

दळपतविलास

प्रथम जळजळाकार हुतो। तिहां निरंजन निराकार वडपत मांहि पौढिया हुता। तदा मन मांहि इच्छा ऊपनी जु सृस्टि उपार्जिसु। तदा मनसा देवी माया तै ऊपनी। माया थकी थोक दुइ ऊपना। आत्मा एक। द्वितीयो परमात्मा। ताहरां माया सेती जु मिल्यो ते जीवात्मा अर माया थकी जु भिन रह्यो ते परात्मा। जाहरां परमात्मा माया दिसि देख्या तियां थी महतत्व नीपना। महतत्व थकी अहंकार नीपनो। अहंकार त्रिहुं प्रकारे कहियै। एके सात्विक। बीजो राजस। तीजो तामस। सात्विक अहंकार थी मनु अरु देवता इंद्रियां

Daḷapatavilāsa

First there was water everywhere. In it, He who is without passion, the Formless One, was asleep on a banyan tree leaf. Then a desire arose in [his] mind: “I should produce the creation.” Then he produced Mansā Devī from *māyā*. From *māyā* he produced the two substances: the first, *ātmā*; the second, *paramātmā*. Then he who joined with *māyā* [was] *jīvātmā* and he who stayed separate from *māyā* was *paramātmā*. When *paramātmā* looked to *māyā*, the *mahat tattva* was produced. From the *mahat tattva ahaṅkār* was produced. It is said *ahaṅkar* is in three varieties: one, *sātvik*; the second, *rājas*, the third, *tāmas*. From the *sātvik ahaṅkar manu* and *devatā*, governor of the senses, were produced.

का अधिष्ठाता नीपना। राजस अहंकार तै इंद्रि नीपनी। पांच ज्ञानेंद्री। पांच कर्मेंद्री। एवं दस। तामस अहंकार तै पांच महाभूत पांच सूक्ष्म भूत नीपना। एवं चौबीस तत्व भेळा हुया। ताहरां ब्रह्मांड नीपनो। तदा नाभिकमल थै ब्रह्मा नीपनो। ब्रह्मा रो अत्रि। अत्रि रो कास्यप। कास्यप रो सूर्य। तिण वंस उत्पन्न राजा सिंघसेन। तस्य सिंघसेन रै उत्पन्न पुत्र तीन तस्य नामानि एक पुत्र राजा आस्थान वीजो पुत्र सोनिग तीजो पुत्र अज। आस्थान रो पुत्र कान्हराय। कान्हराय रो पुत्र राय जाल्हण। जाल्हण रो पुत्र राय धूहडियो। धूहड रो पुत्र राय रायपाल। रायपाल पुत्र राय तीडो। तीडा पुत्र राय छाडो। छाडा पुत्र राय सलखो। राय सलखो पुत्र राय वीरम। वीरम पुत्र राय चुंडा। चुंडा पुत्र राव

From the *rājas ahaṅkar* the ten senses were produced: the five *jñānendrīs*; the five *karmendrīs*. Thus: ten. From the *tāmas ahaṅkar* were produced the five *mahābhūts* [and] the five *sūkṣam bhūts*. Thus were the twenty-four *tattvas* united. Then the *brahmāṇḍ* was produced. Then Brahmā was produced from the lotus in the navel. [The son] of Brahmā [was] Atri. [The son] of Atri [was] Kāsyap. [The son] of Kāsyap [was] Sūrya. In that *vams* was born Rājā Singhsen. Produced from that Singhsen [were] three sons. Their names: One son [was] Rājā Āsthān; the second son [was] Sonig; the third son [was] Aj. The son of Āsthān [was] Kānharāy. The son of Kānharāy [was] Rāy Jālhaṇ. The son of Jālhaṇ [was] Rāy Dhūhāriyo. The son of Dhūhāṛ [was] Rāy Rāypāl. The son [of] Rāypāl [was] Rāy Tīḍo. The son [of] Tīḍo [was] Rāy Chāḍo. The son [of] Chāḍo [was] Rāy Salkho. The son [of] Rāy Salkho [was] Rāy Vīram. The [son] of Vīram [was] Rāy Cūṇḍo. The son [of] Cūṇḍo [was] Rāv Riṇmal.

रिणमल। राव रिणमल पुत्र राव जोधा। जोधा पुत्र राव विक्रमादित्य। राव विक्रमादित्य पुत्र राव लूणकर्ण। लूणकर्ण पुत्र राव जैतसिंघ। राव जैतसिंघ पुत्र राव कल्याणमल। कल्याणमल पुत्र महाराजाधिराज महाराजा श्री रायसिंघजी विद्यमान तत्पट्टाभिषेक महाराजकुमार चिरंजीवी कुंवर श्री दळपतजी विजयराज्ये तस्यात्मज सभा शृंगारहार कुंवर श्री उदयसिंघ कुंवर श्री सबळसिंघ कुंवर तुळसीदास सहित सर्वे चिरंजीयात्। अतः उपरांति वात विस्तार लिखियै छै। अत्र प्रस्तावि महाराजाधिराज महाराजा श्री कल्याणमल विक्रमनगरि राज करै छै। तिण समय दिली पातिसाह श्री सेरसाह राज करै छै। तिण रै पुत्र सलेमसाह

The son [of] Rāv Riṇmal [was] Rāv Jodho. The son [of] Jodho [was] Rāv Vikramāditya. The son [of] Rāv Vikramāditya [was] Rāv Lūṅkaraṇ. The son of Lūṅkaraṇ [was] Rāv Jaitsiṅgh. The son [of] Rāv Jaitsiṅgh [was] Rāv Kalyāṇmal. The son [of] Kalyāṇmal [was] Mahārājādhirāj Mahārāj Śrī Rāysiṅghjī, the present [ruler]; his consecrated heir, the Mahārājakumār in the kingdom of victory, [is] the long-living Kuṃvar Śrī Daḷpatjī. Born of that soul those who are ornaments of society: Kuṃvar Śrī Udaysiṅgh, Kuṃvar Śrī Sabāsiṅgh along with Kuṃvar Tuḷsidās; may all be long-lived. Henceforward an extended account is written. In this context Mahārājādhirāj Mahārājā Śrī Kalyāṇmal rules Vikramanagara (i.e., Bīkāner). At that time the Emperor Sher Shāh ruled Delhī. His son was Salīm Shāh,

साहिजादो वडो अदली हुयो। तिण समै जोधपुर राव मालदे राज करै छै। विस्तार आगै लिखीजसी। पिण संखेप थोडो सो लिखियै छै। इण प्रस्तावि राव मालदे कटक करि वीकानेर आयो। राव जैतसिंघ युद्ध करि वैकुंठ सिधायो। राव कल्याणमलजी नूं ठकुरीयासर ग्राम टीको हुयो परं विखो हुयो। राव कल्याणमल आप दिली पातिसाह श्री सेरसाह कन्है सिधायो। पातिसाह सूं मिलिया। आप कटक करि गुढो साथि ले अर सरसै सिधायो गुढो सरसै कियो। तियै प्रस्तावि पातिसाह कन्है परधान मेल्हिया हुता सु आया। तिवारै पातिसाहजी सरसो पाटण वास गांव दीयो। बयांणो हैंसार मेवात रैवाडी समेत पडगना मूंकिया। बहुत दिलासा मूंकी। एकणि प्रस्ताव पातिसाह श्री सेरसाह सलेमसाह

the Sāhijādo, a great, just man. At that time Rāv Mālde ruled in Jodhpur. The details will be written further on. But a little is written [here] as a summary. In this context Rāv Mālde formed an army and came to Bīkāner. Rāv Jaitsiṅgh fought a battle and departed for the Vaikuṅṭh (Heaven). Rāv Kalyāṅmal received the throne in Ṭhakurīyāsar village, but a time of trouble occurred. Rāv Kalyāṅmal himself went to the Emperor Śrī Sher Shāh at Delhī. He met with the Emperor. He formed an army, took the *guḍho* with him, and departed for Saraso. He made [his] *guḍho* in Saraso. In that context the *pradhāns* who had been sent to the Emperor came. Then the Emperor gave [Kalyāṅmal] Saraso Pātaṅ as the village [for his] *vās*. He gave [him] Bayāṅo, Haiṃsar, Mevāt, [and] Raivārī *parganos* along with [the village of Saraso]. He treated [him] very favorably. One time the Emperor Śrī Sher Shāh [and] Salīm Shāh,

बाप बेटो दोऊ विखै पडियै राव लूणकर्ण कन्है चाकरी वीकानेर आय रहिया हुता। तिण वात रो विस्तार आगै लिखीजसी। तिणि उपगार कियै राय श्री कल्याणमलजी रो उपगार करि नै श्री सेरसाह राव श्री जैतसिंघजी रै वैर वाळण रै कियै राव मालदे ऊपरि आप पधारि अर राव मालदे रा रजपूत उमराव घणा मारिया। अर राव मालदे भागो। भाज करि पीपळोद रै पाहडे पैठौ। बीकानेर वळे राव कल्याणमल आइ राज विराजण लागो। इण समइयै पातिसाह सेरसाह वरस आठ दिली राज करि अर काळिंजर गयो हुतो। तै नाळि गोळा चलावतां एक नाळि फाटि पाछी पडी। तिवारै पाति-

father [and] son, both on the occurrence of a time of trouble [for them], had come to Rāv Lūṅkaraṅ in Bīkāner [for] military service and had stayed [there]. An account of this matter will be written further on. For this good deed, Śrī Sher Shāh himself, doing a good deed for Rāv Śrī Kalyāṅmaljī, came upon Rāv Mālde to repay the debt of vengeance of Rāv Jaitsiṅghjī and killed many of Rāv Mālde's Rajpūts [and] *umrāvs*. And Rāv Mālde fled. Fleeing, he entered the mountains of Pīplod. Rāv Kalyāṅmal came to Bīkāner again and began to preside over [his] kingdom. At this time the Emperor, Sher Shāh, having ruled eight years in Delhī, had gone to Kālīñjar. There, while the cannons were firing balls, a cannon burst and fell backward. At that time the Emperor was near the cannon.

साह नाळि हुंता निजीक हुंता। तिणि दारू पातिसाह बाळि मारियो। ताहरां दिली टीकै सलेमसाह पातिसाह बैठो। वरस सात पातिसाही करि अर मीचि मूंयो। तिण रै पाट एदल दीकरो बैठो। पातिसाह दिली मांहे हुयो दिन अढाई। तिण पातिसाह रो मामो ममरेजखान तिणि एदल नूं मारि अर टीको लियो दिली रो। वरस एक राज कियो। पातिसाह सेती लूण हराम कियो। तिणि विसेखि ममरेजखान आप गहिलो हुयो। ताहरां तिण रै उकीलि काळिंजर मांहे राखि नै ममरेज नूं आप हेमू पातिसाही राखि ली। इयै समइयै हमाऊं पातिसाह काबिल हुंता आयो। आपस मै ममरेजसाह री फोज हुंता वेढि हुई। फोज भागो। पठाण विचळिया। पंजाब ली। हमाऊं

That gunpowder burned the Emperor and killed him. Then Emperor Salīm Shāh sat on the Delhī throne. He ruled for seven years and then died a natural death. On his throne [now] sat a boy, Edal. He was Emperor in Delhī a day and a half. The mother's brother of this Emperor, Mamrej Khān, killed Edal and took the throne of Delhī. He ruled a year. He did wrong to the Emperor; [then] this particular Mamrej Khān himself became insane. Then his *ukūli*, Hemū, took the rulership for himself, having kept Mamrej in Kālīnjar. At this time Emperor Humāyūn came from Kābul. A battle occurred with the army of Mamrej Shāh. The army fled. The Paṭhāns retreated. [Humāyūn] took the Pañjāb. Emperor Humāyūn

पातिसाह सींहनद आयो। पातिसाह हमाऊं रै साथि अकबर वरस तेरह मास छह रो हुतो। अकबर रै साथि फोज दे अर कलानौर नूं मेल्हि अर पातिसाह हमाऊं दिली आयो। पातिसाही करता थका एक दिन मुणारै पातिसाह हमाऊं चढिया हुता तिहां थी पडिया अर हक हुया। पातिसाह अकबर कलानूर मांहे राज बैठो। उठा हुंती दिली नूं हालिया। ताहरां हेमू पूरब कळिंजरै हुंता दिली आयो। आय नै दिली ली। तठै दिली मांहे पातिसाह अकबर रो उमराव तुरतीवेग हुतो सु नासि अर अकबर पातिसाह पासि गयो। ताहरां अमराव भैरववेग अनै बळीवेग इयां बुलाइ तुरतीवेग नूं कहियो रै तुरतीवेग थारै माथै अकबर पातिसाह सलामत हुतो अर तूं वाणियै आगै भाजि अर आयो सु क्यूं।

came to Sīṃhnad [the Indus River?]. With Emperor Humāyūn was Akbar, [age] thirteen years [and] six months. After providing Akbar with an army and sending him to Kalānaur, Emperor Humāyūn came to Delhī. While ruling, Emperor Humāyūn had climbed a tower one day, from which he fell and died. Emperor Akbar sat on the throne in Kalānaur. From there he went to Delhī. Then Hemū came to Delhī from Kālīñjar in the east. He came and took Delhī. Here in Delhī was Emperor Akbar's *umrāv*, Turtī Beg, who fled and went to Emperor Akbar. Then the *umrāvs* Bhairav Beg and Baḷī Beg summoned Turtī Beg and said: “Hey Turtī Beg! The safety [of] Emperor Akbar was on your head, and you came [here] having fled from a Baniyā. Why so?”

