

तदा राजा चरणौ पतितः । “ अहं विक्रमादित्यः । ”

“ अद्य इन्द्रस्य स्वर्गे नृत्यावसरोऽस्या अस्ति । तत्र सा यास्यति । त्वमपि तत्र याहि । तत्र कोऽप्युपायो लभिष्यते^{१३} । ”

राजा अग्निवेतालवलेन स्वर्गे गतः । इन्द्रास्थाने देवदमण्या नृत्य-
मारब्धम् । अग्निवेतालेन अमररूपं कृत्वा तस्या नृत्यन्त्याः शिरसश्चम्पकपुष्पतोडरं^{१४}
त्रोडितम् । पतता तस्या नूपुरं^{१५} भगम् । राज्ञा तोडरं नूपुरं^{१६} भग्नं गृहीतम् । तृतीयं
राज्ञा^{१७} स्वयं हस्तं दत्तम् इन्द्रस्य तस्या बीटकमपि गृहीतम् । तथा ज्यञ्जया न दृष्टम् ।
राज्ञा गृहीतम् ।

गृहे समागतं द्वयम् । विभाते द्वयोः क्रीडा जाता^{१८} । राजा न जागर्ति ।
जागरितः । तथा कथितम् । “ अद्य राजन् ! निद्रा घनतरा ! ”

तदा राज्ञा कथितम् । “ अद्य रात्रौ इन्द्रेण निमन्त्रितः । नृत्ये गतः । सा
सर्वगर्वा शरीरं न संवरति । ”

तदा तोडरं गृहीतं दर्शितं तस्यास्तदा मनश्चिन्तितपाशका^{१९} चुकिता सा ।
एकवेलं जातम् । नूपुरं^{२०} २ बीटकं ३ त्रयं दर्शितम् । त्रिवेलं तेन सङ्केतेन पाशका चुकिता,
जिता, परिणीता ॥ प्रथमो^{२१} दण्डो जातः ॥

२१०. स्फोटयः. २११. मूर्खो. २१२. लभष्यति. २१३. शिरस चम्पकं. २१४. नूपुरं,
२१५. राज्ञः. २१६. जाताः. २१७. मनःचिन्तितं. २१८. नूपुरं. २१९. प्रथमं.

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द्वितीयं वितुं । “अम्बावत्यां पुर्यां त्रम्यसेनो राजा । तस्य आवासात्
द्वितीयभूमेः” रत्नानि गृहीत्वा आगच्छ ।”

तदा राजा राज्यं मन्त्रिणे भलाप्य निर्गतः । तत्र गतः । राज्ञा भोजनार्थं धान्यानि
वाक्षे पचित्वा मध्ये गीयन्ते । जनानां शिरसि दीयन्ते । तेषां मध्ये भूत्वा आवासे गतः ।
तत्र ५० अपथरिकाः” । भुक्त्वा” तासां मध्ये स्थितः । सन्ध्यायां निःसृतो द्वितीय-
भुवने””, रत्नानि न । तृतीयभुवने वृद्ध्या वृषल्या समं”” गतः । तत्र राजकन्या कुमारी
तिष्ठति । तस्याऽग्रे १६ सोलहिका नृत्यं कुर्वन्ति । नृत्यं विसर्जितम् । तथा तालकं दत्तम् ।
कन्या मध्येऽस्ति । सोऽपि तत्र स्थितः ।

अस्मिन्नवसरे गवाक्षे कन्याया लेखः केनाऽप्यर्पितः । जालिकामुद्वाद्यं वाचितः ।
तत्र रक्तसण्डी आनीताऽस्ति । सा रत्नानि लब्ध्वा तामारूढा । द्विपटी मध्ये विस्मृता”” ।
तस्या आनयनाय पुरुषः प्रहितः । एतावता चित्रमादिह्येन शय्याया द्विपटी गवाक्षाद्यो
मुक्ता । स पुगान् तां गृहीतुम्”” अपः प्रविष्टः । तदा राजा कर्वालं लब्ध्वा तस्य शिरच्छे-
दितम्”” । तां द्विपटीं गृहीत्वा स्वयं सण्डीं चटितः । मौनवानेवान्यविषयमार्गे याति ।
तदा तथा पृष्टम् । ‘ त्वं कुत्र यास्यसि ? ’

तेनोक्तम् । “पूर्वस्यां दिशि चतुरङ्गयूतकारद्वारे हारिताऽसि”” । तस्य स्वामर्ष-
यिष्यामि ।”

तदा तथा चिन्तितम् । “अहो ! उभयभ्रष्टा जाता !” मौनमाश्रित्य स्थिता”” ।

१२ योजनमतिक्रम्य उत्तीर्थं सुप्तः । सा जागर्ति”” । तदा सिंहद्वयमागतम् ।
तथा जागरितः । तेषु एकवाणेन विद्वौ मृतौ । तदा कथितम् । “रे ! बाणमानय”” ।”
नाऽऽनयति ।

“ नाऽऽनेष्यसि””, तदा मारयामि ।”

“ मा मारय”” ।”

२२०. द्वितीयभूमौ. २२१. अपथरिका. २२२. मुक्ता. २२३. निःसृतो द्वितीयः. २२४.
वृषलासमं. २२५. विस्मृताः. २२६. गृहीतुं. २२७. शिरच्छेदिनं. २२८. हारितासित. २२९. स्थिताः.
२३०. जागर्तिः. २३१. बाणमानयः. २३२. नानयष्यति. २३३. मारयः.

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“ मदीयमेतच्चरित्रं कस्याऽग्रे नोच्चरिष्यसि^{३३} तदा न भारयामि । ”

“ एवम्, नोच्चरिष्यामि । ”

पुनरपि चलितः । तामग्रे उपवेश्य^{३४} गृहीता सा सूर्योदये तं सुरूपं दृष्ट्वा रञ्जिता । एकस्मिन्नगरे प्राप्ती । तत्र नद्यां तां वृक्षतले मुक्त्वा राजा स्वयम् अन्वार्थं गतः मध्ये ।

तावता एका कुट्टिनी समायाता । तथा सा दृष्टा । विस्मिता ।

“ रे भागिनेयि^{३५} ! त्वं कुत्र गताऽसि ? भव्यं जातं मिलिता यत् त्वम् । ”

कर्मसमेतां तामानीय गृहे नीता । शल्यहस्तपुत्रस्य^{३६} दत्ता । विवाहारम्भो मण्डितः । तेन मूषको बाणेन हतः । पातितः । तामिः प्रशंसितः । तथा दृष्टं स्वरूपम्^{३७} । तदा तस्या वैराग्यं जातम् । काष्ठभक्षणाय सा सज्जीभूता । स्थापिता न तिष्ठति । शल्य-हस्तात् वीटकं याचितम् । न ददाति । पृष्टं पुनः सा न कथयति । “ चितागता कथयिष्यामि^{३८} । ” तत्र सर्वं गतम् । तथा वृत्तान्तः कथितः ।

अस्मिन्नवसरे विक्रमादित्योऽपि विलोकनाय समायातः । द्विपदीदर्शनेन उपलक्षितः । प्रकटीभूतः । शल्यहस्तश्चरणौ पतितः^{३९} । राजा कन्यां परिणीय [रत्नानि च गृहीत्वा]^{४०} चतुरङ्गसेनोपेत उज्जयिन्यां गतः । प्रवेशो जातः ॥ द्वितीयो दण्डश्छत्रः^{४१} जातः ॥

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वृद्धानां पार्श्वे राजा पृष्टम् । “ पुनः कथ्यताम् । ”

तृतीयं विततुं । “ उमादेवीचरित्रं^{४२} विलोक्य कथ्यताम् । ”

“ का सा ? ”

“ अस्याम् उज्जयिन्यां सोमशर्मद्विजस्य^{४३} भार्या उमादेवी^{४४} । तस्य गृहस्य द्वारे आचाम्लिकावृक्षस्याऽभिज्ञानम् । ”

तत्र शिष्याणां^{४५} लेखशालाऽस्ति । तत्र शिष्यरूपं कृत्वा पठनाय गतः ।

२३४. नोच्चरिष्यति. २३५. उपविश्य. २३६. भागिनेयि. २३७. °हस्तिं. २३८. सुरूपं. २३९. चितागता कथयिष्यामि. २४०. शल्यहस्त चरणौ पतितः. २४००. The context at the commencement of the story requires such a phrase. २४१. दंड छत्रस्य. २४२. उमा°. २४३. °शर्मा°. २४४. उमा°. २४५. शिष्यानां.

अग्रेऽपि शिष्याः ६३ त्रिषष्टयः^{१५} पठन्ति । तेषां भोजनादिकं स्वयं यच्छति । सोऽपि चरणौ लग्निवा तत्र स्थितः । तत्रैव भुङ्के ।

रात्रौ उमादेवी^{१६} सोमशर्मणि सुप्ते शिष्येषु सुप्तेषु स्वयमुत्थाय दण्डेन आचाम्लिकां चदित्वा आहृता । उत्पटिता । सा दृष्टा^{१७} कपटनिद्रया सुप्तेन ।

द्वितीयदिने राजा आचाम्लिकायां चदित्वा स्थितः । रात्रौ पुनरपि तथा उत्पाटिता । सार्धं गतः । परद्वीपे ग्रामादे गत्वा उत्तरिता । ६४ योगिन्यो नगस्कृताः । तावता क्षेत्रपाल आवातः । सोऽपि तथा नतः ।

तदा क्षेत्रपालेनोक्तम् । “ त्वं कथं बलिं न यच्छसि ? ”

तथोक्तम् । “ ६४ चतुःषष्टिशिष्याः सङ्ख्येयाः^{१८} । ६५ पञ्चषष्टिमयोऽयं षण्डितः तव योग्यः । योगिनीनाम्— ६४ योगिनीनां ६४ शिष्या बलियोग्या जाताः । कृष्णचतुर्दशीदिने गोमथमण्डलोपरि पट्टलकान् मुक्त्वा दण्डं पूजयित्वा बलिं कृत्वा दोरकं करे बद्ध्वा यावता सङ्कल्पं कृत्वा नमस्कारं करिष्यति सूदा असदीया ।

प्रच्छन्नेन^{१९} राजा सर्वं श्रुतम् । पुनरपि आरूढः । आचाम्लिका तत्रैवाऽऽगता^{२०} । प्रभाते षण्डितस्थाऽग्रे निवेदितम् । “ ४दिने षष्ठपष्टिजनानां मरणमस्ति । ”

तथा तस्मिन् चतुर्दशीदिवसे सर्वं कृतम् । दोरको बद्धः । यावता सङ्कल्पं करोति तावता राजा^{२१} दोरकं चोटयित्वा दण्डं गृहीत्वा आचाम्लिकामारूढः ६४ शिष्य-षण्डितैः^{२२} समम् । दण्डेनाऽऽहृता उत्पाटिता । परद्वीपे शून्यपुरे^{२३} उत्तरिता । आचाम्लिकामुत्तीर्थं पुरमध्ये राज्ञो आवासे गतः । राजकन्या एका दृष्टा । सन्भुषमागता ।

राज्ञा पृष्टम् । “ कथं शून्यं^{२४} पुरम्, त्वम् एकाकिनी कथम् ? ”

तथा कथितम् । “ राक्षसो रुष्टस्तेन नगरं विनाशितं सराजकम् । तेनाऽहं परिणयनाय^{२५} स्थापिताऽस्मि । अबुना समेध्रति^{२६} । त्वं याहि । अकाले मा मर । ”

राज्ञा कथितम् । “ भयं मा कुरु । ” प्रच्छन्त्रीभूय स्थितः । यदा विवाह-सामग्री^{२७} लात्वा राक्षसः समेतः तदा खड्गेनाऽऽहृत्य मारितः ।

२४६. निरपव. २४७. तो दृष्ट्वा. २४८. संख्याः. २४९. प्रच्छन्नेन. २५०. गताः. २५१. राज्ञा. २५२. शिष्या. २५३. शून्यपुरे. २५४. सून्यं. २५५. परिणय. २५६. समेध्रति. २५७. सामग्री.

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राज्ञा सा परिणीता । पुनः आचाम्लिकामारुह्य स्वपुरे वाटिकायां समागतः ।
प्रवेशो जातः ।

क्षेत्रपालस्तस्मिन् दिने सोमशर्मद्विजगृहे समायातः । तत्राऽन्यः^{२५८} कोऽपि
नहि । ताम् उमादेवी^{२५९} ६५ खण्डानि^{२६०} कृत्वा बलिविधानं कृतम् ।

द्विजः^{२६१} स्वगृहे प्रहितः ॥ राज्ञस्मृतीयो दण्डः सजातः ॥

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पुना राज्ञा^{२६२} पृष्टम् । “ कथ्यताम् । ”

ताभिश्चतुर्थं विततं पृष्टम् । “ पुरोहितस्य दानं दीयताम् । ”

राज्ञा पुरोहितस्याऽग्रे^{२६३} उक्तम् । “ दानं गृह्णाण । ”

पुरोहितोक्तम् । “ राजन् ! त्रिंशत्तिनम्बोपाकृतं विना दानं न गृह्णामि^{२६४} । ”

राज्ञा तदर्थमुपक्रमः प्रारब्धः । सन्ध्यायां बाहित्रं^{२६५} त्रेपं कृत्वा चतुर्थे गत्वा
स्थितः ।

मरूडीआरामिण्या अस्मिन्नवसरे सावित्र्या अग्रे कथितम्^{२६६} । “ पाताल-
पुरे अलिञ्जरनागस्थ चतुर्णां कन्यानां विवाहोऽस्ति । तत्र निमज्जिताऽस्मि । त्वमपि
आगच्छ । ”

“ मद्रमिन्या उमादेव्याः^{२६७} शोकोऽस्ति । ” हरालीया कारिता । शोकं
विमोच्य^{२६८} सार्थं नीता । पुफडालकप्रहणे योग्यं मदाकं बाहित्रं^{२६९} राजानं चकार ।

मरूडीमालिन्या दण्डेन शल्या उद्घाटिता^{२७०} । पातालपुरे गता । सरुप-
कण्ठे दण्डकं डालकं पुष्पाणां मदाकं बाहित्रं^{२७१} मुक्त्वा मध्ये गता सा । तत्रता राजा
पुष्पडालकं सरसि^{२७२} प्रक्षिप्य दण्डं गृहीत्वा तत्राऽऽगतः । तत्रता वरपरिणयनसामग्री^{२७३}
कुर्वन्तः सन्ति । घोटक ऊर्ध्वोऽस्ति । तेन चटित्वा दण्डं करे ल्यत्वा राज्ञा चत्वारः
कन्याः परिणीय^{२७४} बलिताः ।

२५८. तत्राऽन्यः. २५९. ऊमादेवी. २६०. खण्डानि. २६१. कृतद्विज. २६२. पुन राज्ञा.
२६३. पुरोहितस्याग्रे. २६४. गृह्णामि. २६५. बाहित्रं. २६६. कथं. २६७. ऊना. २६८. विमुच्य.
२६९. बाहित्रं. २७०. उद्घाटिता. २७१. बाहित्रं. २७२. रुश्रि. २७३. परिणयनासामग्री.
२७४. परिणीतायः.

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तावता^{२७५} सा सरसि समायाता । स बाह्विको^{२७६} न दृष्टः । यावच्चिन्तयति
तावत् राजा समाययौ । कथितम् । “ आगच्छन्तु सर्वे । ” दण्डेनाऽधोद्वारमुद्घात्य^{२७७}
ताभिः सः निर्गतः । उज्जयिन्यां प्रवेशो जातः । [पुरोहितेन दानं स्वीकृतम्^{२७८}] ॥
चतुर्थो दण्डोऽभवत्^{२७९} ॥

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राज्ञा पुनः पृष्टम् । “ पञ्चमं वितडे कथ्यताम् । ”

ताः कथयन्ति । “ मन्त्रिणोऽपकलां कृत्वा कलां कुरु । ”

“ करिष्यामि । ”

राज्ञो मन्त्रिणः^{२८०} सप्त पुत्रास्तेषां सप्त वध्नः । लघुवधूः^{२८१} सर्वजातीनां स्वरान्
जानाति । एकदा शिवायाः स्वरः^{२८२} श्रुतः । “ षण्मासमध्ये^{२८३} लक्ष्मीर्यास्यति । ” तज्ज्ञात्वा^{२८४}
छगणकानां मध्ये रत्नानि क्षिपति ।

एकदा राजा परीक्षार्थं सर्वं गृहीत्वा अपमानं दत्त्वा निःकासितः^{२८५} । मन्त्री सकुटुम्बो
निर्गतः । तदा^{२८६} वध्वा छगणकानि साथै नीतानि । कस्मिन् गत्वा स्थितः । वधूः^{२८७} छगण-
कमध्येदेकं रत्नं निःकाश्य तेषां यच्छति । पुरुषा गृहनिर्वाहं कुर्वन्ति । नगरमध्ये कर्म^{२८८}
कुर्वन्ति । भाटके वध्वा गृहीतम् । तत्र ज्येष्ठपत्नीद्वयम्^{२८९} आत्मना वधूत्रयं स्थितम् ।
यत्काष्ठादिकमानयन्ति ते पुरुषास्ताः प्रच्छन्नवृत्त्या गृह्णन्ति^{२९०} । अत्रादिकं यच्छन्ति ।
अन्यत्र ते तिष्ठन्ति ।

पुनः कियद्भिर्दिनैः शिवायाः सुस्वरो जातः । तथा ज्ञातं राजा मनापनाय समे-
प्यति^{२९१} । अन्यदिने राजा समागतः । सर्वेऽपि मिलिताः सन्नामिता आकारिताः ।
तेर्मानितम् ।

२७५. ता. २७६. बाह्विको. २७७. देडेनायद्वारं. २७८. In view of the
command at the commencement specified in the sentence
“ पुरोहितस्य दानं दीयताम् ”, a sentence of this type is required here to
complete the story. Hence it is added by the editor. २७९.
अभवत्. २८०. मन्त्रिण. २८१. वधू. २८२. शिवाया स्वरं. २८३. षट्मासं. २८४. तज्ज्ञात्वा,
२८५. निःकासितः. २८६. सकुटुम्बो निर्गतः । तदा. २८७. वधू. २८८. कर्म. २८९. जेटं. २९०.
वृत्त्या गृह्णति. २९१. समेस्यति.

१७

अस्मिन्नवसरे केनाऽपि इन्द्रजालिना नाटकं मण्डितम् । अकाले आम्रः^{२९२} फलितः प्रकटीकृतः । दण्डेन शाखा नामयित्वा आम्राणां स्थालं भूत्वा राज्ञे अर्पितम् । परिजन-समीपे^{२९३} दण्डो मुक्तः । राज्ञा सदाफलितसहकारलोभेन^{२९४} इन्द्रजाली विनाशितः^{२९५} । तस्य परिजनो^{२९६} नष्टः । दण्डो विस्मृतः । राज्ञा विक्रमादित्येन गुप्तवेपेण दण्डो गृहीतः । दण्डे विना आम्राणि ग्रहीतुं^{२९७} कोऽपि न शक्नोति । राज्ञा पटहो वादितः । “योऽस्य”^{२९८} साराणि सहकाराणि मे यच्छति तस्याऽहं कन्याचतुष्कं परिणाय”^{२९९} दास्यामि ।”

विक्रमादित्येन पटहो हस्तेन छितः । राज्ञा आकारितः । “दर्शय ।”

विक्रमादित्येनोक्तम् । “प्रथमं कन्याः परिणाय”^{३००} ।”

राज्ञा कथितम् । “पूर्वम् आम्राणि दर्शयताम् । पश्चात्परिणायमिष्यामि ।”

समर्हं कृतम् । दण्डेन शाखां नामयित्वा आम्राणि दर्शितानि । कन्याचतुष्कं परिणाय सर्वं मन्त्रिकुटुम्बं^{३०१} सहकारे चटप्य दण्डेनाऽऽहतः । सहकारम् उत्पाटयित्वा^{३०२} उज्जयिन्यां महकालवने^{३०३} आचाम्लिकातरुसमीपे सहकारो मुक्तः । मध्ये प्रवेशो जातः । मन्त्रिणः श्रीकरणमुद्रा दत्ता । अपकलां कृत्वा कला कृता । पञ्चमो दण्डो जातः ।

पञ्चदण्डीयकं^{३०४} छत्रं कृतम् । शिरसि धृतम् ॥ राजाश्रीविक्रमादित्यस्य पञ्चदण्डच्छत्रप्रबन्धः ॥

[इति विक्रमादित्यपञ्चदण्डच्छत्रप्रबन्धः ॥ ३ ॥]

२९२. आम्र. २९३. परिजनो समीपे. २९४. फलितः. सहकारं. २९५. विनाशितः. २९६. परिजनो. २९७. गृहीतुं. २९८. यो अस्य. २९९. परिणाय. ३००. कन्या परिणायः. ३०१. मन्त्रिकुटुम्बं. ३०२. सहकारं उत्पाटयित्वा. ३०३. महकालं. ३०४. दिंडियकं.

[अथ सहस्रलिङ्गसरःप्रबन्धः ॥ ४ ॥]

अन्यथा श्रीपत्तने राजश्रीजयसिंघदेशो राज्यं करोति । राजसभायां मन्त्री^{३०५} सान्तू आभडवसाह । धारावरस चडाहलउ । समरसी राउल चीत्रउडउ । पाहूण राणउ । लूगवउल मगउडीउ । कान्हडदे राउल जालउरउ । गोद्रीधउ परमार गजराउल ।^{३०६} सालहु मेलडीउ बाघेलउ । सीलणु कुतिगीउ । मदन तांगडीउ । हरपाल साकरीउ । धणपाल फोफलीउ । मालउ मेलडीउ । मदन तांगडीउ । वयजल परतागीउ । झालउ राणउ । झालउ मांगू । सदा सेखरा^{३०७} । कविसार्वभौम पंडित सोमेखर । पंडित जयदेव । पं. सूरु । पं. लावण्यशर्मा । भडूअलउ वज्रवरागार पं. वयरसीह । हरिहर व्यास । दामोदर । मुकुन्द । श्रीकण्ठ व्यास^{३०८} । सामल पोतारु । सामल सोलजोअणउ दूतु । नरणू बइंकार^{३०९} । सोल बइंकार । तुहासोला, उचित-बोला, मलकर, मालकर, कउतिगीया, कलहटीया, नाचभार, वेसभर, कवीवर, कथभर, रीतिलग, रत्नाचार्य-प्रमुखसभासीनपवित्रभेडमणूयाकप्रभृतिसभायां राज्ञोऽग्रे न्यासेन क्षणः प्रारब्धः । तटाकप्रमाणकथामचीकथत् ।

सुराप्रायां सुरधारपुरे रिणमल्लो राजा । तत्र एकरूपे जलं दुःखावहम् । तत्रैकदा एकया मानङ्गा वस्तिका तृपाकान्ता जलं पायिता । तत्पुण्यप्रभावेण कनूज-देशे विश्वसेनदृष्टुहे^{३१०} कमलावती पुत्री जाता । सुरधारपुराधीशरिणमल्ल-सुतवयरसलेन परिणीता । तस्मिन्नेव^{३११} रूपे जलं स्तोके^{३१२} दृष्ट्वा जातिसरणमुत्पन्नम् । सरोवरं कारितम् । यात्वा^{३१३} भर्त्रा सह गवाक्षे स्थिता । सरो जलभृतं वीक्ष्य तथेति कथितम् ।

३०५. मेट्ट. ३०६. The ms. adds here the number ४. ३०७. सेवरा. ३०८. The ms. adds here the number ४. ३०९. The ms. adds here the number ४. ३१०. विस्वर्येन°. ३११. तस्मिन्नेव. ३१२. स्तोके°. ३१३. यत्वा.

२९

“ तेतलद् एतलउं । ”

“ एतलद् केतलउं ? ”

तत्स्वरूपं भर्तृनिवेदितम् ।

तच्चरित्रं श्रुत्वा श्रीजगत्सिंहदेवेन राजा^{३४} दुर्लभसरःस्थाने^{३५} सहस्र-
लिङ्गं सरः कारितम् ॥

[इति सहस्रलिङ्गगरःप्रबन्धः ॥ ४ ॥]

३१४. राजा. ३१५. ^३सरस्थाने.

[अथ सिद्धिबुद्धिरउलाणीप्रबन्धः ॥ ५ ॥]

अन्यदा श्रीपत्तनात् चत्वारो द्वित्रा यात्रां गताः केदारो ऊर्ध्वो लव्वा
मार्गाद्वलिताः^{३१६} । तत्र गिरिगुफायाम् अनादिराउलो नतः । शुद्धिः षष्ट्या । राउलो
गूर्जरवाग्श रञ्जितः । षष्टम् । “ कस्मात् समागताः^{३१७} ? ”

“ श्रीपत्तने सिद्धचक्रवर्त्तिश्रीजयसिंहदेवराज्यात्ममागताः । ”

अस्मिन्नवसरे गौडदेशे कामरूपीठपुगद् सिद्धिबुद्धिरउलाणी
आगता । ताभ्यां श्रुतम् । “ सिद्धचक्रवर्त्तिविरदं मोचयावः । ” इति गत्वा श्रीपत्तने
राजसभयां मुख्यासनारूढा समागता^{३१८} । राज्ञः नत्ता । आदीर्घदो दत्तः ।

“ अग्र काया । अक्षय कन्द । अनम दण्ड । नवकीडि सर्वरक्षा करउ
चामुण्डा । ”

राज्ञः शुद्धिः षष्ट्या । “ भवतां क्रो मुकः^{३१९} ? ”

“ अनादिराउलः^{३२०} । ”

“ का उलिः^{३२१} ? ”

“ अमरउलिः^{३२२} । चञ्जउलिः^{३२३} । ”

“ पदं किम् ? ”

“ काकपदः । मर्कटपदः^{३२४} । ”

“ पन्थाः^{३२५} कः ? ”

“ गोरपन्थाः^{३२६} । मीननाथपन्थाः^{३२७} । मत्स्येन्द्रपन्थाः^{३२८} । लीलादे-
पन्थाः^{३२९} । मुक्तादेराणीपन्थाः^{३३०} । अस्माकम् अमरउलिपन्थाः^{३३१} । राजन् ! त्वं
विरदं सिद्धचक्रवर्त्तिष्वं मुख । यदि^{३३२} सिद्धः ततश्चक्रवर्त्ति^{३३३} कथम् ? एकं विरदं मुख । ”

उत्तरकः कारितः । राजा सचिन्तो जातः ।

३१६. मार्गाद्वलिताः. ३१७. समागता. ३१८. मुख्यासना आरूढा । सामागताः ।
३१९. मुक. ३२०. राउल. ३२१. उलि. ३२२. उलि. ३२३. पद. ३२४. पंथा.
३२५. गोरपंथाः. ३२६. पंथाः. ३२७. येवि. ३२८. वर्त्तिः.

अन्यदा सान्तुमन्त्रिणा गृहं गच्छता साकरियासाहहरिपालेन सुन-
सज्जनस्य पार्श्वे राजवृत्तं प्रष्टुम् । तेन रउलाणीवृत्तं कथितम् । तेनोक्तम् । “ वत्स !
एतत्सुखावहम् । ” एतन्मन्त्रिणा श्रुतम् । राज्ञे निवेदितम् । सुखासनं प्रहितम् ।
नाऽऽयाति ।

पश्चात् सान्तुः^{३२९} प्रहितः । तदा भोजनावसरः^{३३०} । स्नानं देवपूजनं भोजनं
मन्त्रिसहितं^{३३१} कृतम् । तदनु गोष्ठी कृता ।

घडीया रडइ ठवकडउ

मूकनेन सुहाइ ।

जणु जाणइ दिण अरुछ

मइहउं जाणउं दिणुजाइ ॥ १ ॥

दीह वहुंत इंजनकी

उपर उवयार विलास ।

सो कहि करिस्यइ कज्ज

किम जइ विहडस्यइ कलासु ॥ २ ॥

दीहाजं तिवलं तिनहु

जिम गिरितिशरणहं ।

लहू अउलगइ घम्मकरि

सूअ-निचंतउ काइ ॥ [३ ॥]

तत्र गता राज्ञा मानं दत्तम् । एका क्षुरिका कृता । लोहमयी मुष्टिः । फलं
शर्करामयं कृतम् । पाहुडमिषेण^{३३२} दत्तम् । मुखे^{३३३} क्षिप्तम् । राज्ञा फलं गलितम् ।
मुष्टी^{३३४} रउलाणीयोग्या दत्ता । न गलति । तदा हारितम् । प्रयाता । हरिपालः
सम्मानितः^{३३५} ।

[इति] सिद्धिवुद्धिरउलाणीप्रबन्धः ॥ ५ ॥

३२९. सांतु, ३३०. भोजनावसरः, ३३१. संतु, ३३२. °मिषेण, ३३३. मुष्टे, ३३४.
मुष्टि, ३३५. हरिपाल सम्मानितः.

[अथ नामलमालिनीप्रबन्धः ॥ ६ ॥]

अन्यदा श्रीजयसिंहदेवो दिग्विजयं कृत्वा श्रीपत्तने समेतः । तदा मात्रा^{१३६}
मयपालदेव्या उक्तम् ।

“ यदा त्वं दिग्घात्रायां चलितः तदा मया डभोईया पार्श्वनाथस्य मानितं
यत्^{१३७} मम सुतः कुशलेन समेष्यति^{१३८} तदा श्रीपार्श्वनाथं नत्वा पश्चात् पत्तनमध्ये
समागमिष्यति । ” यात्रां प्रति चलितः ।

डभोईना पार्श्वनाथोत्पत्तिः—पूर्व^{१३९} शान्तनेन राज्ञा गङ्गानिमित्तम्
अभिग्रहपूरणाय स्नयं प्रतिमा कृता । कूपमध्ये मुक्ता परीक्षिदुवाहरायां^{१४०} तक्षिकेत,
धन्वन्तरिणा हर्षेण वट उज्जितः इति डभोईपुरम् । तत्र वैद्यनाथः श्रीपार्श्व-
नाथः प्रासाद २ ।

राजा पार्श्वनाथप्रासादे गतः । तत्र नामलमालिणीपरितो^{१४१} भ्रमरान् भ्रमन्तो
दृष्ट्वा पद्मिनीं स्त्रीं ज्ञाता । पुष्कतोडरं दत्तम् । देवो नतः । उत्तारकः कृतः । हूणठेप-
णीयासुतदूजणसलशत्रुसलपार्श्वत् सा आकारिता । सा कुसुमाभरणानि^{१४२} खत्वा
समेता । राज्ञोक्तम् । “ त्वं मत्पत्नी भव । ”

“ अहं तदा भवामि यदा ममाऽपमानं कोऽपि न वच्छति । ”

मानितं, पत्नी कृता । पत्तने आगतः ।

एकदा नामल-आरामिणी सुखासनोपविष्टा^{१४३} वज्रपङ्करं दालयित्वा अष्टमी-
चतुर्दशीतिथौ पञ्चासराश्रीपार्श्वनाथनमस्करणाय समेति । मार्गे मोडकेलङ्घनसी-
धाचिकसुतया लीलूनाभ्या चरणौ पतन्त्या मुखं मचक्रोडितम् । राज्ञोऽपे रावा कृता ।
राजा नामलसहितो धाचिकगृहे गतः । आसनादिना संमानितः । मुद्रारत्नद्वयं दत्तम् ।
एकं मेढायां द्वितीयं भोजनार्थम् ।

श्रीहरद्वारे स्थिता लीलूः^{१४४} नामलयादौ पतिता । पृष्टम् । “ तदा कथं मुखं
मोदितं त्वया ? ”

१३६. माता. १३७. यत्. १३८. समेष्यति. १३९. ०द्योत्पत्तिपूर्व. १४०. मुक्त्वा
परीक्षिवाहरायां. १४१. ०मालिणि. १४२. कुसमा. १४३. ०सनेरविष्टा. १४४. लीलू.

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“सुखासने तैलदीपगन्धो लभः इति मुचकोटितम् ।”

अन्यदा नामलनाम्न्या पञ्चासरावन्दनाय यान्त्या रजकजालहाकावास-
समीपे समागता । तस्य सप्तवधूच्छिम्पलकं^{३४५} कुर्वन्ती गवाक्षे विलोकनाय समेता । तदा
तासां स्वप्ना उक्तं यत्— “रे आउलिहूली ! किं विलोक्यते ?”

तत् श्रुतम् । राज्ञोऽभे रावा कृता । राज्ञा तथा सह तत्राऽऽगतः । राज्ञः पृष्टौ
स्वर्जिरायाता^{३४६} । तत् एकया बध्वा कथितम् । “नामल ! पृष्टिं खण्डुहलय ।” राज्ञा
रञ्जितः । लक्षप्रसादो दत्तः । द्वितीययोक्तम्^{३४७}, लक्ष २ दत्ता । राजराजीद्वयं हृष्टं
जातम्^{३४८} ॥

[इति] नामलमालिनीप्रबन्धः^{३४९} ॥ ६ ॥

३४५. सप्तवधूच्छिम्पलकं. ३४६. पञ्चिं. ३४७. द्वितीयोक्तं. ३४८. जोतं.
३४९. मालिणिं.

