

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

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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. ZUTSHI
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-cintāmaṇi* of Merutuṅgasūri (1305 A.D.), the *Prabandha-koṣa* of Rājaśekharaśūri (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literature and prepared a critical edition and a comprehensive study—lexicographical, historical and cultural—of an unpublished Prabandha-text which is probably the oldest so far as our present knowledge goes.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

—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 Rāmāyaṇa 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 Śāstrī, 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-pañcadaṇḍa-cchatra-prabandha* and who so kindly lent to me his personal copy of his typed Thesis in Gujarātī entitled “ A Critical Edition of *Pañca-daṇḍa-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 *Prṣṭhamātrās*.

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 Rāmāyaṇa 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,

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.	—Apabhramśa
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 Madhyakālina Rājapūta Itihāsa by D. K. Śāstrī
GOS	—Gaekwad'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-māṃ Gujarāta by B. J. Sāṇḍesarā
JGRS	—Journal of the Gujarat Research Society
JMSU	—Journal of the Maharaja Sayajirao University of Baroda

JOI	—Journal of the Oriental Institute
JPI	—Jaina Paramparā-no Itihāsa by Muni Darśanavijaya etc.
KJG	—Kṣāntisūri 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. Sāṇḍesarā
lit.	—literally, literature
Loc.	—Locative
LPS	—Laghu-prabandha-saṅgraha
LSJS	—Lexicographical Studies in 'Jaina Sanskrit' by B. J. Sāṇḍesarā and J. P. Thaker
m.	—masculine
Mar.	—Marāṭhī
mod.	—modern
Ms(s).	—manuscript(s)
mt.	—mount
n.	—neuter
no.	—number
Nom.	—Nominative
NPG	—Nāgarī-pracāriṇī Granthamālā
NPS	—Nāgarī-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 Rājaśekharasūri
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	—Rāmaḷāla Cuniḷāla Modī Lekha Saṅgraha

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	—Solaṅkīom 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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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 Gujarātī, 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 Gujarātī, 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 country 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*:

Gaṃ 7 Pothī 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 *daṇḍas* are mostly used for marking the commencement and close of sections and chapters. Everywhere else a single *daṇḍa* 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. 'pū | ttalikā'. Likewise at places it is avoided where it is needed. Final *m* is always written as an *anusvāra*. For *parasavarṇa* also *anusvāra* is generally used. At places *anusvāra* and the initial vowel of the next word are placed side by side, e.g. 'Vasantakrīḍāyāṃ udyāne'. The *visarga* (:) is unnecessarily introduced at several places, while *avagraha* (̣) is often dropped. The letter ख is generally written as क. Likewise ग and ण have always taken the forms of घ and ण respy. Similarly च्च is written as च and द्द as द. Occasionally द has taken a form which can very easily be confused with ड. At one place (24.15) the scribe has not been able to decipher correctly the term काल of the archetype and has copied it down as काल्य which is equivalent to कार्य ! In the same way, at another place (25.19) the letter ल of the original Ms. could not be properly deciphered and is copied down in G as ज, though the whole word with ज for ल does not seem to make any sense: It is महीयज् which ought to have been महीयल् (= Sk. महीतले).

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

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 चैत्र वदि ५ गुरुवारे लिखे ॥ 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 ॥ श्रीमदनभ्रममहाराजाप्रबंधः ॥ समाप्तः ॥
छ ॥ श्रीः ॥ शुभं भवतु लेखकपाठकयोः । ”

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 ॥ गालाश्रीवर्द्धमानसूरिप्रबंधः ॥ छ ॥ शुभं भवतु लेखकपाठकयोः [:] श्रोतृणां ।
रायाण दंतिदंते पामरलोआण वसहखंधम्मि ।
सुहडाण खग्गिअग्गे महिलाण पयोहरे लच्छी ॥ १ ॥ श्रीः ॥

K

This codex belongs to the Pravartaka Kāntivijayajī 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 *Madanabhrama-mahārājaprabandha* 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 न् 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 न् is converted to न by making the portion covered by the letter न thicker than the remaining portion of the letter न् which is to be regarded as erased! There is one case of वे being written as वै. The word सहस्र occurs twice in both of which cases it is written as सहश्र. छ and स्थ have always taken the forms of ष and स्छ respy., while च्छ is simply written as छ. The *parasavarna* is not employed and final *m* also is changed to an *anusvāra*. In one case न् has replaced ह. Likewise नारायण has taken the form of नाराहण and the *anusvāra* in the name जयसिंह is once omitted through oversight. Similarly सुखासनाधिरुद्धा has become सुखासनादिरुद्धा 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°*, *paści°*, *utṭa°* 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. *Madanabhramarājaprabandka* 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^a 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 *danḍa* is erased by drawing cross-wise a black line over it. At one place the letter ञ is changed to ण 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 *sukhāsanādirūḍhā* two vertical strokes are placed above the letter *di* evidently to cancel it and probably to correct it to *dhi*, but, for one reason or another, the revised entry of *dhi* 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 *danḍa* is quite regular.

The *Prṣṭhamātrās* 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 Gujarātī 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

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 बारोडलगड of G has become बारडलग in K and is Sanskritised in O as द्वारपालक.
- (2) Fn. 44 : माणिकथंभ of G becomes माणिकि° in K which is refined as माणिक्यथंभ in O.
- (3) Fn. 49 : सुवर्णमया षोडशवार्षीया पूतली १६ of G is reduced in K to स्वर्णमय १६ वापी पूतली १६ due to the obvious reason of the difficulty of proper deciphering of °वार्षीया. This is copied down in O as स्वर्णमय सोल वापी पूतली १६.
- (4) Fn. 73 : खीनड परिहार of G is slightly revised in K as खीनड परिहार which is still refined in O as खीनु परिहार.
- (5) Fn. 78^b : श्रीपार्श्वनाथनड प्रासादु of G has become श्रीपार्श्वप्रासाद in K and श्रीपार्श्वनाथप्रासाद in O.
- (6) Fn. 88 : K adds: दिने २ टं १००० स्वर्णहीरालालमौक्तिकमयम्, which is copied down by O with slight changes as : दिने २ टङ्क १००० चूणे हीरालालमौक्तिकमयम्.
- (7) Fn. 94 : G पंचगव्यूतिपराक्, K °पराग, O °पराग.
- (8) Fn. 99 : G reads मदनभ्रमराजानं 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 आंचीवेधे रमंतीभ्यां,
K आंचीवेध रमतीभ्यां,
O आंधावेध रमतीभ्यां.
- (11) Fn. 108 : G समेत: becomes तत्र गत: in K which again suffers a slight change in तत्रगत: of O.
- (12) Fn. 112 : सींदूरी of G is corrected to सिंदूरी in K. The scribe of Ms. O could not decipher दू properly and copied this word in his Ms. as सिंदूरी.

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- (13) Fn. 120 : G जीवितव्यना जागेश्वर is revised in K as जीवितव्यना जागेश्वर which is copied in O with a scribal error as जीवतव्यना जागेश्वर.
- (14) Fn. 124 : लीलललितगर्भेश्वर of G is revised in K as °गर्भेश्वर, which is copied down in O as °गर्भेश्वर.
- (15) Fn. 125 : चितितचितामणि of G becomes अचितितचितामणि in K which is reduced in O to अचितितचितामणि which may either be regarded as the reading of K with ति inadvertently dropped by the scribe or as a corruption of a reading अचित्य°; the former alternative appears to be more probable in the present case.
- (16) Fn. 128 : G reads राजबीजदंडकनइ संतानि, which is reduced in K to राजबीडकनइ संतानि by inadvertent omission of the letters ज and दं. The term बीडक produced by this corruption is naturally not understood by the scribe of Ms. O who revises the phrase as राजपीडकनइ संतानि.
- (17) Fn. 133 : G त्रिहुं रायनउ आंबलउ is revised in K as चिहुं रायनु आंबलु, the scribe not correctly deciphering the word त्रिहुं. This is copied down with slight changes in O as चिहुं रायनु आंबिलउ.
- (18) Fn. 135 : G उदकिशासननउ द्यणहार,
K उदकशासनतणउ देणहार,
O उदयशासनतणु देणहार.
- (19) Fn. 137 : G समस्तदिग्वलयविजयी,
K °विजय,
O समस्तदिग्विजय.
- (20) Fn. 140 : G कान्हडारायजयकेशनी कुमरि has become कान्हडारायकेशतणी कुमारि in K due to haplographical omission of जय and other revisions made by the scribe. This is copied in O as काहडारायकेशतणी कुमारि retaining the haplographical omission and adding two scribal uncertainties in ह and स. Moreover, the preceding word रायनरवेलि of G is omitted both by K and O.
- (21) Fn. 143 : G चौलुक्यचक्रवर्तिः is revised in K as चौलुक्यचक्रवर्त्ती which is copied in a careless manner in O as चौलुक्यचक्रवर्त्ति.
- (22) Fn. 144 : °धीस्वरः is revised in both K and O as °धीश्वर.
- (23) Fns. 148, 149 : G माईदे अमात्येन is revised in K as तस्मिन्नवसरे माईदेवेन अमात्येन, which is copied in O with one scribal error as तस्मिन्वसरे माईदेवेन अमात्येन.

- (24) Fns. 154, 155 : ९ लक्ष पाश्ल विद्यते of G is revised in K as ९ लक्षपदातयो विद्यते, which is still revised (but wrongly) by the scribe of O as ९ लक्षपदात्यो विद्यते.
- (25) Fn. 163 : स्कंधः षाजिर्नापनीता of G is corrected in K as स्कंधे षाजिर्नापनीता, which is copied down in O with the scribal omission of the *repha* thus : स्कंधे षाजि नापनीता.
- (26) Fn. 175 : G अश्वाः पृष्टिल्लः is changed in K to अश्च अश्वापृष्टिल्लः. Here the word अश्चः 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 च to indicate that a *visarga* is to be inserted there. The scribe of Ms. O first wrote अश्वा अश्वापृष्टिल्लः thinking that the stroke indicated an additional र्, but afterwards became conscious of its absurdity in light of °ल्लः and replaced this र् with a *visarga*.
- (27) Fn. 184 : कथं राजलीलां न करोषि of G is revised (?) in K with a repetition of कथं as कथं राज्यलीलां 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 Madanabhramā; while K and O give their names in the same order with slight differences as noted below :
- K : नामानि । प्रीतिमती १ प्रियतमा २ अभीष्टवक्त्रा ३ कामप्रिया ४ मृगलोचना ५ चंदवदना ६ पृथुलश्रोणी ७ मनोहरा ८.
- O : नामानि । प्रीतिमती प्रियतमा २ अभीष्टवक्त्रा ३ कामप्रिया ४ मृगलोचना ५ चंदवदना 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 १. Name no. 3 appears to be in reality अभीष्टवक्त्रा, which is written down in K as °वक्त्रा probably due to the influence of an inaccurate pronunciation; while correcting this reading O rightly inserts the *repha* but misses the *takāra*! The sixth name is again wrongly spelt in K which is blindly copied down in O.

(30) Fns. 193, 194 :

G समर्पिताः । गृहीत्वा निर्गतः

K प्रदत्ताः । राजा गृहीत्वा चचाल

O प्रदत्ता राजा गृहीत्वा चचाल.

(31) Fn. 194^a : सुखासनाधिरूढा of G is erroneously copied in K as सुखासनादि-
रूढा. 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 : सुखासनारूढा.

(32) Fn. 197 : G reads सुवर्णमयापुत्तलिकाभिर्दोरकसंचारेण जल्पितं. K tries to
improve upon this text in its reading स्वर्णमयपुत्तलिकाभिर्दोरकसंचारकेन
जल्पितं. O simply copies down the text of K dropping inadvertently
the letters मयः स्वर्णपुत्तलिकाभिर्दोरकसंचारकेन जल्पितं.

(33) Fn. 199 : G reads मायूराणी पेशूराणी. K changes the order and revises
these names as पृथुलश्रोणी १ मनोहरा २. This is in keeping with the
names of the eight damsels added by K. O misses one १ while
copying K : पृथुलश्रोणी १ 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 : श्रीपत्तने समागतः of G is corrected in K to पत्तने समागतः
which is copied down in O with an erroneous addition of a १ :
पत्तने समागताः.

(35) Fn. 202 : G has the following colophon : श्रीमदनभ्रममहाराजाप्रबंधः समाप्तः.
This is slightly condensed in K as : इति श्रीमदनभ्रमराजाप्रबंधः, which
is again condensed by O in its colophon which runs thus :
इति मदनभ्रमराजाप्रबंधः.

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

(1) Fn. 38 : G, K read सहस्रकला which is corrected in O as सहस्रकला.

(2) Fns. 39, 40 : G, K give these two names : कमलावती । कलावती ।
O has only one name कमलावली in their place.

(3) Fns. 45, 46 : G, K read त्रांबानु तलगट which is given in O as त्रांबानु
तलगट्ट.

- (4) Fn. 50 : गवाक्ष १२० of G, K is corrected by O as गवाक्षा १२०.
- (5) Fn. 67 : G and K वेल्इ झीलइ. K has placed small vertical strokes near the head-lines of both the 'इ's in order to separate these words from each other by putting a *danḍa* after each as is done by it at many other places. O reads against this : वेल्इ झीलइ. Are we to understand that the vertical strokes of K are mistaken by the scribe of O as *anusavāras* 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 समतामहेस्वर which is corrected in K to समतामहेश्वर.
- (2) Fn. 170 : G, O have पट्कूलयवनिका against पट्कूलजवनिका of K. It appears that thinking that जवनिका is the correct word much more in usage than यवनिका the scribe of Ms. K revised the reading of G to °जवनिका, but O, while copying from K, Sanskritised the term जवनिका in its reading पट्कूलयवनिका which accidentally coincides with that of G.
- (3) Fn. 61^a : K स्वर्ण° for सुवर्ण° of G, O.
- (4) Fns. 88^a, 118^a : चैत्रात्रम्यां and नाराइण are scribal errors of K against the correct readings चैत्राष्टम्यां and नारायण of G and O.
- (5) Fn. 140^a : K reads श्रीमीणल्लदेवि for श्रीमीणलदेवि 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. 22 : K, O drop the word पुर्या.
- (1^a) Fn. 28 : K, O have तन्मध्ये for तासां मध्ये of G.
- (2) Fn. 31 : 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 सींगारी and add कपूरडी.
- (5) Fn. 37 : The order of the names नागवेलि and गन्धवेलि is changed in K, O.

- (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 प्र० सखीभिर्वृताः.
- (8) Fn. 43: K, O read °गृह for °गृहं of G.
- (9) Fn. 47: G रूपानु उतणीयावट्ट is revised in K, O to रूपानु उतणीभावट्ट.
- (10) Fn. 48: G सुवर्ण° becomes स्वर्ण° in K, O.
- (11) Fn. 57: K, O have avoided the confusion of गवाक्षे (=क्षा)नामग्रे of G by replacing it with गवाक्षाग्रे.
- (12) Fn. 58: K, O read ४ वेदिका सुवर्णमया ४ for G सुवर्णमयवेदिका ४ .
- (13) Fn. 60: °नाम of G is corrected to °नामानि.
- (14) Fn. 61: K, O add तत्रारघट्ट ४ .
- (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 तिहां.
- (17) Fn. 68: यक्षकर्दमे रमीइ of K, O is a revision of the original G कादमी रमीयइ.
- (18) Fns. 69-71: छोडीयइं, कादमीनां and विच्छोडीयइं of G have respectively become छोडीइ, कादमनां and घोलीइ in K, O.
- (19) Fn. 72: K मदन० रायनइ and O मदनभ्रमरायनइं display a later revision of the original reading of G मदनभ्रमइं.
- (20) Fn. 74: एक नालिक। बीजी कापालिक। is the reading of K, O for G नालिक १ कापालिका २.
- (21) Fn. 76: खीकापालिक प्रसूत खी of G is revised in K, O to कापालिक प्रसूत खी. The best way would be to take this initial खी of G with the previous word अन्यपरिणीत disregarding the *daṇḍa* separating them.
- (22) Fn. 77: राजानइ २ नियम of K and राजानइं २ नियम of O are later revisions of the original रायरिइइं नियम २ of G.
- (23) Fn. 78: K, O omit २ देहि नहीं as unnecessary.
- (24) Fn. 78^a: आवासमध्ये of K, O is a revision of G आवासमाहि.
- (25) Fn. 79: तत्र पूजा कीजइ of K, O is a revision of the original reading of G viz. तिहां देवपूजा करइ.
- (26) Fn. 80: राज्ञे of K, O is a revision of G रायतणइ.
- (27) Fn. 81: प्रसादपात्र of K, O may be an attempt at avoiding exaggeration in the original G महाप्रसादपात्र.

- (28) Fn. 82: अभ्यंगः of K, O may be a simpler alternative for G अद्भुतं करोति.
- (29) Fn. 83: K, O have राज्ञः २५वर्षोपरि स्त्रीत्यागः against G राज्ञः स्त्रीणां २५ वर्षोपरि आभरणं (=आभरण) त्यागः. The scribe of K has probably failed to understand the faulty reading आभरणं 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: ऊतरहं is corrected to ऊतरह in K, O.
- (31) Fns. 85-86: देहस्थूलत्वात् गात्रशैथिल्यत्वात् of G is corrected to देहे स्थूलत्वात् गात्रशैथिल्यात् by the scribe of K, while that of O has copied down the reading of K with the scribal error in °शैथिल्यात्.
- (32) Fn. 90: संमुखं of K, O is a correction of G सन्मुखं.
- (33) Fn. 92: G अन्यथा becomes अन्यदा in K, O.
- (34) Fn. 95: G कृतः is exalted to चक्रे in K, O.
- (35) Fn. 96: G अणिहलपुरं प्रति चलितः is simplified in K, O as अणहिलपुरं प्रति यदा चलति तदा.
- (36) Fn. 97: G अंगारसुडिनगारी is slightly revised in K, O as अंगारसुडिनगारी.
- (37) Fn. 100: K, O add the phrase तेन भट्टेन राज्ञोऽप्ये उक्तम् for clarity of sense.
- (38) Fn. 104: G सुदि is revised in K, O as शुदि.
- (39) Fn. 109: ताभ्यां is omitted by K, O.
- (40) Fn. 110: G आयातः becomes आगतः in K, O.
- (41) Fn. 111: G मेघो वृद्धा स्थितः is read in K, O as मेघवृष्टिः स्थिता.
- (42) Fn. 111^a: वृष्टं of G has become वृष्ट in K, O evidently through scribal error.
- (43) Fn. 113: कपहे replaces in K, O मीनकप्पडि of G.
- (44) Fn. 114: वणिजारकः of K, O appears to be the Sanskritisation of G विणजारउ.
- (45) Fn. 117: K, O read परीच्छती परिनु परमहंस against परीच्छती परिना परमहंस of G.
- (46) Fn. 118: K, O omit the address हीयालीना हंसराज.
- (47) Fn. 123: K, O अलवैश्वर is a revision of G अलवैसर.
- (48) Fn. 126: सा वक्ति of G is changed to साह in K, O.
- (49) Fn. 129: K, O चौलुक्यवंश अयोनीसंभव is an attempt to correct G चौलुक्यवंश अयोनीसंभमु.

- (50) Fn. 130: K, O चामंडराज is a scribal error for G चामुंडराज.
- (51) Fn. 131: K, O read °कर्णदेवनह विश्वजननयनानन्दन for G °कर्णदेवनन्दन । विश्वजननयनानन्दन ।
- (52) 131^a: G १८ लक्ष ९२ सहस्रमालवलक्ष्मीकचग्रहविग्रपाणि is corrected in K as १८ लक्ष बाणूतहस्रमालवकचग्रहव्यग्रपाणि, which is copied down in O with the evident scribal error of °सहस° for °सहस°.
- (53) Fn. 132: G वैरराय° is corrected to वैरिराय° in K, O.
- (54) Fn. 136: रायनु राय of K, O is a revision of G राउनउ राउ.
- (55) Fn. 138: G नइकारि is not understood in its true sense and hence K revises it to °नह 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: कहीयह of G is reduced to कहीह in K, O.
- (59) Fns. 146^a, 147: K, O omit तदा राजा आदेशो दत्तः । श्रावण सुदि ८ दिने पुष्पाभरणगवाक्षः शृंगारणीयः । तत्रगतः ।
- (60) Fn. 151: आदेशा दीयतां of G is corrected to आदेशो दीयतां in K, O.
- (61) Fns. 153, 179: K, O omit श्री prefixed in G to जयसिंहदेवस्य and मदनभ्रमेन resp.
- (62) Fn. 154: लष of G is revised in K, O to its Sanskrit form लक्ष.
- (63) Fns. 156-157: १२० अश्वाः षोडश गजा राज्ञो भेटां लात्वा यातु of G is reduced to १२० अश्वा षोडश गजा राज्ञा भेटां 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 यत्किञ्चिद् in K, O.
- (66) Fn. 160: तदीयतां of G becomes तदीयते in K, O.
- (67) Fn. 161: कर्तुं कामोऽस्ति of G is revised in K, O to कर्तुकामोऽस्ति.
- (68) Fn. 162: मरुहो replaces in K, O मुरुहो of G.
- (69) Fn. 164: प्रगुणीयतां of K, O is evidently a correction of G प्रगुणी-कृत्यतां which latter is a scribal error for प्रगुणीक्रियतां.
- (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.

- (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 गाळ ५ प्रमाणं रणक्षेत्रं कृतं । प्रतोलीकटकांतराले is changed in K, O to गाळ ५ रणक्षेत्रं कारापितं । प्रतोलीकटकांतरे.
- (74) Fn. 169: पार्श्वयो of G is corrected to पार्श्वयोः in K, O.
- (75) Fn. 171: K, O नवयौवनाभिरामा is a revision of G नवयूवनाभिरामा.
- (76) Fn. 172: सशृंगारा of G is heightened to सुशृंगारा in K, O.
- (77) Fn. 174: प्रहिता of G is corrected in K, O to प्रहिताः.
- (78) Fn. 177: अपि is dropped by K, O.
- (79) Fn. 178: द्वयो राज्ञो मेलो जातः of K, O is an evident (but imperfect) correction of the scribal error in the reading of G द्वयो राज्ञोर्मेलजातः.
- (80) Fn. 180: K, O have स्वावासे for G जावासे.
- (81) Fns. 181, 182: कृताः and जाताः of G are corrected in K, O as कृता and जाता respy.
- (82) Fn. 183: G श्रीजयसिंहदेवस्याग्रे is simplified in K, O to श्रीजयसिंहस्याग्रे.
- (83) Fn. 184^a: K, O change the order of बाह्ये कथं.
- (84) Fn. 186: K, O add a suitable reply to the speech of Madana-bhrama: जयसिंहदेवोक्तं सत्यं त्वयि दृष्टेऽहं काष्ठकवाडी राजा ।
- (85) Fn. 189: K, O omit राज्ञो.
- (86) Fns. 195, 196: The *visarga* is wrongly dropped in K, O in the readings वज्रपञ्जराच्छादिताः 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 रूपयौवनवत्यः 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 मदनभ्रम.

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

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

- (2) Fn. 56: कैलासहास for कैलाशहास 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 असस्वामिनः. Reading this असस् as असन् it runs to correct it to अस्मिन् which gives us a curious variant in अस्मिन् स्वामिनः !
- (5) Fns. 102, 187: The forms राजा 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 राजा is dropped from राजा-श्रीजयसिंहदेव 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: गाजगवइ is wrongly turned to गाजगवय. Similar is the case of रणवट्टः which is reduced to रणसट्ट by O (fn. 152) due to the same reason.
- (8) कटकसंमुखे against कटकसन्मुखे (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 *prabandhas* three Mss. could be consulted, but for the rest

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 Gujarātī 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 Vilhū Vāmaṇī 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 *Jayasīgh* 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 constituted text.

The re-constructed text is divided into suitable paragraphs and punctuation marks also are scrupulously resorted to in the modern fashion. The *danda*s 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 Gujarātī 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 *Śiśupālavadha* II. 73:

‘ अनुज्झितार्थसम्बन्धः प्रबन्धो दुरुदाहरः ’;

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 *Mālavikāgnimitra* displaying the peculiar manner of the poet's introducing himself to his audience:

‘ प्रथितयशसां भासकविसौमिल्लकविमिश्रादीनां प्रबन्धानतिक्रम्य ’.

In Dramaturgy the term '*prabandha*' denotes a special type of *gāna*. The fourth *Adhyāya* of N i ḥ ś a ṅ k a ś ā r ṅ a d e v a's *Saṅgītaratnākara* (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 *Prabandhakośa* (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 *Tīrthaṅkaras* right from R ṣ a b h a n ā t h a up to M a h ā v ī r a, of (ancient) kings including the mythological Sovereigns or *Cakṛins* 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 Rājasekharasūri himself or he owes it to some older authority. In any case, however, as Dr. B. J. Sāṇḍesarā* 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 Jinamaṇḍanagaṇin (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 *Prabandhāvali* 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 *Bhaṇḍāra* at Pāṭana (North Gujarāṭa) locally known as *Saṅgha-no Bhaṇḍāra*. In the well-known compilation of *prabandhas* made by Muni Jinaviṣṇujayajī and published by him as No. 2 of the Singhī Jaina Series in 1936 A.D. under the name of *Purātana-prabandha-saṅgraha* this *Prabandhāvali* was the main Ms. (viz. Ms. P) which he has described on pp. 2-10 of his Hindī 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 श्रीकृष्णादिबर्धमानान्तानां जिनानाम्, चक्रयादीनां राज्ञाम्, ऋषीणां चार्थरक्षितान्तानां वृत्तानि चरितानि उच्यन्ते । तस्यश्चात्कालभाविनां तु नराणां वृत्तानि प्रबन्धा इति ।

—PK, p.1, ll. 19-20.

* LCV, p. 144.

¶ Bühler, Life of Hemacandrācārya, p. 3

prabandha of this *Prabandhāvali* "are traced in a corrupt form to the *Prthvirāja-rāso* ascribed to poet Canda, a friend and contemporary of *Prthvirāja*, the last Hindu sovereign of Delhi. These citations have gone a long way to show that the published *Prthvirāja-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 Jinabhadra's work."†

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

(1) The *Prabhāvākacārī* 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 Jinavijayajī 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 Vajraswāmin (c. 1st cent. B.C.) up to Hemacandrācārya (12th cent. A.D.), in continuation of Hemacandra's *Parīṣiṣṭaparvan* or *Sthavīrāvalīcārī*. It includes important historical anecdotes regarding a number of great kings and poets of outstanding importance.

(2) The *Prabandhacintāmaṇi* 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 Gujārāta 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 Jinavijayajī 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-pradīpa* or *Vividhatīrthakalpa* 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 Jinavijayajī as no. 10 of the Singhī Jaina Series in 1934 A.D. It

† PPS, Introduction, pp. 8-10; LCV, 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 *Caturvīṃśatiprabandha* of Rājasekharaśūrī (1349 A.D.) consists of 24 extensive and interesting *prabandhas*, the first and the last ones being *Bhadrabāhu-Varāha-prabandha* and *Vastupāla-Tejapāla-prabandha* respy. The seventh *prabandha* viz. that of Mallavādisūrī 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 Mālavā 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 *Prabandhacintāmaṇi*, the *Prabandhakośa* and the *Purātana-prabandhasaṅgraha* is presented by Dr. B. J. Sāṇḍesarā 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 *prabandha*.

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 Ujjayinī, 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 *chowrie*-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 *pūṣya* (=turban?), bestowed it upon the minister and asked him to choose a boon. The chief

horse of *Ham mīra*, the ruler of *Gājaṇa*, and the principal elephant of *Gajapati*, the king of the *Gauḍa*s, were asked for.

With sixteen companions *Jagaddeva* entered the camp of *Ham mīra* who had attacked *Pattana*, defeated him, took away the horse and exercised conciliation between *Jayasimhadeva* and *Ham mīra*. He also procured the elephant from *Gajapati* of *Gauḍa* 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, 16 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 *Gujarāta* 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 *Śrāvaṇa*.

On the fixed day he sent *Mādhava*, 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 Gujārāta, six of them died near the city-gates due to heart-bursting and the rest two named Māyūrāṇī or Manoharā and Pethūrāṇī or Pṛthulaśroṇī 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 *Agnivetāla* 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 *Trambāvatī*."

Vikramāditya went to *Trambāvatī*, 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 *dvipaṭī*, 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 *dvipaṭi* 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 *Caturaṅga* 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 *dvipaṭi*. He disclosed his identity and the officer fell at his feet. Then having wedded the bride he returned to *Ujjayinī* 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 *Somaśarma*, a *Brāhmaṇa* of *Ujjayinī*, 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 *Somaśarmaṇ* 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 *Yoginīs*. 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 *Yoginīs* and himself. She requested him to wait till the 14th day of the dark half of the month of *Āśvina*, 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 *Somaśarmaṇ*'s house where he found none but *Umādevī*. Consequently the oblation-offering was performed by cutting *Umādevī* herself to pieces.

Somaśarma 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 *Marūḍī* and her friend *Sāvitṛī*, 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.

Marūḍī 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 *Marūḍī* 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 *Riṇamalla* 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*, *Riṇamalla*’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 *Sahasralinga* on the site of the *Durlabha*-lake.

5. THE STORY OF THE *RAULĀNĪS* SIDDHI AND BUDDHI

Once upon a time, four *Brāhmaṇas* from *Pāṭāṇa* set out for pilgrimage. While returning after taking medicinal herbs from *Kedāra*, they paid respects to *Anādi Rāula* in a cave, who, being pleased to hear them speaking in the *Gujarātī* 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 *Raulānīs* *Siddhi* and *Buddhi* arrived there from *Kāmarūpītha* 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 *Raulāṇīs*, 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 *Raulāṇīs*, 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 Jayasimhadēva returned to Pāṭaṇa after a victory-march, his mother Mayanāḍevī informed him that on his setting out she had taken a vow to Lord Pārśvanātha of Dabhoī that if her son returned safe and sound, he would enter the city of Pāṭaṇa after having bowed down to Him. At this he again set out for pilgrimage.

This is how Pārśvanātha of Dabhoī 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 Parīkṣit Takṣaka acted as Dhanvantari and charmed the fig-tree with the holy *Darbha*-grass. Hence the name Dabhoīpura.

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 Dūjaṇasala and Śātrusala, the sons of Hūṇa Thepaṇiyā. 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 P a ñ c ā s a r ā P ā r ś v a - n ā t h a 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, L ī l ū, the daughter of K e l h a ṇ a - s i m h a M o ḍ h a, 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 L ī l ū, who was standing at the entrance of the worship apartment, bowed down to her, N ā 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 L ī l ū !

Another incident occurred when N ā m a l a was passing by the residence of J ā l h ā k a the washerman, while going to the temple of P a ñ c ā s a r ā P ā r ś v a n ā t h a. 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 N ā 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 J a y a s i m h a d e v a was sitting on the bank of the lake *Sahasraliṅga*, a disputation took place between M ā ṇ i k y a c a n d r a, D e v a s ū r i's disciple, and K u m u d a c a n d r a, the D i g a m b a r a pontiff. At that time P r a d y u m n a s ū r i, who enjoyed the title of 'D e a f S a r a ś v a t ī', arrived there and pronounced a blessing praying divine protection for them. The king tested the capacity of the young disciple M a l a y a - c a n d r a 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 Khīmadhara 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 Pāṭana 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 *Sahasralinga* in the form of a crocodile and began to sport in the waters. His brother Khīmadhara 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 *Stambhatīrtha* in order to catch the mischievous crocodile, but they could not succeed. Forced by anxiety, the king made a proclamation in reply whereof Khīmadhara 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 KŪMĀRĪ RĀṆĀ

In the city of Kīḍī-maṅkoḍī 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, Paśupatinātha, 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 *Phūtelāu* ' 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 *Deśāntarakuṭi* ' the cottage of the foreigner ', where resided Kūmāri Rāṇā practising penance till death.

9. THE STORY OF ŚRIMĀTĀ

In the city of Lakhaṇāvati ruled king Lakhaṇasena. 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,

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 *Mālāṅga* 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 *Śrīmālāpura*, 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 burried alive, where, out of terror, she delivered a son whom she placed among the young ones of a doe, whereafter she was burried 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 impression 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 burried. 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 गर्भस्थितस्याऽपि
वृत्तिं कल्पितवान् पयः ।
शेषवृत्तिविधानाय
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 *Kāyākunḍa*, 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 *Kāyākunḍa* 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 VARDDHAMĀNASŪRI

King Brhaspati Rāṇāka was ruling over Vāmanasthali, the miniature Kāśmīra, where lived the pontiff Varddhamāna-

* This verse is found in *Sārṅgadharapaddhati* as no. 312 with slight variants. Also found in *Subhāṣitaratnabhāṇḍagāra* 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. Prabhāsa 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 Siṅhalau 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.

1. 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* (PPS) refers to *Jagaddeva* twice viz. in passage no. 52 in the *Madanabrahma-Jayasimhadeva-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>Laghu-prabandha-saṅgraha</i> (LPS)	The Version of the <i>Prabandha-cintāmaṇi</i> (PC)	The Version of the <i>Purāṇa-prabandha-saṅgraha</i> (PPS)
1	2	3	4
1	Jagaddēva, son of king Udayāditya Paramāra of Ujjayinī, generous, liked by all; but his step-brother Raṇadhavala succeeds his father and attempts on Jagaddēva's life are made. He leaves his land.	(p. 114:) Jagaddēva, a Kṣatriya, a champion in donation, fighting and compassion.	(p. 25:) Jagaddēva of the Paramāra dynasty was made the commander by king Siddharāja Jayasimha for fighting against king Madanabrahma.
2	Arrived at the border-town of the kingdom of king Paramāḍi of Kalyāṇakoṭipura, who was <i>Parama-vidhi-nivāsa</i> , <i>Nidrā-gahilaḍau</i> , <i>Kopakālānālī</i> , <i>Rudra</i> and <i>Avandhyakopa-prasāda</i> . This town was given to harlots for their maintenance by the queen. Jagaddēva 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>Kopakālāgnirudra</i> , <i>Avandhyakopa-prasāda</i> and <i>Rāyadrakābala</i> and therefore attacked his kingdom and went up to his capital Kalyāṇakaṭaka.

queen Līlāvātī 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. Jagadeva 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 Jagadeva, 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 Jagadeva handed over to the dancer the pair of precious silken garments [*pradhāna-paridhāna-dukūlan lakṣyamūlyādulyadbhāṣa-paṭṛyugam*] that were just then offered to him by the king.

(p. 116:) King Paramarddin enjoyed great prosperity, exemplary for the whole world. For the whole day and night, excepting the period

1	2	3	4
	<p>4 This magnanimity is eulogized by means of the following verse:</p> <p>दरिद्रान् सुजतो धातुः कुतार्थान् कुर्वतस्त्व । न जानीमो जगदेव कः विश्राम्यते क्रः ॥</p> <p>5 Minister plans to utilize the over- generosity of Jagaddēva. A spe- ctacle was commenced wherein the king danced and the minister played upon a tabor. When Jagaddēva was pleased and gave a gift to the mini- ster, they chose the boon that he should fetch them the chief horse of Hammira, the king of Gājāna, and the chief elephant of Gajapati Gauḍeśvara. He fulfilled this desire and succeeded in making a truce between Hammira and king Siddharāja Jayasimha.</p>	<p>of sleep, he was engaged in the pra- ctice of wielding his sword. Daily this cruel king used to kill one cook and as such he was attended upon by as many as 360 cooks in a year. Consequently he bore the title of <i>Kopakālānala</i> or 'destructive fire incarnate when in wrath'.</p> <p>(p. 115 :) Some verses are given in praise of Jagaddēva's generos- ity. Verse no. 254 runs thus :</p> <p>दरिद्रान् सुजतो धातुः कुतार्थान् कुर्वतस्त्व । जगदेव ! न जानीमः कस्य हस्तो विरस्यति ॥</p>	<p>(p. 85 :) In this <i>prabandha</i> men- tion 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>दरिद्रान् सुजतो धातुः कुतार्थान् कुर्वतस्त्व । जगदेव ! न जानीमः कः श्रमेण विरस्यति ॥</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 Kalyāṇakaṭaka, 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 śrameṇa viraṃsyati* (PPS) and *katham viśrāmyate karaḥ* (LPS) are not up to the mark. (5) The *Bhāvāi-yātrā* incident and its corrolaries are found only in LPS.

Under the circumstances it is not possible to pronounce any sort of inter-relation 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 *Madanabrahma-Jayasimhadeva-prītiprabandha* in passage nos. 51 and 52 (pp. 24-25). Its main incident is related also in *prabandha* no. 13 of PPS viz. *Dhārādhvaṃsa-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. Jinamaṇḍana'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	
	2		3		4	
1	Madanabrahma, king of the city of Kāntī in Vaṅgāla-deśa.		(p. 91:) Madanavarman, king of Mahobakapura in the East.		(p. 24:) Madanabrahma, king of Kāntipurī, the best of all cities.	
2	अमात्य माँदेदेव । बारोउलगउ माधव । मरहू सेलह्य ।		—		(p. 24:) सर्वमन्त्रिष्ठो माँदेदेवः सर्वमुद्राधिकारी । सेनापतिः माँदेदेवः । बारओलगउ माधवदेवः ।	
3	He had 5535 राज्ञः परिणीतः and 9000 भोगपत्नीs. The four पट्टराज्ञीs were : Bāvana, Candana, Suma-yādevi and Sighaṇarāṇi.		—		(p. 24:) तस्य राज्ञोऽन्तःपुरसहस्र ५ । एवं ३६००० पिंडविलासिन्यः । मुख्यदेव्यश्चतस्रः । बावन १, [चन्दना २,] सुमाया ३, सीघण ४ ।	
4	Names of 29 maid-servants of these chief queens are stated.		—		(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 Sāṅ, Susilā, Dakṣamaṇi, Vallabhā (maids of queen Candanā), Kaṃ-ū, Kāmala (maids of [Sumāyā]), Amṛtamayī, Amṛtāvatsalā	

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

(p. 24:) गज ३३३०, तुरंगम लक्ष ४, पदाति लक्ष २१ ।

(p. 24:) तस्य धवलं गृहम् । योजनप्रमाणः प्राकार-
स्तत्र धवलगृहं सप्तदशभूमिकम् ।

(p. 24:) तत्र सर्वा दश ?] भूमौ गवाक्ष ४ । आदौ विमानविभ्रमः पूर्वस्याम् । उत्तरस्यां कैलासाहासः । दक्षिणस्यां पुष्पाभरणः । पश्चिमायां गन्धर्वसर्वस्वः । एते चत्वारो मुख्या गवाक्षाः । सर्वे स्वर्णमयाः । नाना-
कौतुकोपशोभिताः । अपरे ११६ । एवं १२० तद्गर्भे ।

(p. 24:) वाप्यश्वतसश्चतुर्दिक्षु । क्षीरोदवापी १,

5

विश्वविजय-धवलगृहम् ।

6

माणिक्यं चउत्ती ।... पृतली १६ ।

7

गवाक्ष १२० । तेषां मध्ये चतुर्दिक्षु चत्वारो गवाक्षा मुख्याः । पूर्वस्यां दिशि विमानविभ्रमः १, दक्षिणायां पुष्पाभरण २, पश्चिमायां गन्धर्व-
सर्वस्व ३, उत्तरायां कैलासहास ४ ॥

8

गवाक्षानामग्रे सुवर्णमयवैदिका ४ । चउत्ती ४ ।

9

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	वापी ४ : हंस विश्राम १, सुधा निधि २, क्षीरोहि ३, कमलकेदार ४ वापीनाम ।		कमलकेदार २, हंस विश्राम वापी ३, सुधा-निधि : ४ एवं ।
10	वाटिकानाम ४ : अनंगरंगवाडी १, धारानिगिरीवाडी २, अंधारघोरवाडी ३, नंदनवाडी ४ । तत्राष्ट ४ । सुवर्णमया घटी । रूयमया माला । चंद्रयो रत्ना तलावली । पगथी-आरां सारुआर । बरंडी उदार ।	—	(p. 24 :) तदनु पुरमध्ये चन्द्रज्योत्स्ना तटाकिता धवलगृहप्रवेशप्रत्यासन्ना नानारत्नैर्निबद्धा । तस्याध्वतु-दिक्षु वाटिका-धारानिगिरीः सर्वचूर्णयोगिभिर्वृक्षैर्विराजितः ।
11	तिहां यक्षद्वन्द्वमना पिंड करी मेलीयहं । सोनारूपानां सौंगा करी छांटणां कीजइ ।	(p. 91 :) क्रियन्ते प्रतिरथं छण्टनानि यक्ष-कद्वैमैः ।	—
12	तिहां खेलइ बेलइ ... विच्छोडीयहं । मदनअम-रायइइं विहुं खीनउ ... देवपूजा करइ ।	—	—
13	रायतणइं वीरू वामणी महाप्रसादपात्र । सर्व-कलाकुशला राजो देहे स्तनाभ्यामुद्रत्तैनं करोति ।	—	(p. 24 :) ... वीरू वामणं कौतुकपात्राः ।
14	राज्ञः स्त्रीणां २५ वर्षोपरि आभरणत्यागः । ठालां पोलां वाजणां आभरण उत्तरहं । देहस्थूलत्वात् । गात्रशैथिल्यात् परिहारः ।	—	—
15	वर्षमध्ये वेलाद्वयं प्रगटीभवति । दिने २ टंक १,००० स्वर्णहीरालालमौक्तिकमयम् । महणा ४-	(p. 91 :) स नारीकुञ्जरः सभायां कदापि नोप-विशति । केवलं हसितललितानि तनोति । प्रलक्ष	(p. 24 :) तथा वर्षमध्ये सर्वविसरः २—एको महानवम्याम्, अपरक्षेत्राष्टम्याम् । एवमिन्द्र-

स्याम् । चेन्नाहम्याम् । दक्षिणायां पुष्पाभरण-
गवाक्षे...स्त्रीबुद्धमद्ये तिष्ठति ।

16

Once, while on return journey to his capital after continuous conquests for twelve years, king Jayasimhadeva camped at a distance of five *gavyūis* from the outskirts of the city of Kānti. There a bard of Jayasimhadeva and eulogized Madanabhrāma. 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 Madanabhrāma. 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 Madanabhrāma.

इन्द्रः ।

(p. 91:) While returning home after conquering such countries of the South as Mahārāṣṭra, Tilaṅga, Karpāṭa and Pāṇḍya, 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 ! परमारवंशधृक्केतोः श्रीसिद्धराजस्य सभा मदनवर्मण इव मनोविस्मय-जननी !”

When asked by the king, the bard replied :

“देव ! पूर्वस्यां महोदकं नाम पत्तनं स्फारम् ।
तत्र मदनवर्मा नाम पृथ्वीपालः प्राज्ञस्वामी भोगी
धर्मी नयी नल इव, पुरुरवा इव, वत्सराज इव,
पुनरवतीर्णः पृथिव्याम् । तं राजानं तच्च पुरं यः खलु
नित्यं पश्यति सोऽपि वर्णयितुं न पारयति । केवलं
पश्यन्नन्तर्मनसं मूक इव स्वादं तद्गुणं जानाति ।...”

At the bard's suggestion Jaya-

समानो राज्यं पालयति । सोलही सोल १६ नृत्यं सदा
नृपमे कुर्वन्ति ।

(p. 25:) Once, while returning from his conquest-march, king Jayasimhadeva of Gujārāṭa 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 Jāti among flowers, he decided to see it; and his army, though unwilling, had to follow him. He camped near the city gates.

Impressed by the golden peaks of the city-rampart and the golden mansion-tops, he exclaimed,

“वयमविष्टस्य प्राप्ताः ।”

1	2	3	4
		<p>simha sent 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 ! गतस्तत्राहम्, दशितं मष्ट्रेन तस्यत्तनम् । तदा वसन्तमासोत्सवस्तत्र प्रवर्तते । गीयन्ते वसन्तान्दोलकादिरागैर्गीतानि । भ्रमन्ति दिव्यशृङ्गारा नार्थः । मकरध्वजलक्ष्मिभ्रान्तिमुत्पादयन्तो विलसन्ति युवानः । क्रियन्ते प्रतिस्थं छण्डनानि यक्षकर्मैः । प्रासादे प्रासादे सङ्गीतकानि । देवे देवे महापूजा । भोजनवाराः साराः प्रतिसदनम् । राजनीयसत्राकारे तु दालिकूरावलावणानि मुत्कलानि न मुच्यन्ते किन्तु गतायां नियन्ध्यन्ते, तदा सवण्डो हस्ती निमज्जति । राजाश्ववाराः परितः पुरं भ्रमन्तो बीटकानि ददते लोकाय । कर्पूरैर्धूलिपर्वोदयः । रात्रौ विपणीन् वणिजो न संवृणन्ति; उद्धाटान् विमुञ्चन्ति । प्रातरागत्योपविशन्ति । एवं नीतिः । व्यवसायोऽध्याचारमात्रेणैव [तत्र देशे लोहखानिस्तुवर्णरूप्यखानी-वर्द्धन्ति तेन सर्वः कोऽपि] सिद्ध्यतेत्वात् । राजा तु कीदृगप्यास्ते, मया स न दृष्टः । इदं तु श्रुतम्—स नारीकुञ्जरः सभायां कदापि नोपविशति । केवलं हसितललितानि तनोति । प्रस्थ इन्द्रः ।”</p>	

The minister sent a report through 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 *Śrāvaṇa* Vilhū Vāmaṇi requested him to go to observe the game of *Āndhāveda*. The king went to the terrace, when rain had stopped. He cast a glance at his city and saw the alien army. He asked :

“अरे सीन्दूरी, ए मीणक्षमणि कुण रे विणजरउ ।”

This gave the opportunity to Vilhū Vāmaṇi who pronounced several excellent epithets for him and reported that it was not the camp of any trader but of king Jayasimhadeva of Gujaraṭa 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 *Kaśāḍḍi Rājā* 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 :

“मणिपुरहूताः ! तं लीलानिधिं स्वयसुं दिदुसे ।”

(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 Madhadeva, 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 Jayasimha 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 <i>Śrāvaṇa</i>. Minister Māideva equipped the army and having reported that the enemy possessed five hundred thousand <i>Sāhaṇa</i> and nine hundred thousand <i>Pāila</i>, asked the king who should lead the army against Jayasimha deva. Mādha va, 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 मुग्धे न मोडितः, स्तन्यबन्धिनऽपनीता, नादो नोत्तारितः । तदा रणक्षेत्रं प्रगुणीक्रियताम् ।"</p>	<p>(p. 92 :) With the king's consent</p>	<p>(p. 25 :) A battle-field was prepared.</p>
18	A battle-field was prepared in an		

area of 5 *gavyūtis*. 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 :

“त्वं काष्ठकनाडिको राजा । गृहे स्थितः कथं राज-
लीलं न करोषि ? द्वादशवर्षं यावद् नद्ये कथं
परिभ्रमसि ? राजकोलिं कुरु ।”

Siddharāja 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 *rajata* and *mahārajata*, damsels dextrous in the costumes and languages of different countries, attendants engrossed in vocal and instrumental music, an orchard surpassing the Nandana, summer - houses [Hima-grhas], birds like *Hamsas* and *Sārasas*, golden utensils, garments as tender as plantain-petals, huge flower-baskets enhancing sexual passion, and finally

साक्षादिव मदनं मधुरे वयसि वर्त्तमानं सितमुक्ता-
फलप्रायभूषणं सर्वज्ञलक्षणं काञ्चनप्रभं मधुरस्वरं
तामरसाक्षं उन्नयेणमुपचितगात्रं मदनवर्मोन्मत्तपश्यत् ।

Madanavarman went forward to receive him, embraced him, and seated him on a golden seat with the words :

The *Kṣatriyas* cut off trees etc. in all the directions. The minister made the army ready for fighting.