इसो जबाब करतां समान तुरतीवेग जाणियो जु म्हारी अदब पडै इसडै कांपियो। तिसै पातिसाह रै हुकम करि अरि उमरावे सेंहथि मारियो अर गाडियो। पछै दमामो दे अर चढियो अकबर पातिसाह दिली नूं पाणीपंथ आयो। तठै डेरा हुवै हुता। अर हेमू दिली रो चढियो पातिसाह साम्हो पाणीपंथ आइ डेरा पडिया छै। तिसडै सै पातिसाहजी नूं खबरि हुई। ताहरां पातिसाहजी हेमू रां डेरां ऊपरै आवता हुता सु वीचि नाळा ऊंडा बहता हुता। पाणी का पूर बहुत था। तेथि भैरववेग कहियो उपाडि अर घोडा मांहे घालो ज्युं उतरि पारि जाहि। जिके डूबेंगे सु पातिसाह रै सिर सदके अर जिके तिर निकळसी सु पातिसाहजी के वखत तें निकळेंगे। ताहरां पातिसाहजी पहिलो ही घोडो पाणी मांहे दियो।

While they were making such a retort, the virtuous Turtī Beg thought: “My prestige is falling [here].” Thus, he trembled. Then, carrying out the order from the Emperor, the *umrāvs* killed [him] with their own hands and buried [him]. Then Emperor Akbar sounded the kettledrum, mounted up, and came to Pāṇīpanth at Delhī. He encamped there. And Hemū advanced from Delhī. He came before the Emperor at Pāṇīpanth and encamped. Meanwhile the Emperor received the news. Then the Emperor came upon the camps of Hemū. In between deep canals were flowing. The flood (*pūr*) of water was great. There Bhairav Beg said: “Raise the horses up and put [them] in so that one might descend and go across. Those who will drown [will be] sacrifices on the head of the Emperor and those who swim and come out will come out through the good fortune of the Emperor.” Then the Emperor put the first horse into the water.

ताहरां पातिसाहजी तरि नीसरिया। बांसै बीजा ही अमराव तरि नीसरिया। पणि हजार एक घोडा बूडि मूंयां। हजार च्यारि तरि नीसरिया। तियां री फोज च्यारि कियां। हजार हाजर असवार री एक एक फोज की। ताहरां पठाणां सेती लडाई की सु मुगलां री फोज मुडी। बांसा पठाणे चंप की तीरां री। ताहरां मुगले विचळते ही ज मार की। तितरै बीजा फोज मुगलां री पठाणां आडी आई। वेढी हुई। इम ही ज अदळ वदळ लडाई ४-५ हुई ताहरां पठाण विचळिया। ताहरां हेमू हवाई हाथी ऊपरि बैठो हुतो अर तीर आंखि मांहे लागो। सु लोही झरतै हाथी परि बैठो छै। तिसडै फोज विचळी। ताहरां पठाण नाठा। नासतां ही ज मांहे हेमू नाठो जाइ छै। तिसडै सै साहु कुलीखान

Then the Emperor swam [across] and came out. Behind [him] the other *umrāvs* also swam [across] and came out. But a thousand horses sank and died. Four thousand swam [across] and came out. They made four armies of them. They made each army one of one thousand horses. Then they fought a battle with the Pathāns. The army of the Mughals turned around. The Pathāns carried out an arrow attack behind them. Then the Mughals struck [them] right while they were retreating. Meanwhile a second Mughal army came opposite the Pathāns. A struggle occurred. In this exchange alone four to five [separate] battles occurred. Then the Pathāns retreated. Then Hemū was seated on an elephant and an arrow stuck in [his] eye. He was seated on the elephant while the blood was flowing. Meanwhile the army retreated. Then the Pathāns fled. Hemū fled among those who were fleeing. At this time Shāh Qulī Khān Baḷibeg

बळीवेग आपडियो। ताहरां पूछियो पीलवान नूं कुण छै रै। कुण है रे यह। ताहरां पहिलो तो नटि गयो पछै कहियो जी बसंतराय ओ ही ज छै। ताहरां गरहियो। गरहि अर पातिसाहजी हजूर आणियो। खानखाना पातिसाहजी नूं कहियो पातिसाहजी आप सेहथि मारो तो गाजी हुवो। ताहरां पातिसाहजी कहियो जु म्हारै कियै मार्यो न जाइ। ताहरां वार २ ४ उमरावे कहियो पिण पातिसाहजी कहै हूं न मारूं मिहरवाणो आवै। तिसै एकै पासै वैरमखान अर बीजै पासै बळिवेग घांटे करि मारियो छै। ता पछै पातिसाहजी दिली नूं खडिया छै। आगै चीत्रोडि राणो उदयसिंघ राज करै छै। तिण रो विस्तार आगै कहीजिसी। राव मालदे जोधपुर राज करै छै।

caught up to [him]. Then he asked the elephant keeper (*pīlvān*): “Hey! Who is he? Hey! Who is this [man]?” At first [the elephant keeper] refused [to answer]. Afterward he said: “*Jī!* He indeed is Vasantrāy.” Then they seized [him]. They seized [him] and brought [him] to the presence [of] the Emperor. The Khān Khāno said to the Emperor: “Emperor, if you yourself would kill [him] with [your own] hands, you would become a *ghāzī*.” Then the Emperor said: “He will not be killed by me.” Then the *umrāvs* said, two to four times, [to kill him], but the Emperor said: “I shall not kill [him]. May he be favored.” Then on the one side Vairam Khān and on the other side Baḷibeg strangled and killed him. Thereafter the Emperor went on to Delhī. Previously Rāṇo Udaisiṅgh ruled in Cītoṛ. An extended account of this will be told further on. Rāv Mālde ruled in Jodhpur.

पातिसाहजी रो अमराव खानखानो तियै कहाडियो राणा उदयसिंघ नै राव मालदे नूं मोटा राजा जाणि करि आप रा परधानां मेल्हि नै कहाडियो जु मोनै सरणै राखो तो थां कन्है आऊं। ताहरां इयां बिहूं राजवियां खानखाना रा परधानां साथे कहाडियो जु तूं पातिसाह रो बडो उमराव म्हांहरै कियै सरणै राखियो न जाइ। ताहरां सइयद महमद बारहै रो बडो उमराव तियै कहियो तोनै सरणै राखै तो बीकानेर रो धणी राव कल्याणमल राखै। ओ पणि बडो उमराव छै। बीजो तोनै समर्थ को नहीं छै। ताहरां तिण ही ज बारहै रै उमराव खानखाना नूं कहियो। मै राव कल्याणमल सू संतोख छै सु हूं राव कल्याणमल नूं थांहरी अरदास करि आऊं छूं। जे रावजी थानै सरणै

The Emperor had an *umrāv*, the Khānkhāno, who sent word. Considering Rāṇo Udaysiṅgh and Rāv Mālde [to be] great Rājās, he sent his *pradhāns* [to them] and had [them] informed: “If you would protect me, I would come to you.” Then both these *rājvīs* sent word with the *pradhāns* of the Khānkhāno: “You [are] a great *umrāv* of the Emperor’s; we cannot protect [you].” Then a great *umrāv*, Sayyid Mahmūd [of] Bārho, said: “If [anyone] would protect you, then the master of Bīkāner, Rāv Kalyāṇmal, would protect you. He also is a great *umrāv*. No other [ruler] is capable [of protecting] you.” The same *umrāv*, [Sayyid Mahmūd] of Bārho, said to the Khānkhāno: “I am at peace with Rāv Kalyāṇmal, so I will petition Rāv Kalyāṇmal on your behalf. If the Rāvjī will protect you, I shall have you summoned.”

राखै छै तो हूं थानूं तेडावूं छूं। इयै प्रस्तावि राव कल्याणमल आगै सइयद महमूद आइ अर खानखाना सरणै राखण री अरदास की। ताहरां राव कल्याणमल कहियो आवो। खानखाना कूं सरणै राखीस। ताहरां खानखाना वीकानेर राव कल्याणमल रै पाए आयो। तियै प्रस्तावि राव कल्याणमल रो पुत्र पाटरख्यक महाराजाधिराज महाराजा श्री रायसिंघ चीत्रोडि परणीजण पधारिया हुता। राणै उदयसिंघ री पुत्री परणि घणो उच्छव करि मंगित जणां री घणी आसीस ले करि करह केकाण सोना सावटू रुपइया महुरां घणी दे चीत्रोडि रो मेघ कहाइ अर घणा महोच्छव सेती गीत वादित्र नाटिक मंगळाचार

In this context Sayyid Mahmūd came before Rāv Kalyāṇmal and petitioned [him] to protect the Khān Khāno. Then Rāv Kalyāṇmal said: “You come [to me]. I will protect the Khān Khāno.” Then the Khān Khāno came to the foot of Rāv Kalyāṇmal in Bīkāner.

In this context Rāv Kalyāṇmal’s son, the heir-apparent Mahādhirāj Mahārājā Śrī Rāysingh had proceeded to Cītoṛ to be married. He married the daughter of Rāṇo Udaysingh, celebrated a lot, took the many blessings of the mendicants, gave [them] camels, horses, gold, fine clothing (*sāṃvaṭū*),¹ rupees, [and] many *mohurs*, had [them] called “the cloud of Cītoṛ,” and, with great celebration, while singing songs, [performing] instrumental dramas, [singing] wedding songs [and] auspicious songs about the bride [and] groom, departed for Bīkāner.

¹ *Sāvaṭū* / *sāṃvaṭū*: Expensive silk clothing; clothing given at the time of a marriage from the groom’s side to the bride’s side. Also, a type of stone from near Jaisalmer.

करि दूलह दुलहणि रा सोहला गाईजता वीकानेर पधारिया छै। महामहोच्छव करि नै पैसारो कियो छै।
 राव कल्याणमल अर सरव राजलोक दूलह दुलहणि देखि दूणा रळियाइत हुआ। ताळिया तोरण बांधा
 हाट सिंगारी पौळि सिंगारी घरि घरि गूडी ऊछळी। थानकि थानकि गीत नाद नाटक नगरि वधाई वाजी।
 लोक सर्व आणंदित हुआ। इयै प्रस्तावि राव कल्याणमल वीकानेरि राज करै छै। महाराजा श्री
 रायसिंघजी राणी श्री जसवंतदेजी कुंवर पदवी पाळतां सुख राज भार निरवाहतां राणी श्री जसवंतदेजी रै
 पुत्र रत्न ऊपना। प्रथम पुत्र नाम कुंवर श्री भोपति। द्वितीय पुत्र महाराजकुंवार श्री चिरंजीवी धू आयुर्बळ
 अरिमूल उपाडण गरीबनिवाज प्रतापीक श्री सूर्य समान कुंवर

They made [their] entrance [into Bīkāner] with the highest celebration. Rāv Kalyāṇmal and the entire royal household, having observed the bride and bridegroom, were doubly pleased. *Taliyā-toraṇs* were tied, shops were adorned, doors were decorated, paper kites flew up from every house. There were festivities—poems, singing, plays—at various places throughout the city. All of the people were delighted.

In this context Rāv Kalyāṇmal ruled in Bīkāner. Mahārājā Śrī Rāysinghājī [and] Rānī Śrī Jasantdejī, while he maintained the title of *kuṃvar*, were happily upholding the weight [of] the kingdom as Rānī Śrī Jasantdejī's sons, jewels, were born. The name of the first son [was] Kuṃvar Śrī Bhopat. The birth of the second son, the Mahārājkuṃvar, the auspicious long-lived one, equal to Dhruva in age [and] strength, an uprooter of the enemies, a protector of the poor, equal to Sūrya, the glorious Kuṃvar

श्री दळपतजी रो जन्म हुयो। महाराय श्री कल्याणमलजी जन्म महोच्छव मांगळीक वधावणा कराया। महाराजकुमार श्री दळपतिजी दिन दिन स्वेत पक्ष चन्द्रमा री ज्यू परिवधवंत होता पूर्णिमा रै चन्द्रमा रो परिसकळ कळा भरित विभूषित गात्र नीपना छै। इयै प्रस्तावि पातिसाह श्री अकबर दिली राज करतां वर्ष १६ सोळह हुआ छै। भूमिया सकळ दस दिसि रा आइ मिलिया छै। ताहरां राव कल्याणमल पणि पातिसाह अकबर नूं बाई परणाई। एक बाई श्री भाणमती श्री भीमराज री दीकरी। बीजी बाई राजकुंवारी राज श्री कान्हजी री दीकरी। ए बेऊं बाई पातिसाह अकबर नूं

Śrī Dalpatjī, occurred. Mahārāy Śrī Kalyāṇmaljī had birth rejoicings [and] auspicious congratulations carried out. Mahārājkuṃmār Śrī Dalpatjī day by day grew like the moon of the bright half; [his] adorned body grew up filled with all the lunar portions of the night of the full moon.

In this context sixteen years had gone by while Emperor Akbar ruled in Delhi. The *bhūmiyos* from all ten directions came and met with [him]. Then Rāv Kalyāṇmal also married sisters to Emperor Akbar. One sister, Śrī Bhāṇmatī, [was] Śrī Bhīmrāj's girl. The other sister, Rājkuṃvāri, [was] Rāj Śrī Kanhjī's girl. He [Kalyāṇmal] married these two sisters to Akbar.