[अध गणयमणय-इन्द्रजालिप्रबन्धः ॥ ७ ॥]

अन्यदा श्रीपत्तने सहस्रलिङ्गसप्तसि श्रीजयसिंहदेव उपविष्टः । तदा
श्रीदेवसूरीणां शिष्यो माणिक्यस्तत्र कुमुदचन्द्रक्षणकेन^{३५०} समं वादः^{३५१} कृतः ।

“ तत्रं पीतम् ? ”

“ तत्रं धेत^{३५२}, हरिद्रा पीता । ”

“ आकाशे का वार्ता ! ”

“ यत् क्षणकस्य^{३५३} मस्तकं द्वात्रिंशत्फलं भवति । ”

तत्र बधिरसरस्वतीश्रीप्रद्युम्नसूरयः आयातास्तदाऽऽशीर्वादो दत्तः ।

“ अपाणिपादो ब्राम्हणो मतस्कः

पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति विश्वं न हि तस्य वेत्ता

शिवोऽप्यरूपी स जिनोऽवताद्वः^{३५४} ॥ ”

“ लघुशिष्यो मलयचन्द्रः^{३५५} किं वेत्ति ? ”

राज्ञोक्तम् । “ अग्रेऽपि लघुशिष्या दक्षा भवन्ति । ”

स हि कार्यं सहसा अहित्यं

वेत्ताहम् परिवसन्ति ।

जह ऊणां लुण्णभवा

अहिया पाहुणया आया ॥

राज्ञा^{३५६} मलयचन्द्रपार्श्वे समस्या पृष्टा ।

“ वर्षाकाले पयोराशिः कथं गर्जितवर्जितः ? ”

मलयचन्द्रेणोक्तम्^{३५७} ।

“ गुप्तसुप्तजगन्नाथनिद्राभङ्गभयादिव ॥ १ ॥ ”

३५०. कुमरक्षेत्रक्षणकेन. ३५१. वाद. ३५२. स्वेतं. ३५३. क्षणकस्य. ३५४. विताद्वः.
३५५. मलयचन्द्र. ३५६. राजा. ३५७. *चंद्रेणोक्तं.

पूरिता । राजा हृष्टो जातः ।

राजः पुणेहितेन यशोधरेण^{३५८} द्वौ सुतौ खीमधर-देवधरौ^{३५९} पठनाय तत्र
गुह्यै । गुरुभिः पद्महस्तो दत्तः । दक्षीं जातौ । मुद्गलमयेन विदेशे^{३६०} गतौ बलमानौ
गौडदेशे कामरूपे प्राप्ते । गजराज इन्द्रजाली, तस्य सद्मे गतौ । पठनाय
स्थापितौ । नादलीनीं विपतारितौ, शिरसि लेपो दत्तः । द्वादशयोजनात्परं दृष्ट्वा न
पश्यतः । भरहृशास्त्रं शिक्षितौ । ऊपधीं दर्शितौ^{३६१} ।

पूर्वस्थां दिशि विदेशे गतौ । राज्ञ आस्थाने नाटकं कर्तुं तत्र स्त्रीरूपं कारितौ ।
राजा रञ्जितः । बहु इत्थं दत्तम् । गृहे आगताः । गणप-मणय-इन्द्रजालिविदं^{३६२}
लब्धम् ।

गजराजेन तथोर्विद्याहादिक आरम्भः^{३६३} प्रारब्धः । तदा तै विमृश्य निर्गतौ ।
द्वादशयोजनाभ्यागतौ । परं शिरोलेपप्रमाणेन^{३६४} नदीजलं पश्यतः । द्वितीयेन अन्वेषधस्य
शिरसि लेपो दत्तः । तत्रभायेन पत्तने वरुणाशानदीतटे समं तावता श्रीजयसिंह-
देवस्य परिमाडिराजः समं युद्धं जायते । तटे कटकमुत्तरितमसि । ताभ्याम् इन्द्रजाल-
विद्यया^{३६५} तदात् कटकवैपरीत्यं कृतम् । परमाडिः प्रनष्टः^{३६६} ।

मध्ये प्रप्तौ । गृहे गोत्रिणो वसिताः । गुरुपदं गृहीतम् । मध्ये परिभ्रमन्ति
पुनर्न प्रकटयन्ति^{३६७} ।

उत्सकृत उतावला

सरइ न एक कज्ज ।

दुद्धिन होइ महीयजइ

विविरो लह [इ] अज्ज ॥

एकदाश्वसरे सहस्रलिङ्गसरसि सङ्कररूपं कृत्या प्रविष्टः । जलकेलीं करोति ।
द्वितीयः कणशुर्षिं कृत्या सन्ध्यायां समेति । मिलिन्ना भुञ्जेते^{३६८} ।

राजा स्तम्भतीर्थान् वीवराः आकारिताः सप्तशतास्तेऽपि^{३६९} निर्जिताः । राजा
सचिन्तो जातः । बङ्गरको वादिनः । तस्य भ्रात्रा खीमधरेण लिखितः^{३७०}, अष्टौ दिवा

३५८. राजा पुणेहितेन यशोधरेण. ३५९. पीम^०. ३६०. विदेशे. ३६१. दर्शितः.
३६१. 'जाली'. ३६२. आरंभ. ३६३. शारोलाः प्रमाणेन. ३६४. इजाल^०. ३६५. 'वैपरीत्यं कृत्यं
परमाडि प्रनष्टः. ३६६. प्रकटयन्ति. ३६७. पुनर्न. ३६८. 'रितपि. ३६९. आता पीमधरेण लिखिता.

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याचिताः । मदिषाश्चत्वारो मध्ये मुक्ताः^{३९} । मकर आनीतः । गजरूप-सिंहरूपं कृतम् ।
पश्चात् देवधररूपं कृत्वा मेलितः । आशीर्वादे दत्तः । राजा रञ्जितः । पूर्वभासो
याचितः । आवासा लब्धाः । पूर्वगुरुपदं दत्तम् । रात्रिं रटति ।

रातिं रडइ न कोइ सा

बसगा विणु सूरिया ।

संधारइ सहू कोइ

सुहु देखी^{४०} मिलिमि २ करइ ॥

इति गणय-मणय-इन्द्रजालि^{४१}-प्रबन्धः ॥ ७ ॥

३९९. मुक्ताः १. ३७०. देवी. ३७१. "इंद्रजाली".

[अथ कूआरीराणाप्रबन्धः ॥ ८ ॥]

कीडीमङ्कोडीनगरे कूआरीराणाको राज्यं करोति । रात्रौ १६ स्त्रियः^{११०}
सुवर्णघर्षरकाम् करे बद्ध्वा पादौ चम्पन्ति यावता निद्रा समेति । यावता जागर्ति वीणा-
वंशादिकान् लात्वा गायन्ति । प्रहरचतुष्कम् एषा राज्यस्थितिः ।

कस्मिन् दिने पाश्चात्यप्रहर १ मध्ये रुद्धध्वनिः श्रुता । जागरितः । तासां पार्श्वे
पृष्टम् । “ किं श्रूयते ? ”

ताभिहक्तम् ।

“ सोरटीया सोमनाथ नेपालपाशुपति ।

अनन्तसेन रामसेन प्रति यातां यान्ति ॥ ”

राज्ञा गदितम् । “ अहमपि यास्यामि । ”

शुभदिने चलितः^{१११} । सुराद्राया उपरि चलितः । श्रीपत्तनमध्ये भूत्वा
चाण्डसमापरिमरे गतः । तत्र व्यवहारी कश्चित् सरः कारयति । तस्य समीपे राज्ञा
१२, रत्नानि कृष्णवस्त्रेण बन्धयित्वा एकान्ते अर्पितानि । राज्ञा यात्रां कृत्वा चलितः ।
याचितानि रत्नानि । तेन व्यवहारिणा न दत्तानि । शकटको जातः । श्रीजयसिंहपार्श्वे
आगतौ । न मानितम् । दिव्यं सरसि कृतम् । “ यदि मया गृहीतानि तदा जलं मा
सिद्धतु । ”

सरः स्फुटितम् । जलं गतम् । अद्यापि फूटेलाउ प्रसिद्धं विद्यते ।

राजा जयसिंहदेवस्तुष्टः । याचित्वा सहस्रलिङ्गविशापतां^{११२} च याचितां^{११३}
राज्ञा दत्ता । ततः सरउपकण्ठे^{११४} देशान्तरकुटी कारिता । चिरकालं तपस्तप्त्वा स्वर्गं
ययौ ॥

[इति] कूआरीराणाप्रबन्धः^{११५} ॥ ८ ॥

१०९८. स्त्री. १०९२. वलितः. १०९३. सहस्रलिङ्गविशापं. १०९४. याचिताः ॥. १०९५.
सरःउपकण्ठे. ^{११०}कूआरी°.

[अथ श्रीमाता-प्रबन्धः ॥ ९ ॥]

लवणावल्यां लवणसेनो^{३७} राजा । उमापतिश्रीधरः प्रधानः । राजा निःपुत्रः । मर्षी अतीव गणकः । एकदा राजा अन्तपुरे गतः । मन्त्रिणा यमनवेला गृहीता^{३८} । सुतोदरः दृष्टा । द्वात्रिंशद्वर्षप्रमाणे जातके मातङ्गी-अभिलाषो भविष्यति इति स्थितं ज्ञात्वा सभायां न समेति ।

राज्ञा कारणं पृष्टम् । राज्ञी वाक्षवाक्षप्रामे मुक्ता । पुत्रो जातः । वर्ष ५ अथ ७ सप्तसमेये मातुः पार्श्वे पितृवृत्तं पृष्टम् । मात्रा कथितम् । तदा पाणिप्रद्वेषाभिग्रहो गृहीतः । शिरसि त्रया पञ्चत्रयजपुत्रैः सहाऽऽरोपिता । मातृता राजा विगच्छः^{३९} । महताऽपरोधेन राज्ञं दत्तम् । मन्त्री मुखं नाऽवलोकयति । यथानिघ्नान्तरितः स्थीयते ।

द्वात्रिंशद्वर्षे पाणिगीतं मायति । मोहितः । सङ्केतः कृतः । तत्रतत्र मन्त्रिणा आत्मीयो नरः प्रच्छन्नवृत्त्या^{४०} प्रहितः । तेन स्वस्वम् दृष्टम् । तथा राज्ञोऽप्ये उक्तम् । महाप्रसादो^{४१} जातः । चमत्कृतो हृष्टस्तदा^{४२} विलोकितः । लज्जितः । काष्ठमन्त्रणार्थं सज्जीभूतः । मन्त्रिणा षोडशवर्षप्रमाणा लोहपुत्तलिका^{४३} अग्निपर्णा कृता । यावन्नालिकरुं ददाति तावता मन्त्रिणा श्लथितः । मुखमवलोकितं^{४४} मन्त्रिणा ।

पश्चात् स रत्नपुञ्जो राजा श्रीमालपुरे आयातः । तावता वसन्तवदतुः समाययौ । आरामिकेन किंशुकपुष्पाणि^{४५} सहकारमञ्जरीद्वयं भेषयां कृतम् । राज्ञो वसन्तक्रीडायाम् उद्याने गच्छतः काचित् स्त्री सगर्भा^{४६} अग्रे समागतः । हस्ते अक्षत-नालिकेरम् । तस्योपरि स्थिता दुर्गा स्वरं करोति । नैमित्तिकेन^{४७} मारवशाकुनिकेनोक्तम् । “प्रभाते अस्या गर्भो राजा भविष्यति ।”

सा स्त्री राज्ञा तत्परसार्थात् गर्भायां क्षेपिता । तस्मिन् समये तैः सा गृहीता । भयभीता, वनमध्ये^{४८} सुतोत्पत्तिर्जाता^{४९} । पूर्वं हरिणीनां बाल्यास्तस्मिन् । तेषां पार्श्वे मुक्तः । तैः क्षिप्यता । हरिण्या^{५०} स्तन्यपानं कारितः ।

३७३. लवणावल्यां लवणसेनो. ३७७. गृहीताः. ३७८. राजापि पत्नः । ३७९. प्रच्छन्नवृत्त्याः. ३८०. प्रसादो. ३८३. दृष्ट. ३८२. ०पू. तलिका. ३८३. ०मुखलोकितं. ३८४. ०पुष्पाणि. ३८५. गर्भा. ३८६. नैमित्तिकेन. ३८७. स्तन. ३८८. ०जाताः. ३८९. हरिण्या.

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दृक्शालयां हरिणप्रिया द्रम्मा जाताः । मुद्रापरावर्षो जज्ञे । राज्ञे निवेदितः ।
तलारः पृष्टाः^{३९०} । तैः स्थानकं दर्शितम् । बालको दृष्टः । सरस्तीरे बटपृक्षशाखाया बड-
वाय्या^{३९१} दुग्धं मुखे पतितम् । पश्चात् प्रतोलीद्वारे मुक्तः । राजपट्टहस्तिना उपरि
आच्छादितः । पट्टाश्वेन रक्षितः^{३९२} । गोभिः रक्षितः । सण्डेन रक्षितः । राज्ञे^{३९३} प्रभाते
कथितम् । राजा तत्राऽऽयातः । बालः करे धृतः । बालेन श्लोकः पठितः ।

“ यो मे गर्भस्थितस्त्राऽपि

वृत्तिं कश्चित्तवान् पयः ।

शेषवृत्तिविवानाय^३ ”

किं वा सुप्तोऽथ वा मृतः ॥ १ ॥ ”

इति कथितम् । राजा गृहीतः । श्रीपुञ्जनाम दत्तम् । राज्यं दत्तम् ।

तस्य सुता श्रीमाता, मुग्धं वाग्या देहं स्त्रियाः^{३९४} । एकस्मिन्वसरे^{३९५} बटुकै-
रर्बुदाचलगीमनि भाषितानि । तदा कुमार्या जातिसारणशुभेदे ।

राज्ञा पृष्टम् । “ किं जातम् । ”

तथोक्तम् । “ अर्बुदाचले गिरिशिखरशृङ्गे^{३९६} कायाकुण्डोपरि चित्रकं दृष्ट्वा
वंशीयाकलिना बिलम्ना मृत्ना । शरीरं कायाकुण्डे गलित्वा पतितम् । तावन्मार्गं मनुष्यमयं
देहम् । अद्यापि मस्तकं तिष्ठति । ”

राजा तद्विलोकयित्वा मध्ये क्षिप्तम् । समग्रं मनुष्यमयं जातम् । पाणिग्रहणं न
कृतम् । तीर्थयात्रां कृत्वा तस्मिन्नेव नगे तपश्चक्रे । रसियाको भरटकः स्तम्भितः ।
मृत्वा पर्वताभिष्टायिका ज्ञाना ॥

इति श्रीमाताप्रबन्धः ॥ ९ ॥

३९०. पृष्टा. ३९१. बडवाय्या. ३९२. रक्षितः. ३९३. रक्षतो राज्ञे. ३९४. शोभा.
३९५. स्त्रियाः. ३९६. एकस्मिन् वसरे. ३९७. 'शिखरं'.

[अथ गालाश्रीवर्धमानसूरिप्रबन्धः ॥ १० ॥]

वामनस्थल्यां लघुकास्मीरायां^{३८} बृहस्पतिराणाको राज्यं करोति ।
तत्र कपोलश्रीवर्धमानसूरयः सन्ति । व्याख्यानसमये पार्श्वद्वयोर्द्वादश^{३९} २
आचार्या उपविशन्ति^{४०} । पुष्पगृहमध्ये नवकञ्चोलकानि नवरसाभृतं श्रहीतुं^{४१} दक्षिणतो^{४२}
मुच्यन्ते । वामाङ्गे क्षुरिका । यदि अपञ्चरः पुनरुक्तं समेति तदा तथा जिह्वान्यासः
क्रियते ।

एकदा श्रीपत्तने देवमहानन्दनामा गौडिकः समेतः । चतुरशीतिपुत्तलका-
श्रवणावधो बद्धाः सन्ति । सोमनाथस्य द्वारे लृणपानीयं मुक्तम् । कपाशानि दणानि ।

“ यः कोऽपि वादी विद्यते स वादं करोतु । अन्यथा पशुर्भूत्वा लिष्ठतु । ”

दिनत्रयं जातम् । तत्रैवा सरस्थत्या गत्रौ आचार्यायोक्तम् । “ त्वं वादिनं
जय । ”

“ अहं तत्र नो यामि । तत्र पतितासदया व्रतिनां पार्श्वत् मुण्डपार्श्वत् द्रुमपञ्चकं
सीमायां गृह्णन्ति । ”

“ ते सर्वेऽपि आकारणाय समेष्यन्ति^{४३} । ” भारत्या^{४४} कथितम् । “ कमण्डला
अमृतजलं गृह्णाण, पिब । ”

तदा वाचलउ-सिंघलउ-शिष्यद्वयं पाथितम् । महाविद्यार्गलं जज्ञे ।

पतितास्यशानां भारत्या प्रोक्तम् । “ गुरवो मनाप्यन्तु^{४५} । ”

मिलित्वा तत्र सर्वे जम्भुः । चरणौ पतिताः । “ प्रसादं कृत्वा पादमवधारयन्तु,
वादिनं जयन्तु । ”

द्वौ शिष्यौ^{४६} अधारूढौ प्रहितौ । देवीनदीपुरे अश्वौ शक्त्या प्रवाहितौ ।
गुरुभिः रक्षिता लङ्घिताः । नदी स्तम्भिता^{४७} । ते चमत्कृताः^{४८} देवपत्तने समायाताः ।

३९८. लघुकास्मीरा. ३९९. पार्श्वद्वयोर्द्वादश. ४००. उपविशति. ४०१. शहीतुं. ४०२.
दक्षिणो. ४०३. समेष्यति. ४०४. भारत्या. ४०५. मनाप्यन्तु. ४०६. घण्टी. ४०७. स्तम्भिताः.
४०८. चमत्कृता.

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शिष्याभ्यां पत्रं छोटितम् । अष्टादशदिनानि वादो जातः । वादी जितो हृदया-
स्फोटन मृतः । पतितास्वयैः श्रीदेवपत्तनमध्ये तस्य द्रव्येण^{४०*} चतुर्विंशतिपौषशालाः
कारिताः । यतीनां वसतिस्थितिरमृत । तैः श्रीवासुपूज्यचरित्रं कृतम् ॥

[इति] गालाश्रीवर्द्धमानसूरिप्रबन्धः ॥ १० ॥

शुभं भवतु लेखकपाठकयोः^{४१*} श्रोतृणाम् ॥

रायाण दंतिदंते

पामरलोआण वसहखंथम्मि ।

सुहडाण खग्गि-अग्गे

महिलाण पयोइरे लच्छी ॥ श्रीः ॥

[इति लघुप्रबन्धसङ्ग्रहः ॥]

४०*. द्रव्येन. ४१*. पाठकयो.

APPENDIX—A

A Lexicographical Study

Introductory Note:

No study of such texts as the present one can be regarded as complete in absence of a lexicographical study of the same. In other words, the lexicographical study forms a very important part of the critical study of a mediaeval text of the nature of *LPS*. The evident reason for this is that the Sanskrit language in such texts has become so simple, popular and colloquial and is so replete with rare and obsolete words, back-formations and hyper-Sanskritism, regional words, expressions and even syntax, that a Sanskrit scholar, not possessing sufficient knowledge of both the Prakrits as well as the Old regional language, cannot grasp the proper sense. Scholars like Prof. Zachariae, Prof. Schmidt, M. Bloomfield (the first scholar to draw attention to the importance of the study of this type of language termed by him as "Jaina Sanskrit"), Dr. Hertel (who terms such literary medium as 'Vernacular Sanskrit'), Dr. A. N. Upādhye, Dr. B. J. Sāṅdesarā, Śrī Mohanalāl Dalicand Desāi and Dr. (Miss) Helen M. Johnson have furnished lists of peculiar words occurring in certain texts. The *Lexicographical Studies in "Jaina Sanskrit"* [LSJS] prepared by Dr. B. J. Sāṅdesarā and the present editor and published from Baroda as No. 5 of the M. S. University Oriental Series in 1952 A. D., however, is the first book of its kind, inasmuch as it presents in a book-form a study of the peculiar words occurring in three representative *Prabandha* works viz. PC, PK and PPS, occasionally adding notes, comparisons with different modern Indian languages and quotations from Old Gujarāṭi literature.

The authors of the LSJS have also published a paper on "*Some Important Vocables from Sanskrit Commentaries on Jaina Cononical Texts*" in JOL, XV, 3-4.

A lexicographical study of the *LPS* on the same lines is presented in the following pages. The *LPS* appears more saturated with the regional tinge than any other known work in "Jaina Sanskrit". Not only do we find there non-Sanskrit words and expressions, but also sentences, short paragraphs and even verses in Old Guj. and Pkt. languages as also Old Guj. case-terminations. At places Old Guj. words have so nicely been inter-mingled with the Sk. words that the task of separating them therefrom is indeed a hard nut to crack. It is considered advisable, therefore, to include in this study every non-Sk. word

over and above the peculiar and typically Jaina Sanskrit words. The Old Guj. and Pkt. words are placed here not in their crude form like the Sk. words but in the form in which they occur in the text; then the forms are explained and etymology given in all the cases where it is possible to do so. Comparison with modern Indian languages is furnished wherever possible and sample references (and quotations where essential) from Old Guj. lit. are also added where necessary. References to similar usages in FC, PK and PPS are also given, for details whereof the readers are requested to see the corresponding pages of the LSJS mentioned there. In this way, the present study may be regarded as being in continuation of the LSJS. The main intention of the editor is to furnish full information regarding the peculiarities of the language of the LPS, which, in proportion to its bulk, imbibes in it all the specialities of the *Prabandha* style, more so than any other known *Prabandha* work including FC, PK and PPS.

The references to the LPS are to the respective pages and lines of the printed text. The figures of references to LSJS indicate the respective pages of LSJS and the small brackets contain the names of the respective texts from which the usages are recorded there. For abbreviations used here the readers may refer to the list of abbreviations displayed at the outset of the book.

- अग्ने ind. [1] ' before, to', वेन भट्टेन राज्ञोऽग्ने वक्तव्ये । 5.14; 8.8; 11.7; 13.1; 14.14; 15.9, 13; 18.13; 22.19; 23.5; 28.11.
 [2] ' near, by', गच्छस्येर्वा अग्ने आगच्छन्- 10.4.
 [3] ' in front', सखिन्सी लग्नाम अग्ने समागत । 28.17.
 [4] ' formerly, in the past', अग्नेऽपि शिष्याः दश विपद्यः पठन्ति । 14.1; अग्नेऽपि लडुशिष्या दश भवन्ति । 24.14.
 * Sk. अग्ने > Pkt. अग्ने > Old Guj. आगग्, आगल्ले; Mod. Guj. आगळ् अगाउ; Hindi आगे. The Guj. word आगळ् does possess all these four shades of meaning.
- अङ्गारसवडिनगरी the meaning is not clear, but appears to be a proper noun being the name of the bard of king Madana-bhramā. 5.10.
- अच्छदद् v. ' sets.' विज अच्छदद् 21.9. This is a corrupted form of अक्षद, 3rd pers. sing. present of Pkt. √ अक्ष् < Sk. अक्ष् + √ द् ' to set, to disappear'. cf. equivalent Guj. form आखने (छे).
- अज्ज ind. ' today'. 25.20. Sk. अज्ज > Pkt. अज्ज > Old Guj. अज्ज, अज्ज > Mod. Guj. आज. Also cf. Hindi, Mar. आज.
- अतिदान् adj. ' very generous, highly magnanimous'.
 अतिदानार्हं नसा उपायः कृते मन्त्रिणा । 2.1.

- अधिष्ठायिका** f. 'a tutelary deity'. 29.19.
- अनन्तसेन** m. Old Guj. corruption of Sk. अनन्तस्येन. 27.9. *Vide* रामसेन.
- अन्तःकरणता** decl. 'of minds'. अन्तःकरणता नारायण ! 6.7. [ना is Old and Mod. Guj. m. termination for Gen. (pl. and pl. of address).]
- अपकटा** f. 'disgrace, disfavour, dishonour'. अश्विनांष्टपकलां दृष्ट्वा कलां कुरु । 16.7; 17.14. cf. Guj. भाकता 'inconvenience, illness, harm'. *Vide* यका.
- अपवर्तिका** f. 'a room, an apartment'. 12.6. cf. Guj. ओरपी. *Vide* LSJS 43 (PK), 105 (PPS).
- अभिग्रह** m. 'a religious vow'. 22.8; 28.7. [A Jaina technical term.] *Vide* LSJS 7 (PC), 105 (PPS).
- अयोनीसंभव** adj. lit.: 'not born from the female organ of generation'. 6.13. This is a title of Mūlarāja (942-997 A.D.), the founder of the Caulukya dynasty at Pāṭāṇa; probably because his mother expired before his birth and he was brought out of the womb safe and alive. [*Vide* GMRI 144.]
- अलयेश्वर** adj. 'master of beauty', hence 'for-most among the handsome', 6.8. This is a peculiarly Old Guj. word, its more frequent form being अलेश्वर. The first member of the compound has come from old Dravidian *alava-advava* denoting beauty, while the second one is Sk. *īśvara*. For quotations and discussion regarding this vocable *vide* *Gujarātīśāstrī* p. 130*; B. J. Sāṅdesarā :
(1) 'Alavesara' in *Gujarātī Śāhitya Parīṣat Patrikā*, December 1943;
(2) 'Śabda Śāra Artha' (Guj.), pp. 121, 123, 151. This is one of the nice epithets of King Madana-bhrama (1094-1143 A.D.).
- अवन्वयकोपमसाद** adj. lit.: 'whose wrath and favour are never futile'. 1.9. It is a title of King Parīnādī of Kalyāṇakoṭipura, i.e., Paramarddin of Kalyāṇa (1076-1126 A.D.).
- अव + √ लृट्** v. 'to attend upon, to be attached to'. प्रवर्ति रत्नसत्त्वाय सत्त्वं दत्तम् । परं सति कोटिषु जगद्भवत्तमनि । 1. 5-6. cf. Deśī श्लोकम् ; Pkt. ओळव; Old Guj. ओळग; Old Mar. ओळग, ओळग, ओळगवट, उळग; Mod. Guj. ओळग; Kannaḍa ओळग; Mar. ओळगण. *Vide*

- उलगा; also *vide* LSJS 166 अलगा, 114 उलगा, 115 ओलगा (PPS) all in the sense of 'service'.
- अयमर m. 'a festival'.
अय मन्त्रस्य स्वर्गे गृह्यावसरोऽथा अयम 11.9. cf. Old Guj. अयम
'a dance performance' (in a temple or an assembly).
Vide LSJS 8 (PC), 43 (PK), 107 (PPS).
- अशिका f. 'a mare'. 8.3.
- अहिय 03j. 'more'. Nom. sing. n. अहिये 24.15; Nom. pl. m. अहिया
24.18. Pkt. अहिय < Sk. अशिक.
- अहिरथा f. a corruption of Sk. अहिरथा. 7.1.
- आडलिहूली f. a term of address to a brother's wife ? रे आडलिहूली ! किं
विचिन्वते ? 23.4.
- आकारण n. 'a call, summoning'. एतत् कृत्वा स्वधार्ते गत्वा तस्या आका-
रणे प्रहितम् । 10.9; सर्वेऽपि आकारणाय लभेऽप्यसि । 30.14. *Vide*
आ + √कृ
- आकाशशृंगि f. 'a terrace on the top of a palace'; Lit. f. 'the sky-floor'.
6.3.
- आ + √कृ v. (causal) 'to call, to summon, to invite'.
आकारितः 1.14, 15; 7.12; 17.8; .
आकारिताः 10.19;
आकारिता 22.13.
Vide आकारण.
- आचारिकका f. 'a tamarind tree'. 13.21; 14.4, 5, 13.16, 17-18; 15.1;
17.13. In folk-tales this tree is connected with ghosts
and the like. Here also it is said to be connected with
magic and incantations. cf. Old Guj. आचिकि; Mod. Guj.
आचिकी; Hindi इमली. *Vide* LSJS 44 आचारिक (PK).
- आधावेध (cf. आंशवेध) m. a type of game of long duration, especially played by
girls. गण्डे सारु-श्रीलम्बान् आधावेधे रत्नलेखां दिनत्रयं जतम् ।
तत्र विजयकथाऽऽसम्पत्ताम् । 5.18-19.
- आंवलड (cf. आंवलु, आंवलड) 'deceit'.
'a match, a destroyer'. अिदु सयतड आंवलड । 6.16. Nom.
sing. m. of Old Guj. आंवल 'a destroyer' < Sk. आ + √वृ
(*vide Gujjarasāstrāni* 3.103). Also cf. Old Guj. आवली
'having twisted' (*vide ibid.* 3.63). cf. Pkt. आमल, आमल
< Sk. आमृल. Also cf. Guj. √ आमळ 'to twist'
and √ आव 'to reach, to surpass'.

- आया** v. '(have) come'. 24.13. Nom. pl. m. of Pkt. आय, p.p.p. of Pkt. √आय < Sk. आ + √या. cf. Guj. आया and also colloquially आया pl.; Hindi आये.
- आरामिक** m. 'a gardener'. 28.16. cf. the surname रामी of the gardener class of Gujārāta. *Vide* आरामिणी.
- आरामिणी** f. 'a female gardener'. 15.13; 22.17. *Vide* आरामिक.
- आस्वाद** m. 'a dinner, meals'. 1.14.
- उचित्रशोला** decl. a type of pleasure-servants of the king; lit. : 'of appropriate utterances'. 18. 11-12. Nom. pl. m. of Old Guj. adj. उचित्रशोला. cf. Pkt., Old Guj., Mod. Guj., Hindi and Mar. √केल 'to speak'.
Vide Varṇikasamuccaya 51.3, where mention is made of *Ucītabolā* among the members of the *Sabhā* along with *Amāliya*, *Mahāmāliya*, *Suhāsotā*, *Talāra* etc.
- √उञ्ज** v. 'to sprinkle with water', or, 'to charm with spells'.
उञ्जितः 24.9.
- उत्तरायाभू** decl. 'in the north'. 4.5. [A grammatical peculiarity.]
- उत्तरक** m. (1) 'an encampment'. 5.9.
(2) 'the residence or lodgings (of a guest or a sojourner)'. 20.21; 22.12. cf. Guj. उत्तारे in both these shades of meaning. *Vide* उद् + √वृ; also *vide* LSJS 46 (PK), 110 (PPS).
- उत्सक** adj. 'eager, anxious'. 25.27. Ap. & Old Guj. corruption of Sk. उत्सृक.
- उद् + √वट्** v. (causal) 'to open'.
उद्वाय 12.10; 16.2;
उद्वाहित 15.18.
cf. Guj. √उवाट.
Vide LSJS 47 उद्वाट (PK), 112 उद्वाट (PPS).
- उद् + √वृ** v. (1) 'to descend'. द्वितीयदिने राजा आनाम्लिकायां चरित्वा स्थितः । रात्रौ पुनरपि तथा उत्पदिता । सधै वनः । परद्वीपे प्राधारे गत्वा उत्तरिता । 14.6; ... आनाम्लिकायांरुदः २४ दिग्वालिष्टीः समम् । यथेवाऽऽहता उपदिता । परद्वीपे सन्धुदरे उत्तरिता । 14. 16-17.
(2) 'to alight from'. उत्तीर्य 12. 19; आनाम्लिकामुत्तीये पुरमध्वे रज्जो आयासे वनः । 14.18.
(3) 'to encamp'. तदे कदरुमुचरिवमरित । 25.13.

- (4) (causal) 'to put off (garments)'. जगद्वेतेन पुत्र्यमुत्तार्थं
नञ्जिगे दत्तम् । 2.2.
- (5) (causal) 'to remove'. नारी न उच्चारितः । 7. 14-15.
cf. Guj. √ऊत्तर in all these shades of meaning. *Vide*
उत्तरक, उत्तरर; also *vide* LSJS 10 (PC), 46 (PK), 111
(PPS).
- उद् | √पद् v. 'to be raised', (causal) 'to lift up'. स्वयमुत्वाय दण्डेन
आवृत्तिकां चटिकां आहृता । उत्पटिका । 14. 3-4; राशौ पुनरपि तथा
उद्वहति । 14. 5-5; दण्डेनाऽऽहता उत्पटिका । 14. 17; सप्तसप्तसुखा-
दधिया ... आवाञ्छितान्तरास्ये सप्तसप्तसुखाः । 17. 12-13. cf.
Guj. √ऊत्तर, (causal) √उत्तर. *Vide* LSJS 46 (PK).
- उदकि [n. उदक, उदय] decl.
'in water'? उदकि शासनवत् द्रवणहार । 6.17. Loc. sing. of
Old Guj. उदक n. < Pkt. उदक n. < Sk. उदक n. 'water'.
- उदार adj. 'high'. वंशी उदार । ('a lofty varandah'). 4.10. [A
peculiarly Old Guj. usage.]
- उपकण्ठे hel. 'on the bank of'. 13. 18-19; 17. 19. Loc. sing. of
उपकण्ठ m. cf. Guj. कण्ठि.
Vide LSJS 11 (PC) and 116 (PPS) कण्ठ m. 'a bank'.
- उपरि ind. (1) 'towards'. नृपश्या उपरि चलितः । 27.11. cf. Guj. उपर;
Hindi ऊपर, पर; Mar. पर.
(2) 'after'. सप्तः शीघ्रो २५ वर्षोपरि आभरणज्ञानः । 5.2. cf. Guj.
उपर; Hindi ऊपर.
(3) 'over, from above'. राजमूर्धनिना उपरि आच्छदितः । 29.3-4.
[It may be noted that in this last case the prepo-
sition उपरि is employed quite independently not
relying at all on any noun for its existence.] cf.
Guj. उपर; Hindi ऊपर.
Vide LSJS 47 (PK), 113 (PPS).
- उप + √ लब्ध् v. 'to recognize'.
उपलक्षितः । 1.14-15; 13.13-14.
cf. Guj., Mar. √ ओल्लख.
Vide LSJS 47 (PK), 113 (PPS); also 114 उपलक्षण (PPS).
- उपाय m. 'a trick'.
अभिज्ञानं मत्वा उपायः कृत्वा नञ्जिगा । 2.1.
- उलगाइ v. 'does service'. लब्ध उलगाइ धन्य करि 21.17. 3rd pers. sing.
pres. of Pkt. √ उलग, √ उलग < Sk. भव + √ लग्, Pkt. उलग

- <Sk. अवलपति. *Vide* अव + √ल्प्; also *vide* LSJS 106 अवल्पा, 114 उल्पा, 115 वैल्पा (PPS) all in the sense of ' service '.
- उलि f. ' a line, a row '. 20.13, 14, 19.
Commonly used in Old Guj. in this sense; cf., e.g., *Varyahar-samuccaya* (*Prācīna Gujara Granthamālā* No. 81, 116 11, 130, 19, 130 20, 145, 6, 198, 5. Also cf. Mod. Guj. ओळी, ओळय, ओळ.
- उपकार decl. ' obligation, benevolence '. Nom. sing. of Pkt. उपकार m. <Sk. उपकार m
- ऊण decl. ' less '. ऋ ऊण सुणयथा 24.17. Nom. pl. m. of Pkt. ऊण <Sk. ऊण. cf. Guj. ऊण, nom. pl. m. of adj. ऊण.
- ऊतणीयावट [s. l. ऊतणीयावट] m. ' a pavement (of silver) ? ' ह्यावट ऊतणीयावट । 42. *Vide* ह्यावट.
- ऊवरट् v. ' lose strength, become useless, be removed '. अजे वीर्ये दावणे आमरण ऊवरट् । 5. 2-3. 3rd pers. pl. of Old Guj. √ऊवरट् = Pkt. √ऊवर <Sk. उर + √ट्. cf. Guj. √ऊवर, √ऊवरी also correctly in this sense. *Vide* उर + √ट्.
- ऊवावळी decl. ' Early '. उवावळी उवावळा एव न एक कथ । 25. 17-18. Nom. pl. m. of Old Guj. उवावळी < Pkt. उवावळ = उवाव + अळ (suffix) <Sk. उवाव ' haste ' + षळ. cf. Guj. उवावळे; Hindi उवावळी; Mar. उवावळा. The present sentence is proverbial and is equivalent to the Guj. proverb ' उवावळे आवा नव फळ ' or ' a mango-tree does not bear fruit so soon '. Also compare equivalent Hindi proverb : ' उवावळासो बावरा, बीरा सो गभीर '.
- ऊवई adj. ' in a standing position '. केडक ऊवईसि । 15. 21. cf. Guj. ऊणु. The sentence under reference can be translated into Guj. thus : " वेडे ऊवो छे. " *Vide* LSJS 47 √ऊवई, ऊवई + √व (PK) and 114 ऊवई-√म् (PPS).
- ऊवशी f. ' a medicinal herb '. 20.2; 25.6. [Contraction of Sk. औषधि f.]
- एक् decl. ' one '. एव न एक कथ । 25.18. Nom. sing. n. of Old Guj. and Ap. एक (Guj.), एक <Sk. एक, cf. Guj. (dialectical) एक ' even one '.
- एवळइ ind. ' meaning to say, that is to say '. ' केवळइ एवळइ । " ' एवळइ केवळइ ? ' 19.1-2. Prevalent in Old Guj.; *vide* e.g. *Gurjaravāśīkāvālī* 2.337, एवळइ 2.39, 193, 197. Guj. एवळे <Old Guj. एवळइ < Ap. एवुड, Pkt. एविल.