On the fixed day Jayasimha-deva appointed Jagadeva Paramāra as the commander and fifteen others also were kept ready.

On the other hand, Madanabrahman 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.

On the battle-field was held a curtain separating the two sides. The soldiers

2	3	4
	<p>“सिद्धेन्द्र ! पुण्यमवासाकं येन त्वमतिथिः सम्पन्नोऽसि ।”</p> <p>Siddharāja replied: “These sweet words are false; the epithet ‘कनडी’ employed by you for me before your ministers reveals the fact.”</p> <p>Madanavarman laughed and asked: “O Siddheśa! who told you like that?”</p> <p>Siddheśa replied: “The same ministers of yours! With what motive did you use bad words for me?”</p> <p>Madanavarman replied:</p> <p>“देव ! कलिरयम्, अल्पं जीवितम्, मिता राज्यव्रीः, तुच्छं बलम्, तत्रापि पुण्यैः स्कीतं राज्यं लभ्यते, तदपि चेत् न सुख्यते, स्व्यते विदेशेषु, तत् कथं न कनडिकस्वम् ।”</p> <p>Siddheśa said:</p>	<p>of Jayasimhadeva went forward well-equipped. When the curtain was removed, Jagadeva and his party beheld the king surrounded by damsels. They went back. Their king asked, “Why have you retreated?” Jagadeva replied: “With whom are we to fight? Your Majesty may better observe the situation yourself.” Jayasimhadeva dismounted from his horse and rushed forward. King Madanavarman too got down. Both embraced each other and friendship prevailed. A great reception festival took place. Siddhānātha 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>Dhavalagha</i> observing the</p>

“सत्यं सत्यम्, एतादृशः कर्नाटिक एवाहम् ।
त्वमेवायं धन्यो यसेत्यं शर्माणि । त्वयि द्रष्टुमाकं
जीवितं सफलम् । त्विरं राज्यं मुह्यं ।”

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

राजा मदनभ्रमेण तुष्टेन राज्ञो अष्टदिक्किका विच-
क्षणाः सुलक्षणा रूपयौवनवयः सुशृङ्गारिताः समर्पिताः ।
गृहीत्वा निर्गतः । सुखासनाधिरूढा वज्रपञ्चराच्या-
दिताः प्रतोलीद्वारे समागताः । तदा १६ सुवर्णमय-
पुत्तलिकाभिर्दोस्करसञ्चारेण जल्पितम् । “यूयं गूर्जर-
राज्ञो दत्ताः ।” तदा षण्णां हृदयस्फोटो जातः ।
मायुराणी पेथूराणी द्वे गृहीते । राजा श्रीजयसिंह-
देवो विजययात्रानन्तरं कुशलेन श्रीपत्तने समागतः ।
प्रवेशो जातः ॥ श्रीमदनभ्रममहाराजप्रबन्धः ॥

orchard Dhārāgiri 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. 92:) विशुद्धतरं पात्रशतं स्वाङ्गसेवकं
सिद्धराजाय न्यतरत । तेन प्रीतो जयसिंहदेवः
सैन्यं गृहीत्वा धारां जित्वा पत्तनमणहिल्लपुरं
प्रविष्टः । तेषां १२० मध्यादर्थं पथि मृतं मार्दवात्,
शेषं पत्तने प्रविष्टम् । पत्तनप्रवेशोत्सवे श्रीपाल-
कविना सिद्धराजोपश्लोकना—

Then are quoted two verses.

एवमन्यैरपि भणितानि ॥ इति मदनवर्षप्रबन्धः ॥

(p. 25:) मासान्ते मुत्कलापयामास । राज्ञा हरस्य-
श्वादीन्युद्धौकितानि । जयसिंहदेवस्तु पात्राष्टकं यथाचे ।
नृपेणापितम् । राजा मुत्कलाप्य पत्तनोपरि चलितः ।
पात्राष्टकं यावत्पुरप्रतोल्यामागतं सुखासनादि सहस्य.....
तावन्निर्गमे उत्तम-अग्रे पत्तनं क ? । जनैरुत्तम-“पत्तनं
दूरे” इति श्रुत्वा षण्णां हृदयस्फोटो जातः । इतो हृदयलो-
पयच्छादनं दत्तम् । दयं जीवितम् । तद्वृपेण सह क्रमेण
पत्तने प्राप्तम् । माऊ नाम एकस्याः, परस्याः पेथू ।
अद्यापि माऊहराणि पेथूहराणि च पात्राणि भ्रूयन्ते ।
एवं श्रीजयसिंहदेवः कान्तो गत्वा समागतः ॥

इति मदनवर्षानुपतेजयसिंहदेवस्य प्रीतिप्रबन्धः ॥

As stated above, the *Dhārādharma-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 अपरा धारा । तत्र राजा यशोवर्मा । इतश्च पत्तने श्रीजयसिंहदेवः । स मालवं जेतुं प्रयाणमकरोत् । समीपभूमौ गतः प्रतिज्ञामकरोत्-यद् धारां लात्वा भोक्ष्ये । इतो धारायां गन्वृत्ति ५ मध्येऽयोमयाः क्षुरिकाः क्षिप्ताः सन्ति । प्रतोत्यो दत्ताः । कपाटेषु योजितेषु सम्मुखानि नाराचानि । तत्र गज-स्याप्यवकाशो नास्ति । धारायाः प्रत्यासन्नैरपि भवितुं न शक्यते । अथ सिद्धराजप्रधानैः कणिकाया धारा कृता । तस्या भङ्गे ५०० परमारा युद्ध्वा मृताः । द्वादशवार्षिके विग्रहे सिद्धनाथे खिन्ने बर्बरको वेतालः प्राह-देव ! यदि यशःपटहः करी किराड्वास्तव्यो जेसलपरमारस्तत्र प्रेष्यते, गजारुहेन तेन धारा गृह्यते अन्यथा न । राज्ञोक्तम्— स करी कास्ते ? । बान्त्वा मदनब्रह्मनृपतेरस्ति । जयसिंहदेवस्तु कियता परिकरेण तत्र गतः । वर्षा-कालोऽस्ति । पुर्यां द्वारे स्थितः । मांहेदेवमन्त्रिणो मिलितः । आदिश्यतां कार्यम् । नृपदर्शनमवलोक्यते । नृपो महानवभ्यां विना दर्शनं न ददाति । जयसिंहदेवः स्थितः । इतो गाढे घर्मेऽभिजायमाने नृप उपरितनभूमौ आकाशे प्राप्तः । पुरमवलोक्य पुराद् बहिर्दृशं ददौ । मदनकपटैः कृष्णान् चतुरकान् वृद्धा प्राह-अरे ! पूर्व्वरे किमिदं वृद्धते ? । देव ! गूर्जरत्रानृपतिर्देवदर्शनार्थी प्राप्नोऽस्ति । अरे ! नृपो न किन्त्वेष कबाडी । य एवंविधे वर्षाकाले आभ्यति । आकाशताम् । जयसिंहदेवस्तूपायनमादायायौ । श्रीमदनब्रह्मेण राज्ञा सत्कृतः । आगमनकारणं पृष्टम् । राज्ञोक्तम्-यशःपटहः करी विलोक्यते । किमर्थम् ? । देव ! तेन विना द्वादशवार्षिको विग्रहो न भज्यते । राज्ञोक्तम्-गजानानयत । जनैरुक्तम्—प्रसिद्धानां मध्ये स नास्ति । सिद्धराजः कृष्णवदनो जातः । इत एकेनाधोरणेनोक्तम्—देव ! स यशःपटहः करी । तं समानाययत । नृपेणोक्तम्—यद्यमुना कार्यं सरति तदा गृहाणान्येपि हस्त्यश्वादयः । देव ! पूर्णमनेनैव । राजा[ज्ञा]* परिधाप्य करिणं दत्त्वा चोक्तम्—अतः परं विग्रहो न कार्यः । यतः स्वल्पायुषि जीव-लोके राज्यस्य सौख्यं नानुभूयते तत्तस्य को गुणः । नृपस्तु [नृपेण तु]* धारायां गत्वा सगौरवं जेसलपरमार आहूतः ।

The following points are brought out by the above comparison :

[१] The king is named differently in all the four accounts. The subsequent depiction of his character as a '*Nārikuñjara*' indeed offers significance to the name *Madana b h r a m a*, or even *Madana b r a h m a n*, which would mean that the name *Madana v a r m a n* might be a later revision. The fact, however, appears to be quite different. *Madana v a r m a n* 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*' [वर्मे] or '*barma*' [बर्मे]—there being an *abheda* or non-difference between '*v*' [व्] and '*b*' [ब्]—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 b r a h m a n* ! 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 b h r a m a*. The term '*brahma*' [ब्रह्म] is pronounced by illiterate persons as *bhrama* [भ्रम] and in that way also the name '*Madanab h r a m a*' can be derived from the name '*Madana b r a h m a n*'. In short, the king's real name was *Madana-va r m a n* and the rest two forms are derived from the same through scribal and phonetic peculiarities.

[2] The capital of this king is *K ā n t ī* in Bengal according to LPS, *K ā n t ī*, the best of all cities, according to PPS, and *M a h o b a k a p u r a* 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 *gavākṣas*, the total number of *gavākṣas* 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 *J a y a s i m h a* 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 *M a d a n a b h r a m a*; in PK a bard compares his majestic court to that of *M a d a n a v a r m a n*, he sends a minister to verify the bard's statement and on receiving his report he marches to *M a h o b a k a*; while according to PPS feeling that he could not get a match in any battle and remembering a couplet praising *K ā n t ī* as the best of cities, he encamps in its outskirts and on beholding the *K a p i ś i r ṣ a s* of the city-wall and the *daṇḍakalaśas* of the mansions all golden he feels that he was mistaken in going there. The second account of PPS appearing in its *Dhārā-dhvaṇṣa-prabandha* mentions a special motive for this viz. to procure the elephant *Y a ś a ḥ p a ṭ a l a* from *M a d a n a b r a h m a n* for breaking open the gates of *D h ā r ā*.

[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, *V ī l h ū V ā m a ṇ ī*, the favourite of *M a d a n a b h r a m a*, 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 *g'harma* ! 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 '*kabāḍi*' 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 Gujarāta 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 Gujarātī 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 Gujarātī 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 Vīlū 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 "*Āvāsamāhi śrīpārśvanātha-nau prāsādu tihām 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 muraṭṭo na moḍitaḥ, skandhakharjjir nā'panūta, nādo nottāritaḥ*" (LPS 7. 13-15). Against this, the PPS version simply has "*Āgāmi ke maṅgalavāre tava śraddhām pūray'syāvaḥ*" (PPS 25.11); while PK makes him pronounce these words: "*Yadi naḥ puram bhuvam ca jighṛkṣasi, tadā yuddham karisyāmaḥ | Athā'rth-ena tṛpyasi tadā'rtham grhāṇa | so'pi jīvatu ciram, yo vittārtham kṛcchrāṇi 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-PAÑCADANḌACCHATRA-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] *Vikramādityasya Pañcadaṇḍacchatra-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, Pāṭana, the L. 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 OI 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 *Pañcadaṇḍakathā*. A Ms. of this work is preserved as no. 686; in Śrī Hemacandrācārya Jaina Jñānamandira, Pāṭana. Throughout written in the *Anuṣṭubh* metre, this work abounds in Figures of Speech and lengthy descriptions not lacking, of course, poetic merit.

[4] *Vikramāditya-vikramacaritra-caritra* by Śubhaśīlaganin [V. S. 1490 = 1434 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 *Pañcadaṇḍacchatrakathā*. 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] *Pañcadaṇḍacchatra-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, Pāṭana.

[6] Another *Pañcadaṇḍacchatra-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, Pāṭana.

[7] *Pañcadaṇḍālapatra-prabandha* by Rāmacandrasūri of the *Pūrṇimāgaccha* [1490 V. S. = 1434 A.D.]. This *Prabandha* in Sanskrit *verse* is edited and published by Pt. Hīrālāla Haṃsarāja of Jāmanagar in 1912 A.D. under the title *Pañcadaṇḍātmakam 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, Pāṭana. 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 *Prsthamaṭrās*. It is dated 1556 V. S. = 1500 A.D.

[8] *Vikramāditya-Pañcadaṇḍacchatra-caritra* by Vijayakusāla [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] *Vikramāditya-pañcadaṇḍa-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 *Pañcadaṇḍa-nī 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. SAHASRALINGASARAḤ-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 *koṭidhvaja* 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 *Mātāṅga* girl, who, by virtue of the merit secured by her through the quenching of the thirst of a *vatsikā* 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 Jayasimha deva got constructed the lake *Sahasraliṅga* on the site of the lake *Durlabhasaras*.

5. SIDDHI-BUDDHI-RAULĀṆI-PRABANDHA

This *prabandha* appears at two other places: (1) *Purātana-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 Jinavijayaji, the learned editor, in his Introduction in Hindī (pp. 18-19), this Ms. is—with the single exception of the *Vikramāditya-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-nāmā-vali* 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 Peroja, i.e., Pheroze Shah of Delhi who came to the throne in that year.

(2) *Prabandha-pañcaśatī*, also called *Pañcaśatī-prabodha-sambandha* and *Kathakośa*, by Śubhaśīlaganin, 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 Mṛgendravijayajī 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 Rāmāyaṇa Department, Oriental Institute, Baroda, and found that *prabandha* no. 97 (pp. 54-55) was the *Siddhi-buḍdhi-raulāṇī-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> (LPS)	Version of <i>Purāṇa-prabandha-saṅgraha</i> (PPS)	Version of <i>Prabandha-pañcāśatī</i> of <i>Subhāśilagaṇin</i>
1	2	3	4
1	<p>Four <i>Dviija</i>-pilgrims from <i>Pattana</i> were returning after gathering medicinal herbs grown at <i>Kedāra</i>. There they paid homage to <i>Anādi Rāula</i> who was gladdened by their <i>Gūjjara</i> tongue and asked : “ कस्मात् समागताः ? ”</p>	—	<p>On returning from pilgrimage, king <i>Siddharāja</i> stayed at <i>Bagasthala</i> on the lake <i>Sahasralinga</i>. Meanwhile many <i>Dviijas</i> went for pilgrimage. While searching medicinal herbs in <i>Himalaya</i>, they saw a <i>Yogin</i>. <i>सिद्धिबुद्धिनाम्नो रउलाणीलसिधाने दे भुल्लिके तत्रोपविष्टे दृष्टे</i> । They saluted them. The <i>Yoginīs</i> asked : “ कुतः समयाता यूयम् ? ” “ श्रीपत्तनात् ” was the reply. “ Who is the king there ? ” “ सिद्धचक्रवर्त्ती जयसिंहदेवः । ” They were angry : “ रे रे दिजा ! यदि तस्य चेत् सिद्धत्वं तदा चक्रवर्त्तित्वं कुतः ? यदा चक्रवर्त्तित्वं तदा सिद्धत्वं कुतः ? ”</p>
	<p>“ श्रीपत्तने सिद्धचक्रवर्त्तिश्रीजयसिंहदेवराज्यात्मगताः । ” was the reply. अस्मिन्नवसरे गौडदेशे कामरूपीठपुरात् सिद्धिबुद्धिरउलाणी आगता । ताभ्यां श्रुतम् । “ सिद्धचक्रवर्त्तेर्विरटं मोचयावः । ” इति मत्वा श्रीपत्तने राजसभायां सुखासनारूढा समागता । राजा नता ।</p>		<p>Thus thinking, they came to <i>Pattana</i> for testing the <i>biruda</i>. King saw them from his court going along the road mounted on plantain-leaves. He respected them.</p>

1	2	3	4
2	<p>They bestowed blessings and a conversation ensued wherein they gave their introduction and at last pronounced their purpose : “ राजन् ! त्वं बिरदं सिद्धचक्रवर्त्तिवं मुञ्च । यदि सिद्धः ततश्चक्रवर्त्ती कथम् ? एकं बिरदं मुञ्च । ”</p> <p>उत्तरकः कुरितः । राजा सचिन्तो जातः ।</p>	<p>श्रीसिद्धिबुद्धियोगिनीभ्यां कदली- पत्रासुनोपविष्टाभ्यां श्रीसिद्धराजो जयसिंहः सिद्धराजत्वं पृष्ठः । एवं विधि(प)ण्णेन राजाः</p>	<p>On enquiry they revealed their mission. तत्त्वोत्पत्तिको दापितस्तयोः, दिनाति ब्रजन्ति, राजा सन्देष्टतत् । (one Ms. D has: किमुत्तरं दातव्यमनयो, षण्मासा गताः....).</p>
3			<p>(Ms. D : अन्येशुरेकहरिपालसाकरीयापुत्रः सज्जनः शर्कराफलं केल- यित्वा भूषेयान्नेऽयात् ।).</p> <p>अत्रावसरे सान्तूआसचिवेन राजोऽप्ये पृच्छा कृता, किमर्थं दुर्बलो भवान् ? राजाऽब्रु—सिद्धिबुद्धि समागमन-तत्पृच्छाभ्यामहं दुर्बलः, किमुत्तरं दीयते !</p> <p>Then Sajjana gave <i>Sarkarāphala</i> in the king's hand. King hesitated and then accepted.</p>
4	<p>One day, while minister Sântu was going home, Sākariyāsāha Haripāla enquired of his son</p>	<p>एवं विधि(प)ण्णेन राजा रात्रौ वीरचर्यायां सज्जनसाकरीयाकः पुत्रेण समं योगिनीप्रतिमस्त्वं वदन् श्रुतः ।</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 Karna deva many such <i>kūheḍās</i> had been broken</p>

Sajjana about *rāja-vṛtta*, he was informed of the *raulāṇi-vṛtta* and he exclaimed :

“वत्स ! एतसुखावहम् ।”
एतन्मन्त्रिणा श्रुतम् ।

It was reported to the king who sent a litter; but he (i.e., Haripāla) did not go. Then Sāntū was sent. After ablutions and deity-worship, he took meals along with the minister (i.e., Sāntū). Thereafter three verses of light conversation are given.

तत्र गता राज्ञा मानं दत्तम् ।

प्रातराकार्यं सम्पन्नितः ।

by me.”

एषा वार्ता प्रासादाधःस्थेन मन्त्रिणा श्रुता ।

When the matter was reported to the king, he summoned Haripāla thrice. The latter, however, refused to go by arguing that thereby “धर्मध्यानगङ्गे भवन्ति !”

Then Sāntū himself approached him and told him that he was sent by the king in order to take him to him. He was welcomed by Haripāla 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 Haripāla :

“काका ! सर्वावसरे किमवकल्ये नागम्यते ?” हरपालेनोक्तम् । “आत्ता नरा धर्मपरा भवन्ति । तथा त्वमात्तौ सखा ‘काका’ कथयसि, अन्यथा नामापि न शृण्वसि ।”

“पूर्ण हास्येन, किन्तु तथा त्रियतां यथा मम नाम न याति ।”
Then the old man asked for a *sāralohamayī mustī*, which was given.

I	2	3	4
			Haripāla asked for eight days' time and went home.
7	—	—	
8	<p>एका क्षुरिका कृता । लोहमयी मुष्टिः । फलं शर्करामयं कृतम् । पाण्डुमेषेण दत्तम् । मुखे क्षिप्तम् । राज्ञा फलं गलितम् । मुष्टी रउलानीयोग्या दत्ता । न गलति । तदा हारितम् । प्रयाता ।</p> <p>हरिपालः सम्मानितः ।</p>	<p>तेन सप्तदिनान्ते मितां कावल-यित्वा (?) क्षुरिकादयं विधाय पर-मंडल-भेटामिषेण राबेऽर्पितम् । राज्ञा फलद्वयं भक्षयित्वा लोहमुष्टिद्वयं योगिनीद्वय[?] य भक्षणं हितोत्तरपितम् । ताभ्यां न भक्षितम् ॥</p>	<p>तस्याः क्षुरिकायाः शर्करामयं फलकं कारितं तथा यथा चन्द्रहासलोहम्रान्ति प्राप्ता । राजवेलेतुल्याभूत् सा प्रतिका(हा)रश्च स्वर्णमयः कारितः सानूहस्ते प्रदत्ता राजोऽयं तत्स्वरूपं धीप्रपञ्चयुक्तं निवेदितम् । प्रगे राजा सभायामुपविष्टः, सिद्धिबुद्धिरउलानीद्वयं तत्रागत । मन्त्री प्राह—“राजन् ! रउलानीयोर्वहूनि दिनानि ययुः । किमपि कलां दर्शय । कामप्यनयोः कलां विलोक्य विसर्ज्यतां व ।” यदा तेनेदं सरोपमुक्तं, तदा राज्ञा सबहुमानं रउलानीद्वयं पृष्टं—“भो ! कथ्यतां भवतीभ्यां का कला ज्ञायते, को गुरुव्योः ?” ताभ्यामुक्तम्—“अचलनाथो गुरुरावयोः ।” राज्ञोऽप्युक्तं—“मसाकमपि स एव गुरुः ।”</p> <p>अत्रान्तरे प्रतीहारः समागतः, प्रणामं कृत्वा “देव ! कस्ये कटकाषीश्वरेण प्रमादिभूयेन भवतां कृते प्राप्तं कृतमस्ति ।” राज्ञोक्तं “किं किम् ?” प्रती-हारेणोक्तं—“द्वारे सन्ति अमात्यास्त एव निवेदयिष्यन्ति ।” राज्ञा समाकारिताः । आयाताः, प्रणामं कृत्वा व्यजिज्ञपन्—“देव ! घोडशस्त्रहस्तिनः, दादशपेटिकामहि-सृताः, पृष्ठो प्रयाणकत्रये सन्ति । देव ! तव कृते बङ्गालदेशाधीशेन क्षुरिका भव्या बहुवस्तुयुता प्रेषिताऽभूत् । सा क्षुरिका प्रमादिभूयेन प्रेषिताऽस्ति । राज्ञोक्तं—प्रथमं निष्काश्यतां, तेन च पट्टकूलविण्टनकसप्तमध्याक्षिःकादय राज्ञः करे समर्पिता । राज्ञा स्वयं दृष्ट्वा वर्णिता च । सभासदान् प्रदर्शिता । यावद्राज्ञा क्षुरिकाफलं भक्षितं तावदनेन करे धृतोक्तम्—“देव ! युष्मासिर्धयाऽऽसीयकला दर्शिता तत्फलकतीक्ष्णं सारमयं भक्षितं तथा रउलानीभ्यामपि ददर्शते कलास्तदा वरं, तावत्ताभ्यामुक्तं—“देव ! त्वमेवेदृशशक्तियुक्तः युक्तं सिद्धचक्रवर्त्तिनाम विरुदं तव, नान्यस्य शक्तिरी-दृशी ।” लोकः सर्वोऽपि विस्मितः । ते योगिन्यौ भूपं सन्मान्य सत्स्थानं ययुः ।</p> <p>पूर्वमन्त्रिण बहुद्रव्यदानात् सन्मानयामास । राज्ञस्ततः श्रीजयसिंहदेवस्य सिद्धचक्र-वर्त्तिविरुदं प्रकटयाम् ।</p>

The following observations are brought out by the above comparison :

(1) In LPS there are four pilgrims; in *Prabandhapañcaśatī* 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 *Sukhāsana* 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 Sāntū'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 *śarkarāphala* given by Sajjana is confusive and out of place.

(5) In LPS and *Prabandhapañcaśatī* minister Sāntū 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 *Prabandhapañcaśatī* 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 *Prabandhapañcaśatī* 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 *Prabandhapañcaśatī*, 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 Śubhaśīlagāṇin.

Thus the version of Śubhaśīlagāṇin 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. NĀMALA-MĀLINĪ-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 Śvetāmbaras 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 Māṇikya:] “तक्रं पीतम् ?”	(p. 68:) Kumudacandra asks Hemacandra who is described as किञ्चिद्व्यतिक्रान्तशेषः— “पीतं तक्रं भवता ?”
2	[Māṇikya retorts:] “तक्रं श्रेतं, हरिद्रा पीता ।”	Hemacandra retorts: “जरातरलितमतिः किमेवमसम्भवं नृपे ? श्वेतं तक्रं पीता हरिद्रा ।”
3	[Kumudacandra:] “आकाशे का वार्ता ?” [Māṇikya:] “यत् क्षणकस्य मस्तकं द्वाविंशत्पलं भवति ।	(p. 67:) [Conversation between Kumudacandra and Hemacandra:] “कुत आयातरत्वम् ?” “स्वर्गात् ।” “स्वर्गे का का वार्ता ?” “कुमुदचन्द्रद्विगम्बरशिरः पञ्चाशीति पलानि ।” “तद्वि 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 Gaṇaya and Maṇaya. 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 :

गयणा-मयणाभ्यामिन्द्रजालविद्या साधिता । ततः पत्तने नूतने सहस्रलिङ्गसरसि गयणो निजविद्यां
प्रकाशयितुं मकररूपेण प्रविश्योपद्रवति । बहुभिरुपायैरलब्धे तत्र राज्ञा पटहो वादितः । लघुभ्रात्रा मयणेन धीरां
याचयित्वा निष्कासितः । प्रसादितौ तौ राज्ञा ॥

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. KŌMĀRĪ-RĀNĀ-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 Lakṣaṇasena and his minister Umāpatiśrīdhara, and (2) the story of king Ratnapuṇja 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) *Prabandhacintāmaṇi* of Merutuṅgasūri (1305 A.D.): Passages nos. 204 and 205 of the fifth *Prakāśa* on pages 109-110 contain the latter part of the story and as such they are named at the end as *Śrīpuṇjarāja-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 *Lakṣmaṇasenaumāpatīdharaḥ prabandhaḥ*. In this version the story appears in more details.

- (2) *Vividhatīrthakalpa* or *Kalpaprādīpa* of Jinaprabhasūri (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) *Purāṇanāprabandhasaṅgraha*.
- (a) Passage no. 196 on p. 84 is the thirtyeighth *prabandha* called *Śrīmātā-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 Peroja, 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.	LPS Version	PC Version	Vividhatīrthakalpa (VTK) Version	PPS Version A	PPS Version B
1	2	3	4	5	6
1	King Lakhaṇasena of (the city of) Lakhaṇāvati. Umāpatiśrīdhara, <i>pradhāna</i> .	(p. 112:) Śrīlakṣmaṇasena, king of the <i>nagarī</i> of Lakhaṇāvati in Gauḍa country, reigned long, his kingdom being looked after by <i>saciva</i> named Umāpatidhara who was <i>sarvabuddhinidhāna</i> .	---	(p. 84:) Lakhaṇāvati-purī in the east. King Lakhaṇasena.	---
2	राजा निःपुत्रः । मन्त्री अतीव गणकः ।	---	---	---	---
3	When once king went into his harem, minister noted <i>gaganavelā</i>	---	---	---	---

and found that he would beget a son who would definitely fall in love with a *Mālaṅgi* at the age of 32.

So he stopped going to the court. King enquired and sent queen away to a village where she delivered a son.

When 5 or 7 years old (or, 12 years old), he learnt about his father after enquiry. He took vow of celibacy.

King died. He succeeded him, but minister did not see his face.

At 32, he fell in love with her. Minister's spy observed him and, ashamed, he became ready for *kāṣṭhabha-*

(pp. 112-113:)
King *Lakṣmaṇa* -
sen a became *mālaṅgi*
-*saṅga-paṅka-kalaṅka-*
bhājana. Aware of

1	2	3	4	5	6
	<i>kṣana</i> . When about to embrace red-hot iron-idol, he was caught by the minister who saw his face (for the first time).	king's <i>prakṛtikṛatā</i> and <i>anākalanīyatā</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>pradhānicakāra</i>).			
8	पश्चात् स रत्नपुञ्जो श्रीमालपुरे आयातः ।	अथ श्रीरत्नमालनगरे शोखरो नाम राजा ।	(p. 109 :) श्रीरत्नमालनगरे राजामूढ रत्नशेखरः ।	तस्यान्वये राजा रत्नपुञ्जः ।	(p. 84 :) पुरा रत्नपुरे रत्नशेखरो राजाऽऽसीत् ।
9	...राजो वसन्तक्रीडायाम् उद्याने गच्छतः काचित् स्त्री सगर्भा अग्रे समागता । हस्ते अक्षतनालिकेरम् । तस्योपरि स्थिता दुर्गा स्वरं करोति । नैमित्तिकेन माख-	Once, after he returned from <i>dīgyātrā</i> , on his enquiry about their welfare, the guild-leaders replied that they	सोऽनस्त्वया दूतः प्रेमीच्छाकुनिकां बहिः ॥३॥ शिरः । स्थानं काष्ठमारिण्या- स्ते दुर्गा दुर्गन्धियाः ।	तस्य राजपाठ्यां व्रजतः कञ्चित् स्त्री सगर्भा अक्षतपात्रकरा सम्मुखा जाता । नृपेणाक्षत-पात्रनालिकेरोपरि दुर्गा निविष्टा दृष्टा । नृपेण शकुनिकः पृष्टः ।	तेन दिविविजयव्याधुत्तेन प्रवेश-महोत्सवः... तीति पृष्टः । तभिः संतानाभावान्नि-कथितम् । ततः संतानहेतो-नैवातःपुराचिकी राजा शकु-

शकुनिकेनोक्तम् । “प्रभाते अस्या गर्भो राजा भविष्यति ।”	were not happy as the king had no successor to protect the <i>koṭīdh- vajakulākula</i> city. Per- suading the king to marry again for pro- geny, they went to the <i>śakunāgāra</i> with one of the chief astrologers on the day when the sun entered the con- stellation <i>Puṣya</i> . कामपि दुर्गन्तितश्चिनीमासप्रसवां काष्ठ- भारवाहनेकवृत्तिं शिरोधिरुदुर्गा- मालोक्य शकुनवित् तामक्षतादि- भिरभ्यर्चयन् तैः किमेतदिति पृष्ठः प्राह- “यः कश्चिदस्या आधाने पुत्रः स एवात्र नृपो भवी, चेद्- बृहस्पतिमतं प्रमाणमि”त्यसंभाव्यं वृत्तान्तमुपमन्यमानाः सानोन्न- ताय नृपाय व्यावृट्य यथावस्थितं तत्स्वरूपं निवेदितवन्तः ।	वीक्ष्य व्यजिज्ञपन् राज्ञे भाव्यस्यास्तवपदे सुतः ॥३॥	तेनोक्तम्-अस्याः सुतोऽत्र नृपो भावी ।	निकेन बहिनिक्रांतः । ततः शकुनिकेनापद्मसत्त्वां कामपि कामिनीं काष्ठभारवाहिनीमुद्गी- क्ष्यस्याः सुतस्तव राज्ये भविता एवं जगद् ।
सा स्त्री राज्ञा तलारापाश्वर्तितं गत्वा क्षेपिता । तस्मिन् समये तैः सा गृहीता । भयभीता, वनमध्ये सुतोत्पत्तिर्जाता । पूर्वं हरिणीनां	अथ खेदमेदुरमना नृम आत्त- पुरैस्तां गत्तूपरीकृत्तुं प्रारब्ध- माणमिष्टं देवतं स्मरेत्यभिहिते सा मरणमभ्यव्याकुला प्रदोषकाले याव-	राज्ञादिष्टा सगभव सा हन्तुं तन्नैर्निशि । गत्ते क्षिप्ता कायचिन्ता- व्याजातस्माद्बहिनिरत ॥३॥	राज्ञा आरक्षक आदिष्टः- यदेनां प्रच्छन्नं पुराद्बहिनोत्वा गत्तीयां क्षिप । सा तलारेण नृपादेशाद्बहिनोत्ता । तथोक्तम्	(p. 85 :) ततो विषेण(००००)मनसा राज्ञा सा गत्तीयां क्षेपिता । तथा प्रसूय बालो मुक्तः ।

I	2	3	4	5	6
	<p>बालकारसन्ति । तेषां पार्श्वं मुक्तः । तैः क्षिप्ता । हरिण्या स्तन्यपानं कारितः ।</p>	<p>सानुजाय शङ्काभङ्गं कुरुते तावत्सा प्रसूतं पुत्रं तत्र परिलब्धं पुनरुपागता गतोपूरकृत्य पुनरपि राज्ञे विज्ञपयामासुः । अथ काचिन्मृगी सन्ध्याद्वयेऽपि पयःपानं कारयन्ती तमनुदिनं वृद्धिमन्तं कारयामास ।</p>	<p>साऽसूत सन्तु भयार्तां द्राक् च झटान्तरेऽमुञ्चत् । गतं चानीय तद्वृत्ता- नमिज्ञैस्तेरघाति सा ॥६॥ पुण्येतितामं स्तन्यं चा- पीपत्सन्ध्याद्वये मृगी ।</p>	<p>-क मां नयसि ? । तेनोक्तम्- मारयिष्यामि । तथा भयभीत- योक्तम्-अहं बहिर्भूमौ यास्यामि । सा गता । भया- दर्भः पपात । सा चीवरेणा- वेष्ट्यायौ । तैमास्तिता सा । स बालो एकया हरिण्या दृष्टः । कुपया स्तन्यं पायितः । सा प्रतिदिनं तं पालयति ।</p>	<p>नवप्रसूता हरिणी तं निजस्त- न्येन जीवयति ।</p>
II	<p>टङ्कशालायां हरिणप्रिया द्रम्मा जाताः । मुद्रापरिवर्त्तौ जङ्घे निवेदितः ।</p>	<p>तस्मिन्नवसरे देव्या महालक्ष्म्याः पुरतल्लक्ष्म्याः हरेण्याश्चतुर्णां पादानामधः शिशुरूपं नाणकं नूतनं सञ्जायमानमाकर्ण्य कचिन्न- वीनो नृप उत्पन्न इति प्रसूतया वार्त्तया श्रीरत्नशेखरः-</p>	<p>प्रवृद्धोऽसिष्टङ्कशाला महालक्ष्म्याः पुरोऽन्यदा ॥७॥ मृगयाश्चतुर्णां पादाना- मधो नूतननाणकम् । ज्ञातं श्रुत्वा शिशुरूपं लोकं वार्त्ता व्यजृम्भत ॥८॥</p>	<p>तुङ्घकेन एकेन बालं स्तन्यं पाययन्ती मृगी दृष्टा । नृपाय निवेदिनं बालरूपम् ।</p>	<p>अथ टङ्कशालायां हरिण्यकिता द्रम्माः पतन्ति ।</p>
I2	<p>तलाराः दृष्टाः । तैः स्थानकं दक्षितम् । बालको दृष्टः । सरस्तीरे वन्द्यशालायां वडवाय्या दुग्धं मुखे पतितम् । पश्चात् प्रतोलि- दारे मुक्तः । राजपट्टहस्तिना उपरि आच्छादितः । पशुक्षेत्रेन रक्षितः ।</p>	<p>-सैन्यानि प्रतिदिशं तं शिशुं विशसितुं प्राहिणोत् । तैर्यत्नाद- लोक्य लब्धोऽपि बालहत्यामीतः स सायं पुरगोपुरे गोकुलपुरैर्व- थायं बालो विपन्नः सन् स्वयमप- वादाय न भवतीति दूरस्थैर्वावन्मु-</p>	<p>तद्यो नृपोऽभ्युक्कोऽपीति श्रुत्वा प्रैषीद् भटान्तरः । तद्वयायथ तं दृष्ट्वा सायं ते पुरगोपुरे ॥९॥ बालहत्यामियाऽमुञ्चन् ॥ १०॥</p>	<p>राजा तलारः पृष्टः । तेनोक्तम्- -सा मुखेऽपि बालस्ततः समा- गता । नृपेण बालस्ततः समा- नीय पुरपरिसरे मुक्तः । यथा धेतोश्चरणपतेन मरति । इत- स्तस्य बालस्य क्षुधितस्य वाक्य-</p>	<p>राजा तथा विज्ञाथानीय च गोपुरद्वारि सायं मुक्तः । तत्रस्थो बालः सडैन रक्षितः । ततो राज्ञा समानीय स बालो ललितः-</p>

<p>गोमिः रक्षितः । सण्डेन रक्षितः । राज्ञे प्रभाते कथितम् । राजा तत्राऽऽयातः । बालः करे धृतः । बालेन श्लोकः पठितः । “यो मे गर्भस्त्वित्यापि वृत्तिं कल्पितवान् पयः । शेषवृत्तिविधानाय स किं सुतोऽथवा मृतः ॥” किं वा सुतोऽथ वा मृतः ॥” इति कथितम् । राजा गृहीतः । श्रीपुञ्जनाम दत्तम् ।</p>	<p>जस्तावत्तत्रायातं गोकुलं तं मांति- मन्तं पुण्यपुञ्जमिव बालमालोक्य तैरेव पदैः स्तम्भितमिव तस्यौ । अथ पाश्चात्पक्षपुरो भूय वृषभो वृषभानुरं तं शिशुं पदानामन्त- राले निधाय गोधनं सकलमपि प्रेषयामास । अथ तं वृत्तान्तं नृपो- ऽवधार्य तैः सामन्तनगरलोकैस्तं बालमानीय पुत्रीयमाणः श्रीपुञ्ज इति दत्तस्त्रिधातः प्रवर्द्धयामास ।</p>	<p>तत्तथैव स्थितं भाग्या- दैकम्पुक्षा पुरोऽभवत् ॥१०॥ तत्रैव स चतुष्पादा- न्तराले तं शिशुं न्यधात् ॥ तच्छ्रुत्वा मन्त्रिबोधात् राजाऽमस्तोरसं मुदा ॥११॥</p>	<p>मुपपन्नम् । ‘यो मे गर्भस्त्वित्यापि वृत्तिं कल्पितवान् पयः । शेषवृत्तिविधानाय स किं सुतोऽथवा मृतः ॥’ काचिद्विदुर्नवप्रसूता तत्रागत्य पाथयति । नृपेण चिन्तितं न त्रियते । स धवलगृहे आनीतः । श्रीपुञ्जेति नाम कृतम् ।</p>	<p>राज्यं दत्तम् । तत्त्व सुता श्री- माता, मुखं धारया देहं स्त्रियाः ।</p>	<p>श्रीपुञ्जाल्यः कुमारोऽभूद् भूयस्तस्याऽभवत् सुता । श्रीमाता रूपसंपन्ना केवलं पुत्रगानना ॥१२॥</p>	<p>कालेन मृपतिता राज्यं दत्तम् । श्रीपुञ्जस्य राज्यं पालयतः क्रमेण पुत्री जाता । तस्याः शरीरं दिव्यं, मुखं वानर्याः ।</p>	<p>—श्रीपुञ्जराजा वसून् । श्रीपुञ्जराजः पुत्री श्रीमाता मर्कटमुखी जाता ।</p>	<p>एकस्मिन्वसरे बटुअर्बुदाचल- मीतानि गाथितानि । तदा कुमार्या जातिस्मरणमुत्प्रेदं । राजा पृष्ठम् । “किं जातम् ?” तथोक्तम् । अर्बुदाचले गिरिशिखरशृङ्गे काया- कुण्डोपरि चित्रकं वृष्टा वंशी- यालिना विलम्बा मृता । शरीरं कायाकुण्डे गलित्वा पतितम् । तावन्मात्रं मनुष्यमर्थं देहम् ।</p>	<p>तदैराग्यान्निविषया जातु जातिसरा पितुः । न्यवेद्यत् प्राग्भवं स्वं यदाऽऽसं वानरा पुरा ॥१३॥ सञ्चरन्त्यर्बुदं शालि- शाखां तालुनि केनचित् । विद्धा मृधय सण्डं मे कुण्डेऽपतत्तोरयः ॥१४॥</p>	<p>क्रमेण प्रौढा जाता । कोऽपि न याचते । तस्याः खेदपराया जातिस्मरणमुत्प्रेदं । पाश्चात्य- मनो वृष्टः । तथा नगरमध्ये शब्दः पातितः । यः कोऽपि मस्त्यल्याः समायातः सो- ऽभ्येतु । एकः पुरोऽभूत् । कुमार्या वृष्टः-अर्बुदं वेतिसि ? । सर्वं वेदितुं तत्र कामितितीथमि</p>	<p>तस्या जातिसरणं जातमिति- पुरा अर्बुदाचले मर्कटी फालां ददाता शाखया विद्धा । कुण्डो- परि गलित्वा देहं पतितम् । शिरो शाखायां विलम्बमेव स्थितम् । ततो देहं मानवा- कारं कुण्डपतनप्रभावाद्जनितं । ततस्तत्रागत्य शिरोऽपि तथा तत्र क्षिपन् कुण्डे ।</p>
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I	2	3	4	5	6
	<p>अद्यापि मस्तकं तिष्ठति ।” राज्ञा तद्विलोक्यैवा मध्ये क्षिप्तम् । समग्रं मनुष्यमयं जातम् ।</p>	<p>पञ्चत्वमासदम् । तदथेवात्तिनि कामिततीर्थकुण्डे यावद्भूलिं वपुः पपात तावत्तीर्थातिशयात्मात्मकं वपुर्मानुषाकारमभवत् । यन्मस्तकं तु तत्तथैवास्ते तेनाहं कपिवदना । अथ श्रीपुञ्जनुपस्तस्यास्तन्मस्तकं कुण्डे प्रक्षेपयितुं निजानात्पुरुषान्स्मादिदेश । तैस्तु सुचिरात्तत्र तदवस्थं विलोक्य तथाकृते सा श्रीमाता मानवानना समजति ।</p>	<p>तस्य कामिततीर्थस्य माहात्म्यान्मृतनुर्मम । मस्तकं तु तथैवास्ते- उवाचतः कपिमुख्यहम् ॥ १५ ॥ श्रीपुञ्जोऽक्षेपयच्छीर्षं कुण्डे प्रथ्य निजान्नरान् । ततः सा नृमुत्ती जज्ञे-</p>	<p>कुण्डमस्ति, तस्य तेदे वंश- जाल्यस्ति । तत्र जाल्या वानरी- शिरो लक्ष्ममस्ति । इतो मत्स- काशाद्रव्यमादाय तत्र गत्वा तच्छिरो जलान्तः क्षिप्त्वा समागच्छ । स तत्र गत्वा याव- ज्जले क्षिपति तच्छिरस्तावदेव कुमार्याः श्रीमाताया मुखे दर्शनीयं जातम् । नृपेण प्रष्टा- वर्त्से ! किमिदम् ? । तयो- क्तम्—देव ! महत्सह्यामष्टा- दश[शती]दिशमध्ये नन्दि- वर्द्धनो नाम पर्वतस्तत्र कामि- ततीर्थमस्ति । तस्य तीरे वंश- जाली । तत्राहं पूर्वमेव वानरी- रूपाऽधिस्था । फालच्युता वंशकीलेन विद्धा मृता । मम शरीरं गलितोदके पतितम् । तत्प्रभावादहं तव पुत्री जाता । शिरस्तत्र स्थितम् । अतो मे ईदृशं मुखम् । अधुना जनः प्रेषितः । तेन शिरसि जले क्षिप्ते वदनं स्वभावे जातम् ।</p>	

पाणिग्रहणं न कृतम् । तीर्थयात्रां
कृत्वा तस्मिन्नेव नगे तपश्चक्रे ।
रसियाको भटकः स्तम्भितः ।
मृत्वा पर्वताधिष्ठायिका जाता ॥

ततः प्रभृति सा मातरपित्रावनु-
ज्ञायाऽर्बुदसंख्यगुणा तस्मिन्नेवा-
ऽर्बुदे तपस्यन्ती, कदाचिद्गगन-
गामिना योगिना ददृशे । स च
तत्सौन्दर्यपङ्क्तदृश्यो गगनादुत्तीर्य
'प्रेमालापपूर्वकं ' त्वं मां कथं न
बुणोषि ? ' इति पृष्टा सेलवादीव-
' साम्प्रतं तावत्क्षणदायाः प्रथमो
यामो व्यतीतः, तुर्ययामस्य ताम्र-
चूडेयु स्तमकुवणिषु यथास्मिन्नगे
कयाचिद्विषया द्वादशपद्या हृद्याः
कारयन्ति ततो भवन्तमभिकं करो-
मी'ति तदुत्तिसमन्तरमेव तत्र
कर्मणि चेटकपेटकं नियोज्य याम-
द्वयेन निर्मापिते सर्वपद्यानिवहे,
श्रीमाता स्वशक्तिर्वैभवेन कृतक-
ताम्रचूडखं कारयन्ती, तेनागत्य
' विवाहाय सज्जीभवे 'त्यभिदधे ।
' तव पद्यायां निष्पाद्यमानायां
कुक्कुटरवः समजनिष्टे'ति तयोक्ते
' भवन्मायया कृतकं कुक्कुवाकुरवं
को न वेत्ति ? ' इत्युत्तरं ददानः,
स सरित्तरे तज्जाम्योपलौकित-
विवाहोपहारः, **श्रीमात्रा** 'समस्त-
विद्यामूलं तन्निशुल्कमिहैव विहाय
पाणिपीडनाय सन्निहितो भवे' -

ऽनपस्यच्चार्बुदे निरौ ॥१६॥
व्योमगायन्यदा योगी
दृष्ट्वा तां रूपमहितः ।
खादुत्पीयलपत् प्रेम्णा—
मां कथं वृणुषे शुभे ! ॥१७॥
सेचेऽलगादाद्ययामो
रात्रेस्तावदतः परम् ।
ताम्रचूडस्तादवकिं
कयाचिद्विषया यदि ॥१८॥
शैलेऽत्र कुरुषे हृद्याः
पद्या द्वादश तर्हि मे ।
वरः स्या इति, चेटैः स्वै-
द्विद्याभ्याचीकृतस ताः ॥१९॥
स्वशक्त्या कुक्कुटरवे
कृतके कारिते तथा ।
निषिद्धेऽपि विवाहाय
नास्यात्तकैतवं विदन् ॥२०॥
सरित्तरेऽथ तं स्वस्त्रा
कलप्रवीवाहसम्भृतिम् ।
सेचे निशुल्कमुत्सज्य
विबोदु संनिधेहि मे ॥२१॥
तथा कुक्कुपोपगतस्य
पदयोर्विकृतान् शुनः ।
नियोज्य साऽस्य शूलेन
हृदस्तेन वधं व्यधात् ॥२२॥

ततोऽर्बुदे तपस्यन्ती तां तत्र
रसियाकनामा योगी ददर्श ।
प्रार्थितं तेनेति—यन्मम पत्नी
भव । तयोक्तम्-द्वादशपद्या
विधेहि एकरात्रिमध्ये । तेन
तथाकृते **श्रीमात्रा** कृत्रिम-
कुक्कुटा वासिताः । कृत्रिमशुन-
श्चरणयोर्विलशाः । ततो हृदय-
स्फोटनेन स सधं विनष्टः ।

इतस्तस्मिन्नेर समयाते परिणय-
नपरा ष्णुली जाता । अतिनिर्व-
न्धेन पितरवापृच्छय, बहु-
परिकरेण **अर्बुदाद्रादाययो** ।
तत्र तपः कर्तुं प्रारभे । इत-
स्तत्र **रसीअउ** तपस्वी त पः
करोति । स तां दृष्ट्वा शुब्धः ।
पाणिग्रहणार्थं यथाचे । तयो-
क्तम्—यदि सूर्योदयाद् अर्वाक्
द्वादश पाजा अत्र पर्वते
करोषि, तदा त्वां परिणये ।
तेन तपःशक्त्या शीघ्रं चकार ।
इति कियत्पि रात्रिशेषे **श्री-**
मातया तपःप्रभावाकुहटः
स्वरः कृतः । स तं श्रुत्वा
विभातमिति कृत्वा शुब्धः ।
हृदयस्फोटान्मृतो व्यन्तरो
जातः । साऽपि सपश्चात्तापा
वैश्वदेवे प्रवेशं कृत्वा देवी
श्रीमात जाता ।

1	2	3	4	5	6
		<p>त्याहूय, प्रेोपहृतचित्तया तत्तथा वृत्ता सामीप्यमुपागतः । तस्या- दयोः कृतकान् शुनो नियोज्य हृदये तेन विशूनेनाहृत्य मारितः । इत्थं निःसीमशीलीलायितेन स्वे जन्मातिवाहितवती । तस्यामख- ण्डशीलायां व्यतीतायां श्रीपुञ्ज- राजा तत्र शिखरबन्धरहितं प्रासा- दमाकारयत् । यतः षण्मासान्ते तस्य निरेरधोभागवत्तीं अबुदनामा नगो यदा चलति तदा पर्वत- कम्पो भवति । अतः शिखर- रहितास्तत्र सर्वेऽपि प्रासादाः ।</p>	<p>इत्याजन्माखण्डशीला जन्म नीत्वा स्वराप सा । श्रीपुञ्जोऽशिखरं तत्र तत्प्रासादमचक्रत् ॥२३॥ षण्मासान्तेऽर्बुदालयोऽस्या- धोभागोऽद्रेश्चल्लयहिः । ततोऽदिकम्पस्तत्सर्वे प्रासादाः शिखरं 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. *Gauḍa* is given there and *pradhāna Umāpatīśrīdhara* becomes *Sarvabuddhinidhāna 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 *Lakṣmāvatī* 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 *Lakṣmāvatī*.
- (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 *jāṭismaraṇa* 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 *kuṇḍa*.
- (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 *Rasīau tapasvin*, PPS B names him as *Rasīyāka* and LPS gives his name as *Rasīyākaḥ bharaṭakāḥ*.
- (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. *Rasīyāko bharaṭakāḥ stambhitāḥ*.
- (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 *Sahasra-lingasaraḥ*, *Nāmala-mālinī*, *Kūmārīrāṇā* and *Gālā-śrīvarddhamaṇasūri* are unique inasmuch as they are not traced anywhere else.