परणाई। ताहरां पातिसाह अकबर मुहत दियण नूं नागोर पधारिया। तेथि बायां परणायां। पातिसाह नूं मिलिया। संवत १६२७ मंगसिर सुदि ९ पातिसाहजी रो मेल्हियो घेसूखान तेडण आयो। ताहरां राव श्री कल्याणमलजी पातिसाहजी सैमुखि तेडि घणी दिलासा दे नै बीकानेर नूं विदा किया। कुंवरपदवी थका महाराजा श्री रायसिंघजी साथे लिया। ता पछै पातिसाहजी राजा श्री रायसिंघजी नूं आप रै डील बराबरि करि पासै राखिया। ता पछै वरस एक राव श्री कल्याणमलजी सीकरी फतेपुरि आइ मिलिया। ताहरां पातिसाह श्री अकबर राव श्री कल्याणमलजी नूं जोधपुर दियो अर पातिसाह गुजरात सिधाया। राव श्री कल्याणमलजी नूं कुंवर श्री रायसिंघजी नूं जोधपुर राखि

Then Emperor Akbar proceeded to Nāgaur for setting the auspicious moment. The sisters were married [to him]. They met the Emperor. On December 4, 1570 Ghesū Khān, sent by the Emperor, came to summon [Kalyāṇmal]. Then the Emperor summoned Rāv Śrī Kalyāṇmaljī before him, highly favored [him], and dispatched [him] to Bīkāner. He took Mahārājā Śrī Rāysiṅghjī, bearing the title of *kunvar*, along with [him]. Thereafter the Emperor, making Mahārājā Śrī Rāysiṅghjī equal to his own body, kept him nearby. One year thereafter [December, 1571?] Rāv Śrī Kalyāṇmaljī came to Fatehpur Sikrī and met with [the Emperor]. Then Emperor Akbar gave Rāv Śrī Kalyāṇmaljī Jodhpur and the Emperor set out for Gujarāt. He kept Rāv Śrī Kalyāṇmaljī [and] Kunvar Śrī Rāysiṅghjī in Jodhpur and went on [to Gujarāt].

पधारिया। सीरोही मांहे राव मानो हुतो तठै राव कल्याणमल री दीकरी बाई पुहपावती परणाई हुती राव उदयसिंह नै। सु राव उदयसिंह मुंआ पछै बाई रै आधान हुतो। सु बाई राव मानै मारी हुती। सु तिण वैरि राव श्री कल्याणमलजी कुंवर श्री रायसिंहजी पातिसाह श्री अकबर कन्हा सीरोही मराडि खोसाडी। राव मानो नासि गयो। बाई रो वैर वाळियो। उठा सीरोही हुंती राव श्री कल्याणमलजी नूं कुंवर श्री रायसिंहजी नूं पाछी सीख दीन्ही। पातिसाहजी आघा गुजरात नूं पधारिया। ताहरां आगा सांमु होय तमतखान आयो। गुजरात पातिसाह श्री अकबर नूं पेसि की। गुजरात मांहे मिरजै उलक रा दीकरा हुता सु नासि अर समुद्र रै कठै नूं गया। ताहरां पातिसाहजी उवां

Rāv Māno was in Sīrohī. Rāv Kalyāṇmal's daughter, Puhpāvātī Bāī, had been married to Rāv Udaysiṃh there. After Rāv Udaysiṃh died, the sister was pregnant. Rāv Māno had [then] killed the sister. In revenge for this, Rāv Śrī Kalyāṇmaljī [and] Kuṃvar Śrī Rāysiṃghjī had Sīrohī sacked and seized by Emperor Akbar. Rāv Māno fled. They repaid the debt of vengeance for the sister. Rāv Śrī Kalyāṇmaljī [and] Kuṃvar Śrī Rāysiṃghjī were given leave from there in Sīrohī. The Emperor went ahead to Gujarāt. Then Tamat Khān, having become opposite ahead [of Akbar], came [forth]. He presented Emperor Akbar with Gujarāt. Mirjo Ulak's sons were in Gujarāt; they fled and went to the side of the ocean. Then the Emperor,

रो वांसो करता सूरति पधारिया। सूरति मांहे झुझारखान उलूखान बि भाई। तियां मांहां एक सूरति मांहे हुतो सु हाथि आयो। सूरति पातिसाह श्री अकबर ली। बीजा लोक सहि आइ मिलिया। महमूद पातिसाह मुंआं पछै चंगसखान रा चाकर हुता उलूखान झुझारखान सु इयां चंगसखान मारियो हुतो सु चंगसखान री बायरि पातिसाह श्री अकबर कन्है पुकारी। सु पातिसाह इयां नूं सजा दीन्ही। हाथी रा पग सू बंधाइ मारिया। चंगसखान री बायरि महलां मांहे राखी। पातिसाह तपावस कियो। मिरजो इब्राहमसेन बीजा भाइयां हुंता टळि ने हिंदुसथान नूं नीसरियो हुतो। तैं ऊपरि पातिसाह अकबर वांसो

following behind them, proceeded to Sūrat. Jhūjhār Khān [and] Ulū Khān, two brothers, were in Sūrat. One of these [brothers] who was in Sūrat came into [Akbar's] hands. Emperor Akbar took Sūrat. The other people all came and met with [him]. After Sultān Mahmūd died, those who were Caṅgas Khān's military servants, Ulū Khān [and] Jhūjhār Khān, killed Caṅgas Khān. Caṅgas Khān's wife appealed to Emperor Akbar. The Emperor punished these [men]. He had them ties to the foot of an elephant and killed [them]. He kept Caṅgas Khān's wife inside the palaces. The Emperor made [her] a kept woman (*tapāvas*).

Mirjo Ibrāhim withdrew from the other brothers and left for Hindūsthān. Upon which Emperor Akbar followed after [him].

कियो। बि फोजां कियो। मिरजै रै वांसै आप पातिसाह पधारिया। मिरजो बिहूँ फोजां विचाळा अर पातिसाह रा गोडां होइ नीसरियो। पातिसाह रै उडदू बाजार मांहां मिरजै रै लसकर सीधो लियो। ताहरां पातिसाह अकबर नूं खबरि हुई। पातिसाह वांसो कियो। पातिसाहजी कन्है असवार पनरह हुता। मिरजै कन्है असवार हजार दोढ हुता पणि अवलि चुणिंदा। एक पातिसाह री बीजी फोज जका हुती तिण नूं खबरि हुई। ताहरां तिणि फौज पणि दौड की। हिंदू उमराव जके हुता तियां बि बि घोडा कोतल ले अर इयां ठाकुरे राजा भगवंतदास राजा गोपालदास राव भोज कुंवरपदै थको राज श्री खिंगार कुंवरपदै थको राव जगमाल पंवार बीजा ही असवार पनरह भला भला वांसै

He formed two armies. The Emperor himself went after the Mirjo. The Mirjo passed nearby Akbar between the two armies. The Mirjo took the food supplies into the Emperor's Uṛdū Bazaar. Then Emperor Akbar received the news. The Emperor followed [him]. The Emperor had fifteen mounted men with [him]. The Mirjo had one thousand five hundred mounted men with [him], but they [were] first-class, picked men. The Emperor's second army received the news.² Then that army also attacked. Those who were Hindū *umrāvs*, taking spare horses, two men on each, these *thākurs*, Rājā Bhagvāndās, Rājā Gopāldās, Rāv Bhoj [who] was a *kuṃvar*, Rāj Śrī Khiṅgār, [who also] was a *kuṃvar*, Rāv Jagmāl Paṃvār, [and] others too, were behind, fifteen mounted men, fine, fine [persons].

² The word *ek* at the beginning of this sentence seems superfluous.

हुया। इहां महाराव भोज पातिसाह सेती आइ फोज मांहे मिलियो छै। बीजे ठाकुरे वात विचारि अर राव भोज मेलियो। कहाडियो जु राजि पातिसाहजी सलामति रावळो साथ आइ आपडियो छै। परं पहुंचण दीजै। पातिसाहजी तितरै तहमल कीजै। जितरै साथ आइ भेळो हुवै। तितरै ए ठाकुर असवार पनरह आइ भेळा हुआ। राजा भगवंतदास पातिसाहजी सेती अरज की जु पातिसाहजी ओछै साथ साथि दौड की छै सु किसै कारणि। घणै रा घणी घणो साथ भेळो हुवण दियो हुवंत भलो। एकला दौडता ए सिपाई मरिसै। पणि साथ भेळो हुवण दीजै। पातिसाहजी आघा खडिया। मिरजै रै वांसे। तिसडै वाहळो एक आडो आयो। तिणि साथ वळे दुहुं जाइ गहे हुओ। आधो एक

Mahārāv Bhoj came there and met with the Emperor in the army. The other *thākurs* had considered [the matter] and sent Rāv Bhoj. They had [him] tell [the Emperor]: “*Rāj!* Emperor, *salāmat!* Your contingent has come and caught up. But you should allow it to reach [you]. Emperor, you must retain a measure of patience while the contingent comes and joins [you].” Meanwhile these *thākurs*, fifteen mounted men, came and joined [the Emperor]. Rājā Bhagvāndās put forth a petition with the Emperor: “Emperor, you have attacked with few retainers, for what reason? It would be well if [you], the master of many [men], allowed a large contingent [of them] to assemble. Attacking [nearly] alone, these soldiers will die. But you should allow the contingent to assemble.” The Emperor went ahead, behind the Mirjo. Meanwhile he came opposite a water course. Both contingents went to it and again joined.³ Half went in one direction.

³ It is not clear what *gahe* means; perhaps “in the house” (i.e., they were one again). Also, it is not clear why *huo* is singular.

दिसि साथ हुआ। आधो पातिसाह साथे साथ हुआ। आगै मिरजै रा असवार सजोसणिया होइ अर ऊभा रहिया छै। लडाई हुई। तेथि कछवाहो भोपत राजा भारमल रो दीकरो काम आयो। मिरजै इब्राहम रा फोज विचळी। पणि मिरजै रै तरगसबंधे कहियो पातिसाह योडै साथ सेती छै। आओ जिम मारिल्यां। मिरजै इब्राहम इम कहियो जु न करै खुदाय जु घर की पातिसाही खोवूं। पातिसाह गुजराति ल्यो। हूं हिंदुग देस जाइ करि लेइसि। उठा हुंती मिरजो सोझति सिरियारि मांहे होइ नै नागोर आइ वींटियो। नागोर मांहे कलाखान रो दीकरो फरहखान हुतो। उठा जोधपुर हुंता राव कल्याणमलजी कन्हा विदा करि नै कुंवरपदवी थका महाराजाधिराज महाराजा

Half the contingent was with the Emperor. Ahead the Mirjo's mounted men prepared for combat and remained standing [to confront them]. A battle occurred. Kachvāho Bhopat, Rājā Bhārmal's son, died fighting there. Mirjo Ibrāhim's army was unsteady. But the Mirjo's quiver-bearers said [to him]: "The Emperor has just a few retainers. Come, in order that we shall kill [them]." Mirjo Ibrāhim spoke in this manner: "God does not make it so, that I would destroy the Empire of [this] house. Emperor, you take Gujarāt. I will go to a Hindū land and take [it]." From there the Mirjo came to Nāgaur via Sojhat [and] Siriyārī [villages] and laid siege [to the town]. Kalo Khān's son, Pharah Khān, was in Nāgaur. Mahārājādhirāj Mahārājā Rāysīnghjī, while a *kumvar*, after taking leave from Jodhpur and Rāv Kalyāṇmaljī,

श्री रायसिंघजी मिरजै इब्राहम रो वांसो कियो। राजाजी पधारता मिरजै सांभळि नागोर सहर छोडि नै आघो ही ज नीसरियो। राजाजी नागोर पधारि खबर ले अर आघा ही ज मिरजै रौ वांसो कियो। फरहखान साथि लियो। कठोती आइ मिरजै नूं आपडिया। वेढि हुई मिरजो इब्राहम भागो। पातिसाह फते करि नै किलचखान नूं सूरति सांपि नै सीकरी फतेपुर नूं कूच कियो। अहमदाबाद मांहे अजीज कोको राखि नै सीकरी नूं पधारिया। राय श्री कल्याणमल नै कुंवर श्री रायसिंघजी योधपुर हुंता अजमेर नूं पातिसाहजी कन्है जाइ मिलिया। उठै राजि श्री कल्याणमलजी नूं सिरपाव देइ हाथी घोडा देइ नै वीकानेर नूं विदा कियो। पातिसाहजी सीकरी पधारिया। कुंवरपदै थका

followed Mirjo Ibrāham. The Mirjo, hearing that the Rājājī was coming, abandoned Nāgaur city and slipped away ahead [of him]. The Rājājī came to Nāgaur, enquired [about events], and then advanced in pursuit of the Mirjo. He took Pharah Khān with him. Coming into Kaṭhoṭī [village] he caught up to the Mirjo. A battle occurred. Mirjo Ibrāhim fled.

The Emperor, after conquering Sūrat, entrusted [it] to Kilac Khān and departed for Sīkrī Phatehpur. He kept Ajīj Koko in Ahmadābād and proceeded to Sīkrī. Rāy Śrī Kalyāṇmal and Kuṃvar Śrī Rāysīnghjī went from Jodhpur to Ajmer and met with the Emperor. There [the Emperor] gave [Rāysīngh and] Śrī Kalyāṇmaljī *sirpāvs*, gave [them] an elephant [and] horses, and dispatched [them] to Bīkāner. The Emperor proceeded [on] to Sīkrī. [Kalyāṇmal] took Mahārājādhirāj Mahārājā Śrī Rāysīnghjī, [who] was then a *kuṃvar*, with [him] and went [to Bīkāner].