- एतलई** decl. 'this much'. देवदर एतलई । 19.1. Nom. sing. n. of Old Guj. एतलई. Prevalent in Old Guj.; *vide* e.g. *Gujjara-rāsāvalī* 1.391. Mod. Guj. एतले < Old Guj. एतलई < Ap. एतलई and Pkt. एतल < Sk. एतलव. cf. Hindi एतना, एतना.
- कउनिगीया** decl. a type of pleasure-servants of the king; lit.: 'jesters'. 18.12. Nom. pl. of Old Guj. कउनिगीया m., a possessive adj. from the noun कउनिगि, n. 'curiosity, wonder' < Pkt. कौन्य, कौन्य n. < Sk. कौतुक n., from which are derived Guj. कौनक, कौनिक and Hindi कौतिक, कौनिक. Old Guj. कउनिगीया > Mod. Guj. कौनकिया.
- Vide* कुनिगौड; also *vide* LSJS 13 (PC), 55 (PK) कौनुनिगि; 234 (PPS) कुनिगिया, which, like the vocable in question, is evidently an oblique form of कुनिगि, an Ap. derivative of Sk. कौतुकिन्.
- कषोन्डक** n. 'a cup-shaped vessel', 30.4. cf. Pkt. कषोण्ड, कषोण्ड; Guj. कषोण्ड, कषोण्ड; Hindi कषोण्ड. *Vide* LSJS 11 (PC), 48 (PK), 115 (PPS).
- कज** n. 'a work, a task'. कज Nom. sing. एत न एतु कज 21.18; कज Acc. sing. से कजे परिचर कज 21.17. Old Guj., Ap., Pkt. कज n. < Sk. कर्म n. cf. Guj., Hindi, Mar. काम n.
- कञ्जुलिहा** f. 'a blouse, dress in general'. लक्ष्मण कञ्जुलिहाये २२२ । १.16.
- [Here there is a ref. to the ancient custom of the brother's offering a *Kañjulihā* to his sister as a token of his love for her, which custom is still prevalent in different parts of India.]
- cf. Guj. कांजली, जोली. *Vide* LSJS 43 (PK) कञ्जुलिहा; 11 (PC), 115 (PPS) कञ्जु.
- कणवृत्ति** f. 'the profession of begging grains for maintaining oneself and the family'. 25.22. *Vide* LSJS 49 (PK), 116 (PPS).
- कषगर** decl. a type of pleasure-servants of the king; lit.: 'exposers of (religious) stories'. 18.12. Nom. pl. of Old Guj. कषगर m. < Pkt. कषगर, कषगर < Sk. कषागर derived from Sk. कषा + √कृ. cf. Guj. कषगर, कषाकर.
- कनेन** decl. 'with (my) ear'. मू कनेन सुदर । 21.8. Inst. sing. cf. Old Guj. कन m. < Pkt. कन, कण m. < Sk. कर्ण m.
- कपाट** n. 'a door'. कपाटानि दशानि । 30.8. cf. Guj. कपाड. *Vide* LSJS 49 (PK), 116 (PPS).

- कपोल** adj. 'belonging to or hailing from the sub-caste of Banias called *Kapola*'. 30.3.
- कमण्डला** decl. 'from the water-pot'. **कमण्डला** अमृतजलं गृहाण, विव 1.30. 14-15. This is evidently a corruption of **कमण्डली**: (Abl. sing. of Sk. **कमण्डल** n.), or more probably of **कमण्डलाद्** (Abl. sing. of **कमण्डल** n., a Pkt. and Guj. derivative of Sk. **कमण्डल**)!
- कमलना** decl. 'of lotuses'. **कमलना** भाग्यं चोत्पाद्यते | 4.12. [ना is the Guj. termination of Gen. pl. 10.]
- कथवार** m. 'praising'. केनापि भेटेन कथवारः कृतः । ... राजोत्पलक्षिणः । 1.14-15, अस्मिन्प्रसरे विशाललोचनया कथवारं कुर्वन्त्या शिर आच्छादितम् । 1.15-16; मदनप्रमदय कथवारः कृतः । भेटेनेकम्—'अस्तस्वामिनः कथवारं कुरु । यथा-त्वागं वच्छामि ।' तेनेकम्—'मदनजनराजानं विना अन्यय राज्ञः कथवारं न करोमि ।' 5.11-13.
The word is prevalent in Old Guj. in this sense. cf., e.g., *Prācīna Phāgu-Saṅgraha* (*Prācīna Gujara Granthamālā*, No. 3), 49.16.
cf. Mar. कैवार in the sense of 'favouring, supporting'.
- करइ** v. 'does, performs'. आवासमाहि श्रीपःखनाथनउ प्रासादु तिहां देवयूया करइ । 4.16. सुद्ध देखी मिलिभि र करइ ॥ 26.7. 3rd pers. sing. present of Old Guj. and Pkt. √कर < Sk. √कृ. cf. Mod. Guj., Hindi, Mar. √कर. The parallel form in Mod. Guj. would be 'करे (ले)'.
Vide करउ, करि, करिस्वइ, करी, कीउ, कीउइ.
- करउ** v. 'may do, may perform'. नवकोटि संरक्षा करउ चागुण्डा । 20. 9-10. Imperative 3rd person sing. of Old Guj. √ कर < Pkt. √ कर < Sk. √ कृ. Mod. Guj. करो < Old. Guj. करउ < Pkt. करउ < Sk. करोतु, pl. कुर्वन्तु. cf. parallel forms करो and करा in Hindi and Mar. respny.
Vide करइ, करि, करिस्वइ, करी, कीउ, कीउइ.
- करि** v. 'does, performs'. लहून उल्लाद भगम करि 21.17. 3rd pers. sing. of Pkt. √ कर < Sk. √ कृ. करि is a contracted form of Pkt. करइ < Sk. करोति, frequent in Ap. Skt. करोति > Pkt. करइ > Ap. करि > Old Guj. करि, करे > Mod. Guj., Hindi करे.
Vide करइ, करउ, करिस्वइ, करी, कीउ, कीउइ.
- करिस्वइ** v. 'will do, will perform'. सो कजे करिस्वइ हज्ज 21.13. 3rd

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- pers. sing. future I of Pkt. √ कर < Sk. √ कृ. Pkt. करिस्वइ < Sk. करिष्यति. cf. Guj. equivalents करस्से, करजे, कर्येजे. *Vide* करइ, करउ, करि, करी, कीउ, कीजर.
- करी** v. 'having prepared'. तिहां यक्षकरंमना पिंड करी मेखीयरं । 4.11. Gerund of Old Guj. √कर < Pkt. √कर < Sk. √ कृ. the Mod. Guj. parallel form would be करी, करीने. *Vide* करइ, करउ, करि, करिस्वइ, कीउ, कीजर.
- कलहरीया** decl. a type of pleasure-servants of the king; 'trouble-players' ? 18.12. Nom. pl. of Old Guj. कलहरीय.
- कला** f. 'grace, favour'. 16.7; 17.14. *Vide* अयकला.
- कविसाबैभौम** adj. an epithet of Paṇḍita Someśvara, mentioned in the present text as a courtier of Siddharāja Jayasimha and probably the same as the well-known contemporary of Minister Vastupāla; lit.: 'a sovereign among poets, the poet laureate'. 18.8.
- कवीयर** m. a type of pleasure-servants of the king; lit.: 'a poet'. 18.12. This 'कवीयर' appears to be the same as 'कविकर' mentioned in the description of सग along with लेखक, कषक, कविराज etc. in line 20 on p. 13 of the *Vaṇṇakasa-muccaya*. However, the exact meaning is not clear. It does not mean merely 'a poet'. Its lit. meaning would be 'a poet-maker'.
- कहि** pron. 'where'. सो कहि करिस्वइ वज्ज 21.13. Ap. कहि (also कहि, कहिआ) < Pkt. कहि, कंसि and Pāli कहि < Sk. करिन् + सिन्.
- कहीयइ** [v. l. कदीइ] v. 'is called'. 7.4. 3rd pers. sing. present passive of Old Guj. √ कह 'to tell, to say' < Pkt. √ कइ < Sk. √ कश् cf. Mod. Guj., Hindī and Mar. √ कइ exactly in the same sense.
- काइ** adv. 'why'. सउ निबंनउ काइ ॥ 21.18. In Ap. काइ (< Sk. कानि, Nom. pl. n. of the pron. किन्) is adverbially used in the sense of 'why', cf. Old Guj. काइ; Mod. Guj. का.
- कादमी** decl. 'in mud'. कादमी एतेइ ॥ 4.12. The v.l. यक्षकरंमे clarifies that this is Loc. sing. of Old Guj. कादन m. 'mud' < Pkt. वदन m. < Sk. कर्म m. As such it could better have been कादणि. The term कादम is prevalent in Old Guj. *Vide*, e.g., *Vaṇṇakasamuccaya* 52.2, 112.4, 161.19;

Prācina Phāgu Saṅgraha 15.30. It is prevalent in the dialects of north Guj. even now.

- कादमीनां** decl. 'of mud'. 4.13. Gen. pl. n. Old (and Mod.) Guj. of कादमी, which, in all probability, is a scribal error for Old Guj. कादन m. 'mud' < Pkt. कदन m. < Sk. कदम m. 'ना' is Gen. pl. n. Guj. termination.
- कार्य** m. This is a corruption of Pkt. काग 'a crow', सद्धि कायैसहेस अहिवं 24.15. 'The scribe could not properly decipher the letter ग in the original and, being all unaware of the sense of the verse, he copied it as व्य which is equal to व. Sk. काक > Pkt. काक, काग > Old Guj. काग > Mod. Guj. काग, कागडो.
- काष्ठकबाधिक** adj. 'quarrelsome and foolish'. 8.9. cf. Guj, Hindi, Mar. कबाडी. *Vide* काष्ठकबाडी; also *vide* LSJS 49 कबाडिन्, 50 कबाडिक (PK); 116 कबाडिन् (PPS).
- काष्ठकबाडी** adj. *same as* काष्ठकबाधिक.
- काष्ठमक्षण** n. 'burning oneself alive'; lit.: 'being eaten away by wood'. 13.10; 28.12. The use of the word काष्ठमक्षण in this sense is fairly common in Old Guj. and also to some extent in Mod. Guj. *Vide*, for instances, LSJS 52 (PK), 120 (PPS).
- किम** ind. 'how, why'. सो कदि करिस्वध कज्ज किम जइ विहवस्वध कलात्ता 21. 13-14. Old Guj. and Ap. किम < Pkt. किम < Sk. किन्. cf. Mod. Guj. केम.
- कीउ** adj. 'done, performed by'. दीह वईगइ जनकीउ पर उवथार निलस । 21.11-12. Nom. sing. m. of Pkt. किय (al o कय) < Sk. क्त p p.p. of Sk. √ कृ. cf. Guj. कीयुं. *Vide* करइ, करउ, करि, करिस्वध, करी, कीउ.
- कीजइ** v. 'arc being done'. सोनाकरानां सोना करी उअणां कीजइ । 4.11-12. 3rd pers. pl. present passive [of Old (and Mod.) Guj. √ कर < Pkt. √ कर < Sk. √ कृ. Being pl. it ought to have been कीजई. *Vide* करइ, करउ, करि, करिस्वध, करी, कीउ.
- कुग** pron. 'who'. कुग रे विणत्ररउ । 6.4. Nom. sing. m. of Old Guj. pron. कुग < Pkt. कवण < Sk. किन्+पुनः. This vocable is fairly prevalent in Old Guj. in the forms कग्ण, कवण, कपण, कुण, कुंग. *Vide*, e.g., *Gurjararāsā-*

- vali* 2.38, 105, 106 etc. etc. cf. Mod. Guj. कुंण, कुण, कोण; Hindi कुन, कोन.
- कुतिगीड** m. *same as* कउतिगीया. 18.6.
- कुमरि** f. 'a daughter, a princess.'. 7.2. Nom. sing. of Old Guj. कुमरि f. < Pkt. कुमरी < Sk. कुमारी. cf. Mod. Guj. कुंवरी; Hindi, Mar. कुंवरी, कुंवरी. For employment of this vocable in Old Guj. *vide*, e.g., *Gurjararāsāvalī* 3. 153, 192.
- कृष्णचतुर्दशी** f. 'the fourteenth day of the dark half of the month of Āśvina'. 14.10-11.
The midnight of this day is traditionally believed to be the most suitable time for propitiation of cruel deities. cf. Guj. कालीचौदश; Hindi काली चौदश.
- केतलउं** pron. 'how much?' एतल्ल केतलउं? 19.2. Nom. sing. n. of Old Guj. केतलउं. Mod. Guj. केतलु < Old Guj. केतलउं < Pkt. केत्तिल < Sk. कियत्.
- कोइ** pron. [1] 'anyone'. राति रउइ न कोइ 26.4.
[2] 'whosoever'. संघारइ सह कोइ 26.6.
Nom. sing. m. n. of Old Guj. and Ap. कोइ. Sk. कोइति > Pkt. कोइ > Old Guj. कोइ > Mod. Guj., Hindi कोई, not only in the original m. but also extended to f. and n.
- कोडि** decl. 'a crore'. 20.9. Nom. sing., pl. f. of Old Guj. कोडि. Mod. Guj. कोडी < Old Guj. कोडि (*Vide*, e.g., *Gurjararāsāvalī* 1.342; 2.115, 350, 388 etc.) < Pkt. कोडि < Sk. कोडि. Also cf. Guj. कोड, कोड; Hindi करोड़; Mar. कोड.
- कोषीनी कामयेनु** adj. an epithet of king Mūdanabhrama; lit.: 'desire-yielding cow for the desirous ones'. 6.9. नी is Guj. termination f. for Genitive case Guj. कोइ 'desire' < Ap. कोइ < Deśya कोइ (*Vide Gujarātī Bhāṣā ane Sāhitya* by N. B. Diveṭiyā—Wilson Philological Lectures, Guj. Tr. by R. P. Bakṣī, p. 191). कोडि (कोइ + इन् possessive suffix) is an adjective from कोइ meaning 'desirous, full of desires', which in Mod. Guj. would become कोडी. cf. also Mar. कोड exactly in the same sense.]
- कीपकालानलिन** m. a title of king Paramāḍī of Kalyānakotī, i.e., Paramarddin of Kalyāna (1076-1127 A.D.); lit.: 'possessor of destructive fire in the form of wrath', i.e., whose wrath

- was as powerful as the very destructive fire. 1.3.
Vide LSJS 234 कौपकालानक (PC).
- क्षण** m. 'a festival'. व्यासेन क्षणः प्रारब्धः 18.13.
 cf. Mar. क्षण. *Vide* LSJS 13 (PC), 124 (PPS).
- क्षयणक** m. 'a Jaina ascetic'. 24.3,7.
 Here it is used as a contemptuous term for Kumnda—
 candra, the Digambara ācārya.
- क्षेत्रपाल** m. 'the deity believed to be the protector of the place'.
 14.7,8; 15.3. cf. Guj. क्षेत्रपाल.
Vide LSJS 14 (PC), 56 (PK), 125 (PPS).
- खनिग-अग्ने** decl. 'in the tip of the sword'. सुइडाण खनिग-अग्ने 31.8. अग्ने is
 Loc. sing. of ङkt. अग्ग n. < Sk. अग्नि n. खनिग is the same as
 Pkt. खग्ग m. < Sk. खड्ग m. 'a sword'.
- √ खण्ड्ङुह्ल v. 'to rub with fingers or nails in order to extinguish
 itching sensation'. राज्ञः पृष्टे खनिगामता । तत्र पक्वा वक्त्रा
 कथितम् । " नामल ! पृष्टे खण्ड्ङुह्लय । " राज्ञा रञ्जितः । 23.5-7. cf.
 Guj. √खेज्जाव, Imperative second person singular being
 खेज्जाव .
- खंधमि** decl. 'in the shoulder'. पामरलेआण वसहखंधमिम् । 31.7. Loc. sing.
 of Pkt. खंध m. < Sk. स्कन्ध m. cf. Guj खंध, खांध, कांध;
 Hindi खंधा, कंधा.
- खर्जि** f. 'an itching sensation'. 7.14; 23.6. cf. Sk. खर्जिका 'a
 venereal disease', खर्जु 'scratching', खर्ज 'itching, scab'.
Vide स्कन्धखर्जि.
- खेलइ** v. 'is being played, plays are being undertaken'. विहइ
 खेलइ वेल्ह झीलइ । 4.12. 3rd pers. sing. passive present of
 Old Guj. √खेल < Pkt. √खेल < Sk. √खेल. Old Guj.
 खेलइ=Sk. खेल्वती.
- गञ्जुक** m. 'one who works on bamboos', 10.4.
 [*Gañchakas* are the men whose occupation is splitting
 bamboos and knitting baskets, carpets etc. out of the
 bamboo-splits.] cf. Guj. गांछो.
- गञ्जुकलेरी** f. 'the street where bamboo-workers resided'. 10.4. *Vide* लेरी.
- गणयमणयहन्द्रजाली** m. a title enjoyed by the brothers Khimadhara and Deva-
 dhara, the sons of Yaśodhara, the royal priest of king
 Jayasimha Siddharāja of Gujārāta. 25.8; 26.8.

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- गत्ता** f. 'a pit (specially dug out for burying some-body alive)'. 28.20.
- √गल्** v. [1] 'to swallow, to eat up'.
गलितम् 21.20, गलति 21.
[2] 'to drop down'. गलिस्वा 29.15.
cf. Guj. गळवुं, गळी जवुं in both these senses.
Vide LSJS 127 (PPS) for another meaning of this root.
- गहिलडड** decl. 'intoxicated, drowsy'. निद्रागहिलडड 1.8. Nom. sing. m. of Old Guj. गहेलट < Pkt. गहिल + ड (suffix) < Sk. ग्रह + डल (suffix). cf. Mod. Guj. गहेलो-गहेलडो, वेलो-वेलडो; Hindi गहिला-गहिलडा.
Vide निद्रागहिलडड; also LSJS 129 ग्रहिल, 130 ग्रहिलता (PPS) and 15 ग्रहिलता-ग्रह (PC).
- गाड** m. 'a distance of two miles'. 8.1. cf. Pkt., Guj. गाड.
- गाजणवड् [श.ल. य] हम्मीरहृदयान्तशरय** adj. an epithet of king Siddharāja Jayasimha of Gujārāta; lit.: 'an arrow (or a thorn) for the destruction of the heart of Hammira, the master of Gājara'. 6.16. It might probably be °स्तः°, which would mean 'a thorn (pierced) in the heart of....'.
- गाला** adj. 'belonging to or hailing from the village named Gālā (in Saurāṣṭra)'. 31.4.
- गिरिशिखरशृङ्ग** n. 'the top of a summit of the mount'. 29.14.
शिखर and शृङ्ग being synonymous the compound गिरिशिखर-शृङ्ग is a translation compound.
- गुफा** f. 'a cave'. 20.3.
cf. Guj. गुफा. *Vide* LSJS 128 (PPS).
- गुडर** n. 'a camp'.
तत्र गत्वा हम्मीरस्य गूडरे गत्वा गोडशुभिकेन्देः समं प्रविष्टाः । हम्मीरो जितः ।
अथो गूडीनः । श्रीजयशिवदेव-हम्मीरयोर्मेलः कृतः । 2.5-7.
Vide LSJS 128 गुडुर, गुजोदर and 129 गुडुर (PPS)—all in the sense of 'a tent'.
- गोडहीयड** adj. 'belonging to or hailing from Godraha (mod. Godhrā, the principal town of the Pañcamahāla District of Gujārāta)'. 18.5. Nom. sing. m. of Old Guj. गोडहीव.
- गोष्ठे** f. 'conversation, chit-chatting'. 21.6. cf. Guj. गोडडी.

- Vide* LSJS 59 (PK) and 129 (PPS) for another meaning.
- गौडिक** adj. 'a resident of the *Gauda* country'. 30.7.
- ग्राम** m. 'land given for maintenance', 1.10; 26.2. cf. Guj. गराम.
Vide LSJS 15 (PC), 60 (PK) and 130 (PPS).
- घटी** f. 'an implement to measure time'. सुवर्णमया घटी । 4.9. cf. Hindi घडी. *Vide* घडीया; also *vide* LSJS 15 घटिका (PC); 131 घटी ✓मण्ड (PPS) which means 'to begin to measure time with a clepsydra eagerly awaiting the stipulated moment'.
- घडीया** f. *same as* घटी, घडीया रडइ ठनक्कर 21.7. Nom. sing. of Pkt. घडिया, घडीया f. < Sk. घटिका f. cf. Guj. घडियाळ f., n.
- घनतरा** ad. f. 'very much, for a considerably long period of time'.
अथ राजन् ! निद्रा घनतरा ! 11.17. cf. Guj. adj. घणेरी f.
Vide LSJS 131 घनतर and घनम् (PPS).
- घरट्ट** decl. 'a grinding stone'.
वेरिरावपुरठ्ठघरट्ट 6.15. Nom. sing. of Old Guj. घरट्ट < Pkt. घरट्ट < Sk. घरट्ट.
- घर्षेरक** m. 'a jingling bell'.
राश्री १६ श्री सुवर्णघर्षेरकान् करे बद्ध्वा पादौ उभयतः यावता निद्रा सयेति । 27.2-3. cf. Guj. घूषरो m., घूषरी f. *Vide* LSJS 131 (PPS) घर्षेर, घुर्षेरक, घुर्षेरमाळा [a string of little bells (generally tied round the neck of a bullock) known in Guj. as घूषरमाळ]; 61 घुर्षेर (PK).
- घांघिक** m. 'an oil-man'. 22.19, 20. cf. Pkt. घन्घिय; Guj. घांकी.
- घोटक** m. 'a horse'. 15.21.
cf. Guj. घोडे; Hindi, Mar. घोडा.
Vide LSJS 16 (PC), 132 (PPS).
- घउकी** decl. 'a low square seat'.
साणिकथंभ चउकी । 4.1.
Nom. sing. of Old Guj. चउकी f. Sk. चतुष्पिका > Pkt. चउकिया > Old Guj. चउकी > Mod. Guj. चौकी.
- घउरी** decl. 'a square enclosure especially meant for auspicious ceremonies'. 4.6. Nom. sing. of Old Guj. चउरी f. < Pkt. चउरिया f. < Sk. चखरिखा f. cf. Mod. Guj. चौरी; Hindi, Mar. चौरी.

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- √चढ़ v. 'to mount, to ascend, to climb'. सर्वं मण्डलं चटितः । 12.14; आजाहलिकां चटित्वा 14.4,5; शेटक उद्घोषोस्ति । सेन चटित्वा 15.21; मन्त्रिकुटुम्बं सहकारे चटाय 17.12. cf. Guj. √चढ़; Hindi √चढ़; Mar. √चढ़.
Vide LSJS 61 (PK), 132 (PPS).
- चडाहलड decl. 'belonging to or hailing from, i.e., king of, Candrāvati (in Rājasthāna)'. धारावसु चडाहलड 18.3. Nom. sing. m. of Old Guj. चडाहल.
- चतुःपथ n.? 'a market place'. 15.11. cf. Guj. चौदु; Mar. चहाप.
Vide LSJS 16 (PC), 62 (PK), 133 (PPS).
- चतुर्मासी f. 'the four months (of monsoon)'. तदा राजा तेषामुक्तो विप्रहास मदनप्रमेण समं चतुर्मासीमवस्थितः । 5.14-15. cf. Guj. चतुर्मास, चोगासुं.
Vide LSJS 16 (PC), 61 (PK), 132 (PPS) चतुर्मासक.
- √चम्प v. 'to shampoo, to knead'.
राशौ १६ श्री सुवर्णपारकाय् करे बद्ध्वा पादौ चम्पयित्वा 27.2-3. cf. Apabhraṃśa √चंप: Vide, e.g., Hemacandra, Siddhahemaśabdānuśāsana, VIII. iv. 395, his *Vṛtti* whereon quotes the following Dībhā:
पुच्छे जापं कवणु युष्णु अवयुष्णु कवणु युष्णु ।
जा वणीकी सुंरती चम्पिज्जह् अवरेण ॥
cf. Guj., Mar. √चंप and substantive चंपी f.
Vide LSJS 62 (PK), 133 (PPS).
- चरणौ √पत् v. 'to fall at the feet of'.
चरणौ पतितः । 30.18.
cf. Guj. चरणे √पड.
Vide LSJS 133 चरणयोः (नि +)√पत्, चरणयोः √लम् (PPS).
- चीत्रडड decl. 'belonging to or hailing from Citroḍa (mod. Cittoda in Rājasthāna)'. 18.4. Nom. sing. m. of Old Guj. चीत्रडड.
- √चुद् v. 'to be missed'.
त्रिरेलं तेन सङ्गेनेन पाशका चुकित्वा, जिता, परिणीता ॥ 11 21-22. cf. Guj., Hindi, Mar. √चू. Vide √चुक.
- √चुक् v. same as √चुद्.
तदा तोडरं शूहीतं दक्षितं तस्यास्तदा मनश्चित्तत्रपाशका चुकित्वा सा । 11.20.

- सुगमगया** decl. 'gone for collecting or eating (grains)'. 24.17. Nom. pl. m. of Pkt. चुण्ण + गय. Pkt. चुण्ण is an abstract noun derived for Sk. √ चि 'to collect'. Pkt. गय is p.p.p. of Pkt. √ जा < Sk. √ गम् 'to go'; thus Pkt. गय=Sk. गत.
- वैशाखमी** f. 'the eighth day of the bright half of the month of Caitra'. 5.5.
Vide महाशमी.
- छगणक** n. 'a fuel made of cow-dung'. तद्व्याख्या छगणकानां मध्ये रत्नानि क्षिपन्ति । 15.10-11, छगणकानि सार्वे गीतानि । 13, छगणकमध्यादेके रत्नं निःशतस्य देवां यच्छति । 13-14. cf. Guj. छाणुं. *Vide LSJS 136 छगण 'cow-dung' (PPS).*
- छांटणां** decl. 'sprinklings'. सोनास्त्वानां सीमा करी छांटणां कीदृश । 4. 11-12. Nom. pl. of Guj. छांटणुं n. < Pkt. छंटण n., Deśī छंट, छंटा.
- √ छिन्** v. 'to touch and stop'. विक्रमादिस्थेन पटले छिन्नितः । 17.8. राजा सत्त्विनो जातः । बहुरको वादितः । तस्य आशा खीमथरेण छिन्नितः, अष्टौ दिना यचिन्ताः । 25.23-26. 1. This refers to a peculiar custom of proclamations of challenges for performing very difficult tasks. The proclamation was made with the beating of a drum at all principal crossways and other places. He who wished to accept the challenge touched the drum with his palm. We get copious references to this custom in Old Guj. lit. cf. Guj. √ छ्न् exactly in this sense. *Vide LSJS 17 √ छ्न् (PC).* Also *vide Gurjararāsāvalī 3.30 टीपव 'is touched'.*
- छिम्पन्नक** n. 'cloth-printing, cloth-colouring'.
रत्नकालदाश्याससमीपे समागता । तस्य सप्तषड्भिच्छिम्पन्नकं कुर्वन्ती गवाक्षे विलोकनाय समेता । 23.2-3. *Vide LSJS 17 (PC) and 136 (PPS) छिम्पिन्ना 'a woman of the cloth-printer class'.*
- √ छुद** v. (causal) 'to untie, to open'.
शिष्याभ्यां पत्रं छोटितम् । 31.1. cf. Guj., Hindi √ छोट; Mar. √ मोड. *Vide LSJS 63 (PK) and 136 (PPS); also 17 √ छुद (PC).*
- छोडीयई** v. 'are being untied'. कमलना भग्न छोडीयई । 4.12. 3rd pers. pl. passive present of Old Guj. √ छोट < Pkt. √ छोट < Sk. √ छुद (causal). cf. Guj., Hindi, Mar. √ छोट.
- जह** ind. 'if'. जह विद्वत्स्य कल्पयु 21.14;
जह ऊण चुगमगया 24.17.
Sk. यदे > Pkt. जह > Old Guj. जह. cf. Guj. जे.

- जणु** decl. 'a man'. जणु जाणइ दिण अच्छमर 21.9. Nom. sing. of Old Guj. and Pkt. जण m. < Sk. जन m. Also cf. Mod. Guj. and Mar. जण.
- जंति** v. 'go away, pass away'. दीदा जंति 21.15. 3rd pers. pl. present of Pkt. √ जा < Sk. √ वा. Pkt. जंति = Sk. याति. cf. Guj., Hindi, Mar. √ जा.
Vide जाइ.
- जयश्रीमहेंबर** adj. an epithet of king Siddharāja Jayasīṃha of Gujārāta; lit. : 'self-chosen husband of the Glory of Victory'. 6.17. Old Guj. सवव < Pkt. सववर < Sk. स्वधवर. *Vide* सववर.
- जाइ** v. 'goes, passes away'. शीणु जाइ 21.10. 3rd pers. sing. present of Old Guj. and Pkt. √ जा < Sk. √ वा 'to go'. Old Guj. and Pkt. जाइ - Sk. याति. cf. Mod. Guj., Hindi and Mar. √ जा *Vide* जंति.
- जागेसर** adj. 'master of sacrifices'. जेविनवचना जागेसर 6.7.
Old and Mod. Guj., Hindi and Pkt. जाग < Sk. यान 'a sacrifice' + Old Guj., Old Hindi and Pkt. ईसर < Sk. ईश 'a lord'. *Vide*, for Old Guj. references to these two words, *Gurjararāsāvalī* 5.109 and 1.570; 6.239 resp.
- जाणइ** v. 'knows, understands'. जणु जाणइ दिण अच्छमर 21.9. 3rd pers. sing. present of Old Guj. and Pkt. √ जाण < Sk. √ जा. Pkt. जाणइ = Sk. जानति. cf. equivalent forms जाणे (छे) (Mod. Guj.); जाने (Hindi); जाणे (Mar.)
Vide जाणउं.
- जाणउं** v. 'I know'. 21.10. 1st pers. sing. present of Old Guj. and Pkt. √ जाण < Sk. √ जा. Old Guj. and Pkt. जाणउं = Sk. जाने = Mod. Guj. जाण; Hindi जाणू.
Vide जाणइ.
- जाणे** v. 'as if'. जाणे जांयदीउं छत्र परावउं छर ! 10.7-8. This is the same as Guj. जाने < Pkt. जाने < Sk. जाने, 1st person singular present of Sk. √ जा 'to know'; but it has obtained currency as an adverb in the sense of 'as if'.
- जातिस्मरण** n. 'the remembering of the past birth'. 18.18; 29.12. *Vide* LSJS 18 (FC), 137 (PPS).