(2) One *prabandha* viz. that of *Jagaddēva* 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 *Raulāṇis 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-ṭaṇḍa-cchatra-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 Śrī M. D. Desāī, 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 Prākritic and dialectical or regional influence on the syntax giving rise to solecisms arising from ungrammatical Sanskrit and Prākritism, 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 *Puṇas*.

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 Prākrit 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 Prākrits or the regional language.

As to orthographical peculiarity, two glaring instances will suffice for our purpose. *Jayasīṃha* at times becomes *Jayasiṅha* (18.2) since the latter is the colloquial form of the name. Likewise the name of the king *Paramarddin* is spelt here as *Paramāḍi* (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 *Koṭiyarka-māhātmya*, VIII. 34:

“ततस्ते ब्राह्मणाः सर्वे स्त्रीणां प्रष्टुं गृहे गताः ।
ताभिः सार्धं बह्वपदे 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. *Caturaśītiputtalakāś-caraṇāv-adho baddhāḥ* (30.7-8).

Cases of change of gender also are met with ; e.g. *Catvāraḥ kanyāḥ pariṇīya* (15.2-22) ; *lakṣa 2 dattā* (23.7) ; *śaṅkhadhvanīḥ śrutā* (27.5) ; *dināḥ* (25.24) ; *dehaṃ striyāḥ* (29.11) ; *manuṣyamīyaṃ dehaṃ* (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. *paramādirājā* (1.9), *madanabhramarājānam* (5.13), *gūrjararājñāḥ* (9.3), *parimādirājñāḥ* (25.13). [3] Locative is mostly used for Accusative of place ; e.g. *śīpatīane samāgataḥ* (2.5 ; 9.5), *gūḍare gatvā* (2.6), *°kaṭake gatvā* (5.10), *svāvāse gatvā* (10.9), *āvāse gataḥ* (12.5 ; 14.18), *yakṣabhuvane gataḥ* (10.21), *svarge gataḥ* (11.11), *nagare prāptau* (13.4), *grhe nīvā* (13.8), *ujjayīnyām gataḥ* (13.15). [4] Dative of *sampradāna* is replaced by Genitive ; e.g. *gūrjararājño dattāḥ* (9.3), *tasya tvām-arṣpaviṣvāmi* (12.16-17), *°putrasya dattā* (13.8), *purohitasya dānaṃ dīyatām* (15.8), *teṣāṃ yacchati* (16.14), *tasya .. dāsyāmi* (17.6-7), *mantriṇaḥ ... dattā* (17.14). [5] Genitive replacing Accusative ; e.g. *°bhaṭṭasya militaḥ* (5.10-11). [6] The word *samaṃ* takes Genitive instead of Instrumental ; e.g. *parimādirājñāḥ samaṃ yuddhaṃ jāyate* (25.13).

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

Cases of change of *pada* also are met with ; e.g. *√yāc* (1.Ā.) takes *parasmai-pada* in *yācan* (1.13) and *yācathaḥ* (2.2).

Several instances of causal forms with the augment *-āpaya-* are noted ; e.g. *bhalāpya* (12.4, cf. Guj. equivalent *bhalāvi*), *pariṇāpaya* (17.9, cf. Guj. equivalent *paraṇāva*), *pariṇāp-yiṣyāmi* (17.10, cf. Guj. equivalent *paraṇāvīṣa*), *caṭāpya* (17.12, cf. Guj. equivalent *caḍāvi*).

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. *saptaśata - aśvikārūḍhāḥ* (8.3), *marū-ḍī - ārāmiṇyā* (15.13), *nāmala-ārāmiṇī* (22.17), *mātāṅgī-abhilāṣaḥ* (28.4).

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-dhvaṇiḥ śrūtā | jāgaritaḥ |* (27.5) is an instance of the former case where *jāgarit-ḥ* means nothing more than *jāgrtaḥ*. Likewise, *gāyitāni* in *baṭukair-arbudācalagītāni gāyitāni* (29. 11-12) stands simply for *gītāni*. Similarly, *patatā tasyā nūpuraṃ bhagnam* (11.13) and *rājñā tad-vilokayitvā madhye kṣiptam* (29. 16-17) are instances of the latter case, where *bhagnam* and *kṣiptam* definitely stand for the causal forms *bhañjilam* and *kṣejilam* respectively. Likewise in *rājñā bhojanārthaṃ 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. *ārāmikena kiṃśukapuṣpāni sahakāram.ñjarī dvayaṃ bheṭṭayāṃ kṛtam* (28.16). Similar is the case of *ekā kṣurikā kṛtā | lohamayī muṣṭiḥ | phalaṃ śarkarāmayaṃ kṛtam | pāhuḍamiṣeṇa 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. *talāvali* (4.10; 5.6), *pa alhiārāṃ* (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 vibhāte hārīr-bhaviṣyati* (10.20), *adya rājan! nidrā ghanatarā!* (11.17), *manaścintitapāśukā cuḥkītā sā* (11.20), *rājyaṃ mantriṇe bhalāpya* (12.4), *saṇḍhīm caṭitaḥ* (12.14), *hārītā'si* 'you have been lost at stake' (12.16), *sārthe gataḥ* (14.6), *sārthe nītā* (15.17), *rājñā purohitasyāgre uktam* (15.9), *śalyā udghāṭitā* (15.18), *ghoṭaka ūrdhvo'sti* (15.21), *digvātrāyāṃ culitāḥ* (22.4), *mukhaṃ macakoḍitam* (22.19), *nāmalupāda upatitā* (22.22), *tāsāṃ pārsve prṣṭum* (27.5-6), *tasya samīpe ... ekānte arpitāni* (27.12-13), *śrījayasīṃha pārsve āgatau* (27.14-15), *mātuḥ pārsve pīṭvritam prṣṭam* (28.7), *kapāṭāni dattāni* (30.8), *tatra patitāvayā vratināṃ pārsvāt muṇḍapārsvāt drammapañcakam śimāyāṃ grhṇanti* (30.11-12),

patraṃ choṭitaṃ (31.1), *param-avasaro nahi* (5.16), *ayaṃ vaṇijārako nahi* (6.10), *tasyā nṛtyant'yāḥ śīrasaś-campakapuṣpato-daraṃ troḍitaṃ* (11.12).

At places looseness of language or even incorrectness creeps in due to colloquial influence; e.g. *śrīpatta ne sidāhacakravartti-śrījayasimhadena ājāt samāgatāḥ* (20.5), *sidāhacak-avartter-biradaṃ mocayāvaḥ* (20.7). In the sentence *mama sutaḥ kuśalena sameśyati tadā śrīpārśvanāthaṃ natvā paścāt pattanamadhye samāgamiṣyati* (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 *ḍabhoḥ nā pārśvanāthotpattiḥ* (22.7) possesses the Gujarātī termination for the Genitive case in a Sanskrit sentence.

Instances of incorrectness even otherwise are also met with; e.g. *ācāmlīkām-uttīrya* (14.17-18) 'having descended from the tamarind tree', *nāmalanā mnyā pañcāsarāvandanāya yāntyaḥ* *rajakajālāhākāvāśasamīḥ samāgatāḥ* (23.2-3), *saptavadhūḥ* (23.3) in the sense of the 'seventh daughter-in-law', *rātrau umādvī somaśarmmaṇi supṭe śiṣyeṣu supṭeṣu svayam-utthāya dan-ḍena ācāmlīkām caṭivā āhataḥ* (14.3-4) where what is meant is that *Umādevī* gave a blow to the tamarind tree after mounting it, *tadā śrīdevaś-ūriṇāṃ śiṣyo māṇīkyas-tatra kumudacandra-kṣapaṇakena samam vādāḥ kṛtaḥ* (24.2-3), *yavanikāntaritaḥ 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 *ta ā rājā rāṣṭraṇo viśrahāya madanabhramaṇa samam caturmāṣm-avasthitaḥ* (5.14-15) the meaning intended is that 'king *Siddharāja* stayed there for waging a battle against king *Madanabhrama*' and not at all that 'he stayed there with *Madanabhrama* 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 *Aṇahillapura Pattana* (mod. *Pāṭana*) in North Gujarāṭa 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 *alekhi* (2.10), *samāyaya* (16.2; 28.16), *darśyatām* (17.10), *acika-that* (18.14), *jajñe* (29.1; 30.16), *utpede* (29.12), *cakre* (29.18) and *jagmuḥ* (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 Prākṛit or dialectical 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 Vīlūhū Vāmanī (6.5-10; 6.12-7.4). *Auuprāsa*, 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 consequence 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 Māideva and king Madanabhrama (7.10-15) may be cited as an instance in the point. The brief speech of Madanabhrama there (7.12-15) nicely brings out the heroic sentiment. The personality of this king is nicely developed through his only two brisk speeches (page 7).

Such pithy sentences as " *Aho ! ubhayabhraṣṭā jātā !* " (12.18) enhance the charm of the narrative, which at times becomes rythmical; e.g. *bhavyam jātaṃ militā yat-tvam* (13.7).

Humour also is not altogether absent. The brief dialogue of dialectic disputation 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-avasaraḥ ekadā śrīṣyasīmhaḍeḍo dvādaśavarṣaṃ yāvat digvijayaṃ kṛtvā kāntyāḥ parisare* | *pañcagavyūtiparāḡ uttārakūś-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 sthitaḥ* | (16.13) some such word as *nagare* is required after *kasmin* in order to complete the sense. Similarly in *sahakāre caṭāpyaḥ daṇḍenā hataḥ* | (17.12) the subject of *āhataḥ* viz. *sah*, i.e. *sahakārah*, is missing. In *dvātriṃśadvarṣe pāṇigītaṃ gāyati* | (28.10), again, the subject viz. *mātāṅgī* is dropped. Occasionally even *ca* is dropped;

e.g. *yadi a pa ś a b d a ḥ p u n a r u k t a ṃ s a m e t i t a d ā t a y ā j i h v ā n y ā s a ḥ k r i y a t e* | (30.5-6). At times succinctness of style puts at stake even clarity of sense; e.g. *nādalīnau vipratārītau, śīrasi lepo dattaḥ* | (25.5); *tatprabhāvena pattane varuṇāśānaditaṣe samam tāva'ā śrījayasimhadevasya parimāḍīrājñah samam yuddham jāyate* | (25.12-13: here something like *dr̥ṣṭam yat* is necessary before *pattane*); *madhye paribhramanti punar-na prakāṣayanti* | (25.15-16: here the latter half means that 'they remained invisible'); *yāvatā jāgarṭti vīṇāvamśādikān lāvā gāyanti* | (27.3-4: *tāvatā* must be inserted after *jāgarṭti*). Two more instances in the point are: *gajarūpa-simharūpaṃ kṛtam* | (26.1) and *kasmin dīne* (27.5).

In the narration of the former birth of Śrīmātā (29.14-16) 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 *Srīmā.ā-prabandha* in our text is very brief as compared to its versions elsewhere. Moreover, an inconsistency occurs in the fifth story of the *Vikramāditya-pañcādaṇḍucchatra-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 vadhvā grhitam | tatra jyeṣṭhapatnīdvayam ātmanā v a d h u - t r a y a ṃ s t h i t a m* | (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 Vīl h ū V ā m a ṇ ī's address to king M a d a n a b h i r a m a. Though a mixture of Sanskrit, Prākṛit and Old Guj. languages, the whole passage is highly poetic:

“*Mahārāju ! caturacokravarttin ! nāgarikanarendra ! paricchatī pa-i-nā paramahaṃsa ! hīyālī-nā haṃsarāja ! antaḥkaraṇa-nā nārāyaṇa ! purāṇa-puruṣottama ! jīvīva-nā jāgesara ! hṛdayagarbha-garbheśvara ! mamutāmaheśvara ! aluv śvara ! līlāluhtagarbheśvara ! cintitacintāmaṇi ! koḍi-nī kāmadhenu ! kāmīta vastu nā kalpavarṣa ! saubhāgyasundara ! bhogapurandara ! mukaradhva-jāvatāra ! rājyavīkṣaṇīśrīrārahāra ! śrīmadanabhramarājendra ! ayaṃ vaṇijā-rako nahi !*” (6.5-10).

The second speech of Vīl h ū V ā m a ṇ ī, again, bursts into very nice epithets for king Siddharāja Jayasimha (6.12-7.4): “...*viśvajana-nayanānandana | 18 lakṣa 92 sahasra mālavalakṣmīkucagrahavigrapāṇi | vairirā-yamurattagharatṭa | aśvapati-gajapati-narapati-trihum rāyanau āmbalan | gājana-vaiḥummīrahṛdayāntaśalya | jayaśrīsaṃvara | udaki śāsana-nau dayamahāru | ... samastadigvalayavijayī prauḍhapratāpī | ...*”, the poetic fancy reaching a climax with the expression “...*tatkukṣisarovararājahamśaḥ*”. 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 *pratandhas* 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 Maḍana bhrāma, 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 re viṇajārau*' (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 '*koṇa*' 'who', it is retained even today in the dialects of North Gujarāta alone. The fact that Pattana or Aṇahilapura 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 Jayasimha, the great king of Gujārāta, the period of whose reign is regarded as the golden period in the history of Gujārāta, 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 Paramāḍi of Kalyāṇakoṭipura (1.8-9) in the *Jagaddeva-prabandha*. In the *Gaṇaya-maṇaya-indrajāli-prabandha* (25.12-14) there is a reference to a battle between king Jayasimha 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 Kalyāṇakaṭaka 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 Uda-

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 *Vāsupūjyacaritra*. 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 *Prasasti* at the close of the *Vāsupūjyacarita** that it was composed by Vardhamānasūri at the instance of his pupil Āhlādana in V. S. 1299=1243 A.D.:

*tato'sau vidhividhyarke -
saṅkhye vikramavatsare |
ācāryaś-caritaṃ cakre
vāsupūjyavibhor-idam || 28 || (p. 471).*

According to the *Nāgandra-gaccha-paṭṭāvali* also Ācārya Vardhamānasūri, who is numbered nine there, instructed *Daṇḍanāyaka* Āhlādana of the *Gallakakula* and inspired him to get repaired the *Vāsupūjyaswāmin* temple of the *Nāgendra-gaccha* at Pāṭana and at the request of the same *Daṇḍanāyaka* he composed the *Vāsupūjyacarita* of the extent of four *Sargas* and 544 *granthas* at Pāṭana in V. S. 1299 (=1243 A.D.), while residing in the *Upāśraya* adjoining to the same temple. †

As our author makes a definite statement that the pontiff composed the *Vāsupūjyacaritra* (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 *Prabandhakosā* of Rājaśekhara and that in no case the LPS

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

† *Jaina Paramparā-no' Itihāsa* (in Gujarātī), part II, by Muni Darśanavijayajī, Muni Jñānavijayajī and Muni Nyāyavijayajī, Ahmedabad, 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

Jagaddēva, the hero of the *prabandha*, is a historical figure. He is stated here to be one of the two sons of Paramāra king Udayāditya of Ujjayinī and step-brother of Raṇadhavala. This is corroborated by history. His father Udayāditya ruled from 1060 A.D. to 1087 A.D.† Jagaddēva is stated here to have quitted his country after the demise of his father, when his step-brother Raṇadhavala 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 Paramāḍi of Kalyāṇakoṭipura. This Paramāḍi 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 Jagaddēva's connection with this king is also mentioned by PC [p. 114]. The name of the queen of this Paramarddin is given here as Līlāvati. The inter-

† GMRI, p. 523.

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

§ *Vide* GMRI, p. 537.

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

ting incident of *Bhavāi-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 Jagaddēva went not to the capital viz.. Kalyāṇakoṭipura but to a town (*nagaraṃ*) 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 *Bhavāi-yātrā* is quite probable.

There is a reference in this *prabandha* to Gājaṇādhīpa Hammīra and Gajapati Gauḍeśvara. The reference here is to an attack on Pattana by this Hammīra and Jagaddēva's success in bringing about a truce. It cannot be determined whether this Hammīra was a Rājapūta chief reigning at certain place called Gājaṇagaḍha or he was a Muslim invader from Ghazni. In all probability the word 'Hammīra' is derived from the Arabic term 'Amīra' meaning (1) 'a nobleman' and (2) 'the king of Afghānistān'. Therefore any Muslim Commander may be termed 'Hamīra' or 'Hammīra'. 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:

असङ्ख्यहरिसैन्येन प्रक्षिप्तानेकभूभृता ।

बद्धः सिन्धुपतिर्येन वैदेहीदयितेन वा ॥

i.e., just as *Vaidehīdayita*, i.e. Rāma, bound the ocean by getting a number of mountains [*bhūbhṛt*] thrown therein through the army of innumerable monkeys [*hari*]; 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 *Sindhā*.* The expression 'Gājaṇādhīpa-hammīra' of our text, in all probability, refers to this *Sindhurāja*. In the next *prabandha* viz. *Madanabhrama-prabandha* also *Sindhā*

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

rājā is described as 'Gājanavai-hammira-hṛdayāntiśālya'. Both these references probably pertain to one and the same incident.

It is difficult to identify Gajapati Gauḍeśvara also. Generally the term 'Gajapati' 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 Gajapati. '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 Lakṣmaṇāvātī 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, Gajapati and Narapati in the next *prabandha*.

The magnanimity of Jagaddēva 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 Madana-bhrama and king Jayasimhadeva. The latter is none else than Siddharāja Jayasimha, the great king of Gujarāta, who ruled at Pāṭaṇa during 1094-1143 A.D. and enjoyed such titles as 'Siddhacakra-vartin' 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 Kāntī in Bengal. According to PPS his capital was the excellent city of Kāntī. 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 Madana-bhrama of Kāntī was the same as the Candela king Madanavarman of Mahobā. We have already noted that the original name 'Madana-varman' 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 farciful; or, at the most, we can say that the scribal errors might have turned 'Chandeladeśa' to 'Vaṅgāladeśa'*.

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 Jayasimha, as found in this *prabandha*, are, however, historical beyond doubt. He is stated here to have been a descendent of the three brothers Rāja, Bija 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 Jayasimha is described here as "18 lakṣa 92 sahasra mālavalakṣmī kaca-graha-vigra-pāṇi" (6. 14-15) and "70 sahasra-gūrjara-dharādhiśvarah" (7.4). 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 Jayasimha 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 Kāntīpurī in Bengal, 'King Madanabhrama of Kāntīpurī in Vaṅgāla' seems to be imaginary or due to corrupt reading. On the other hand, Chandella Madanavarman of Mahoba was a contemporary of Jayasimha Siddharāja, and *pūrvasmin diśi* does not offer any difficulty at all. It is not impossible that *Vaṅgāladeśe* is a mistake for *Chandeladeśe*."

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 Gujārātī 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 *sāhmas* and nine hundred thousand *padāli*! 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 'Narapati's. 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 Cauhaṇa 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 *Pādūpadmo-pajivin* of *Mahārājāth rāja Jayasimha*. Moreover, he accompanied Siddharāja, with his army, in his great attack on Mālāvā. Therefore there is no doubt that having been subdued by Siddharāja, he had become his

† Dr. B. J. Sāṇḍesarā, *Jagannāthapurī ane Orisā* (Guj.) p. 299.

feudatory.* But the 'Aśvapati' in question appears to be different from this Āśarāja. 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 *Dvyāśrayamahākāvya* 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 Jayasimha.† 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 Āṣāḍha in V. S. 1198 (=1142 A.D.), Arṇorāja is described as 'Samasta-rājāvaī samalan-kṛtaparamabhaṭṭāraka-mahārājādhirāja—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 'Aśvapati' 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 *Dvyāśrayamahākāvya*, Someśvara's *Kīrtikaumudī*, Bālacandra's *Vasanta-vilāsa*, Merutuṅga's *Prabandhacintāmaṇi*, Jayasimhasūri's *Kumārapālabhūpālacarita* and Jinamaṇḍana's *Kumārapālprabandha*. 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* *Dvyāśrayamahākāvya*, 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 details 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 Pāṭāṇa 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 dynastys 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-mardadka*" 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. Mināḷadevī or Mayanallādevī, mother of Siddharāja Jayasimha, was his daughter. Karṇadeva's marriage with Mayanallādevī 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, *Solanki-m-kā Prācīna Itihāsa* (Hindī), 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 Koṅkana, at the hands of the army of Siddharāja's successor Kumārapāla. The Śilāhāra kings of Koṅkana 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 Arṇorāja of Śākambhari, Naravarman or Yaśovarman of Mālavā and Mallikārjuna of Koṅkana respectively.

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

“ ततः क्रमेण त्रयोविंशतिवत्सप्रमाणं परिपूर्णं प्रासादं कारयामास । तत्र प्रासादेऽथपतिगजपतिनरपति-
प्रभृतीनामुत्तमभूषतीनां मूर्त्तिः कारयित्वा तत्पुरो योजिताकलिं स्त्रीं मूर्त्तिं निर्माप्य देशभङ्गोऽपि तान् प्रासादस्याभङ्गं
यच्चितवान् । ” [PC, p. 61.]

When Siddharāja got erected the famous huge artistic and majestic temple of *Rudramahālaya* [*Rudramahākālāprāsāda*] at Siddhapura (in North Guj.), he got prepared a full-size mansion of the measure of twenty-three *hastas*, 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 Durgāśaṅkara Śāstri, the renowned author of GMRI, and other veteran historians.

The name of Siddharāja's mother is Minaladevi according to LPS. She has been named elsewhere as Mayanalladevi and

§ *Vide* CG, p. 39.

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

Mīnaḷadevi also. She is described here as having surpassed in chastity such ancient ideals of chastity as Ahalyā, Arundhati, Sati, Tārā and Mandodarī. We are reminded in this connection of the great historical dialectics between the Śvetāmbara and the Digambara sects of the Jainas 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 Mīnaḷadevi, which fact supports the statement of the LPS. She is stated here to be the princess of 'Kāṇhaḍā Jayakeśa', which is a fact, as this Jayakeśa was none other than Jayakeśinī of the Kādamba dynasty of Kannaḍa—Karnāṭaka—Goā, who is believed to have flourished during 1050–1080 A.D.

King Siddharāja Jayasimha is described here as 'Gājaṇavai-hammīra-hṛdayāntaśalya' or 'an arrow destroying the heart of Hammīra, the master of Gājaṇa' (6.16). This Hammīra might either be the ruler of some such place as Gājaṇagaḍha or the king of Ghazni! In the previous *prabandha* also we get a reference to 'Gājaṇādhipa Hammīra' who is stated there to have undertaken an attack on Pāṭaṇa, 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 Sindh.

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

“धाराध्वंसप्रसङ्गं यस्य सान्निध्यशङ्कितः ।
प्राघूर्णकमिषाद् दृष्टं नवोत्कपतिर्दो ॥”

In all the *prabandhas* dealing with the story of Madanaśrama or Madanaśraṇa or Madanaśraṇa 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 Madanabhrāma, and an inscription from Kālañjara appears to support the same. It reads thus:

“अमुनाजीयत गुर्जुरेशः क्षणेन कृष्णेन पुरेव कंसः ।”*

Thus it specifically states that Madanavarman defeated the king of Gujarāta as did Kṛṣṇa, Kamsa. 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 Durgāśaṅkara 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 gloy. 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 Vāmaṇi 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 Vāmaṇi gives out a long series of excellent epithets for her own master Madanavarman, i.e., Madanabhrāma 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.

“Kenāpi muraṭṭo na moditaḥ, skandhakharjjir-nā'panitā, nādo nottāritaḥ ।”

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-PAÑCADANḌACCHATRA-PRABANDHA

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

4. SAHASRALINGASARAḤ-PRABANDHA

The names of as many as thirty-two courtiers of Siddharāja Jayasimha 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 Karṇadeva (1064-1094 A.D.). He was later appointed as the Chief Minister. Karṇa's young successor Siddharāja Jayasimha, according to PPS (p. 35), received his training in state-craft under the guidance of Sāntū, who was also the patron of poet Bilhana. He seems to have wielded supreme power till 1123 A.D. whereafter, in wrath, he resigned and went to Dhārā. In due course, however, Jayasimha realized his loyalty to him even while staying at Dhārā and recalled him to Pāṭana. 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 Varanāga and Somapurī.*

(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 CADAILAU is the same as Dhārāvarṣa, the Paramāra king of Candravatī. He is known to history as a valiant feudatory of the court of Pāṭana. 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 CĪTRAUDAU would naturally mean Samarasimha Rāvaḷa of Cittoda. This king, however, ruled

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

† Vide GMRI, p. 525.

over Mevāḍa as late as 1274 to 1302 A.D. He gave way to the army of Alāuddīn Khiljī of Delhi marching against Kaṛṇa Vāghelā, the last Hindu king of Gujarāta. Thus he was not a contemporary of Siddharāja. The epithet Citraṇḍau does not allow us to identify the king mentioned here with Samarasimha of the Sonagarā Cauhāṇa family who ruled at Jhālora 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 RĀṆAU also cannot be identified with any known contemporary ruler. This name might refer to Prahlādanadeva, the founder of modern Pālanapura in North Gujarāta, who also was a contemporary of Kumārapāla. The authors of the *Prabandha*—works are known for confusion of chronology.

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

(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 'Rājākula' to his name and PPS appends the epithet 'Naḍḍulā'. He was 'Rājākula', which was one of the titles borne by the feudatories of Pāṭana; but the term 'Naḍḍulā' would lead us to think that he belonged to the Cauhāṇa family of Naḍḍulā! The term 'Jālaurai' of our text is confusive, for our author seems to confuse this Kānhaḍadeva with the king of Jhālora 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 Pañcamahāla district of Gujarāta. It cannot definitely be confirmed whether he is the same person as Gajasimha, son of Ālhaṇadeva Cāhamāna of Naḍḍulā (1153–1162 A.D.) who was a feudatory of Kumārapāla.

(9) SĀLHU BHELADĪU VĀGHELAU also is not known to history. He seems to have been Sālhu or Sālhaṇa of the Vāghelā branch

of the *Ca ul u k y a s* hailing from certain place called *B h e l a ḍ i*, probably the village of that name near *Ḍ i s ā* in North *G u j a r ā t a*.

(10) *SĪLANU KUTIGĪU* is described in other *Prabandha*—works as an intelligent jester (*kantukin*). PC (p. 74) cites an incident wherein *Sīlana*, the jester, is stated to have tactfully propitiated king *Siddharāja* enraged at his pronouncing the expression “*Beḍāyāṃ samudro magnah*”, by interpreting it as “the ocean in the form of the *Mālavā* 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 *Sīlana* forced king *Ajayapāla* to refrain from destroying the Jaina temples constructed by his predecessor *Kumārāpāla*. PPS (pp. 47-48) relates this tactful incident with special reference to the temples on *Tāraṇagaḍha* (mod. *Tāraṅgā* hills in North *Gujarāta*). *Sīlana* may be a historical figure; all the same it is difficult to believe that the jester of *Siddharāja*’s court and that of *Ajayapāla*’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 *Kumārāpāla*’s sway and in his old age he was able to teach a lesson to the latter’s successor *Ajayapāla*. Of course, the PC and PPS stories definitely mean an old man.

(11) Nothing is known about *Madana Tāṅgaḍīu*. The epithet ‘*Tāṅgaḍīu*’ might be indicative of his place of residence.

(12) *HARAPĀLA SĀKARIU*: The epithet ‘*Sākarīu*’ indicates that he was a well-known merchant of sugar-candy or sugar. In the next *prabandha* there is reference to *Sākarīyāsāha 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 *Kuḥeḍās* (i.e., problems) had been broken (i.e., solved) by me.” The king addresses *Haripāla* as ‘*kākā*’ ‘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: *Pūrva-mantriṇaṃ bahudravyadānāt saṃmānayaṃ māsa*.† 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 *Karṇadeva* 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) *DHAṆAPĀLA PHOPHALĪU*: 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 Phophaliu* and *Moṭum Phophaliu* in *Baroda District* of *Gujarāta*. Nothing more is known of this courtier.

(14) *MĀLAU BHELADĪU*: The epithet '*bheladiu*' suggests that *Mālau* hailed from certain village named *Bhelaḍi*—probably the one situated near *Disā* in *North Gujarāta*.

(15) *MADANA TĀMBADĪU*: The epithet '*tāmbadiu*', 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 *Trambāvatī*, 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 *Dandanāyaka* of *Nadḍūla* (mod. *Nādola* in *Rājasthāna*) during the reign of *Kumārāpāla* (1143-1173 A.D.), and the same as *Vayajaladeva*, the *Mahāmandaleśvara* 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 *Vaijjaladeva*. This *Vayajaladeva* or *Vaijjaladeva* is most probably identical with the *Cāhamāna Vaijja* or *Vaijjaladeva* who was a very influential officer at the court of both *Kumārāpāla* and *Ajayapāla*.† The epithet '*pastāgin*', 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; PHNIJS, pp. 278, 288.

(18) JHĀLAU MĀNGŪ: A *Kṣatriya* of the Jhālā family. PC (p. 72) relates that he used to thrust into the ground two *pārācis* (= Deśi *pārāi*, 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 Māṅgū. This last statement speaks for his historicity.

(19) SAḌHĀ SEKHAṚĀ: Nothing is known about this courtier, but he appears to have belonged to the Soḍhā clan of the Rājapūtas.

(20) KAVISĀRVABHAUMA PAṆḌITA SOMESVARU: No 'scholar' and 'excellent poet' named Someśvara is known to have flourished during the reign of Siddharāja. One Someśvara Paramāra of Kirāḍu 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) PAṆḌITA 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 Paṇḍita 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) PAṆḌITA SŪRU: 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 Caṇḍaprasāda and grand-father Caṇḍapa also were ministers.§

¶ *Vide* GMRI, p. 313.

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

§ *Vide* GMRI, p. 442.

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

(24) BHADŪACHAU VAJRAVAYARĀGARA PAṆḌITA VAYARA-SĪHA: 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 *Bhṛṅgakaccha* or *Bharukaccha* (also cf. its Hindi version *Bhaḍauca* 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 *Viśala deva* (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 *Ḍāmara* 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 *Deyāśrayamahākāvya* of *Hemacandra*, *Sarga IX*, verses 17-64. §

(27) MUKUNDA: Nothing is known about him.

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

(29) SĀMALA PONTĀRU: '*Pontāru*' is the same as Old Guj. '*puntāra*' 'an elephant-driver'. PC (p. 59) refers to *Jayasimha's* elephant-driver *Sāmala*, who, mounting the elephant *Yasāḥ-paṭāla* along with the king, succeeded in breaking forth the strong bolted gates of *Dhārā*. PK (pp. 51-52) refers to *Śyāmala*, elephant-driver of *Kumārāpāla*, who, at a very critical juncture in his master's fight against *Ānāka*, informed him that one *Cāhaḍakumāra*, 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 Śyāmālā was in service during Siddharāja's reign as well.

(30) SĀMALA SOLAJOAṆAU DŪTU: 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) NARANŪ BAIṆKĀRU is not noted anywhere else, but appears to be a songster (*baiṇkāru* or *baihāru*) named Nārāyaṇa.

(32) SOLA BAIṆKĀRU 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) *Kauṭigīyā*, (6) *Kalahaṭṭiyā*, (7) *Nācagara*, (8) *Vesagara*, (9) *Kaviyara*, (10) *Kathagara*, (11) *Ritilaga*, (12) *Raṅgācārya* 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 (*pavitra*) 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 *Durlabhasaraḥ*. The statement in the *Sarasvatī-purāṇa* (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 Durlabharāja, could again be filled with water (XV, 101-102), the one in the *Prabhāvakacarita* that poet Śrīpāla had written a *praśasti* of the *Durlabhasaraḥ* (*Hemacandrasūri-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 *Hammiramadamardana* we get nice descriptions of the city of Pāṭaṇa,

wherein also there is no reference to two lakes near the capital but only one. Śrī Durgāśaṅkara 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 Devi-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-nirmālyu, this tank must have served the purpose of water-supply for the citizens of Pāṭāṇa.* The *Sukṛtasāṅkīrtana* (II. v. 35) calls it *Siddhasaras*. The *Sarasvatīpurāṇa*, PC, etc., however, clearly state the name *Sahasraliṅga*. 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 *Sahasarak*.†

5. SIDDHI-BUDDHI-RAULĀṆĪ-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 Anādi Rāula and the Raulāṇīs 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 Jayasimha-deva. Sajjana was a *Daṇḍanāyaka* 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. LIH, p. 12; GMRI, pp. 300-303.

† *Vide* RCMLS, I, pp. 1-2.

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 Cittoḍa also. He was killed by Arjorāja'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 Nāmaladevī, sister of Kumārapāla married to Pratāpamalla. PK (pp. 86-88) likewise refers to Nāmaladevī, 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 Līlū 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 Pāṭana are historical places.

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

§ Vide PHNIJS, pp. 134, 250, 268, 278, 357, 375-76; GMRI, pp. 271, 279-80, 309, 377.

GAṆAYA-MAṆAYA-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 Śvetāmbara and the Digambara sects of the Jains. The Śvetāmbara leader was the great pontiff Devasūri of Gujārāta, the preceptor of Kalikālasarvajña Hemacandrasūri, while the leader of the Digambaras was Kumudacandra, the great pontiff from Kaṇṇāṭaka. 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 Mayanallādevī, the king's mother.‡ This contest resulted in the total defeat of the Digambaras as a consequence whereof the Śvetāmbaras 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 *Mudritakumudacandra-prakarāṇa*, its main theme being this contest. Thereafter it was described in such other works as the *Prabhāvākacarita* (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 *Mudritakumudacandra-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 *Rājagaccha*, the author of the first commentary on Maṃmaṭa'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 Prabhāvākacarita* of Prabhācandra (1277 A.D.), pp. 278-296.

‡ *Vide* PC, pp. 67-68; Sāṇḍesarā B. J.: *Itihāsa-nī kedī* (in Guj-arāṭi), p. 52.

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 *Pārnatallagaccha*; because he was grand—preceptor of Devasūri who wrote a *Vṛtti* on his *Mūlasuddhiprakaraṇa* or *Sthānakaprakaraṇa*, 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 Jayasimha'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 Maṇaya. The character of the magician Gajarāja of the Kāmarūpa country also is of doubtful historicity.

There is a reference in this *prabandha* to a battle between Jayasimhadeva and Parimāḍi or Paramāḍi. It is stated that the army of Paramāḍi had camped on the bank of the river Varuṇāśā (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 Jayasimha'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 Jayasimha as the vanquisher of Paramarddin. Śrī D. K. Śāstrī is of the opinion that this victory of Jayasimha 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.

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

8. KUMĀRIRĀṆĀ-PRABANDHA

The story of K ū m ā r i r ā ṇ ā k a, king of the city of K ī ḍ i m a ṇ - k o ḍ i, on the face of it, does not seem to have any bearing on history. There is a reference therein to a lake called *Phūṭelāu* (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 *Bāndhelum* (lit. : 'bound') which is contrary to the name given here. One would be inclined, therefore, to believe that the *Phūṭelāu* or broken lake was repaired or reconstructed afterwards and as such it was called *Bāndhelum* 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 *Sahasralinga* and the foreigner's hermitage (*deśāntarakuṭi*) does not appear to have any significance from the historical point of view.

9. ŚRIMĀTĀ-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 i and his minister U m ā p a t i ś r i 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 i (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 i 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 *Lakṣmaṇāvatī* is the city of *Lakṣmaṇāvatī* or *Lakṣmaṇāvatī* 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 *Gitagovindakāvya*, who also was a court-poet of this *Lakṣmaṇasena*, mentions *Umāpatidhara* as one of his fellow court-poets. ¶ The *Saduktikarṇāṃṣa* 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 *Mālāṅga* 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 *kāṣṭhabhākṣaṇa* 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 *Ratnapuṇja*. 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 *Ratnapuṇja* 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. 188; SGAMI, p. 110.

¶ *Vide* V. 4.

† *Vide* PHNIJS, p. 61.

simply carries forward the city of *Lakṣhaṇāvātī* itself. LPS does not mean that *Ratnapuñja* ceased to be the king of *Lakṣhaṇāvātī* 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 coconut-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 she-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 Vālama* (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-ŚRĪVARDDHAMĀNASŪRI-PRABANDHA

This *prabandha* starts with the statement that a small king called *Bṛhaspatirāṇāka* ruled at *Vāmanasthālī* (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 *Vāmanasthālī* was under the sway of small rulers known as *Thakkuras*. PK narrates how *Vīradhavalā* of *Dhavalakkaka* (mod. *Dhola-kā*) first requested *Sāṅgaṇa* and *Cāmuṇḍa*, the ruler-brothers of

Vāmanasthali, to surrender, as they happened to be the brothers of his queen Jayataladevi, 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 *Nāgendragaccha* instructed Daṇḍanāyaka Āhlādana of the *Gallakakula* and inspired him to get repaired the *Vāsupūjyasvāmin* temple of the *Nāgendragaccha* situated at Pāṭaṇa and that at the request of the same Daṇḍanāyaka he composed the *Vāsupūjyacarita* of the extent of 4 *Sargas* and 5494 *Granthas* in V. S. 1299 (= 1243 A.D.) while staying at the *Upāśraya* adjoining the same temple at Pāṭaṇa.

At the commencement of the *prabandha* he is called *Kapolaśrīvarddhamaṇasūriḥ* 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 *Vaṇiks* is at least as old as the first half of the thirteenth century A.D. The closing formula of the *prabandha*, however, reads: '*Gālāśrīvarddhamaṇasūriprabandhaḥ*'. The prefix *gālā* here appears to denote the name of the pontiff's native place viz. mod. *Gālā*, a village in *Saurāṣṭra*, situated in the former *Dhṛāṅga dhṛā* 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 Vāghalau and Siṅghalau 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 *Vastupālacarita* 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 Jaysimha* mentioned at the commencement of the *Sahasralīṅgasaṅgraha-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 Pāṭaṇa, 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 *Ghāṇcikas* 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 *Mātāṅgas* or *Cāṇḍālas* 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 *Mātāṅga* 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). *Kaṇavṛtti* 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* (19.13), the *Vratins* (30.12), the *Yatis* (31.3) and the *Kāpālikas* (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 *Gujarāṭi* language, which indicates that he hailed from *Gujarāṭa*. His two disciples, the *Raulānis* named *Siddhi* and *Buddhi* hailing from the *Kāmārūpa* country, possessed extra-ordinary powers. These *Rāulas* were the followers of *Matsyendranātha* and *Gorakṣanātha*, that is to say, they belonged to the *Nātha*-sect (pp. 20-21). Even today in North *Gujarāṭa* there is a class of *Bāvās* known as *Rāvaḷas* or *Rāvaḷiyās* 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 (4.16). The daily course of *Devapūjana* 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 *Nāmala*, 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 lores (p. 25).

Very few references are noted regarding costumes. Thus *Kaccolikā* or a blouse is referred to at 1.16, where, of course, the term stands for ' dress ' as such. *Dvipaṭī* (12.11, 12, 14 ; 13.13) also is mentioned, which was perhaps the same as the modern *Dupaṭṭā*, a long sheet of cloth worn by ladies over their shoulders. *Paṭṭakūla* or fine silk is also mentioned (8.2).

Such ornaments as a necklace (6.10), the anklets (11.13, 21) and the *toḍara* 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 [*Suvarṇa-ghararakas*] 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 Gaṇḍa 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 windows 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).
- (b) Spectacles called *Bhavṛi* (2.1) and *Nāṭaka* (17.1 ; 25.7).
- (c) *Āndhāvedha* 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 *Āndhaḷā pāṭā* 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) *Samasyāpūrti* 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. ; 25.4, 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 [*haridrā*] (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-bhakṣaṇa*.

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

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 *Harāliṃyā* (?) 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 *Yoginīs* 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 Gujarāta as *Kāli Caulaśa* (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 *Māyapalladevī* is stated to have taken such an oath for the safe return from victory-march of her son king *Siddharāja Jayasimha*, who, at her word, fulfills the oath by going to *Dabhōi* for paying respects to the deity *Pārśvanātha*, 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 (20.12). 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 banian-tree (*Vāṭa-vṛkṣa*) 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 tool 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 *Kimśuka* 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 owlet (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 *M a d a n a b h r a m a* of *K ā n t i* named *Viśvavijaya* (pp. 4-5; 6.2) having 120 windows, 4 altars, 4 *caurīs*, 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 *Tīrthankara* (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 (*baṭukas*) 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 *gavyūlis* 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; *khaḍga* 14.23), the lance (*śalya* 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 *puttalakas* (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 *kṣapaṇaka* was just 32 *palas* (24.7). *Pala* was the unit of weighing and the usual table of weights given elsewhere is as under :

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

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

$$\text{and } 1 \text{ Māṣa} = 8 \text{ Guṇjās; one Guṇjā being equal to } 2\frac{3}{4} \text{ grains.}$$

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

Mahanāṣṭamī and *Caitrāṣṭamī* are mentioned among main festive days (5.4-5). *Mahanāṣṭamī* appears to be the eighth day of the bright half of the month of *Āśvina*, even today known as *Mahāṣṭamī*; and *Caitrāṣṭamī* 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).

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

At one place (20.4) there is reference to the *Gujarātī* language. At another (7.4) we meet with a statement that *Siddharāja Jayasimha* was the king of the *Gūjara* land of 70 thousands. This may probably mean either the population of the main land of *Gujarāta* proper or it may indicate the army of *Gujarāta* 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 *Mālava* glory of 18,92,000. The term 'glory' (*lakṣmī*) 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 *Kalyāṇakoṭipura* 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-kāra* (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 *Vikramā-dityapañcadanḍacchatra-prabandha* comprising eight pages and the shortest being the *Kūṃārīrāṇāka-prabandha* of only one page.