महाराजाधिराज महाराजा श्री रायसिंघजी नै साथे ले पधारिया। वरस एक हुआ ता पछै महमदहुसेन अहमदावाद आइ घेरी। खान आजम मांहे हुतो सु जाहरां घेरियो ताहरां पातिसाह कन्है पुकारू आया खान आजम रा मेल्हिया हुता। ताहरां पातिसाह उमरावां सगळां नूं विदा करण लागा सु उमराव का बीडो झालै नहीं। ताहरां महाराजाधिराज महाराजा श्री रायसिंघजी बीडो झालियो। राजि विदा हुआ। वांसै पातिसाहजी पणि पधारिया। जालोर आइ आपडिया। आगै जाइ गुजराति री वेढि की। वेढि जीपि अर पातिसाहजी सीकरी फतेहपुर पधारिया। इण वात रो विसतार आगै कहीजसी। एथ राजाजी नूं पातिसाहजी वळे निवाजसि

One year went by; thereafter Mahmad Husen came and besieged Ahmadābād. Khān Ājam was inside [the city] when it was besieged; then appeals came to the Emperor, sent by Khān Ājam. Then the Emperor began to dispatch all the *umrāvs*; no *umrāv* would accept the challenge. Then Mahārājādhirāj Mahārāj Śrī Rāysinghji took up the challenge. He was dispatched. The Emperor also proceeded behind [him]. He came to Jālor and caught up to [him]. They went ahead and fought a battle for Gujarāt.⁴ They won the battle and the Emperor went [back] to Phatehpur Sīkrī. An extended account of this affair will be told subsequently. Here the Emperor again favored the Rājājī.

⁴ Or: “the battle of Gujarāt.”

की। योधपुर आगै हुतो। नागोर सरसो मरोट अर बीजा ही पडगना घणा दिया। जिसडै राव श्री कल्याणमलजी नूं पडगना दियां री खबरि हुई ताहरां कुंवर श्री दळपतजी नूं सरसै नूं विदा किया। कुंवर श्री दळपतजी सरसै सिधाया। तिसडै राव श्री कल्याणमलजी रै घटि असमाधि हुई। ताहरां कुंवर श्री दळपतजी नूं तेडा मेल्हिया। ताहरां कुंवर श्री दळपतजी पाछा घरे पधारिया। कुंवर श्री भोपतजी देस मांहे हुता। नारायण भीमराजोत मूयो। तिण रो भाई दूजणसाल अर नारायण रा दीकरा हरदेसर हुंता बाहिरि काढिया अर भोपतजी आप थाणै रहिया। अर राव श्री कल्याणमलजी रै डीलि असमाधि ऊपर भोपतजी पिण वीकानेर तेडाया। कितरा एक दिन

He had Jodhpur before. He was given Nāgaur, Sarso, Maroṭ, and many other *parganos* as well. As soon as Rāv Śrī Kalyāṇmaljī received word of the *parganos* given, he dispatched Kuṃvar Śrī Daḷpatjī to Sarso. Kuṃvar Śrī Daḷpatjī set out for Sarso. Meanwhile Rāv Śrī Kalyāṇmaljī became ill in [his] body. Then he sent messengers⁵ to Kuṃvar Śrī Daḷpatjī. Then Kuṃvar Śrī Daḷpatjī came back home. Kuṃvar Śrī Bhopatjī was in the land [of Bīkāner]. Nārāyaṇ Bhīmrājot died. His brother, Dūjaṅsāl, and Nārāyaṇ's sons were in Hardesar; they were removed and Bhopatjī himself stayed at the military outpost [in Hardesar]. And they summoned Bhopajī as well to Bīkāner upon the illness in Rāv Śrī Kalyāṇmaljī's body. The Rāvjī remained ill for some days

⁵ *Tero* = messenger, summoner; message, summons.

रावजी असमाधिया रहि अर वैकुंठ सिधाया। उठै राजा भारमल पणि वैकुंठ सिधाया। बिहूँ राजवियां दिन आठ वेथी हुई। ओथि राजा भगवन्तदास नू टीको हुआ। ता पछै कितरे एके दिने गये राजाजी नू सिमाणै ऊपरि विदा हुई। राज नागोर पधारिया। सिवाणै ऊपरि जाहरां राजाजी नुं विद हुई ताहरां इतरा उमराव राजाजी साथे कुमखि दिया। तियां रा नाम लिखीजै छै। साह कुलीखान बीजो अलहदी सु विहाणकुली सारिखा नइ खंजरी सारिखा घणा माणिस पंच भइया मनसफदार राजा जगतमणि सारिखा घणा माणस साथि दिया। भइया मांडण सारिखा इसडा घणा ही लोक साथि दिया। राजि

and then departed to heaven. Rājā Bhārmal also departed to heaven there. Both *rājvīs* [died] within eight days. Rājā Bhagvantdās received the throne there.

Thereafter, when a few days had passed, the Rājājī was dispatched to Sīvāṇo. [The Rājā] proceeded to Nāgaur. When the Rājājī was dispatched to Sīvāṇo, the Rājājī was provided with the following number of *umrāvs* as reinforcement. Their names are written. He was provided with many men, [men] like Sāh Kulī Khān, another [was] Alhadī, [men] like Vihāṇ Kulī and like Khañjīrī, five brothers, *mansabdārs*, [men] like Rājā Jagatmaṇi. He was provided with many people of this sort, [men] like brother Māṇḍaṇ.⁶ [The Rājā] proceeded to Nāgaur.

⁶ Kūmpāvat Rāṭhor Māṇḍaṇ Kūmpāvat.

नागोर पधारिया। ताहरां राणीजी राजाजी री माता कहाडियो जु थे एकरसो मोनूं आइ मिलो तिम करिया। सु राजाजी रै मुंहतो करमचंद सु राजि रै लोक मांहि करमचंद रो हुकम राजि लोपै नहीं। ताहरां मुंहतै रै बाप अर राव कल्याणमल राणीजी सेती मुंहतै सेती जीव बुरा हुता। तिण मुंहतै करमचंद जाणियो जे राजि ओथ पधारिया तो म्हांहरो कोई एक बोल राणीजी बुरा कहता हुवै। तिण भय करि अर राजि आगळि औ जबाब कियो। राजि उठा हुंती भलै मुहुरत खडिया छै पातिसाहजी सूं घणो सुख हुयो छै भला सुकन हुया छै राजि न पधारै। ताहरां मुंहता रै पालियै राजि पगे लागण न पधारिया। कहाडि मेल्हियो जु राजि वहिल जोत्राडि अर आवै पधारि अर मिलिया। ताहरां राणीजी कहाडियो जु न करै परमेस्वर

Then the Rāñījī, the Rājājī's mother, sent word: "You come and meet with me one time. We should do this." The Rājājī had [a servant], Muṃhato Karamcand. Among his people, he did not transgress the order of Karamcand. At that time Rāv Kalyāṇmal [and] the Rāñījī were disaffected with the Muṃhato [and] the Muṃhato's father. This Muṃhato thought: "If [Rāysiṅgh] comes here, then the Rāñījī might say some bad words about me." Fearing this, he made this response before [Rāysiṅgh]: "**Rāj!** You have set forth from there at an auspicious moment; the Emperor is very pleased [with you]; the omens have been good, [so] you should not go [to the Rāñījī]." Then, stopped by the Muṃhato, [Rāysiṅgh] did not go to touch [her] feet. He sent word: "**Rāj!** You should have an ox-cart yoked and come [here]; proceed [here] and we shall meet. Then the Rāñījī sent word: "God does not make it [so]

जु राजि वैकुंठ पधारियां पछै जु हूं वहिल जोत्राडि अर चढी फिरूं। जाहरां राव कल्याणमलजी फूलमहल पधारिसैं ताहरां हीज हूं वहिल बैसिस अर फिरिस। सु राणीजी महासती दौढ वरस लगै आपरी देही गाळी। अन भक्षण न कियो। जां जीविया तां सीमफडीस अर पणखो छाछ पातळी रो आरोगता। सु राजि सूं मुंहतै सूं बुरो मानि अर बैसि रहिया। इयै प्रस्तावि राजि नागौर थकी सिवाणै नूं कूच कियो। सु राजि जीवतां कुंअर श्री भोपति कुंवर श्री दळपतजी रो काइ दोघणो कियो हुतो। रजपूत परधान दिया हुता महेस सकताउत राठौड सांखळो गोगादे मुंहतो जीवराज ऐ भोपतजी नूं दिया हुता। अर कुंवर श्री

that after [Kalyaṇmal] went to heaven I would have an ox-cart yoked and wander around after climbing [into it]. Only when Rāv Kalyāṇmal goes to the Phūlmahal will I sit in an oxcart and wander around.” The Rāṇijī, a *mahāsati*, took a year and a half and destroyed [her] body. She did not eat grain. As long as she lived she would consume [only] desert grass seeds⁷ and a drink of weak buttermilk. She was angry with [Rāysiṅgh and] the Muṃhato and remained seated.

In this context, [Rāysiṅgh] departed for Sīvāṇo from Nāgaur. While [Rāysiṅgh] was living Kuṃvar Śrī Bhopat had done something bad to Kuṃvar Śrī Daḷpatjī. Rajpūts [and] *pradhāns* were given-- Rāṭhoṛ Mahes Saktāvat,⁸ Sāṅkhlo Gogāde, Muṃhato Jīvrāh, these [men] had been given to Bhopatjī. And to Kuṃvar Śrī Daḷpatjī,

⁷ *Sīmphaṛīs* = *sīm* (wasteland, desert) + *phaṛīs* (= *phaṛūs*). *Phaṛūs* = seeds or grains of *bhuraṭ*. SRSK, 2:132. *Bhuraṭ* (cenchrus biflorus) = A burr grass, particularly abundant in years of scarcity, when it is used as food. The seeds are about the size of a pin's head and are enclosed in a prickly husk which readily clings to clothing or animal hair or fur. The seeds are ground to use as flour.

⁸ Vethvāsīyo Ūdāvat Rāṭhoṛ Mahes Saktāvat. UCRK, 1:67.

दळपतिजी नूं प्होड गोवलजी धावड कुंवर श्री दळपतजी रो बीजो मदनो पाताउत बीदावत अर आसो करमसियोत कांधळोत मुंहतो सिरचंद ए सहि कुमर श्री दळपतजी आगै दिया हुता। सु जाहरां राजाजी नागोर हुंता कूच करि अर रूण ऊतरिया इयै समइयै कुंवर श्री दळपतजी वीकानेर हुता। कुंअर श्री भोपतजी राजाजी कन्है हुता नागोर। मुंहतो करमचंद भोपति सेती कुमया करतो। सु मुंहतै राजाजी वसि कियो करि अर ठकुराई आप वसि की। आप हुकम करि राखी। तिण रै लियै भोपतिजी नूं पणि देज लेज मांहे कसतो सु भोपत तिसडो ठाकुर न हुतो जु किण रै हाथ वसि हुवै। ताहरां मुंहतै भोपत री घात राजाजी आगै घाती। अर जीव राजाजी रो भोपति सेती

all these [men] were given earlier: Pohar Govaljī, Śrī Dalpatjī's wet-nurse's son,⁹ another, Madno Pātāvat, a Vīdāvat,¹⁰ and Āso Karamsīyot, a Kāndhaḷot,¹¹ [and] Muṃhato Sircand. When the Rājājī set out from Nāgaur and encamped in Rūṃ, at that time Kuṃvar Śrī Dalpatjī was in Bīkāner. Kuṃvar Śrī Bhopatjī was with the Rājājī in Nāgaur. Muṃhato Karamcand disfavored Bhopajī. The Muṃhato put the Rājājī under [his] influence, and having done [so], he put the *thākuraī* under [his] influence [also]. He kept [it] under [his] command. For that reason he tightened down on Bhopatjī also in the giving [and] taking. Bhopat was not the sort of *thākura* who would be under the influence of anyone's hand. Then the Muṃhato slandered Bhopat before the Rājājī. He disaffected the soul of the Rājājī

⁹ *Dhāvar* = wet-nurse's son or husband.

¹⁰ Vīdāvat Rāṭhor Madno Pātāvat. UCRK, 2:171.

¹¹ Kāndhaḷot Rāṭhor Āso Karamsīyot. UCRK, 1:239.

वुरो कराडियो। भोपत वांसै नागोर रहियो। सु वांसै घोडा खजीनूं सहु रावळै लेसी अर हुजदार बांधिसी अर काकां नूं साथि ले अर पातिसाह कन्है जाइसी इसडा सहि कूडी वात राजाजी नूं कहि कहि अर राजाजी रो जीव वुरो कियो। ताहरां राजाजी भोपत ऊपरि चढण लागा। ताहरां राणीजी जसवंतदेजी राजि नूं वीनमियो। राजि दोहरा की हुवो हूं जाइ अर भोपति नूं ले आविस। ताहरां राणीजी चढि खडिया। खडि नै नागोर पधारिया। आगै देखै तो भोपतिजी किण ही रो विणासियो क्युं नहीं न क्युं उजाडियो बैठा छै। ताहरां भोपतजी नूं ले अर साथि राणीजी पधारिया राजि कन्हां। ताहरां राजाजी भोपतजी रा घोडा रजपूत परधान सहि परहा किया। करि नै छोकरा सा

toward Bhopat, [telling him]: “Bhopat stayed behind in Nāgaur. He will take all your horses [and] treasury, tie up the *hujdār*, take [his] uncle with [him], and go to the Emperor.” He kept saying such false things to the Rājājī and disaffected the soul of the Rājājī. Then the Rājājī began to advance against Bhopat. Then Rāñījī Jasvantdejī made a humble request to [him]: “*Rāj!* What,¹² you’ve become troubled? I will go and come [back] with Bhopat.” Then the Rāñījī mounted up and set out for Nāgaur. Ahead, she observed [that] Bhopatjī had neither destroyed anyone nor plundered anyone. Then, taking Bhopatjī with [her], the Rāñījī proceeded to [the Rājājī]. Then the Rājājī removed all of Bhopatjī’s horses, Rajpūts, [and] *pradhāns*. After doing so, he settled the young boys near [him].

¹² *Kī* = What? Which?