- जालउदर** decl. 'belonging to or hailing from Jālorā (in Rājasthāna)'. 18.5. Nom. sing. m. of Old Guj. जालउरउ.
- जालिका** f. 'a drill or trellis'.
अस्मिन्प्रवसरे गवाक्षे कन्याया लेखः केनाऽभ्यर्पितः । जालिकादुद्राख्य वाचितः । 12.10. cf. Guj. जाली f., जालियुं n.
Vide LSJS 18 (PC).
- जिन** m. 'a Tirthankara'. 24.12.
[A Jaina technical term.]
Vide LSJS 64 जिनकरव (PK).
- जिम** ind. 'as, like'. जिम गिरि-निस्तरणार् । 21.16. Ap. जिम and जिं > Old Guj. जिम > Mod. Guj. जेम; Hindi जिमि, ज्यू, ज्यो, ज्यो.
- ज्येष्ठपरवी** f. 'husband's elder brother's wife'. 16.15. cf. Guj. जेठाणी.
Vide LSJS 138 ज्येष्ठ, ज्येष्ठपत्नी (PPS).
- झकटक** m. 'a quarrel, a dispute'. 27.14. cf. Pkt. ज(झ-)गद; Guj. झषडो; Hindi झषड़; Mar. झषडा.
Vide LSJS 138 झकटक, झगड (PPS); 65 झषटक (PK).
- √ झह्** v. 'to catch, to hold'. यावदालिङ्गं ददाति तावता_नक्षिणा झहितः । 28.13-14. cf. Guj. √ झल. Vide LSJS 19 √ झान् (PC).
- झालउ** decl. 'belonging to or hailing from the Rājapūta tribe known as *Jhālā*'. 18.7. Nom. sing. m. of Old Guj. झालउ. cf. Guj. झालो.
- झीलइ** v. [1] 'bath is being taken, watersport is being undertaken'? विहां खेलइ वेरइ झीलइ । 4.12. 3rd pers. sing. pass. present of Old Guj. √ झील 'to bathe, to undertake watersports' < Pkt. √ झिल. cf. Mod. Guj. √ झील.
[2] 'catching or holding is undertaken'? In this case it may be regarded as 3rd pers. sing. pass. present of Old Guj. √ झील < Pkt. √ झिल 'to catch, to hold', झिलिअ 'caught, held'. cf. Mod. Guj. and Mar. √ झील.
- डंकशाला** f. 'a mint'. 29.1.
cf. Guj. डंकशाल.
Vide LSJS 19 (PC), 139 (PPS).

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- ठक्कड** ind. a Pkt. onometopoetic word for the sound made by a clock. पत्तीया रहर ठक्कड 21.7.
- ठालां** decl. 'empty, useless'. ठालां पोलां वाजणां आभरण क्तर 1 5.2-3. Nom. pl. n. of Old Guj. adj. ठालुं < Pkt. ठलिय 'emptied'. cf. Mod. Guj. ठालुं, the equivalent form also being ठाल.
- डङ्गरक** m. 'a drum'. 25.24.
cf. Guj. डंगोरो.
'डङ्गरको वादितः' is an idiomatic expression meaning "proclaimed, made a declaration". cf. Guj. डंगोरो बगडालको exactly in the same sense. *Vide* पट्ट.
- डर्भ** m. 'the *Darbha* grass.'
धन्वन्तरिणा डर्भेण वट उच्चितः इति डभोईपुरम्। 22.9. cf. Guj. डाम, डामडो.
- डालक** n? 'a basket, especially containing flowers (and fruits)'. 15.19,20.
cf. Sk. डलक n., डलक n.; Pkt. डल n., डलण n., डल f.; Guj. डालुं n., डाली f.; Hindi डाला m., डाली f.; Mar. डोली f.
Vide डालाक.
- डालाक** n.? *same as* डालक. 15.17.
- √डाल्** v. 'to drop, to unfold'.
पकदा नामलभारामिर्णा सुवासनोपविष्टा वज्रपञ्चरं डालयित्वा नमस्करणाय समेति । 22.17-18.
cf. Pkt. √डाल > Guj. √डाल. *Vide* LSJS 140 √डाल 'to pour out, to cast off' (PPS).
- तणह्** ind. 'of' -सन्तणह् वील्लुत्तामणी महापलादपात्र । 5.1. Old Guj. termination for Genitive case in feminine. It is adjectivally related to the noun qualified taking its gender and number. cf. Mod. Guj. तणी.
- तलगत** [*v.l.* तलगत] m. 'a pavement (of copper)'. त्रिवानत्र तलगत । 4.1.
Vide त्रिवानत्र.
- तलर** m. 'a police-officer'. 28.20; 29.2. cf. Old Guj. तलर.
Vide LSJS 141 तलर, तलरक, तलरख (PPS); 67 तलरख (PK).
- तलावली** f. 'a small pond'. 4.10; 5.6.
cf. Pkt. तलाव; Guj. तलाव, तलावडी (Diminutive); Hindi तलाव.

- ताङ्गडीउ** adj. probably 'belonging to or hailing from certain place called *Tāngada* or *Tāngada*'? 18.6. Nom. sing. m. of Old Guj. तांगडीउ.
- ताम्बडीउ** adj. (1) 'a copper-smith or a dealer in copper-vessels'; (2) 'belonging to or hailing from *Tambāvati* (mod. *Khambhāta*, Cambay) or certain other place called *Tambada* or *Tāmbada*', 18.7. Nom. sing. m. of Old Guj. ताम्बडीउ.
- तालक** n. 'a lock'. 12.8. cf. Guj. ताळुं; Hindi ताल. *Vide* LSJS 67 (PK), 142 (PPS).
- तालकं√दा** v. 'to lock'. तथा तालकं दूत्तम्। 12.8. cf. Guj. ताळुं √दे. *Vide* √दा [2]; also *vide* LSJS 142 (PPS).
- तावता** ind. [1] 'meanwhile'. 10.21; 13.6; 14.6; 15.19; 16.1; 28.8, 10, 15; 30.10. [2] 'then, at that time'. तावता वसपदेश्यवसाम्यो बुधेनः सन्नि । 15.20-21; 25.12.
- तिहां** ind. 'there'. 4.11, 12, 16. Old Guj. indeclinable. Sk. तत्र > Pkt. तद्धि, तद्धि, तद्धि > Old Guj. तद्धि, तद्धि, तिहां > Mod. Guj. तदी, तिहां, तवहां, तौ.
- तृणपानीयम् √मुष्** v. 'to throw grass and water (in the residence of an opponent)'. एकदा श्रीपत्तने देवमहाजन्यतमा गौडिकः समेतः । चतुरशी- निपुचलकाक्षरणावधो बद्धाः सन्नि । सोमनाथस्य द्वारे तृणपानीयं मुक्तम् । कषाटानि दत्तानि । 'यः कोऽपि वापी विचने स वादं क्रोतु । अन्यथा पशुभूत्या सिद्धुः ।' 30.7-9. This refers to the custom of throwing grass and water in the residence of an opponent as a challenge for dialectical disputation. *Vide* LSJS 19 तृणेदकमक्षेप (PC).
- तेतलह** adv. 'in the meantime, during this much time'. तेतलह वल्लभं । 19.1. Prevalent in Old Guj.; *vide*, e.g., *Gujararāsivadi* 6.109. cf. Pkt. तेत्तिल, तित्तिय; Ap. तेत्तुल; Guj. देटरे.
- तोडर** n. 'a head-ornament, probably something like a tassel'. तथा नूत्तल्याः क्षिरसम्पकतुषकोडरं त्रोटितम् । एतदा तथा नूपुरं भ्रमम् । राज्ञा तोडरं नूपुरं भ्रमं गृहीतम् । 11.12-13, 20; 22.12. cf. DeSī तोडर 'a tassel'; Old and Mod. Guj. टोडर in the same sense. *Vide* LSJS 65 टोडर (PK).

- प्रांबानड [*v. l.* प्रांबानु] decl. 'of copper'. प्रांबानड तल्लगट्ट । 4.1. नड and नु are Old Guj. terminations for Genitive sing. m. Sk. ताम्र n. > Pkt. तेष n. > Old. and Mod. Guj. प्रांबु n. 'copper'. *Vide* तल्लगट्ट.
- त्रिहुं adj. 'three' अश्वपति-गजपति-नरपति-त्रिहुं राधनड ञांवलड । 6.15-16. Old Guj. त्रिहुं, त्रिहुं, त्रिहुं < Ap. त्रिहुं < Pkt. ति < Sk. त्रि. For instances of these forms in Old Guj., lit. *vide Gur-jarāsāvali* 1.539; 6. 390; 1.182, 362; 5.50, 80; 1.324.
- √बुट् v. (causal) 'to cut off'. बावता लङ्कलं करोति तावता राजा दोरकं बोटयित्वा14. 15-16. cf. Guj. √बुट्, √बुट्, √बुट्, causal √बोट, √बोट; Hindi बुट्, √बुट्, causal √बोट; Mar. causal √बोट. *Vide* √बुट्; also *vide* LSJS 67 (PK), 124 (PPS).
- √बुट् v. (causal) *same as* √बुट् (causal). शेरितम् 11.13. cf. Old and Mod. Guj. √बुट्, √बुट्; Hindi, Mar. √बोट.
- दण्डक m. 'a stick'. 15.19. cf. Pkt. दंडक-डंडक; Ap. दंडक-डंडक; Guj. दंडो-डंडो.
- दयणहारु decl. 'giver, i.e., wielder of'. वदकि शासननर दयणहारु । 6.17. Nom. sing. m. of Old Guj. दयणहारु. दयण--देन, देण 'giving, offering, wielding' + हार suffix in the sense of 'doer'.
- √दा v. [1] 'to load'. राजा सोजतार्थं पालवानि बद्धा पचिरना मध्ये नीयन्ते जनानां शिरसि दीयन्ते । 12.4-5. [2] 'to close, to shut'. कपाटानि दक्षानि । 30.8; तालकं दक्षम् । 12.8. *Vide* तालकं √दा. [3] 'to flinch upon'. अरमानं दक्ष्वा. 16.12. [4] 'to place upon, to attach to'. शिरसि लेषे दक्षः । 25.5, 12. cf. Guj. √दे in all these shades of meaning. *Vide* LSJS 236 (PC), 68 (PK), 145-6 (PPS).
- दिकरिका f. 'a maiden, a girl, a damsel'. 8.12. cf. Guj. दीकी 'daughter' < Sk. दिक्की 'a young woman'.
- दिण decl. 'a day'. दिण अरुष्टमर 21.9. Nom. sing. n. of Old Guj., Ap. and Pkt. दिण m., n. < Sk. दिन n. *Vide* दिणु.
- दिणु decl. 'a day'. दिणु जाइ 21.10. Nom. sing. of Old Guj. and

- Ap. दिण m. n. <Pkt. दिण m. n. <Sk. दिन n.
Vide दिण
- दिन** m. 'a day'. अष्टौ दिना वचिताः । 25.24-26.1. A gender peculiarity. In Guj. the word is in masculine.
Vide LSJS 147 (PPS).
- दीठउयु** v. 'seen'. न दीठउयु राउ ! जाणे पांचवडीउं छत्र परावर छह ! 10.7-8. p.p.p. of Old Guj. √दीस, √देख <Pkt. √देकल < Sk. √दृश् 'to see', which is equivalent to Pkt. दिठु < Sk. इष्ट. cf. Mod. Guj. equivalents दीठो, दीठे; Hindi दीठ; Mar. (poetry) दीठ. The p.p.p. form दीठउ is quite common in Old Guj.; *vide*, e.g., *Gurjararāsāvalī* 1.223, 234, 311; 2.326; 6.37, 142, 310. The insertion of यु in the present case appears to be due to the influence of the dialectical forms दीठु, दीठो.
Vide देखी.
- दीह** adv. 'for a long time'.
 दीह वदंतर् जन कीउ पर उववार बिलास । 21.11-12. Old Guj. and Pkt. दीह < Sk. दीर्घ. Here it appears to have been used adverbially for दीहु < Sk. दीर्घम् 'for a long period of time'.
- दीहा** decl. 'days'. दीहा नमि वळति न हु 21.15. Nom. pl. of Old Guj. and Pkt. दीह (also written as दिअह, दिअस, दिवह) < Sk. दिवस. It may be noted, by the by, that Guj. दहाउो m. 'a day' < Old Guj. दीहाउो < Pkt. दीह + आइ (suffix).
- दुहिन** decl. 'a bad day, a cloudy day'. 25.19. Nom. sing. of Old Guj. and Pkt. दुहिन n. < Sk. दुर्दिन n.
- दूत** decl. 'a messenger'. 18.11. Nom. sing. of Old Guj. दूत m. < Pkt. दूत m. < Sk. दूत m.
- देखी** ger. 'having seen'. सुहु देखी मिलिभिर करह 26.7. Gerund of Old Guj. √ देख, √दीस < Ap. देख < Pkt. देखल < Sk. √दृश्. Also cf. Mod. Guj., Hindi, Mar. √देख. Mod. Guj. gerund is देखी, देखीने.
Vide दीठउयु.
- देराणी** f. 'husband's younger brother's wife'. मुक्तादेराणीपत्न्यः । 20.19. cf. Guj. देराणी; Hindi देवरानी.
- देराण्णकुटी** f. 'the hut of a foreigner'. 27.19.

- देह** n. 'body'. मुल्ले वातवां देहं श्रियाः 29.11; तावन्वाचं यमुष्ययं देहम् 29.15-16. A gender peculiarity.
Vide LSJS 69 (PK), 148 (PPS).
- देहि** [1] decl.: 'in the body', i.e., 'in himself'. रायरिहं नियम २ क्रोपविरोध २ देहि नहीं । 4.15-16. [देह 'body' + इ Old Guj. termination for Loc. sing.]
- [2] verb: 'gives, offers'. When taken in this sense, in the same sentence it becomes 3rd pers. sing. present of Old Guj. √दि < Sk. √दा; thus देहि = देह; हि for इ may also be meant for emphasis.
- दोरक** m. 'a string'. 9.1; 14.11, 15, 16. cf. Guj. दोर, दोरो; Hindi डोरा; Mar. डोर, डोरा.
- द्रम्म** m. a principal coin (current in ancient and mediæval India). 29.1; 30.12. cf. Guj. दाम, दमली, etc.; Greek 'Drachme' and Persian 'Dirham'. *Vide* हरिणप्रिय द्रम्म; also *vide* LSJS 21 (PC), 69 (PK), 149 (PPS).
- द्वय** n. 'both'. गृहे सणापतं द्वयम् । 11.16. This is a peculiar usage of the vocable, because what is meant by the sentence is that 'both went to their respective residences'.
- द्विपटी** f. 'a sheet of cloth worn over the shoulders'. 12.11, 12, 13, 14; 13.13.
Here the reference is to that worn by ladies. cf. Guj. हुयट्टो; Hindi, Mar. डुयट्टा.
Vide LSJS 69 (PK).
- धम्म** decl. 'religion, piety'. 21.17. Acc. sing. cf Pkt. धम्म m. < Sk. धर्म्म m.
- धरावह छह** v. 'is possessing'. जणे पांवरहीं छत्र धरावह छह ! 10.7-8. धरावह is 3rd pers. sing. pres. of Old Guj. √धर < Pkt. √धर < Sk. √धृ 'to bear, to possess'. Likewise छह is 3rd pers. sing. present of Old Guj. √हो < Pkt. √हो < Sk. √धृ, √अस 'to be'; Old Guj. छर < Pkt. अस्ति < Sk. अस्ति. Thus this is a mixed verb equivalent to Mod. Guj. 'धरावे छे'.
- धवलगृह** n. 'a palace'; lit.: "White House". 4.1.
Vide LSJS 21 (PC), 70 (PK), 151 (PPS).

ध्वनि	f. 'sound'. शब्दध्वनिः शुभा । 27.5. A gender peculiarity. cf. Hindi ध्वनि f.
°नइ	'of'. 6.12. Old Guj. termination for Genitive case conjoined with Loc., the corresponding Mod. Guj. one being ने. Thus राजकीजपण्डकनइ हंतानि = in the progeny of Rāja, Bija and Darḍaka.
°नइकारि	adj. f. 'surpassing'. अहिंसा-अरूपधर्मी-समी-तारा-मन्मोदीनइकारि 7.1.
°नउ	'of'. कीनउ परिहाइ । 4.14; श्रीपार्श्वनाथनउ प्राप्तु 4.16; राधनउ 6.16; शासननउ 6.17; राजनउ राज 6.17; etc., etc. Old Guj. Ger. sing. m. termination, wherefrom has come down the Mod. Guj. termination ने.
नहीं	ind. 'not'. 4.16. Prevalent in Old and Mod. Guj. and Hindi; < Sk. न हि.
°ना	'of'. डभोईना पार्श्वनाथोत्पत्तिः—22.7; 6.6; etc., etc. A declension of नउ.
नाचगर	decl. a type of pleasure-servants of the king; lit.: 'dancers'. 18.12. Nom. sing. m. of Old Guj. नाचगर. Guj. (and several modern Indian languages) नाच < Pkt. णच < Sk. नृच. The Persian termination गर, which has come down to Gujarātī and some other modern Indian languages in the sense of 'doer', appears to be related to Sk. suffix कर (from √ कृ 'to do') of the same sense.
नाद	m. 'pride'. यदि बुद्धं कर्तुं कानोऽस्मि केदाऽपि सुरश्रे ज मोक्षितः रज्जुध्वजिज्जिवांशरीता नाद्रो नोच्चरितः । 7.13-15. cf. equivalent idiomatic Guj. expression 'नाद उचारवो'.
निहंतउ	decl. 'without worries'. गुप्त निहंतउ काई 21.18. Nom. pl. m. of Ap. adj. निहंत < Pkt. निचिन्, निचिन् < Sk. निश्चिन्.
निहरणाई	decl. 'steams'. 21.16. Nom. pl. of Pkt. निहरण (also निहरण) n. < Sk. निहंरण. Pkt. हरणाई > Guj. सरण; Hindi हरणे.
निद्रागण्डिकण्ड	decl. an epithet of king Paramāññ of Kalyāṇīkaṣipura, i.e., Paramarddin of Kalyāṇa (1076-1127 A.D.); lit.: 'in-

- toxicated with sleep'. 1.8. Nom. sing. m. of Old Guj. गदिल्ल < Pkt. गदिल्ल + ष (suffix) < Sk. ग्रह + ष (suffix). cf. Mod. Guj. गदेलो-गदेल्लो, वेलो-वेल्लो; Hindi गदिला-गदिल्ला. *Vide* गदिल्लड; also *vide* LSJS 129 ग्रहिल्ल, 130 गदिल्ला (PPS) and 15 ग्रहिलाचार्य (PC).
- निस्र + √ कास् v. 'to take out'. छनणकमथ्यादेकं रत्नं निःकाश्य 16.13-14. *Vide* निस्र + √ कास्; also *vide* LSJS 72 (PK), 154 (PPS).
- निस्र + √ कास् v. 'to exile'. राजा परिक्षायं सर्वं गृहीत्या अपमत्तं दत्त्वा निःकासितः । 16.12. *Vide* निस्र + √ कास् .
- 'नी ind. 'of'. जयकेसरी कुमरि 7.2. Guj. termination for Genitive case, f., sing. and pl.
- पखाज n. ? 'a tabor, a type of drum (that can be beaten on both sides'. भवार्यवाचार्या राजा वृत्तानि । मन्त्री पखाजं वादयती । 2.1-2. Sk. पक्षातोष n. > Pkt. पक्खाउज्ज n. > Old Guj. पखवाज, पखाज f. cf. Guj. पखाज, पखवाज f.; Hindi पखावज f.; Mar. पखवाज m. *Vide* LSJS 155 पखाउज, पखाउजी (PPS).
- पगथीभारां [v.l. भां]रां decl. 'the flight of steps for going down in a pond or a lake'. चंद्रयोत्तना तलावली । पगथीभारां सत्कार । वरंडी उदार । 4.10. cf. Guj. पगथियां n. pl., पगथार m., पगथारियां n. pl.
- पञ्चदण्डिक adj. 'possessing five handles'. पञ्चदण्डिकं छत्रं वृत्तम् । 17.15. The five-handled royal umbrella of Vikramāditya, which is referred to here, is described as under in an anonymous Old Guj. poem called *Pañcādaṇḍa-catuspadi* dated V. S. 1556 (= 1500 A.D.) :
- “ पांचर दंडक रीते छत्र, साय नीषातुं ते छत्र;
मेघाडंबर तेहनूं नाम, जोयां दीसइ अति अभिराम.
मणि, माणिक, मोति पुषा घणी, जाली ओपई तिसां अति घणी;
तिहां हीरामणिक, अति साद, वितपति दीसइ अति हि उदार.
वाञ्चिवाचि तणा आकार, पदम सरोवरना अवतार;
तेहनगाईं पंकजमणि वृन्द देखी आगईं सङ्ग आणंद.
मोनी रज तगां सुमणां लहलहतां दीसइ अति घणां;
सात हाथ फिरतु विस्तार चउ पखेरे छिइ फिरतु शर ”.

—Verses 101-104 of *Āśeṣa V* : p. 74 of *Buddhiprakāśa* Vol. 79 (1932 A.D.) where the work is edited by Dr. B. J. Sāṅḍesārā. The name of the umbrella is given

- there as *Meghādāmbara* as is evident from verse 101.
Vide पांचरंजिक, पांचरंजीउ, पांचरंजीया.
- पटह** m. 'a drum'. 17.5, 8.
 cf. Pkt. पडही; Old Guj. पडह; Mod. Guj. पडो.
 [पडहो वाहितः at the first reference is an idiomatic expression meaning "proclaimed, made a declaration".
 cf. Guj. पडो वगटवडो exactly in this sense.]
Vide डडूरक.
- पटकुल** n. 'a fine or silken garment'. प्रचोदी-कटकान्तराले द्वयोः पार्श्वयोः पटकुल-वचनिका बद्धा । 8.2. cf. Old Guj. पडउक; Mod. Guj. पडकुल, पडोडुं. *Vide* पडउक; also *vide* LSJS 24 (FC.), 72 (PK), 156 (PPS).
- पटकुल** m. probably *same* as पडकुल. कृष्णवसुदेवशीरिणे गोवयमण्डलेपरी पटकुलकाम् सुक्त्वा दण्डं पूजयित्वा बलिं कृत्वा ... 14.10-11. cf. Old Guj. पडउल n.; Mod. Guj. पडोडुं n. 'a kind of fine silk garment worn by women', which may be regarded to have been derived from Sk. पडोल n. 'a kind of cloth'.
- पतितारवय** m. 'a non-believer in Jainism'? तत्र पतितारवया अविना पार्श्वान् मुण्डवाश्वत् द्रव्यपथकं सीमायां सुकृन्ति । 30.12-13, पतितारवयानां आख्या प्रोक्तम् । 17; पतितारवयैः श्रीश्रेयसस्तनमभ्यो तस्य द्रव्येण चतुर्विंशति-वीषयशाखाः कारिताः । 31 2-3. [The exact meaning of this vocable is not clear. Should it be पतितारवय? In that case the term would mean 'of ignoble birth, a low-born one'. The Ms., however, clearly reads त्व at all the three places.]
- पद्महस्त** m. lit.: 'a lotus-like hand'. 25.3. राजः पुणेहितैव यज्ञोपरैग द्वौ सुप्तौ स्निग्धरदेवपरी पटनाथ तत्र मुक्ते । युग्मिः पद्महस्तो दत्तः । दक्षो जार्त्त । 25.2-3. [The normal usage in Sk. would be हस्तपद्म, but here the order is inverted just as in Pkt. In all probability this refers to the *Padmahasta* posture of the *Nāilyāsāstra* implying bestowing of blessings.]
Vide LSJS 24 (FC), 73 (PK).
- पयोदरे** decl. 'in the breast(s)'. महिषाण पयोदरे लक्ष्मी 31.9.
 Loc. sing. of Old Guj. and Pkt. पयोदर m. < Sk. पयोधर m.
- परमदिङ्निवाप्त** adj. an epithet of King Paramāñi of Kalyāṅkoṣipura, i.e.,

- Paramarddin of Kalyāna (1076-1127 A.D.); lit. : 'abode of great prosperity'. 1.8. Old Guj. रिद्धि f. < Pkt. रिद्धि f. < Sk. ऋद्धि f. cf. Guj., Hindi, Mar. रिद्धि.
- परिना** decl. 'of a fairy'? परीचछती परिना परमदेस ! 6.6. Gen. pl. of address of Old Guj. परि f. ना is Old and Mod. Guj. termination for Gen. pl. The vocable परि—परी in this sense is of Persian origin.
- परि + √नी** v. (causal) 'to marry, to wed'.
परिगमय 17.9;
परिणापयिष्यामि 17.10.
cf. Guj. √परणाव; the first reference would be translated into Guj. as 'परणाव' and the second as 'परणावीह'.
- परिहारा** decl. 'abandonment'. मदनभ्रमरायहृदं विहुं खीनत परिहारा । 4.14. Nom. sing. of Old Guj. परिहार m. < Pkt. परिहार m. < Sk. परिहार m. Also cf. Guj., Hindi, Mar. परिहार m.
- परीचछती** adj. 'highly desirous'? 6.6. Present participle f. Nom. sing. Guj. of परि + √१९.
- पश्चात्** ind. 'then'. श्रीपाशवार्थं नत्वा पश्चात् पचनमध्ये समापलिष्यति । 22.5-6. [Evidently this word is quite additional and needless in Sk. construction, but is frequently met with in such contexts in 'Jaina Sanskrit' manifesting the influence of the Prakrits and regional languages.]
- परतागीउ** decl. 'a vegetable-vender'. 18.7. Nom. sing. of Old Guj. परतागीउ. cf. Guj. परतालिवो, परतागियो.
- पांचदंडिक** adj. 'possessing five handles'.
पांचदंडिकं छत्रं कुर्वन्तु । 10.11.
Vide पञ्चदण्डिक, पांचदंडीउं, पांचदंडीवा.
- पांचदंडीउ** decl. 'five-handled'. आजो पांचदंडीउं छत्रं परावइ छइ ! 10.7-8. Acc. sing. n. of Old Guj. adj. पांचदंडीउ. cf. Mod. Guj. पांचदंडिउं.
Vide पांचदंडीवा, पञ्चदण्डिक, पांचदंडिक.
- पांचदंडीया** adj. same as पांचदंडिक. 10.2.
A declension of पांचदंडीउ.
Vide पांचदंडीउं, पञ्चदण्डिक.
- पाटक** m. 'a ward, a locality'. 10.19. cf. Guj. पाटो 'a street'.
Vide LSJS 159 (PPS).

- पाणिगीत** n. probably 'a song accompanied by clappings of hands', such as the *Garabā* of Gujarāta. 28.10.
- पादम् + अव + √ घृ** v. 'to give the pleasure of one's company, to honour by one's presence at'. प्रसादं कृत्वा पादम्बचचारयन्तु, वादिनं जयन्तु । 30.18-19. cf. Old Guj. √ पाउवार; Mod. Guj. √ पवार. Vide LSJS 74 (PK), 161 (PPS); also 157 पदम् + अव + √ घृ (PPS) and 25 पारी + अव + √ घृ (PC).
- पामर** adj. 'poor'. 31.7.
Vide LSJS 25 (PC), 162 (PPS); also 74 पामरी (PK).
- पार्श्वान्** ind. [1] 'through'.
मणिषा सलीपार्श्वान् राजा विज्ञापितः । 5.16; 22.13; 28.20.
[2] 'from'. तत्र पतिपात्रया त्रिदिनां पार्श्वान् मुण्डपार्श्वान् द्रुम्प-
पञ्चकं सीमायां गृह्णति । 30.11-12.
cf. Mod. Guj. पाले, पालेयी (in both these senses) < Old Guj. पालि, पालि < AP. पासवि < Pkt. पासवि < Sk. पार्श्वे.
- पार्श्वे** ind. 'before, in front of'. वृद्धासां पार्श्वे राज्ञा पृष्टम् । 13.17; °हज्जमस्य पार्श्वे राजकुलं पृष्टम् । 21.2; राज्ञा मलयचन्द्रपार्श्वे समश्या पृष्टा । 24.19; तासां पार्श्वे पृष्टम् । 27.5; श्रंजयसिंहपार्श्वे आगतो । 14; मातुः पार्श्वे पितृकुलं पृष्टम् । 28.7, तेषां पार्श्वे मुक्तः । 21. cf. Old Guj. पालि; Mod. Guj. पाले exactly in the same sense.
- पाशक** m. 'a die'. तदा लोडरं शूरीतं दक्षिणं तस्यासदा मनश्चिन्तितपाशका बुकित्वा सा । 11.20, त्रिकेऽं तेन सङ्केतेन पाशका बुकित्वा, जिवा, परिगीता । 21-22. [At the second reference it seems that a feminine word पाशका is meant !] cf. Guj. पाशो; Hindi पॉस; Mar. फास. Vide LSJS 163 पाशक (PPS).
- पाशुपति** m. 'the *Paśupatiśātha* phallus' (situated in Nepāla at the foot of the eastern Himālayas), It is one of the twelve well-known *jyōtirīṅgas* of Lord Śiva. 27.3.
- पाहुङ्ग** n. 'a presentation from a tributary ruler'. 21.20. Pkt. पाहुङ्ग n. < Sk. प्राहुत n.
- पाहुणया** decl. 'guests'. अहिया पाहुणया आया ॥ 24.18. Nom. pl. of Pkt. पाहुणय m. < Sk. प्राहुणक, प्राहुणक m. cf. Guj. फण, परोणा and Hindi पाहुने pl.
- पुत्तलक** m. 'a doll'. 30.7.
cf. Guj. पूतळुं n.; Hindi पुतला m. Vide पुत्तलिका, पूतली.

- पुत्तलिका f. *same as* पुत्तलक. 9.1; 23.13.
cf. Pkt. पुत्तलिआ f.; Old Guj. पूतली f. [e.g. *Gurjararā-sāvālī*, 1.326, 333; 5.40]; Mod. Guj. पूतली f.; Hindi पुतली f.; Mar. पुतली f. *Vide* पुतली.
- पुपुष्य n. 'a turban' ?
भवाईवात्रावां राज नृत्यति । मन्त्री पलाजं वादयति । जगदेरेत पुपुष्यमुत्तारं मन्त्रिणे दत्तम् । 2.1-2.
- पुफ n. 'a flower'. पुफवालाकप्रहणे योग्यं मदाकं बादित्रं राजानं चकार । 15.17. This word is prevalent in Old Guj.; *Vide*, e.g., *Prācina Phāgu Saṅgraha* (*Prācina Gurjara Granthamālā* No. 3); 9.27ab:
मस्तकि पुफना मुगट रत्नीया,
कुबजार किष्गनि वेदत चरस्थां.
Old Guj. पुफ < Pkt. पुफ < Sk. पुष्य. *Vide* पुफ.
- पुष्क n. *same as* पुफ. 22.12; 30.4.
cf. Pkt. पुष्क < Sk. पुष्य.
- पूतली f. 'a doll, a statue'.
सुवर्णमेया षोडशवर्षीया पूतली १६ । 4.2-3. cf. Old Guj. पूतली; Mod. Guj. पूतली; Hindi पुतली; Mar. पुतली. *Vide* पुत्तलक, पुत्तलिका.
- पृष्टि f. 'the back'. राज्ञः पृष्टौ क्षत्रियायाना । तत् एकया बध्वा कथितम् । "नामल ! पृष्टिं क्षण्डहृत्प ।" 23. 5-6. cf. Skt. पृष्ठिका f. > Pkt. पुष्टी f., मिष्टी f., पट्टी f. > Old Guj. पृष्टि f., > Mod. Guj. पूठ f., पूठ f., पीठ f.; Hindi पीठ f.; Mar. पाठ f.
Vide, पृष्टि: √लृग्; also *vide* LSJS 165 पृष्टि, पृष्टि, etc. (PPS); 26 पृष्टि (PC).
- पृष्टि: √ लृग् v. 'to go behind, to pursue (with a hostile intention), to chase'. सर्मापे गत्वा बलिताः । तामिः समं श्रीजयसिद्धदेवस्य भक्षाः पृष्टिहोमनाः पूर्वदिशि प्रतोल्या प्रविष्टाः । 8.4-5. cf. Guj. √पृष्ठे लाम. *Vide* पृष्टि; also *vide* LSJS 26 पृष्ठे√लृग्, पृष्ठलम (PC.); 76 पृष्ठलम (PK.); 165 पृष्ठे (हौ) √लृग्, पृष्ठिलम, पृष्टिधावित (PPS).
- पौत्तारु decl. 'an elephant-driver'. 18.10. Nom. sing. m. of Old Guj. पौत्तार. The word is prevalent in Old Guj. literature in the forms पञ्जतार, पुंजतार, पूंजतार, पोहोतार and पंहोतार. *Vide*, e.g., Keśavadāsa's *Śrikr̥ṣṇāllāhāvya*, XVIII. 30:

“कुबलापीड पाडी ताड्यो तेणे, पोहोतार उतारी हपें हणे,
दंत काटी वाडी दुःख्य धसी, जन करता 'जय जय जय' हसी.”

Also vide Sāṅdesarā B. J. : 'Pañtāra-Pāntāra' (Guj.)
in *Buddhīprakāśa*, September 1948.

- पोलां decl. 'hollow, useless, empty show'.
ठालें पोलां वाजण्णं आभरण ऊतरर । 5.2-3. Nom. pl. n. of
Old and Mod. Guj. adj. पोळुं probably derived from
Pkt. पोळ.
- पोषधशाला f. 'a Jaina monastery'. 31.2.
[A Jaina technical term.]
Vide LSJS 26 (PC), 77 (PK), 166 (PPS).
- प्रगटी - √भू v. 'to give audience, to make a public appearance'. 5.4.
cf. Guj., Hindi, Mar. प्रगट् √तो.
- प्रति ind. 'for'. वात्रां प्रति चलितः । 22.6.
[Used peculiarly in this sense under dialectical influ-
ence.]
- प्रतोली f. 'a gate'. 8.2, 5; 9.1; 29.3. Vide LSJS 27 (PC), 77
(PK), 167 (PPS).
- प्रासादु decl. 'a temple'. 4.16. Nom. sing. of Old Guj. प्रासाद m.
< Pkt. & Sk. प्रासाद m.
- फलहक m. ? 'a day' ? “प्रथमम् एतं खिन्नं फलहकत्रयेण त्रित्वा परिणय ।” ...
राजा न जयति । एको दिवसो जातः । द्वितीयदिनमायमवन् । तस्य रात्रौ
तस्मिन् पादके गत्वा बिलोकितम् । सहस्रं वदन्ति । “राजो विमाने द्वारिर्भ-
विष्यति ।” 10.17-20. Subhasīlaganin, in his *Vikra-
mādītya-vikramacaritra-caritra*, uses 'त्रिवारम्' 'three
times' for 'फलहकत्रयेण'—vide OI Ms. no. 12407 fol.
235^a, lines 2-3. Pūrṇacandrasūri, in his *Pañcadāṇḍā-
cchātra-prabandha*, employs 'दायत्रयम्' which may perhaps
mean 'three rounds'—vide OI Ms. no. 2376, fol. 1^a line 11.
Rāmacandrasūri, in his *Pañcadāṇḍālapātra-prabandha*,
does not give any such specification and simply puts
the condition of defeating the girl—vide OI Ms. no.
2111, fol. 2^b line 5. The meaning of our vocable
फलहक is not clarified by these usages. The context in
our text implies that the sense intended there is
that of 'a day' and not either of 'a time' or 'an
inning'.