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

[अथ जगद्देवप्रबन्धः ॥ १ ॥]

उज्जयिन्यां परमारवंशे उदयादित्यो राजा । तत्पुत्रो जगद्देवः^१ ।
अपरमातृजो रणधवलः । जगद्देवोऽतीव^२ दाता । राजा दिवं गतः । प्रधानै रण-
धवलाय^३ राज्यं दत्तम् । परं सर्वः कोऽपि जगद्देवमवलमति^४ । प्रधानेन घाताः
क्षिप्ताः । निर्गतः^५ ।

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

तत्राऽऽगतः । पत्न्यः सर्वेऽपि वालिताः । नगरमध्ये श्रेष्ठिगृहे भुक्त्वा पुरपरिसरे
गच्छन् राज्ञीलीलावतीचामरहारिण्या^८ गवाक्षस्थयाऽग्रेतनं^९ ताम्बूलं परिहरन् स्कन्धस्योपरि
करं कृत्वा पुनर्याचन् दृष्टः । तदा तया ज्ञातम् । अयं कोऽपि भाग्यवान् । उत्तमः ।
आकारितः । स्थापितः । केनाऽपि भट्टेन कयवारः कृतः । तदा आस्वादान्ते^{१०} राज्ञोप-
लक्षितः । राज्ञा आकारितो मिलितः । अस्मिन्नवसरे विशाललोचनया^{११} कयवारं कुर्वत्या
शिर आच्छादितम् । लक्षत्रयं कञ्चुलिकायोग्यं दत्तम् ।

दरिद्रान् सृजतो^{१२} धातुः

कृतार्थान् कुर्वतस्तव^{१३} ।

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. जगद्देव°. ५. घाता क्षिप्ता निर्गतः.
६. परमरिद्धिनिवास । नीद्र°. ७. रुद्र । अवन्ध्यकोपप्रसाद. ८. राज्ञा लीलावतीचामरहारिण्या.
९. गवाक्षस्थया । अग्रेतनं, १०. तया आस्वादान्ते, ११. °लोचना. १२. सृजितो. १३. कुर्वतस्तवः.

अतिदातारं मत्वा उपायः कृतो मन्त्रिणा । भवाइयात्रायां राजा नृत्यति । मन्त्री
पखाजं^{१४} वादयति । जगदेवेन^{१५} पुपुष्यमुत्तार्य मन्त्रिणे दत्तम् । “ वरं याचथः^{१६} । ”

“ यतः गाजणाधिपहम्मीरस्य 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 प्रहितौ ।

[इति] जगदेवप्रबन्धः ॥ १ ॥

सं. १४६५ वर्षे चेत्र वदि ५ गुरुवारेऽलेखि^{२०} ॥ श्रीः ॥

१४. पखाजं. १५. जगदेवे. १६. याचथः. १७. गौडेश्वरस्य पट्टहस्तिरानयः. १८. तज्ञात्वा
हम्मीर. १९. गौडेश्वरस्य पट्टहस्तिर्गृहीतः. २०. लिखि.

[अथ मदनभ्रममहाराजप्रबन्धः ॥ २ ॥]

वङ्गालदेशे^{२१} कान्त्यां पुण्यां^{२२} मदनभ्रमो राजा राज्यं करोति । अमात्य माईदेव^{२३} । बारोउलगउ^{२४} माधव । मल्हू सेलहथ । सइस ५ शत ५ पञ्चाशीति^{२५}राज्यः परिणीताः^{२६} । नवसहस्रभोगपत्न्यः^{२७} । तासां मध्ये^{२८} पट्टराज्यः^{२९} ४ : बावन १, चन्दन २, सुमयादेवी ३, सीघणराणी ४ । तासां सख्यः^{३०} । आलि^{३१}-आलति-अलवि-अलवेसरि-फूल फूलसिरी-वउल्ल-वउलसिरी^{३२}-कपूरी^{३३}-हमीरी^{३४}-सींगारी^{३५}-गुणमाणिकि-कस्तूरी-कपूरडी^{३६}-नागवेलि-गजवेलि^{३७}-वचनकला-अमृत-कला-सहस्रकला^{३८}-रत्नावली मुक्तावली-चन्द्रावली-सुगति-हंसगति-सुललित-कोइलि-कमलावती^{३९}-कलावती^{४०}-लीलावती^{४१}-प्रभृतिस्त्रीभिः परिवृताः^{४२} ।

Note: The constitution of the text of this Prabandha is based on three manuscripts. The main codex belonging to the Gujarāṭī 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.* अंबालदेशे. २२. *O.*, *K.* omit this word. २३. *G.* आमात्य माईदेव; *O.* अमात्य माईदेव. २४. *O.* द्वारपालक; *K.* बारउलग. 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.* तन्मध्ये. २९. *G.*, *O.*, *K.* राज्ञी. ३०. *G.*, *O.*, *K.* सखी. ३१. *O.*, *K.* अलि. ३२. *K.* बुल्ल ७ वउलसिरी ८; the order of these two names is changed thus in *O.* : वउलसिरी ७ बुल्ल ८. ३३. *O.*, *K.* number these names up to this one from १ to ९. ३४. *G.* हमीरी. ३५. *O.*, *K.* omit this. ३६. *G.* omits this. ३७. *O.*, *K.* change the order of these two names; *K.* reads नागवेळि 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 स्त्रीभिर्वृताः.

विश्वविजयधवलगृहम्^{४३}। माणिक्यं^{४४} चउकी। त्रांबानु^{४५} तलगट्ट^{४६}।
रूपानु उतणीयावट्ट^{४७}। सुवर्णमय सिंहासन। सुवर्णमय स्तंभ ४।^{४८} सुवर्णमया षोडश-
वर्षीया^{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 ४^{५९}। चउरी ४। वापी ४ः हंसविश्राम १,
सुधानिधि २, क्षीरोहि^{६०} ३, कमलकेदार ४ वापीनाम।

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

तिहां यक्षकर्दमना पिंड करी मेल्हीयइं^{६६}। सोनारूपानां सींगा करी छांटणां
कीजइ। तिहां^{६७} खेलइ^{६८} वेलइ झीलइ^{६९}। कादमी रमीयइं^{७०}। कमलना भारा छोडीयइं^{७१}।
कादमीनां^{७२} पिंड विच्छोडीयइं^{७३}।

मदनभ्रमरायहूइं^{७४} बिहुं स्त्रीनु परिहार।^{७५} नालिक १ कापालिका २,
नालिक अन्यपरिणीत^{७६}। कापालिक^{७७} प्रसूतस्त्री। रायरिहइं नियम २^{७८} क्रोधविरोध २
देहि नहीं^{७९}। आवासमाहि^{८०} श्रीपार्श्वनाथनु प्रासादु^{८१} तिहां देवपूजा करइ^{८२}।

४३. O., K. °गृह. ४४. O. माणिक्यथंभ; K. माणिकि°. ४५. O. त्रांबानु. ४६. G. तलगट. ४७. O., K. रूपानु उतणीआवट. ४८. O. स्वर्णमयसिंहासनि। स्वर्णमयस्तंभ ४; K. स्वर्णमयसिंहासन। स्वर्णमयस्तंभ ४. ४९. G. °वर्षीया; O. स्वर्णमयसोलवापी; K. स्वर्णमय १६ वापी. ५०. G. गवाक्ष। वीस १२० ४; K. गवाक्ष १२० ४. ५१. G. °र्दिक्षु श्रुत्वारो. ५२. G. मुख्या. ५३. G. दक्षिणायां; K. abbreviates as दक्षिणा°; O. adds दिशि after this. ५४. O. पश्चिमादिशि; K. abbreviates as पश्चि°. ५५. G. °सर्वस्व. ५५a. K. abbreviates as उत्त°. ५६. G., K. कैलाश°. ५७. G. गवाक्षेनामग्रे; O., K. गवाक्षाग्रे. ५८. O., K. ४ वेदिका सुवर्णमया ४. ५९. O. क्षीरोहि. ६०. O., K. वाटिकानामानि. ६१. G. omits तत्रारघट्ट ४. ६१a. K. स्वर्ण°. ६२. O., K. चंद्रज्योत्स्ना. ६३. O. पगथीआरां. ६४. O., K. मेल्हीइ. ६५. O., K. तत्र. ६६. G., O., K. वेलइ. ६७. O. वेलइं झीलइं. ६८. O., K. यक्षकर्दमे रमीइ. ६९. O., K. छोडीइ. ७०. O., K. कादमनां. ७१. O., K. छोलीइ. ७२. O. मदनभ्रमरायनइं; K. abbreviates as मदन°रायनइ. ७३. O. स्त्रीनु परिहार; K. स्त्रीनु परिहार. ७४. O., K. एक नालिक। बीजी कापालिक। ७५. O. °परणीत. ७६. G. स्त्रीकापालिक. ७७. O. राजानइं २ नियम ४; K. राजानइं 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.

रायतण्ड^{८०} वील्ह्वामणी महाप्रसादपात्र^{८१} । सर्वकलाकुशला राज्ञो देहे स्तनाभ्यामुद्वर्त्तनं करोति^{८२} । राज्ञः स्त्रीणां २५ वर्षोपरि आभरणत्यागः^{८३} । ठालां पोलां वाजणां आभरण उतरइ^{८४} । देहस्थूलत्वात्^{८५} । गात्रशैथिल्यत्वात्^{८६} परिहारः ।

वर्षमध्ये वेलाद्वयं प्रगटीभवति^{८७} । दिने २ टङ्क १००० स्वर्णहीरालालमौक्ति-
कमयम्^{८८} । महणाष्टम्याम् । चैत्राष्टम्याम्^{८९} । दक्षिणायां पुरुषाभरणगवाक्षे^{९०} कान्ती-
सन्मुखमायाति^{९१} । तदा सर्वः कोऽपि नमति । पुरुषमुखमवलोक्य चन्द्रयोत्सनातलवली-
मध्ये^{९२} स्नानं करोति । अन्यथा^{९३} स्त्रीवृन्दमध्ये तिष्ठति ।

अस्मिन्नवसरे एकदा श्रीजयसिंहदेवो द्वादशवर्षं यावत् दिग्भिजयं कृत्वा
कान्त्याः^{९४} परिसरे । पञ्चगव्यूतिपराग्^{९५} उत्तारकश्चक्रे^{९६} । अणहिलपुरं प्रति यदा
चलति तदा^{९७} अंगारसउडिनगारी^{९८} श्रीजयसिंहदेवकटके गत्वा महाराजभट्टस्य
मिलितः । मदनभ्रमस्य कयवारः कृतः । भट्टेनोक्तम् ।

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

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

तेन भट्टेन राज्ञोऽग्रे उक्तम् ।^{१०१} तदा राजा रोषारुणो विग्रहाय मदनभ्रमेण^{१०२}
समं चतुर्मासीमवस्थितः ।

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

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

८०. O., K. राज्ञो. ८१. O., K. प्रसादपात्र. ८२. O., K. स्तनाभ्यामभ्यंगः ।
८३. G. आभरणत्यागः; O., K. राज्ञः २५ वर्षोपरि स्त्रीत्यागः । ८४. G. उतरइ. ८५. O., K.
देहे स्थूलत्वात्. ८६. O. गात्रशैथिल्यात्; K. गात्रशैथिल्यात्. ८७. O. प्रगटीभवति. ८८. G.
omits this sentence; K. दिने २ टं १००० । चूर्णहीरालाल । मौक्तिकमयं । ८८a. K.
चैत्राष्टम्यां । ८९. O. पुष्पा. ९०. O., K. संमुखमायाति. ९१. O., K. चन्द्रयोत्सना.
९२. O., K. अन्यथा. ९३. G. कान्त्या. ९४. O. पराग; G. पराक्. ९५. G. कृतः.
९६. G. अणहिलपुरं प्रति चलितः । ९७. O., K. अंगारसुडिनगारी. ९८. O. अस्मिन् स्वामिनः.
९९. O. मम राजानं; K. abbreviates as मं राजानं. १००. G. omits this sen-
tence. १०१. G., O., K. भ्रमेन. १०२. O. राज्ञा. १०३. G. परं अवसरो. १०४. G.
शुदि. १०५. K. दिने; O. omits this word. १०६. G. सांजुसुशीलाभ्यां; O., K.
सांजुसुशीलाभ्यां. १०७. G. आंधीवेधे रमन्तीभ्यां; O. आंधावेध रमतीभ्यां; K. आंधीवेध रमतीभ्यां.

राजा समेतः ।^{११८} शुक्रसारिकाभ्यां राजा ताभ्यां^{११९} ज्ञापितः । वचनविनोदः कृतः ।
आकाशभूमौ आयातः^{१२०} । तावता मेघो वृष्टा स्थितः ।^{१२१} नगरी अवलोकिता । कटकं
दृष्टम् । तदा पृष्टम् ।^{१२२}

“अरे सिंदूरी,^{१२३} ए मीणकप्पडि^{१२४} कुण रे विणजारउ^{१२५} । ” इति कथितम् ।

तदा वीलह्वामण्या अवसरो लब्धः । तयोक्तम् । “महाराज ! चतुर-
चक्रवर्त्तिन्^{१२६} ! नागरिकनरेन्द्र^{१२७} ! परीच्छती परिना^{१२८} परमहंस ! ह्रीयालीना हंसराज^{१२९} !
अन्तःकरणना नारायण^{१३०} ! पुराणपुरुषोत्तम^{१३१} ! जीवितव्यना जागेश्वर^{१३२} ! हृदयगर्भ-
गर्भेश्वर^{१३३} ! ममतामहेश्वर^{१३४} ! अलवेश्वर^{१३५} ! लीलाललितगर्भेश्वर^{१३६} ! चिन्तितचिन्तामणि^{१३७} !
कोडिनी कामधेनु ! कामित वस्तुना कल्पवृक्ष ! सौभाग्यसुन्दर ! भोगपुरन्दर ! मकरध्वजाव-
तार ! राज्यलक्ष्मीशृङ्गारहार ! श्रीमदनभ्रमराजेन्द्र ! अयं वणिजारको नहि । ”

“कोऽयम् ? ”

सा वक्ति^{१३८} । “राजन् !^{१३९} अयं राज-बीज-दण्डकनइ^{१४०} संतानि ।
चौलुक्यवंश अयोनीसंभव^{१४१} श्रीमूलराज^१-चामुण्डराज^२-वल्लभराज
३-दुर्लभराज^४-भीम^५-श्रीकर्णदेवनन्दन^{३३} । विश्वजननयनानन्दन । १८ लक्ष
९२ सहस्र मालवलक्ष्मीकचग्रहविग्रपाणि^{३३४} । वैरिरायमुरद्वघरट्ट^{३३२} । अश्वपति-गज-
पति-नरपति-त्रिहुं रायनउ आंबलउ^{३३३} । गाजणवइहम्मीरहृदयान्तशल्य^{३३५} ।
जयश्रीसईवर । उदकि शासननउ दयणहार^{३३४} । राउनउ राउ^{३३५} । समस्तदिग्बलय-

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. दृष्ट. ११२. O. सिंदूरी ; G. सींदूरी. ११३. O., K. ए कप्पडे. ११४. O., K. वणिजारकः. ११५. G., O., K. °चक्रवर्त्ति. 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. अचित्तितचित्तामणि. १२६. O., K. साह. १२७. O. omits this word. १२८. O. राजपीडकनइ ; K. राजबीडकनइ. १२९. G. चौलुक्यवंश अयोनीसंभव. १३०. O., K. चामुण्डराज. १३१. O., K. °कर्णदेवनइ. १३१a. O. १८ लक्ष बाणू सहस्रमालवकचग्रहव्यग्रपाणि ; K. १८ लक्ष बाणू सहस्रमालवकचग्रहव्यग्रपाणि । १३२. G. वैरं. १३३. O. त्रिहुं रायनु आंबलउ ; K. चिहुं रायनु आंबल । १३४. O. गाजणवयं. १३५. O. उदयशासनतण देणहार ; K. उदकशासनतण देणहार. १३६. O., K. रायनु राय.

विजयी^{१३९} प्रोढप्रतापी । अहिल्या-अरुन्धती-सती-तारा-मन्दोदरीनङ्कारि^{१४०}
सतीचक्रचूडामणि रायनरवेलि^{१४१} कान्हडाराय जयकेशनी कुमरि^{१४०} माता श्रीमीणल-
देवि^{१४०a} तत्कुक्षिसरोवरराजहंसः^{१४१} । निजकुलावतंसः^{१४२} । चौलुक्यचक्रवर्त्ति^{१४३} ।
७० सहस्रगूर्जरधराधीश्वरः^{१४४} । राजाधिराज । राजा^{१४५} श्रीजयसिंहदेव कहीयइ^{१४६} ।
तव विग्रहार्थं समागतः । ”

तदा राज्ञा आदेशो दत्तः । “श्रावण सुदि ८ दिने पुष्पाभरणगवाक्षः
शृङ्गारणीयः^{१४०a} । ”

तत्राऽऽगतः^{१४७} । माईदे^{१४८} अमात्येन^{१४९} चतुरङ्गदलेन^{१५०} सर्वसन्नाहेन समं
नमस्कृतः ।

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

द्वारपालको माधव आकारितः । “ १२० अश्वाः^{१५६} षोडश गजा राज्ञो भेट्टा^{१५७}
लात्वा यातु । राजानं विज्ञपय^{१५८} । अन्यद् यद्^{१५९} विलोक्यते तद्दीयताम्^{१६०} । अन्यथा यदि
युद्धं कर्तुं कामोऽस्ति^{१६१} केनाऽपि मुरट्टो^{१६२} न मोडितः, स्कन्धखार्जिर्नाऽपनीता,^{१६३} नादो
नोत्तारितः । तदा रणक्षेत्रं प्रगुणीक्रियताम्^{१६४} । ”

१३७. O. समस्तदिग्विजय ।; K. समस्तदिग्वलयविजय ।. १३८. O., K. °नइ अनुसारि.
१३९. O., K. omit this word. १४०. O. कान्हडारायकेशतणी कुमरि; K. कान्हडाराय-
केशतणी कुमरि. १४०a. K. श्रीमीणल°. १४१. O., K. °हंस. १४२. O., K. °तंस.
१४३. G. चौलुक्यचक्रवर्त्तिः; O. चौलुक्यचक्रवर्त्ति. १४४. G. °धीश्वरः; O. °धीश्वर;
K. °धीश्वर. १४५. O. omits राजा. १४६. O., K. कहीइ. १४६a. G. शृङ्गारणीयः;
O., K. omit these two sentences from तदा राज्ञा to शृङ्गारणीयः.
१४७. O., K. omit this. १४८. O. तस्मिन्वसरे माईदेवेन; K. तस्मिन्नवसरे माईदेवेन.
१४९. G. आमात्येन. १५०. G. चतुरंगदलेन. १५१. G. आदेशा. १५२. O. रणमट्ट ।.
१५३. O., K. omit श्री. १५४. G. लाष. १५५. G. पाइल विद्यते; O.
पदातयो विद्यन्ते. १५६. O., K. अश्वा. १५७. O., K. राज्ञा भेट्टा. १५८. G. विज्ञपयः.
१५९. O., K. add किंचिद् here. १६०. O., K. तद्दीयते. १६१. G. कर्तुं कामोऽस्ति.
१६२. O., K. मुरट्टो. १६३. G. स्कन्धः खार्जि°; O. स्कन्धे खार्जि नापनीता; K. स्कन्धे खार्जिर्ना-
पनीता. १६४. G. प्रगुणीक्रियतां; O., K. प्रगुणीयतां.

षोडशदिने^{१५} षोडशजनानां^{१६} युद्धं प्रगुणितम्^{१७} । गाऊ ५ प्रमाणं रणक्षेत्रं
कृतम् । प्रतोलीकटकान्तराले^{१८} द्वयोः पार्श्वयोः^{१९} पट्टकूलयवनिका बद्धा^{२०} । मदनभ्रमो
राजा आयातः । सप्तशतअश्विकारूढा नवययौवनाभिरामाः^{२१} सशृङ्गारा^{२२} युवत्यः कटक-
सन्मुखं^{२३} प्रहिताः^{२४} । समीपे गत्वा वलिताः । तामिः समं श्रीजयसिंहदेवस्य अश्वाः
पृष्ठिलग्राः^{२५} पूर्वदिशि प्रतोल्यां प्रविष्टाः^{२६} । राजाऽपि^{२७} सार्धे आनीतः । द्वयो राज्ञो-
र्मेलो जातः^{२८} ।

श्रीमदनभ्रमेण^{२९} राजा आवासे^{३०} नीतः । भक्तिः कृता^{३१} । प्रीतिर्जाता^{३२} ।
श्रीजयसिंहदेवस्याऽग्रे^{३३} राजोक्तम् ।

“त्वं काष्ठकवाडिको^{३४} राजा । गृहे स्थितः कथं राजलीलां^{३५} न करोषि?
द्वादशवर्षं यावत् बाह्ये कथं^{३६} परिभ्रमसि? राजकैलिं कुरु ।”

जयसिंहदेवोक्तम् । “सत्यं त्वयि दृष्टेऽहं काष्ठकवाडी^{३७} राजा ।”^{३८}

राज्ञा^{३९} मदनभ्रमेण^{४०} तुष्टेन राज्ञो^{४१} अष्टदिकरिका विचक्षणाः^{४२} सुलक्षणा
रूपयौवनवत्यः^{४३} नामानि प्रीतिमती^{४४} १ प्रियतमा २ अभीष्टवक्त्रा^{४५} ३
कामप्रिया ४ मृगलोचना ५ चन्द्रवदना^{४६} ६ पृथुलश्रोणी ७
मनोहरा ८ सुशृङ्गारिताः^{४७} समर्पिताः^{४८} । गृहीत्वा निर्गतः^{४९} । सुखासनाधिरूढा^{५०}

१६५. O., K. षोडशमे दिने. १६६. O., K. °राजानां. १६७. G. प्रगुणीकृतं. १६८. O.,
K. गाऊ ५ रणक्षेत्रं कारापितं । प्रतोलीकटकांतरे. १६९. G. पार्श्वयोः. १७०. G. बद्धा; K. पट्ट-
कूलजवनिका बद्धा. १७१. G. °यूवनाभिरामा; O., K. नवययौवनाभिरामा. १७२. O., K.
सुशृङ्गारा. १७३. O. °संमुखं. १७४. G. प्रहिता. १७५. O. अश्वं अश्वापृष्ठिलग्राः; K.
अश्वं अश्वापृष्ठिलग्राः. १७६. G. प्रविष्टा; O., K. प्रविष्टः. १७७. O., K. omit अपि.
१७८. G. °मेलजातः; O., K. राज्ञो मेलो जातः. १७९. G. °भ्रमेन; O., K. मदनभ्रमेन.
१८०. O., K. स्वावासे. १८१. G. कृताः. १८२. G. °र्जाताः. १८३. O., K. श्रीजयसिंह-
स्याग्रे. 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. चन्द्रवदना. १९२. G. सुशृङ्गारिताः. १९३. O.
प्रदत्ता राजा; K. प्रदत्ताः । राजा. १९४. O., K. चचाल. १९४a. O. सुखासनाधिरूढा;
K. सुखासनाधिरूढा. O. has afterwards erased दि after ना by drawing
small verticle strokes above it.

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

“यूयं गूर्जरराज्ञो दत्ताः ।”

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

[इति मदनभ्रममहाराजप्रबन्धः ॥ २ ॥]

१९५. O., K. °च्छादिता. १९६. O., K. समागता. १९७. G. सुवर्णमया°; O. स्वर्णपुत्तलिकाभिर्दोरकसंचारकेन; K. स्वर्णमयपुत्तलिकाभिर्दोरकसंचारकेन. १९८. O. हृदयं स्फोटो. १९९. O. पृथुलश्रेणी १ मनोहरा २; K. पृथुलश्रेणी १ मनोहरा २. २००. G., O., K. द्वौ गृहीतौ. २०१. G. श्रीपत्तने समागतः; O. पत्तने समागताः. २०२. O. इति मदनभ्रमराजाप्रबंधः; K. इति श्रीमदनभ्रमराजाप्रबंधः ॥ १ ॥ श्रीः ॥, Mss. O., K. end here. २०३. लेखक°.

[अथ विक्रमादित्यपञ्चदण्डच्छत्रप्रबन्धः ॥ ३ ॥]

श्रीविक्रमादित्यस्य पांचदंडीया छत्रसम्बन्धो लिख्यते^{२०५} ॥

अन्यदा उज्जयिन्यां श्रीविक्रमादित्यो राजपाटिकां कृत्वा बलमानो नगर-
मध्ये गञ्छकसेर्या अग्रे आगच्छन् शृणोति । सेर्याः परिसरम् एका स्त्री प्रमार्जयती
स्थिता । तदा एकया^{२०५} गवाक्षस्थया पृष्टम्— “ रे कथं स्थिता ? ”

तयोक्तम्—“ राजा समायाति । ”

पुनः गवाक्षस्थया कथितम् । “ न दीठउ युराउ ! जाणे पांचदंडीउं छत्र
धरावइ छइ ! ”

एतत् श्रुत्वा स्वावासे^{२०६} गत्वा तस्या आकारणं प्रहितम् । तद्वृद्धाः समागताः ।
राजा वर्द्धापितः । राज्ञा पृष्टम्—

“ पांचदंडिकं छत्रं कुर्वन्तु । ”

“ तत्कृते कुर्मः यो असदीयवीतानि^{२०७} पंच करोति । ”

राज्ञोक्तम्— “ अहं करिष्यामि । ”

“ ततः कृत्वा समर्पयिष्यामः^{२०८} । ”

राजा वदति । “ कथ्यताम् । ”

[१]

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

सा समेता सशृङ्गारा सखीवृता । राजा न जयति । एको दिवसो जातः ।
द्वितीयदिनमप्यभवत् । तस्य रात्रौ तस्मिन् पाटके गत्वा विलोकितम् । सहर्षा वदन्ति ।
“ राज्ञो विभाते हारिर्भविष्यति^{२०९} । ”

तत् श्रुत्वा विखिन्नो नगरान्निर्गतो यक्षभुवने गतः । तावता यक्ष आयातः ।
पृष्टम् । “ कोऽयं पथिकः ? ”

२०४. लिप्यते. २०५. एकदा. २०६. स्वाआवासे. २०७. वितानि. २०८. समर्पयिष्यामि.
२०९. राज्ञोर्विभातेर्हारिर्भविष्यति.

राज्ञा साहसमवलम्ब्य पृष्ठम् । “ त्वं कः ? ”

“ अहम् अस्य पुरस्य राज्ञो रक्षकः । ”

“ राज्ञः कष्टं कथं न स्फेद्येः^{२१०} ? ”

तदा अवलोकितम् । “ राजा महामूर्खो^{२११} जातः । देवदमणिसंवादः कथं क्रियते ? 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^{२१२} । ”

राजा अग्निवेतालबलेन स्वर्गे गतः । इन्द्रास्थाने देवदमण्या नृत्य-
मारब्धम् । अग्निवेतालेन भ्रमररूपं कृत्वा तस्या नृत्यन्त्याः शिरसश्चम्पकपुष्पतोडरं^{२१३}
त्रोडितम् । पतता तस्या नूपुरं^{२१४} भग्नम् । राज्ञा तोडरं नूपुरं^{२१५} भग्नं गृहीतम् । तृतीयं
राज्ञा^{२१६} स्वयं हस्तं दत्तम् इन्द्रस्य तस्या बीटकमपि गृहीतम् । तथा व्यग्रया न दृष्टम् ।
राज्ञा गृहीतम् ।

गृहे समागतं द्वयम् । विभाते द्वयोः क्रीडा जाता^{२१७} । 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^{२१८} चुकिता सा ।
एकवेलं जातम् । नूपुरं^{२१९} २ बीटकं ३ त्रयं दर्शितम् । त्रिवेलं तेन सङ्केतेन पाशका चुकिता,
जिता, परिणीता ॥ प्रथमो^{२२०} दण्डो जातः ॥

२१०. स्फेद्यः. २११. °मूर्खो. २१२. लभिष्यति. २१३. शिरस चंपक°. २१४. नूपुरं.
२१५. राज्ञ. २१६. जाताः. २१७. मनःचिन्तित°. २१८. नूपुर. २१९. प्रथमं.

द्वितीयं वितुं । “**त्रम्बावत्यां** पुर्यां **त्रम्बसेनो** राजा । तस्य आवासात् द्वितीयभूमेः^{२२०} रत्नानि गृहीत्वा आगच्छ ।”

तदा राजा राज्यं मन्त्रिणे भलाप्य निर्गतः । तत्र गतः । राज्ञा भोजनार्थं धान्यानि बाह्ये पचित्वा मध्ये नीयन्ते । जनानां शिरसि दीयन्ते । तेषां मध्ये भूत्वा आवासे गतः । तत्र ५० अपवरिकाः^{२२१} । भुक्त्वा^{२२२} तासां मध्ये स्थितः । सन्ध्यायां निःसृतो द्वितीय-भुवने^{२२३}, रत्नानि न । तृतीयभुवने वृद्धया वृषल्या समं^{२२४} 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 । जालिकामुद्घाट्य वाचितः । तत्र रक्तसण्डी आनीताऽस्ति । सा रत्नानि लात्वा तामारूढा । द्विपटी मध्ये विस्मृता^{२२५} । तस्या आनयनाय पुरुषः प्रहितः । एतावता **विक्रमादित्येन** शय्याया द्विपटी गवाक्षाधो मुक्ता । स पुमान् तां ग्रहीतुम्^{२२६} अधः प्रविष्टः । तदा राज्ञा करवालं लात्वा तस्य शिरश्छे-दितम्^{२२७} । तां द्विपटीं गृहीत्वा स्वयं सण्डीं चटितः । मौनवानेवान्यविषयमार्गे याति । तदा तथा पृष्ठम् । “**त्वं कुत्र यास्यसि ?**”

तेनोक्तम् । “**पूर्वस्यां दिशि चतुरङ्गयूतकारद्वारे** हारिताऽसि^{२२८} । तस्य त्वामर्प्य-यिष्यामि ।”

तदा तथा चिन्तितम् । “**अहो ! उभयभ्रष्टा जाता !**” मौनमाश्रित्य स्थिता^{२२९} ।

१२ योजनमतिक्रम्य उत्तीर्य सुप्तः । सा जागर्त्ति^{२३०} । तदा सिंहद्वयमागतम् । तथा जागरितः । तेन एकवाणेन विद्वौ सृतौ । तदा कथितम् । “**रे ! बाणमानय^{२३१} ।**” नाऽऽनयति ।

“**नाऽऽनेष्यसि^{२३२}, तदा मारयामि ।**”

“**मा मारय^{२३३} ।**”

२२०. द्वितीयभूमौ. २२१. अपवरिका. २२२. भुक्ता. २२३. निःसृतो द्वितीया°. २२४. वृषलासमं. २२५. विस्मृताः. २२६. गृहीतुं. २२७. शिरश्छेदितं. २२८. हारितास्ति. २२९. स्थिताः. २३०. जागर्त्तिः. २३१. बाणमानयः. २३२. नानयष्यति. २३३. मारयः.

“मदीयमेतच्चरित्रं कस्याऽग्रे नोच्चरिष्यसि^{२३५} तदा न मारयामि ।”

“एवं, नोच्चरिष्यामि ।”

पुनरपि चलितः । तामग्रे उपवेश्य^{२३५} गृहीता सा सूर्योदये तं सुरूपं दृष्ट्वा रञ्जिता । एकस्मिन्नगरे प्राप्तौ । तत्र नद्यां तां वृक्षतले मुक्त्वा राजा स्वयम् अन्नार्थं गतः मध्ये ।

तावता एका कुट्टिनी समायाता । तथा सा दृष्ट्वा । विस्मिता ।

“रे भागिनेयि^{२३६} ! त्वं कुत्र गताऽसि ? भव्यं जातं मिलिता यत् त्वम् ।”

करमीसमेतां तामानीय गृहे नीता । शल्यहस्तपुत्रस्य^{२३७} दत्ता । विवाहारम्भो मण्डितः । तेन मूषको बाणेन हतः । पातितः । तामिः प्रशंसितः । तथा दृष्टं स्वरूपम्^{२३८} । तदा तस्या वैराग्यं जातम् । काष्ठभक्षणाय सा सजीभूता । स्थापिता न तिष्ठति । शल्य-हस्तात् बीटकं याचितम् । न ददाति । पृष्टं पुनः सा न कथयति । “चितागता कथयिष्यामि^{२३९} ।” तत्र सर्वं गतम् । तथा वृत्तान्तः कथितः ।

अस्मिन्नवसरे विक्रमादित्योऽपि विलोकनाय समायातः । द्विपटीदर्शनेन उपलक्षितः । प्रकटीभूतः । शल्यहस्तश्चरणौ पतितः^{२४०} । राजा कन्यां परिणीय [रत्नानि च गृहीत्वा]^{२४१} चतुरङ्गसेनोपेत उज्जयिन्यां गतः । प्रवेशो जातः ॥ द्वितीयो दण्डशूत्रस्य^{२४२} जातः ॥

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वृद्धानां पार्श्वे राजा पृष्टम् । “पुनः कथ्यताम् ।”

तृतीयं वितुं । “उमादेवीचरित्रं^{२४३} विलोक्य कथ्यताम् ।”

“का सा ?”

“अस्याम् उज्जयिन्यां सोमशर्म्मद्विजस्य^{२४४} भार्या उमादेवी^{२४५} । तस्य गृहस्य द्वारे आचाम्लिकावृक्षस्याऽभिज्ञानम् ।”

तत्र शिष्याणां^{२४५} लेखशालाऽस्ति । तत्र शिष्यरूपं कृत्वा पठनाय गतः ।

२३४. नोच्चरिष्यति. २३५. उपवेश्य. २३६. भागिनेऽयि. २३७. °हस्ति°. २३८. सुरूपं. २३९. चितागता कथयिष्यामि. २४०. शल्यहस्त चरणौ पतितः. २४०a. The context at the commencement of the story requires such a phrase. २४१. दंड छत्रस्य. २४२. ऊमा°. २४३. °शर्म्मा°. २४४. ऊमा°. २४५. शिष्यानां.

अग्रेऽपि शिष्याः ६३ त्रिषष्टयः^{२४६} पठन्ति । तेषां भोजनादिकं स्वयं यच्छति । सोऽपि चरणौ लगित्वा तत्र स्थितः । तत्रैव मुञ्चे ।

रात्रौ उमादेवी^{२४७} सोमशर्मणि सुप्ते शिष्येषु सुप्तेषु स्वयमुत्थाय दण्डेन आचाम्लिकां चटित्वा आहता । उत्पटिता । सा दृष्टा^{२४८} कपटनिद्रया सुप्तेन ।

द्वितीयदिने राजा आचाम्लिकायां चटित्वा स्थितः । रात्रौ पुनरपि तथा उत्पाटिता । सार्धे गतः । परद्वीपे प्रासादे गत्वा उत्तरिता । ६४ योगिन्यो नमस्कृताः । तावता क्षेत्रपाल आयातः । सोऽपि तथा नतः ।

तदा क्षेत्रपालेनोक्तम् । “ त्वं कथं बलिं न यच्छसि ? ”

तथोक्तम् । “ ६४ चतुःषष्टिशिष्याः सङ्ख्येयाः^{२४९} । ६५ पञ्चषष्टिमयोऽयं पण्डितः तव योग्यः । योगिनीनाम्— ६४ योगिनीनां ६४ शिष्या बलियोभ्या जाताः । कृष्णचतुर्दशीदिने गोमयमण्डलोपरि पट्टलकान् मुक्त्वा दण्डं पूजयित्वा बलिं कृत्वा दोरकं करे बद्ध्वा यावता सङ्कल्पं कृत्वा नमस्कारं करिष्यति सूदा असदीया ।

प्रच्छन्नेन^{२५०} राज्ञा सर्वं श्रुतम् । पुनरपि आरूढः । आचाम्लिका तत्रैवाऽऽगता^{२५१} । प्रभाते पण्डितस्याग्रे निवेदितम् । “ ४दिने पञ्चषष्टिजनानां मरणमस्ति । ”

तथा तस्मिन् चतुर्दशीदिवसे सर्वं कृतम् । दोरको बद्धः । यावता सङ्कल्पं करोति तावता राजा^{२५२} दोरकं त्रोटयित्वा दण्डं गृहीत्वा आचाम्लिकामारूढः ६४ शिष्यपण्डितैः^{२५३} समम् । दण्डेनाऽऽहता उत्पाटिता । परद्वीपे शून्यपुरे^{२५४} उत्तरिता । आचाम्लिकामुत्तीर्य पुरमध्ये राज्ञो आवासे गतः । राजकन्या एका दृष्टा । सन्मुखमागता ।

राज्ञा पृष्टम् । “ कथं शून्यं^{२५५} पुरम्, त्वम् एकाकिनी कथम् ? ”

तथा कथितम् । “ राक्षसो रुष्टस्तेन नगरं विनाशितं सराजकम् । तेनाऽहं परिणयनाय^{२५६} स्थापिताऽस्मि । अधुना समेष्यति^{२५७} । त्वं याहि । अकाले मा मर । ”

राज्ञा कथितम् । “ भयं मा कुरु । ” प्रच्छन्नीभूय स्थितः । यदा विवाहसामग्री^{२५८} लात्वा राक्षसः समेतः तदा खड्गेनाऽऽहत्य मारितः ।

२४६. त्रिषष्टय. २४७. तां दृष्ट्वा. २४८. संख्याः. २४९. प्रच्छन्नेन. २५०. °गताः. २५१. राज्ञा. २५२. शिष्या°. २५३. शून्यपुरे. २५४. शून्यं. २५५. परिणयनाय. २५६. समेष्यति. २५७. °सामग्री.

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

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

द्विजः^{२६१} स्वगृहे प्रहितः ॥ राज्ञस्तृतीयो दण्डः सञ्जातः ॥

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

तामिश्चतुर्थं विततं पृष्टम् । “ पुरोहितस्य दानं दीयताम् । ”

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

पुरोहितेनोक्तम् । “ राजन् ! विंशतिनखोपार्जितं विना दानं न गृह्णामि^{२६४} । ”

राज्ञा तदर्थमुपक्रमः प्रारब्धः । सन्ध्यायां बाहित्रं^{२६५} वेषं कृत्वा चतुःपथे गत्वा
स्थितः ।

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

“ मद्भगिन्या **उमादेव्या**ः^{२६७} शोकोऽस्ति । ” हरालीया कारिता । शोकं
विमोच्य^{२६८} सार्थे नीता । पुष्पडालकग्रहणे योग्यं मदाकं बाहित्रं^{२६९} राजानं चकार ।

मरूडीमालिन्या दण्डेन शल्या उद्घाटिता^{२७०} । **पातालपुरे** गता । सरउप-
कण्ठे दण्डकं डालकं पुष्पाणां मदाकं बाहित्रं^{२७१} मुक्त्वा मध्ये गता सा । तावता राजा
पुष्पडालकं सरसि^{२७२} प्रक्षिप्य दण्डं गृहीत्वा तत्राऽऽगतः । तावता वरपरिणयनसामग्रीं^{२७३}
कुर्वन्तः सन्ति । घोटक ऊर्ध्वोऽस्ति । तेन चटित्वा दण्डं करे लात्वा राजा चत्वारः
कन्याः परिणीय^{२७४} बलितः ।

२५८. तत्राऽन्य. २५९. उमादेवी. २६०. षण्डानि. २६१. कृतद्विज. २६२. पुन राजा.
२६३. पुरोहिततस्याग्रे. २६४. गृह्णामि. २६५. बाहेत्रां. २६६. कथं. २६७. उमा. २६८. विमुच्य.
२६९. बाहेत्रं. २७०. उद्घाटिता. २७१. बाहेत्रां. २७२. सरसि. २७३. परिणयनासामाग्री.
२७४. परिणीतायः.

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

[५]

राज्ञा पुनः पृष्टम् । “ पञ्चमं विततं कथ्यताम् । ”

ताः कथयन्ति । “ मन्त्रिणोऽपकलां कृत्वा कलां कुरु । ”

“ करिष्यामि । ”

राज्ञो मन्त्रिणः^{२८०} सप्त पुत्रास्तेषां सप्त वध्वः । 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 दत्वा निःकासितः^{२८५} । मन्त्री सकुटुम्बो
निर्गतः । तदा^{२८६} वध्वा छगणकानि सार्थं नीतानि । कस्मिन् गत्वा स्थितः । वधूः^{२८७} छगण-
कमध्यादेकं 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} । अन्नादिकं यच्छन्ति ।
अन्यत्र ते तिष्ठन्ति ।

पुनः कियद्विदिनैः शिवायाः सुखरो जातः । तथा ज्ञातं राजा मनापनाय समे-
प्यति^{२९१} । अन्यदिने राजा समागतः । सर्वेऽपि मिलिताः सन्मानिता आकारिताः ।
तैर्मानितम् ।

२७५. ता. २७६. बाहित्रको. २७७. दण्डेनाधोद्वार°. 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. शिवया स्वरं. २८३. षट्मास°. २८४. तज्ज्ञात्वा.
२८५. निःकासितः. २८६. सकुटुम्बो निर्गतः । तदा. २८७. वधू. २८८. कर्म. २८९. ज्येष्ठ°. २९०.
°वृत्त्या गृह्णन्ति. २९१. समेस्यति.

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 । दण्डं विना आम्राणि ग्रहीतुं^{२९७} कोऽपि न शक्नोति । राज्ञा पटहो वादितः । “योऽस्य^{२९८} साराणि सहकाराणि मे यच्छति तस्याऽहं कन्याचतुष्कं परिणाय^{२९९} दास्यामि ।”

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

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

राज्ञा कथितम् । “पूर्वम् आम्राणि दर्शयताम् । पश्चात्परिणायिष्यामि ।”

सग्रहं कृतम् । दण्डेन शाखां नामयित्वा आम्राणि दर्शितानि । कन्याचतुष्कं परिणीय सर्वं मन्त्रिकुटुम्बं^{३०१} सहकारे चटाप्य दण्डेनाऽऽहतः । सहकारम् उत्पादयित्वा^{३०२} उज्जयिन्यां महाकालवने^{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। सहकार°. २९५. विनाशित. २९६. परिजनो. २९७. गृहीतुं. २९८. यो अस्य. २९९. परिणाय. ३००. कन्या परिणायः. ३०१. मन्त्रिकुटुम्बं, ३०२. सहकार उत्पादित्वा, ३०३. महकाल°. ३०४. °दण्डियकं.

[अथ सहस्रलिङ्गसरःप्रबन्धः ॥ ४ ॥]

अन्यदा श्रीपत्तने राजश्रीजयसिंघदेवो राज्यं करोति । राजसभायां मन्त्री^{३०३} सान्तू आभडवसाह । धारावरस चडाइलउ । समरसी राउल चीत्रउडउ । पाहूण राणउ । लूणधउल मगउडीउ । कान्हडदे राउल जालउरउ । गोदहीयउ परमार गजराउल ।^{३०६} सालहु भेलडीउ वाघेलउ । सीलणु कुतिगीउ । मदन तांगडीउ । हरपाल साकरीउ । धणपाल फोफलीउ । मालउ भेलडीउ । मदन तांबडीउ । वयजल पस्तागीउ । झालउ राणउ । झालउ मांगू । सढा सेखरा^{३०७} । कविसार्वभौम पंडित सोमेखरु । पंडित जयदेव । पं. सूरु । पं. लावण्यशर्मा । भडूअछउ वज्रवयरागर पं. वयरसीह । हरिहर व्यास । दामोदर । मुकुन्द । श्रीकण्ठ व्यास^{३०८} । सामल पोंतारु । सामल सोलजोअणउ दूतु । नरणू बइंकारु^{३०९} । सोल बइंकारु । सुहासोला, उचित-बोला, मलकर, मालकर, कउतिगीया, कलहटीया, नाचगर, वेसगर, कवीयर, कथगर, रीतिलग, रङ्गाचार्य-प्रमुखसभासीनपवित्रभंडमणूयाकप्रभृतिसभायां राज्ञोऽग्रे व्यासेन क्षणः प्रारब्धः । तटाकप्रमाणकथामचीकथत् ।

सुराष्ट्रायां सुरधारपुरे रिणमल्लो राजा । तत्र एककूपे जलं दुःखावहम् । तत्रैकदा एकया मातङ्गया वत्सिका तृषाक्रान्ता जलं पायिता । तत्पुण्यप्रभावेण कनूज-देशे विश्वसेननृपगृहे^{३१०} कमलावती पुत्री जाता । सुरधारपुराधीशरिणमल्ल-सुतवयरसलेन परिणीता । तस्मिन्नेव^{३११} कूपे जलं स्तोकं^{३१२} दृष्ट्वा जातिसरणमुत्पन्नम् । सरोवरं कारितम् । यात्वा^{३१३} भर्त्रा सह गवाक्षे स्थिता । सरो जलभृतं वीक्ष्य तयेति कथितम् ।

३०५. मंतु. ३०६. The ms. adds here the number ४. ३०७. सेपरा. ३०८. The ms. adds here the number ४. ३०९. The ms. adds here the number ४. ३१०. विश्वसेन°. ३११. तस्मिन्नेव. ३१२. स्तोकं°. ३१३. यत्वा.

“ तेतलइ एतलउं । ”

“ एतलइ केतलउं ? ”

तत्स्वरूपं भर्तुर्निवेदितम् ।

तच्चरित्रं श्रुत्वा श्रीजयसिंहदेवेन राज्ञा^{३१४} दुर्लभसरःस्थाने^{३१५} सहस्र-
लिङ्गं सरः कारितम् ॥

[इति सहस्रलिङ्गसरःप्रबन्धः ॥ ४ ॥]

[अथ सिद्धिबुद्धिरउलाणीप्रबन्धः ॥ ५ ॥]

अन्यदा श्रीपत्तनात् चत्वारो द्विजा यात्रां गताः केदारे ऊषधीं लत्वा मार्गद्वलिताः^{३१६} । तत्र गिरिगुफायाम् अनादिराउलो नतः । शुद्धिः पृष्टा । राउलो गूर्जरवाण्या रञ्जितः । पृष्टम् । “ कस्मात् समागताः^{३१७} ? ”

“ श्रीपत्तने सिद्धचक्रवर्त्तिश्रीजयसिंहदेवराज्यात्समागताः । ”

अस्मिन्नवसरे गौडदेशे कामरूपीठपुरात् सिद्धिबुद्धिरउलाणी आगता । ताभ्यां श्रुतम् । “ सिद्धचक्रवर्त्तेर्विरदं मोचयावः । ” इति मत्वा श्रीपत्तने राजसभायां सुखासनारूढा समागता^{३१८} । राज्ञा नता । आशीर्वादो दत्तः ।

“ अमर काया । अक्षय कन्द । अनम दण्ड । नवकोडि सउंक्षा करउ चामुण्डा । ”

राज्ञा शुद्धिः पृष्टा । “ भवतां को गुरुः^{३१९} ? ”

“ अनादिराउलः^{३२०} । ”

“ का उलिः^{३२१} ? ”

“ अमरउलिः^{३२२} । वज्रउलिः^{३२३} । ”

“ पदं किम् ? ”

“ काकपदः । मर्कटपदः^{३२४} । ”

“ पन्थाः^{३२५} कः ? ”

“ गोरखपन्थाः^{३२६} । मीननाथपन्थाः^{३२७} । मत्स्येन्द्रपन्थाः^{३२८} । लीलादे-
पन्थाः^{३२९} । मुक्तादेराणीपन्थाः^{३३०} । अस्माकम् अमरउलिपन्थाः^{३३१} । राजन् ! त्वं
विरदं सिद्धचक्रवर्त्तित्वं मुञ्च । यदि^{३३२} सिद्धः ततश्चक्रवर्त्ती^{३३३} कथम् ? एकं विरदं मुञ्च । ”

उत्तारकः कारितः । राजा सचिन्तो जातः ।

३१६. मार्गद्वलिताः. ३१७. समागता. ३१८. सुखासना आरूढा । समागताः ।
३१९. गुरु. ३२०. राउल. ३२१. उलि. ३२२. °उलि. ३२३. °पद. ३२४. पन्था.
३२५. गोरखपन्थः. ३२६. °पन्थः. ३२७. यदि. ३२८. °वर्त्तिः.