कन्है वासिया। पछै साथ ले नै पधारिया। कुंअर श्री दलपतजी सू मया करि अर हाथि झालिया अर भोपत सेती कुमया की। राणीजी भोपतजी ले नै जोधपुर पधारिया अर राज सिमाणै गढ नूं जाइ लाग। उठै योधपुर कितरा हेक दिन रहतां कुंवर भोपतजी कोट री भूखी किराड ऊपरां आंखिमींचणी रमतां पडिया पणि समाधिया ऊगरिया। भूखी किराडि रो पडियो ऊगरै को नहीं। पणि केसवरायजी री रख्या करि समाधिया ही ज रहिया। आहल एक लिगार हो नाई राजाजी सिवाणै हुता सु सिवाणो राजाजी गढ तोडियो हुतो। पणि मुंहतै करमचन्द हरामखोरी करि अर मुंहतै रौ साळौ पतौ मुंहतौ कोट माहे हुतौ सु वाहिरा जका वस्तु

Afterward he took [his] contingent and went. He favored Kuṃvar Śrī Dalpatjī and clasped [him] with his hands, and he disfavored Bhopat. The Rājājī took Bhopatjī and proceeded to Jodhpur. And [the Rājā] went to Sīvāṇo Fort and besieged [it]. There, having lived in Jodhpur for some time, Kuṃvar Bhopat fell from above the “Hungry Wall” while playing blind man’s bluff, but he recovered; he was saved. No one who fell from the “Hungry Wall” [normally] was saved, but only by the means of the protection of Kesavrājī did he recover and live. He was struck¹³ a light [blow that] was not harmful.¹⁴

The Rājājī was in Sīvāṇo. The Rājājī had taken the fort at Sīvāṇo, but Muṃhato Karamcand had committed a dishonest act. The Muṃhato’s wife’s brother, Pato Muṃhato, was inside the fort; Muṃhato Karamcand had what supplies that were outside

¹³ आहल is a mistake for आहत = आहत ā-hat [S.], adj. struck; hurt; wounded (also fig.).

¹⁴ नाई = न + आई [blow (cot)] was not received.

मांहे न्हाळीजती सु करमचंद मुंहतौ घाटी मांहा पहुंचाडै तिण वासतै कोट तूटै नहीं। सोझत थाणो राखियो राजाजी रो तिण थाणै मांहे रामसिंघजी कल्याणमलौत सिरदार हुतो। तठै कलुंजै री घाटी मांहे राव चंद्रसेण सेती लडाई हुई। रामसिंघजी आगै राव चंद्रसेण भागो। इण वात रो विस्तार आगै कहीजिसी। बुरै हुवाल हुइ नीसरियो। रावळा चींधडिया वांसै आपडिया। अमरौ हेमराज मानसिंघ खेतसियौत सांवळदास आपडिया। ताहरां तिलोक बांभण देहरासरी पाछो घिरि अर मूओ। मानसिंघ खेतसियौत ओळखै हुतो राव चंद्रसेण नू। बीजो ठाकुर को ओळखै न हुतो। सु तिणि कहियो बांभण हेक मूयो अर बीजा ही बांभण मरिसी। इसडै राव चंद्रसेण निरवहियो।

visible inside [the fort] sent inside [through] a narrow pass. For that reason the fort did not break.¹⁵ Rāmsiṅghjī Kalyāṅmalot was the *sirdār* in the Rājājī's military outpost that was kept in Sojhat. A battle with Rāv Candrasen occurred there [in Jaitāraṅ Pargano] in the narrow pass of Kulañjo [i.e., Kaṅujo village]. Rāv Candrasen fled before Rāmsiṅghjī. An extended account of this matter will be told further on. [Candrasen] left in a bad state. The Bīkāner State's *cīndhariyos* caught up to [him] from the rear. Amro, Hemrāj, Mānsiṅgh Khetsiyot,¹⁶ [and] Sāṃvaldās caught up to [him]. Then Tilok, a Dehrāsri Brāhmaṅ, turned around [to confront them] and died. Mānsiṅgh recognized [him] as Rāv Candrasen. The other *thākur* did not [so] recognize [him]. He said: "One Brāhmaṅ has died and other Brāhmaṅs also will die." Meanwhile Rāv Candrasen escaped.

¹⁵ I.e., surrender.

¹⁶ Karaṅot Rāṅhoṅ Mānsiṅgh Khetsiyot. UCRK, 1:507 has the following: "He died fighting for Rājā Rāysiṅgh Bīkānerīyo. They joined the Turks and attacked the *gudho* of Vairsal Prithirājot in Rohiṅ. [Mansiṅgh died fighting] there." Mānsiṅgh's brother, Sūjo Khetsiyot, was Rāv Candrasen's military servant and died fighting in the battle of Kaṅujo.

इउं होइ अर बुरै हवाल राव चंद्रसेण नासि गयो। पहाडि चढियो अर ठाकुर पाछा वळिया। रामसिंघजी राव चन्द्रसेण रो गांव गुढो मारि अर राव चन्द्रसेण नूं काढि पाछा सोझति पधारिया। हिवै तिण समै पातिसाह श्री अकबर अजमेर पधारिया छै। मुंहतै करमचन्द राजि नूं मसलत हुंता चुकाइ अर सिवाणै हुंता राजाजी नूं कहियो सु राजि पातिसाह रै पाए अजमेर पधारो। ताहरां अजमेर राजि पधारिया अर पातिसाहजी कन्हां कुमक री अरदास की। ताहरां पातिसाहजी राजि नूं कहियो मैं तो कुमक घणी ही दी हुती। अब तुम्ह सिवाणै पधारो हूं वळे कुमक मेल्हूं छूं। तिसडै राजि वळै सिवाणै पधारिया छै। पछै पातिसाहजी सहबाजखान विदा कियो सिमाणै नूं। राजि नूं

Thus it was that Rāv Candraseṇ, in a bad state, fled away. He ascended a mountain and the *thākurs* turned back. Rāmsiṅghjī sacked Rāv Candraseṇ's village *gudho*, and, after removing Rāv Candraseṇ, went back to Sojhat. Now, at this time, Emperor Akbar proceeded to Ajmer. Muṃhato Karamcand was advising [Rāysiṅgh]. While they were in Sīvāṇo, he misled the Rājājī and told [him]: “*Rāj!* You should proceed to Ajmer to the foot of the Emperor.” Then [Rāysiṅgh] proceeded to Ajmer and petitioned the Emperor for reinforcements. Then the Emperor said to [Rāysiṅgh]: “I have given you plenty of reinforcements. Now you proceed to Sīvāṇo; I am sending reinforcements [once] again.” Then [Rāysiṅgh] proceeded to Sīvāṇo again. Afterward the Emperor dispatched Sahbāj Khān to Sīvāṇo. The Emperor summoned [Rāysiṅgh] to his side.

आप पास बुलाया पातिसाहजी। सिवाणो राजाजी ही ज तोडियो हुतो पणि मुंहतौ पतै मुंहतै नूं ऊपरि जिका वस्तु जोईजती सु पहुचाडतो तिण वासतै गांव तूटो नहीं। सु मुंहत री हरामखोरी रै पगां गांव रहियो। ता पछै सहबाजखान विदा कियो सिमाणै नूं। राजि नूं आप पासि बुलाया। पातिसाहजी रै पाए राजि पधारिया। वांसै सहबाजखान गढ ऊपरि वसतवानो चढण न दियो। ताहरां दिनं पनरां माहे गांव तूटो। राजि सिमाणै थका ही ज सिगळै देस मांहे पातिसाहजी किरोडी मेल्लिया हुता। ताहरां वीकानेर पणि किरोडी आया। अठै राणी रत्नावती वैकुंठ सिधाया संवत् १६३२ मांहे। ताहरां अठै बीजा ठाकुरां माहां कोई न

The Rājājī alone would have broken Sīvāṇo, but Muṃhato [Karamcand] was having everything that was necessary for Pato Muṃhato reach [him inside the fort], for which reason [Sīvāṇo] village was not broken. So, because of the Muṃhato's dishonesty, the village remained [unbroken]. Afterward [the Emperor] dispatched Sahbāj Khān to Sīvāṇo. He summoned [Rāysiṅgh] to his side. [Rāysiṅgh] proceeded to the foot of the Emperor. Behind, Sahbāj Khān did not allow goods to go up to the fort. Then, within fifteen days the village [of Sīvāṇo] broke.

Right while [Rāysiṅgh] was in Sīvāṇo, the Emperor sent *kiroṛs* to the entire land. At that time *kiroṛs* came to Bīkāner as well. Here Rāṇī Ratnāvātī departed for heaven in 1575-76. Then there was no one among the other *thākurs* here in Bīkāner.

हुतो। सहि सिमाणै हुता। अठै कुंवर श्री दळपतजी वीकानेरि हुता। राजाजी कुंवर श्री भोपतजी नूं जोधपुर हुता वीकानेर नूं विदा किया। कुंवर श्री दळपतजी रिणी नूं पधारिया। बठे वीकानेर मांहे किरोडी अजाजती करण लागा। ताहरां कुंवर श्री भोपतजी करोडियां नूं दडबडाया। ताहरां करोडी नीसरि गया। हिवै कुंवर श्री भोपतजी ज्यूं कुंवर सदा ही दारू आरोगै छै अर बकसीस करै छै तिम सदा ही रामति तमासा ख्याल बगसीस करण लागा। तिण ऊपरि मुंहतै रै दाई नावै। इसै समइयै रहतां राजि भाणै पधारिया। ताहरां मुंहतै सूं कुंवर भोपतजी देज रै लियै कुमया करता सु मुंहतै राजाजी आगै कुंवर श्री

They all were in Sīvāṇo. [But] Kuṃvar Śrī Dalpatjī was here in Bīkāner. The Rājājī dispatched Kūṃvar Śrī Bhopatjī from Jodhpur to Bīkāner. Kuṃvar Śrī Dalpatjī proceeded to Riṇī [village]. There, in Bīkāner, the *kiroṛīs* began to make disturbances. Then Kuṃvar Śrī Bhopatjī intimidated the *kiroṛīs*. Then the *kiroṛīs* went away. Now, just as *kuṃvars* always drink *dārū* and make gifts, just as they always play games and sports and show consideration and make gifts, so [too] did Kuṃvar Śrī Bhopatjī began always to play games and sports and show consideration and make gifts. Upon which the Muṃhato was not pleased. During this time [Rāysīṅgh] went to Bhadāṇo. Then Kuṃvar Bhopatjī disfavored the Muṃhato because of a dowry (*dej*).¹⁷ The Muṃhato slandered Kuṃvar Śrī Bhopatjī before the Rājājī.

[Note: In *Jesṭ*, 1633 = Spring, 1576? Or, less likely, 1577? What calendar did Bīkāner use? Rāysīṅgh was still holding Jodhpur [p. 38].. Then, in 1634 = 1577-78, he was given Meṛto after the Emperor took Jodhpur away. See pp. 34-42. So Kalyāṅmal or Rāysīṅgh held Jodhpur from 1572-76.]

¹⁷ Apparently he would not provide the money.

भोपतजी रो चुगली खाधी। ताहरां राज कुंवर श्री भोपतजी ऊपरि रीसांणा। ताहरां राजाजी भोपतजी नूं तेडण नूं राणीजी मेल्हिया। ताहरां राणीजी वीकानेर पधारि अर कुंवर श्री भोपतजी नूं दिलासा दे अर दारू आरोगाडि अर जाहरां छाकिया हुआ ताहरां वहिल ऊपरि बैसाणि अर ले पधारिया राजाजी कन्है। जिसडै राजाजी रै पाए लगा तिसडै राजाजी डंडोकां सेती पूठि ऊपर मारण लगा आपरै हाथ सेति ताहरां राणीजी श्री जसवंतदेजी आडा हाथ दिया सु हाथां ऊपर पणि डंडोकां री चोट लागी ताहरां चूडी वधियां। तिसडै सै मुंहतै राजाजी नूं कहि अर वीच की भोपतजी छुडाया पणि काम सहि मुंहतै करमचन्द रा। पहिलो राजाजी कन्हा सझा दिराडी अर लोक देखतां वीच

Then [the Rājājī] became angry with Kuṃvar Śrī Bhopatjī. Then the Rājājī sent the Rāñjī to summon Bhopatjī. Then the Rāñjī went to Bikāner, encouraged Kuṃvar Śrī Bhopatjī, had [him] drink *dārū*, and when he had become drunk she sat [him] on an ox-cart, took [him], and proceeded to the Rājājī. Just when he touched the feet of the Rājājī, the Rājājī began to strike [him] on the back with a stick with his hands. Then Rāñī Śrī Jasvantde put [her] hands between [them]. The blow of the stick hit [her] hands. Then [her] bangles were destroyed. Meanwhile the Muṃhato spoke to the Rājājī and mediated. He had Bhopatjī removed. But the affair was all [because] of Muṃhato Karamcand. Previously he had people punished by the Rājājī; he observed [them], mediated, and had [them] released.