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- फोफलीड** decl. (१) ' a trader in betel-nut '. Guj. फोकळ < Old Guj. फोकल < Pkt. फोकल < Sk. पूकळ ;
 [२] ' belonging to or hailing from a place called Phophala or Phophalā '.
 18.6. Nom. sing. m. of Old Guj. फोकलीड. cf. Guj. फोकलियो.
- बईकार** decl. ' a songster '. 18.11. Nom. sing. of Old Guj. बईकार, बरकार. [*Vide*, e.g., *Varnakasamuccaya* (*Prācīna Gurjara Granthamālā*—1), 49.16.]
Vide LSJS 27 (PC), 169 (PPS) where the term बरकार is used in Sanskrit, while it is known to be prevalent in Old Guj., Ap. and Pkt.
- बधिरसरस्वती** adj. a title of the Jaina pontiff Pradyumnasūri, who was a senior contemporary of Siddharāja Jayasīma and grand-preceptor of Ācārya Hemacandra; lit. : ' Deaf Sarasvatī, Goddess of Learning '. 24.8.
- बारोडलगाड (v. l. बारडलगा & द्वारपालक)** decl. ' an officer protecting the city-gates '; lit. : ' the servant (attending) at the gate '. 3.3. cf. Guj. बार in the sense of ' a door, a gate '. Nom. sing. m. of Old Guj. बारोडलग. cf. Deśī ओलग; Pkt. ओलग; Old Guj. ओलग; Old Mar. ओलग, ओलग, ओलगवट, उलिन; Mod. Guj. ओलग; Kannada ऊलग; Mar. ओलगवं. *Vide* LSJS 34 बार ' a gate ' (PC 29.28); 106 अवलगा ' service ' (PPS 79.1-6, 112.26-29, 115.22-24); 114 उलगा ' service ' (PPS 53.33); 115 ओलगा ' service ' (PPS 54.13); 143 द्वारवलगा (PPS 25.7, 8); 171 बारओलगाड (PPS 24.32).
- बाह्यवाहग्राम** m. ' a village other than or distant from one's own place '. 28.6. cf. Guj. बहारगाम.
- बाह्ये** ind. ' outside '.
 बाह्ये शब्दे यावत् बाह्ये क्वं परिभ्रमसि ? 8.10;
 ओजनायै धान्यादि बाह्ये पवित्रा मध्ये गीयन्ते । 12.4-5. [The peculiarity of this usage is that this vocable does not depend on any noun for its existence and adverbially occurs quite independently.]
- बिरद्** n. ' a title '. 20.7, 20; 25.8.
 cf. Guj. बिरड, *Vide* LSJS 79 बिरड (PK); 28 (PC), 79 (PK), 171 (PPS) बिरड.

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- बिहुं** decl. 'of two, of both'. मदनमुरारयद्भिं बिहुं खीनत्र परिशर । 4.14. Gen. Obl. of Old Guj. बि < Pkt. बि < Sk. द्वि. *Vide*, e.g., *Gurjararāsāvalī* 1.84, 291, 674; 2.345; 3.115; 6.344, 347; also *Varyakasaṃuccaya* 137.7 बिहुं गरी and 137.14 बिहुं गरी 'on both sides', where the aspiration of a to ḡ may be regarded either for emphasis or due to the influence of the Gen. Obl. form बिहुं. cf. Old Guj. बे 'two', वेहु 'both'; Mod. Guj. बे, वेउ.
- बीटक** n. 'a roll of betel-leaf'. 11.14, 21. cf. Guj. बीडु; Hindi बीड m.; Mar. बिडा m. *Vide* बीटकं √दा, बीटकं √याच्; also *vide* LSJS 28 (PC), 79 (PK), 171 (PPS); also 28 बीटका f. (PC).
- बीटकं √दा** v. 'to permit to bid adieu'.
बीटकं वाचितम् । न द्याति । 13.11.
[This has reference to the custom of offering a roll of betel-leaf to a person bidding good-bye.] *Vide* बीटक, बीटकं √याच्; also *vide* LSJS 172 (PPS).
- बीटकं √याच्** v. 'to seek permission for bidding adieu'.
बीटकं वाचितम् 13.11.
Vide बीटक, बीटकं √दा; also *vide* LSJS 172 (PPS).
- बेनाडण्** decl. 'in Bennādāa'. 24.16. Loc. sing. of Pkt. बेनाडअ < Sk. बेनाड, 'an ancient town on the bank of the river Bennā in the south', which, though difficult to identify, is connected with certain historical personages, as is evident from the references in the Āgama literature of the Jains.
- भट्ट** m. 'a bard'. 1.14; 5.10, 11.
cf. Guj. भाट.
Vide LSJS 80 (PK), 173 (PPS); also 58 भावनभट्ट (PK), 173 भट्टुत्र (PPS).
- भट्टसुख** decl. 'belonging to or hailing from Bhaḍūśukha (mod. Bharuca or Broach in South Guj.)'. 18.9. Nom. sing. of Old Guj. भट्टसुख < Sk. भरुकुषु < भृयुकुषु. cf. Guj. सरुवा and Hindi भट्टीवा, a surname meaning 'belonging to or hailing from Broach'.
- भण्ड** adj. 'one who lives on vulgar joking and acting'. 18.13. cf. Guj. भांड.

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- भयं √कृ v. 'to be alarmed'.
भयं मा कुरु । 14.22.
- भरटक m. a contemptuous term for 'a Śaiva ascetic'. 29.18. cf. Guj. भरटो.
Vide LSJS 80 (PK), 173 (PPS).
- √भक्ष् v. (causal) 'to entrust or consign to the care of'. तदा राजा राज्ञं मन्त्रिणे भक्षाय निर्यतः । 12.4. cf. Guj. √भक्षव. Vide LSJS 80 (PK).
- भवाद्दयात्रा f. 'a vulgar type of drama'.
भवाद्दयात्रायां राजा नृत्वति । मन्त्री पत्नान् वादयति । जगद्देवेन पुत्रुष्यदुस्वर्ग्यं मन्त्रिणे दत्तम् । 2.1-2. cf. Guj., Mar. भवाई.
- भव्य adj. 'excellent'. 13.7. cf. Guj. भव्ठु. Vide LSJS 173 (PPS).
- भाटकं √ग्रह् v. 'to hire on rent'. भाटके वषा गृहीतम् । 16.15. cf. Guj. भाडे √ले. For भाटक cf. Guj. भाट्टु; Hindi भाडा; Mar. भाडे; vide LSJS 173 (PPS).
- भारा decl. 'bundles'. कमलान् भारा छोडीवर्द । 4.12. Nominative pl. of Old Guj. भारो m. Sk. भारा: > Pkt. भारा > Old and Mod. Guj. भारा. Vide LSJS 174 भार(क), भारिका (PPS).
- भेटा f. 'a present'.
मुद्रारत्नद्वयं दत्तम् । एकं भेटायां द्वितीयं सोज्ज्जयत् । 22.20-21;
आराभिकेन किञ्चुकगुण्याणि सहकारनजरीद्वयं भेटायां कृतम् । 28.16.
cf. Deśī भिट्ट, भिट्ट; Guj., Hindi, Mar. भेट f. Vide भेट्ट; also vide LSJS 175 (PPS).
- भेट्टा [v. l. भेटा] f. same as भेटा. 7.12. cf. Deśī भिट्ट; Guj., Hindi, Mar. भेट f.
- भेलडीउ decl. 'belonging to or hailing from certain place called Bhe-laḍī, probably the village of that name situated near Disā in North Guj.'. 18.5,7. Nom. sing. m. of Old Guj. भेलडीउ. The Mod. Guj. equivalent would be भेलडियो.
- मगउडीउ decl. 'belonging to or hailing from a place called Magoḍī, probably modern Magoḍī near Dahegāma in Sābarakānṭhā district of Guj.'. 18.4. Nom. sing. m. of Old Guj. मगउडीउ. The Mod. Guj. equivalent would be मगोडियो.
- √मचकोइ v. 'to twist, to distort, to turn aside'. लीकृतमग्वा चरणी पत्रव्या मुखे मचकोडितम् । 22.19. cf. Guj. √मचकोड.

- Vide* √मुचकोद्, √मुद्.
- मणूयाक** m. 'a personage, a man'. °प्रसुखसभासीनपवित्रभटमणूयाकप्रभृति-
सनायां.... 18.13. cf. Sk. मणुज(क) > Pkt. मणुअ > Ap.
मणुय > Old Guj. मणूअ, मणूय.
- √मण्ड्** v. 'to set up, to start'. विवाहारम्भो मण्डितः 13.9;
अभिप्रभवसरे केनाऽपि इन्द्रचालिना गटकं मण्डितम् । अकाले आभः कलिः
प्रकटीकृतः । 17.1-2. cf. Old Guj. √मंड; Mod. Guj., Mar.
√मण्ड; Kanarese मण्डु 'to do'. *Vide* LSJS St (PK),
176-7 (PPS).
- मदनभ्रमरायहूई** decl. 'of king Madanabhrama'. मदनभ्रमरायहूई विहुं खीनउ परिहाह
4.14. [दूरं is Old Guj. termination of Genitive case.]
Vide दूरं.
- मदाक** adj. 'proud, intoxicated'; lit.: 'moving tortuously out of
pride or intoxication'. पुकहायकप्रहणे योरुं मदाकं वालिने राजानं
चकार । 15.17. सरउपकण्ठे दण्डकं डालकं पुषाणं मदाकं वालिने दुक्त्वा
मध्ये गता सः । 18-19. Probably from Sk. मद्र+√अक्.
- मध्ये** ind. 'inside'. मध्ये नीकते । 12.5; कस्या मध्येऽस्ति । 12.9; द्विरी
मध्ये विस्मृता । 12.11; अन्नार्थं गतः मध्ये । 13.4-5; 15.19; 25.15;
26.1; 29.17.
[This is a peculiar usage inasmuch as the vocable is
employed independently, as an indeclinable, and does
not rely at all upon any noun or pronoun for its
existence.]
- √मन्** (causal)
[1] 'to agree, to consent'.
“त्वं मत्सनी भव ।” “अहं तदा भवाणि यदा ममाऽऽमानं सोपि न
यच्छति ।” मानितम्, पत्नी कृता । 22.14-16.
[2] 'to admit'. अरुद्रको जातः । श्रीनर्यामिह्वार्षे आगमे । न
मानितम् । 27.14-15.
[3] 'to conciliate, to reconcile'. तथा ज्ञातं राजा मनापनाय
सनेथति । अन्यदिने राजा समागतः । सर्वेऽपि भिल्लिताः स्नाग्निता
आकारिताः । तैर्मानितम् । 16.18-20; पतिवदरयानां भारस्था
प्रोक्तम् । “सुरवो मनाप्यन्तु ।” 30.17.
[4] 'to take a religious oath before a deity in order
to propitiate the same'.
यदा त्वं दिव्यात्रायां त्रयितः तदा मया इभोईवा पार्श्वनाथस्य मानितं

यत् मम सुतः कुशलेन समेध्वति तदा श्रीपार्श्वनाथं नत्वा पश्चाद् पत्तनमध्ये समागमिष्यति । 22.4-6.

cf. Guj., Hindi √मान and causal √ मत्वाव in all these senses. *Vide* LSJS 177-178 (PPS).

- मलकर** m. 'a wrestler' (as a type of pleasure-servants of the king). 18.12. The term 'मल' is prevalent in Old Guj. and Ap. in two senses viz. 'a wrestler' and 'a garland'. *Vide Prācina Phāgusaṅgraha* 14.25, 19.30 and *Gurjararāsāvali* 1.571 for its use in the sense of 'a wrestler' and *Sandaśarāsaka* 135 and *Gurjararāsāvali* 3.64, 5.10 for its use in the sense of 'a garland'. In the present context the words 'मलकर' and 'मलकर' appear side by side and therefore the former is taken by us in the former sense and the latter in the latter sense. *Vide* मालकर.
- महणाष्टमी** f. This appears to be equivalent to महाष्टमी, which would evidently mean 'the eighth day of the bright half of the month of Āśvina', the holy day for the worship of goddess Durgā. धर्ममध्ये वेलाद्वयं प्रगटीभवति । महणाष्टम्याम् । वैशाष्टम्याम् । 5.4-5. *Vide* वैशाष्टमी.
- महिलाण** decl. 'of women'. महिलाण पयोदरे लक्ष्मी 31.9. Gen. pl. of Pkt. महिला f. < Sk. महिला f. Pkt. महिलाण = Sk. महिलाणाम्.
- महीयजह** decl. 'on the surface of the earth'. दुदिन होइ महीयजह 25.19. This is evidently a scribal corruption of Pkt. महीयलह, which is Loc. sing. of Pkt. महीयल n. < Sk. महीयल n.
- मालिक** [*v. l.* °क्य, °कि]र्थभ m. [1] 'a pillar of victory';
[2] 'an auspicious pillar erected in the pavilion specially prepared for the performance of certain auspicious ceremonies such as the sacred thread and marriage ceremonies'.
मालिकर्थभ वउकी । 4.1. cf. Guj. नागेकर्थभ.
- मारव** adj. "an inhabitant of the Maru land or Māravāḍa". 28.18. *Vide* LSJS 83 (PK), 181 (PPS).
- मालकर** m. 'a florist'; lit. : 'a garland-maker' (as a type of pleasure-servants of the king). 18.12. [The term 'माल' is prevalent in Old Guj. in the sense of 'a garland'

(< Sk. माला f., माल्य n.); *vide*, e.g., *Sandāharāsaka* 135 and *Gurjararāsāvalī* 3.64, 5.10.] *Vide* मलकर.

- मालिणी** f. 'a female gardener'. 22.11; 23.9.
cf. Guj. मालण. *Vide* मालिणी.
- मालिनी** f. 'a female gardener'. 15.18. cf. Guj. मालण.
Vide मालिणी; also *vide* LSJS 181 (PPS).
- माहि** ind. 'in'. आवासमाहि 4.16. माहि is Old Guj. termination for Locative case. *Vide* e.g. *Gurjararāsāvalī* 1.4, 72, etc. etc. It is also prevalent in Mod. Guj. verse. cf. also Guj. गाँ, गहिँ, मांड; Hindi गाँव, महाँ, में < Ap. गहिइ < Pkt. गहइहिं < Sk. मध्ये.
- मिलिमि** an onomtopoeitic word. मुहु देखी मिलिमि र करइ ॥ 26.7.
- मीणकल्पडि** [*v. l.* °कल्पडे] decl. 'in the camp of wax-cloth or oil-cloth', i.e., made of water-proof textile. अरे सिद्धी, म मीणकल्पडि गुण रे दिगजराउ । 6.4. Loc. sing. of Old Guj. मीणकल्पड. cf. Guj. मीणकल्पड, मीणकामड. *Vide* LSJS 177 मरवकपट (PPS).
- √मुक्** v. [I] 'to place, to put'. द्विपटी गवाक्षामो मुक्ता । 12.12-13; हाँ बुद्धतले मुक्त्वा राजा स्वयम् अकार्यं गतः मध्ये । 13.4-5; गोमय-मण्डलोपरि पृष्ठकात् मुक्त्वा 14.11; सरउपवण्डे दण्डकं डालकं पुण्यागं मदाकं नाहिं मुक्त्वा मध्ये गता सा । 15.18-19; परेजन्-समीपे दण्डे मुक्तः 17.2-3; आचारिकारहस्यमपि सरकारो मुक्तः । 17.13; कूटमध्ये मुक्ता 22.8; पठताय तत्र मुक्ता । 25.2-3; महिपाश्वःशारे मध्ये मुक्ताः । 26.1; प्रोजीदारे मुक्तः । 29.3; पुष्कगुडमध्ये नवकञ्जोलकानि नवरसामृतं वरीतुं दक्षिणतो मुच्यन्ते । 30.4-5; वृणवानीयं मुक्तम् 30.8.
- [2] 'to abandon'. सिद्धवक्त्रेर्दिरुं सोचयावः । 20.7; त्वं विरदं सिद्धवक्त्रेचिन्तं मुञ्ज । 20.19-20, एकं विरदं मुञ्ज । 20; राज्ञी वाक्षवाण्यमपि मुक्ता । 28.6; तेषां वार्धे मुक्तः । 28.21-22.
- cf. Guj. √मूक in both these senses.
Vide LSJS 81 (PK), 182-183 (PPS).
- √मुक्कोद्** v. 'to twist, to turn aside, to distort'. " तदा कथं मुखं मोदितं त्वया ? " "सुखामने तैलदीपमन्यो लजः इति मुक्कोदितम् ।" 22.22-23.1. cf. Old Guj. √मुक्कोट् [*vide* e.g. *Gurjararāsāvalī* 5.113] : मुह मुक्कोडी पाठी धारः ; Mod. Guj. √मुक्कोड. *Vide* √नक्कोद्, √मुद्.

- √मुड v. (causal) 'to twist, to distort, to turn aside'. मुडं मोदितम् 22.22-23. cf. Pkt, √मोड; Ap, √मोड [vide, e.g., Sandesarāsaka 25^a : अह अंगु मोडइ I and 68^a : पत्र मोडवि]; Old Guj, √मोड [vide, e.g., Varyakasamuccaya 90.14 मोडइ, also 118.22, 163.6]; Guj., Hindi, Mar. {मुख} √मोड. Vide √मचकोद्, √मुचकोद्, √मोड; also vide LSJS 30 मुक्षमोडन f. (PC), 182 मुक्षमोडन n. (PPS).
- मुण्ड n. 'an individual'; lit.: 'a head'. तत्र पन्नितत्त्वदा त्रलिनां पार्थात् मुण्डपार्थत्वं द्रव्यपत्रकं सीमायां यूपलितम् । 30.12-13. Vide LSJS 183 (PPS) मुण्ड, षिडिके n. 'a tax levied per head, especially at places of pilgrimage', which is known in Guj. as मुडकुं, मुंडकुं.
- मुसल m. 'a Muslim'; lit.: 'a Mughal'. मुसलभयेन विदेशे गतो बहमानो योद्धदेशे बानरूपे प्राप्ती । 25.3-4.
The word is used here in the general sense of 'a Muslim' or 'a foreign invader'.
Vide LSJS 84 (PK 109. 17-18) and 183 (PPS 80.12; 85.10) for a similar use of the word.
- मुद्रा f. 'the coinage-dye'. मुद्राप्राप्तौ ज्ञेये । 29.1.
Vide मुद्रातेन; also vide LSJS 183 (PPS) for another peculiar sense of this vocable.
- मुद्रास्त्र n. 'a jewel-coin, a jewel current as a coin'. मुद्रास्त्रदधे रत्नम् । एवं योज्यां द्विवीचं भोज्यार्थम् । 22.20-21.
Vide मुद्रा.
- मुद्र [v.l. मरड] m. 'pride'. वैरिसयमुद्रद्वारट्ट 6.15; यदि मुडं कर्तुं कामोऽस्ति तेनाऽपि मुद्रो न भङ्गितः..... 7.14. The word is prevalent in Ap, and Old Guj, in the forms मरु and मरड. Vide, e.g., गजोद्धियन्तु परिसिन्धिय-वत-मरड्ड-- *Apabhramśapāṭhāvālī* 4.55 (Tihuyana Sayambhu's *Balepatyhu*); *Varyakasamuccaya* 69.18 : लिङ्गि संसर्पं वणत्र मरड, 183.17 : तर्कणं तर्कां योऽह मरड, 203.1 : मणि सेल्लिय मरट माण, अरेअण मरह आण. cf. Guj. मरड. Vide मुद्राद्वारट्ट.
- मुद्रद्वारट्ट adj. 'destroyer of pride'; lit.: 'a grinding stone for the pride'. वैरिसयमुद्रद्वारट्ट 6.15. Vide मुद्रा, धारट्ट, वैरिसयमुद्रद्वारट्ट.
- मुहु decl. 'face'. मुहु देसी मिलिमि २ कर । 26.7. Acc. sing. Ap. of Pkt, मुह < Sk. मुख. Also cf. Guj. म्हो, मो; Hindi मुँह.

- मू decl. 'me'. मू कलेन सुदाव । 21.8. Acc. sing. of Old Guj. first personal pron., being an Old Guj. equivalent of Sk. माम् and Pkt. मं.
- √मृ v. 'to die'.
मर 14.21.
This grammatical peculiarity is significant inasmuch as this very form is very common in Pkt. as well as both Guj. and Mar.
Vide LSJS 184 मरलि (PPS 6.28) and मरति (PPS 84.9).
- मेल m. 'a reconciliation'. श्रीजयसिंहदेवहृग्मीरशेर्मेलः कृतः । 2.7;
द्वयो राज्ञोर्मेलो जतः । 8.5-6. cf. Guj., Mar. मेल; Hindi मेल.
Vide LSJS 85 (PK).
- मेल्हीयई v. 'are being placed'. तिहां यश्चकईमना पिंठ कपी मेल्हीयई । 4.11.
3rd pers. pl. passive present of Old Guj. √मेल्ह < Pkt. √मेल्ल (also √मिह्ल) 'to place, to put'. cf. Guj., Hindi √मेल exactly in this sense.
- √मोड् v. 'to twist, to distort', i.e., 'to break'. केन15ये मुरश्रे न मोडितः..... 7.14. cf. Pkt., Guj., Hindi, Mar. √मोड.
Vide √मुद्; also *vide* LSJS 30 मुखमोडना f. (PC), 182 मुखमोडन n. (PPS), 185 मोडन n. (PPS). Also *vide* LSJS 30 (PC) for another meaning.
- मोड m. 'a surname of oil-men'. मार्गे मोडकेल्लेणसीधोचिकमुदया लीक-
नाम्नया... 22.18-19. cf. Guj. मोड. *Vide Varnakasa-muccaya* 204.24 where मोड is mentioned as one of the 84 *jāṭīs* or sub-castes.
- यक्षकईम m. 'a fragrant ointment consisting of camphor, agallochum, musk, *kakkola* and saffron'. 4.11. [*Vide Amarakośa* II, vi. 13; 'कर्पूरागुरुकस्तूरीमच्छोदयेयश्चकईमः ।']
The word is prevalent in Old Guj. also; *vide*, e.g., *Varnakasa-muccaya* 28.2-3 केतकी तथा समूह, यक्षकईम तथा पोता दीधा छई.
Vide LSJS 85 (PK).
- य[व. l. ज]वनिक्का f. 'a curtain'. 8.2; 28.9.
- √याच् v. 'to ask for, to beg'.
याचन् 1.13;
याचथः 2.2.
[A grammatical peculiarity.]

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- यावता** ind. [1] 'when'. 14.12; 27.3.
[2] 'till'. 27.3.
- यावता...तावता** adv. 'as soon as, no sooner than'.
यावता सङ्कलं करोति तावता राजा दोरकं प्रेटयिष्या ... 14.15-16;
यावदालिङ्गनं ददाति तावता मणिषा झलिनः । 28.13-14.
Vide LSJS 186 (PPS).
- योग्य** adj. 'meant for'.
लक्ष्मणं कञ्चुलिकायोग्यं दत्तम् । 1.16;
६५ पञ्चदशियोग्यं पण्डितः । तत्र योग्यः । 14.9-10;
राजा फले गलितम् । सुश्री रञ्जणीयोग्या दत्ता । 21.20-21.
cf. Guj. जोग, जोगुं.
Vide LSJS 186 (PPS. 111.21-22, 23, 24, 26, 27; 112.7).
- रजलाणी** f. 'a female anchorite, probably belonging to the anchorite community popularly known in North Guj. as *Rāvalās* or *Kāvaliyās*'. 20.6; 21.2, 21, 23. cf. Guj. रावलाणी.
- रङ्गाचार्ये** m. 'a stage-director', mentioned here among the pleasure-servants of the king. 18.13.
- रडह** v. [1] 'weeps, cries'. 26.4. 3rd pers. sing. present of Old Guj. and Pkt. √ रड 'to weep' < Sk. √ रड्. Pkt. रडह = Sk. रडति. Also cf. Guj., Hindi, Mar. √ रड.
[2] 'sounds, rings'. यदीवा रडह् ठरकडउ 21.7. 3rd pers. sing. present of Old Guj. and Pkt. √ रड 'to sound, to ring' < Sk. √ रद्. Pkt. रडह = Sk. रडति.
- रणव[v. l. °म]ट्ट** m. 'commandership on the field of battle'. बुद्धाय आदेशो दीवताम् । कस्य रणव[v. l. °म]ट्टः किञ्चै ? 7.10.
cf. Guj. रणवट.
- √रम्** v. 'to play'. गवाक्षे ताक-मुष्ठीकाभ्याम् आन्ध्रवेधे रमन्तीभ्यां दिनप्रथं जातम् । 5.18. [A grammatical peculiarity.]
- रमीयइ** v. 'plays or sports are being undertaken'. कादमी रमीयइ । 4.12. 3rd pers. sing. passive present of Old Guj. √ रम < Pkt. √ रम < Sk. √ रम्. The form in question is equivalent to Sk. रम्यते.
- राउ** decl. 'a king'. राउउउ राउ । 6.17; न दीठउयु राउ ! 10.7. Nom. sing. of Old Guj. राउ m. < Ap. राउ m. < Pkt. राणे m.

< Sk. राजा m. This vocable is fairly prevalent in Old Guj.; *vide*, e.g., *Gurjararāsāvalī* page 293^d for copious references in that text. cf. Mod. Guj., Mar. राज and the title 'राज साहेब'.

- राउळ** m. [1] ' a Rājaputa chief '.
- सप्तसीराउळ 18.3, कांडवरेराउळ 4, गजराउळ 5. cf. Guj. राउळ (e.g. दाण्याराउळ), राओळ (e.g. महाराओळ of Kaccha). *Vide* LSJS 188 (PPS); also 31 (PC), 87 (PK) राजकुळ.
- [2] ' belonging to a community of anchorites popularly called *Rāvafas* or *Rāvafiyās* in North Guj.' 20.3, 12. cf. Guj. रावळ.
- राजपाटिका** f. ' a royal procession '.
- [In Old Guj. the word राजपाटी -रवाडी is commonly used in the sense of ' a royal procession ' . In the dialect of North Gujarāta the word रेवाडी, a derivative of this, is often heard ' .]
- Vide* LSJS 31 (PC) राजपाटिका, 87 (PK) राजपाटी, 188 (PPS) राजपाटिका, राजपाटी.
- राणउ** decl. ' a feudatory ruler '.
- पाल्ढण राणउ 18.4, झालउ राणउ 7. Nom. sing. of Old Guj. राण m. < Pkt. राज्ण, राज m. < Sk. राजन्ध m. cf. Guj. राज्णे m.; Hindi, Mar. राजा m.
- Vide* राजा, राजक; also *vide* LSJS 32 (PC) राजक; 88 (PK) राज, राज्ण, राजा; 189 (PPS) राज, राजक, राजा, राजिना.
- राण** m. ' a feudatory ruler '.
- कुंभारीराणाप्रबन्धः 27.21.
- cf. Guj., Hindi, Mar. राजा m.
- Vide* राजउ, राजक; also LSJS 32 (PC) राजक; 88 (PK) राज, राजक, राजा; 189 (PPS) राज, राजक, राजा, राजिना.
- राणाक** m. ' a feudatory ruler '.
- कुंभारीराणाको राज्ण करोति । 27.2;
- बृहस्पतिराणाको राज्ण करोति । 30.2.
- cf. Guj., Hindi, Mar. राजा.
- Vide* राजउ, राजा; also *vide* LSJS 32 (PC) राजक; 88 (PK) राज, राजक, राजा; 189 (PPS) राज, राजक, राजा, राजिना.

- राणी** f. 'a queen'. राणया पण्नाइनानां यासविधां दत्तम् । 1.10; मायूराणी
वेयूराणी दे गृहीते । 9.4. cf. Guj., Mar. रानी and Hindi रानी
< Pkt. रणी, राणी, राणिआ < Sk. राज्ञी.
Vide LSJS 189 (1PS).
- राति** decl. 'at night'. राति रहर न कोइ 26.4. Loc. sing. of Old Guj,
राति f. (also राज f.) < Pkt. रति f. < Sk. रात्रि f.
This form is very common in Old Guj.; *vide*, e.g.,
Gujjararāsāvalī 1.463, 476. cf. Mod. Guj., Hindi, Mar.
रात, the Mod. Guj. Loc. sing. decl. being 'राते'.
- रामसेन** m. Old Guj. corruption of Sk. 'रामेश्वर' through con-
traction due to the influence of the adjacent word
अनन्तसेन. 27.9.
Vide अनन्तसेन.
- राय** m. 'a king'. 4.15; बैरिशयगुरद्वन्द्व । 6.15, 16; 7.2. Old Guj. राय
< Ap. राउ < Pkt. राओ < Sk. राजा. cf. also Old Guj. रा,
राइ, राउ, राव; Mod. Guj. रा, राय, राव, राज; Hindi राय, राओ;
Mar. राय, राज.
- रायनरवेलि** adj. 'mother of a (great) king'; lit.: 'creeper of king'. सती-
चक्रचूडामणि रायनरवेलि काण्डडाराय जयकेशनी कुमरि माता श्रीनीलकण्ठदेवि...
7.2. This is an epithet of Mīṇaladevi, the mother of
Siddharāja Jayasīṃha.
- रायरिहई** decl. 'of the king'. 4.15. Gen. sing. of Old Guj. राय
< Pkt. राओ < Sk. राजा. [रिहरं, as well as हूरं, is
Old Guj. Gen. sing. termination.]
Vide राव, रिहरं, हूरं.
- रायग** decl. 'of kings'. 31.6. Gen. pl. of Pkt. राय m. < Sk.
राजन् m.
- रावा** f. 'a complaint, crying for help'. राजोद्ये रावा कुला । 22.19;
23.5. cf. Guj. राव f. The first reference may be trans-
lated into Guj. thus: 'राजानी आमळ राव वता'. *Vide* LSJS
32 (PC), 190 (PPS).
- रिद्धि** f. 'prosperity'. परसरिद्धिनिवासः 1.8. cf. Pkt., Guj., Hindi,
Mar. रिद्धि < Sk. ऋद्धि.
- 'रिहई'** incl. 'of'. रायरिहई नियम र कौपमिरोध र देखि नही । 4.15-16. [रिहई
is Old Guj. Gen. sing. termination.] *Vide* हूरं.

- रीतिलग** decl. a type of pleasure-servants of the king; lit.: 'decorators, experts at make-up'? 18.13.
Nom. pl. of Old Guj. रीतिलग m.
- रूपानड** [*v.l.* °नु] decl. 'of silver'. रूपानड कर्णवीणावट्ट 1.4.2. Genitive sing. of Old Guj. रूपु n. < Pkt. रूप n. < Sk. रूप n, नड and नु are Old Guj. m. terminations for the Genitive case. cf. Guj. रूपु n.; Hi. Gi रूप n.; Mar. रूप n. *Vide* जननीदावट्ट; रूप्य.
- रूप्य** n. 'silver'. रूप्यमदा माला 1.4.9.
Vide रूपानड.
- √ लग** v. [1] 'to clasp, to touch'.
चरणौ लघित्वा 14.2.
[2] 'to be affected with'.
मुद्रासने वैलकीपगन्धो लघ्नः इति मुचकोटिनम् 1.23.1.
cf. Guj., Mar. √ लग; Hindi √ लग in both these senses. *Vide* वि + √ लग; also *vide* LSJS 32 (PC); 88-89 (PK); 191-192 (PPS).
- लघुकासीरा** adj. lit.: 'miniature Kāśmīra'. The town of Vāmanuasthali in Saurāṣṭra is referred to here as miniature Kāśmīra on account of its being a centre of learning and perhaps because of the natural beauty of its surrounding region. 30.2. *Vide* LSJS 192 लघुकासीर (PPS 114.23).
- लच्छी** decl. 'glory, prosperity, success'. महिलान पयोदरे लच्छी ॥ 31.9. Nom. sing. of Old Guj. and Pkt. लच्छी f. < Sk. लक्ष्मी f. cf. Guj. लछ f., लछ f., लछी f., लछमी f.; Hindi लछमी f., लछी f.
- लह[ह]** v. 'is obtained, is secured'. दुहित होह महीयवर विविगे लह[ह] अञ्ज ॥ 25.19-20. 3rd pers. sing. present of Pkt. √ लह < Sk. √ लम्. It is used here in the passive sense. cf. Guj. √ लह; Hindi √ लय.
- लहूअ** adv. 'small, little'. लहूअ अलवह अश्न करे 21.17. Pkt. लहु, लहूअ < Sk. लघु. Also prevalent in Old Guj. both as an adjective and as an adverb.
- √ ल** v. 'to take, to hold'. लहवा 7.13; 12.11, 13; 14.23; 15.21; 20.2; 22.13; 27.4. cf. Pkt., Ap., Guj., Hindi, Mar. √ ले. *Vide* LSJS 193 (PPS).