अन्यदा सान्तू^{३२९}मन्त्रिणा गृहं गच्छता साकरियासाह^{३३०}हरिपालेन सुत-
सज्जनस्य पार्श्वे राजवृत्तं पृष्टम् । तेन रउलाणीवृत्तं कथितम् । तेनोक्तम् । “ वत्स !
एतत्सुखावहम् । ” एतन्मन्त्रिणा श्रुतम् । राज्ञे निवेदितम् । सुखासनं प्रहितम् ।
नाऽऽयाति ।

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

घडीया रडइ ठवक्कडउ

भूकत्रेन सुदाइ ।

जणु जाणइ दिण अच्छ

मइहउं जाणउं दिणुजाइ ॥ १ ॥

दीह वहंत इंजनकी

उपर उवयार विलास ।

सो कहि करिस्यइ कज्ज

किम जइ विहडस्यइ कलासु ॥ २ ॥

दीहाजं तिवलं तिनहु

जिम गिरिनिझरणाइं ।

लहू अउलगइ धम्मकरि

सूअ-निच्चंतउ काइं ॥ [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. सांतू. ३३०. भोजनावसरः. ३३१. मंतु°. ३३२. °मिषेन. ३३३. मुखे. ३३४.
मुष्टि. ३३५. हरिपाल सम्मानितः.

[अथ नामलमालिनीप्रबन्धः ॥ ६ ॥]

अन्यदा श्रीजयसिंहदेवो दिग्विजयं कृत्वा श्रीपत्तने समेतः । तदा मात्रा^{३३६} मयणलदेव्या उक्तम् ।

“यदा त्वं दिग्यात्रायां चलितः तदा मया डभोईया पार्श्वनाथस्य मानितं यत्^{३३७} मम सुतः कुशलेन समेष्यति^{३३८} तदा श्रीपार्श्वनाथं नत्वा पश्चात् पत्तनमध्ये समागमिष्यति ।” यात्रां प्रति चलितः ।

डभोईना पार्श्वनाथोत्पत्तिः—पूर्व^{३३९} शान्तनेन राज्ञा गङ्गानिमित्तम् अभिग्रहपूरणाय स्वयं प्रतिमा कृता । कूपमध्ये मुक्ता परीक्षिद्वाहरायां^{३४०} तक्षिकेन, धन्वन्तरिणा डर्भेण वट उज्जितः इति डभोईपुरम् । तत्र वैद्यनाथः श्रीपार्श्वनाथः प्रासाद २ ।

राजा पार्श्वनाथप्रासादे गतः । तत्र नामलमालिनीपरितो^{३४१} भ्रमरान् भ्रमन्तो दृष्ट्वा पद्मिनी स्त्री ज्ञाता । पुष्पतोडरं दत्तम् । देवो नतः । उत्तारकः कृतः । हूणटेपणीयासुतदूजणसलशत्रुसलपार्थात् सा आकारिता । सा कुसुमाभरणानि^{३४२} लात्वा समेता । राज्ञोक्तम् । “त्वं मत्पत्नी भव ।”

“अहं तदा भवामि यदा ममाऽपमानं कोऽपि न यच्छति ।”

मानितं, पत्नी कृता । पत्तने आगतः ।

एकदा नामल-आरामिणी सुखासनोपविष्टा^{३४३} वज्रपञ्जरं ढालयित्वा अष्टमी-चतुर्दशीतिथौ पञ्चासराश्रीपार्श्वनाथनमस्करणाय समेति । मार्गे मोढकेलहणसी-घांचिकसुतया लीलूनाम्न्या चरणौ पतन्त्या मुखं मचकोडितम् । राज्ञोऽप्रे रावा कृता । राजा नामलसहितो घांचिकगृहे गतः । आसनादिना संमानितः । मुद्रारत्नद्वयं दत्तम् । एकं भेटायां द्वितीयं भोजनार्थम् ।

श्रीहरद्वारे स्थिता लीलूः^{३४४} नामलपादौ पतिता । पृष्ठम् । “तदा कथं मुखं मोटितं त्वया ?”

३३६. माता. ३३७. यत. ३३८. समेष्यति. ३३९. °थोत्पत्तिपूर्व. ३४०. मुक्त्वा परीक्षिद्वाहरायां. ३४१. °मालिणि°. ३४२. कुसमा°. ३४३. °सनेपविष्टा. ३४४. लीलू.

“सुखासने तैलदीपगन्धो लभः इति मुचकोटितम् ।”

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

तत् श्रुतम् । राज्ञोऽग्रे रावा कृता । राजा तथा सह तत्राऽऽगतः । राज्ञः पृष्ठौ
खर्जिरायाता^{३४६} । तत् एकया बध्वा कथितम् । “नामल ! पृष्ठिं खण्डुहलय ।” राजा
रञ्जितः । लक्षप्रसादो दत्तः । द्वितीयोक्तम्^{३४७}, लक्ष २ दत्ता । राजराज्ञीद्वयं हृष्टं
जातम्^{३४८} ॥

[इति] नामलमालिनीप्रबन्धः^{३४९} ॥ ६ ॥

३४५. सप्तवधू छिप्यन्नकं. ३४६. षर्जि°. ३४७. द्वितीयोक्तं. ३४८. जोतं.
३४९. °मालिणि°.

[अथ गणयमणय-इन्द्रजालिप्रबन्धः ॥ ७ ॥]

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

“ तक्रं पीतम् ? ”

“ तक्रं श्वेतं^{३५२}, हरिद्रा पीता । ”

“ आकाशे का वार्ता ? ”

“ यत् क्षपणकस्य^{३५३} मस्तकं द्वात्रिंशत्पलं भवति । ”

तत्र बधिरसरस्वतीश्रीप्रद्युम्नसूरयः आयातास्तदाऽऽशीर्वादो दत्तः ।

“ अपाणिपादो ह्यमनो मनस्कः

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 अहियं

वेत्ताडण् परिवसति ।

जइ ऊणा चुणणगया

अहिया पाहुणया आया ॥

राज्ञा^{३५६} मलयचन्द्रपार्श्वे समस्या पृष्टा ।

“ वर्षाकाले पयोराशिः कथं गर्जितवर्जितः ? ”

मलयचन्द्रेणोक्तम्^{३५७} ।

“ गुप्तसुप्तजगन्नाथनिद्रामङ्गभयादिव ॥ १ ॥ ”

३५०. कुमुदचन्द्रक्षपणकेन. ३५१. वाद. ३५२. श्वेतं. ३५३. क्षपणकस्य. ३५४. विताद्वः.
३५५. मलयचन्द्र. ३५६. राजा. ३५७. चन्द्रेणोक्तं.

पूरिता । राजा दृष्टो जातः ।

राज्ञः पुरोहितेन यशोधरेण^{३५८} द्वौ सुतौ खीमधर-देवधरौ^{३५९} पठनाय तत्र मुक्तौ । गुरुभिः पद्महस्तो दत्तः । दक्षौ जातौ । मुद्गलभयेन विदेशे^{३६०} गतौ वलमानौ गौडदेशे कामरूपे प्राप्तौ । गजराज इन्द्रजाली, तस्य सद्ने गतौ । पठनाय स्थापितौ । नादलीनौ विप्रतारितौ, शिरसि लेपो दत्तः । द्वादशयोजनात्परं दृष्ट्वा न पश्यतः । भरहशास्त्रं शिक्षितौ । ऊषधी दर्शिता^{३६१} ।

पूर्वस्यां दिशि विदेशे गतौ । राज्ञ आस्थाने नादक कञ्चन स्त्रीरूपं कारितौ । राजा रञ्जितः । बहु द्रव्यं दत्तम् । गृहे आगताः । गणय-मणय-इन्द्रजालिबिरदं^{३६२} लब्धम् ।

गजराजेन तयोर्विवाहादिक आरम्भः^{३६३} प्रारब्धः । तदा तौ विमृश्य निर्गतौ । द्वादशयोजनान्यागतौ । परं शिरोलेपप्रमाणेन^{३६४} नदीजलं पश्यतः । द्वितीयेन अन्यौषधस्य शिरसि लेपो दत्तः । तत्प्रभावेन पत्तने वरुणाशानदीतटे समं तावता श्रीजयसिंह-देवस्य परिमाडिराज्ञः समं युद्धं जायते । तटे कटकमुत्तरितमस्ति । ताभ्याम् इन्द्रजाल-विद्यया^{३६५} तटात् कटकवैपरीत्यं कृतम् । परमाडिः प्रनष्टः^{३६६} ।

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

उत्सकन उतावला

सरइ न एकू कज्ज ।

दुद्धिन होइ महीयजइ

विविरो लह [इ] अज्ज ॥

एकदाऽवसरे सहस्रलिङ्गसरसि मकररूपं कृत्वा प्रविष्टः । जलकेलीं करोति । द्वितीयः कणशृत्तिं कृत्वा सन्ध्यायां समेति । मिलित्वा भुञ्जते^{३६८} ।

राज्ञा स्तम्भतीर्थात् धीवराः आकारिताः सप्तशतास्तेऽपि^{३६९} निर्जिताः । राजा सचिन्तो जातः । उङ्गरको वादितः । तस्य भ्रात्रा खीमधरेण छिवितः^{३७०}, अष्टौ दिना

३५८. राज्ञ पुरोहितेन यशोधरेण. ३५९. धीम°. ३६०. विदेशे. ३६१. दर्शिताः. ३६१a. 'जाली'. ३६२. आरंभ. ३६३. शिरोलेपः प्रमाणेन. ३६४. इंजाल°. ३६५. 'वैपरत्यं' कृत्यं परिमाडि प्रनष्टः. ३६६. प्रकटयति. ३६६a. भुञ्जते. ३६७. 'स्तिपि. ३६८. भ्राता धीमधरेण छिविता.

याचिताः । महिषाश्वत्वारो मध्ये मुक्ताः^{३६९} । मकर आनीतः । गजरूप-सिंहरूपं कृतम् ।
पश्चात् देवधररूपं कृत्वा मेलितः । आशीर्वादो दत्तः । राजा रञ्जितः । पूर्वग्रासो
याचितः । आवासा लब्धाः । पूर्वगुरुपदं दत्तम् । रात्रिं रटति ।

रातिं रडइ न कोइ सा

वसगा विणु सूरिया ।

सैवारइ सह कोइ

मुहु देखी^{३७०} मिलिमि २ करइ ॥

इति गणय-मणय-इन्द्रजालि^{३७१}-प्रबन्धः ॥ ७ ॥

[अथ कूआरीराणाप्रबन्धः ॥ ८ ॥]

कीडीमङ्कोडीनगरे कूआरीराणाको राज्यं करोति । रात्रौ १६ स्त्रियः^{३७०}
सुवर्णधर्षरकान् करे बद्ध्वा पादौ चम्पन्ति यावता निद्रा समेति । यावता जागर्ति वीणा-
वंशादिकान् लात्वा गायन्ति । प्रहरचतुष्कम् एषा राज्यस्थितिः ।

कस्मिन् दिने पाश्चात्यप्रहर १ समये इङ्गुध्वनिः श्रुता । जागरितः । तासां पार्श्वे
पृष्ठम् । “ किं श्रूयते ? ”

ताभिरुक्तम् ।

“ सोरठीया सोमनाथ नेपालपाशुपति ।

अनन्तसेन रामसेनं प्रति यात्रां यान्ति ॥ ”

राज्ञा गदितम् । “ अहमपि यास्यामि । ”

शुभदिने चलितः^{३७१} । सुराष्ट्राया उपरि चलितः । श्रीपत्तनमध्ये भूत्वा
चाण्डसमापरिसरे गतः । तत्र व्यवहारी कश्चित् सरः कारयति । तस्य समीपे राज्ञा
१२ रत्नानि कृष्णवस्त्रेण बन्धयित्वा एकान्ते अर्पितानि । राजा यात्रां कृत्वा वलितः ।
याचितानि रत्नानि । तेन व्यवहारिणा न दत्तानि । शकटको जातः । श्रीजयसिंहपार्श्वे
आगतौ । न मानितम् । दिव्यं सरसि कृतम् । “ यदि मया गृहीतानि तदा जलं मा
तिष्ठतु । ”

सरः स्फुटितम् । जलं गतम् । अद्यापि फूटेलाउ प्रसिद्धं विद्यते ।

राजा जयसिंहदेवस्तुष्टः । याचित्वा सहस्रलिङ्गविशापता^{३७२} च याचिता^{३७३}
राज्ञा दत्ता । ततः सरउपकण्ठे^{३७४} देशान्तरकुटी कारिता । चिरकालं तपस्तप्त्वा स्वर्गं
ययौ ॥

[इति] कूआरीराणाप्रबन्धः^{३७५} ॥ ८ ॥

३७१a. स्त्री. ३७२. वलितः. ३७३. सहस्रलिङ्गविशाप. ३७४. याचिताः ॥. ३७५.
सरःउपकण्ठे. ३७५a. कूआरी°.

[अथ श्रीमाता-प्रबन्धः ॥ ९ ॥]

लवणावत्यां लवणसेनो^{३७३} राजा । उमापतिश्रीधरः प्रधानः । राजा निःपुत्रः । मन्त्री अतीव गणकः । एकदा राजा अन्तःपुरे गतः । मन्त्रिणा गगनवेला गृहीता^{३७४} । सुतोत्पत्तिः दृष्टा । द्वात्रिंशद्वर्षप्रमाणे जातके मातङ्गी-अभिलाषो भविष्यति इति स्थितं ज्ञात्वा सभायां न समेति ।

राज्ञा कारणं पृष्टम् । राज्ञी बाह्यबाह्यग्रामे मुक्ता । पुत्रो जातः । वर्ष ५ अथ ७ सप्तसमये मातुः पार्श्वे पितृवृत्ते पृष्टम् । मात्रा कथितम् । तदा पाणिग्रहणाभिग्रहो गृहीतः । शिरसि जटा पञ्चशतराजपुत्रैः सहाऽऽरोपिता । तावता राजा विपन्नः^{३७५} । महताऽपरोधेन राज्यं दत्तम् । मन्त्री मुखं नाऽवलोकयति । यवनिकान्तरितः स्थायते ।

द्वात्रिंशद्वर्षे पाणिगीतं गायति । मोहितः । सङ्केतः कृतः । तावता मन्त्रिणा आत्मीयो नरः प्रच्छन्नवृत्त्या^{३७६} प्रहितः । तेन स्वरूपं दृष्टम् । तथा राज्ञोऽग्रे उक्तम् । महाप्रसादो^{३७७} जातः । चमस्कृतो हृष्टस्तदा^{३७८} विलोकितः । लज्जितः । काष्ठभक्षणार्थं सज्जीभूतः । मन्त्रिणा षोडशवर्षप्रमाणा लोहपुत्तलिका^{३७९} अग्निवर्णा कृता । यावदालिङ्गनं ददाति तावता मन्त्रिणा झल्लितः । मुखमवलोकितं^{३८०} मन्त्रिणा ।

पश्चात् स रत्नपुञ्जो राजा श्रीमालपुरे आयातः । तावता वसन्तऋतुः समाययौ । आरामिकेन किंशुकपुष्पाणि^{३८१} सहकारमञ्जरीद्वयं भेद्ययां कृतम् । राज्ञो वसन्तक्रीडायाम् उद्याने गच्छतः काचित् स्त्री सगर्भा^{३८२} अग्रे समागता । हस्ते अक्षतनालिकेरम् । तस्योपरि स्थिता दुर्गा स्वरं करोति । नैमित्तिकेन^{३८३} मारवशाकुनिकेनोक्तम् । “प्रभाते अस्या गर्भो राजा भविष्यति ।”

सा स्त्री राज्ञा तलारपार्श्वात् गर्त्तायां क्षेपिता । तस्मिन् समये तैः सा गृहीता । भयभीता, वनमध्ये^{३८४} सुतोत्पत्तिर्जाता^{३८५} । पूर्वं हरिणीनां बालकास्सन्ति । तेषां पार्श्वे मुक्तः । तैः क्षिप्ता । हरिण्या^{३८६} स्तन्यपानं कारितः ।

३७३. लवणावत्यां लवणसेनो. ३७७. गृहीताः. ३७८. राजापि पत्नः. ३७९. प्रच्छन्नवृत्त्याः. ३८०. °प्रासादो. ३८१. दृष्ट°. ३८२. °पू. तलिका. ३८३. °मुवलोकितं. ३८४. °पुष्पानि. ३८५. गर्भा. ३८६. नैमित्तिकेन. ३८७. स्वन°. ३८८. °जाताः. ३८९. हरिण्या.

टङ्कशालायां हरिणप्रिया द्रम्मा जाताः । मुद्रापरावर्चो जज्ञे । राज्ञे निवेदितः ।
तलाराः पृष्टाः^{३९०} । तैः स्थानकं दर्शितम् । बालको दृष्टः । सरस्तीरे वटवृक्षशाखाया वड-
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 गर्भस्थितस्याऽपि

वृत्तिं कल्पितवान् पयः ।

शेषवृत्तिविधानाय^{३९४}

किं वा सुप्तोऽथ वा मृतः ॥ १ ॥ ”

इति कथितम् । राज्ञा गृहीतः । श्रीपुञ्जनाम दत्तम् । राज्यं दत्तम् ।

तस्य सुता श्रीमाता, मुखं वानर्या देहं स्त्रियाः^{३९५} । एकस्मिन्नवसरे^{३९६} बटुकै-
रर्वुदाचलगीतानि गायितानि । तदा कुमार्या जातिसरणमुत्पेदे ।

राज्ञा पृष्टम् । “ किं जातम् ? ”

तयोक्तम् । “ अर्वुदाचले गिरिशिखरशृङ्गे^{३९७} कायाकुण्डोपरि चित्रकं दृष्ट्वा
वंशीयालिना विलम्बा मृता । शरीरं कायाकुण्डे गलित्वा पतितम् । तावन्मात्रं मनुष्यमयं
देहम् । अद्यापि मस्तकं तिष्ठति । ”

राज्ञा तद्विलोकयित्वा मध्ये क्षिप्तम् । समग्रं मनुष्यमयं जातम् । पाणिग्रहणं न
कृतम् । तीर्थयात्रां कृत्वा तस्मिन्नेव नगे तपश्चक्रे । रसियाको भरटकः स्तम्भितः ।
मृत्वा पर्वताधिष्ठायिका जाता ॥

इति श्रीमाताप्रबन्धः ॥ ९ ॥

३९०. पृष्टा. ३९१. वडवाय्या. ३९२. रक्षितः. ३९३. रक्षतो राज्ञे. ३९४. शेषा°. ३९५. स्त्रियाः. ३९६. एकस्मिन् वसरे. ३९७. शिपर°.

[अथ गालाश्रीवर्धमानसूरिप्रबन्धः ॥ १० ॥]

वामनस्थल्यां लघुकास्मीरायां^{३९८} बृहस्पतिराणाको राज्यं करोति । तत्र कपोलश्रीवर्धमानसूरयः सन्ति । व्याख्यानसमये पार्श्वद्वयोर्द्वादश^{३९९} २ आचार्या उपविशन्ति^{४००} । पुष्पगृहमध्ये नवकच्चोलकानि नवरसामृतं ग्रहीतुं^{४०१} दक्षिणतो^{४०२} मुच्यन्ते । वामाङ्गे क्षुरिका । यदि अपशब्दः पुनरुक्तं समेति तदा तथा जिह्वान्यासः क्रियते ।

एकदा श्रीपत्तने देवमहानन्दनामा गौडिकः समेतः । चतुरशीतिपुत्तलका-
श्रवणावधो बद्धाः सन्ति । सोमनाथस्य द्वारे तृणपानीयं मुक्तम् । कपाटानि दत्तानि ।

“ यः कोऽपि वादी विद्यते स वादं करोतु । अन्यथा पशुर्भूत्वा तिष्ठतु । ”

दिनत्रयं जातम् । तावता सरस्वत्या रात्रौ आचार्यायोक्तम् । “ त्वं वादिनं
जय । ”

“ अहं तत्र नो यामि । तत्र पतितात्वया व्रतिनां पार्श्वात् मुण्डयाश्वात् द्रुमपञ्चकं
सीमायां गृह्णन्ति । ”

“ ते सर्वेऽपि आकारणाय समेष्यन्ति^{४०३} । ” भारत्या^{४०४} कथितम् । “ कमण्डला
अमृतजलं गृहाण, पिव । ”

तदा वाघलउ-सिंघलउ-शिष्यद्वयं पायितम् । महाविद्यार्गलं जज्ञे ।

पतितात्वयानां भारत्या प्रोक्तम् । “ गुरवो मनाप्यन्तु^{४०५} । ”

मिलित्वा तत्र सर्वे जग्मुः । चरणौ पतिताः । “ प्रसादं कृत्वा पादमवधारयन्तु,
वादिनं जयन्तु । ”

द्वौ शिष्यौ^{४०६} अध्वारूढौ प्रहितौ । देयीनदीपूरे अश्वौ शक्त्या प्रवाहितौ ।
गुरुभिः रक्षिता लङ्घिताः । नदी स्तम्भिता^{४०७} । ते चमत्कृताः^{४०८} देवपत्तने समायाताः ।

३९८. लघुकास्मीरा. ३९९. पार्श्वद्वयोर्द्वादश. ४००. उपर्वेशति. ४०१. गृहीतुं. ४०२. दक्षिणो. ४०३. समेत्यन्ति. ४०४. भारित्या. ४०५. मनापयन्तु. ४०६. शिष्यौ. ४०७. स्तम्भिताः. ४०८. चमत्कृता.

शिष्याभ्यां पत्रं छोटितम् । अष्टादशदिनानि वादो जातः । वादी जितो हृदया-
स्फोटेन मृतः । पतितात्वयैः श्रीदेवपत्तनमध्ये तस्य द्रव्येण^{४००} चतुर्विंशतिपौषधशालाः
कारिताः । यतीनां वसतिस्थितिर्भूत् । तैः श्रीवासुपूज्यचरित्रं कृतम् ॥

[इति] गालाश्रीवर्द्धमानसूरिप्रबन्धः ॥ १० ॥

शुभं भवतु लेखकपाठकयोः^{४१०} श्रोतॄणाम् ॥

रायाण दंतिदंते

पामरलोआण वसहखंधम्मि ।

सुहडाण खगि—अग्गे

महिलाण पयोहरे लच्छी ॥ श्रीः ॥

[इति लघुप्रबन्धसङ्ग्रहः ॥]

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. Schmidst, 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. Sāṇḍesarā, 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. Sāṇḍesarā and the present editor and published from Baroda as No. 5 of the M. S. University Oriental Series in 1962 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 Gujarātī literature.

The authors of the LSJS have also published a paper on "*Some Important Vocables from Sanskrit Commentaries on Jaina Cononical Texts*" in JOI, 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 PC, 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 PC, 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'. तेन भट्टेन राज्ञोऽग्ने उक्तम् । 5.14; 8.8; 11.7; 13.1; 14.14; 15.9, 13; 18.13; 22.19; 23.5; 28.11.
[2] 'near, by'. गच्छकसेर्या अग्ने आगच्छन्... 10.4.
[3] 'in front'. काचित् स्त्री समर्मा अग्ने समागता । 28.17.
[4] 'formerly, in the past'. अग्नेऽपि शिष्याः ६३ त्रिषष्टयः पठन्ति । 14.1; अग्नेऽपि लघुशिष्या दक्षा भवन्ति । 24.14.
Sk. अग्ने > Pkt. अग्ने > Old Guj. आगइ, आगलि; Mod. Guj. आगळ, अगाउ; Hindi आगे. The Guj. word आगळ does possess all these four shades of meaning.
- अङ्गारसउद्दिनगारी** the meaning is not clear, but appears to be a proper noun being the name of the bard of king Madana-bhrama. 5.10.
- अच्छमह** v. 'sets.' दिग अच्छमह 21.9. This is a corrupted form of अरथमह, 3rd pers. sing. present of Pkt. √ अरथम < Sk. अस्तम् + √ इ 'to set, to disappear'. cf. equivalent Guj. form आथमे (छे).
- अज** ind. 'today'. 25.20. Sk. अद्य > Pkt. अज्ज > Old Guj. अज्ज, आज > Mod. Guj. आज. Also cf. Hindi, Mar. आज.
- अतिदानु** adj. 'very generous, highly magnanimous'.
अतिदातारं मत्वा उपायः कृतो मन्त्रिणा । 2.1.

- अधिष्ठायिका** f. 'a tutelary deity'. 29.19.
- अनन्तसेन** m. Old Guj. corruption of Sk. अनन्तशयन. 27.9. *Vide* रामसेन.
- अन्तःकरणना** decl. 'of minds'. अन्तःकरणना नारायण ! 6.7. [ना is Old and Mod. Guj. m. termination for Gen. (pl. and pl. of address).]
- अपकला** f. 'disgrace, disfavour, dishonour'. मन्त्रिणोऽपकलां कृत्वा कलां कुरु ! 16.7; 17.14. cf. Guj. अवकला 'inconvenience, illness, harm'. *Vide* कला.
- अपवरिका** f. 'a room, an apartment'. 12.6. cf. Guj. ओरडी. *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 Pāṭaṇa; probably because his mother expired before his birth and he was brought out of the womb safe and alive. [*Vide* GMRI 144.]
- अलवेश्वर** adj. 'master of beauty', hence 'foremost among the handsome'. 6.8. This is a peculiarly Old Guj. word, its more frequent form being अलवेश्वर. The first member of the compound has come from old Dravidian *aḷava-aḷava* denoting beauty, while the second one is Sk. *īśvara*. For quotations and discussion regarding this vocable *vide Gurjararāsāvalī* p. 130^a; B. J. Sāṇḍesarā :
(1) 'Alavesara' in *Gujarātī Sāhitya Pariṣad Patrikā*, December 1943,
(2) 'Śabda [ane Artha]' (Guj.), pp. 121, 123, 154. This is one of the nice epithets of King Madana-bhrama (1094-1143 A.D.).
- अवन्ध्यकोपप्रसाद** adj. lit.: 'whose wrath and favour are never futile'. 1.9. It is a title of King Parimāḍi of Kalyāṇakoṭipura, i.e., Paramarddin of Kalyāṇa (1076-1126 A.D.).
- अव + √ लग्** v. 'to attend upon, to be attached to'. प्रथमै रणवत्त्राय राज्यं दत्तम् । परं सर्वः कोऽपि जगद्देवमवलगति । 1. 5-6. cf. Deśī ओलग्; Pkt. ओलग्; Old Guj. ओलग्; Old Mar. ओलग्, वोळग, वोळगवट, उलग्; Mod. Guj. ओळग; Kannaḍa ऊळिग; Mar. ओळगणें. *Vide*

उलगाइ; also *vide* LSJS 106 अवलगा, 114 उलगा, 115 ओलगा (PPS) all in the sense of 'service'.

- अवसर** m. 'a festival'.
अथ इन्द्रस्य स्वर्गे नृत्यावसरोऽस्या अस्ति । 11.9. cf. Old Guj. ऊसर 'a dance performance' (in a temple or an assembly). *Vide* LSJS 8 (PC), 43 (PK), 107 (PPS).
- अश्विका** f. 'a mare'. 8.3.
- अहिय** adj. 'more'. Nom. sing. n. अहियं 24.15; Nom. pl. m. अहिया 24.18. Pkt. अहिय < Sk. अधिक.
- अहिल्या** f. a corruption of Sk. अहत्या. 7.1.
- आउलिहूली** f. a term of address to a brother's wife ? रे आउलिहूली ! किं विलोक्यते ? 23.4.
- आकारण** n. 'a call, summoning'. एतत् श्रुत्वा स्वावासे गत्वा तस्या आकारणं प्रहितम् । 10.9; सर्वेऽपि आकारणाय समेष्यन्ति । 30.14. *Vide* आ + √कृ.
- आकाशभूमि** f. 'a terrace at the top of a palace'; lit. : 'the sky-floor'. 6.2.
- आ + √कृ** v. (causal) 'to call, to summon, to invite'.
आकारितः 1.14, 15; 7.12; 17.8;
आकारिताः 16.19;
आकारिता 22.13.
Vide आकारण.
- आचाम्लिका** 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. आंबिलि; Mod. Guj. आंबली; Hindi इमली. *Vide* LSJS 44 आचाम्लिक (PK).
- आन्धावेध** [v.l. आंधीवेध] m. a type of game of long duration, especially played by girls. गवाक्षे साऊ-मुशीलाभ्याम् आंधावेधे रमन्तीभ्यां दिनत्रयं जातम् । तत्र विलोकनायाऽऽगम्यताम् । 5.18-19.
- आंबलउ** [v.l. आंबलु, आंबिलउ] decl.
'a match, a destroyer'. त्रिहुं रायनउ आंबलउ । 6.16. Nom. sing. m. of Old Guj. आंमला 'a destroyer' < Sk. आ + √मृद (vide *Gurjararāsāvalī* 3.103). Also cf. Old Guj. आमली 'having twisted' (vide *ibid.* 3.63). cf. Pkt. आमलइ, आमलेइ < Sk. आमृदनाति. Also cf. Guj. √ आमळ 'to twist' and √ आंब 'to reach, to surpass'.

- आया** v. '(have) come'. 24.18. Nom. pl. m. of Pkt. आव, p.p.p. of Pkt. √आव < Sk. आ + √या. cf. Guj. आव्या and also colloquially आया pl.; Hindi आवे.
- आरामिक** m. 'a gardener'. 28.16.
cf. the surname रामी of the gardener class of Gujarāta. *Vide* आरामिणी.
- आरामिणी** f. 'a female gardener'. 15.13; 22.17. *Vide* आरामिक.
- आस्वाद** m. 'a dinner, meals'. 1.14.
- उचितबोला** decl. a type of pleasure-servants of the king; lit. : 'of appropriate utterances'. 18. 11-12. Nom. pl. m. of Old Guj. adj. उचितबोला. cf. Pkt., Old Guj., Mod. Guj., Hindi and Mar. √बोल 'to speak'.
Vide Varnakasamuccava 51.8, where mention is made of *Ucitabolā* among the members of the *Sabhā* along with *Amātya*, *Mahāmātya*, *Suhāsolā*, *Talāra* etc.
- √उज्ज** v. 'to sprinkle with water', or, 'to charm with spells'.
उज्जितः 22.9.
- उत्तरायाम्** 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 + √तृ; also *vide* LSJS 46 (PK), 110 (PPS).
- उत्सक** adj. 'eager, anxious'. 25.27. Ap. & Old Guj. corruption of Sk. उत्सुक.
- उद् + √घट्** v. (causal) 'to open'.
उद्घाट्य 12.10; 16.2;
उद्घाटिता 15.18.
cf. Guj. √उघाड.
Vide LSJS 47 उद्घाट (PK), 112 उद्घाट (PPS).
- उद् + √तृ** v. (1) 'to descend'. द्वितीयदिने राजा आचाम्लिकायां चटित्वा स्थितः । रात्रौ पुनरपि तया उत्पाटिता । सार्धे गतः । परद्वीपे प्रासादे गत्वा उत्तरिता । 14.6; ... आचाम्लिकामारूढः ६४ शिष्यपण्डितैः समम् । दण्डेनाऽऽहता उत्पाटिता । परद्वीपे शून्यपुरे उत्तरिता । 14. 16-17.
(2) 'to alight from'. उत्तीर्य 12. 19; आचाम्लिकामुत्तीर्य पुरमध्ये राज्ञो आवासे गतः । 14.18.
(3) 'to encamp'. तटे कटकमुत्तरितमस्ति । 25.13.

(4) (causal) 'to put off (garments)'. जगदेवेन पुण्यमुत्तार्य
गन्धिणे दत्तम् । 2.2.

(5) (causal) 'to remove'. नाशे न उत्तारितः । 7. 14-15.
cf. Guj. √उत्तर in all these shades of meaning. *Vide*
उत्तारक, उत्तरद; also *vide* LSJS 10 (PC), 46 (PK), 111
(PPS).

उद् + √पद्

v. 'to be raised', (causal) 'to lift up'. स्वयमुत्थाय दण्डेन
आचाम्लिकां चटित्वा आहता । उत्पटिता । 14. 3-4; राशौ पुनरपि तथा
उत्पाटिता । 14. 5-6; दण्डेनाऽऽहता उत्पटिता । 14. 17; सहकारमुत्पा-
टयित्वा आचाम्लिकातरुसमीपे सहकारो मुक्तः । 17. 12-13. cf.
Guj. √ऊपड, (causal) √उपाड. *Vide* LSJS 46 (PK).

उदकि [v.l. उदक, उदय] decl.

'in water'? उदकि शासननउ दयणहार । 6.17. Loc. sing. of
Old Guj. उदक n. < Pkt. उदक n. < Sk. उदक n. 'water'.

उदार

adj. 'high'. वरंडी उदार । ('a lofty varandah'). 4.10. [A
peculiarly Old Guj. usage.]

उपकण्ठे

ind. 'on the bank of'. 15. 18-19; 27.19. Loc. sing. of
उप + कण्ठ m. cf. Guj. कांठे.
Vide LSJS 11 (PC) and 116 (PPS) कण्ठ m. 'a bank'.

उपरि

ind. (1) 'towards'. सुराष्ट्राया उपरि चलितः । 27.11. cf. Guj. उपर;
Hindi ऊपर, पर; Mar. वर.

(2) 'after'. राज्ञः स्त्रीणां २५ वर्षोपरि आभरणलागः । 5.2. cf. Guj.
उपर; Hindi ऊपर.

(3) 'over, from above'. राजपट्टहस्तिना उपरि आच्छादितः । 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 + √लक्ष्

v. 'to recognize'.

उपलक्षितः । 1.14-15; 13.13-14.

cf. Guj., Mar. √ओलख.

Vide LSJS 47 (PK), 113 (PPS); also 114 उपलक्षण (PPS).

उपाय

m. 'a trick'.

अतिदातारं मत्वा उपायः कृतो मन्त्रिणा । 2.1.

उलगह

v. 'does service'. लहूअ उलगह धम्म करि 21.17. 3rd pers. sing.
pres. of Pkt. √उलग, √उलग < Sk. अव + √लग्. Pkt. उलगह

<Sk. अवलगति. *Vide* अव + √लृ; also *vide* LSJS 106 अवलगा, 114 उलगा, 115 ओलगा (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., *Varṇakī-samuccaya* (*Prācīna Gurjara Granthamālā* No. 8), 116.11, 130.19, 130.20, 145.6, 198.5. Also cf. Mod. Guj. ओली, ओळ्य, ओळ.

उवयार

decl. 'obligation, benevolence'. Nom. sing. of Pkt. उवयार m. <Sk. उपकार m.

ऊगा

decl. 'less'. जइ ऊगा चुगणया 24.17. Nom. pl. m. of Pkt. ऊग < Sk. ऊन. cf. Guj. ऊगा, nom. pl. m. of adj. ऊजु.

ऊतणीयावट्ट [v. l. ऊतणीमावट] m. 'a pavement (of silver)'? रूपानउ ऊतणीयावट्ट । 4.2. *Vide* रूपानउ.

ऊतरइ

v. 'lose strength, become useless, be removed'. ठालं पोलां वाजणां आभरण ऊतरइ । 5. 2-3. 3rd pers. pl. of Old Guj. √ऊतर < Pkt. √ऊतर < Sk. उद् + √तृ. cf. Guj. √कार, √ऊतरी जा exactly in this sense. *Vide* उद् + √तृ.

ऊतावला

decl. 'hasty'. उत्तक न ऊतावला सरइ न एकू कज्ज । 25. 17-18. Nom. pl. m. of Old Guj. ऊतावला < Pkt. उतावला = उत्ताप + अल (suffix) < Sk. उत्ताप 'haste' + इल. cf. Guj. उतावलो; Hindi उतावला; Mar. उतावळा. The present sentence is proverbial and is equivalent to the Guj. proverb 'उतावले आंबा नव पाके' or 'a mango-tree does not bear fruit so soon'. Also compare equivalent Hindi proverb: 'उतावला सो बा'वरा, बीरा सो गम्भीर'.

ऊर्ध्व

adj. 'in a standing position'. घोटक ऊर्ध्वोऽस्ति । 15.21. cf. Guj. ऊमु. The sentence under reference can be translated into Guj. thus: "घोटो ऊमो छे." *Vide* LSJS 47 √ऊर्ध्व, ऊर्ध्व + √स्था (PK) and 114 ऊर्ध्वो-√भू (PPS).

ऊषधी

f. 'a medicinal herb'. 20.2 ; 25.6. [Contraction of Sk. औषधि f.]

एकू

decl. 'one'. सरइ न एकू कज्ज । 25.18. Nom. sing. n. of Old Guj. and Ap. एक (adj.). एकू < Sk. एकम्. cf. Guj. (dialectical) एकू 'even one'.

एतलइ

ind. 'meaning to say, that is to say'. "तेतलइ एतलउं ।" "एतलइ केतलउं ?" 19.1-2. Prevalent in Old Guj.; *vide* e.g. *Gurjararāsāvalī* 2.337, एतलइ 2.39, 193, 197. Guj. पदले < Old Guj. एतलइ < Ap. एतुलउ, Pkt. एतिल.

- एतलउं** decl. 'this much'. तेतलइ एतलउं । 19.1. Nom. sing. n. of Old Guj. एतलउ. Prevalent in Old Guj.; *vide* e.g. *Gurjara-rāsāvalī* 1.391. Mod. Guj. एतलुं < Old Guj. एतलउं < Ap. एतुलउ and Pkt. एत्तिउ < Sk. एतावत्. cf. Hindi एतना, इतना.
- कउतिगीया** decl. a type of pleasure-servants of the king; lit.: 'jesters'. 18.12. Nom. pl. of Old Guj. कउतिगीउ m., a possessive adj. from the noun कउतिग, n. 'curiosity, wonder' < Pkt. कोउय, कोउग n. < Sk. कौतुक n., from which are derived Guj. कोतक, कोतिक and Hindi कौतिक, कौतिग. Old Guj. कउतिगीया > Mod. Guj. कोतकिया.
- Vide* कुतिगीउ; also *vide* LSJS 13 (PC), 55 (PK) कौतुकिन्; 234 (PPS) कुतिगिया, which, like the vocable in question, is evidently an oblique form of कुतिगिउ, an Ap. derivative of Sk. कौतुकिन्.
- कचोलक** n. 'a cup-shaped vessel'. 30.4. cf. Pkt. कचोल, कचोलय; Guj. कचोळु, कोचळु; Hindi कचोरा. *Vide* LSJS 11 (PC), 48 (PK), 115 (PPS).
- कज** n. 'a work, a task'. कज Nom. sing. सरइ न एक कज 25.18; कज Acc. sing. सो कहि करिखइ कज 21.13. Old Guj., Ap., Pkt. कज n. < Sk. कार्य n. cf. Guj., Hindi, Mar. काज n.
- कञ्चुलिका** f. 'a blouse, dress in general'. लक्षत्रयं कञ्चुलिकायोग्यं दत्तम् । 1.16.
- [Here there is a ref. to the ancient custom of the brother's offering a *Kañculikā* to his sister as a token of his love for her, which custom is still prevalent in different parts of India.]
- cf. Guj. कांचळी, चोळी. *Vide* LSJS 48 (PK) कञ्चुलिका; 11 (PC), 115 (PPS) कञ्चुक.
- कणवृत्ति** f. 'the profession of begging grains for maintaining oneself and the family'. 25.22. *Vide* LSJS 49 (PK), 116 (PPS).
- कथगर** decl. a type of pleasure-servants of the king; lit.: "exposers of (religious) stories". 18.12. Nom. pl. of Old Guj. कथगर m. < Pkt. कथगर, कथकर < Sk. कथाकार derived from Sk. कथा + √कृ. cf. Guj. कथगर, कथाकार.
- कन्नेन** decl. 'with (my) ear'. मू कन्नेन सुहाइ । 21.8. Inst. sing. cf. Old Guj. कन्न m. < Pkt. कन्न, कण्ण m. < Sk. कर्ण m.
- कपाट** n. 'a door'. कपाटानि दत्तानि । 30.8. cf. Guj. कमाड. *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, पिब । 30. 14-15. This is evidently a corruption of कमण्डलोः (Abl. sing. of Sk. कमण्डलु n.), [or more probably of कमण्डलात् (Abl. sing. of कमण्डल n., a Pkt. and Guj. derivative of Sk. कमण्डलु) !
- कमलना** decl. 'of lotuses'. कमलना भारा छोडीयई । 4.12. [ना is the Guj. termination of Gen. pl. m.]
- कयवार** m. 'praising'. कैनापि भट्टेन कयवारः कृतः । ... राज्ञोपलक्षितः । 1.14-15, असिन्नवसरे विशाललोचनया कयवारं कुर्वत्या शिर आच्छादितम् । 1.15-16; मदनभ्रमस्य कयवारः कृतः । भट्टेनोक्तम्—"असत्स्वामिनः कयवारं कुरु । यथा-त्यागं यच्छामि ।" तेनोक्तम्—"मदनभ्रमराजानं विना अन्यस्य राज्ञः कयवारं न करोमि ।" 5.11-13.
- The word is prevalent in Old Guj. in this sense. cf., e.g., *Prācīna Phāgu-Saṅgraha* (*Prācīna Gurjara Granthamālā*, No. 3), 49.16.
- cf. Mar. कैवार in the sense of "favouring, supporting".
- करइ** v. 'does, performs'. आवासमाहि श्रीपार्श्वनाथनउ प्रासादु तिहा देवपूजा करइ । 4.16. मुहु देखी मिलिभि २ 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 (छे)'.
- Vide* करउ, करि, करिस्यइ, करी, कीउ, कीजइ.
- करउ** v. 'may do, may perform'. नवकोडि संरक्षा करउ चामुण्डा । 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. respy.
- Vide* करइ, करि, करिस्यइ, करी, कीउ, कीजइ.
- करि** v. 'does, performs'. लहूअ उलगइ धम्म 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, करिस्यइ, करी, कीउ, कीजइ.
- करिस्यइ** v. 'will do, will perform'. सो कहि करिस्यइ कज्ज 21.13. 3rd

- pers. sing. future I of Pkt. √ कर < Sk. √ कृ. Pkt. करिस्सइ < Sk. करिस्सति. cf. Guj. equivalents करइये, करशे, कर्यशे. *Vide* करइ, करउ, करि, करी, कीउ, कीजइ.
- करी** v. 'having prepared'. तिहां यक्षकर्मना पिंड करी मेल्हीयइ । 4.11. Gerund of Old Guj. √कर < Pkt. √कर < Sk. √ कृ. the Mod. Guj. parallel form would be करी, करीने. *Vide* करइ, करउ, करि, करिस्सइ, कीउ, कीजइ.
- कलहटीया** decl. a type of pleasure-servants of the king; 'trouble-players' ? 18.12. Nom. pl. of Old Guj. कलहटीउ.
- कला** f. 'grace, favour'. 16.7; 17.14. *Vide* अक्कला.
- कविसावभौम** 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 kings; lit.: 'a poet'. 18.12. This 'कवीयर' appears to be the same as 'कविकर' mentioned in the description of सभा along with लेखक, कथक, कविराज etc. in line 20 on p. 13 of the *Varnakasa-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 करिस्सइ कज्ज 21.13. Ap. कहि (also कहिं, कहिआ) < Pkt. कम्मि, कंसि and Pāli कम्हि < Sk. कस्मिन् + चित्.
- कहीयइ [v. l. कहीइ]** v. 'is called'. 7.4. 3rd pers. sing. present passive of Old Guj. √ कह 'to tell, to say' < Pkt. √ कह < Sk. √ कथ् cf. Mod. Guj., Hindī and Mar. √ कह exactly in the same sense.
- काइ** adv. 'why'. सुअ निच्चंतउ काइ ॥ 21.18. In Ap. काइ (< Sk. कानि, Nom. pl. n. of the pron. किम्) is adverbially used in the sense of 'why'. cf. Old Guj. काइ; Mod. Guj. कां.
- कादमी** decl. 'in mud'. कादमी रमीयइ । 4.12. The v. l. यक्षकर्मने clarifies that this is Loc. sing. of Old Guj. कादम m. 'mud' < Pkt. कदम m. < Sk. कदम m. As such it could better have been कादमि. The term कादम is prevalent in Old Guj. *Vide*, e.g., *Varnakasamuccaya* 52.2, 112.4, 161.19;

Prācīna 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. कादम m. 'mud' < Pkt. कदम m. < Sk. कर्दम m. 'नां' is Gen. pl. n. Guj. termination.
- कार्य** m. This is a corruption of Pkt. काग 'a crow'. सट्ठि कार्यसहस्र अहियं 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 य. Sk. काक > Pkt. काक, काग > Old Guj. काग > Mod. Guj. काग, कागडो.
- काष्ठकबाडिक** 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* काष्ठकबाडिक.
- काष्ठभक्षण** n. 'burning oneself alive'; lit.: 'being eaten away by wood'. 13.10; 28.12. The use of the word काष्ठभक्षण 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 कहि करिस्यइ कज्ज किम जइ विहडस्यइ कलासु ॥ 21. 13-14. Old Guj. and Ap. किम < Pkt. किम < Sk. किम्. cf. Mod. Guj. केम.
- कीउ** adj. 'done, performed by'. दीइ वहंतइ जनकीउ पर उवयार विलास । 21.11-12. Nom. sing. m. of Pkt. किय (also कय) < Sk. कृत p.p.p. of Sk. √ कृ. cf. Guj. कीयुं. *Vide* करइ, करउ, करि, करिस्यइ, करी.
- कीजइ** v. 'are being done'. सोनांरुयानां सींगा करी छांटणां 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, करिस्यइ, करी, कीउ.
- कुण** pron. 'who'. कुण रे विणजारउ । 6.4. Nom. sing. m. of Old Guj. pron. कुण < Pkt. कवण < Sk. किम्+पुनः. This vocable is fairly prevalent in Old Guj. in the forms कउण, कवण, कमण, कुण, कुंण. *Vide*, e.g., *Gurjararāsā-*

vali 2.38, 105, 106 etc. etc. cf. Mod. Guj. कुण, कूण, कोण; Hindi कुन, कौन.