की छुडायो। देस मांहे रिणी कुंवर श्री दळपतिजी हुता सु पणि राजि रै पाए तेडाया। उठै आइ राजाजी रै पाए लागा। उठै राजाजी इलगार कियो भदाणै हुंता पातिसाहजी दिसा। कुंवर श्री भोपत रा परधान हुता महेस गोगादे जीवराज सु पणि कुंवर श्री दळपतजी आगै दिया। अर कुंवर श्री दळपतजी हाथां झालिया। रामसिंघजी रै खोळै बैसाणि अर देस मैं विदा किया। अर राजाजी भोपतजी नूं साथि ले नै पातिसाह दिसा खडिया। अर ऊंठ एक घणूं दोहरो हुवै इम करतां अजमेर पातिसाह रै पाए पधारिया। कुंवर श्री दळपतजी कठोती रै मेल्हाण हुंता राणीजी विदा किया देस नूं। अर हरामखोरै मुंहतै इउं आलोचियो हुतो जु कुंवर

Kuṃvar Śrī Dalpatjī was in the land [of Bīkāner] in Riṇī [village]. [Muṃhato Karamcand] also had [him] summoned to the foot of [the Rājā]. He came there and touched the foot of the Rājājī. There the Rājājī departed from Bhadāṇo in the direction of the Emperor. Those who were Kuṃvar Śrī Bhopajī's *pradhāns*, Mahes, Gogade, [and] Jivrāj, also were presented before Kuṃvar Śrī Dalpatjī. And they took hold of Kuṃvar Śrī Dalpatjī with [their] hands. They made him sit in the lap of Rāmsiṅghjī and dispatched [them] into the land [of Bīkāner]. And the Rājājī took Bhopatjī with him and went in the direction of the Emperor. And there was a camel that was very distressed. While doing thus, they proceeded to the foot of the Emperor in Ajmer. The Rājājī dispatched Kuṃvar Śrī Dalpatjī from the encampment¹⁸ of Kaṭhoṭī to the land [of Bīkaner]. And the worthless one, the Muṃhato, thus had thought:

¹⁸ Melhān = possibly the name of a town.

भोपत राजाजी रै साथ इम कियो छै अर कुंवर श्री दळपतजी नूं देस मांहे ले जाइ खता खवाडिस्यां। अठै राणीजी आगै इयुं कहियो जु कुंवरजी नूं खुधा न लागै सु म्हे जाणां छां। एक गांठि छै गिटक एक रै मांन सु भूख लागण नहीं दैती छै। जाहरां नींबू जवडी हुसी ताहरां दळपतजी रा दुसमणां नूं दोहरी होसी। पणि क्याल तेजसी वडौ वैद छै आज धनंतर छै तिण कन्हां मूंग हेक हेक जिवडा राखा च्यारि दिराडीजै तौ समाधि हुवै। राणीजी आगै मुंहतै इयुं कह्यौ। कहि अर राखा री कारी रा हुकम लिया। ले नै सिरचंद मुंहतै नूं राणीजी कहियो हुतो ज्युं गुण हुवै तिम करिया। सु न का गांठि न का

“In this way Bhopat was made to accompany the Rājājī, and, after taking Kuṃvar Śrī Dalpatjī and going into the land [of Bīkāner], we will have [him] eat [his] mistake.” He spoke like this to the Rāñījī: “We know that the Kuṃvarjī does not feel hungry. A knot [in the stomach] is like a piece [of stone]. It does not allow hunger to begin. When a lemon is just so big, it will become distressful to Dalpatjī’s enemies. But Kyāl Tejsī is a great Vaid. Today he is a Dhanantar.¹⁹ If he is made to give [Dalpat] four brands, [each] the size of *mūng* (green gram), he will get well.” The Muṃhato spoke in this way before the Rāñījī. He spoke and took the orders for the remedy of the brand. He took [them] and the Rāñījī told Sircand Muṃhato: “You do whatever would be effective. Neither any knot [in the stomach] nor any pain.”

¹⁹ Dhanantar = Dhanvantar, the physician of the gods. See also HED, p. 523.

वेदन इउं ही उपाव करि अर वात थापी। कदे हेकै वाय करतो पेट दूखतो ज्यूं छोरू रा पेट हुवै छै तिम। कदे खुधा न हुती क्यूं जु छोरू पीड अणहुंती ही पूछ्यां हुवां पीड कहै छै तिम कहता। पिण हरामखोरे दगो करि अर वात आलोची। कुंवर दळपतजी विगै पधारिया हुता। आप सिरचंद वीकानेर गयो। अर हरामखोर तेजसी वैद बेवे एकठां मिलि अर कारी नूं महरत पूछि आप मांहे सिरचंद तेजसी मिलि मसलत करि अर डांभ रो राछ एकै जिनस रो घडायो। न चिहुं युगां मांहे सांभळयो न दीठो। पत्री च्यारि विचाळै दिराई आंगुळ बिहुं बिहुं रै पहनै री। अर फिरवाज चौपखेर पणि आंगुळां बिहुं बिहुं रै पहनै री। अर जु विचि छेती तिण मांहि पणि राखा विचारिया। अर

In just this way he made a [treatment] plan and fixed the situation. Whenever he used to produce gas it would pain [his] belly, in just the way the belly of a young child would. He was never hungry because even when the child did not have pain, upon being asked he would say “There [is] pain.” But the worthless ones acted deceitfully and pondered the matter. Kuṃvar Daḷpat had gone to Vigo. Sircand himself went to Vikāner. And the worthless one [and] Tejsī the Vaid both got together, met, and after asking about the appropriate moment for the medical treatment, Sircand [and] Tejsī met [again] among themselves, conspired,²⁰ and made, [with] a toothed [hot] iron²¹ of a singular type, a burn neither heard of nor seen in [all] four *yugas*. They had four arrows [placed] in the middle for wearing on every two fingers.²² And also a strip of cloth [was] all around, worn on every two fingers. And they decided upon brands in the intervening spaces also. And

²⁰ *Maṣlahat karnā (-se)*: To consult (with), to deliberate (with); to hold a consultation; to counsel, advise;—to conspire, combine.

²¹ H راجھ राछ *rāch* [prob. S. राक्षसः; cf. S. राक्षसी 'a large tooth'], s.m. A toothed instrument (as a weaver's); instrument, implement, apparatus;—the innermost or oldest portion of a tree or timber:—*rāch-rāchhīnde*, s.m. pl. Implements; utensils;—*čakkī-kā rāch*, The pivot on which a hand-mill turns.

²² I.e., between every two fingers there would be an arrow.

पछै कुंवरजी नु कहाडियो राजि कारी रो महरत वैगो छै राजि वैगा पधारेज्या। उठा विगै हुंत कुंवरजी इलगार करि वीकानेर पधारिया संवत् १६३३ येस्ट वदि ९ कारी करावण रै वासतै। सिरचंद अर तेजसी क्याल वैद हुइ अर कारी की। सु कारी न हिंदुस्तान न खुरासांग मांहे सुणी न दीठी। सूंटी रै पाखेडि कारी की। जितरा सामधरमी हुता तियां रा जीव दोहरा हुवै हुता। अर हरामखोरे पूरी कारी की। आपरो मन मनायो। सु किसी परि राखा दिया छै ते सांभळिज्या रे सामधरमियां। कान्हड तियै आपरै हाथ रा जतन किया। कपडो माटी सेती लपेट अर कळाई सुधो हाथ लपेटियो हेकरसो। वळे बिसरै ही हाथ रा जतन किया। पछै राखै रो राछ तवै जिवडो हुतो सु छांणां

afterward they informed the Kuṃvarjī: “*Rāj!* The auspicious moment for the treatment is soon. *Rāj!* You must come soon.” The Kuṃvarjī left from there in Vigo and went to Vīkāner on *Yest*, *Vadi* 9, V.S. 1633 = June 6, 1577 in order to have the treatment performed. Sircand and Tejsī Kyāl, being the Vaids, performed the treatment. This treatment was neither heard of nor seen [before] in Hindūstān or Khurāsān. They performed the treatment in the back of the navel. The lives of all those who were loyal to their masters were saddened. And the worthless ones performed the entire treatment. They persuaded themselves [to do so]. If brands are given to anyone, he should listen, O those who were loyal! [It was] Kānhaṛ, who made the efforts [to do the treatment] with his own hands. They smeared a cloth with mud and rolled up the hand [with it] to the forearm. Again they made effort for the other hand as well. Afterward, the toothed iron for the brand, which was like a frying pan,

खीहाळां सेती तपायो। जिसडो टबके टबके चुवण लागो रातो लाल कियो। ताहरां हेकरसो सूंटी पाखती सेक दियो वळे तेल सेती दियो। राखा चोपडि अर वळे बीजी ही वार तिम ही ज रातो करि चुवण लागो ताहरां दियो। इम ही ज च्यारि चुहिया दिया राता लाल चुवता करि करि। ए वळे तेल सेती चोपडि अर इण ही ज परि राखा दिया। इम दे अर कहियो ए पेट री कारी की पणी पूठ री कारी नहीं की सु वैगा हुवौ। तपावो राछ ज्यूं पूठ री कारी करां। जिसडै तपाइ अर मवजूद दियण नूं हुया तिसडै सीपो मुंहतो बोलियो। हिवै जिण वात रै लियै थे अटकळै हुता सु पारि पडी। हिवै थांहरो थां मन मनायो। हिवै फिटा करो। मत राखा दियो। ताहरां गोवलजी पणि कहियो जु हिवै

they heated up with cow-dung cake coals. Just when, glowing, glowing,²³ it began to ooze, they made [it] a deep red. Then they applied heat to the vicinity of the navel. Again they used the oil. After lubricating the brands, again, a second time, in just the same way, they made it red and when it began to ooze they applied [it]. In just this way four brands were applied while making [the branding tool] ooze deep red. They again lubricated [the area] with the oil and, in just this manner, they made [more] brands. They applied [them] like this and said: “We did the treatment for the belly, but we did not do the treatment for the back. It should be [done] soon. You must heat up the branding tool in order that we might do the treatment for the back.” Just when they had heated [it] up and were about to provide [the treatment], Sīpo Muṃhato spoke: “Now you are conjecturing about this matter; it has come to an end. Now you must persuade yourself: now you must depart. You must not provide [more] brands.” Then Govaljī also said: “Now you must not provide [these brands].”

²³ Possibly “dripping, dripping.”

मत दियो राखा। इसड़ी हरामखोरे हरामखोरी की। तिण ऊपरि रामसिंघजी वुलावण नूं आया समाधि पूछिवा। जिसडै ही रामसिंघजी कुंवरजी री कारी दीठी विपरीति तिसडै ही मूर्च्छा आइ पडिया। तिसडै गोवलजी संबाह्या। पेट रो वाखर सहु झळकतो दीठो। देखि अर मूर्च्छा आई। अर सीपो मुंहतो तिण ही ज आथुणि जीमि वागो पहिर मोजडी अर कुंवरजी री समाधि पूछण आवै हुतो [सु] आवतै ही ज रो जीव निसरि गयो। इसड़ी हरामखोरे हरामखोरी की। अर कारी की सु इम चींतवि अर की हुती जु जीव रै जोखै लग अटकळी हुती का घरबार हुंती रहै। पणि केसवराय जे मारै नहीं तो किम ही ज मरीजै नही।

जांही राखै सांइयां [तौ] मारि न सकै कोइ।

वाळि न वंका करि सकै जौ जग वैर होइ ॥

The worthless ones did this sort of worthless deed. Upon which they came to summon Rāmsiṅghjī to ask about [the Kuṃvar's] health. As soon as Rāmsiṅghjī saw the Kuṃvarjī's improper medical treatment, he became faint and fell. Right then Govaljī held [him] up. He saw all the intestines of [his] stomach glistening. He saw and became faint. And Sīpo Muṃhato, the very one, after eating in the evening, had put on a *vāgo* [and] slippers and had come to ask about the health of the Kuṃvarjī. Right while he was coming [there his] soul departed. Such a worthless deed the worthless one did. And he, who carried out the medical treatment, had reflected and carried it out in this manner: he conjectured that either it would be a hazard to [the Kuṃvar's] life or he would remain [separate] from [his] household.²⁴ But if Kesavrāy does not kill [one], one is not able to die.

[Poem]

²⁴ I.e., he would not be able to have a family.

घणा दोहरा होइ अर ऊगरिया। जिसडै समाधिहुया खळक घाती। तिसडै सीकरी हुंता रामदास [या] चहुवाण री बेटी रो लगन लिखियो आयो देदैं बांभण साथि मेल्हियो। ताहरां सिरचंद मुंहतै नूं मुसिकल हुई जु राजाजी राणीजी नूं कारी री खबरि होइसी ताहरां जीव बुरो करिसी कारी देखि अर। ताहरां औ लगन ठेलि अर कहाडियो राजाजी नूं अर राणीजी नूं कुंवरजी री कारी अजे रूडां सांसां री नहीं हुई। अर दिहाडा साहै रा सांकुडा छै तिण वासतै काती ऊपरि साहो घातियो छै। अर एथि भाटी मालै रै परणिया कुंवरजी।

इण प्रस्तावि ओथि राजाजी अर मुंहतै पातिसाहजी नूं अरदास करि अर जोधपुर फिटो कियो। ताहरां राजाजी

He had become very distressed and was spared. Just when he became healthy and averted destruction,²⁵ the *lagan*²⁶ of the daughter of Rāmdās Cahuvāṇ came, sent with the Brāhman, Dedo. Then, a difficulty occurred for Sircand Muṃhato. [He thought]: “The Rājājī will acquire the news of the medical treatment. Then, after observing the treatment, he will do harm to [my] existence.” Then he sent that *lagan* forward and had the Rājājī and the Rāṇījī told: “The condition of the Kuṃvarjī today did not become [one] of good breaths.²⁷ And the days [remaining] for the wedding day are few. For that reason I have established the wedding day [later] during [the month of] October-November.” And here, at Bhāṭī Mālo’s [residence], the Kuṃvarjī married.

In this context the Rājājī and the Muṃhato petitioned the Emperor and abandoned Jodhpur. Then the Rājājī

²⁵ *Khaḷak* = *khaḷakat*, destruction.

²⁶ *Lagan* = The letter or message appointing the day (sent by the bride’s father to the father of the bridegroom).

²⁷ I.e., he’s not breathing well today; he’s not in good health.