- लाल** m. 'a ruby'; lit.: 'of red colour'.
दिने २ टक्के १००० स्वर्णहीरालालमौक्तिकमयम् । 5.4-5.
- लेखशाला** f. 'a school', तत्र शिक्षाणां लेखशालाऽस्ति । 13.22.
cf. Old Guj. लेखशाला f., लेखाल f., नेशाल f.; Mod. Guj. शिक्षाल f.
Vide LSIS 33 (PC), 194 (PPS); also 89 (PK) and 194 लेखशालिका (PPS).
- लोभाय** decl. 'of the people'. 31.7. Gen. pl. of Pkt. लोअ m. < Sk. लोक m.
- °बह** m. 'a ruler, a king'; lit.: 'a husband'. राजणवहूहमीरद्वयान्तशक्त्य । 6.16. Old Guj. and Pkt. °बह < Sk. °पति.
- वज्रपञ्जर** n. 'a litter-curtain, the litter-enclosers'. सुजातनाथिरुद्धा वज्रपञ्जराच्छदिताः प्रतीलीक्षरं समागतः । 8.15-१६; दन्ता नामलज्जाराभिणी सुजातनीपथिषा वज्रपञ्जरं ढालयित्वा... 22.17.
- वज्रवपरागर** decl. 'a jeweller'. 18.9. Nom. sing. of Old Guj. वज्रवपरागर m. The word वपरागर or वररागर (Old Guj. and Pkt.) is derived from Sk. वज्र n. 'a jewel' + आकर m. 'a mine'. Sk. वज्र > Pkt. वर; Sk. आकर > Pkt. आगर. The author of LPS is perhaps not aware of this derivation and therefore prefixes the word वज्र ! The term वपरागर is fairly common in Old Guj.; *Vide*, e.g., *Prācīna Phāgu-saṅgraha* 17.2; 20.7; 22.19. Also *Varṇakasamuccaya* 59.4; 82.20; 167.4.
- वडवायी** f. 'the root-branch or an adventitious root of a banyan tree'. 29.2-3.
cf. Guj. वडवाई.
- वणिज्जारक** m. 'a (travelling) merchant (who carried his goods in a caravan)', 6.10. cf. Sk. वणिज्य + कारः > Pkt. वणिज्ज + आरो; Guj. वणजरो; Hindi वंजार; Mar. वणजार.
Vide विण्जकर; also *vide* LSJS 34 वणिज्जकार (PC); 90 वणिज्जारक (PK); 200 वणिज्यकारक (PPS).
- वरण्डी** f. 'a compound-wall'. 4.10. cf. Deśī वरंडिया; Guj. वरंडी, वरंडो, वंडी, वंटे, वंटी, वंढो; Mar. वंडी. *Vide* LSJS 34 वरण्डीक (PC).
- ✓बल्** v. 'to turn back, to return'.
बालिता: (causal) 1.11;
बलिता: 8.4; 20.3;

- वलमानः** 10.3;
वलितः 15.22; 27.13;
वलमानौ 25.3.
 cf. Pkt. √ वल; Guj., Mar. √ वल; Hindi √ वल.
Vide वलति; also *vide* LSJS 90 (PK), 197-198 (PPS).
- वलति** v. 'return'. दीक्षा वेणि वलति न 21.15. 3rd pers. pl. present of Pkt. √ वल < Sk. √ वल, Pkt. वलति = Sk. वलति. cf. Guj., Mar. √ वल; Hindi √ वल. *Vide* √ वल; also *vide* LSJS 90 (PK) and 197-198 √ वल (PPS).
- वसगा** decl. 'helpless'. 26.5. Nom. sing. of Old Guj. and Pkt. वसगा f. < Sk. वसगा f.
- वसह** m. 'a bull'. 31.7.
 Pkt. वसह < Sk. वृषभ.
- वसाह** m. a surname of *Vasiks* or the trading class. 18.3. cf. Guj. साह. *Vide* साह; also *vide* LSJS 34 (PC) and 198 (PPS); also 38 साह (PC).
- वस्तुना** decl. 'of a thing'. कणित वस्तुना कल्पवृक्ष ! 6.9. Gen. pl. (of address) m. of Old Guj. वस्तु f. < Pkt. and Sk. वस्तु n. ना is Gen. termination m. pl. or in address in Old and Mod. Guj.
- वहंतई** v. 'bear, carry, endure'. दीह वहंतई जन कीउ पर उववार विलास । 21.11-12. 3rd pers. pl. present of Old Guj. and Pkt. √ वह < Sk. √ वह. Pkt. वहंतई = Sk. वहन्ते. cf. Guj., Hindi, Mar. √ वह.
- वाघेलउ** decl. 'belonging to or hailing from the Rājapūta clan called Vāghelā'. 18.5. Nom. sing. m. of Old Guj. वाघेलउ.
- वाजणं** decl. 'producing a musical sound'. ठलां गेलां वाजणं आमरण ऊतरह । 5.2-3. Nom. pl. n. of the present participle of Old Guj. √ वाज < Pkt. √ वज < Sk. √ वज (pass.). cf. Mod. Guj. √ वाज, √ वाग; Hindi √ वाज; Mar. √ वाज.
- वाटिका** f. 'an orchard'. 4.8. cf. Guj., Mar. वाडी. *Vide* वाडी; also *vide* LSJS 199 वाटिका, वाटि (PPS); 91 वाटीकोट 'the compound-wall of an orchard' (PK).
- वाडी** f. 'an orchard'. 4.8.9. cf. Guj., Mar. वाडी. *Vide* वाटिका; also *vide* LSJS 199 वाटिका, वाडि (PPS); 91 वाटीकोट 'the compound-wall of an orchard' (PK).

- वार m. 'a day'. दुवारे 2.10.
Vide LSJS 99 सोमवार (PK).
- वाहरा f. 'a succour, an aid, a help'.
...परीक्षिद्वाहारायां तक्षिकेन, धन्वन्तरिणा डर्भेण वट उजितः इति डभोर्द्वुरम् । 22.8-9. cf. Pkt. √ वाहर < Sk. √ वि + आ + √ ह; Guj. वार f., वहार f. Vide LSJS 203 (PPS); also 199 वहारा (PPS).
- वाहित्र(क) m. 'a porter or a labourer, especially one who is either paid less or is not paid at all'.
सत्ययायां वाहित्रं वेपं कृत्वा त्तुःपथे गत्वा स्थितः । 15.11-12; पुकश-
ल्लकप्ररणे योग्यं मदाकं वाहित्रं राजानं चकार । 15.17, 19; स वाहित्रको
न इष्टः । 16.7. cf. Guj. वहीतरो, वैतरो, वेठियो exactly in the
same sense. The word seems to have been derived
from Sk. वहेत् 'one who carries'.
- विग्र [v. l. व्यग्र] adj. 'occupied with, engaged in'. १८ लक्ष १२ सहस्र-नालवल्क्ष्मी-
कचग्रहविग्रयाण । 6.14-15. The word विग्र is a dialectical
contraction of व्यग्र. Vide LSJS 203 विग्रता (PPS).
- विच्छोडीयई v. 'are being thrown, are being let loose'. कादमीनां विड
विच्छोडीयई । 4.13.
3rd pers. pl. passive present of Old Guj. √ विच्छेड 'to
throw, to let loose' < Pkt. √ विच्छेड < Sk. वि + √ छुद्
(causal). cf. Old and Mod. Guj. √ वछेड; Hindi
√ विच्छेड.
- विणजारड decl. 'a travelling merchant who carried his goods in a
caravan'. कुण रे विणजारड । 6.4. Nom. sing. of Old
Guj. विणजारड m. < Pkt. वाणिज + अर m. < Sk. वाणिज्य +
कार m. cf. Guj. वणजारो; Hindi बंजारा; Mar. वणजार. Vide
वणिजारक; also vide LSJS 34 वणिज्याकार (PC), 90 वणिज्याक
(PK), 200 वाणिज्यकारक (PPS).
- विणु ind. 'without, in absence of'. सा वसना विणु युरिया 26.4-5.
Sk. विना > Pkt. विण > Ap. विणु > Old Guj. विणु. Very
common in Old Guj.; vide, e.g., *Gurjararāsāvalī* 1.200,
604, 642; 6.10, 80. cf. Mod. Guj. विण and Hindi विन
(both in poetry).
- वितई n. 'a wish, a desire, a desired object'. द्वितीयं वितई ॥ 12.2;
13.18; 15.8; 16.6. Nom. sing. of Old Guj. वितई n.

< Pkt. वीत n. < Sk. वीत (p.p.p. of वि + √इ) 'desired, wished for' + क (suffix) n. The form वितुं > वृत्तु and its pl. वत्ता are very common in Old Guj. lit. exactly in this sense. *Vide*, e.g., the following lines from an anonymous Old Guj. poem named *Pañcadanḍucatuspadi* dated V. S. 1556 (= 1500 A.D.), where the pl. form 'वत्ता' is used in the same context when the king is asked to fulfill the five 'वत्ता' or 'desires' if he wished to have a five-handled royal umbrella:

“ पांच वत्ता पदिन्नु जउ तुम्हें,
करिसिउं मू। जे देखिउं जग्गै;
पांचवडीउ छत्र तु देव,
करिसिउं वली तुम्हारी सेव. ”
कहिइ राजा “ कदिसिउं जे तुम्है,

वत्ता पांच करिसिउं अम्है. ”—37-38^{ab} of *Ādeśa I*, p. 74 of *Buddhiprakāśa* Vol. 79 (1932) where the poem is edited by Dr. B. J. Śaṅkṣarā. cf. Mod. Guj. वीत n. 'a thing experienced; misery, suffering'. Subhasīlaguṇin, Pūrṇacandrasūri, Rāmācandrasūri and other writers on the story of *Pañcadanḍucchatra* have employed the term *ādeśa* 'a command' for the five वित्तं of LPS. Also cf. Mod. Guj., Mar. √ वीत 'to befall (of calamities), to be obliged to suffer (calamities)'.

- विभात n. 'morning'. तस्य रात्रौ वसिन् पाटके गत्वा विलेकितम् । सवर्षा वदन्ति । रात्रौ विभाते हारिर्भविष्यति । 10.19-20; विभाते द्वयोः व्रीथा जाता । 11.16.
- वि + √लम् v. 'to hite, to strike'.
वैशीवालिनो विलम्ना वृत्ता । 29.15.
Vide √लम्; also *vide* LSJS 92 (PK), 205 (PPS); also 32 (PC), 88-89 (FK) and 191-192 (PPS) for different senses of √लम्.
- वि + √लोक् v. 'to require'. अथयद्विलोक्त्रने तद्वेदान् । 7.13. [This can be rendered into Guj. thus, every word retaining the same sequence in the translation also: 'वीत्तुं जे जेइए ते दो.']; *Vide* LSJS 92 (PK), 205 (PPS); also 107 भव + √लोक् (PPS).

विविरो	decl.	'a hole, a hollow, a scope'. विविरो लक्ष्मि] अज्ज ॥ 25.20. Nom. sing. of Old Guj. विविर m., contaminated for Pkt. विवर m. < Sk. विवर m.
विह्वस्यइ	v.	'will break down, will be reduced'. सो वट्टि करियवइ कज्ज विम अइ विह्वस्यइ कज्जम् । 21.13-14. 3rd pers. sing. Future I of Pkt. √ विह्वड < Sk. वि + √ वृष्. Pkt. विह्वडरवर = Sk. विवदिष्यते.
वीत	n.	'a desire, a wish'. वरुणे कुर्णे वो भवतीथयी रानि पंच कतेति । 10.12. Vide वि. 3.
वृद्ध	adj.	'an elder'. 10.9; 13.17. [Adj. used as a substantive.] cf. Guj. वडु and Hindi वडा. Vide LSJS 208 (PPS).
√ वृष्ट	(causal)	'to greet, to welcome, to perform certain congratulatory ceremonies in order to greet or welcome'. वर्द्धापितः । 10.10. Guj. √ वषाव < Pkt. √ वडव < Sk. √ वडम् (i. e. √ वृष् causal). Vide LSJS 36 (PC), 93 (PK), 207-208 (PPS).
वेल्ह	v.	'the process of moving about (or running about) is being undertaken'. विह्वि वेल्ह वेल्ह झील्ह । 4.12. 3rd pers. sing. pass. present of Old Guj. √ वेल् < Pkt. √ वेल् < Sk. √ वेल्, √ वेल् 'to move about'. Old Guj. वेल्ह = Sk. वेल्पते, वेल्पते.
वेसगर	m.	'an actor', as a type of pleasure-servants of the king. 18.12. Sk. वेसकर > Pkt. वेसगर > Guj. वेस(स)गरह.
वेरितायसुरडवरट्ट	adj.	an epithet of king Siḍharāja Jayasimha of Gujārāta (1094 to 1145 A.D.); lit.: 'a grinding stone for the pride of enemy kings'. 6.15. Vide षट्ट, सुरट्ट.
व्यवहारिन्	m.	'a merchant'. 27.12, 14. cf. Guj. व्हेनारिन्हे. Vide LSJS 36 (PC), 91 (PK), 209 (PPS).
व्यास	m.	'a Brāhmana who expounds the Purāṇas in public'. 18.10, 13. Vide LSJS 210 (PPS).
सस्यहल	m.	'a royal officer'; lit.: 'the wielder of a lance'. 13.10-11, 14. cf. Old Guj. सेलहु(हु)न, सेलुन, सेलुन. We

get copious references to these forms in Old Guj. literature; for quotations and discussion *vide* Sāṅdesarā, B. J., 'Khedāvāḷa Brāhmaṇaṇi trana Aḷako : Vāgvyā-pāraṇi Drṣṭie' (Guj.), *Buddhiprakāśa*, January 1952, pp. 24-27. The word has survived in Mod. Guj. as खेला, a surname of the Khedāvāḷa Brāhmaṇas. *Vide* सेकहन; also *vide* LSJS 210 (PPS); also 39-40 सेकधूर (PC).

- शाल्या f. ' a huge slab (of stone)'.
मरुडीमालिन्या दण्डेन शाल्या उद्धादिता । पतालपुरे कृता । 15.18. cf. Guj. शल्या, a contamination of Sk. शिला f.
- शिखरशृङ्ग n. ' the top of a summit '. 29.14.
[A translation compound.]
- शुदि adv. ' in the bright fortnight '. 5.16.
[It is used adverbially being a contraction of Sk. शुक्ल + दिने = शु० दि० and by usage it has become an expletive, even as बहुल + दिने = ब. दि. = बदि in Guj.]
Vide मुदि.
- शुद्धि f. ' information '. 20.3, 11.
Vide LSJS 212-213 (PPS).
- शैथिल्यत्व n. ' looseness, the state of being enfeebled ', 5.3.
[A grammatical peculiarity.]
- श्रीकरणमुद्रा f. ' the charge of the Chief-minister's office '. 17.14. The word is very common in inscriptions and colophons of Mes. of mediaeval Gujarāta.
Vide LSJS 37 (PC), 95 (PK); also 89 लघुश्रीकरण (PK), 214 श्रीकरण (PPS).
- श्रीद्वार n. ' the entrance of the apartment of worship in a house '. श्रीद्वारे स्थिता लीलः नामलपारी पतिता । 22.22. Sk. दूर, when not the first member of a compound, is reduced to द्वार in Pkt. and Old Guj. To illustrate: Sk. जिनदूर > Pkt. and Old Guj. जिणद्वार; Sk. भित्तदूर > Pkt. and Old Guj. भिद्वार; Sk. भित्तदूर > Mod. Guj. भित्तद्वार; Sk. मत्तदूर > Pkt. and Old Guj. मत्तद्वार > Mod. Guj. मत्तद्वार; Sk. यमदूर > Pkt. and Old Guj. यमद्वार > Mod. Guj. यमद्वार. In the same fashion Sk. श्रीदूर ' the holy apartment of worship in a house ' > Pkt. and Old Guj. निद्वार. ' श्री ' remains

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intact as a special case in the present text, evidently because the writing is in Sanskrit.

- सहैवर** m. 'a husband chosen by the bride herself'. जयश्रीसहैवर । 6.17. This is a special meaning of the term suitable to the context. Ordinarily it is 'the ceremony in which a bride herself makes the choice of a groom from among the assemblage of candidates gathered there'. Old Guj. सहैवर m. < Pkt. सवेवर m. < Sk. स्वयंवर m. *Vide* जयश्रीसहैवर.
- संरक्षा** decl. 'protection'. नवकोटि संरक्षा करु चतुष्टय । 20.9-10. Acc. sing. of Old Guj. संरक्षा f., a colloquial form of Sk. संरक्षा f. obtained through the dialectic peculiarity of the nasal pronunciation.
- समह** n. 'persistence' ?
तज्ञा अकारितः । "दर्शय ।" विक्रगादिस्थेनोक्तम् । "प्रथमे कन्याः परिणायय ।" राज्ञा कथितम् । "पूर्वम् आम्नाणि दर्शयताम् । पश्चात्परिणयपदिष्यामि ।" समहं कृतम् । इण्डेन शास्त्रं नायसिन्वा आम्नाणि दर्शितानि । कन्या-चतुर्कं परिणीय..... 17.8-12.
- सष्टि** decl. 'sixty'. 24.15. Acc. sing. f. of Pkt. सष्टि < Sk. षष्टि; appears, in the present context, to have been used in the sense of Ablative.
- सण्ड** m. 'a bull'. 29.4.
cf. Pkt. संब; Guj. संब; Hindi सौंड; Mar. सांड. *Vide* LSJS 216 (PPS).
- सण्डी** f. 'a dromedary, a she-camel'.
तत्र रक्तसण्डी आनीताऽस्ति । 12.11, 14. cf. Desī संडी; Guj. सांडणी; Hindi सांडनी; Mar. सांडणी. *Vide* LSJS 216 सण्डि (PPS).
- सतीचक्रचूडामणि** adj. an epithet of Mīṅaladevī, the mother of king Siddharāja Jayasīṅha of Gujārāta; lit.: 'crest-jewel of the circle of chaste women'. 7.2.
- संतानि** decl. 'in the progeny (of)'. अयं राज-वीर-दण्डकरः संतानि । 6.12. Loc. sing. of Old Guj. संतान m. < Pkt. संतान m. < Sk. संतान m. इ is the Old Guj. Loc. sing. termination and as such Old Guj. संतानि = Sk. संताने.

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- संघारह्** v. 'consoles, comforts'. रात्रिं रट्ठ न कोइ स भसया विणु धरिया । संघारह् सहु कोइ सुहु देखी मिलिमे र करह । 26.4-7.
3rd pers. sing. present of Pkt. √ संघार < Sk. सम् + √ धृ.
The correct form would be संघारेह = Sk. सम्धारयति.
- सन्मानित** adj. 'honoured, given due respects'. 16.19.
[A colloquial form of Sk. सम्मानित.]
cf. Guj. सम्मान 'honour, respects' and सन्मानित 'honoured'.
- सन्मुखम्** ind. 'in front of'. 5.6 ; 8.4 ; 14.18.
[A colloquial form of Sk. सम्मुखम्.]
cf. Guj. सम्मुख.
- सर्वे** n. 'all people concerned'. तत्र सर्वे मतम् । 13.12.
The singular is due to dialectical influence, cf. equivalent Guj. expression : 'लां बहु लोक गयुं ?'.
- समं तत्रतः** ind. 'at that very time'. 25.12.
[An idiomatic expression.]
- समीपे** ind. 'to'. तस्य समीपे राज्ञा १९ रत्नाणि कृष्णवनेषु बन्धयित्वा एकान्ते अर्पितानि । 27. 12-13.
- सरह** v. 'is accomplished'. सरह न एकु कज्ज । 25.18.
3rd pers. sing. present of Old Guj. and Pkt. √ सर < Sk. √ सृ. Sk. सरति > Pkt. सरह > Old Guj. सरह > Mod. Guj. सरे (छे). Used idiomatically with कज्ज or कज्ज 'a task'.
- संवाद** m. 'a dispute, a contest'. राजा महारथलो जातः । देवदमणिसंवादः कथं कियते । 17.4-5.
- सहस्रा** decl. 'than a thousand'. सद्धिं कार्यसहस्रा अलियं 24.15. Ablative sing. of Pkt. सहस्र n. Sk. सहस्र > Pkt. सहस्र, सहस्र.
- सहु** decl. 'all'. संघारह सहु कोइ 26.6. Nom. sing. m. of Old Guj. pron. सहु < Ap. सउ < Pkt. सव < Sk. सर्व. Old Guj. सहु कोइ = Sk. सर्वः कोऽपि = 'every-body, all'. cf. Mod. Guj. सहु कोइ.
- साहरिया** adj. 'a trader in sugar-candy or sugar'. साहरियांवाहरेपाकेन 21.1. Old Guj. साकर f. 'sugar' < Pkt. सकर f. < Sk. शर्करा f. इया is Old Guj. possessive suffix m. cf. Mod. Guj. साकर f. ; Hindi सकर f. ; Mar. साकर f. *Vidē* साकरीय.

- साकरीड** decl. *same as* साकरिया. 18.6. Nom. sing. m. of Old Guj. साकरीड.
- सार** adj. 'all'.
यो अस्व साराणि सहकारणि मे वच्छति तस्यास्य कन्यावतुष्कं परिपाच्य दारयामि । 17.6-7. cf. Guj. सार; Hindi सारा exactly in this sense.
- सारुभार** adj. 'possessing a nice bank' ?
वेत्रयोक्ता तलावली । पवथीभारं सारुभार । वरंटी उदार । 4.10. The word is prevalent in Old Guj. in a similar sense. *Vide*, e.g., *Varnaha-samuccaya* 3.3 भोतीना चउक, तेहसाहि सारुभार घाट, नेव्हाव्या पाट; 4.19 एकक सारु सारुभार घाट; 200. 18-19 ऊपरि पदनागर रतन वरंती छि; सारुभार वाट, नीपनु पाट; 35.23 चउंगनी पाली, जडी मूठि, सारऊ चार, बिहउवंधि जसेरं. cf. Guj. सारो भासे m. 'a nice bank'. *Vide* LSJS 98 सार 'excellent' (PK); also 221-222 सार in three different senses (PPS).
- साथे** ind. 'along with, in company with'. राजासि साथे आनीतः 8.5; साथे गतः 14.6; शोकं विमोच्य साथे नीता 15.16-17; तदा वच्चा छगणकासि साथे नीतानि । 16.13.
The peculiarity of this usage of the vocable is that it does not need any noun for its existence and is quite independently used. Naturally this manifests the influence of Prakrit and regional dialects. cf. Guj. साथे; Hindi साथ, साथमें. *Vide* LSJS 222 (PPS).
- साह** m. a surname of the *Vayiks* or the trading community. 21.1. cf. Guj. साह. *Vide* वसाह; also *vide* LSJS 38 (PC).
- साहण** decl. 'an army'. श्रीवर्तिदेवस्य ५ लक्ष साहण ९ लक्ष पदातयो विश्वने । 7. 10-11. Nom. sing. (as well as pl.) of Old Guj. साहण n. < Pkt. साहण n. < Sk. सापन n. 'an army'. [In the present context the word साहण appears to denote 'an army excluding its foot-soldiers', or, perhaps, only 'the cavalry'.] *Vide* LSJS 98 साहणसहृद् (PK).
- सिद्धचक्रवर्तिन्** m. a title of king Siddharāja Jayasimha of Gujarāta (1094-1143 A.D.) lit. : 'a sovereign possessing miraculous powers.' " श्रीवत्तने सिद्धचक्रवर्तिश्रीजयसिंहदेवराज्यासमा- गताः ।" 20.5, "सिद्धचक्रवर्तिरिन्द मोवशावः ।" 7; "राजन् ! इव

विरदं सिद्धचक्रवर्त्तिरदं मुञ्च । यदि सिद्धः तत्रशक्रवर्त्ती क्वम् ? ...”
20.19-20.

- सीगा** decl. 'horn-shaped syringes'. सोवाङ्गानां सीगा क्री छाटनां कीजर । 4.11-12. Acc. pl. of Old Guj. सीग n. < Pkt. णिग n. < Sk. शृङ्ग n. *Vide Gurjararāsāvalī* 3.79 where the same form is used in the same sense :
'इदि सीगा मरी पाणीय
राणीय छाटदं प्रेणि'.
It will be interesting to note a similar description in Kālidāsa's *Raghuvamśā* :
'वर्णोदकैः काञ्चनशृङ्गमुक्तैः ...' 16.70,
where also the term शृङ्ग denotes not merely 'a horn' but 'a syringe'.
- सुखासन** n. 'a type of litter'. 8.15; 20.8; 21.3; 22.17; 23.1. *Vide* LSJS 39 (PC), 98 (PK), 224 (PPS); also 228 सौख्यसन (PPS).
- सुदि** adv. 'on a day of the bright fortnight.' 7.6. [It is used adverbially being the contraction of Sk. शुक्ल + दिने = शु. दि., the palatal ञ having been changed to the dental स by Pkt. influence, and by usage it has become the expletive सुदि. Very common not only in Old and Mod. Guj. literature, but also in Hindī and Mar., and even in Sanskrit inscriptions.] *Vide* सुदि.
- सुहृदाण** decl. 'of excellent warriors'. सुहृदाण सगि-अमो 31.8. Gen. pl. of Pkt. सुहृड m. < Sk. सुमृड m., Pkt. decl. सुहृदाण being equivalent to Sk. सुमृदानाम्.
- सुहाइ** v. 'gives happiness'. मू क्वनेन सुहाइ । 21.8. 3rd pers. sing. of Old Guj. and Pkt. √ सुहाव < Sk. √ सुखाय्. Old. Guj. and Pkt. सुहाइ (also सुहावइ) < Sk. सुखायति, सुखायति (by contraction).
- सुहासोला** decl. 'humourists'? —as a type of pleasure-servants of the king, 18.11. Nom. pl. m. of Old Guj. सुहासोलु. *Vide Varṇakasamuccaya* 51.8, where mention is made of the 'सुहासोला' among the members of the *Sabhā* along with *Amātya* and *Mahāmātya* on the one hand and *Ucīta-bolā* etc. on the other.

- सुप्त** v. 'may sleep, let...sleep'. सुप्त निचैतत् कादं ॥ 21.18. Corrupted form of Ap. सुत्, 3rd pers. sing. and pl. Imperative of Pkt. √ सुप्त < Sk. √ स्वप्.
- सूरिया** decl. 'the sun'. सा वसता त्रिगु सूरिया 26.4-5. Acc. pl. of Pkt. हरिअ m. < Sk. सूर्य m. used here in the sense of sing.
- सेरी** f. 'a street'. 10.4. cf. Guj. शेरी. Vide गच्छकसेरी.
- सेलहय** m. same as शल्यहस्त. 3.3. Vide LSJS 39-40 सेलहय (FC).
- सो** decl. 'he'. सो कदि करिस्थइ कळ किम 21.13-4. Old Guj. and Pkt. सो < Sk. सः. Nom. sing. m. of the third personal pron. तद्.
- सोनांरूपानां** decl. 'of gold and silver'. 4.11. Gen. pl. n. of a compound the first member of which is Old Guj. सोनुं n. (also सोवनं) 'gold' < Pkt. सुवण्ण n. < Sk. सुवर्ण n. and the second one is Guj. रुतुं n. 'silver' < Pkt. रूपअ n. < Sk. रूप्यक n. नां is Gen. pl. n. Old and Mod. Guj. termination.
- सोरडीश** decl. 'belonging to or situated in the country of Sorāṭha i.e. Saurāṣṭra'. 27.8. Nom. pl. m. of Old Guj. सोरडीश > Mod. Guj. सोरठियो. The Mod. Guj. form would be सोरठिया.
- सोल** pron. 'sixteen'. 18.11. Old Guj. सोल, सोलह < Pkt. सोळ, सोलह < Sk. षोडश. cf. Mod. Guj. सोळ; Hindi सोलह; Mar. सोळा. Vide LSJS 227 (PPS); also 228 सोलह (PPS).
- सोलजोभणउ** decl. 'capable of traversing a distance of sixteen *yojanas* (1 *yojana*=8 miles) in a *prahara* (= 3 hours)'. 18.11. Nem. sing. m. of Old Guj. adj. सोलजोभणउ < Sk. षोडश-योजनक (being a compound of सोल 'sixteen' and जोभण 'yojana').
- सोलहिका** f. 'a dancing girl in budding youth.' तस्याश्चे १६ सोलहिका नृत्यं कुर्वन्ति ॥ 12.8. The word सोलही is common in Old Guj. literature also. Vide LSJS 227 सोलही (PPS).
- रुन्धल्लि** f. lit.: 'the itching of the shoulders', i.e., 'the emotion or desire for fighting'. अन्यथा यदि युद्धं कर्तुंनानोइरित केनाइपि

गुरो न मोहितः, स्कन्धखनिर्नाडनीता, नादो नोदारितः । 7. 14-15.
Vide खनि.

- स्त्रीनड decl. 'of women'. 4.14. Gen. sing. of Old Guj. स्त्री f. < Sk. स्त्री f. [नड (also नु) is Old Guj. Gen. sing. m. termination equivalent to Mod. Guj. नो.]
- √स्था v. 'to stop (doing work)',
सैर्योः परिसरन् एका स्त्री प्रमान्यती स्थिता । तदा एकया गवाक्षस्थथा वृष्टम्
—“रे कथं स्थिता ?” तयोक्तम्—“राजा समायाति ।” 10.4-6; काष्ठ-
भक्षणाय सा सज्जीभूता । स्थापिता न तिष्ठति । 13.10. Vide LSJS 228 (PPS) for another sense of √स्था.
- स्थाल n. 'a large plate'.
दण्डेन शाला नामधिया आत्राणां स्थालं स्तवा राणे अर्पितम् । 17.2.
cf. Guj. धाल m.; Hindi धाल m.; Mar. धाला m. Vide LSJS 40 (PC), 100 (PK), 228 (PPS).
- √स्किद् v. 'to remove, to destroy'. “अहम् अस्य पुरस्य राज्ञो रक्षकः ।”
“राज्ञः कष्टं कथं न स्केदयेः ?” 11.2-3. cf. Guj., Hindi, Mar.
√ के.दे. Vide LSJS 229 (PPS).
- √स्फुट् v. 'to burst forth'. दिव्यं सरति कृतम् । यत्र मया गृहीतानि तदा कर्त्तं मा
तिष्ठतु । सरः स्फुटितम् । जलं गतम् । अथाऽपि कृतेऽलात प्रसिद्धे विद्यते ।
27. 15-17. cf. Guj., Hindi, Mar. √ वृट् exactly in this
sense. Vide हृदकरपोट, हृदयारपोट.
- स्वरूप n. 'the reality, the real state of things'. 13.9; 19.3;
28.11.
- स्वर्ण n. 'a gold mohur', which was a principal coin in ancient
and mediaeval times. 5.4.
- स्वसु f. 'husband's sister'. तस्य सप्तववृश्चिम्पकं कुर्वन्ती भवासे विलेखनाय
समेता । तदा तालं स्वस्रा उक्तं यत्— 23. 3-4.
- हर्त् decl. 'I'. 21.10. Nom. sing. m. of Old Guj. हर्त् < Ap. हर्त्
< Pkt. हर्त् < Sk. अहम्. cf. Mod. Guj. हुं.
- हरालीया f. appears to be 'certain ceremony for freeing ladies from
formal mourning when a fixed number of days have
lapsed after the demise of a near relative'.
“सङ्गमिन्वा उमादेव्याः शोकोऽस्ति ।” हरालीया कारिता । शोकं विनोच्य
साधे नीता । 15.16-17.

- हरिणमिय द्रम्म** m. lit.: 'the Damma-coin with the impression of a deer'.
दृक्कालायां हरिणमिया द्रम्मा जातः। 29.1. [The meaning given here is supported by PPS where this story is repeated on pp. 84-85 and where it is specifically stated that "अथ दृक्कालायां हरिणयुक्ता द्रम्माः पतन्ति।" (p. 85, l. 2). Likewise, PC (pp. 109-110), while presenting a somewhat longer version of the same story, states: "तस्मिन्सरे देव्या महालक्ष्म्याः पुरतश्चक्रुदायां हरिण्याश्चतुर्णां पादानामथः निगुरूपं नाणकं नूनं सजायमाननाकर्ण...।" (p. 110, ll. 2-3). Elsewhere we meet with references to भीमकी० द्रम्म, वीसलद्रिय द्रम्म, etc. which would apparently mean the coins struck by king Bhīma, king Visala etc. It can easily be inferred from the above discussion that all such types of coins bore the figures of the respective kings.] *Vide* द्रम्म.
- हारि** f. 'a defeat'.
"राज्ञो विभाते हारिर्भविषति।" 10.20. cf. Pkt. हारि, हारिआ, हारी; Guj, Hindi हार (f.). *Vide* ✓ह.
- हीयालीना** decl. [1] 'of a series of hearts'. हीयालीना इंसरज ! 6.6. Gen. pl. of address of Old Guj. हीयाली f. = हियुं n. 'heart' + आली f. 'a series'. Old Guj. हियुं < Pkt. हिय, हिअ < Sk. हृदय. cf. Guj. हियुं; Hindi हिया; Mar. हियें 'a heart'.
[2] There is another vocable हीयालि f. in Old Guj. in the sense of 'a joke'. If we take this हीयालि, the address 'हीयालीना इंसरज' would mean "O master of jokes!".
- हीरा** m. 'a diamond'. दिने २ दृक् १००० स्वर्णहीरालालमौक्तिकनयम् । 5.4-5. cf. Sk. हीर, हीरक; Guj. हीरो; Hindi, Mar. हीत.
- हु** ind. 'indeed'. 21.15. Pkt. हु < Sk. लज्ज.
- ✓ह** v. {causal} 'to be defeated'. पूर्वस्यां दिसि चतुरङ्गसूतकारद्वारे हारित्वाऽसि। ('I have lost you at stake'.) 12.16; राज्ञा फलं गलितम् । मुष्टी रडलार्णयोरेवा दत्ता । न गलति । तदा हारितम् । 21.20-21. cf. Pkt., Guj., Hindi, Mar. ✓हार. *Vide* हारि; also *vide* LSJS 101 (PK), 230 (PPS).
- हृदयस्फोट** m. 'death'; lit.: 'bursting of the heart'. "य्यं गुर्जरराज्ञो

- दत्ताः । " तदा पष्णा हृदयस्फोटो जातः । 9.3-4. [PPS, while relating the same incident, uses the expression ' हृदय-सङ्घट्टः ' (p. 25, ll. 27-28).] *Vide* √ रकुट्, हृदयस्फोटः.
- हृदयस्फोट** m. 'bursting of the heart'. वादी जिनो हृदयस्फोटेन मृतः । 3१.1-2. *Vide* √ रकुट्, हृदयस्फोटः; also *vide* LSJS 23१ (PPS).
- होइ** v. 'becomes, takes place'.
दुर्दिन होइ महोवन्ध 25.19.
3rd pers. sing. present of Old Guj. √ हो < Pkt. √ हो < Sk. √ भू. Thus Pkt. होइ (also हुवइ, हवइ) = Sk. भवति. Also cf. Guj., Hindi, Mar. √ हो.
- हूई** ind. Old Guj. termination of Genitive case. मदनभ्रमरायहूई विहुं श्रीमड परिहार 1 4.14. *Vide* मदनभ्रमरायहूई.