कुतिगीउ

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., *Gurjararāsāvali* 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. काळीचौदश; Hindi कालीचौदश.

केतलउं

pron. 'how much?' एतलइ केतलउं? 19.2. Nom. sing. n. of Old Guj. केतलउं. Mod. Guj. केटलुं < Old Guj. केतलउं < Pkt. केत्तिल < Sk. कियत्.

कोइ

pron. [1] 'anyone'. राति रडइ न कोइ 26.4.

[2] 'whosoever'. संधरइ सहू कोइ 26.6.

Nom. sing. m. n. of Old Guj. and Ap. कोइ. Sk. कोऽपि > 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., *Gurjararāsāvali* 1.342; 2.115, 350, 388 etc.) < Pkt. कोडि < Sk. कोटि. Also cf. Guj. करोड, क्रोड; Hindi करोर; Mar. क्रोड.

कोडीनी कामधेनु

adj. an epithet of king Mīdanabhrama; lit.: 'desire-yielding cow for the desirous ones'. 6.9. नी is Guj. termination f. for Genitive case Guj. कोड 'desire' < Ap. कोडु < Deśya कोडु (*Vide Gujarātī Bhāṣā ane Sāhitya* by N. B. Divēṭiyā—Wilson Philological Lectures, Guj. Tr. by R. P. Bakṣī, p. 191). कोडि (कोड + इन् possessive suffix) is an adjective from कोड meaning 'desirous, full of desires', which in Mod. Guj. would become कोडी. cf. also Mar. क्रोड exactly in the same sense.]

कोपकालानलिन्

m. a title of king Paramāḍi of Kalyāṇakoṭi, i.e., Paramariddin of Kalyāṇa (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. 1.8.

Vide LSJS 234 कोपकालानल (PC).

क्षण

m. 'a festival'. व्यासेन क्षणः प्रारब्धः 18.13.

cf. Mar. सण. *Vide* LSJS 13 (PC), 124 (PPS).

क्षपणक

m. 'a Jaina ascetic'. 24.3,7.

Here it is used as a contemptuous term for Kumuda—
candra, the Digambara ācārya.

क्षेत्रपाल

m. 'the deity believed to be the protector of the place'.
14.7,8; 15.3. cf. Guj. खेतरपाळ.

Vide LSJS 14 (PC), 56 (PK), 125 (PPS).

खगि-अग्गे

decl. 'in the tip of the sword'. सुहडाण खगि-अग्गे 31.8. अग्गे is
Loc, sing. of Fkt. अग्न n. < Sk. अग्न n. खगि is the same as
Pkt. खग m. < Sk. खड्ग m. 'a sword'.

✓ खण्डुहल

v. 'to rub with fingers or nails in order to extinguish
itching sensation'. राज्ञः पृष्ठौ खजिरायाता । तत् एकया वध्वा
कथितम् । “ नामल ! पृष्टि खण्डुहलय । ” राजा रजितः । 23.5-7. cf.
Guj. ✓खंजवाळ, Imperative second person singular being
खंजवाळ .

खंधम्मि

decl. 'in the shoulder'. पामरलोआण वसहखंधम्मि । 31.7. Loc. sing.
of Pkt. खंध m. < Sk. स्कन्ध m. cf. Guj. खंध, खांध, कांध;
Hindī खंधा, कंधा.

खजि

f. 'an itching sensation'. 7.14; 23.6. cf. Sk. खर्जिका 'a
venereal disease', खर्जु 'scratching', खर्जू 'itching, scab'.
Vide स्कन्धखर्जि.

खेलइ

v. 'is being played, plays are being undertaken'. तिहां
खेलइ वेलइ हीलइ । 4.12. 3rd pers. sing. passive present of
Old Guj. ✓खेल < Pkt. ✓खेल < Sk. ✓खेल. Old Guj.
खेलइ=Sk. खेल्यते.

गच्छक

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.

गच्छकसेरी

f. 'the street where bamboo-workers resided'. 10.4. *Vide* सेरी.

गणयमणयइन्द्रजाली

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.

- 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. गहिलड < Pkt. गहिल + ड (suffix) < Sk. ग्रह + ड (suffix). cf. Mod. Guj. गहेलो-गहेलडो, घेलो-घेलडो; Hindi गहिला-गहिलडा.
Vide निद्रागहिलडड; also LSJS 129 ग्रथिल, 130 ग्रहिलता (PPS) and 15 ग्रथिलाचार्य (PC).
- गाऊ m. 'a distance of two miles'. 8.1. cf. Pkt., Guj. गाऊ.
- गाजणवड् [v.l. य] हम्मीरहृदयान्तशलय adj. an epithet of king Siddharāja Jayasimha of Gujarāta; lit.: 'an arrow (or a thorn) for the destruction of the heart of Hammira, the master of Gājāṇa'. 6.16. It might probably be °न्तः°, 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-शृङ्गे is a translation compound.
- गुफा f. 'a cave'. 20.3.
cf. Guj. गुफा. Vide LSJS 128 (PPS).
- गूडर n. 'a camp'.
तत्र गत्वा हम्मीरस्य गूडरे गत्वा षोडशभिर्जनैः समं प्रविष्टाः । हम्मीरो जितः ।
अश्वो गृहीतः । श्रीजयसिंहदेव-हम्मीरयोर्मेलः कृतः । 2.5-7.
Vide LSJS 128 गुडुर, गुफोदर and 129 गुरूदर (PPS)—all in the sense of 'a tent'.
- गोद्वहीयड adj. 'belonging to or hailing from Godraha (mod. Godhrā, the principal town of the Pañcamahāla District of Gujarāta)'. 18.5. Nom. sing. m. of Old. Guj. गोद्वहीय.
- गोष्ठी f. 'conversation, chit-chatting'. 21.6. cf. Guj. गोठडी.

- Vide* LSJS 59 (PK) and 129 (PPS) for another meaning.
- गौडिक**
प्रास adj. ' a resident of the *Gauḍa* country '. 30.7.
m. ' land given for maintenance '. 1.10; 26.2. cf. Guj. गरास.
Vide LSJS 15 (PC), 60 (PK) and 130 (PPS).
- घटी** f. ' an implement to measure time '. सुवर्णमया घटी । 4.9. cf. Hindi घड़ी. *Vide* घड़ीया; 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 ठवळडउ 21.7. Nom. sing. of Pkt. घडिया, घडीया f. < Sk. घटिका f. cf. Guj. घडियाळ f., n.
- घनतरा** adj. 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).
- घरट** decl. ' a grinding stone '.
वैरियायमुरटघरट 6.15. Nom. sing. of Old Guj. घरट < Pkt. घरट < Sk. घरट .
- घर्घरक** m. ' a jingling bell '.
रात्रौ १६ स्त्री सुवर्णघर्घरकान् करे बद्ध्वा पादौ चम्पन्ति यावता निद्रा समेति । 27.2-3. cf. Guj. घूघरो m., घूघरी f. *Vide* LSJS 131 (PPS) घर्घर, घुघरक, घुघरमाला [a string of little bells (generally tied round the neck of a bullock) known in Guj. as घूघरमाल]; 61 घुघुर (PK).
- घांचिक** m. ' an oil-man '. 22.19, 20. cf. Pkt. घांचिय; Guj. घांची.
घोटक m. ' a horse '. 15.21.
cf. Guj. घोडे; Hindi, Mar. घोड़ा.
Vide LSJS 16 (PC), 132 (PPS).
- चउकी** decl. ' a low square seat '.
माणिकथंम चउकी । 4.1.
Nom. sing. of Old Guj. चउकी f. Sk. चतुष्किका > Pkt. चउक्किया > Old Guj. चउकी > Mod. Guj. चौकी.
- चउरी** decl. ' a square enclosure especially meant for auspicious ceremonies '. 4.6. Nom. sing. of Old Guj. चउरी f. < Pkt. चउरिया f. < Sk. चत्वरिका f. cf. Mod. Guj. चोरी; Hindi, Mar. चौरी.

- ✓चढ्
- v. 'to mount, to ascend, to climb'. स्वयं सण्डी चढितः । 12.14; आचाम्लिकां चढित्वा 14.4,5; घोटक ऊर्ध्वोऽस्ति । तेन चढित्वा 15.21; मन्त्रिकुटुम्बं सहकारे चढाप्य 17.12. cf. Guj. ✓चड; Hindī ✓चढ़; Mar. ✓चढ.
Vide LSJS 61 (FK), 132 (PPS).
- चडाइलउ
- decl. 'belonging to or hailing from, i.e., king of, Candrāvati (in Rājasthāna)'. धारावरस चडाइलउ 18.3. Nom. sing. m. of Old Guj. चडाइल.
- चतुःपथ
- n.? 'a market place'. 15.11. cf. Guj. चौटुं; Mar. चव्हाय.
Vide LSJS 16 (PC), 62 (PK), 133 (PPS).
- चतुर्मासी
- f. 'the four months (of monsoon)'. तदा राजा रोषारुणे विग्रहाय मदनभ्रमेण सनं चतुर्मासीमवस्थितः । 5.14-15. cf. Guj. चातुर्मास, चोमासुं.
Vide LSJS 16 (PC), 61 (PK), 132 (PPS) चतुर्मासक.
- ✓चम्प
- v. 'to shampoo, to knead'.
रात्रौ १६ स्त्री सुवर्णघर्षकान् करे बद्ध्वा पादौ चम्पन्ति 27.2-3. cf. Apabhramśa ✓चंप: Vide, e.g., Hemacandra, Siddhahemaśabdānuśāsana, VIII. iv. 395, his *Vṛtti* whereon quotes the following Dūhā:
पुत्तं जायं कवणु गुणु अवगुणु कवणु मुणु ।
जा बप्पीकी मुंहडी चम्पिजइ अवरेण ॥
cf. Guj., Mar. ✓चांप and substantive चंपी f.
Vide LSJS 62 (PK), 133 (PPS).
- चरणौ ✓पत्
- v. 'to fall at the feet of'.
चरणौ पतिताः । 30.18.
cf. Guj. चरणे ✓पड.
Vide LSJS 133 चरणयोः (नि +)✓पत्, चरणयोः ✓लम् (PPS).
- चीत्रउडउ
- decl. 'belonging to or hailing from Citroḍa (mod. Cittoda in Rājasthāna)'. 18.4. Nom. sing. m. of Old Guj. चीत्रउडउ.
- ✓चुक्
- v. 'to be missed'.
त्रिवेलं तेन सङ्केतेन पाशका चुकिता, जिता, परिणीता ॥ 11.21-22. cf. Guj., Hindī, Mar. ✓चूक. Vide ✓चुक्.
- ✓चुक्
- v. same as ✓चुक्.
तदा तोडरं गृहीतं दर्शितं तस्यास्तदा मनश्चिन्तितपाशका चुकिता सा । 11.20.

- चुणगया** decl. 'gone for collecting or eating (grains)'. 24.17. Nom. pl. m. of Pkt. चुणण + गय. Pkt. चुणण is an abstract noun derived for Sk. √त्रि 'to collect'. Pkt. गय is p.p.p. of Pkt. √जा < Sk. √गम् 'to go'; thus Pkt. गय=Sk. गत.
- चैत्राष्टमी** f. 'the eighth day of the bright half of the month of Caitra'. 5.5.
Vide महाष्टमी.
- छगणक** n. 'a fuel made of cow-dung'. तज्ज्ञात्वा छगणकानां मध्ये रत्नानि क्षिपति । 16.10-11, छगणकानि सार्धे नीतानि । 13, छगणकमध्यादेकं रत्नं निःकाश्य तेषां यच्छति । 13-14. cf. Guj. छाणुं. Vide LSJS 136 छगण 'cow-dung' (PPS).
- छांटणां** decl. 'sprinklings'. सोनारूपानां सीगा करी छांटणां कीजइ । 4. 11-12. Nom. pl. of Guj. छांटणुं n. < Pkt. छंटण n., Deśī छंट, छंटा.
- √छिब्** v. 'to touch and stop'. विक्रमादित्येन पटहो छिबितः । 17.8. राजा सचिन्तो जातः । डङ्गरको वादितः । तस्य भ्रात्रा स्त्रीमधरेण छिबितः, भट्टो दिना याचिताः । 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. √छब् exactly in this sense. Vide LSJS 17 √छुप् (PC). Also vide Gurjararāsāvalī 3.30 छीपइ 'is touched'.
- छिम्पन्नक** n. 'cloth-printing, cloth-colouring'.
रजकजालहाकावाससमीपे समागता । तस्य सप्तवधूश्छिम्पन्नकं कुर्वन्ती गवाक्षे विलोकनाय समेता । 23.2-3. Vide LSJS 17 (PC) and 136 (PPS) छिम्पिका 'a woman of the cloth-printer class'.
- √छुट्** v. (causal) 'to untie, to open'.
शिष्याभ्यां पत्रं छोटितम् । 31.1. cf. Guj., Hindī √छोड; Mar. √सोड. Vide LSJS 63 (PK) and 136 (PPS); also 17 √छुट् (PC).
- छोडीयइं** v. 'are being untied'. कमलना भारा छोडीयइं । 4.12. 3rd pers. pl. passive present of Old Guj. √छोड < Pkt. √छोड < Sk. √छुट् (causal). cf. Guj., Hindī, Mar. √छोड.
- जइ** ind. 'if'. जइ विहडस्यइ कलानु 21.14;
जइ ऊण चुणगया 24.17.
Sk. यदि > Pkt. जइ > Old Guj. जइ. cf. Guj. जो.

- जणु** decl. 'a man'. जणु जाणइ दिण अच्छमइ 21.9. Nom. sing. of Old Guj. and Pkt. जन m. < Sk. जन m. Also cf. Mod. Guj. and Mar. जन.
- जंति** v. 'go away, pass away'. दीहा जंति 21.15. 3rd pers. pl. present of Pkt. √जा < Sk. √या. Pkt. जंति = Sk. यान्ति. cf. Guj., Hindi, Mar. √जा.
Vide जाइ.
- जयश्रीसईवर** adj. an epithet of king Siddharāja Jayasīṃha of Gujarāta; lit. : 'self-chosen husband of the Glory of Victory'. 6.17. Old Guj. सईवर < Pkt. सयंवर < Sk. स्वयंवर. *Vide* सईवर.
- जाइ** v. 'goes, passes away'. दीणु जाइ 21.10. 3rd pers. sing. present of Old Guj. and Pkt. √जा < Sk. √या 'to go'. Old Guj. and Pkt. जाइ = Sk. याति. cf. Mod. Guj., Hindi and Mar. √जा. *Vide* जंति.
- जागेसर** adj. 'master of sacrifices'. जीवितव्यना जागेसर। 6.7.
Old and Mod. Guj., Hindi and Pkt. जाग < Sk. याग 'a sacrifice' + Old Guj., Old Hindi and Pkt. ईसर < Sk. ईश्वर 'a lord'. *Vide*, for Old Guj. references to these two words, *Gurjararāsāvali* 5.109 and 1.570; 6.239 respy.
- जाणइ** v. 'knows, understands'. जणु जाणइ दिण अच्छमइ 21.9. 3rd pers. sing. present of Old Guj. and Pkt. √जाण < Sk. √ज्ञा. Pkt. जाणइ = Sk. जानाति. 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. √ज्ञा. Old Guj. and Pkt. जाणउं = Sk. जाने = Mod. Guj. जाणुं; Hindi जानूँ.
Vide जाणइ.
- जाणे** adv. 'as if'. जाणे पांचदंडीउं छत्र धरावर छइ ! 10.7-8. This is the same as Guj. जाणे < Pkt. जाणे < Sk. जाने, 1st person singular present of Sk. √ज्ञा 'to know'; but it has obtained currency as an adverb in the sense of 'as if'.
- जातिसरण** n. 'the remembering of the past birth'. 18.18; 29.12.
Vide LSJS 18 (PC), 137 (PPS).

- जालउरउ** decl. 'belonging to or hailing from Jālorā (in Rājasthāna)'. 18.5. Nom. sing. m. of Old Guj. जालउरउ.
- जालिका** f. 'a drill or trellis'.
असिन्नवसरे गवाक्षे कन्याया लेखः केनाऽप्यपितः । जालिकामुद्रास्य 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 जिनकल्प (PK).
- जिम** ind. 'as, like'. जिम गिरि-निशरणाई । 21.16. Ap. जिम and जिंव > Old Guj. जिम > Mod. Guj. जेम; Hindī जिमि, ज्यूँ, ज्यौँ, ज्योँ.
- ज्येष्ठपत्नी** 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-)गड; Guj. झवडो; Hindī झवड़ा; Mar. झगडा.
Vide LSJS 138 झकटक, झगड (PPS); 65 झगटक (PK).
- ✓झल्** v. 'to catch, to hold'. यावदालिङ्गनं ददाति तावता मन्त्रिणा झलितः । 28.13-14. cf. Guj. ✓ झाल. Vide LSJS 19 ✓ झाल् (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. झाले.
- झीलइ** v. [1] 'bath is being taken, watersport is being undertaken'? तिहां खेलइ वेलइ 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.
- टंकशाला** f. 'a mint'. 29.1.
cf. Guj. टंकशाल.
Vide LSJS 19 (PC), 139 (PPS).

- ठक्कड** ind. a Pkt. onometopoetic word for the sound made by a clock. घडीया रडइ ठक्कड 21.7.
- ठालां** decl. 'empty, useless'. ठालां पोलां वाजणां आभरण ऊतरइ । 5.2-3. Nom. pl. n. of Old Guj. adj. ठालुं < Pkt. ठलिय 'emptied'. cf. Mod. Guj. ठालुं, the equivalent form also being ठालां.
- डङ्गरक** m. 'a drum'. 25.24.
cf. Guj. डंगोरो.
'डङ्गरको वादितः' is an idiomatic expression meaning "proclaimed, made a declaration". cf. Guj. डंगोरो बगडाव्यो exactly in the same sense. *Vide* पटइ.
- डर्भ** m. 'the *Darbha* grass.'
धन्वन्तरिणा डर्भेण वट उज्जितः इति डर्भोईपुरम् । 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., डलग n., डल f.; Guj. डालुं n., डाली f.; Hindi डाल m., डाली f.; Mar. डोली f.
Vide डालाक.
- डालाक** n. ? same as डालक. 15.17.
- √डाल्** v. 'to drop, to unfold'.
एकदा नामलआरामिणी सुखासनोपविष्टा वज्रपञ्जरं डालयित्वा°नमस्करणाय समेति । 22.17-18.
cf. Pkt. √डाल > Guj. √डाल. *Vide* LSJS 140 √डाल 'to pour out, to cast off' (PPS).
- तणइ** ind. 'of' -रायतणइ बीलूवामणी महाप्रसादपात्र । 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.
- तलगट्ट** [*v.l.* तलगट] m. 'a pavement (of copper)' ? त्रांबानउ तलगट्ट । 4.1.
Vide त्रांबानउ.
- तलार** m. 'a police-officer'. 28.20; 29.2. cf. Old Guj. तलार.
Vide LSJS 141 तलार, तलारक, तलारक्ष (PPS); 67 तलारक्ष (PK).
- तलावली** f. 'a small pond'. 4.10; 5.6.
cf. Pkt. तलाव; Guj. तलाव, तलावडी (Diminutive); Hindi तालाव.

- ताङ्गडीउ** adj. probably 'belonging to or hailing from certain place called *Taṅgaḍa* or *Tāṅgaḍa*' ? 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 *Trambāvatī* (mod. *Khambhāta*, Cambay) or certain other place called *Tambaḍa* or *Tāmbaḍa*'. 18.7. Nom. sing. m. of Old Guj. ताम्बडीउ.
- तालक** n. 'a lock'. 12.8.
cf. Guj. ताळु; Hindī ताला.
Vide LSJS 67 (PK), 142 (PPS).
- तालकं√दा** v. 'to lock'. तथा तालकं दत्तम् । 12.8. cf. Guj. ताळु √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 वरपरिणयनसामर्थी कुर्वन्तः सन्ति । 15.20-21; 25.12.
- तिहां** ind. 'there'. 4.11, 12, 16. Old Guj. indeclinable, Sk. तत्र > Pkt. तहि, तहिं, तहियं > Old Guj. तहि, तहि, तिहां > Mod. Guj. तहीं, तिहां, त्यहां, त्यां.
- तृणपानीयम् √मुच्** v. 'to throw grass and water (in the residence of an opponent)'. एकदा श्रीपत्तने देवमहानन्दनामा गौडिकः समेतः । चतुरशी-तिपुत्तलकाश्चरणावधो बद्धाः सन्ति । सोमनाथस्य द्वारे तृणपानीयं मुक्तम् । कपाटानि दत्तानि । "यः कोऽपि वादी विद्यते स वादं करोतु । अन्यथा पशुर्भूत्वा तिष्ठतु ।" 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 तृणोदकप्रक्षेप (PC).
- तेतलह** adv. 'in the meantime, during this much time'. तेतलह एतलउं । 19.1. Prevalent in Old Guj.; *vide*, e.g., *Gurjara-rāśāvalī* 6.109. cf. Pkt. तेत्तिल, तित्तिअ; Ap. तेत्तुल; Guj. तेटले.
- तोडर** n. 'a head-ornament, probably something like a tassel'. तस्या नृत्यन्त्याः शिरसश्चम्पकपुष्पतोडरं त्रोडितम् । पतता तस्या नूपुरं भग्नम् । राज्ञा तोडरं नूपुरं भग्नं गृहीतम् । 11.12-13, 20; 22.12. cf. Deśī तोडर 'a tassel'; Old and Mod. Guj. डोडर in the same sense. *Vide* LSJS 65 डोडर (PK).

- त्रांबानउ [v. l. त्रांबानु] decl. ' of copper '. त्रांबानउ तलगट्ट । 4.1. नउ and नु are Old Guj. terminations for Genitive sing. m. Sk. ताम्र n. > Pkt. तंब n. > Old. and Mod. Guj. त्रांबु n. 'copper'. *Vide* तलगट्ट.
- त्रिहुं adj. 'three' अश्वपति-गजपति-नरपति-त्रिहु रायनउ भांबलउ । 6.15-16. Old Guj. त्रिहुं, त्रिहु, त्रिहउं < Ap. त्रिहुं < Pkt. ति < Sk. त्रि. For instances of these forms in Old Guj. lit. *vide Gur-jarāsāvalī* 1.539; 6. 390; 1.182, 362; 5.50, 80; 1.324.
- √बुट् v. (causal) 'to cut off'. यावता सङ्कल्पं करोति तावता राजा दोरकं त्रोटयित्वा14. 15-16. cf. Guj. √बूट, √तूट, √दूट, causal √त्रोट, √तोड; Hindi तूट, √दूट, causal √तोड; Mar. causal √तोड. *Vide* √बुट्; also *vide* LSJS 67 (PK), 144 (PPS).
- √बुट् v. (causal) same as √बुट् (causal). त्रोटितम् 11.13. cf. Old and Mod. Guj. √त्रोट, √तोड; Hindi, Mar. √तोड.
- दण्डक m. 'a stick'. 15.19. cf. Pkt. दंडग-डंडग; Ap. दंडउ-डंडउ; Guj. दंडो-डंडो.
- दयणहार decl. 'giver, i.e., wielder of'. उदकि शासननउ दयणहार । 6.17. Nom. sing. m. of Old Guj. दयणहार. दयण=देन, देण 'giving, offering, wielding' + हार suffix in the sense of 'doer'.
- √दा v. [1] 'to load'. राज्ञा भोजनार्थं धान्यानि बाह्ये पचित्वा मध्ये नीयन्ते जनानां शिरसि दीयन्ते । 12.4-5. [2] 'to close, to shut'. कपाटानि दत्तानि । 30.8; तालकं दत्तम् । 12.8. *Vide* तालकं √दा. [3] 'to flinch upon'. अपमानं दत्त्वा. 16.12. [4] 'to place upon, to attach to'. शिरसि लेपो दत्तः । 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. दीकरी 'daughter' < Sk. डिकरी 'a young woman'.
- दिण decl. 'a day'. दिण अच्छमइ 21.9. Nom. sing. n. of Old Guj., Ap. and Pkt. दिण m., n. < Sk. दिन n. *Vide* दिण.
- 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 याचिताः । 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 पांचदंडीउं छत्र धरावइ छइ ! 10.7-8. p.p.p. of Old Guj. √दीस, √देख < Pkt. √देक्ख < Sk. √दृश् 'to see', which is equivalent to Pkt. दिट्ठ < Sk. दृष्ट. cf. Mod. Guj. equivalents दीछो, दीछो; Hindi दीठा; 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 दीठबु, दीछो.

Vide देखी.

दीह

- adv. 'for a long time'.

दीह बहंतइ जन कीउ पर उवयार विलास । 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 जेति बलंति 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. दहाडो m. 'a day' < Old Guj. दीहाडो < Pkt. दीह + आड (suffix).

दुदिन

- decl. 'a bad day, a cloudy day'. 25.19. Nom. sing. of Old Guj. and Pkt. दुदिन 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'. मुहु देखी मिलिमिर करइ 26.7. Gerund of Old Guj. √देख, √दीस < Ap. देख < Pkt. देक्ख < 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'. मुक्तादेराणीपन्थः । 20.19. cf. Guj. देराणी; Hindi देवरानी.

देशान्त(कुटी)

- f. 'the hut of a foreigner'. 27.19.

- देह** n. 'body'. मुखं वानर्या देहं स्त्रियाः 29.11; तावन्मात्रं मनुष्यमयं देहम् 29.15-16. A gender peculiarity.
Vide LSJS 69 (PK), 148 (PPS).
- देहि** [1] decl.: 'in the body', i.e., 'in himself'. रायरिहइं नियम २ क्रोधविरोध 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. √दे < Sk. √दा; thus देहि = देइ; 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, दमडी, etc.; Greek 'Drachme' and Persian 'Dirham'. Vide हरिणप्रिय द्रम्म; also vide LSJS 21 (PC), 69 (PK), 149 (PPS).
- द्वय** n. 'both'. गृहे समागतं 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. दुपट्टो; Hindi, Mar. दुपट्टा.
Vide LSJS 69 (PK).
- धम्म** decl. 'religion, piety'. 21.17. Acc. sing. of Pkt. धम्म m. < Sk. धर्म m.
- धरावइ छइ** v. 'is possessing'. जाणे पांचदंडीउं छत्र धरावइ छइ ! 10.7-8. धरावइ is 3rd pers. sing. pres. of Old Guj. √धर < Pkt. √धर < Sk. √धृ 'to bear, to possess'. Likewise छइ is 3rd pers. sing. present of Old Guj. √हो < Pkt. √हो < Sk. √भू, √अस् 'to be'; Old Guj. छइ < 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'. शङ्खध्वनिः श्रुता । 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 राजबीजदण्डकनइ संतानि = in the progeny of Rāja, Bija and Daṇḍaka.
- °नइकारि** adj. f. 'surpassing'.
अहिरया-अरुन्धती-सती-तारा-मन्दोदरीनइकारि 7.1.
- °नउ** 'of'. स्त्रीनउ परिहार । 4.14; श्रीपार्श्वनाथनउ प्रासादु 4.16; रायनउ 6.16; शासननउ 6.17; राजनउ राज 6.17; etc., etc. Old Guj. Gen. 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. णच्च < Sk. नृत्य. 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 युद्धं कर्तुं कामोऽस्ति केनाऽपि मुरझे न मोडितः स्कन्धखड्गिज्जिनाऽपनीता नादो नोत्तारितः । 7.13-15. cf. equivalent idiomatic Guj. expression 'नाद उतारवो'.
- निचंतउ** decl. 'without worries'. सूअ निचंतउ काइ 21.18. Nom. pl. m. of Ap. adj. निचंत < Pkt. निचंत, निश्चित < Sk. निश्चिन्त.
- निझरणाई** decl. 'streams'. 21.16. Nom. pl. of Pkt. निझरण (also णिज्झरण) n. < Sk. निर्झरण. Pkt. झरणाई > Guj. झरणाई; Hindi झरणे.
- निद्रागहिलडउ** decl. an epithet of king Paramādī of Kalyāṇkoṭīpura, i.e., Paramarddin of Kalyāṇa (1076-1127 A.D.); lit.: 'in-

toxicated with sleep'. 1.8. Nom. sing. m. of Old Guj. गहिलड < Pkt. गहिल + ड (suffix) < Sk. ग्रह + इह (suffix). cf. Mod. Guj. गहेलो-गहेलडो, घेलो-घेलडो; Hindi गहिला-गहिलडा. *Vide* गहिलडउ; also *vide* LSJS 129 ग्रथिल, 130 ग्रहिलता (PP3) and 15 ग्रथिलचार्य (PC).

निस् + √ काश् v. 'to take out'. छगणकमध्यादेकं रत्नं निःकाश्य 16.13-14. *Vide* निस् + √ कास्; also *vide* LSJS 72 (PK), 154 (PPS).

निस् + √ कास् v. 'to exile'. राज्ञा परीक्षार्थं सर्वं गृहीत्वा अपमानं दत्त्वा निःकासितः । 16.12.

Vide निस् + √ काश् .

नी ind. 'of'. जयकेशनी 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'. भवाईयात्रायां राजा नृत्यति । मन्त्री पखाजं वादयति । 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).

पगथीआ[v.l. आं]रां decl. 'the flight of steps for going down in a pond or a lake'. चंद्रयोत्सना तलावली । पगथीआरां सारुआर । वरंडी उदार । 4.10. cf. Guj. पगथियां n. pl., पगथार m., पगथारियां n. pl.

पञ्चदण्डिक adj. 'possessing five handles'. पञ्चदण्डिकं छत्रं कृतम् । 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 *Pañcadāṇḍa-catuspadī* dated V. S. 1556 (=1500 A.D.):

“ पांचह दंडक रीते छत्र, सामू नीपायुं ते छत्र;

मेघाडंबर तेहनूं नाम, जोतां दीसह अति अभिराम.

मणि, माणिक, मोति गुण घणी, जाली ओपई तिहां अति घणी;

तिहां हीरामाणिक, अति सार, वितपति दीसह अति हि उदार.

वाडिवावि तणा आकार, पदम सरोवरना अवतार;

तेहमाहिइं पंकजमणि वृन्द देखी आणई सहू आणंद.

मोती रत्न तणां झूमणां लहलहतां दीसह अति घणां;

सात हाथ फिरतु विस्तार चउ पखेरि छिइ फिरतु हार ”.

—Verses 101-104 of *Ādeśa V*: p. 74 of *Buddhiprakāśa* Vol. 79 (1932 A.D.) where the work is edited by Dr. B. J. Sāṇḍesarā. The name of the umbrella is given

there as *Meghāḍambara* as is evident from verse 101.

Vide पांचदंडिक, पांचदंडीउ, पांचदंडीया.

पटह

m. 'a drum'. 17.5, 8.

cf. Pkt. पडहो; Old Guj. पडह; Mod. Guj. पडो.

[पटहो वादितः at the first reference is an idiomatic expression meaning "proclaimed, made a declaration". cf. Guj. पडो वगडाऱ्यो exactly in this sense.]

Vide डङ्गरक.

पटकूल

n. 'a fine or silken garment'. प्रतोली-कटकान्तराले द्वयोः पार्श्वयोः पटकूल-यवनिका बद्धा । 8.2. cf. Old Guj. पटउल; Mod. Guj. पटकूल, पडोळुं. *Vide* पटलक; also *vide* LSJS 24 (PC.), 72 (PK), 156 (PPS).

पटलक

m. probably *same as* पटकूल. कृष्णचतुर्दशीदिने गोमयमण्डलोपरि पटलकान् सुवत्वा दण्डं पूजयित्वा बलिं कृत्वा ... 14.10-11. cf. Old Guj. पटउल n.; Mod. Guj. पडोळुं 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'.

पतितात्वय

m. 'a non-believer in Jainism'? तत्र पतितात्वया व्रतिनां पार्श्वे मुण्डपार्श्वे द्रुमपञ्चकं सीमायां गृह्णन्ति । 30.12-13, पतितात्वयानां भारत्या प्रोक्तम् । 17; पतितात्वयैः श्रीदेवपत्तनमध्ये तस्य द्रव्येण चतुर्विंशति-पौषधशालाः कारिताः । 31.2-3. [The exact meaning of this vocable is not clear. Should it be पतितात्वय? 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. राज्ञः पुरोहितेन यशोधरेण द्वौ सुतौ स्त्रीमधर-देवधरौ पठनाय तत्र मुक्तौ । गुरुभिः पद्महस्तो दत्तः । दक्षौ जातौ । 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 *Nāṭyaśāstra* implying bestowing of blessings.]

Vide LSJS 24 (PC), 73 (PK).

पयोदरे

decl. 'in the breast(s)'. महिआण पयोदरे लच्छी 31.9.

Loc. sing. of Old Guj. and Pkt. पयोदर m. < Sk. पयोधर m.

परमरिद्धिनिवास

adj. an epithet of king Paramāḍi of Kalyāṇakoṭipura, i.e.,

Paramarddin of Kalyāṇa (1076-1127 A.D.); lit.: 'abode of great prosperity'. 1.8. Old Guj. रिद्धि f. < Pkt. रिद्धि f. < Sk. कद्धि f. cf. Guj., Hindī, Mar. रिद्धि.

परिना decl. 'of a fairy'? परीच्छती परिना परमहंस ! 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'.

परिणापय 17.9;

परिणापयिष्यामि 17.10.

cf. Guj. √परणाव; the first reference would be translated into Guj. as 'परणाव' and the second as 'परणावीश'.

परिहार decl. 'abandonment'. मदनभ्रमरायद्दं विहुं खीनउ परिहार । 4.14. Nom. sing. of Old Guj. परिहार m. < Pkt. परिहार m. < Sk. परिहार m. Also cf. Guj., Hindī, Mar. परिहार m.

परीच्छती adj. 'highly desirous'? 6.6. Present participle f. Nom. sing. Guj. of परि + √श्च्.

पश्चात् ind. 'then'. श्रीपार्श्वनाथं नत्वा पश्चात् पत्तनमध्ये समागमिष्यति । 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.]

पस्तागीउ decl. 'a vegetable-vender'. 18.7. Nom. sing. of Old Guj. पस्तागीउ. cf. Guj. पस्तागियो, पस्तगियो.

पांचदंडिक adj. 'possessing five handles'.

पांचदंडिकं छत्रं कुर्वन्तु । 10.11.

Vide पञ्चदण्डिक, पांचदंडीउ, पांचदंडीया.

पांचदंडीउ decl. 'five-handled'. जाणे पांचदंडीउ छत्र धरावइ छइ ! 10.7-8. Acc. sing. n. of Old Guj. adj. पांचदंडीउ. cf. Mod. Guj. पांचदंडियुं.

Vide पांचदंडीया, पञ्चदण्डिक, पांचदंडिक.

पांचदंडीया adj. same as पांचदंडिक. 10.2.

A declension of पांचदंडीउ.

Vide पांचदंडीउ, पञ्चदण्डिक.

पाटक m. 'a ward, a locality'. 10.19. cf. Guj. पाडो '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 + √ धृ** v. 'to give the pleasure of one's company, to honour by one's presence at'. प्रसादं कृत्वा पादमवधारयन्तु, वादिनं जयन्तु । 30.18-19. cf. Old Guj. √ पाउधार; Mod. Guj. √ पधार. *Vide* LSJS 74 (PK), 161 (PPS); also 157 पदम् + अव + √ धृ (PPS) and 25 पादौ + अव + √ धृ (PC).
- पामर** adj. 'poor'. 31.7.
Vide LSJS 25 (PC), 162 (PPS); also 74 पामरी (PK).
- पार्श्वार्त्** ind. [1] 'through'.
मन्त्रिणा सखीपार्श्वार्त् राजा विज्ञापितः । 5.16; 22.13; 28.20.
[2] 'from'. तत्र पतितात्वया व्रतिनां पार्श्वार्त् मुण्डपार्श्वार्त् द्रम्य-
पन्नकं सीमायां गृह्णन्ति । 30.11-12.
cf. Mod. Guj. पासे, पासेथी (in both these senses) < Old Guj. पासि, पासि < AP. पासहि < Pkt. पासम्मि < Sk. पार्श्वे.
- पार्श्वे** ind. 'before, in front of'. वृद्धानां पार्श्वे राज्ञा पृष्ठम् । 13.17; °सज्जनस्य पार्श्वे राजवृत्तं पृष्ठम् । 21.2; राज्ञा मलयचन्द्रपार्श्वे समस्या पृष्टा । 24.19; तासां पार्श्वे पृष्ठम् । 27.5, श्रीजयसिंहपार्श्वे आगतौ । 14; मातुः पार्श्वे पितृवृत्तं पृष्ठम् । 28.7, तेषां पार्श्वे मुक्तः । 21. cf. Old Guj. पासि; Mod. Guj. पासे exactly in the same sense.
- पाशक** m. 'a die'. तदा तोडरं गृहीतं दक्षितं तस्यास्तदा मनश्चिन्तितपाशका चुकिता सा । 11.20, त्रिवेलं तेन सङ्केतेन पाशका चुकिता, जिता, परिणीता ॥ 21-22. [At the second reference it seems that a feminine word पाशका is meant !] cf. Guj. पासे; Hindi पौसा; Mar. फासा. *Vide* LSJS 163 पासक (PPS).
- पाशुपति** m. 'the *Paśupatinātha* phallus' (situated in Nepāla at the foot of the eastern Himālayas). It is one of the twelve well-known *Jyotirlingas* of Lord Śiva. 27.8.
- पाहुड** n. 'a presentation from a tributary ruler'. 21.20. Pkt. पाहुड n. < Sk. प्राभृत n.
- पाहुणया** decl. 'guests'. अहिया पाहुणया आया ॥ 24.18. Nom. pl. of Pkt. पाहुणय m. < Sk. प्राहुणक, प्रापूर्णक m. cf. Guj. परूणा, 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; 28.13.

cf. Pkt. पुत्तलिआ f.; Old Guj. पूतली f. [e.g. *Gurjarard-sāvali*, 1.326, 333; 5.40]; Mod. Guj. पूतली f.; Hindi पुतली f.; Mar. पुतली f. *Vide* पूतली.

पुपुष्य

n. 'a turban'?

भवाईयात्रायां राजा नृत्यति । मञ्ची पखाजं वादयति । जगदेवेन पुपुष्यमुत्तार्य मन्त्रिणे दत्तम् । 2.1-2.

पुफ

n. 'a flower'. पुफडालकग्रहणे योग्यं मदाकं वाहित्रं राजानं चकार । 15.17. This word is prevalent in Old Guj.; *Vide*, e.g., *Prācīna Phāgu Saṅgraha* (*Prācīna Gurjara Granthamālā* No. 3); 9.27ab:

मस्तकि पुफना मुगट रचीया,

कुवजाइ क्रिष्णनि चंदन चरच्यां.

Old Guj. पुफ < Pkt. पुष्फ < Sk. पुष्प. *Vide* पुष्फ.

पुष्फ

n. *same as* पुफ. 22.12; 30.4.

cf. Pkt. पुष्फ < Sk. पुष्प.

पूतली

f. 'a doll, a statue'.

सुवर्णमया 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 पृष्ठौ खजिरायाता । तद् एकया बध्वा कथितम् । "नामल ! पृष्टिं खण्ड्वहलय ।" 23. 5-6. cf. Skt. पृष्ठिका f. > Pkt. पुष्टी f., पिष्टी f., पट्टी f. > Old Guj. पूठि f., > Mod. Guj. पूठ f., पूंठ 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'. समीपे गत्वा वलिताः । ताभिः समं श्रीजयसिंहदेवस्य अश्वाः पृष्टिलेगनाः पूर्वदिशि प्रतोल्यां प्रविष्टाः । 8.4-5. cf. Guj. √पूठे लाग. *Vide* पृष्टि; also *vide* LSJS 26 पृष्ठे/लृग्, पृष्ठलग्न (PC.); 76 पृष्ठलग्न (PK.); 165 पृष्ठे (छौ) √लृग्, पृष्ठिलग्न, पृष्टिधावित (PPS).

पोंतार

decl. 'an elephant-driver'. 18.10. Nom. sing. m. of Old Guj. पोंतार. The word is prevalent in Old Guj. literature in the forms पउंतार, पुंतार, पूंतार, पोहोतार and पोंहोतार. *Vide*, e.g., Keśavadāsa's *Śrīkṛṣṇalīlākāvya*, XVIII. 30:

“कुबलापीड पाडी ताड्यो तेणे, पोंहोतार उतारी हर्षे हणे;
दंत काडी वाडी सुंख्य धसी, जन करता ‘जय जय जय’ हसी.”

Also *vide* Sāṇḍesarā B. J.: ‘*Paṇṭāra-Pāntāra*’ (Guj.)
in *Buddhiprakāśa*, September 1948.

- पोलां** decl. ‘hollow, useless, empty show’.
ठालां पोलां वाजणां आभरण ऊतरह । 5.2-3. Nom. pl. n. of
Old and Mod. Guj. adj. पोळुं probably derived from
Pkt. पोह.
- पौषधशाला** 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. प्रगट √हो.
- प्रति** ind. ‘for’. यात्रां 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 एतां खियं फलहकत्रयेण जित्वा परिणय ।” ...
राजा न जयति । एको दिवसो जातः । द्वितीयदिनमध्यमवत् । तस्य रात्रौ
तस्मिन् पाटके गत्वा विलोकिताम् । सहर्षा वदन्ति । “राज्ञो विभाते हारिर्भ-
विष्यति ।” 10.17-20. Śubhaśīlaganin, in his *Vikra-
māditya-vikramacaritra-caritra*, uses ‘त्रिवारम्’ ‘three
times’ for ‘फलहकत्रयेण’—*vide* OI Ms. no. 12407 fol.
235^a, lines 2-3. Pūrṇacandrasūri, in his *Pañcadaṇḍa-
cchatraprabandha*, employs ‘दायत्रयम्’ which may perhaps
mean ‘three rounds’—*vide* OI Ms. no. 2376, fol. 1^a line 11.
Rāmacandrasūri, in his *Pañcadaṇḍātāpatraprabandha*,
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’.

- फोफलीउ** decl. (1) 'a trader in betel-nut'. Guj. फोफल < Old Guj. फोफल < Pkt. पोफल < Sk. पूगफल ;
[2] 'belonging to or hailing from a place called Phophala or Phophaliā'.
18.6. Nom. sing. m. of Old Guj. फोफलीउ. cf. Guj. फोफलियो.
- बईकार** decl. 'a songster'. 18.11. Nom. sing. of Old Guj. बईकार, बइकार. [*Vide*, e.g., *Varṇakasamuccaya* (*Prācīna Gurjara Granthamālā*—4), 49.16.]
Vide LSJS 27 (PC), 169 (PPS) where the term बइकार 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 Jayasimha and grand-preceptor of Ācārya Hemacandra; lit.: 'Deaf Sarasvatī, Goddess of Learning'. 24.8.
- बारोउलगउ (v. l. बारउलग & 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. बारोउलग. cf. Deśi ओलग्गा; Pkt. ओलग्ग; Old Guj. ओलग; Old Mar. ओलग, वोळग, वोळगवट, उलग; Mod. Guj. ओळग; Kannaḍa ऊलग; Mar. ओळगणें. *Vide* LSJS 34 बार 'a gate' (PC 29.28); 106 अवलग्गा 'service' (PPS 79.1-6, 112.26-29, 115.22-24); 114 उलग्गा 'service' (PPS 53.33); 115 ओलग्गा 'service' (PPS 54.13); 149 द्वारावलग्ग (PPS 25.7, 8); 171 बारओलगउ (PPS 24.32).
- बाह्यबाह्यग्राम** m. 'a village other than or distant from one's own place'. 28.6. cf. Guj. बहारग्राम.
- बाह्ये** ind. 'outside'.
द्वादशवर्ष यावत् बाह्ये कथं परिभ्रमसि ? 8.10;
भोजनार्थं धान्यानि बाह्ये पवित्रा मध्ये नीयन्ते । 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.]
- बिरद** n. 'a title'. 20.7, 20; 25.8.
cf. Guj. बिरद. *Vide* LSJS 79 बिरद (PK); 28 (PC), 79 (PK), 171 (PPS) बिरद.

- बिहुं** decl. 'of two, of both'. मदनभ्रमरायहूँ बिहुं खीनउ परिहार । 4.14. Gen. Obl. of Old Guj. बि < Pkt. बि < Sk. दि. *Vide*, e.g., *Gurjararāsāvalī* 1.84, 291, 674; 2.345; 3.115; 6.344, 347; also *Varnakasa-muccaya* 137.7 बिहुं गमी and 137.14 बिहुं गमे 'on both sides', where the aspiration of उ to हु may be regarded either for emphasis or due to the influence of the Gen. Obl. form बिहुं. cf. Old Guj. बे 'two', बेहु 'both'; Mod. Guj. बे, बेउ.
- बीटक** n. 'a roll of betel-leaf'. 11.14, 21. cf. Guj. बीडु; Hindī बीडा 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 याचितम् । न ददाति । 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 याचितम् 13.11.
Vide बीटक, बीटकं √दा; also *vide* LSJS 172 (PPS).
- बेन्नाडण** decl. 'in Bennāḍaa'. 24.16. Loc. sing. of Pkt. बेन्नाडअ < Sk. बेन्नातट, '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 Jinas.
- भट्ट** m. 'a bard'. 1.14; 5.10, 11.
cf. Guj. भाट.
Vide LSJS 80 (PK), 173 (PPS); also 58 गायनभट्ट (PK), 173 भट्टपुत्र (PPS).
- भट्टअछउ** decl. 'belonging to or hailing from Bhaḍūacha (mod. Bharūca or Broach in South Guj.)'. 18.9. Nom. sing. of Old Guj. भट्टअछ < Sk. भरकच्छ < भृगुकच्छ. cf. Guj. भरुवा and Hindī भड़ौचा, a surname meaning 'belonging to or hailing from Broach'.
- भण्ड** adj. 'one who lives on vulgar joking and acting'. 18.13. cf. Guj. भांड.