नूं मेडतो दे अर आबू सीरोही नूं विदा किया संवत् १६३४ अर पातिसाहजी माळवै सिधाया। मानसिंघ राजाउत नूं राणैजी ऊपरि बिसरी विदा हुई। भोपतजी पातिसाहजी रै साथि। राजि साथि सइयद हासिम कासिम नूं योधपुर दे अर राजि साथि विदा किया। तुरसमखान नूं पाटण अर राज साथि विदा कियो। कहियो तूं पाटण ताहरां जाए जाहरां राजाजी तोनूं विदा दै। काम पार घाति अर पाटण जाए दखल करे। राजाजी मेडतै पधारिया। कुंवर दळपतजी नूं तेडो मेल्लियो। कहाडियो म्हांनूं थे वैगा आइ मिलिया। राजि मेडतै हुंता आघा ही ज कूच कियो। अर कुंवर श्री दळपतजी धरती माहां होइ वगडी जाइ मिलिया। राजाजी रै पाए लगा। राजि कांटाळियै पधारि उतरियो।

was given Merṭo and dispatched to Sīrohī in 1577-78, and the Emperor set out for Mālvo. Mānsiṅgh Rājāvat was dispatched a second time against the Rāṇojī. Bhopatjī [was] with the Emperor; Sayyids Hāsim [and] Kāsim were given Jodhpur along with Rāj [Rāysiṅgh] and were dispatched along with Rāj [Raysiṅgh]. Tursam Khān along with Rāj [Rāysiṅgh] was dispatched to Pāṭaṇ. [The Emperor] said: “You should go to Pāṭaṇ when the Rājājī gives you leave. You should finish up [your] business quickly, go to Pāṭaṇ, and put [it] under [your] authority.” The Rājājī proceeded to Merṭo. He sent a messenger to Kuṃvar Dalpatjī. He had [him] told: “You come quickly and meet me. Rāj [Rāysiṅgh] advanced straight ahead from Merṭo. And Kuṃvar Śrī Dalpatjī, being in the land [of Mārvār], went to Vagrī and met [Rāysiṅgh]. He touched the Rājājī’s feet. Rāj [Rāysiṅgh] went and camped in Kāṇṭāliyo [village].

उठा हेक दौड कराडि वांसोर मारियो। तेथि सोलंकी वीरो रूडां म्यू। पहाड ऊपर चढि मुगले मार की। राजि दौड की ताहरां तुरसमखान साथि हुंतो। जलालखान भाई समेत साथि हुंतो। जलोची तेवांग साथि हुंतो। मार करि अर पधारिया ता पछै राणीजी अर कुंवरजी नूं विदा पाछी की वीकानेर नूं। राणीजी अर कुंवर श्री दळपतजी वीकानेर पधारिया। राणीजी मास १॥ दोढ वीकानेर रहि अर राणीजी रै टीकै री पहिरावणी लोकां नूं दे अर वळे राजाजी रा तेडाया ताहरां राजाजी दिसा सिधाया। अर राजाजी कुंवरजी नूं विदा की पछै चोटीलो अर रोहीस मारियो। अर राणीजी खडियां वांसै कुंवरजी नूं धरती मांहे राखिया वीकानेर री। कुंवरजी होळी रै वांसै

There he had an attack carried out and sacked Vāmsor. Solānkī Vīro died well there. The Mughals climbed a hill and made an assault. When Rāj [Rāysiṅgh] attacked, Tursam Khān was with [him]. Jalāl Khān was with [his] brother. Jalocī Tevāṅ was with [them]. They made the assault and moved on. Afterward [Rāysiṅgh] dispatched the Rāñjī and the Kuṃvarjī back to Vīkāner. The Rāñjī and the Kuṃvarjī proceeded to Vīkāner. The Rāñjī remained in Vīkāner one and one-half months, and the *pahirāvṇī*²⁸ from the Rāñī's throne was given to the people, and again she was summoned by the Rājājī. Then she set out in the direction of the Rājājī. And after the Rājājī dispatched the Kuṃvarjī, he sacked Coṭīlo and Rohīs [villages]. And after the Rāñjī departed, the Kuṃvarjī was kept in the land of Vīkāner. After Hoḷī the Kuṃvarjī went to

²⁸ *Pahirāvṇī* = A traditional gift of clothing, jewelry, etc.

बुधेणाऊ पधारिया। रामसिंघजी रै भगति की। सुरतांण प्रिथीराजजी सहि ठाकुर बीजा ही कल्याणपुरि भेळा हुया। दिन पांच कल्याणपुर रहिया। चौगांन रमिया। रमि खेलि अर कुंवरजी वळे बुधेणाऊ पधारिया। तियै प्रस्तावि नवै रै जाटे महेस साथि आप मांहे वेढि हुई। ताहरा महेस मूओ। सु केसव भगति मांहे हुतो तिण महेस मारियौ सांभळियौ। तहरां केसव उठा हुंती रांमसिंघ रा रजपूत ले जाइ अर नवै रा जाट मारिया बांधिया बांधि अर ले आयो। ताहरां कुंवरजी नूं खबरि हुई जु नवै रा जाट केसवि अर रामसिंघ रे रजपूते मारिया बांधिया छै। तिण ऊपरि कुंवरजी चढिया। विगै पधारिया। ताहरां केसव नूं खबरि हुई जु कुंवरजी पधारिया। ताहरां केसव आप री वस ही

Budheṇāū. He prepared a feast for Rāmsiṅghjī. Surtāṇ, Prithīrājī, [and] all the other *thākurs* had gathered in Kalyāṇpur. They stayed in Kalyāṇpur for five days,. They played *caugān*.²⁹ After playing *caugān*, the Kuṃvarjī again went to Budheṇāū. In this context, a battle occurred between Mahes [and] the Jāṭṣ of Navo. Then Mahes died. Kesav, who was at the feast, heard that they killed Mahes. Then Kesav took Rāmsiṅgh's Rajputs from there, went, and killed [or] captured the Jāṭṣ of Navo. He captured [them], took [them], and came [away]. Then the Kuṃvarjī received word that Kesav and Rāmsiṅgh's Rajpūts had killed [or] captured the Jāṭṣ of Navo. Upon which the Kuṃvarjī mounted up. He proceeded to Vigo [village]. Then Kesav received the news that the Kuṃvarjī had advanced. Then Kesav took his *vasī*,³⁰

²⁹ P & H چوگان *caugān*, s.m. A plain (cf. *cau-gāna*, s.v. *cau*);—a game resembling hockey but played on horse-back, the game of polo;—the bat or stick with which the game is played:—*caugān-bāz*, s.m. A player of hockey on horseback, a polo-player:—*caugān-bāzī*, s.f. Playing the game of *caugān*:—*caugān-gāh*, s.f. The place where *caugān* is played, polo-ground. Platts, 453.

³⁰ *Vas hī* apparently is a mistake for *vasī* (*vas* is masculine, not feminine, while *vasī* is feminine. Maybe a scribe misheard the dictation of this text.

सु ले अर नासि कल्याणपुरि गयो। ताहरां कुंवरजी वीकानेर सिधाया अर रामसिंघजी कितरे हेके दिने सहि भाई एकठा होइ सीरोही राजाजी कन्है गया। अठा चढिया ताहरां केसव नूं कहीयै तूं एथि रहे। ताहरां केसव कहियो हूं साथ आइसि। जो मोहूं बीहो छो थां जे घटकाळेजो कियो तो हूं कहीं बीजै री चाकरी करिसि। पणि थां कन्है कुण रहिसी चाकरी। ताहरां रामसिंघजी मुंह रा भारी हुता साथि लियो। आगै पाली कन्है जावतां वळे रामसिंघजी कहियो तूं कुंभळमेर जाहि तो जो भांणजी नूं भळावो। ताहरां वळे केसव जबाब कियो। रामसिंघजी कहियो तूं कुंभळमेर जाहि तो नउं भांणजी नूं भळावो। ताहरां वळे केसव जबाब कियो रामसिंघजी नूं म्हे तो ढांढा

fled, and went to Kalyāṅpur. Then the Kuṃvarjī set out for Vikāner, and Rāmsiṅghjī, after all the brothers gathered in a few days, went to the Rājājī in Sīrohī. Here they mounted up; then [Rāmsiṅgh] said to Kesav: “You stay here.” Then Kesav said: “I will come along. If you are afraid of me, if you have lost courage,³¹ then I will perform military service for another somewhere. But who will remain with you in military service?” Then Rāmsiṅghjī, frowning,³² took [Kesav] with him. Ahead, going near Pālī, Rāmsiṅghjī again said: “Go to Kumbhaḷmer and inform Bhāṅjī about what [has happened].” Then again Kesav answered: “Rāmsiṅghjī said to you:³³ ‘You go to Kumbhaḷmer and inform Bhāṅjī.’” Then Kesav again responded to Rāmsiṅghjī: “We are not animals;

³¹ *Ghaṭkāḷejo* = *ghaṭ* (lack, a little) + *kāḷejo* (heart).

³² Literally, with a burden of [his] face.

³³ *To naum* = *to nūm*, to you.

नहीं जु आगे वै भळाईजै। तो पखै बीजो ठाकुर को नहीं छै। ठाकुर देस मांहे बीजा ही घणा ही छै। ठकुराणिये बीजीये ही फूको घणीये पीयो छै। तो पखो ही मोनू ओळखिसी। ताहरां रामसिंघजी मुंह रा भारी तिण नू कहियो क्यूं नहीं। आगै लसकर मांहे गया। ओथि कितरे हेक दिहाडे रहतां राजाजी नू सुरतांण आइ मिलियो। सुरतांण ओथि भोपतिजी कन्है मेलियो। कहाडियौ जु पातिसाहजी रै पाये राव सुरतांण घातेज्या। वांसै विजै भगति की। ओथि रामसिंघजी प्रिथीराजजी बिजै री भगति जीमिया। ताहरां राजाजी जीव बुरा कीया। इयां नू

he was informed previously. Is there no other *ṭhākur* besides you? There are many other *ṭhākurs* in the land [of Bīkāner. *Ṭhakurāṇīs*, others too, many have taken in a breath. [Someone] besides you will recognize me.”³⁴ Then Rāmsiṅghjī, frowning, said nothing to him. They went ahead into the imperial army. While they remained there for some days, Surtāṅ came and met the Rājājī. [He] sent [Surtāṅ] to Bhopatjī there. He informed [Bhopat]: “You should set Rāv Surtāṅ down at the feet of the Emperor.” Behind, Vijo prepared a feast. Rāmsiṅghjī [and] Prithīrājī ate at Vijo’s feast. Then the Rajaji made [their] lives unpleasant.

³⁴ I.e., someone in the land of Bīkāner will recognize Kesav.

कहाडियो जु थे मोनूं थोडा ई छा। ऐ म्हारा दुसमण हेक तो इयां पुहपावती मारी आपां तौ जोमणो नहीं। बीजो पातिसाहजी आगै घात पडिसी। जु ऐ तो उवां री भगतिये जीमै छै। तौ म्हां अर थां मास ४ वास कोई नहीं। ताहरां उठा हुंती ए हालिया। मजल १/२ ऊपरि आइ नै ताहरां रामसिंघजी राजाजी नुं वीनवियो राजि म्हे जाणां नहीं। जाणियो आगिला ठाकुर ही गढरोहा करता ताहरां आप मांहे चौपडि रमता तिण वासतै भोळै जीमिया। औ गुनह बगसीजै। ताहरां मजलां २/३ थी पाछा घेरिया। उठै पातिसाहजी रै पाए राव सुरतांणजी लागो। लागि अर मथुराजी री जात नूं विदा करि अर मथुरा आयो हुतो।

He informed them: “You are indeed inferior to me. They are our enemies. First, they killed Puhpāvati. We [are] not to eat together [with them]. Second, an opportunity will fall before the Emperor [to find out] that they ate at their feast. Then you and I [will have] no place to stay (*vās*) for four months.” Then they set out from there. They came about one or two stages and then Ramsinghji entreated the Rajaji: “*Raj!* We did not think. We knew that previous *thākurs* used to play *caupar* among themselves while carrying out an attack on a fort. For that reason we mistakenly ate [with them]. The fault should be forgiven.” Then they turned back from stages two [and] three. Rav Surtanji touched the foot of the Emperor there. He touched [it] and, after being dispatched for a pilgrimage to Mathurā, came to Mathurā.

राव सुरताण देवडो सीरोही हुंता विजै रो लिखियो आयो जको राव सुरताण कन्है रजपूत हुतो तियां नूं जु राव सुरताण नूं नसाडेज्या। वैगो ले आवेज्या। ताहरां राव सुरताण नूं रजपूते कहियो जु हालो। ताहरां राव सुरताण कहियो हूं क्यउं कहौ जाअउं। राजाजी बोल दे अर पातिसाहजी रै पाए मेल्हियो छो। ताहरां रजपूते कहियो म्हे तोनूं मारिस्यां ताहरां गोवर्द्धनजी हुता ले अर रजपूत राव सुरताण नूं ले नाठा। सीरोही गयौ। राजाजी पातिसाही बकसी नूं महलो दियण लागा। राजाजी तुरसमखान सईद हासिम ऐ बैसि अर जोवण लागा। ताहरां रामासिंघजी रो महलो लैतां बीजा रामसिंघजी रा रजपूते घोडा हाथ झालि अर तसलीम करि करि

From Sīrohī, written word from Vijo [concerning] Rav Surtāṇ Devṛo came to a Rajpūt who was with Rāv Surtāṇ: that he should have Rāv Surtāṇ flee; he should take [Surtāṇ] and come quickly. Then the Rajpūts said to Rāv Surtāṇ: “Let’s go.” Then Rāv Surtāṇ said: “Why do you say I should go? The Rājājī gave [his] word and sent [me] to the foot of the Emperor.” Then the Rajpūts said: “We will kill you [if you don’t go].” Then the Rajpūts took Rāv Surtāṇ from Govardhanjī and fled with [him]. They went to Sīrohī. The Rājājī began to provide a troop review³⁵ for an Imperial *bakhshī*.³⁶ The Rājājī, Tursam Khān, [and] Sayyid Hāsīm, these [men], sat and began to observe. Then Rāmsiṅghjī’s other Rajpūts, while taking Rāmsiṅghjī’s troops for the review, caught hold of the horses [with their] hands³⁷ and, after each performed *taslīm*, they returned.