APPENDIX – B

INDEX OF NAMES

Introductory Note :

This Index is divided into five sections viz. [1] **Historical Names**, [2] **Names of Doubtful Historicity**, [3] **Geographical Names**, [4] **Mythological Names** and [5] **Miscellaneous Names**. [1] Comprises names of historical personages and dynasties. In [2] are entered names of personages of doubtful historicity. As already remarked in the **Introduction** while discussing the bearings of the present text on history, the editor does not believe that all of these persons are not historical. His firm contention is that at least some of them can easily be proved to be historical after due investigations. For instance, there is no doubt in his mind regarding the historicity of *Jhālu Māngū*, *Māṅikya*, *Vuyajala Pastāgiu*, *Sāmala Pontāru*, *Silaṅu Kutigiu* and *Harapāla Sākariu* alias *Sākariyā-sāha Haripāla*. Names of all Geographical places such as countries, cities, towns, villages, mountains, rivers and tanks—historical or otherwise—are included in [3]; while [4] comprises names of mythological nature. The names of such personages as *Gorakhanātha* and *Matsyendranātha* are entered in this section. Names of miscellaneous nature are enlisted under [5], the most prominent entries there being those of *Bharahaśāstram* and *Vāsupūjyacaritram*.

A brief note is appended to each entry under sections [2] to [5]. Such a note is not deemed necessary in the case of the **Historical Names**, regarding which the readers may better refer to the relevant portions of the **Introduction** – particularly the Chapter on “**Bearings on History**”. All the entries of this **Appendix** will also be found in the **Index to Introduction** to which the readers may refer for details about the same.

The references are to the respective pages and lines of the printed text of LPS. As a separate **Index** is appended to the **Introduction**, references to the pages of the **Introduction** are not included in the present **Appendix**. For abbreviations used here the readers may refer to the list of abbreviations given at the outset of the book.

[1] HISTORICAL NAMES

1	अश्वपति	6.15	20	नरपति	6.16
2	आभडवमाह	18.3	21	परमाडि 1.9; 25.14; परिमाडि 25.13	
3	उदयादित्य	1.4	22	परमारवंश	1.4
4	उमापतिशीघर	28.2	23	पाहणराणउ	18.4
5	ऋणदेव	6.14	24	प्रद्युम्नसूरि	24.8
6	कान्हडदे राउल जालउरउ	18.4	25	पीज	6.12
7	कुमुदचन्द्र	24.3	26	पीम	6.14
8	गजाति	6.15-16	27	मदनत्रम 3.2; 4.14; 5.11, 13, 14; 6.10; 8.2, 7, 12; 9.6	
9	गजपतिगौडेश्वर	2.3, 7	28	स्यणलदेवी 22.3; सीणलदेवि 7.2-3	
10	गजराउल	18.5	29	मलयचन्द्र	24.13, 19, 21
11	वामुण्डराज	6.13	30	सीणल[ळ]दि	7.2-3
12	चौलुक्यवंश	6.13; 7.3	31	मूलराज	6.13
13	जगदेव 1.3, 4, 5, 6, 19; 2.2, 9		32	रणधवल	1.5, 5-6
14	जयकेश	7.2	33	राज	6.12
15	जयसिंहदेव 2.7; 5.8, 10; 7.4, 10-11; 8.4, 8, 11; 9.5; 19.4; 20.5; 22.2; 24.2; 25.12-13; 27.14, 17. जयसिंहदेव 18.2		34	लखणसेन	28.2
16	दण्डक	6.12	35	वर्द्धमानसूरि	30.3; 31.4
17	दामोदर	18.10	36	वल्लभराज	6.13
18	दुर्लभराज	6.14	37	त्रिकमादित्य 10.2, 3; 11.8; 12.11; 13.13; 17.4, 8, 9, 15	
19	देवसूरि	24.3	38	सज्जन	21.2
			39	सान्त	18.3; 21.1, 5

[2] NAMES OF DOUBTFUL HISTORICITY

- 1 अह्नारसदडिनगरी —bard of king Madanabhrama of Kānti, 5.10.
- 2 अनादिराउळ —an anchorite practising penance in a cave near Kedāreśvara in the Himālayas. The term राउळ can be derived from Sk. राजकुल which means 'a Rājapūta Chief' and which was borne by several Rājapūta rulers as a title. This fact suggests that this Anādi Rāula might have been formerly a Rājapūta ruler or at least belonged to the Rājapūta clan. It is stated in our text that he was pleased on hearing the *Gūjara rāṇī* or the Gujaraṭī language, which implies that he might have hailed from Gujaraṭa. He is stated to be an ascetic of the *Nātha* sect and the teacher of the *Raulāṇīs Siddhi* and *Buddhi* of Kāmarūpīṣhapura i.e. the city of Kāmarūpa in the Gauḍa country. Residing near the Kedāreśvara temple, should he be regarded as a keeper of the temple? Can he be regarded as an ancestor of the community of anchorites popularly known as *Rāvaḷas* or *Rāvuliyūs* in North Gujaraṭa? 20.3, 12.
- 3 अभीएवञ्जा —one of the eight beautiful damsels presented by king Madanabhrama of Kānti to king Siddharāja Jayasimha of Guj. 8.13.
- 4 अमृतकला —one of the maids of the chief queens of king Madanabhrama of Kānti, 3.7-8.
- 5 अलवि —one of the maids of the chief queens of king Madanabhrama. 3.5.
- 6 अलवेसरि — do, 3.6.
- 7 आलनि — do. 3.5.
- 8 आलि [v.l. अलि] — do. 3.5.
- 9 उमादेवी —the wife of a *Brāhmaṇa* of Ujjayini named *Somaśarman*. Elsewhere this couple is stated

- to be belonging to Sopāra ka. She wanted to sacrifice her husband and his 64 disciples to the *Kṣetrapāla* and the 64 *Yoginīs*. King Vikramāditya is stated to have foiled this heinous task of Umādevī. 13.17, 19; 14.3; 15.4, 16.
- 10 कपूरिणी — one of the maids of the chief queens of king Madanabhrama. 3.7.
- 11 कश्यपी — do. 3.6.
- 12 कमलावती — the princess of king Viśvasena of Kanūja (mod. Kanauja). She is stated to have re-collected the incidents of her previous birth. 18.17.
- 13 कमलावती [v.l. °ली] — one of the maids of the chief queens of king Madanabhrama of Kāntī. 3.9.
- 14 कलावती — do. 3.9.
- 15 कस्तूरी — do. 3.7.
- 16 कपालिका — one of the two women rejected by king Madanabhrama of Kāntī. 4.14, 15.
- 17 कामप्रिया — one of the eight beautiful damsels presented by king Madanabhrama to king Siddharāja Jayasimha of Guj. 8.14.
- 18 कू_कू_अरीराणा(क) — the fabulous ruler of the Kidīmañkoḍīnagara or 'the city of ants'. 27.2, 21.
- 19 केरहणसी — an oilman of Pāṭana in the reign of Siddharāja Jayasimha. 22.18.
- 20 कोइलि — one of the maids of the chief queens of king Madanabhrama. 3.9.
- 21 खीमघर — one of the two sons of Yaśodhara, the *Purohita* of king Siddharāja Jayasimha of Pāṭana. He first studied under Devasūri and his disciple Malayacandra and then under the juggler Gajarāja of Kāmarūpa and as such he became known as Gaṇaya the juggler. 25.2, 24.
- 22 गजराज — a juggler of Kāmarūpa in the Gauḍa country, the preceptor of Gaṇaya and Maṇaya, the

- jugglers of Pāṭaṇa in the reign of Siddharāja Jayasimha. 25.4, 10.
- 23 गजवेलि —one of the maids of the chief queens of Madana-
bhrama. 3.7.
- 24 गणय — the elder of the two juggler-brothers of Pāṭaṇa
whose original name was Khimadhara. 25.8;
26.8.
- 25 गुणमाणिकि —one of the maids of the chief queens of Madana-
bhrama. 3.7.
- 26 चन्दन —one of the four chief queens of king Madana-
bhrama of Kānti. 3.4.
- 27 चन्द्रवदना —one of the eight beautiful damsels presented by
Madana bhrama to Siddharāja Jaya-
simha. 8.14.
- 28 चन्द्रावली —one of the maids of the chief queens of Madana-
bhrama. 3.8.
- 29 जयदेव —a scholar at the court of Siddharāja Jaya-
simha. 18.8.
- 30 जालहाक —a washerman and clothprinter of Pāṭaṇa in the
reign of Siddharāja Jayasimha. 23.2.
- 31 झालड राणउ —a courtier of Siddharāja Jayasimha, pro-
bably a feudatory belonging to the Jhālā family.
18.7.
- 32 झाडुड मांगू —a courtier of Siddharāja Jayasimha of
Gujarāta. PC (p. 72) relates that this *Kṣatriya*
of the Jhālā family used to thrust into the ground
two *pārāci* (an iron instrument for digging, Deśya
pārāci)s before taking his seat in the court. A
voracious eater, he was asked by the king why he
moved unarmed, to which his simple reply was that
whatever was available at the emergency became his
weapon. Just for test an elephant was once directed
towards him all of a sudden. Immediately he held
a dog and struck it against the elephant's trunk and
then twisted its tail, which resulted in the death of
the elephant. He fell on the field of battle while
fighting against the Muslims near Pāṭaṇa,

- where a memoir is known as the altar of Māñgū. 18.7-8.
- 33 अम्बसेन —king of the city of Trambāvati (mod. Kambhāta or Cambay). 12.2
- 34 दूर्योधन —Durjanaśalya, one of the two sons of Hūṇa Thepaṇiyā of Dabhōi. 22.13.
- 35 देवदमणि —a woman of the wood-worker class residing in the *Gāñchakaseri* or 'wood-workers' street' of Ujjayini, whose bitter utterances were the root of the adventures of king Vikramāditya which terminated in his securing a five-handled royal umbrella. 11.4, 11.
- 36 देवधर —one of the two sons of Yaśodhara, the *Purohita* of Siddharāja Jayasimha, who first studied under Devasūri and his disciple Malayacandra and then under the juggler Gajaraja of Kāmarūpa and as such who later on became known as the juggler Maṇaya of Pāṭaṇa. 25.2; 26.2.
- 37 देवमहानन्द —a great dialectician hailing from the Gauḍa country, who tied 84 *puttalakas* to his legs as a token of his victory over dialecticians all over the country, and who, being vanquished in his last dialectical contest at Prabhāsa Pāṭaṇa, is stated to have died of heart-bursting. 30.7.
- 38 धणपाल फोकलीर —a courtier of Siddharāja Jayasimha. The epithet *Phophalli* indicates that either he was a trader in betel-nuts [Guj. फोकळ < Pkt. फोकळ < Skt. पुष्कळ] or he hailed from a village named Phophala or Phophaliā. 18.6.
- 39 धरावरस चडाहलड —a courtier of Siddharāja Jayasimha. 18.3.
- 40 नरणू बहूंकारु —the songster named Nārāyaṇa, a courtier of Siddharāja Jayasimha. [cf. Guj. नरणू = Skt. नारायणः.] 18.11.
- 41 नम [न] गबेलि —one of the maids of the chief queens of Madana-bhrama. 3.7.
- 42 नामल —a lady of the *Padmini* type belonging to the gardeners' class of the town of Dabhōi. King

Siddharāja Jayasimha of Pāṭana is stated to have married her. 22.11, 17, 20, 22; 23.2, 6, 9.

- 43 नायिक — one of the two women rejected by king Madanabhrama. 4.14, 15.
- 44 पृथुलश्रीणी — one of the eight beautiful damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.14.
- 45 पेशूराणी
[P. I. पृथुलश्रीणी] — one of the two survivors from among the eight damsels presented by Madanabhrama to Siddharāja Jayasimha. The term *rāṇī* affixed to the name Pethū indicates that later on she became a queen of Siddharāja. At PPS p. 25 also she is named पेशू. 9.4.
- 46 प्रियतमा — one of the eight charming damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.13.
- 47 प्रीतिमती — do. 8.13.
- 48 फूलसिरी — one of the maids of the chief queens of Madanabhrama. 3.6.
- 49 फुल. — do. 3.6.
- 50 वाचन — the first of the four chief queens of Madanabhrama. 3.4.
- 51 बृहस्पतिराजाक — king of Vāmanasthali (mod. Vanthali) in Saurāṣṭra, in whose reign Vardhamānasūri, the author of the *Vāsupūjyacarita* (1243 A.D.) is stated in our text to have flourished. His name is not found in the *Vāsupūjyacarita*, 30.2.
- 52 मणय — the younger of the two juggler—brothers of Pāṭana whose original name was Devadhara. 25.8; 26.8.
- 53 मदन ताम्बडीउ — a courtier of Siddharāja Jayasimha. 18.6.
- 54 मदन ताम्बडीउ — a courtier of Siddharāja Jayasimha. The epithet *Tāmbaḍiū* indicates that he was either a native of Trambāvatī (mod. Khambhāta or Cambay) or a copper-smith. 18.7.

- 55 मगोहरा —one of the eight beautiful damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.15.
- 56 मरुकी —a female gardener of Ujjayinī with whom the great king Vikramāditya is said in our *prabandha* to have gone to the nether world in the guise of a porter. 15.13, 18.
- 57 मल्लू —a royal officer of Madanabhrama, who does not figure in the PK and PPS versions of the story. 3.3.
- 58 माईदे —same as माईदेव. 7.8.
- 59 माइ[ई]देव —the Chief Minister of Madanabhrama, who is called his *Sarva-muntri-śreṣṭho mānīdevaḥ sarva-mudrādhikāri* in the PPS version. 3.3.
- 60 माणिक्य a disciple of Devasūri. As stated in our *prabandha*, he appears to have taken a prominent part in the great dialectic disputation at the court of Siddharāja Jayasimha of Pāṭāṇa, which resulted in the historic defeat of the *Digambara* pontiff Kumudacandra. The contemporary drama *Mudritakumudacandra* also furnishes an evidence about his being a participant of the contest. PPS (p. 27) represents him as speaking out a verse in reply to one uttered by Kumudacandra's *bhaṭṭa*. PC (p. 67) also puts the same verse in his mouth. There he is described as a scholar who, though a mere molecule at the feet of Devasūri, surpassed even Cānakya in intellectual powers. It was he who secured the huge palace-like mansion of minister Sāntū as a *Pauṣadhaśālā* by simply reporting, when Sāntū wanted to know the opinion of Devasūri about that newly constructed building, that it could be praised only if it were a *Pauṣadhaśālā*. (PPS p. 31.) 24.3.
- 61 माषव —the officer in charge of the city-gates of Kāntī, the capital of Madanabhrama. 3.3; 7.12.

- 62 माधुराणी [*v.l.* मनोहरा] — one of the two survivors from among the eight extremely tender beautiful damsels [presented by Madanabhrama to Siddharāja Jayasimha. She is called Māū at PPS p. 25. The term *rāṇī* suffixed to her name may suggest that she later on became his queen. 9.4.
- 63 मानड भेलडीड — a courtier of Siddharāja Jayasimha. The epithet *bhelaḍḍi* suggests that he hailed from a place called Bhelaḍi (probably modern Bhelaḍi near Disā in North Gujarāta). 18.6.
- 64 सुकुन्द — a courtier of Siddharāja Jayasimha. 18.10.
- 65 सुजावली — one of the maids of the chief queens of Madanabhrama. 3.8.
- 66 मृगलोचना — one of the eight charming damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.14.
- 67 यशोधर — royal priest of Siddharāja Jayasimha. 25.2.
- 68 रत्नवुज — king of Lakṣaṇāvati and son of king Lakṣaṇasena, *i.e.*, Lakṣmaṇasena (1179-1206 A.D.). PPS (p. 84) mentions him as a descendent of Lakṣaṇasena. Śrīpuṇja, father of Śrīmātā, was his adopted son. 28.15.
- 69 रत्नावली — one of the maids of the chief queens of Madanabhrama. 3.8.
- 70 रसिदत्त — a mendicant living on Mt. Ābu, who wished to marry Śrīmātā who went there for practising penance, which, however, resulted in his death. At present his abode on Mt. Ābu is known as the shrine of Rasiyā Vālaṇa 'the lover called Rasiyā'. 29.18.
- 71 रिणमल्ल — king of Suradhārapura in Saurāṣṭra. 18.15, 17.
- 72 हाशण्डामर्मा — a scholar at the court of Siddharāja Jayasimha of Pāṭana. 18.9.

- 73 लीलावती — queen of king Paramāḍi, i.e. Paramarddin (1118-1150 A.D.), of Kalyāṇakoṭipura or Kalyāṇakatakā. 1.12.
- 74 लीलावती — one of the maids of the chief queens of Madanabhrama. 3.9.
- 75 लील — daughter of Modha Kelhanasimha, an oil-man of Pāṭana in the reign of Siddharāja Jayasimha. 22.19, 22.
- 76 लृणघउरु मगउडीउ — लृणघउरु मगउडीउ in mod. Guj. A courtier of Siddharāja Jayasimha. The epithet *Magaudīn* suggests his hailing from a place named Magauḍī—probably modern Magoḍī near Dahegāma in Ahmedabad District. 18.4.
- 77 वउलसिरी — one of the maids of the chief queens of Madanabhrama. 3.6.
- 78 वउल [v.l. वल, वल] — do. 3.6.
- 79 वचनकला — do. 3.7.
- 80 वघजल पन्नागीउ — a courtier of Siddharāja Jayasimha. He appears to be the same as Vaijja or Vaijjaladeva who is known from inscriptions to have been the *Dandandyska* of Naḍḍūla (mod. Nāḍola in Rājasthāna) in the reign of Siddharāja's successor Kumārapāla (1143-1173 A.D.), and the same as Vayajaladeva, the *Mahāmāṇḍalesvara* of Narmadātata or the Lāṭa territory in the reign of Kumārapāla's successor Ajayapala (1173-1176 A.D.). PC (p. 97) mentions one Vayajaladeva as Ajayapālā's door-keeper, who murdered him. PPS (p. 48) gives the name of the murderer of Ajayapāla as Vaijaladeva. This Vayajaladeva or Vaijaladeva is most probably identical with the Cāhamāna Vaijja or Vaijjaladeva who was, as already noted, a very influential officer of both Kumārapāla and Ajayapāla. [Vide GMRI, pp. 320, 324, 334 and PHNJS, pp. 278, 288.] The epithet *Pastūgiu*, as found in

our text, clarifies that he was a vegetable merchant. He might have represented in the royal court the guild of vegetable merchants. In all probability, he might have been appointed to the dignified post afterwards. 18.7.

- 81 वयरसल - son of king Rīṇamalla of Suradhārapura in Saurāṣṭra. 18.18.
- 82 वयरसीह - a scholar at the court of Siddharāja Jayasimha. The epithets *Bhūḍūachau* and *Vajravayarāgura* show that he was a jeweller [*vayarāgara* = *vajra* + *ākara*] hailing from Bharūca or Broach, situated on the bank of the Narmadā and referred to in ancient literature as Bhṛgukaccha or Bharukaccha; cf. its Hindi version Bhaḍauca. 18.9.
- 83 वावलज - one of the two disciples of Vardhamānasūri, who were sent by him to Somanātha, i.e. Prabhāsa Pāṭana, where they vanquished the Gauḍa dialectician Devamalananda after an eighteen-day contest. This was probably his nick-name. 30.16.
- 84 विशसेन - king of the Kanūja country. 18.17.
- 85 वीव्हू वामणी - a woman who was a great favourite of king Madanabhrama. The epithet *Vāmaṇī* indicates that she was a dwarf. 5.1, 17; 6.5.
- 86 शत्रुसल - Śatruśalya, one of the two sons of Hūṇa Thepaniyā of Dabhoi. 22.13.
- 87 श्रीकण्ठन्यास - a courtier of Siddharāja Jayasimha. 18.10.
- 88 श्रीपुत्र - a king of Lakhanāvati, adopted son of king Ratnapuñja and father of Śrīmātā. 29. 10.
- 89 श्रीमता - daughter of king Śripuñja of Lakhanāvati, who practised penance at Mt. Ābu and, after death, became the *Adhiṣṭhāyikā* or tutelary deity of the mountain. 29.11, 20.
- 90 सदा सेखरा - a courtier of Siddharāja Jayasimha. Probably his name was Śekhara and he belonged

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to the class of Rājapūtas known as Soḍhā.
18.8.

- 91 समरसी राउल चीत्रउडउ— a courtier of Siddharāja Jayasīṃha. The epithet *Citraṇḍau* (mod. Guj. *Citroḍo*) implies his hailing from Citoḍa. Can he be identified with Samarasīṃha Sonagarā Cauhāṇa (1183-1186 A.D.) of Jhālorā who was a tributary of Bhīmadeva II of Pāṭāṇa? Because it is the practice of the *Prabandhu*-writers to put together personages who have flourished at different times, a glaring example whereof is the *Bhojaprabandha*. 18.3.
- 92 सहस्रकला — one of the maids of the chief queens of Madanabrahma. 3.8.
- 93 सांज — a female attendant of the harem of king Madanabrahma. 5.13.
- 94 सामल पंतारु — 'the elephant-driver named Sāmala', mentioned here as a courtier of Siddharāja Jayasīṃha. PC (p. 59) mentions Sāmala as the elephant-driver of Siddharāja and PPS (pp. 51-52) mentions Śyāmala as the elephant-driver of Kumārapāla. These were probably one and the same person. 18.10.
- 95 सामल खोलजेअगड दूतु — 'Sāmala, a royal messenger who could traverse (probably riding she-camels) the distance of 16 *yojanas* (in a watch)', mentioned among the courtiers of Siddharāja Jayasīṃha. 18.11.
- 96 सालु मेळडीउ वाघेलउ — Sālu, hailing from certain village called Bheḷaḍī (probably the one near Dīsā in North Guj.), who belonged to the Vāghela family of Rājapūtas'. He is mentioned among the courtiers of Siddharāja Jayasīṃha. 18.5.
- 97 सावित्री — a female friend of Marūḍī, the female gardener of Ujjayinī, and sister of Umādevī. 15.13.
- 98 सिंचलउ — one of the two disciples of Vardhamānasūri, who were sent by him to Prabhāsa Pāṭāṇa, where they vanquished the Gauḍa dialectician

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named Devamahānanda after an eighteen-day contest. This appears to be his nick-name. 30.16.

- 99 सिद्धि-बुद्धि-रउलाणो — the *Raukṇīs*, Siddhi and Buddhi, female ascetics of the Nātha sect, disciples of Anādi Rāula. They hailed from Kāmarūpāpīṭha of the Gauḍa country. Does the term रउलण indicate that they originally belonged to the Rājapūta clan? Or is it simply the feminine form of रउल which may denote the community of anchorites known as *Rāvulas* or *Rāvuliyās*? 20.6; 21.2, 21, 23.
- 100 भिन्दूरी [*v.l.* सिहरी] — a female attendant of king Madanabhrama, probably his door-keeper. 6.4.
- 101 सौवणराणी — one of the four chief queens of Madanabhrama. 3.5.
- 102 सींगारी — one of the maids of the chief queens of Madanabhrama. 3.6.
- 103 सीलणु कुतिगीड — a courtier of Siddharāja Jayasimha. He was a jester [*Kutigīu = Kaunikin*]. For interesting stories of his intelligence *vide* PC pp. 74, 96; PK p. 99; PPS pp. 47-48. All these accounts show that he served as a highly intelligent jester three kings *viz.* Siddharāja Jayasimha, Kumārapāla and Ajayapāla. Thus in Siddharāja's times he might be quite young. 18.5-6.
- 104 सुगान — one of the maids of the chief queens of Madanabhrama. 3.8.
- 105 सुमयांदवी — one of the four chief queens of Madanabhrama. 3.5.
- 106 सुललित — one of the maids of the chief queens of Madanabhrama. 3.9.
- 107 सुशीला — probably a female attendant of Madanabhrama's harem. 5.18.
- 108 सूर — a scholar-courtier of Siddharāja Jayasimha. 18.9.

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- 1109 सोमशर्मन् a *Brāhmana* of Ujjayini. Elsewhere he is stated to have belonged to Sopāra. 13.19; 14.3; 15.3.
- 1110 सोमेश्वरः -- Somēśvara, a scholar—courtier of Siddharāja Jayasimha, who is called here *Kavisārva-bhauma*, i.e., the best of the poets. 18.8.
- 1111 सोल वदंकारः —a songster-courtier of Siddharāja Jayasimha. 18.11.
- 1112 हम्मीरः —a Muslim chief who is stated here to have fought against Siddharāja Jayasimha. 2.3, 5, 5-5, 6,7; 6.16.
- 1113 हर्मी[व.ल. म्मी]री —one of the maids of the chief queens of Madanabhrama. 3.6.
- 1114 हरपालः साकरीडः —a courtier of Siddharāja Jayasimha according to the *Sahasraliṅgasarāḥ-prabandha* of LPS. The epithet *Sākariḍu* clarifies that he was either a dealer in sugar-candy or sugar, or a resident of a place called *Sākariyā*—might be the one situated in the *Sābarakāñjhā* district of Gujarāta.
- 1115 हरिपालः —father of minister Sajjana of Siddharāja Jayasimha. The epithet *Sākariyāsāha* indicates that he was a very big merchant dealing in sugar-candy or sugar. It may also hint at his native place. This Haripāla of the *Siddhi-Buddhi-Ravilāni-prabandha* seems to be identical with Harapāla of the *Sahasraliṅgasarāḥ-prabandha*. 21.1, 21.
- 1116 हरिहर व्यासः —a courtier of Siddharāja Jayasimha. 18.9-10.
- 1117 हंसगतिः —one of the maids of the chief queens of Madanabhrama. 3.8.
- 1118 हूण देवणीयाः —Thepaniyā, a Rājapūta of Dabhol, whose surname was Hūṇa. 22.12-13.

[3] GEOGRAPHICAL NAMES

- 1 अणहिलपुर [*v.l.* अणि-
हलपुर] —same as पत्तन. 5.9.
- 2 अनन्तसेन —Pkt. derivative of अनन्तसेन, Lord Viṣṇu reclining on the serpent Śeṣa, whose holy place of pilgrimage is Śrīraṅgaṭṭam near Mysore. 27.9.
- 3 अर्बुदाचल —Mt. Ābu, the well-known hill-station marking the boundary between the regions of Rājasthāna and Gujarāta, noted for the excellent Jain temples constructed thereon in the mediaeval times. 29.12, 14.
- 4 उज्जयिनी —modern Ujjain in Madhya Pradesh, which prospered as the capital of Mālavā. 1.4; 10.3; 13.15, 20; 16.3; 17.13.
- 5 कनूतदेश —the territory round about modern Kanauja or Kanoja, ancient Kānyakubja. 18.16-17.
- 6 कल्याणकोटिपुर —the historical city of Kalyāna near Bombay. 1.8.
- 7 कान्ती —probably another name of Mahobaka or Mahobā, the capital of Bundelakhanda. Our author places this city in *Vaigāḍeśu* (*v.l.* *Ambāḍeśu*). There is no noteworthy place of this name in Bengal or the territory round about Ambātā in the Punjāb. Kāntīpura was, however, the ancient name of Kāthamāṇḍū, the capital of Nepāla, which earned its modern name in Newāri year 715 (= 1595 A.D.) when king Lakṣmīnaraśiṃha Malla got erected a huge wooden pavilion (*Kāsthamaṇḍapa*) in the midst of the city for the worship of Gorakṣanātha, which still exists. This, however, does not appear to have any concern with the Kāntī of our text, for king Madanaśhrama of the place is a historical figure identified with king Madanavarman of Mahobā. 3.2; 5.5, 9.

- 8 कान्हडा [*v.l.* काहड] —the Kannaḍa or Karnāṭaka territory on the western coast of the Indian Peninsula. 7.2.
- 9 कामरूप —a well-known city in the Gauḍa country, at present situated in Western Assam. 25.4.
- 10 कामरूपीन्दुर —*same as* the city of *Kāmarūpa*. One of the famous seats of the *Śākta* sect; *vide, e.g.:*
 औद्धान्यं प्रथमं पीठं द्वितीयं जात्यर्द्धकम् ।
 तृतीयं पूर्णपीठं तु कामरूपं चतुर्थकम् ॥
 —*Kālikāpurāṇa*, *Vaṅgavāsī* ed., p. 410. Also pp. 79-80:
 देवीकृते पादयुग्मं प्रथमं मयत्नम् क्षिप्तं ।
 उद्दिशाने चौरयुग्मे हितस्य जगतां ततः ॥
 x x x x x
 कात्यायनी चोद्दिशाने कामाख्या कामरूपिणी (*v.l.* कामरूपके) ।
 पूर्णेश्वरी पूर्णनिरीं वषट् जालम्बरिरीं ॥
 etc.
 20.6.
- 11 कायाकुण्ड —a fabulous (?) lake on Mt. Ābu, so holy that the limbs of the body of any infra-human creature, merged in its holy waters, were believed to turn into human limbs! 29.14, 15.
- 12 कीडीमहोडीमगर —a fabulous (?) city, the capital of the fabulous king named *Kūmāri-raṇuka*. 27.2.
- 13 केशर —a holy place of pilgrimage situated in the Himālayas; one of the twelve famous *Jyotirlingas* of Lord Śiva popularly known as *Kedāranātha* or *Kedāreśvara*. 20.2.
- 14 गङ्गा —the Ganges, the holy river flowing from the western range of the Himālayas through the northern plain to the Bay of Bengal. Personified as the wife of king *Śāntanu* of *Hastinapura* and mother of *Pitāmaha Bhiṣma*. 22.7.
- 15 गाण —cannot be located with certainty. *Vide* relevant discussions in the chapter on "Bearings on History" in the Introduction. 2.3; 6.16.

- 16 गुर्जर —Gujarāta : three references:
 [1] गुर्जरधरा the land of Gujarāta proper. 7.4.
 [2] गुर्जरराज the king of Gujarāta. 9. 3.
 [3] गुर्जरभाषी the Gujarātī language. 20.4.
- 17 गौडदेश —the eastern territory of India including modern Bengal and Assam. 2.3; 20.6; 25.4.
- 18 चाण्डसमा —a town in North Gujarāta, modern Cāṇasamā, situated about 20 miles south to Pāṭana. It is regarded as a holy place of the Jainas sacred to Bhaṭevā Pārśvanātha. Its Sanskrit name is given as Candrāvati. According to a Jaina interpretation, as there are twelve windows in the mosque there meant for looking at the moon —Cāṇḍa—, it is called Cāṇḍasamā, Cāṇasamā! Vide JPI, part II, p. 401. This is not at all convincing. The term Cāṇḍasamā of our text appears nothing more than Sanskritisation of the modern name Cāṇasamā! 27.12.
- 19 दभोईपुर —modern town of Dabhoi in Baroda district of Gujarāta, situated about 40 miles north-east of Broach and 20 miles south-east of Baroda. Its ancient name is Darbhāvati. In the Giranāra Jaina Inscription of 1288 V.S. (=1232 A.D.) it is mentioned among important cities of Gujarāta. An interesting but fanciful derivation of its modern name 'Dabhoi' is given in our *prabandha*. The writer of the *prabandha* appears to have tried to connect 'darbha' and 'vati' of its original name Darbhāvati in this fanciful derivation by stating that a *vaṭa* or a banyan tree was sprinkled by the serpent Takṣaka who acted like Dhanvantari for helping Parikṣit! This derivation does not, on the face of it, seem to carry any significance at all. All the same, it may be noted with interest that this historical town is surrounded by a fort and to the east of the gate popularly known as 'Hīrābhāgoḷa' after the name of the dexterous mason who built the rampart, is situated a temple of

- goddess *Bhadrakālī* in the fort-wall itself and on the rampart to the north of this temple is engraved a nice scene of the palace built for king *Parīkṣit* in the ocean! 22.4, 7, 9.
- 20 **डभोईया पार्श्वनाथ** —the temple of *Pārśvanātha*, the 23rd *Tīrthanikara* of the *Jainas*, situated in *Ḍabhōī*. 22.4, 7, 9-10, 11.
- 21 **कम्बोवती** —*Khambhāta* or *Cambay*. 12.2. *Vide* स्तम्भदीर्घ. Its five names are enumerated in an Old Guj. anonymous poem called *Pañcadānda-catuspadi* dated V.S. 1556 (= 1500 A.D.); *vide*:
 नगर खंभाहत जाइजे, जेहना छइ पंच नाम, 2 cō
 कंबोवती बलापीइ, भोगवती अभिराम;
 लीलावती लीला करी, अमरावती तगु नाम. 3.
 (p. 62 of *Buddhi-prakāśa* of 1932 A.D. where the work is edited by Dr. B. J. Sāṅḍesarā).
- 22 **दुर्लभसरस्** —the lake at *Pāḷaṇa* constructed by *Caulukya* king *Durlabhārāja* (1010-1022 A.D.). According to *LPS* the famous lake *Sahasraliṅga* was constructed by his descendent *Siddharāja Jaysimha* (1094-1143 A.D.) at the site of this *Durlabhasaras* and this statement is corroborated by other evidences as well. 19.4.
- 23 **देवीनदी** —a river in *Saurāṣṭra*, which had to be crossed while traversing from *Vāmanasthālī* (mod. *Vanthaḷī*) to *Devapattana* (mod. *Prabhāsa Pāṭaṇa*). It cannot be traced at present. Therefore it might be an insignificant rivulet. 30.20.
- 24 **श्रेवपत्तन** —*Prabhāsa Pāṭaṇa* in *Saurāṣṭra*. Also known as *Somanātha Pāṭaṇa*. An ancient holy place of pilgrimage consecrated to the temple of *Somanātha*, one of the twelve *Jyotirlingas* of *Lord Śiva*. Situated on the southern coast of *Saurāṣṭra*, it is perhaps one of the most ancient cities of *India*. It suffered several severe invasions by *Muslims*, the first being that by *Mahmūd of Ghazni* which took place on Thursday the 30th January of 1025 A.D.