- भयं √कृ v. 'to be alarmed'.
भयं मा कुरु । 14.22.
- भरटक m. a contemptuous term for 'a Śaiva ascetic'. 29.18. cf. Guj. भरडो.
Vide LSJS 80 (PK), 173 (PPS).
- √भल v. (causal) 'to entrust or consign to the care of'. तदा राजा राज्यं मन्त्रिणे भलाप्य निर्गतः । 12.4. cf. Guj. √भळाव. Vide LSJS 80 (PK).
- भवाद्दयात्रा f. 'a vulgar type of drama'.
भवाद्दयात्रायां राजा नृत्यति । मन्त्री पखाजं वादयति । जगद्देवेन पुपुष्यमुत्तार्य मन्त्रिणे दत्तम् । 2.1-2. cf. Guj., Mar. भवाई.
- भव्य adj. 'excellent'. 13.7. cf. Guj. भलुं. Vide LSJS 173 (PPS).
- भाटके √ग्रह् v. 'to hire on rent'. भाटके वध्वा गृहीतम् । 16.15. cf. Guj. भाडे √ले. For भाटक cf. Guj. भाडुं; Hindī भाडा; Mar. भाडें; vide LSJS 173 (PPS).
- भारा decl. 'bundles'. कमलना भारा छोडीयई । 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 भोजनार्थम् । 22.20-21;
भारामिकेन किशुकपुष्पाणि सहकारमञ्जरीद्वयं भेटायां कृतम् । 28.16.
cf. Deśī भिट्ट, भिट्टा; Guj., Hindī, Mar. भेट f. Vide भेटा;
also vide LSJS 175 (PPS).
- भेटा [v. l. भेटा] f. same as भेटा. 7.12. cf. Deśī भिट्टा; Guj., Hindī, 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.
- मगडडीउ decl. 'belonging to or hailing from a place called Magaḍī,
probably modern Magoḍī near Dahegāma in Sābara-
kāṇṭhā district of Guj.'. 18.4. Nom. sing. m. of
Old Guj. मगडडीउ. The Mod. Guj. equivalent would be
मगोडियो.
- √मचकोड् v. 'to twist, to distort, to turn aside'. लीलुताभ्या चरणौ
पतन्त्या मुखं मचकोडितम् । 22.19. cf. Guj. √मचकोड.

Vide √मुचकोट्, √मुट्.

मणूयाक

- m. 'a personage, a man'. °प्रमुखसभासीनपवित्रभंडमणूयाकप्रभृति-
सभायां.... 18.13. cf. Sk. मनुज(क) > Pkt. मणुअ > Ap.
मणुय > Old Guj. मणूअ, मणुय.

√मण्ड्

- v. 'to set up, to start'. विवाहारम्भो मण्डितः 13.9;

अस्मिन्नवसरे केनाऽपि इन्द्रजालिना नाटकं मण्डितम् । अकाले आम्रः फलितः
प्रकटीकृतः । 17.1-2. cf. Old Guj. √मंड; Mod. Guj., Mar.
√मांड; Kanarese माडु 'to do'. *Vide* LSJS 81 (PK),
176-7 (PPS).

मदनभ्रमरायहूँ

- decl. 'of king Madanabhrama'. मदनभ्रमरायहूँ बिहुं खीनउ परिहार
4.14. [हूँ is Old Guj. termination of Genitive case.]
Vide हूँ.

मदाक

- adj. 'proud, intoxicated'; lit.: 'moving tortuously out of
pride or intoxication'. पुफडालाकप्रहणे योग्यं मदाकं वाहित्रं राजानं
चकार । 15.17. सरउपकण्ठे दण्डकं डालकं पुष्पाणां मदाकं वाहित्रं मुक्त्वा
मध्ये गता सा । 18-19. Probably from Sk. मद+√अक्.

मध्ये

- ind. 'inside'. मध्ये नीयन्ते । 12.5; कन्या मध्येऽस्ति । 12.9; द्विपदी
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 मत्पत्नी भव ।” “अहं तदा भवामि यदा ममाऽपमानं कोपि न
यच्छति ।” मानितम्, पत्नी कृता । 22.14-16.

- [2] 'to admit'. शकटको जातः । श्रीजयसिंहपार्श्वे आगतौ । न
मानितम् । 27.14-15.

- [3] 'to conciliate, to reconcile'. तथा ज्ञातं राजा मनापनाय
समेधयति । अन्यदिने राजा समागतः । सर्वेऽपि मिलिताः सन्मानिता
आकारिताः । तैर्मानितम् । 16.18-20; पतितात्वयानां भारत्या
प्रोक्तम् । “गुरवो मनाप्यन्तु ।” 30.17.

- [4] 'to take a religious oath before a deity in order
to propitiate the same'.

यदा त्वं दिग्यात्रायां चलितः तदा मया डभोईया पार्श्वनाथस्य मानितं

यत् मम सुतः कुशलेन समेष्यति तदा श्रीपार्श्वनाथं नत्वा पश्चात् पत्तनमध्ये समागमिष्यति । 22.4-6.

cf. Guj., Hindī ✓मान and causal ✓ मनाव 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 *Prācīna Phāgusaṅgraha* 14.25, 19.30 and *Gurjararāsāvalī* 1.571 for its use in the sense of 'a wrestler' and *Sandeśarāsaka* 135 and *Gurjararāsāvalī* 3.64, 5.10 for its use in the sense of 'a garland'. In the present context the words 'मलकर' and 'मालकर' 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. वर्षमध्ये वेलाद्वयं प्रगटीभवति । महणाष्टम्याम् । चैत्राष्टम्याम् । 5.4-5. Vide चैत्राष्टमी.

महिलाण

- decl. 'of women'. महिलाण पयोहरे लच्छी 31.9. Gen. pl. of Pkt. महिला f. < Sk. महिला f. Pkt. महिलाण = Sk. महिलानाम्.

महीयजइ

- decl. 'on the surface of the earth'. इदिन होइ महीयजइ 25.19. This is evidently a scribal corruption of Pkt. महीयलइ, which is Loc. sing. of Pkt. महीयल n. < Sk. महीतल n.

माणिक [v. l. °क्य, °कि] थंभ 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'.

माणिकथंभ चउकी । 4.1. cf. Guj. माणेकथंभ.

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., *Sandēśarāsaka* 135 and *Gurjararāsāvalī* 3.64, 5.10.] *Vide* मलकर.

मालिणी

f. 'a female gardener'. 22.11; 23.9.

cf. Guj. माळण. *Vide* मालिनी.

मालिनी

f. 'a female gardener'. 15.18. cf. Guj. माळण.

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. मां, महि, माह; Hindi माँझ, महां', में < Ap. मञ्जि < Pkt. मञ्जमि < Sk. मध्ये.

मिलिमि

an onometopoetic word. मुहु देखी मिलिमि २ करइ ॥ 26.7.

मीणकप्पडि [v. l. °कप्पहे]

decl. 'in the camp of wax-cloth or oil-cloth', i.e., made of water-proof textile. अरे सिंदूरी, ए मीणकप्पडि कुण रे विणजारउ । 6.4. Loc. sing. of Old Guj. मीणकप्पड. cf. Guj. मीणकप्पड, मीणकापड. *Vide* LSJS 177 मदनकपट (PPS).

√मुच्

v. [1] 'to place, to put'. द्विपटी गवाक्षाधो मुक्ता । 12.12-13; तां वृक्षतले मुक्त्वा राजा स्वयम् अन्नार्थं गतः मध्ये । 13.4-5; गोमय-मण्डलोपरि पट्टलकान् मुक्त्वा 14.11; सरउपकण्ठे दण्डकं डालकं पुष्पाणां मदाकं वाहित्रं मुक्त्वा मध्ये गता सा । 15.18-19; परिजन-समीपे दण्डो मुक्तः 17.2-3; आचाम्लिकातरुसमीपे सहकारो मुक्तः । 17.13; कूपमध्ये मुक्ता 22.8; पठनाय तत्र मुक्तौ । 25.2-3; महिषाश्वत्वारो मध्ये मुक्ताः । 26.1; प्रतोलीद्वारे मुक्तः । 29.3; पुष्पगृहमध्ये नवकचोलकानि नवरसामृतं ग्रहीतुं दक्षिणतो मुच्यन्ते । 30.4-5; वृणपानीयं मुक्तम् 30.8.

[2] 'to abandon'. सिद्धचक्रवर्त्ते विरदं मोचयावः । 20.7; त्वं विरदं सिद्धचक्रवर्त्तित्वं मुञ्च । 20.19-20, एकं विरदं मुञ्च । 20; राज्ञी बाह्यबाह्यग्रामे मुक्ता । 28.6; तेषां पार्श्वे मुक्तः । 28.21-22.

cf. Guj. √मूक in both these senses.

Vide LSJS 84 (PK), 182-183 (PPS).

√मुचकोट्

v. 'to twist, to turn aside, to distort'. “तदा कथं मुखं मोदितं त्वया ?” “सुखासने तैलदीपगन्धो लभः इति मुचकोटितम् ।” 22.22-23.1. cf. Old Guj. √मुचकोड [*vide* e.g. *Gurjararāsāvalī* 5.113: मुह मुचकोडी पाछी थाइ]; Mod. Guj. √मचकोड. *Vide* √मचकोड, √मुट्.

√मुद्

- v. (causal) 'to twist, to distort, to turn aside'. मुखं मोदितम् 22.22-23. cf. Pkt. √मोड; Ap. √मोड [*vide*, e.g., *Sandeśarāsaka* 25^a : अरु अंगु मोडइ । and 68^a : पड मोडवि]; Old Guj. √मोड [*vide*, e.g., *Varnakasamuccaya* 90.14 मोडइ, also 118.22, 163.6]; Guj., Hindi, Mar. (मुख) √मोड. *Vide* √मचकोड्, √मुचकोड्, √मोड्; also *vide* LSJS 30 मुखमोटना f. (PC), 182 मुखमोटन n. (PPS).

मुण्ड

- n. 'an individual'; lit.: 'a head'. तत्र पतितात्वया व्रतिनां पार्श्वदि मुण्डपार्श्वत् दम्पपञ्चकं सीमायां गृह्णन्ति । 30.12-13. *Vide* LSJS 183 (PPS) मुण्ड[ण्ड]क n. 'a tax levied per head, especially at places of pilgrimage', which is known in Guj. as मूडकुं, मुंडकुं.

मुद्रल

- m. 'a Muslim'; lit.: 'a Mughal'. मुद्रलभयेन विदेशे गतौ बलमानौ गौडदेशे कामरूपे प्राप्तौ । 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'. मुद्रापरावर्त्तो जज्ञे । 29.1.

Vide मुद्रारत्न; also *vide* LSJS 183 (PPS) for another peculiar sense of this vocable.

मुद्रारत्न

- n. 'a jewel-coin, a jewel current as a coin'. मुद्रारत्नद्वयं दत्तम् । एकं भेदायां द्वितीयं भोजनार्थम् । 22.20-21.

Vide मुद्रा.

मुरट्ट[v.l. मरट्ट]

- m. 'pride'. वैरिरायमुरट्टघरट्ट 6.15; यदि युद्धं कर्तुं कामोऽस्ति केनाऽपि मुरट्टे न मोक्षितः..... 7.14. The word is prevalent in Ap. and Old Guj. in the forms मरट्ट and मरट. *Vide*, e.g., गजोल्लिय-तणु परिसेसिय-पवर-मरट्टउ—*Apabhramśapāṭhāvali* 4.55 (Tihuyana Sayambhu's *Balapaṇhu*); *Varnakasamuccaya* 69.18: किरि कंदर्प तणउ मरट्ट, 183.17: तरु[ण] तणां भांजइ मरट्ट, 203.1: मनि मेल्हिय मरट माण, अरिअण मानइ आण. cf. Guj. मरड. *Vide* मुरट्टघरट्ट.

मुरट्टघरट्ट

- adj. 'destroyer of pride'; lit.: 'a grinding stone for the pride'. वैरिरायमुरट्टघरट्ट 6.15. *Vide* मुरट्ट, घरट्ट, वैरिरायमुरट्टघरट्ट.

मुहु

- decl. 'face'. मुहु देखी मिलिमि २ करइ । 26.7. Acc. sing. Ap. of Pkt. मुह < Sk. मुख. Also cf. Guj. म्हों, मों; Hindi मुँह.

- मू decl. 'me'. मू कत्तेन सुहार । 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 मरसि (PPS 6.28) and मरति (PPS 84.9).
- मेल m. 'a reconciliation'. श्रीजयसिंहदेवहम्मीरयोर्मेलः कृतः । 2.7;
द्वयो राज्ञोर्मेलो जातः । 8.5-6. cf. Guj., Mar. मेल; Hindi मेल.
Vide LSJS 85 (PK).
- मेलहीयइं v. 'are being placed'. तिहां यक्षकर्मना पिंड करी मेलहीयइं । 4.11.
3rd pers. pl. passive present of Old Guj. √मेल्ल < Pkt. √मेल्ल (also √मिद्ध) 'to place, to put'. cf. Guj., Hindi √मेल exactly in this sense.
- √मोड् v. 'to twist, to distort', i.e., 'to break'. केनाऽपि मुरट्टो न मोडितः..... 7.14. cf. Pkt., Guj., Hindi, Mar. √मोड.
Vide √मुट्; also vide LSJS 30 मुखमोटना f. (PC), 182 मुखमोटन n. (PPS), 185 मोटन n. (PPS). Also vide LSJS 30 (PC) for another meaning.
- मोढ m. 'a surname of oil-men'. मागें मोढकेलहणसीर्षाचिकसुतया लीलू-
नाम्न्या... 22.18-19. cf. Guj. मोढ. Vide *Varnakasmuccaya* 204.24 where मोढ is mentioned as one of the 84 *jñātis* or sub-castes.
- यक्षकर्म m. 'a fragrant ointment consisting of camphor, agallochum, musk, *kakkola* and saffron'. 4.11. [Vide *Amarakoṣa* II. vi. 13]: 'कर्पूरागुरुकस्तूरीकक्कोलैर्यक्षकर्मः ।'
The word is prevalent in Old Guj. also; vide, e.g., *Varnakasmuccaya* 28.2-3 केतकी तणा समूह, यक्षकर्म तणा पोता दीपां छहं.
Vide LSJS 85 (PK).
- य[v. l. ज]वनिका f. 'a curtain'. 8.2; 28.9.
- √याच् v. 'to ask for, to beg'.
याचन् 1.13;
याचथः 2.2.
[A grammatical peculiarity.]

- 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 त्रोटयित्वा ... 14.15-16;
यावदालिङ्गनं ददाति तावता मन्त्रिणा हल्लितः । 28.13-14.
Vide LSJS 186 (PPS).
- योग्य** adj. 'meant for'.
लक्ष्मणं कञ्चुलिकायोग्यं दत्तम् । 1.16;
६५ पञ्चषष्ठिमयोऽयं पण्डितः । तव योग्यः । 14.9-10;
राज्ञा फलं गलितम् । मुष्टी रउलाणीयोग्या दत्ता । 21.20-21.
cf. Guj. जोग, जोगुं.
Vide LSJS 186 (PPS. III.21-22, 23, 24, 26, 27; II.2.7).
- रउलाणी** f. 'a female anchorite, probably belonging to the anchorite community popularly known in North Guj. as *Rāvalas* or *Rāvaliyās*'. 20.6; 21.2, 21, 23. cf. Guj. रावलाणी.
- रङ्गाचार्य** m. 'a stage-director', mentioned here among the pleasure-servants of the king. 18.13.
- रडइ** v. [1] 'weeps, cries'. 26.4. 3rd pers. sing. present of Old Guj. and Pkt. √ रड 'to weep' < Sk. √ रट्. Pkt. रडइ = Sk. रटति. Also cf. Guj., Hindī, Mar. √ रड.
[2] 'sounds, rings'. घडीया रडइ ठक्कडउ 21.7. 3rd pers. sing. present of Old Guj. and Pkt. √ रड 'to sound, to ring' < Sk. √ रट्. Pkt. रडइ = Sk. रटति.
- रणव[v. l. °भ]ट्ट** m. 'commandership on the field of battle'. युद्धाय आदेशो दीयताम् । कस्य रणव[v. l. °भ]ट्टः क्रियते ? 7.10.
cf. Guj. रणवट.
- √रम्** v. 'to play'. गवाक्षे साङ्क-सुशीलाभ्याम् आन्धावेधे रमन्तीभ्यां दिनत्रयं 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'. राउनउ राउ । 6.17; न दीठउयु राउ । 10.7. Nom. sing. of Old Guj. राउ m. < Ap. राउ m. < Pkt. राओ m.

< Sk. राजा m. This vocable is fairly prevalent in Old Guj.; *vide*, e.g., *Gurjararāsāvalī* page 293⁶ for copious references in that text. cf. Mod. Guj., Mar. राव and the title 'राव साहेब'.

राउल

m. [1] 'a Rājaputa chief'.

समरसीराउल 18.3, कान्हडदेराउल 4, गजराउल 5. cf. Guj. रावळ (e.g. बाप्पारावळ), राओल (e.g. महाराओल of Kaccha). *Vide* LSJS 188 (PPS); also 31 (PC), 87 (PK) राजकुल.

[2] 'belonging to a community of anchorites popularly called *Rāvaḷas* or *Rāvaḷiyās* in North Guj.' 20.3, 12. cf. Guj. रावळ.

राजपाटिका

f. 'a royal procession'. 10.3.

[In Old Guj. the word रायवाडी-रयवाडी is commonly used in the sense of 'a royal procession'. In the dialect of North Gujarāṭa 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'.

पाल्हण राणउ 18.4, झालउ राणउ 7. Nom. sing. of Old Guj. राण m. < Pkt. रायण, राण m. < Sk. राजन्य m. cf. Guj. राणो m.; Hindī, Mar. राणा m.

Vide राणा, राणाक; also *vide* LSJS 32 (PC) राणक; 88 (PK) राण, राणक, राणा; 189 (PPS) राण, राणक, राणा, राणिमा.

राणा

m. 'a feudatory ruler'.

कुंआरीराणाप्रबन्धः 27.21.

cf. Guj., Hindī, Mar. राणा m.

Vide राणउ, राणाक; also LSJS 32 (PC) राणक; 88 (PK) राण, राणक, राणा; 189 (PPS) राण, राणक, राणा, राणिमा.

राणाक

m. 'a feudatory ruler'.

कुंआरीराणाको राज्य करोति । 27.2;

बृहस्पतिराणाको राज्य करोति । 30.2.

cf. Guj., Hindī, Mar. राणा.

Vide राणउ, राणा; also *vide* LSJS 32 (PC) राणक; 88 (PK) राण, राणक, राणा; 189 (PPS) राण, राणक, राणा, राणिमा.

- राणी** f. 'a queen'. राण्या पण्याङ्गनानां ग्रासविधौ दत्तम् । 1.10; मायूराणी पेशूराणी द्वे गृहीते । 9.4. cf. Guj., Mar. राणी and Hindi रानी < Pkt. रणी, राणी, राणिआ < Sk. राज्ञी.
Vide LSJS 189 (PPS).
- राति** decl. 'at night'. रातिं रड्ड न कोइ 26.4. Loc. sing. of Old Guj. राति f. (also रात f.) < Pkt. रत्ति f. < Sk. रात्रि f.
This form is very common in Old Guj.; vide, e.g., *Gurjararāsāvalī* 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 contraction due to the influence of the adjacent word अनन्तसेन. 27.9.
Vide अनन्तसेन.
- राय** m. 'a king'. 4.15; वैरिरायमुरट्टवस्ट । 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, राव.
- रायनरवेलि** adj. 'mother of a (great) king'; lit.: 'creeper of king'. सती-चक्रचूडामणि रायनरवेलि कान्हडायाय जयकेशनी कुमरि माता श्रीमीणलदेवि... 7.2. This is an epithet of Miṇaladevi, the mother of Siddharāja Jayasimha.
- रायरिहई** decl. 'of the king'. 4.15. Gen. sing. of Old Guj. राय < Pkt. राओ < Sk. राजा. [रिहई, as well as हूई, is Old Guj. Gen. sing. termination.]
Vide राय, रिहई, हूई .
- रायाग** decl. 'of kings'. 31.6. Gen. pl. of Pkt. राय m. < Sk. राजन् m.
- रावा** f. 'a complaint, crying for help'. राज्ञोऽग्रे रावा कृता । 22.19; 23.5. cf. Guj. राव f. The first reference may be translated into Guj. thus: ' राजानी आगळ राव बरी '. Vide LSJS 32 (PC), 190 (PPS).
- रिद्धि** f. 'prosperity'. परमरिद्धिनिवासः 1.8. cf. Pkt., Guj., Hindi, Mar. रिद्धि < Sk. ऋद्धि.
- रिहई** ind. 'of'. रायरिहई नियम २ क्रोधविरोध २ देहि नहीं । 4.15-16. [रिहई is Old Guj. Gen. sing. termination.] Vide हूई.

- 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.
- रूपानउ** [v.l. °नु] decl. 'of silver'. रूपानउ क्तणीयावट्ट 14.2. Genitive sing. of Old Guj. रूपं n. < Pkt. रूप n. < Sk. रूप्य n. नउ and नु are Old Guj. m. terminations for the Genitive case. cf. Guj. रूपं n.; Hindī रूप n.; Mar. रूप्य n. *Vide* क्तणीयावट्ट; रूप्य.
- रूप्य** n. 'silver'. रूप्यमया माला 14.9.
Vide रूपानउ.
- √ लग्** v. [1] 'to clasp, to touch'.
चरणौ लगित्वा 14.2.
[2] 'to be affected with'.
सुखासने तैलदीपगन्धो लग्नः इति मुचक्रोटितम् 23.1.
cf. Guj., Mar. √लग; Hindī √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 Vāmanasthalī 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 लघुकास्मीर (PPS 114.23).
- लच्छी** decl. 'glory, prosperity, success'. महिलाण पयोहरे 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.; Hindī लछमी f., लछी f.
- लह[इ]** v. 'is obtained, is secured'. दुद्धिन होइ महीयजइ विविरो लह[इ] अज्ज ॥ 25.19-20. 3rd pers. sing. present of Pkt. √लह < Sk. √लभ्. It is used here in the passive sense. cf. Guj. √लह; Hindī √लभ्.
- लहुअ** adv. 'small, little'. लहुअ उलगइ धम्म करि 21.17. Pkt. लहु, लहुअ < Sk. लघु. Also prevalent in Old Guj. both as an adjective and as an adverb.
- √ ल** v. 'to take, to hold'. लात्वा 7.13; 12.11, 13; 14.23; 15.21; 20.2; 22.13; 27.4. cf. Pkt., Ap., Guj., Hindī, Mar. √ले. *Vide* LSJS 193 (PPS).

- लाल** m. 'a ruby'; lit.: 'of red colour'.
दिने २ टक्का १००० स्वर्णहीरालालमौक्तिकमयम् । 5.4-5.
- लेखशाला** f. 'a school'. तत्र शिष्याणां लेखशालाऽस्ति । 13.22.
cf. Old Guj. लेहसाल f., लेसाल f., नेसाल f.; Mod. Guj. निशाळ f.
Vide LSJS 33 (PC), 194 (PPS); also 89 (PK) and 194 लेखशालिक (PPS).
- लोभाण** decl. 'of the people'. 31.7. Gen. pl. of Pkt. लोअ m. < Sk. लोक m.
- °वह** m. 'a ruler, a king'; lit.: 'a husband'. गाजणवहहम्मीरहृदया-
न्तशल्य । 6.16. Old Guj. and Pkt. °वह < Sk. °पति.
- वज्रपञ्जर** n. 'a litter-curtain, the litter-enclosers'. सुखासनधिखुडा वज्र-
पञ्जराच्छादिताः प्रतोलीद्वारे समागताः । 8.15-9.1; एकदा नामलआरामिणी
सुखासनोपविष्टा वज्रपञ्जरं ढालयित्वा... 22.17.
- वज्रवयरागर** decl. 'a jeweller'. 18.9. Nom. sing. of Old Guj. वज्रवयरागर m.
The word वयरागर or वहरागर (Old Guj. and Pkt.) is
derived from Sk. वज्र n. 'a jewel' + आकर m. 'a mine'.
Sk. वज्र > Pkt. वहर; Sk. आकर > Pkt. आगर. The author
of LPS is perhaps not aware of this derivation and
therefore prefixes the word वज्र ! The term वयरागर is fairly
common in Old Guj.; *Vide*, e.g., *Prācina 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.
- वणिजारक** m. 'a (travelling) merchant (who carried his goods in a
caravan)'. 6.10. cf. Sk. वाणिज्य + कारः > Pkt. वाणिज्ज + आरो;
Guj. वणजारो; Hindī बंजारा; Mar. वणजार.
Vide वणिजारउ; also *vide* LSJS 34 वणिज्याकार (PC); 90
वणिज्यारक (PK); 200 वाणिज्यकारक (PPS).
- वरण्डी** f. 'a compound-wall'. 4.10. cf. Deśī वरंडिया; Guj. वरंडी,
वरंडो, वंडी, वंडो, वंडी, वंडो; Mar. वंडी. *Vide* LSJS 34 वरण्डक (PC).
- ✓वल** v. 'to turn back, to return'.
वालितः (causal) 1.11;
वलितः 8.4; 20.3;

वलमानः 10.3;

वलितः 15.22; 27.13;

वलमानौ 25.3.

cf. Pkt. √ वल; Guj., Mar. √ वळ; Hindī √ बल.

Vide वलंति; also *vide* LSJS 90 (PK), 197-198 (PPS).

- वलंति** v. 'return'. दीहा जंति वलंति न 21.15. 3rd pers. pl. present of Pkt. √ वल < Sk. √ वल्. Pkt. वलंति = Sk. वलन्ति. cf. Guj., Mar. √ वळ; Hindī √ बल. *Vide* √ वल्; also *vide* LSJS 90 (PK) and 197-198 √ वल् (PPS).
- वसगा** decl. 'helpless'. 26.5. Nom. sing. of Old Guj. and Pkt. वसगा f. < Sk. वशगा f.
- वसह** m. 'a bull'. 31.7.
Pkt. वसह < Sk. वृषभ.
- वसाह** m. a surname of *Vaniks* or the trading class. 18.3. cf. Guj. शाह. *Vide* साह; also *vide* LSJS 34 (PC) and 198 (PPS); also 38 साह (PC).
- वस्तुना** decl. 'of a thing'. कामित 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.
- वहंतइ** v. 'bear, carry, endure'. दीह वहंतइ जन कीउ पर उवयार विलास। 21.11-12. 3rd pers. pl. present of Old Guj. and Pkt. √ वह < Sk. √ वह्. Pkt. वहंतइ = Sk. वहन्ते. cf. Guj., Hindī, Mar. √ वह.
- वाघेलउ** decl. 'belonging to or hailing from the Rājapūta clan called Vāghelā'. 18.5. Nom. sing. m. of Old Guj. वाघेलउ.
- वाजणां** decl. 'producing a musical sound'. ठालां पोलां वाजणां आभरण ऊतरइ। 5.2-3. Nom. pl. n. of the present participle of Old Guj. √ वाज < Pkt. √ वज्ज < Sk. √ वद् (pass.). cf. Mod. Guj. √ वाज, √ वाग; Hindī √ बाज; Mar. √ वाज.
- वाटिका** f. 'an orchard'. 4.8. cf. Guj., Mar. वाडी. *Vide* वाडी; also *vide* LSJS 199 वाटिका, वाडि (PPS); 91 वाटीकोट्ट '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 वाटीकोट्ट 'the compound-wall of an orchard' (PK).

- वार m. 'a day'. गुरुवारे 2.10.
Vide LSJS 99 सोमवार (PK).
- वाहरा f. 'a succour, an aid, a help'.
...परीक्षिद्वाहरायां तक्षिकेन, धन्वन्तरिणा डमैण वट उज्जितः इति डभोईपुरम् । 22.8-9. cf. Pkt. √ वाहर < Sk. √ वि + आ + √ हृ; Guj. वार f., वहार f. Vide LSJS 203 (PPS); also 199 वहार (PPS).
- वाहित्र(क) m. 'a porter or a labourer, especially one who is either paid less or is not paid at all'.
सन्ध्यायां वाहित्रं वेधं कृत्वा चतुःपथे गत्वा स्थितः । 15.11-12; पुण्डालकप्रहणे योग्यं मदाकं वाहित्रं राजानं चकार । 15.17, 19; स वाहित्रको न दृष्टः । 16.1. cf. Guj. वहींतरो, बैतरो, वेटियो exactly in the same sense. The word seems to have been derived from Sk. वहितृ 'one who carries'.
- विग्र [v. l. व्यग्र] adj. 'occupied with, engaged in'. १८ लक्ष ९२ सहस्र-मालवलक्ष्मी-कचग्रहविग्रपाणि । 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 पिंड विच्छोडीयई । 4.13.
3rd pers. pl. passive present of Old Guj. √ विच्छोड 'to throw, to let loose' < Pkt. √ विच्छोड < Sk. वि + √ छुद् (causal). cf. Old and Mod. Guj. √ वछोड; Hindi √ विछोड.
- विणजारउ decl. 'a travelling merchant who carried his goods in a cararvan'. कुण रे विणजारउ । 6.4. Nom. sing. of Old Guj. विणजारउ m. < Pkt. वाणिज्ज + आर m. < Sk. वाणिज्य + कार m. cf. Guj. वणजारो; Hindi बंजारा; Mar. वणजार. Vide वणिजारक; also vide LSJS 34 वणिज्याकार (PC), 90 वणिज्यारक (PK), 200 वाणिज्यकारक (PPS).
- विण ind. 'without, in absence of'. सा वसणा विण सूरिया 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 बिन (both in poetry).
- वितउं n. 'a wish, a desire, a desired object'. द्वितीयं वितउं ॥ 12.२; 13.18; 15.8; 16.6. Nom. sing. of Old Guj. वितउं n.

< Pkt. वीतअ n. < Sk. वीत (p.p.p. of वि + √ इ) 'desired, wished for' + क (suffix) n. The form वितुं > वतुं and its pl. वतां are very common in Old Guj. lit. exactly in this sense. *Vide*, e.g., the following lines from an anonymous Old Guj. poem named *Pañcadaṇḍacatuṣṭadi* dated V. S. 1556 (= 1500 A.D.), where the pl. form 'वतां' is used in the same context when the king is asked to fulfill the five 'वतां' or 'desires' if he wished to have a five-handled royal umbrella :

“ पांच वतां पहिलूं जउ तुम्हें,
करिसिउं नृप जे देसिउं अम्हे,
पांचदंडीउ छत्र तु देव,
करिसिउं वली तुम्हारी सेव. ”
कहिइ राजा “ कहिसिउं जे तुम्हे,

वतां पांच करिसिउं अम्हे. ” —37-38^{ab} of *Ādeśa I*, p. 74 of *Buddhiprakāśa* Vol. 79 (1932) where the poem is edited by Dr. B. J. Sāṇḍesarā. cf. Mod. Guj. वीतक n. 'a thing experienced; misery, suffering'. Śubhaśīla-gaṇin, Pūrṇacandrasūri, Rāmacandrasūri and other writers on the story of *Pañcadaṇḍacchatra* have employed the term *ādeśa* 'a command' for the five वितउंस of LPS. Also cf. Mod. Guj., Mar. √ वीत 'to befall (of calamities), to be obliged to suffer (calamities)'.

विभात

- n. 'morning'. तस्य रात्रौ तस्मिन् पाटके गत्वा विलोकितम् । सहर्षा वदन्ति । राज्ञो विभाते हारिर्भविष्यति । 10.19-20; विभाते द्वयोः क्रीडा जाता । 11.16.

वि + √ लृग्

- v. 'to bite, to strike'.

वंशीयालिना विलम्बा मृता । 29.15.

Vide √ लृग्; also *vide* LSJS 92 (PK), 205 (PPS); also 32 (PC), 88-89 (PK) and 191-192 (PPS) for different senses of √ लृग्.

वि + √ लोक्

- v. 'to require'. अन्यच्चद्विलोक्यते तदीयताम् । 7.13. [This can be rendered into Guj. thus, every word retaining the same sequence in the translation also : 'बीजुं जे जोईए ते दो.'] *Vide* LSJS 92 (PK), 205 (PPS); also 107 अव + √ लोक् (PPS).

- विविरो** decl. 'a hole, a hollow, a scope'. विविरो लह[इ] अज्ज ॥ 25.20. Nom. sing. of Old Guj. विविर m., contaminated for Pkt. विवर m. < Sk. विवर m.
- विहडस्यइ** v. 'will break down, will be reduced'.
सो कहि करिस्यइ कज्ज किम जइ विहडस्यइ कलामु ॥ 21.13-14. 3rd pers. sing. Future I of Pkt. √ विहड < Sk. वि + √ घट्. Pkt. विहडस्यइ = Sk. विघटिष्यते.
- वीत** n. 'a desire, a wish'. तत्कृते कुम्भः यो अस्मदीयवीतानि पंच करोति । 10.12. *Vide* वितउं.
- वृद्ध** adj. 'an elder'. 10.9; 13.17.
[Adj. used as a substantive.]
cf. Guj. वडुं and Hindi बड़ा. *Vide* LSJS 208 (PPS).
- √वृध्** (causal) 'to greet, to welcome, to perform certain congratulatory ceremonies in order to greet or welcome'.
वर्द्धापितः । 10.10. Guj. √ वधाव < Pkt. √ वद्धाव < Sk. √ वर्द्धाप् (i. e. √ वृध् causal).
Vide LSJS 36 (PC), 93 (PK), 207-208 (PPS).
- वेलइ** v. 'the process of moving about (or running about) is being undertaken'. तिहां खेलइ वेलइ झीलइ । 4.12. 3rd pers. sing. pass. present of Old Guj. √ वेल < Pkt. √ वेल < Sk. √ वेल्, √ वेल् 'to move about'. Old Guj. वेलइ = Sk. वेल्यते, वेल्यते.
- वेसगर** m. 'an actor', as a type of pleasure-servants of the king. 18.12. Sk. वेषकर > Pkt. वेसगर > Guj. वेष(श)गहं.
- वैरिणायमुरट्टवरट्ट** adj. an epithet of king Siddharāja Jayasīṃha of Gujārāta (1094 to 1145 A.D.); lit.: 'a grinding stone for the pride of enemy kings'. 6.15. *Vide* घाट्ट, मुरट्ट.
- व्यवहारिन्** m. 'a merchant'. 27.12, 14.
cf. Guj. बहेवारियो.
Vide LSJS 36 (PC), 94 (PK), 209 (PPS).
- व्यास** m. 'a Brāhmaṇa who expounds the Purāṇas in public'. 18.10, 13. *Vide* LSJS 210 (PPS).
- शल्यइस्त** m. 'a royal officer'; lit.: 'the wielder of a lance'. 13.10-11, 14. cf. Old Guj. सेलहु(हु)त, सेलुत, सेलुत. We

get copious references to these forms in Old Guj. literature; for quotations and discussion *vide* Sāṇḍesarā, B. J., 'Kheḍāvāla Brāhmaṇaṇi traṇa Aṭako : Vāgyā-pārāṇi Drṣṭie' (Guj.), *Buddhiprakāśa*, January 1952, pp. 24-27. The word has survived in Mod. Guj. as શેલ, a surname of the Kheḍāvāla Brāhmaṇas. *Vide* સેલહથ; also *vide* LSJS 210 (PPS); also 39-40 સેલમુત્ર (PC).

શલ્યા

f. 'a huge slab (of stone)'.

મરુડીમાલિન્યા દળ્હેન શલ્યા ઉદ્ઘાટિતા । પાતાલપુરે ગતા । 15.18. cf. Guj. શલ્યા, a contamination of Sk. શિલા f.

શિખરશૃંગ

n. 'the top of a summit'. 29.14.

[A translation compound.]

શુદિ

adv. 'in the bright fortnight'. 5.16.

[It is used adverbially being a contraction of Sk. શુક્ર + દિને = શુ. દિ. and by usage it has become an expletive, even as बहुल + દિને = બ. દિ. = વદિ in Guj.]

Vide સુદિ.

શુદ્ધિ

f. 'information'. 20.3, 11.

Vide LSJS 212-213 (PPS).

શૈથિલ્યત્વ

n. 'looseness, the state of being enfeebled'. 5.3.

[A grammatical peculiarity.]

શ્રીકરણમુદ્રા

f. 'the charge of the Chief-minister's office'. 17.14. The word is very common in inscriptions and colophons of Mss. of mediaeval Gujarāta.

Vide LSJS 37 (PC), 95 (PK); also 89 લઘુશ્રીકરણ (PK), 214 શ્રીકરણ (PPS).

શ્રીહરદ્વાર

n. 'the entrance of the apartment of worship in a house'. શ્રીહરદ્વારે સ્થિતા લીલ્હઃ નામલપાદૌ પતિતા । 22.22. Sk. ગૃહ, when not the first member of a compound, is reduced to હર in Pkt. and Old Guj. To illustrate: Sk. જિનગૃહ > Pkt. and Old Guj. જિનહર; Sk. વિતૃગૃહ > Pkt. and Old Guj. વિહર, વિયહર > Mod. Guj. વિયર; Sk. માતૃગૃહ > Pkt. and Old Guj. માહર > Mod. Guj. મ્હૈયર; Sk. યમગૃહ > Pkt. and Old Guj. જમહર > Mod. Guj. જૌહર, જમોર. In the same fashion Sk. શ્રીગૃહ 'the holy apartment of worship in a house' > Pkt. and Old Guj. સિરિહર. 'શ્રી' remains

intact as a special case in the present text, evidently because the writing is in Sanskrit.

सईवर

- m. 'a husband chosen by the bride herself'. जयश्रीसईवर । 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. सईवर m. < Pkt. सयंवर m. < Sk. स्वयंवर m. *Vide* जयश्रीसईवर.

सउंरक्षा

- decl. 'protection'. नवकोटि सउंरक्षा करउ चासुण्डा । 20.9-10. Acc. sing. of Old Guj. सउंरक्षा f., a colloquial form of Sk. संरक्षा f. obtained through the dialectic peculiarity of the nasal pronunciation.

सग्रह

- n. 'persistence' ?

राज्ञा आकारितः । "दर्शय ।" विक्रमादिरथेनोक्तम् । "प्रथमं कन्याः परिणापय ।" राज्ञा कथितम् । "पूर्वम् आम्नाणि दर्शयताम् । पश्चात्परिणापयिष्यामि ।" सग्रहं कृतम् । दण्डेन शाखां नामयित्वा आम्नाणि दशितानि । कन्या-चतुष्कं परिणीय..... 17.8-12.

सट्ठि

- decl. 'sixty'. 24.15. Acc. sing. f. of Pkt. सट्ठि < Sk. षष्टि; appears, in the present context, to have been used in the sense of Ablative.

सण्ड

- m. 'a bull'. 29.4.

cf. Pkt. संड; Guj. सांड; Hindi सौंड; Mar. सांड. *Vide* LSJS 216 (PPS).

सण्डी

- f. 'a dromedary, a she-camel'.

तत्र रक्तसण्डी आनीताऽस्ति । 12.11, 14. cf. Deśi संडी; Guj. सांडणी; Hindi सौंडनी; Mar. सांडणी. *Vide* LSJS 216 सण्ड (PPS).

सतीचक्रचूडामणि

- adj. an epithet of Mīṇaladevi, the mother of king Siddharāja, Jayasīṃha of Gujarāta; lit.: 'crest-jewel of the circle of chaste women'. 7.2.

संतानि

- decl. 'in the progeny (of)'. अयं राज-त्रीज-दण्डकनइ संतानि । 6.12. Loc. sing. of Old Guj. संतान m. < Pkt. संतान m. < Sk. सन्तान m. इ is the Old Guj. Loc. sing. termination and as such Old Guj. संतानि = Sk. सन्ताने.

- संधारइ** v. 'consoles, comforts'. राति रडइ न कोइ सा वसगा विणु सूरिया ।
संधारइ सहू कोइ मुहु देखी मिलि मि २ करइ ॥ 26.4-7.
3rd pers. sing. present of Pkt. √ संधार < Sk. सम् + √ धृ.
The correct form would be संधारेइ = Sk. सन्धारयति.
- सन्मानित** adj. 'honoured, given due respects'. 16.19.
[A colloquial form of Sk. सम्मानित.]
cf. Guj. सन्मान 'honour, respects' and सन्मानित 'honoured'.
- सन्मुखम्** ind. 'in front of'. 5.6 ; 8.4 ; 14.18.
[A colloquial form of Sk. सम्मुखम्]
cf. Guj. सन्मुख.
- सर्व** n. 'all people concerned'. तत्र सर्व गतम् । 13.12.
The singular is due to dialectical influence. cf. equivalent
Guj. expression : 'त्वां बंधु लोक गयुं'.
- समं तावता** ind. 'at that very time'. 25.12.
[An idiomatic expression.]
- समीपे** ind. 'to'. तस्य समीपे राजा १९ रत्नानि कृष्णवस्त्रेण बन्धयित्वा एकान्ते
अर्पितानि । 27. 12-13.
- सरइ** v. 'is accomplished'. सरइ न एकू कज्ज । 25.18.
3rd pers. sing. present of Old Guj. and Pkt. √ सर
< Sk. √ सृ. Sk. सरति > Pkt. सरइ > Old Guj. सरइ > Mod.
Guj. सरे (छे). Used idiomatically with कज्ज or काज
'a task'.
- संवाद** m. 'a dispute, a contest'. राजा महामूर्खो जातः । देवदमणि संवादः
कथं क्रियते । 11.4-5.
- सहसा** decl. 'than a thousand'. सट्ठि कार्यसहसा अहियं 24.15. Ablative
sing. of Pkt. सहस n. Sk. सहस्र > Pkt. सहस्स, सहस.
- सहू** decl. 'all'. संधारइ सहू कोइ 26.6. Nom. sing. m. of Old Guj.
pron. सहू < Ap. सउ < Pkt. सव्व < Sk. सर्व. Old Guj. सहू
कोइ = Sk. सव्वः कोऽपि = 'every-body, all'. cf. Mod. Guj.
सहू कोई.
- साकरिया** adj. 'a trader in sugar-candy or sugar'. साकरियासाहरेपालेन
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. साखर f. Vide साकरीड.

- साकरीउ** decl. *same as* साकरीया. 18.6. Nom. sing. m. of Old Guj. साकरीउ.
- सार** adj. 'all'.
यो अस्य साराणि सहकाराणि मे यच्छति तस्याऽहं कन्याचतुष्कं परिणाय्य दास्यामि । 17.6-7. cf. Guj. सारं; Hindi सारा exactly in this sense.
- सारुआर** adj. 'possessing a nice bank' ?
चंद्रयोस्त्रा तलावली । पगथीआरां सारुआर । वरंडी उदार । 4.10. The word is prevalent in Old Guj. in a similar sense. *Vide*, e.g., *Varnaka-samuccaya* 3.3 मोतीना चउक, तेहमाहि सारुआर घाट, मेल्हाव्या पाट; 4.19 एकल पाट सारुआर घाट; 200. 18-19 ऊपरि पदमागर रतन बइठां छि; सारुआर घाट, नीपनु पाट; 35.23 चउरंगली पाली, जडी मूठि, सारऊ आर, त्रिहउबंघि जलोई. cf. Guj. सारो आरो m. 'a nice bank'. *Vide* LSJS 98 सार 'excellent' (PK); also 221-222 सारा in three different senses (PPS).
- सार्थे** ind. 'along with, in company with'. राजाऽपि सार्थे आनीतः 8.5; सार्थे गतः 14.6; शोकं विमोच्य सार्थे नीता 15.16-17; तदा बध्वा छगणकानि सार्थे 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 *Vaniks* or the trading community. 21.1. cf. Guj. शाह. *Vide* वसाह; also *vide* LSJS 38 (PC).
- साहण** decl. 'an army'. श्रीजयसिंहदेवस्य ५ लक्ष साहण ९ लक्ष पदातयो विद्यन्ते । 7. 10-11. Nom. sing. (as well as pl.) of Old Guj. साहण n. < Pkt. साहण n. < Sk. साधन 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 साहणसमुद्र (PK).
- सिद्धचक्रवर्तिन्** m. a title of king Siddharāja Jayasimha of Gujarāta (1094-1143 A.D.) lit.: 'a sovereign possessing miraculous powers.' "श्रीपत्तने सिद्धचक्रवर्तिश्रीजयसिंहदेवराज्यात्समागताः ।" 20.5, "सिद्धचक्रवर्त्तेर्विरदं मोचयावः ।" 7; "राजन् ! त्वं

विरदं सिद्धचक्रवर्त्तिस्त्वं मुञ्च । यदि सिद्धः ततश्चक्रवर्त्ती कथम् ? ... ”
20.19-20.

सींगा

decl. ‘horn-shaped syringes’. सोनारूपानां सींगा करी छांटणां कीजइ ।
4.11-12. Acc. pl. of Old Guj. सींग n. < Pkt. सिंग n.
< Sk. शृङ्ग n. *Vide Gurjararāsāvali* 3.79 where the same
form is used in the same sense :

‘हरि सींगा भरी पाणीय
राणीय छांटइ प्रेमि’.

It will be interesting to note a similar description in
Kālidāsa’s *Raghuvamśa* :

‘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 सौख्यासन
(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 श 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.

सुहडाण

decl. ‘of excellent warriors’. सुहडाण खगि-अग्गे 31.8. Gen. pl.
of Pkt. सुहड m. < Sk. सुभट m., Pkt. decl. सुहडाण being
equivalent to Sk. सुभटानाम्.

सुहाइ

v. ‘gives happiness’. मू कन्नेन सुहाइ । 21.8. 3rd pers. sing.
of Old Guj. and Pkt. √ सुहाव < Sk. √ सुखापय्. Old Guj.
and Pkt. सुहाइ (also सुहावइ) < Sk. सुखायति, सुखापयति (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 *Ucita-*
bolā etc. on the other.

- सुअ** v. 'may sleep, let...sleep'. सुअ निचंतउ काइ ॥ 21.18. Corrupted form of Ap. सुउ, 3rd pers. sing. and pl. Imperative of Pkt. √ सुअ < Sk. √ स्वप्.
- सूरिया** decl. 'the sun'. सा वसगा विणु सूरिया 26.4-5. Acc. pl. of Pkt. सूरिअ m, < Sk. सूर्य m. used here in the sense of sing.
- सेरी** f. 'a street'. 10.4. cf. Guj. शेरी. *Vide* गञ्जकसेरी.
- सेलहथ** m. same as शल्यहस्त. 3.3. *Vide* LSJS 39-40 सेलभृत् (FC).
- सो** decl. 'he'. सो वहि करिस्सइ कज्ज किम 21.13-4. Old Guj. and Pkt. सो < Sk. सः. Nom. sing. m. of the third personal pron. तत्.
- 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 सोवन) 'gold' < Pkt. सुवण्ण n. < Sk. सुवर्ण n. and the second one is Guj. रूनुं n. 'silver' < Pkt. रूपअ n. < Sk. रूप्यक n. नां is Gen. pl. n. Old and Mod. Guj. termination.
- सोरठीश** decl. 'belonging to or situated in the country of Soraṭha i.e. Saurāṣṭra'. 27.8. Nom. pl. m. of Old Guj. सोरठीअ > Mod. Guj. सोरठियो. The Mod. Guj. form would be सोरठिया.
- सोल** pron. 'sixteen'. 18.11. Old Guj. सोल, सोलह < Pkt. सोलस, सोलह < Sk. षोडश. cf. Mod. Guj. सोळ; Hindi सोलह; Mar. सोळा. *Vide* LSJS 227 (PPS); also 228 सोहल (PPS).
- सोलजोअणउ** 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. सोलजोअणअ < Sk. षोडश-योजनक (being a compound of सोल 'sixteen' and जोअण 'yojana').
- सोलहिका** f. 'a dancing girl in budding youth.' तस्याअये १६ सोलहिका नृत्यं कुर्वन्ति । 12.8. The word सोलही is common in Old Guj. literature also. *Vide* LSJS 227 सोलही (PPS).
- इरुन्धलजि** f. lit.: 'the itching of the shoulders', i.e., 'the emotion or desire for fighting'. अन्यथा यदि युद्धं कर्तुंकामोऽस्ति केनाऽपि

मुख्ये न मोडितः, स्कन्धखर्जिर्नास्पनीता, नादो नोत्तारितः । 7. 14-15.
Vide खर्जि.

- 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)'.
सेर्याः परिसरम् एका स्त्री प्रमार्जयती स्थिता । तदा एकया गवाक्षस्थया पृष्ठम् — “रे कथं स्थिता ?” तयोक्तम् — “राजा समायाति ।” 10.4-6; काष्ठ-भक्षणाय सा सज्जीभृता । स्थापिता न तिष्ठति । 13.10. Vide LSJS 228 (PPS) for another sense of √स्था.
- स्थाल** n. 'a large plate'.
दण्डेन शाखा नामयित्वा आम्राणां स्थालं भृत्वा राज्ञे अर्पितम् । 17.2. cf. Guj. थाल m.; Hindi थाल m.; Mar. थाळा m. Vide LSJS 40 (PC), 100 (PK), 228 (PPS).
- √स्फिड** v. 'to remove, to destroy'. “अहम् अस्य पुरस्य राज्ञो रक्षकः ।” “राज्ञः कष्टं कथं न स्फोटये ?” 11.2-3. cf. Guj., Hindi, Mar. √ फेड. Vide LSJS 229 (PPS).
- √स्फुट** v. 'to burst forth'. दिव्यं सरसि कृतम् । यदि मया गृहीतानि तदा जलं मा तिष्ठतु । सरः स्फुटितम् । जलं गतम् । अद्यापि फूटेलाउ प्रसिद्धं विद्यते । 27. 15-17. cf. Guj., Hindi, Mar. √ फूट exactly in this sense. Vide हृदयस्फोट, हृदयास्फोट.
- 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.
- स्वसृ** f. 'husband's sister'. तस्य सप्तवधूश्छिम्पन्नकं कुर्वन्ती गवाक्षे विलोकनाय समेता । तदा तासां स्वस्त्रा उक्तं यत् — 23. 3-4.
- हउं** decl. 'I'. 21.10. Nom. sing. m. of Old Guj. हउं < Ap. हउं < Pkt. हउं < 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'.
“मङ्गगिन्या उमादेव्याः शोकोऽस्ति ।” हरालीया कारिता । शोकं विमोच्य सार्धे नीता । 15.16-17.

हरिणप्रिय द्रम्म

- m. lit.: 'the Drama-coin with the impression of a deer'.
 टक्कशालायां हरिणप्रिया द्रम्मा जाताः। 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 टक्कशालायां हरिणप्रिया द्रम्माः पतन्ति।" (p. 85, l. 2). Likewise, PC (pp. 109-110), while presenting a somewhat longer version of the same story, states: "तस्मिन्नवसरे देव्या महालक्ष्म्याः पुरतश्चट्कशालायां हरिणप्रियाश्चतुर्णां पादानामधः शिशुरूपं नाणकं नूतनं सञ्जायमानमाकर्ण्य...." (p. 110, ll. 2-3). Elsewhere we meet with references to भीमप्री० द्रम्मा, वीसलप्रिय द्रम्मा, 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 हारिर्भविष्यति।" 10.20. cf. Pkt. हारि, हारिआ, हारि; Guj., Hindi हार (f.). *Vide* √ह.

हीयालीना

- decl. [1] 'of a series of hearts'. हीयालीना हंसराज! 6.6. Gen. pl. of address of Old Guj. हीयाली f. = हियुं n. 'heart' + आली f. 'a series'. Old Guj. हियुं < Pkt. हिअ, हिअअ < Sk. हृदय. cf. Guj. हैयुं; 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 हंसराज' would mean "O master of jokes!".

हीरा

- m. 'a diamond'. दिने २ टक्क १००० स्वर्णेहीरालालमौक्तिकमयम्। 5.4-5. cf. Sk. हीर, हीरक; Guj. हीरो; Hindi, Mar. हीरा.

हु

- ind. 'indeed'. 21.15. Pkt. हु < Sk. खलु.

√ह

- v. (causal) 'to be defeated'. पूर्वस्यां दिशि चतुरङ्गभूतकारद्वारे हारिताऽसि। ('I have lost you at stake'.) 12.16; राज्ञा फलं गलितम्। मुष्टी रजलाणीयोभ्या 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'. "यूयं गूर्जरराज्ञो

दत्ताः । ” तदा षण्णां हृदयस्फोटो जातः । 9.3-4. [PPS, while relating the same incident, uses the expression ‘हृदय-सङ्घट्टः’ (p. 25, ll. 27-28).] *Vide* √स्फुट्, हृदयास्फोट.

हृदयास्फोट

- m. ‘bursting of the heart’. वादी जितो हृदयास्फोटेन मृतः । 31.1-2. *Vide* √स्फुट्, हृदयस्फोट; also *vide* LSJS 231 (PPS).

होइ

- v. ‘becomes, takes place’.

दुद्दिन होइ महीयजइ 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.

हूइ

- ind. Old Guj. termination of Genitive case. मदनभ्रमरायहूइ बिहुं स्त्रीनउ परिहार । 4.14. *Vide* मदनभ्रमरायहूइ.

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 *Jhālau Māṅgū*, *Mānikya*, *Vayajala Paṣṭāgiu*, *Sāmala Pontāru*, *Sīlaṇu Kutigū* 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	आभडवसाह	18.3	21	परमाडि 1.9; 25.14; परिमाडि 25.13	
3	उदयादित्य	1.4	22	परमारवंश	1.4
4	उमापतिश्रीधर	28.2	23	पाहुणराणउ	18.4
5	कर्णदेव	6.14	24	प्रद्युम्नसूरि	24.8
6	कान्हडदे राउल जालउरउ	18.4	25	बीज	6.12
7	कुमुदचन्द्र	24.3	26	भीम	6.14
8	गजपति	6.15-16	27	मदनभ्रम 3.2; 4.14; 5.11, 13, 14; 6.10; 8.2, 7, 12; 9.6	
9	गजपतिगौडेश्वर	2.3, 7	28	मयणलदेवी 22.3; मीणलदेवि 7.2-3	
10	गजराउल	18.5	29	मलयचन्द्र	24.13, 19, 21
11	चामुण्डराज	6.13	30	मीणल[छ]देवि	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. जयसिंघदेव 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	विक्रमादित्य 10.2, 3; 11.8; 12.11; 13.13; 17.4, 8, 9, 15	
19	देवसूरि	24.3	38	सज्जन	21.2
			39	सान्त्	18.3; 21.1, 5

[2] NAMES OF DOUBTFUL HISTORICITY

- 1 अङ्गारसड्डिनगारी —bard of king Madanabhrama of Kānti. 5.10.
- 2 अनादिराउल —an anchorite practising penance in a cave near Kedāreśvara in the Himālayas. The term राउल 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 *Gūrjara vāṇī* or the *Gujarātī* language, which implies that he might have hailed from *Gujarāta*. He is stated to be an ascetic of the *Nātha* sect and the teacher of the *Raulāṇīs* Siddhi and Buddhi of *Kāmarūpīṭhapura* 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 *Rāvaḷiyās* in North *Gujarāta*? 20.3, 12.
- 3 अभीष्टवक्त्रा —one of the eight beautiful damsels presented by king Madanabhrama of Kāntī to king Siddharāja Jayasimha of Guj. 8.13.
- 4 अमृतकला —one of the maids of the chief queens of king Madanabhrama of Kāntī. 3.7-8.
- 5 अलवि —one of the maids of the chief queens of king Madanabhrama. 3.5.
- 6 अलवेसरि — do. 3.6.
- 7 आलति — do. 3.5.
- 8 आलि [*v.l.* अलि] — do. 3.5.
- 9 उमादेवी —the wife of a *Brāhmaṇa* of *Ujjayinī* named *Somaśarma*. Elsewhere this couple is stated

to be belonging to Sopāraka. 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 कपूरडी — one of the maids of the chief queens of king Madanabhrama. 3.7.
- 11 कपूरी — do. 3.6.
- 12 कमलावती — the princess of king Viśvasena of Kanūja (mod. Kanauja). She is stated to have recollected 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 कापालिका — 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]आरीराणा(क) — the fabulous ruler of the Kiḍīmaṅkoḍīnagara or 'the city of ants'. 27.2, 21.
- 19 केल्हणसीं — an oilman of Pāṭaṇa in the reign of Siddharāja Jayasimha. 22.18.
- 20 कोइलि — one of the maids of the chief queens of king Madanabhrama. 3.9.
- 21 खीमधर — one of the two sons of Yaśodhara, the *Purohita* of king Siddharāja Jayasimha of Pāṭaṇa. 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 Madanabhrama. 3.7.
- 24 गणय — the elder of the two juggler-brothers of Pāṭaṇa whose original name was Khīmadhara. 25.8; 26.8.
- 25 गुणमाणिकि — one of the maids of the chief queens of Madanabhrama. 3.7.
- 26 चन्दन — one of the four chief queens of king Madanabhrama of Kāntī. 3.4.
- 27 चन्द्रवदना — one of the eight beautiful damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.14.
- 28 चन्द्रावली — one of the maids of the chief queens of Madanabhrama. 3.8.
- 29 जयदेव — a scholar at the court of Siddharāja Jayasimha. 18.8.
- 30 जाल्हाक — a washerman and clothprinter of Pāṭaṇa in the reign of Siddharāja Jayasimha. 23.2.
- 31 झालुड राणउ — a courtier of Siddharāja Jayasimha, probably a feudatory belonging to the Jhālā family. 18.7.
- 32 झालुड मांगू — a courtier of Siddharāja Jayasimha of Gujārāta. 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 *pārāi*)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 Māṅgū. 18.7-8.

- 33 त्रम्बसेन —king of the city of Trambāvatī (mod. Khambhāta or Cambay). 12.2
- 34 दूरजणसल —Durjanaśalya, one of the two sons of Hūṇa Thepaṇīyā of Dabhoī. 22.13.
- 35 देवदमणि —a woman of the wood-worker class residing in the Gañchakaserī or 'wood-workers' street' of Ujjayinī, 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 Gajarāja 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 फोकलीउ —a courtier of Siddharāja Jayasimha. The epithet *Phophaliū* indicates that either he was a trader in betel-nuts [Guj. फोकल < Pkt. पोफ़ल < Skt. पूगफल] or he hailed from a village named Phophala or Phophaliā. 18.6.
- 39 धारावरस चडाइलउ —a courtier of Siddharāja Jayasimha. 18.3.
- 40 नरणू बड़ंकारु —the songster named Nārāyaṇa, a courtier of Siddharāja Jayasimha. [cf. Guj. नारणो = Skt. नारायणः.] 18.11.
- 41 ना[न]गवेलि —one of the maids of the chief queens of Madanabhrama. 3.7.
- 42 नामल —a lady of the *Pudmini* type belonging to the gardeners' class of the town of Dabhoī. King

Siddharāja Jayasimha of Pāṭana is stated to have married her. 22.11, 17, 20, 22; 23.2, 6, 9.

- 43 नालिक —one of the two women rejected by king Madanabhrama. 4.14, 15.
- 44 पृथुलश्रेणी —one of the eight beautiful damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.14.
- 45 पेथूराणी
[v.l. पृथुलश्रेणी] —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 पेथू. 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 फूल — do. 3.6.
- 50 बावन —the first of the four chief queens of Madanabhrama. 3.4.
- 51 बृहस्पतिराणाक —king of Vāmanasthali (mod. Vantali 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 ताङ्गडीउ —a courtier of Siddharāja Jayasimha. 18.6.
- 54 मदन तांबडीउ —a courtier of Siddharāja Jayasimha. The epithet *Tāmbaḍīu* indicates that he was either a native of Trambāvatī (mod. Khambhāta or Cambay) or a copper-smith. 18.7.

- 55 मनोहरा —one of the eight beautiful damsels presented by Madanabhrama to Siddharāja Jayasimha. 8.15.
- 56 मरुडी —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 मल्हू —a royal officer of Madanabhrama, who does not figure in the PK and PPS versions of the story. 3.3.
- 58 माईदेव —same as माईदेव. 7.8.
- 59 माइ[ई]देव —the Chief Minister of Madanabhrama, who is called his *Sarva-mantri-śreṣṭho māṃidevaḥ sarva-mudrādhikārī* 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 Cāṇakya 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 माधव —the officer in charge of the city-gates of Kāntī, the capital of Madanabhrama. 3.3; 7.12.

- 62 मायूराणी [*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 मालु भेलडीउ —a courtier of Siddharāja Jayasimha. The epithet *bhelaḍiū* suggests that he hailed from a place called Bhelaḍī (probably modern Bhelaḍī near Dīsā in North Gujarāta). 18.6.
- 64 मुकुन्द —a courtier of Siddharāja Jayasimha. 18.10.
- 65 मुक्तावली —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 रत्नपुञ्ज —king of Lakhaṇāvati and son of king Lakhaṇasena, *i.e.*, Lakṣmaṇasena (1179-1206 A.D.). PPS (p. 84) mentions him as a descendent of Lakhaṇasena. 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 रसियाक —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 Vālama 'the lover called Rasiyā'. 29.18.
- 71 रिणमल्ल —king of Suradhārapura in Saurāṣṭra. 18.15, 17.
- 72 लावण्यशर्मा —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 Kalyāṇakaṭaka. 1.12.
- 74 लीलावती —one of the maids of the chief queens of Madana-bhrama. 3.9.
- 75 लील —daughter of Moḍha Kelhaṇasimha, an oil-man of Pāṭaṇa in the reign of Siddharāja Jayasimha. 22.19, 22.
- 76 लूणधउल मगउडीउ —लवणधवल मगोडियो in mod. Guj. A courtier of Siddharāja Jayasimha. The epithet *Magauḍīu* 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 Madana-bhrama. 3.6.
- 78 वउल [*v.l.* बुल, बूल]— *do.* 3.6.
- 79 वचनकला — *do.* 3.7.
- 80 वयजल पस्तागीउ —a courtier of Siddharāja Jayasimha. He appears to be the same as Vaijja or Vaijjaladeva who is known from inscriptions to have been the *Daṇḍanāyaka* of Naḍḍūla (mod. Nāḍola in Rājasthāna) in the reign of Siddharāja's successor Kumārapāla (1143-1173 A.D.), and the same as Vayajaladeva, the *Mahāmaṇḍaleśvara* of Narmadātaṭa or the Lāṭa territory in the reign of Kumārapāla's successor Ajayapāla (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 PHNIS, pp. 278, 288.] The epithet *Pastāgīu*, 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 Riṇamalla of Suradhārapura in Saurāṣṭra. 18.18.

82 वयरसीह

— a scholar at the court of Siddharāja Jayasimha. The epithets *Bhaḍūachau* and *Vajravayarāgara* 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 वावलउ

— one of the two disciples of Vardhamānasūri, who were sent by him to Somanātha, i.e. Prabhāsa Pāṭana, where they vanquished the Gauḍa dialectician Devamahānanda after an eighteen-day contest. This was probably his nick-name. 30.16.

84 विश्वसेन

— king of the Kanūja country. 18.17.

85 वील्हू 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 Thepaṇiyā of Dabhoī. 22.13.

87 श्रीकण्ठव्यास

— a courtier of Siddharāja Jayasimha. 18.10.

88 श्रीपुञ्ज

— a king of Lakhaṇāvati, adopted son of king Ratnapuñja and father of Śrīmātā. 29. 10.

89 श्रीमाता

— daughter of king Śrīpuñja of Lakhaṇāvati, who practised penance at Mt. Ābu and, after death, became the *Adhiṣṭhāyikā* or tutelary deity of the mountain. 29.11, 20.

90 सडा सेखरा

— a courtier of Siddharāja Jayasimha. Probably his name was Śekhara and he belonged

to the class of Rājapūtas known as Soḍhā.
18.8.

91 समरसी राउल चीत्रउडउ—a courtier of Siddharāja Jayasimha. The epithet *Citraudau* (mod. Guj. *Citroḍo*) implies his hailing from Citoḍa. Can he be identified with Samarasimha Sonagarā Cauhāṇa (1183-1186 A.D.) of Jhālora who was a tributary of Bhīmadeva II of Pāṭana? Because it is the practice of the *Prabandha*-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 Madana-bhrama. 3.8.

93 सांज —a female attendant of the harem of king Madana-bhrama. 5.18.

94 सामल पोतारु —‘the elephant-driver named Sāmala’, mentioned here as a courtier of Siddharāja Jayasimha. 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 सोलजोअणउ 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 Jayasimha. 18.11.

96 सालहु भेलडीउ वाघेलउ —‘Sālhu, hailing from certain village called Bhelaḍī (probably the one near Ḍisā in North Guj.), who belonged to the Vāghelā family of Rājapūtas’. He is mentioned among the courtiers of Siddharāja Jayasimha. 18.5.

97 सावित्री —a female friend of Maruḍī, the female gardener of Ujjayinī, and sister of Umādevī. 15.13.

98 सिंघलउ —one of the two disciples of Vardhamānasūri, who were sent by him to Prabhāsa Pāṭana, where they vanquished the Gauḍa dialectician

named *Devamahānanda* after an eighteen-day contest. This appears to be his nick-name. 30.16.

- 99 सिद्धि-बुद्धि-रउलाणी —the *Raulāṇīs*, *Siddhi* and *Buddhi*, female ascetics of the *Nāthā* sect, disciples of *Anādi Rāula*. They hailed from *Kāmarūpāpīṭha* of the *Gauḍa* country. Does the term रउलाणी 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 *Rāvaḷas* or *Rāvaḷiyās*? 20.6; 21.2, 21, 23.
- 100 सिन्दूरी [*v.l.* सिंहरी] —a female attendant of king *Madanabhrama*, probably his door-keeper. 6.4.
- 101 सीघणराणी —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 कुत्तिगीड —a courtier of *Siddharāja Jayasimha*. He was a jester [*Kutigū = Kavutukin*]. 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*, *Kumārāpāla* and *Ajayapāla*. Thus in *Siddharāja's* times he might be quite young. 18.5-6.
- 104 सुगति —one of the maids of the chief queens of *Madanabhrama*. 3.8.
- 105 सुमयादेवी —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 सूरु —a scholar-courtier of *Siddharāja Jayasimha*. 18.9.

- 109 सोमशर्मन् . a *Brāhmaṇa* of Ujjayinī. Elsewhere he is stated to have belonged to Sopāraka. 13.19; 14.3; 15.3.
- 110 सोमेस्वर - Someśvara, a scholar—courtier of Siddharāja Jayasimha, who is called here *Kavisārva-bhauma*, i.e., the best of the poets. 18.8.
- 111 सोल बड़ंकारु - a songster-courtier of Siddharāja Jayasimha. 18.11.
- 112 हम्मीर - a Muslim chief who is stated here to have fought against Siddharāja Jayasimha. 2.3, 5, 5-6, 6,7; 6.16.
- 113 हमी[*v.l.* म्मी]री - one of the maids of the chief queens of Madanabhrama. 3.6.
- 114 हरपाल साकरीड - a courtier of Siddharāja Jayasimha according to the *Sahasraliṅgasaraḥ-prabandha* of LPS. The epithet *Sākariṇu* 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 *Sābarakāṇṭhā* district of Gujarāta.
- 115 हरिपाल - 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-Raulāṇi-prabandha* seems to be identical with Harapāla of the *Sahasraliṅgasaraḥ-prabandha*. 21.1, 21.
- 116 हरिहर व्यास - a courtier of Siddharāja Jayasimha. 18.9-10.
- 117 हंसगति - one of the maids of the chief queens of Madanabhrama. 3.8.
- 118 हूण ठेपणीया - Thepaṇiyā, a Rājapūta of Ḍabhoī, whose surname was Hūṇa. 22.12-13.

[3] GEOGRAPHICAL NAMES

- 1 अणहिलपुर [*v.l.* अणि- —*same as* पत्तन. 5.9.
हलपुर]
- 2 अनन्तसेन —Pkt. derivative of अनन्तशयन, Lord Viṣṇu reclining on the serpent Śeṣa, whose holy place of pilgrimage is Śrīraṅga paṭṭam near Mysore. 27.9.
- 3 अबुदाचल —Mt. Ābu, the well-known hill-station marking the boundary between the regions of Rājasthāna and Gujarāta, noted for the excellent Jaina temples constructed thereon in the mediaeval times. 29.12, 14.
- 4 उज्जयिनी —modern Ujjain in Madhya Pradeśa, which prospered as the capital of Mālavā. 1.4; 10.3; 13.15, 20; 16.3; 17.13.
- 5 कनूजदेश —the territory round about modern Kanauja or Kanoja, ancient Kānyakubja. 18.16-17.
- 6 कल्याणकोटिपुर —the historical city of Kalyāṇa near Bombay. 1.8.
- 7 कान्ती —probably another name of Mahobaka or Mahobā, the capital of Bundelakhanda. Our author places this city in Vaṅgāladeśa (*v.l.* Ambāladeśa). There is no noteworthy place of this name in Bengal or the territory round about Ambālā in the Punjāb. Kāntīpura was, however, the ancient name of Kāṭhamāṇḍū, the capital of Nepāla, which earned its modern name in Newārī year 715 (= 1595 A.D.) when king Lakṣmīnaraśiṃha Malla got erected a huge wooden pavilion (Kāṣṭhamāṇḍapa) 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 Madanabhrama 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 Kaṇṇāṭaka 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 कामरूपीठपुर —same as the city of Kāmarūpa. One of the famous seats of the Śākta sect; *vide, e.g.*:
 औङ्गाख्यं प्रथमं पीठं द्वितीयं जालशैलकम् ।
 तृतीयं पूर्णपीठं तु कामरूपं चतुर्थकम् ॥
 —Kālikāpurāṇa, Vāṅgavāsī ed., p. 410. Also pp. 79-80:
 देवीकूटे पादयुग्मं प्रथमं न्यपतत् क्षितौ ।
 उड्डियाने चोरयुग्मं हिताय जगतां ततः ॥
 X X X X X
 कात्यायनी चोड्डियाने कामाख्या कामरूपिणी (*v.l.* कामरूपके) ।
 पूर्णेश्वरी पूर्णगिरौ चण्डी जालन्धरगिरौ ॥
 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 कीडीमङ्कोडीनगर —a fabulous (?) city, the capital of the fabulous king named Kūṃārī-rāṇāka. 27.2.
- 13 केदार —a holy place of pilgrimage situated in the Himālayas; one of the twelve famous *Jyotirliṅgas* 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 Hastināpura and mother of Pitāmaha Bhīṣma. 22.7.
- 15 गाजण —cannot be located with certainty. *Vide* relevant discussions in the chapter on “Bearings on History” in the Introduction. 2.3 ; 6.16.

16 गूर्जर

—Gujarāta : three references:

[1] गूर्जरधरा the land of Gujarāta proper. 7.4.

[2] गूर्जेरराज the king of Gujarāta. 9.3.

[3] गूर्जेरबाणी 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 Cāṇasmā, situated about 20 miles south to Pāṭaṇa. It is regarded as a holy place of the Jains 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 Cāṇasmā! 27.12.

19 डभोईपुर

—modern town of Dabhoī 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 'Dabhoī' 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 Dhānvantari for helping Parīkṣit! 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 'Hirābhāgoḷa' 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 *Tīrthanāth* of the *Jainas*, situated in *Ḍabhōi*. 22.4, 7, 9-10, 11.

21 त्रम्बावती

—*Khambhāta* or *Cam bay*. 12.2. *Vide* स्तम्भतीर्थ. Its five names are enumerated in an Old *Guj.* anonymous poem called *Pañcadaṇḍa-catuṣpadi* dated V.S. 1556 (= 1500 A.D.); *vide*:

नयर खंभाइत जाइजे, जेहना छइ पंच नाम. 2 cd

त्रंबावती वखाणीइ, भोगवती अमिराम;

लीलावती लीला करी, अमरावती तसु नाम. 3.

(p. 62 of *Buddhi-prakāśa* of 1932 A.D. where the work is edited by Dr. B. J. Sāṇḍesarā).

22 दुर्लभसरस्

—the lake at *Pāṭaṇa* constructed by *Caulukya* king *Durlabharāja* (1010-1022 A.D.). According to *LPS* the famous lake *Sahasraliṅga* was constructed by his descendent *Siddharāja Jayasimha* (1094-1143 A.D.) at the site of this *Durlabhasaras* and this statement is corroborated by other evidences as well. 19.4.

23 देयीनदी

—a river in *Saurāṣṭra*, which had to be crossed while traversing from *Vāmanasthali* (mod. *Vanthali*) to *Devapattana* (mod. *Prabhāsa Pāṭaṇa*). It cannot be traced at present. Therefore it might be an insignificant rivulet. 30.20.

24 देवपत्तन

—*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 Ghaznī* which took place on Thursday the 30th January of 1025 A.D.

and the following two days, and the last by M u z ā-
f f a r I I in 1530 A.D., who committed the sacrilege
of converting the temple into a mosque. The pre-
sent temple was built under the direct supervision
of the late lamented S a r a d ā r a V a l l a b h a-
b h ā I P a ṭ e l a, the great leader of Independence
Movement and the then Deputy Prime-Minister of
India, and the consecration ceremony was perform-
ed by the late lamented Dr. R ā j e n d r a
P r a s ā d a, the first President of India,
in May 1950. 30.21; 31.2. *Vide* श्रीपत्तन, सोमनाथ.

- 25 देशान्तरकुटी —lit. : ‘ the hermitage of the foreigner ’. The fabulous
(?) hut specially prepared on the bank of the lake
Ph ū ṭ e l ā u for K ū m ā r ī r ā ṇ ā k a, the fabulous
king of K i ḍ ī m a ṇ k o ḍ ī n a g a r a who is stated
here to have dwelt there and spent his after-life in
practising penance. 27.19.
- 26 नेपालपाशुपति —the holy place of pilgrimage situated in N e p ā l a
in the outer ranges of the H i m ā l a y a s, sacred
to *P a ś u p a t i n ā t h a*, one of the twelve *Jyotir-
l i ṅ g a s* of Lord Ś i v ā. 27.8.
- 27 पञ्चासरा पार्श्वनाथ —the temple of P ā r ś v a n ā t h a, the 23rd *Tī r t h a ṇ -
k a r a* of the J a i n a s, situated at P ā ṭ a ṇ a. It is
stated to have been built by the C ā p o t k a ṭ a or
C ā v a ḍ ā king V a n a r ā j a who established the
city of P ā ṭ a ṇ a or A ṇ a h i l l a p u r a and ruled
there from 746 A.D. to 805 A.D. As the name
suggests the image was brought from P a ṇ c ā s a r a,
the seat of his ancestors till the defeat and death of
his brave father J a y a ś e k h a r a or J a y a -
ś i k h a r ī. P a ṇ c ā s a r a is at present a village
near R ā d h a n a p u r a in North G u j a r ā t a
on the border of the Desert of K a c c h a in
the V a ḍ i y ā r a or V a ḍ h i y ā r a tract. 22.18;
23.2.
- 28 पत्तन —modern P ā ṭ a ṇ a in North G u j a r ā t a on the
bank of the river S a r a s v a t ī, sixty miles north
of A h m e d a b a d. V a n a r ā j a, the founder
of the C ā p o t k a ṭ a or C ā v a ḍ ā 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 Pāṭana. 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 फूटेलाड

—stated to be the name of a lake near Cāṇasamā (mod. Cāṇasamā in North Gujaraṭa), its literal meaning being 'that has over-run its banks'. During an ordeal given by king Siddharāja Jayasimha (1094-1143 A.D.) to the merchant of Cāṇasamā 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 *Phūṭelāu* (cf. Guj. *Phūṭelum*). No tank of such a name is traced at present in the vicinity of Cāṇasamā. All the same, one in the outskirts of a village named Rūpapura, one mile and a half south of Cāṇasamā, is locally known as '*Bāndhelum Taḷāva*', i.e., 'the bordered pond, with its banks specially constructed'. This is quite contradictory to the name *Phūṭelāu*. 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 Phūṭelāu prasiddham vidyate*', i.e., 'Even today it is well-known as *Phūṭelāu*', 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 Jayasimha. 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 *Cāṇas m ā* and *R ū p a p u r a* there is a place called '*P ā ṇ c a D e h a r ā ṃ*' or 'Five temples', where old constructions are found out on digging. Therefore it can be inferred that present *Cāṇas m ā* and *R ū p a p u r a* 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.

3I वेलाडज

—a town on the banks of the river *B e n n ā* in the *Ā b h ī r a* country in the south. Other names of the place occurring in Pkt. literature are *B e n n ā - y a ḍ a*, *B e ṇ ṇ ā y a ḍ a* and *V e ṇ ā t a ḍ a*. The form in our text appears to be a corruption of *B e ṇ ṇ ā y a ḍ a*. This place is referred to in such ancient *J a i n a* texts as the *Ā va ś y a k a - c ū r ṇ i* [Part I, p. 547 of *R a t a l ā m* edition], *M a l a y a g i r i*'s *V ṛ t t i* on *Ā va ś y a k a s ū t r a* (twelfth cent.) [pp. 519-20 of *Ā g a m o d a y a* Samiti, *B o m b a y* edition], *M a l a y a g i r i*'s *V ṛ t t i* on *N a ṇ d i s ū t r a* (twelfth cent.) [p. 152 of *Ā g a m o d a y a* Samiti, *B o m b a y* edition] and *B ṛ h a t k a t h ā k o ś a* of *H a r i ṣ e ṇ a* [p. 199 of *S i n g h i J a i n a* Series ed.]. It is connected with such a historical personage as king *Ś r e ṇ i k a* of *R ā j a g ṛ h a* who begot a son called *A b h a y a - k u m ā r a* by the daughter of a merchant of this place. The verse on p. 24 of our text, wherein the word *B e n n ā ḍ a a* occurs, is given in *M a l a y a g i r i*'s *V ṛ t t i* on *N a ṇ d i s ū t r a* and *Ā va ś y a k a s ū t r a*, with slight variations. There a *B u d d h i s t* monk asked a young *J a i n a* monk: "Your *A r h a t s* are *O m n i - s c i e n t* and you are their sons. Therefore will you tell me the exact number of crows residing in this town?" The *J a i n a* monk silenced the questioner by cleverly uttering the verse in question. [*V i d e* for details *B. J. S ā ṇ ḍ e s a r ā*, *J a i n a Ā g a m a - s ā h i t y a - m ā ṃ G u j a r ā t a* (*G u j.*), *A h m e d a b a d*, 1952, pp. 171-172.] 24.16.

32 महाकालवन

—an *upavana* in the vicinity of the city of *Ujjayini* (mod. *Ujjain*). The famous temple of *Mahākālā* is situated to the east of the river *Kṣīprā* in the south-east of the *Piśācamukteśvara* *ghāṭa*. It might be the central place of the *Mahākālavana*. 17.13.

33 मालव

—the territory of *Mālavā* 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 *Kāvyaśikṣā*, 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 mālavalakṣmīkacagrahaviṅṣatī*” 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 : “*Ahaṃ hi-aṣṭādaśalakṣapramāṇamālavadēśādhipaḥ*”. 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 *Jainas* in *Rājasthāna*, described on pp. 234-235 of the *Jaina Paramparā-no 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 लखनावती

—appears to be the same as the city of *Lakṣmaṇavatī* in Bengal identified with the city of *Gauḍa* and named after king *Lakṣaṇasena* or *Lakṣmaṇasena* (1179-1206 A.D.) of the *Sena* Dynasty. 28.2.

III

- 36 वङ्गालदेश —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* गौड़.
- 37 वरुणाश —a river flowing near Pāṭaṇa, modern Banāsa, which [river has lent its name to the Banāsa-kāṇṭhā district in North Guj. 25.12.
- 38 वामनस्थली —modern Vānthali, about 8 miles south-west to Jūnāgaḍha 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 वैद्यनाथ —the temple of Lord Śiva situated at Dabhoi 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* सोमनाथ.
- 42 श्रीमालपुर —probably the same as Bhinnamāla or Śrīmāla in Rājasthāna, situated about 80 miles to the north of Pāṭaṇa and 40 miles west of Mount Ābu. The *Śrīmālī Brāhmaṇas* 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 Dhārā, who had enjoyed his hos-

pitality with great wonder, is stated to have sarcastically declared that it was not 'Śrīmāla' but 'Bhillamāla' [vide PC, pp. 35-36]. Mūlarāja, the founder of the Caulūkyā dynasty of Gujarāta, too, is stated to have hailed from this place. 28.15.

43 सहस्रलिङ्ग

—the great lake near Pāṭaṇa, constructed (during 1134-1135 A.D.) by the great king Siddharāja Jayasimha—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 Banarās 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 Pāṭaṇa. The *Sukṛtasaṅkīrtana* (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 mediaeval times. 18.15, 17.

45 सुराष्ट्रा

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. Rājendra Prasāda,

the first President of India, in May, 1950 A.D. through the great efforts of the late lamented Saradāra Vallabhabhāī Paṭēla, the great patriot and leader of Independence Movement and the first Deputy Prime-Minister of India. 27.7; 30.8. *Vide* श्रीपत्तन.

47 स्तम्भतीर्थ

—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 Gujarāta. For interesting details regarding the temple and references to it in literature, *vide* Sāṇḍesarā, B. J.: *Śrī Pañcāsarā Pārśvanātha-nā Mandira Viṣeṇā Keṭalāka Aiti-hāsika Ullekho* (Guj.), first published in the *Ācārya Śrī Vijayavallabhasūri Smāraka Grantha*, Bombay, 1956 and then in his book *Itihāsane Sāhitya* (pp. 135-148), Ahmedabad, 1966.

[4] MYTHOLOGICAL NAMES

- I अग्निवेताल —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; PPS 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*. [*Vālmīki'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 चासुण्डा —one of the nine forms of Goddess *Durgā*. 20.10.
- 9 तक्षिक —*Takṣaka*, the chief of one of the twenty-six 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 *Hariscandra* of the Solar race whose truthfulness was put to a severe test by the sage *Viśvāmitra*. 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 chastest 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 परीक्षित —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 *Tīrthanakara* 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 *Lāṅkā*. She is regarded as one of the five most chaste women. 7.1.
- 17 मीननाथ —*same as Matsyendranātha*, as the name itself shows. 20.18.
- 18 मुक्ता 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 शान्तन —king *Śāntanu* or *Śāntanu* of the Lunar race who married *Gaṅgā*, the holy river *Ganges* personified, and afterwards *Satyavatī* 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. *Vīrabhadra*, an attendant of *Śiva*, therefore, destroyed the sacrifice and killed *Dakṣa*. Thenceforth the word *Satī* 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. *Satī* was thereafter born as *Pārvatī*. 7.1.
- 23 सरस्वती —goddess of learning. 30.10. *Vide भारती*.

[5] MISCELLANEOUS NAMES

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|----|-------------------------|--|
| I | अनङ्गरङ्गवाडी | —one of the four parks attached to the palace of Madanabhrāma. 4.6. |
| 2 | अन्धारघोरवाडी | — Do. 4.8-9. |
| 3 | कमलकेदार | —one of the four step-wells in the palace-compound of Madabhrāma. 4.7. |
| 4 | कैलासहास | —one of the four principal <i>Gavākṣas</i> that to the north—of the palace of Madanabhrāma. 4.5. |
| 5 | क्षीरोहि | —one of the four step-wells in the palace-compound of Madanabhrāma. 4.7. |
| 6 | गन्धर्वसर्वस्व | —one of the four principal <i>Gavākṣas</i> in Madanabhrāma's palace. 4.4-5. |
| 7 | चन्द्रयोत्स्ना | —a small pond in the palace-compound of Madanabhrāma. [<i>Candrajyotsnā</i> > <i>Candrajotsnā</i> > <i>Candrayotsnā</i> .] 4.10; 5.6. |
| 8 | धारागिरिवाडी | —one of the four parks in the compound of the palace of Madanabhrāma. 4.8. |
| 9 | नन्दनवाडी | — Do. 4.9. |
| 10 | पुष्पा [v.l. स्फा]भरण | —one of the four principal <i>Gavākṣas</i> in Madanabhrāma's palace. 4.4; 5.5; 7.6. |
| II | भरहृशास्त्रम् | —the science of Dramaturgy. Probably here there is a reference to the <i>Nāṭyaśāstra</i> 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 <i>Vāsupūjyacaritam</i> , a work in four <i>Sargas</i> describing in 5494 verses the life-story of Vāsupūjya, the twelfth <i>Tīrthaṅkara</i> of the Jains, along with the narration of his previous birth as king Padmottara. It is written throughout in the <i>Anuṣṭubh</i> metre, with the exception of the concluding verses of the <i>Sargas</i> which are in <i>Vasantatilakā</i> . As is evident from the <i>Prasasti</i> -verses at the close of the fourth <i>Sarga</i> , it was |

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 Aṇahillanagara (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. 31.3.

- 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 हंसविश्राम — Do. 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 1, lines 17-20:

“We do not know, O J a g a d d e v a ! 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 J i n a protect you ! ”

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, *Śāṇḍilya 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 Malayagiri's *Vṛttis* (12th Cent.) on *Nandisūtra* and *Āvaśyaka-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 राति 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

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 *Śārṅgadharapaddhati*, as verse no. 4 in the section on *Santoṣaprasaṃsā* of the *Subhāṣitaratnabhāṇḍāgāra* (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

PĀDA-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.

अगणिपादो ह्यमनो मनस्कः	२४.९
अहिया पाहुण्या आया	२४.१८
उत्सक न ऊतावला	२५.१७
कथं गर्जितवर्जितः	२४.२७
कथं विश्राम्यते करः	१.२०
किं वा सुप्तोऽथ वा मृतः	२९.९
कृतार्थान् कुर्वतस्तव	१.१८
गुप्तसुप्तजगन्नाथ-	२४.२१
घडीया रडइ ठबकडु	२१.७
जइ ऊणा चुणगगया	२४.१७
जइ विहडस्यइ कलासु	२१.१४
जणु जाणइ दिण अच्छमइ	२१.९
जिम गिरिनिझरणाइं	२१.१६
दरिद्रान् सृजतो धातुः	१.१७
दीह वहंतइं जन कीउ	२१.११
दीहा जंति वलंति न हु	२१.१५
दुद्दिन होइ महीयजइ	२५.१९
न जानीमो जगद्देव	१.१९
-निद्राभङ्गभयादिव	२४.२१
पर उवयार विलास	२१.१२
पश्यत्यचक्षुः स शृणोत्यकर्णः	२४.१०
पामरलोआण वसहखंधम्मि	३१.७

बेवाङ्गए परिवसंति	२४.१६
महिलाण पयोहरे लच्छी	३१.९
मुहु देखी मिलिमि २ करइ	२६.७
सू कञ्जेन सुहाइ	२१.८
यो मे गर्भस्थितस्याऽपि	२९.६
रातिं रडइ न कोइ सा	२६.४
रायाण दंतिदंते	३१.६
लहूअ उलगइ धम्म करि	२१.१७
वर्षाकाले पयोराशिः	२४.२०
वसगा विणु सूरिया	२६.५
विविरो लह[इ] अज्ज	२५.२०
वृत्ति कल्पितवान् पयः	२९.७
शिवोऽप्यरूपी स जिनोऽवताङ्गः	२४.१२
शेषवृत्तिविधानाय	२९.८
सङ्घि कार्यसहसा अहियं	२४.१५
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सरइ न एकू कज्ज	२५.१८
स वेत्ति विश्वं न हि तस्य वेत्ता	२४.११
सुहडाण खगि-अग्गे	३१.८
सूअ निचंतउ काई	२१.१८
सो कहि करिस्यइ कज्ज किम	२१.१३
हउं जाणउं दिणु जाइ	२१.१०

CORRIGENDA

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
Introduction			
12	I	उद्धर्तमं	उद्धर्तनं
16	13	<i>Jayasingh</i>	<i>Jayasingha</i>
22	29	ot	of
27	12	M a r ū d i	M a r ū ḍ i
28	13	fruits	fruit
31	5	s i ṃ h a	s i ṃ
32	29	is	was
34	28	breasts	teats
35	r-2 (fn)	variants	variations
37	11	pp,	pp.
49	I	Siddharāja	Siddharāja
51	17	°च्छादन	°च्छादनं
57	32	Sar krit	Sanskrit
60	9	600	625
64	23	पूर्वमन्त्रिण	पूर्वमन्त्रिणं
65	2	<i>Prabandhapañcaśatī</i>	<i>Prabandhapañcaśatī</i>
67	6	M ā ṇ i k y a	M ā ṇ i k y a
67	9	H e m a c a n d r a	R a t n a p r a b h a
68	22	<i>prabandha</i> -works	<i>Prabandha</i> -works
74	2	पाश्च	पाश्चं
74	10	नाणक	नाणकं
75	9	राजा	राज्ञा
77	2	नपरा इमुखी	नपराङ्मुखी
77	17	ताम्रचूडखं	ताम्रचूडखं
77	20	श्रीमात	श्रीमाता
83	12	<i>Uttarāyām</i>	<i>uttarāyām</i>
84	4	<i>jā arit ḥ</i>	<i>jāgaritaḥ</i>
85	31	27 II	27. II
86	3	(30.18	(30.18)
86	11	l he	The
86	last	s	is

Page	Line	For	Read
87	14	<i>Śrīmā ā-prabandha</i>	<i>Śrīmātā-prabandha</i>
87	29	<i>alav śvara</i>	<i>alaveśvara</i>
90	14	<i>Nāg ndragaccha-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	देशमङ्गोऽपि	देशमङ्गोऽपि
100	4	गुर्जुरेशः	गुर्जुरेशः
101	29	i, e.	i.e.
109	31	<i>Madanabhrama- prabandha</i>	<i>Madanabhrama- prabandha</i>
110	23-24	<i>Prabandhacitāmaṇi</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.

Index to Introduction

129	24	Bikaner,	Bikaner
133	34	Jagadekamatla	Jagadekamalla
137	2	Maṃideva	Māṃideva
138	3	<i>Pañcadaṇḍātmaṇ</i>	<i>Pañcadaṇḍātmaṇ</i>
143	38	<i>Vividha-thirtha-kalpa</i>	<i>Vividha-tīrtha-kalpa</i>

Text

Page	Line	For	Read
2	2	पुपुष्यमु°	पुपुष्यमु°
2	last	गौडेवररय	गौडेस्वरम्य
3	8	मुक्तावली	—मुक्तावली
4	4	—दक्षिणायां	दक्षिणायां
5	17	दिवसे ^{१५}	दिवसे ^{१५}
7	13	तद्दीयताम् ^{१६०}	तद्दीयताम् ^{१६०}
10	4	प्रमार्जयती	प्रमार्जयन्ती
10	7	वीठउ युराउ	वीठउयु राउ
10	19	°प्यभवत्	°प्यभवत्
13	14	गृहीत्वा] ^{१४०}	गृहीत्वा] ^{१४०}
15	23	कृतद्विज.	कृत द्विज.
18	3	सान्तू	सान्तू ।
21	8	मूकज्ञेन	मू कज्ञेन
21	9	अच्छ	अच्छमइ
21	10	मइहउं	हउं
21	10	दिणुजाइ	दिणु जाइ
21	11	वहंत ईजनकी	वहंतई जन कीउ
21	12	उपर	पर
21	13	कज्ज	कज्ज किम
21	14	किम जइ	जइ
21	15	वीहाजं तिवलं तिनहु	वीहा जंति वलंति न हु
21	17	लहू अउलगइ धम्मकरि	लहूअ उलगइ धम्म करि
21	18	सूअ —	सूअ
21	23	°बुद्धि°	°बुद्धि°
22	8	<i>delete the daṇḍa and the comma.</i>	
24	15	स हिं कार्य सहसा	सट्ठिं कार्यसहसा
25	17	उत्सकन	उत्सक न
25	20	लह [इ]	लह [इ]
30	21	स्तम्भिता ^{१७}	स्तम्भिता ^{१७}

Appendices

32	11	Prakrits	Prākrits
32	18	Sanskrit	Sanskrit

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
36	24	25.27	25.17
39	35	cf.	of
40	32	sing.	sing. pres.
42	25	जनकीउ	जन कीउ
43	26	कोडीनी	कोडिनी
43	28	case	case.
43	34	sense.]	sense.
45	6	गळवुं, गळी जवुं	√गळ, √गळी जा
45	34	Old.	Old
47	13	चोगावुं.	चोमावुं.
48	3	for	from
48	32	√छुइ	√छुइ
51	23	140 √ढाल	140 √ढाल्
53	3	Old,	Old
53	5	' three '	' three '.
59	22	Prakrits	Prākrits
62	17	प्रतो ली	प्रतोली
67	23	इहिन	इहिन
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	राज्ञा
75	16	वज्र	वज्र
76	9	√वल् (PPS).	(PPS) √वल्.
78	8	fulfil	fulfil
78	17	बीतक	बीतक
79	10	वृद्ध	वृद्ध
83	35) lit.:) ; lit. :
84	4	सिंग	सिंग

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
84	28	Old.	Old
85	20	સોરઠીઅ	સોરઠીઝ
85	27	સોલજોઅણઅ	સોલજોઅણઝ
86	7	પ્રમાર્જયતી	પ્રમાર્જયન્તી
86	22	13 9	13.9
89	6	Comprises	comprises
107	26	Pāṭāṇa	Pāṭaṇa
111	8	Pākistana	Pākistāna
115	22	Abhimānyu	Abhimanyu

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