- and the following two days, and the last by *Muzaffar II* in 1530 A.D., who committed the sacrilege of converting the temple into a mosque. The present temple was built under the direct supervision of the late lamented *Saradāra Vallabhābhāi Paṭela*, the great leader of Independence Movement and the then Deputy Prime-Minister of India, and the consecration ceremony was performed by the late lamented *Dr. Rājendra Prasāda*, the first President of India, in May 1950. 30.21; 31.2. *Vide* श्रेयस्तर, सोमनाथ.
- 25 वेदान्तरकुटी —lit. : 'the hermitage of the foreigner'. The fabulous (?) hut specially prepared on the bank of the lake *Phūṭelāu* for *Kūmārīrāṇāka*, the fabulous king of *Kīṭīmāṅkoḍīnagara* who is stated here to have dwelt there and spent his after-life in practising penance. 27.19.
- 26 नेपाळपादुपति —the holy place of pilgrimage situated in *Nepāla* in the outer ranges of the *Himālayas*, sacred to *Paśupati nātha*, one of the twelve *Jyotirlingas* of Lord *Śiva*. 27.8.
- 27 पञ्चासरा पार्श्वनाथ —the temple of *Pārsvanātha*, the 23rd *Tirthānkara* of the *Jainas*, situated at *Pāṭāṇa*. It is stated to have been built by the *Cāpotkaṭa* or *Cāvaḍā* king *Vanarāja* who established the city of *Pāṭāṇa* or *Aṇahillapura* and ruled there from 746 A.D. to 805 A.D. As the name suggests the image was brought from *Pañcāsara*, the seat of his ancestors till the defeat and death of his brave father *Jayaśekhara* or *Jayaśikhari*. *Pañcāsara* is at present a village near *Rādhanapura* in North *Gujarāta* on the border of the *Desert of Kaccha* in the *Vaḍiyāra* or *Vaḍhiyāra* tract. 22.18; 23.2.
- 28 पत्तन —modern *Pāṭāṇa* in North *Gujarāta* on the bank of the river *Sarasvatī*, sixty miles north of *Ahmedabad*. *Vanarāja*, the founder of the *Cāpotkaṭa* or *Cāvaḍā* dynasty

(746-942 A.D.) of Gujaraṭa, is stated to have established this capital city in 746 A.D. and to have named it *Aṇahillapura Pattana* in order to immortalise the name of a shepherd friend of his called Aṇahilla who had helped him in his odd days. Thenceforth it remained the capital of Gujaraṭa during the Caulukya and Vāghelā periods as also the Muslim rule upto 1411 A.D., when it was abandoned in favour of Ahmedabad. The old capital was to the west of the present Pāṭaṇa. 9.5; 18.2; 20.2, 5, 7; 22.2, 5, 16; 24.2; 25.12; 27.11. *Vide* अणहिलपुर.

29 पातालपुर

—the fabulous capital of the nether world. 15.13-14, 18.

30 फूटेलाउ,

—stated to be the name of a lake near Cāṇḍasamā (mod. Cāṇasmā in North Gujaraṭa), its literal meaning being 'that has over-run its banks'. During an ordeal given by king Siddharāja Jayasīma (1094-1143 A.D.) to the merchant of Cāṇasmā who got it constructed, its waters are stated to have flown away its banks having broken forth. It is stated that thenceforth it came to be called *Phūtelāu* (cf. Guj. *Phūtelum*). No tank of such a name is traced at present in the vicinity of Cāṇasmā. All the same, one in the outskirts of a village named Rūpapura, one mile and a half south of Cāṇasmā, is locally known as '*Bāndhelum Talāra*', i.e., 'the bordered pond, with its banks specially constructed'. This is quite contradictory to the name *Phūtelāu*. One would, therefore, be inclined to spot there the lake mentioned in the LPS, if at all it can be regarded as historical. The statement of our text viz. '*adyāpi Phūtelāu prasiddham vidyate*', i.e., 'Even today it is well-known as *Phūtelāu*', however, may be regarded as sufficient evidence for its historicity. The tank near Rūpapura is a considerably big one having sixteen sides of 150 ft. each. It is believed to have been constructed in the reign of Siddharāja Jayasīma. A small pond is

constructed in the way of the water-flow towards this big tank with the evident intention of filtering the water that is to be preserved in it. Half way between Cāṇasmā and Rūpapura there is a place called 'Pāñca Deharām' or 'Five temples', where old constructions are found out on digging. Therefore it can be inferred that present Cāṇasmā and Rūpapura might have been parts of one big town or city. And this inference would lend support to the historicity of the tank in question. 27.17.

31 बेनाडभ

—a town on the banks of the river Bennā in the Ābhīra country in the south. Other names of the place occurring in Pkt. literature are *Bennāyada*, *Bennāyada* and *Yenāyada*. The form in our text appears to be a corruption of *Bennāyada*. This place is referred to in such ancient Jain texts as the *Āvaśyaka-cūṇi* [Part I, p. 547 of Ratalām edition], Malayagiri's *Vṛtti on Āvaśyakasūtra* (twelfth cent.) [pp. 519-20 of Āgamodaya Samiti, Bombay edition], Malayagiri's *Vṛtti on Nandīsūtra* (twelfth cent.) [p. 152 of Āgamodaya Samiti, Bombay edition] and *Bṛhatkathākośa* of Hariṣeṇa [p. 199 of Singhī Jaina Series ed.]. It is connected with such a historical personage as king Śreṇika of Rājagṛha who begot a son called Abhayakumāra by the daughter of a merchant of this place. The verse on p. 24 of our text, wherein the word *Bennāyada* occurs, is given in Malayagiri's *Vṛttis on Nandīsūtra* and *Āvaśyakasūtra*, with slight variations. There a Buddhist monk asked a young Jain monk: "Your Arhats are Omniscient and you are their sons. Therefore will you tell me the exact number of crows residing in this town?" The Jain monk silenced the questioner by cleverly uttering the verse in question. [Vide for details B. J. Sāṅdesarā, *Jaina Āgama-sāhitya-māṃ Gujarāṭi* (Guj.), Ahmedabad, 1952, pp. 171-172.] 24.16.

- 32 महाकालवन —an *upavana* in the vicinity of the city of Ujjayini (mod. Ujjain). The famous temple of *Mahākāla* is situated to the east of the river *Kṣīprā* in the south-east of the *Piśācamuktesvara gḥāṭa*. It might be the central place of the *Mahākālavana*. 17.13.
- 33 मालव —the territory of Mālava in Central India with Ujjain and Dhār as its capitals. The *Skandapurāṇa* (*Māheśvarakhaṇḍa*, *Kaumārikākhaṇḍa*, 39. 127 ff.) states that the Mālava country consisted of 1,18,092 *grāmas* or villages; while Vinayacandra's *Kāvyaśikṣā* (*vide Kāvyaṇimāṃsā*, G. O. S. ed., pp. 248-249) gives the number of villages in that country as 9,00,092. In the light of these references, the epithet of king Siddharāja Jayasimha viz. "18 lakṣa 92 sahasra mālavalakṣmīkacagrahaviṅrapāni" given in our text (LPS., 6.14-15) may be regarded as referring to the number of villages comprised by that country according to the author of our *prabandha*. Also cf. PC. 61.14. where Yaśovarman the Mālava king, is stated to have said to king Siddharāja Jayasimha that he was the king of the Mālava country of 18,00,000: "Ahaṇ hi-aṣṭādaśalakṣapramāṇamālavadēśūḥipah". 6.15.
- 34 रामसेन —appears to mean *Rāmeśvara*, the holy place of pilgrimage on the southern coast of India. The preceding word *Anantasena* seems to have influenced its form. There is a *Rāmasenatīrtha* of the Jains in Rājasthāna, described on pp. 234-235 of the *Jaina Paramārāṇa Itihāsa* (Guj.) by *Muni-tripuṭi*, part II. The context of the present text, however, does not appear to mean this Jaina *Tīrtha*. 27.9.
- 35 लक्ष्मणावती —appears to be the same as the city of *Lakṣmaṇāvati* in Bengal identified with the city of Gauḍa and named after king *Lakṣmaṇasena* or *Lakṣmaṇasena* (1179-1206 A.D.) of the *Senā* Dynasty. 28.2.

III

- 36 वङ्गप्रदेश —the country of Baṅgāla, Bengal. Originally the name denoted only the Buckergunje region, but later on it came to be applied to the whole of East Bengal and still later to the whole of the Bengali-speaking area. The major part of the country lies in West Bengal in the Indian Union and East Bengal in Pākistana; but parts of it belong to the other neighbouring states like Bihāra and Orissā. 3.2. *Vide* गौड.
- 37 वरुणासा —a river flowing near Pāṭana, modern Banāsa, which river has lent its name to the Banāsa-kāṅḡhā district in North Guj. 25.12.
- 38 वामनस्थली —modern Vanthālī, about 8 miles south-west to Jūnagaḡha in Saurāṣṭra. Probably the same as the Vāmana-tīrtha of the Mahābhārata. An ancient temple of Vāmana is still there. It is referred to in our text as also in PPS (p. 114) as '*Laghukāśmīrā*' or '*miniature Kāśmīra*' on account of its being a centre of learning and perhaps because of the natural beauty of its surrounding region. 30.2.
- 39 विदेश —foreign country. 25.3; (in the east) 25.7.
- 40 वल्लभाथ —the temple of Lord Śiva situated at Dabhōī in Baroda district. It is a historical place which has earned prominence through the well-known *Vaidyanātha-praśasti*. 22.9.
- 41 श्रीपत्तन —same as *Devapattana*. 30.7. *Vide* क्षेत्रनाथ.
- 42 श्रीमालपुर —probably the same as *Bhinna-māla* or *Śrīmāla* in Rājasthāna, situated about 80 miles to the north of Pāṭana and 40 miles west of Mount Ābu. The *Śrīmālī Brāhmanas* are stated to have hailed from this place, which was the native place of the great poet Māgha. Since such an extra-ordinarily prosperous man as poet Māgha of this community died due to extreme poverty though it was a rich community, king Bhoja of Dhūrā, who had enjoyed his hos-

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pitality with great wonder, is stated to have sarcastically declared that it was not 'Śrīmāla' but 'Bhīlamāla' [vide PC, pp. 35-36]. Mūlarāja, the founder of the Caulukya dynasty of Gujārāta, too, is stated to have hailed from this place. 28.15.

43 सद्मल्लिक

—the great lake near Pāṭāṇa, constructed (during 1134-1135 A.D.) by the great king Śiddharāja Jayasīma—one of the great things accomplished by him (Vide PC, p. 75). It was constructed on the site of the *Durlabhasaras* which was constructed by his ancestor Durlabharāja (1010-1022 A.D.). 1008 Śiva-temples, 108 Devī-temples and a temple of the ten incarnations of Lord Viṣṇu adorned the banks of this lake. In its centre was situated an islet upon which was erected a temple of Rudreśvara, which has now been turned into a mosque. The beauty of this lotus-covered, swan-teaming lake was further enhanced by a towering snow-white column of victory, of which there are no traces left. To judge from the taunt of the Banāras king to Śiddharāja Jayasīma's ambassador at his court about the use of the water of this lake by the populace of Aṇahillapattana though it was 'Śiva-nirmālya', this tank must have served the purpose of water-supply for the citizens of Pāṭāṇa. The *Sukṭasāṅkīrtana* (II. v. 35) calls it *Siddhasaras*. 18.1; 19.4-5, 6; 24.2; 25.21; 27.18.

44 सुरधारपुर

—probably the same as Saradhāra near Rājakoṭa in Saurāṣṭra. This historical place was a capital town in mediæval times. 18.15, 17.

45 सुराष्ट्र

Saurāṣṭra. 18.15; 27.11.

46 सोमनाथ

—same as *Devapattana*. The phallus of Somanātha is regarded as one of the twelve *Jyotirlingas* of Lord Śiva. The reference here is not to the town of that name but to the temple itself. The temple was re-built and a fresh phallus was installed at the pious hands of Dr. Rājeन्द्रa Prasāda,

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the first President of India, in May, 1950 A.D. through the great efforts of the late lamented Saradāra Vallabhabhāī Paṭela, the great patriot and leader of Independence Movement and the first Deputy Prime-Minister of India. 27.7; 30.8. Vide श्रीपत्तन.

47 स्तम्भनीयं

—modern Khambhāta or Cambay, the important historical port on the Gulf of Cambay. 25.23.

27 पञ्चासरा पार्श्वनाथ

—(additional notes:) Established soon after 746 A.D., the year of Vanarāja's accession to the throne, it is definitely one of the oldest extant Jain temples of Gujaraṭa. For interesting details regarding the temple and references to it in literature, vide Sāṅḍesarā, B. J.: *Śrī Pañcāsarā Pārśvanātha-nā Mandira Viṣeṇā Keṣalāka Aiti-hāsika Ullekho* (Guj.), first published in the *Ācārya Śrī Vijayavallabhasūri Smāraka Grantha*, Bombay, 1956 and then in his book *Itihāsaṇe Sāhitya* (pp. 135-148), Ahmedabad, 1966.

[4] MYTHOLOGICAL NAMES

- 1 अश्विनेताल —Name of a type of goblin known as *Vetāla*. Having been vanquished by King Vikramāditya of Ujjayinī (probably 56 B.C.) he is stated in folk tales to have served the great king often working wonders. 11.11, 12. Also *vide* PC pp. 2, 3, 32; PFS p. 2 and PK pp. 80, 83.
- 2 अरुन्धती —wife of the great sage Vasiṣṭha of the Vedic age, who joined her husband in practising severe austerities and had a considerable share in his securing a permanent place among the *Saptarṣis* or seven great sages. She is regarded as the highest pattern of conjugal excellence and wifely devotion. 7.1.
- 3 अलिञ्जर —a serpent-chief dwelling in the city of Pātālapura in the Nether-world. 15.14.
- 4 अहिल्या —Ahalyā, the very charming wife of the sage Gautama, who won her by circumambulating thrice round a cow and thus securing the merit of three circumambulations round the earth, whereby Indra and other gods who took the trouble of going round the earth itself were defeated. Afterwards, however, she was ravished by Indra and was turned invisible by her husband's curse on that account. She was restored to her original form at the sight of Śrī Rāma. [Vālmiki's *Rāmāyaṇa*, I, 47.28-31, 48.16: pp. 270 & 274 of Critical Edition, Baroda, 1959.] She is regarded as one of the five chastest women. 7.1.
- 5 इन्द्र —the chief of the gods and the king of heaven. 11.9, 11, 14, 18.
- 6 गङ्गा —the river Ganges, personified as the wife of king Śāntanu of the Lunar race and mother of Bhīṣma Pitāmaha. 22.7.
- 7 गोरख —Gorakhanātha or Gorakṣanātha, the great saint of the Nātha sect and disciple of Matsyendranātha. 20.18.

- 8 चातुष्पादा —one of the nine forms of Goddess *Durgā*. 20.10.
- 9 तक्षक —*Takṣaka*, the chief of one of the twentiesix serpent-clans. When eighteen serpent-clans were burnt to ashes in the serpent-sacrifice of king *Janamejaya*, the great-grand-son of *Arjuna*, the hero of the great *Mahābhārata* war, *Takṣaka* was saved by the sage called *Āstika*. 22.8.
- 10 तारा —*Tārāmātī*, the queen of king *Harīścandra* of the Solar race whose truthfulness was put to a severe test by the sage *Viśvāmītra*. This royal couple, along with their little prince *Rohita*, had to be sold off and suffer a lot for the sake of keeping a word. *Tārāmātī* is regarded as one of the five chasteest women. 7.1.
- 11 धन्वन्तरि —the physician of the gods, who came out of the ocean with a cup of nectar in his hands at the close of the great churning of the ocean by the gods and the demons. The progenitor of the Indian Science of Medicine. 22.9.
- 12 परीक्षित् —the grand-son of *Arjuna*, the *Pāṇḍava* hero, and son of *Abhimānyu* and *Uttarā*. He ascended the throne of *Hastināpura*, after *Yudhiṣṭhira* at the age of 36 years. The *Kali Age* is said to have commenced with his reign. Though a pious king, he once placed a dead serpent on the neck of the sage *Śamika* who, being engrossed in meditation, did not notice the king's arrival at his hermitage. As a consequence of the curse of *Śamika*'s son *Śṛṅgi*, *Parīkṣit* died of the bite of the serpent-chief *Takṣaka* when he was 96 years old. 22.8.
- 13 पार्श्वनाथ —the twenty-third *Tīrthaṅkara* of the *Jainas*. References in the present text are to the idols of and temples consecrated in honour of *Pārśvanātha*. 4.16; 22.4, 5, 7, 9-10, 11.
- 14 भारती —*Sarasvatī*, the goddess of learning. 30.14, 17. *Vide* सरस्वती.

- 15 मत्स्येन्द्र —Matsyendranātha, the founder of the *Nātha* sect. 20.18.
- 16 मन्दोदरी —the Chief Queen of Rāvaṇa, the great demon-king of Laṅkā. She is regarded as one of the five most chaste women. 7.1.
- 17 भीमनाथ —same as Matsyendranātha, as the name itself shows. 20.18.
- 18 सुक्ता देराणी —a female saint of the *Nātha* sect. 20.19.
- 19 यक्ष —a type of demi-gods. 10.21.
- 20 लीलादे —*Līlādevī*, a female saint of the *Nātha* sect. 20.18.
- 21 शन्तन —king Śantanu or Śāntanu of the Lunar race who married Gaṅgā, the holy river Ganges personified, and afterwards Satyawatī or Matsyagandhā, both with certain conditions. Father of Bhīṣma Pitāmaha. 22.7.
- 22 सती —the youngest of the sixteen daughters of Dakṣa Prajāpati, who married Lord Śiva against the desire of her great father. Once when her father started a sacrifice, she went there un-invited, was insulted and consequently she martyred herself by jumping into the sacrificial fire and burning down to ashes. Virabhadra, an attendant of Śiva, therefore, destroyed the sacrifice and killed Dakṣa. Thenceforth the word Sati conveys the sense not only of a chaste woman but also of one who burns off herself with her husband's corpse not being able to bear separation from him. Sati was thereafter born as Pārvatī. 7.1.
- 23 सरस्वती —goddess of learning. 30.10. *Vide* भाली.

[5] MISCELLANEOUS NAMES

- 1 अनङ्गरङ्गवाडी —one of the four parks attached to the palace of Madanabhrama. 4.6.
- 2 अन्धारघोरवाडी — Do. 4.8-9.
- 3 कमलकेदार —one of the four step-wells in the palace-compound of Madabhrama. 4.7.
- 4 कैलासहाल —one of the four principal *Gavākṣas* that to the north—of the palace of Madanabhrama. 4.5.
- 5 क्षीरोहि —one of the four step-wells in the palace-compound of Madanabhrama. 4.7.
- 6 गन्धर्वसर्वस्व —one of the four principal *Gavākṣas* in Madanabhrama's palace. 4.4-5.
- 7 चन्द्रयोस्ना —a small pond in the palace-compound of Madanabhrama. [*Candrajyotsnā* > *Candrajotsnā* > *Candrayotsnā*.] 4.10; 5.6.
- 8 धारागिरिवाडी —one of the four parks in the compound of the palace of Madanabhrama. 4.8.
- 9 नन्दनवाडी — Do. 4.9.
- 10 पुष्पा [*v.l.* प्ला] भरण —one of the four principal *Gavākṣas* in Madanabhrama's palace. 4.4; 5.5; 7.6.
- 11 भरद्वाजम् —the science of Dramaturgy. Probably here there is a reference to the *Nāṭyaśāstra* of Bharata, the oldest available work on Poetics (including Dramaturgy), which can be placed not later than 300 A.D. 25.6.
- 12 वासुपूज्यचरित्रम् —the *Vāsupūjyacaritam*, a work in four *Sargas* describing in 5494 verses the life-story of Vāsupūjya, the twelfth *Tīrthan̄kara* of the Jains, along with the narration of his previous birth as king Padmottara. It is written throughout in the *Anuṣṭubh* metre, with the exception of the concluding verses of the *Sargas* which are in *Yasantatīlākā*. As is evident from the *Prāśasti*-verses at the close of the fourth *Sarga*, it was

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composed by Vardhamānasūri in V.S. 1299 (1243 A.D.) at the request of his pupil Daṇḍanāyaka Āhlādana on the eve of the latter's getting repaired the temple of Vāsupūjya at Anahillanagara (i.e. mod. Pāṭana). The poem is made *Āhlādanāṅka* by incorporating the term *Āhlādana*—which was the name of the author's disciple—in the last verse of each canto. Edited by Dr. Ambrogio Ballini of Rome and published by the Jainadharma Prasāraka Sabhā, Bhāvanagara in 1910 A.D. 313.

- 13 विमानविभ्रम —one of the four chief *Gavākṣas* of Madanabhrama's palace. 4.4.
- 14 विश्वविजय —name of the extra-ordinary palace of king Madanabhrama. 4.1.
- 15 सुधानिधि —one of the four step-wells in the court-yard of Madanabhrama's palace. 4.7.
- 16 हंसविभ्रम — *Dv.* 4.6.

APPENDIX-C

TRANSLATION OF VERSES OCCURRING IN LPS

Introductory Note:

Out of the eleven verses occurring in LPS only four are in Sanskrit. An attempt at furnishing a translation into English of all the verses, therefore, will not be out of place at the close of a study of the text. The details regarding the meaning, derivation and form of all the peculiar words occurring in these verses are given in APPENDIX-A.

Verse 1 : Page I, lines 17-20:

“ We do not know, O Jagaddeva ! how (can) rest the hand of the Creator (who is engaged in) producing poor persons (and) you (engaged in) satisfying (them)!”

Note: This verse occurs in PC and PPS with slight variations in the last quarter, vide **Introduction**, p. 41.

Verse 2 : P. 21, ll. 7-10:

“The clock sounds in its peculiar way (which) makes me happy through (my) ears; people understand (that) the day sets, (while) I know (that) the day passes away!”

Verse 3 : P. 21, ll. 11-14:

“ One endures for a long time the gleam of benevolence done to others; if gradual deterioration takes place, where will one perform one's task?!”

Verse 4 : P. 21, ll. 15-18 :

“ Days pass away (but) indeed do not return (even) like the mountain-streams ; (one may, therefore,) do (whatever) little service (one can and) may perform piety; why let (one) sleep unworriedly? !”

Verse 5 : P. 24, ll. 9-12 :

“ He has no hands nor legs ; though mindless, He (can) entertain thoughts; though devoid of eyes, He does witness; though without ears, He does hear; He knows all (but) none indeed knows Him; though propitious, He possesses no form—may such Jina protect you !”

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Note : This verse contains Upaniṣadic thought. It occurs with slight variations in the *Śvetāśvatara Upaniṣat* (3.19), *Nārada-parivṛājaka Upaniṣat* (9.14) and *Bhavasantarāṇa Upaniṣat* (2.45). Also cf. *Kaivalya Upaniṣat* 21, *Sāṅghīlya Upaniṣat* 2.1.2 and *Subāla Upaniṣat* 3.2 for similar wording and thought.

Verse 6 : P. 24, ll. 15-18 :

“ There are more than sixty thousand crows in Bennātaṭa ; if (you find) less, (others) have gone for eating and collecting grains (and) if more, guests have arrived (to see their relatives) ! ”

Note : This verse occurs with slight variations in Malaya-giri's *Vṛttis* (12th Cent.) on *Nandisūtra* and *Avatyaka-sūtra* (on pp. 152 and 520 respy. of the Āgamodaya Samiti editions).

Verse 7 : P. 24, ll. 20 & 22 :

“ Why is the ocean devoid of roaring in the monsoon ?
Possibly out of fear of a break in the sleep of the Lord of the World (who is) asleep concealed (in it) ! ”

Note : This verse occurs in Rājāśekhara's *Prabandhakośa* (p. 121) with slight variations. There the first half is spoken by Vastupāla and the second half by poet Someśvara who is stated to have been rewarded with sixty horses for this *samasyā-pūrti*.

Verse 8 : P. 25, ll. 17-20 :

“ Don't be so eager; (for) no task is accomplished by haste ! It is a gloomy day on the earth; there is a scope for erring today ! ”

Verse 9 : P. 26, ll. 4-7 :

“ (He) weeps at night, (as) there is no (affectionate relative). She is helpless in absence of the sun. Every-body consoles her, (but) on looking at the face (of others) she produces the 'milimi milimi' sound. ”

Note : This is a literal tentative translation. The subject of the first sentence is 'He' as per context. If the term मल्लि is taken to be in the Nom. as the subject, the translation would be 'The night weeps . . . ' !

Verse 10 : P. 29, ll. 6-9 :

“ Has He, who created (mother's) milk for my maintenance even

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before my birth, gone to sleep or expired (now that it is time) to manage for (my) further maintenance ?”

Note : This verse is found, with slight variations, as no. 312 of the *Śārṅgadharapāddhai*, as verse no. 4 in the section on *Santoṣaprasāṅgā* of the *Sūbhāṣitaratnabhāṅḍāgāra* (p. 75) and as verse no. 270 of *PPS* (p. 84).

Verse 11 : P. 31, ll. 6-9 :

“ The glory of kings lies in the tusk of the elephant, of poor people in the shoulder of the bull, of excellent warriors in the tip of the sword (and) of women in the breasts !”

Note : This is an oft-quoted stanza.

APPENDIX-D

PADA-INDEX TO VERSES

Introductory Note:

This Index includes both Sanskrit and non-Sanskrit verses occurring in LPS. Since regular numbers are not given to the verses in the text, the references here are not to verse numbers but to the respective pages and lines of the printed text.

अपाणिपादो ह्यमनो मनस्कः	२४.९
अहिया पाहुणया आया	२४.१८
अत्सक न कृतावला	२५.१०
अथे गर्जितवर्जितः	२५.२०
अथे विश्राम्यते करः	१.२०
किं वा सुप्तोऽथ वा मृतः	२२.९
कृतार्थान् कुर्वतस्तथा	१.१८
गुप्तगुप्तजनजाप-	२४.२१
घटीया रङ्ग इषकङ्कड	२१.४
अइ लणा लुण्णगया	२४.१७
अइ विह्वस्यइ कलासु	२१.१४
अण जाणइ दिण अच्छमइ	२१.९
अिम गिरिनिस्सरणइ	२१.१६
दरिद्रान् सृजतो धातुः	१.१७
दीह वहंतइ जन कीड	२१.११
दीहा जंति वलंति न हु	२१.१५
दुद्धिन होइ महीयजइ	२५.१९
न जानीमो जगद्देव	१.१९
--निद्राभङ्गभयादिन	२४.२१
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पदयत्यचक्षुः स शृणोत्यकर्णः	२४.१०
पामरलोआण वसहसंभमि	३.१७

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12	1	उद्गतंमे	उद्गतं
16	13	Jayasingh	Jayasingha
22	29	ot	of
27	12	Marūdi	Marūḍi
28	13	fruits	fruit
31	5	siṃha	siṃ
32	29	is	was
34	28	breasts	teats
35	1-2 (fn)	variants	variations
37	11	pp.	pp.
49	1	Siddharāja	Siddharāja
51	17	°च्छादनं	°च्छादनं
57	32	Sar krit	Sanskrit
60	9	600	625
64	23	पूर्वमन्त्रिण	पूर्वमन्त्रिणं
65	2	Prabandhapañcaśāṭī	Prabandhapañcaśāṭī
67	6	Māṇikyā	Māṇikyā
67	9	Hemacandra	Ratnaprabha
68	22	prabandha-works	Prabandha-works
74	2	पाश	पाशं
74	10	नाणक	नाणकं
75	9	राजा	राजा
77	2	नगराद्मुखी	नगराद्मुखी
77	17	ताम्रचूडसं	ताम्रचूडसं
77	20	श्रीमात	श्रीमाता
83	12	Uttarāyām	uttarāyām
84	4	jāgarit ḥ	jāgaritaḥ
85	31	27 11	27.11
86	3	(30.18	(30.18)
86	11	l he	The
86	last	s	is

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87	14	<i>Śrīmā ā-prabandha</i>	<i>Śrīmātā-prabandha</i>
87	29	<i>alav śvara</i>	<i>alaveśvara</i>
90	14	<i>Nāg nāragaccha-paṭṭā- vali</i>	<i>Nāgendragaccha- paṭṭāvali</i>
90	19	54 4	5494
92	11	<i>Bhavāi yā rā</i>	<i>Bhavāi-yātrā</i>
93	23	90 93	90-93
97	28	<i>Paramarddi-mardadka</i>	<i>Paramarddi-marddaka</i>
98	20	देवमहोऽपि	देवमहोऽपि
100	4	गुडरेणः	गुडरेणः
101	29	i, e.	i.e.
109	31	<i>Madanabhrama- prabandha</i>	<i>Madanabhrama- prabandha</i>
110	23-24	<i>Prabandhacintāmaṇi</i>	<i>Prabandhacintāmaṇi</i>
111	17-18	the Kāmarūpa country	Kāmarūpa
111	28	Talwārā	Talavāḍā
111	33	teritory	territory
113	14	in	to
113	1 (fn)	PANIJS	PHNIJS
116	23	of	on
116	30	if	it
116	fn	Hemacandra	Hemacandrācārya
118	12	from the	from
118	13	Kāmarūpa country	Kāmarūpa
120	7	dromederies	dromedaries
120	24	referenee	reference
121	24	fulfills	fulfils
126	last	availableones.	available ones.

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129	24	Bikaner,	Bikaner
133	34	Jagadekamatla	Jagadekamalla
137	2	Maṇideva	Māṇideva
138	3	<i>Pañcadaṇḍātmaṇ</i>	<i>Pañcadaṇḍātmaṇ</i>
143	38	<i>Vividha-tīrtha-kalpa</i>	<i>Vividha-tīrtha-kalpa</i>

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2	last	गौडेरवररय	गौडेरवररय
3	8	मुक्तावली	—मुक्तावली
4	4	—दक्षिणायां	दक्षिणायां
5	17	दिवमे°	दिवसे°
7	13	तर्हीयताम्°	तर्हीयताम्°
10	4	प्रमात्रयती	प्रमात्रयन्ती
10	7	वीउउ युराउ	वीउउयु राउ
10	19	°प्यमवन्	°प्यमवन्
13	14	गृहीत्वा]°	गृहीत्वा]°
15	23	कृतद्विज.	कृत द्विज.
18	3	सान्तृ	सान्तृ ।
21	8	सूक्त्रेन	सू. कक्षेन
21	9	अच्छ	अच्छमइ
21	10	मइहउं	हउं
21	10	दिणुजाइ	दिणु जाइ
21	11	वइत ईजगदी	वइतई जन कीउ
21	14	उतर	पर
21	13	कज	कज किम
21	14	किम जइ	जइ
21	15	दीहाने तिवले तिनहु	दीहा जेति वलेति न हु
21	17	लहू अउलगइ धम्मकरी	लहूअ उलगइ धम्म करि
21	18	सूअ —	सूअ
21	23	°बुद्धि°	°बुद्धि°
22	8	delete the danḍa and the comma.	
24	15	स हिं कार्य सहसा	सद्धि कार्यसहसा
25	17	उत्सकन	उत्सक न
25	20	लह [इ]	लह [इ]
30	21	स्तम्भिता°	स्तम्भिता°

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32	18	Sanskrit	Sanskrit

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39	35	cf.	of
40	32	sing.	sing. pres.
42	25	जनकीड	जन कीड
43	26	कोडिनी	कोडिनी
43	28	case	case.
43	31	sense.]	sense.
45	6	गळुं, गळी जसुं	√गळ्, √गळी ज
45	34	Old,	Old
47	13	भोगासुं.	भोगासुं.
48	3	for	from
48	32	√सुह्	√सुह्
51	23	140 √डाल्	140 √डाल्
53	3	Old,	Old
53	5	'three'	'three',
59	22	Prakrits	Prākrits
62	17	प्रतो ली	प्रतोली
67	23	दुहिन	दुहिन
67	32	'an	'an
68	26	20 7	20.7
68	last	√मचकोइ	√मचकोइ
72	1	राजा	राजन्
72	5	Rājaputa	Rājapūta
72	17	heard'.	heard.
73	15	राजा	राजन्
73	23	राजा	राजन्
75	9	राजा	राजा
75	16	वज्र	वज्र
76	9	√वल् (PPS).	(PPS) √वल्.
78	8	fulfil	fulfil
78	17	वीतक	वीतक
79	10	वृद्ध	वृद्ध
83	35) lit.:); lit.:
84	4	सिंग	सिंग

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84	28	Old.	Old
85	20	सौरडीअ	सौरडीअ
85	27	सोलजोअणअ	सोलजोअणअ
86	7	प्रमाज्जन्ती	प्रमाज्जन्ती
86	22	13 9	13.9
89	6	Comprises	comprises
107	26	Pāṭāṇa	Pāṭāṇa
111	8	Pākistana	Pākistāna
115	22	Abhimānyu	Abhimanyu