³⁵ H محلا महल्ला *maḥallā*, vulg. मुहल्ला *muḥallā*, s.m. corr. of محله *maḥalla*, q.v.

P محله *maḥalla*, (corrupt) *muḥalla* (for A. محلة *maḥallat*, fr. *maḥall*, q.v.), s.m. A district, division, quarter (of a city or town), ward, parish;—a camp;—**a review or muster (of troops)**:—*maḥalla-dār*, vulg. *maḥalle-dār*, s.m. The head man of a district or parish; an officer in charge of a ward, an alderman;—a householder;—a sweeper:—*maḥalla dekhnā*, To make a review or muster (of troops). محلي *maḥallī*, vulg. *maḥalī* (A. *maḥall+ī* = S. इन्), adj. & s.m. Belonging to the seraglio (a servant, &c.);—a eunuch.

³⁶ P بخشي *bakhshī* (rel. n. fr. *bakhsh*, q.v.), s.m. Paymaster (in Moham. armies); general, commander-in-chief (the office of paymaster being combined with that of general); an officer who kept an account of all disbursements connected with military tenures (as those of *manṣabdārs* and *jāgīr-dārs*).

³⁷ I.e. they walked the horses.

बाहुडिया अर केसव घोडै चढियो ही ज रहियो। न ऊतर्यो न तसलीम की। आगै जावतै घोडो नखाडियो। ताहरां राजाजी दीठो। देखि राजाजी खीजिया। राजि इसड हुआ जु ओथे मराडै। आगै ही उण नै मारण नै राजाजी घातकू किया हुता भाटी अमरो नींवावत राठवड सांवलदास सकताउत राठवड रूपसी नेतावत भाटी हेमराज राठवड करमसी भींदावत। इतरा ऐ नै ठाकुर १०५१२ बीजा राजि हुकम कियो हुतो जु इण नूं मारिज्या। सु केसव रामसिंघजी हुंता अळगो न हुवौ। सु इयां री घात का लागै न हुंती। तितरै महलै ऊपरि राज खीजिया अर कहियो रामसिंघजी समेत केसव नूं कूटि मारो। ताहरां रामसिंघजी ऊपरि राणीजी मया करता। ताहरां राणीजी राजि स्यूं अरज करि अर

And Kesav just remained mounted on [his] horse. He neither dismounted nor performed *taslīm*. Going forward, he made his horse gallop. Then the Rājājī saw [him]. Observing [him], the Rājājī was infuriated. [The Rājājī] became so [infuriated] that he would have had [Kesav] killed [right] there. Just previously the Rājājī had arranged for assassins³⁸ to kill him, [including] Bhātī Amro Nīmbāvat, Rāṭhoṛ Sāmvaldās Saktāvat, Rāṭhoṛ Rūpsī Netāvat, Bhātī Hemrāj, [and] Rāṭhoṛ Karamsī Bhīndāvat--this many, these [men] and ten to twelve other *ṭhākurs*. [Rājsiṅgh] had commanded [them]: “You should kill him.” Kesav was not separated from Rāmsiṅghjī, so their plot did not come to fruition. Meanwhile [Rājsiṅgh] was enraged over the muster, and he said: “Murder Kesav along with Rāmsiṅghjī.” At that time the Rāñjī used to favor Rāmsiṅghī. Then the Rāñjī petitioned [Rāysiṅgh] and

³⁸ घातकू = a version of घातक *ghātak* [S.], adj. & m. 1. adj. killing: murderous (as a blow). 2. damaging, destructive; savage (an animal), wounding. 3. hostile. 4. inauspicious, malign. 5. m. a murderer; executioner; butcher; one who wounds or maims.

कहियो। आज राज काम सिर छो। कटक मांहे खल्ल पडसी। हिवडां रामसिंघजी नूं मास ४ च्यारि वास हूं विदा करो। ताहरां राजाजी रामसिंघजी नूं कहियो मास ४ मांहरै वास हुंता पासै हुवो। एथ अमरै कल्याणमलोत पातिसाही सांढि ली हुती। ताहरां कुंवर श्री दळपतजी नूं राजाजी कहाडि मेल्लियो जु ऐ सांढि घेराए। अर इण नूं काढे परहा घरती महा अमरै नूं। ताहरां इसडै सै टाणै कुंवर श्री दळपतिजी वीकानेर थी चढि अर इयां सांमहा पधारिया। आंबासर महा करि सोहवै महा करि सिंधू पधारिया। सिंधू ओथ खबरि पाई जु एथि तो नैडा सा नहीं। ताहरां सिंधू हुता कूच करि अर वाढसरि पधारिया। ओथि राघवदास रा

said: “Today, *Rāj*, you are the one in charge (*sir*)³⁹ at [your] work [here]. A difficulty will occur in the army [if you do this]. Now you should dispatch Rāmsiṅghjī from [your] *vās* for four months.” Then the Rājājī said to Rāmsiṅghjī: “Be near my *vās* for four months.”⁴⁰ Amro Kalyāṅmalot had taken Imperial she-camels here. Then the Rājājī informed and sent Kuṃvar Śrī Daḷpatjī, [commanding him]: “You should round up the she-camels. And you should remove him; [remove] Amro from inside the land.” Then, right at that time, Kuṃvar Śrī Daḷpatjī mounted up from Vīkāner and went to confront them. He went via Āmbāsar [and] Sohvo to Sindhū. There in Sindhū he obtained the news: “They are not very near here.” Then he departed Sindhū and proceeded to Vāḍhsar. There Rāghavdās’s

³⁹ *Sir* = Literally, the head (here, the chief, the boss, the one in charge). Cf. Persian *sar*.

⁴⁰ I.e., don’t stay in the *vās*, but don’t go too far away either.

आदमी खोसाखूंदो करता हुता सु कुंवर श्री दळपतजी झलाडिया। झलाइ अर गांव मांहे खेजडी हुती तिण सेती च्यारे बांधा मुहकम। तिण ऊपरि ढांहर बंधाडिया। ढांहर बांधि अर पछै कुंवर श्री दळपतजी आपरै हाथ सरे मारिया। ताहरां कुंवर श्री बाळक हुता तिण सरे आंगुळ ४ च्यारि मार की। जिसडै सर २५४ लागा तिसडै गोवलजी बकसाया। उठा हुंती वळे पाछा वळिया खडिया। कुंवर श्री दळपतजी नूं रावळो कागळ समाचार आयो। थे देस मांहे आवो। कुंवरजी डेरौ लसकर गोसांईसर नूं खडायो। आप परधान वांणियां नूं साथि ले अर महरत साधण नूं वीकानेर पधारिया। पहर १ एक वीकानेर रहि अर गोसांईसर आइ पधारि अर साथ सेती भेळा हुआ। उठा आघा रिणी नूं

men were looting and causing havoc,⁴¹ so Kūmvar Śrī Daḷpatjī had [them] captured. He had [them] captured, and four [men] bound [them] firmly⁴² with the *khejri* that was in the village. More than that, he had [them] bound [with] small branches from thorny bushes. He had [them] bound with the small branches and afterward Kuṃvar Śrī Daḷpatjī shot arrows with his own hands [at them]. Then, as Kuṃvar Śrī was a child, he made strikes with the arrows [only] four finger-breadths [deep]. As soon as two to four arrows struck, Govaljī had them removed. They turned back from there again; they departed. News in a letter [from Rājā Rāysiṅgh] came to Kuṃvar Śrī Daḷpatjī: “You come into the land [of Bīkāner].” The Kuṃvarjī had the camp [and] the army go to Gosāṃīsar. And, taking the *pradhāns* [and] Bāniyās with him, he proceeded to Bīkāner to fix the auspicious moment. He stayed in Bīkāner for one *pahar*, came to Gosāṃīsar, proceeded [onward], and joined up with [his] contingent. [From] there they went ahead to Riṇī.

⁴¹ खूंदो = the act of trampling upon (something).

⁴² Possibly four men were bound firmly.

खडिया। ऐ गांवि पधारिया ताहरां सांकर गुहिलोत राजि रा कागळ ले आयो। राजि कहाडियो जु अठै अमरै कन्हां सांढ्यां दिराडिया। पातिसाही र्यां सांढ्यां छै। दिराडि अमरो परहो काढिज्या। ऐ कागळ विचारि अर कुंवरजी कटक करि अर अमरै रै गांव ऊपरि पधारिया। उठै पधारि माणस फेरिया विचाळै। कुंवरजी कहाडियो थे गांव छाडो। उवांह कहाडियो जु कुंवरजी पाछा ऊतरै ज्यूं म्हे गांव छाडां नहीं तर न छाडां। परधान फेरिया। भानं पाताउत अर पीथो गोपालोत कहि रहिया पणि कहै जे कुंवरजी पाछा ऊतरै तो म्हे छाडां। ताहरां ओथि वेढि हुई पणि सबळ वेढि हुई। अमरै रा आदमी तीस ३० ठवडि रहिया। राठवड राम गोइंद टेमांणी। राठोड राम रो घाव

They proceeded to the village; then Sānkar Guhilot came with the letters from [Rājā Rāysiṅgh]. [Rājā Rāysiṅgh] informed [them]: “Have Amro give [back] the she-camels here. They are the Emperor’s she-camels. After you have Amro give [them back], remove him [from the village].” After pondering the letters, The Kuṃvarjī formed an army and went upon Amro’s village. After going there, he had men go back and forth in between [as mediators]. The Kuṃvarjī informed [Amro and his men]: “You must abandon the village.” They informed [him]: “Kuṃvarjī, you should encamp to the rear in order that we abandon the village; otherwise we shall not abandon [it].” The *pradhāns* went back and forth. Bhān Pātāvāt and Pītho Gopālot continued to talk, but they would say: “Kuṃvarjī, if you encamp to the rear, we shall abandon [the village].” Then a battle occurred there. But it was a serious battle. Thirty of Amro’s men remained in the place [of battle, including] Rāṭhoṛ Rām [and] Goind Ṭemāṇī. Rāṭhoṛ Rām’s blow

राइसलजी रै मुंहडै वणियो अर रायसलजी रो घाव राम रै लागौ। अंवझड तिणि राम पडियो। अर गोइंद टेमाणी खेडो नांखि अर बे हाथड तरवारि उतारि अर मदनै ऊपरि आइ अर कहियो केथ रै मदनो। ताहरां मदनो पूदाताणि पडियो पाछो ही ज विगर लोहडै लागै। ताहरां कुंवरजी रे चींधडिये घाव वाहिया। घावे गोइंद टेमांणी पडियो। बीजा ही घाव घणा ही वाहिया। अर बूकिया री वाधरी आइ रही। इसडो ही थको मुंहडै मारि मारि करतो ऊठै अर पडै। वळे ऊठै ज्युं छाकियै री परै। बीजो ही लोह आकरो पडियो। रायसलजी नूं... जैतुंग पडियै बरछी वाही। सु पांणी हंडि आइ लागी सु रायसलजी काम आया। बीजा ही कुंवरजी रा रजपूतां रै घाव लगा।

altered⁴³ Rāisaljī's face and Rāysaljī's blow struck Rām. Ram fell from that sword blow.⁴⁴ And Goind Ṭemānī threw down [his] shield and with both hands took out [his] sword, came upon Madno, and said: "Where [are you], o Madno?" Then Madno Pūdātāṇi fell right back [there] without a weapon striking [him]. Then the Kuṃvarjī's *cīndharīyos* struck blows. Goind Ṭemānī fell from a blow. They struck many other blows also. And a strip of leather from [his] shoulder came [off] and remained [on the battlefield]. While it was like this, men rose and fell, saying "Kill! Kill!" They would get up again, as if intoxicated. Another fierce blow fell. ... A Jaituṅg, fallen, thrust a *barchī* at Rāysaljī. It came to a large water pot [?]⁴⁵ and struck [it]. Rāysaljī died fighting. Others too, the Kuṃvarjī's Rajpūts, received wounds.

⁴³ *Vaṇṇo* = *baṇṇo*, one of the many meanings of which is "to change from one form to another."

⁴⁴ *Amjhar* = *aujhar*, a blow, a sword blow, an oblique blow of a sword.

⁴⁵ *Pāṇihand* = 1. A pearl. 2. A bubble. RSK, 2437; RHSK, 755. Probably it should be *pāṇī hāṇḍ*, a large cooking / water pot.

प्रिथीराज मालाउत रै घाव लागा। ईसरदास रायपालोत रै घाव लागो। भाण नरबदोत रै घाउ लागो। रूपसी भींदावत रै घाव धनै मोहिल रै घाव बीजा ही घणां रजपूतां रै घाव लागा। अर रायसलजी रा रजपूत बि कांमि आया। बि रजपूत प्रिथीराजी रा कांमि आया। राठोड राम घडसीयोत रै घाव लागो। एक तीर हळवो सो चांदै रायसलोत रै लागौ। वेढि जीपि अर कुंवरजी गांव पधारिया। गांव बाळि मारि लूँटि अर पाछा पधारिया। बीजै दिन गोसांईसर गांव पधारिया। इसडै प्रस्तावि राजाजी कन्हं रामसिंघजी रो वास छूटो। सु रामसिंघजी अर अमरो कल्याणमलोत सीरोही हुंता देस मांहे आया। ताहरां कुंवरजी रा परधानां नू

Prithīrāj Mālāvat received wounds. Īsardās Rāypālot received a wound. Bhāṇ Narbadot received a wound. Rūpsī Bhīndāvat [received] a wound. Dhano Mohil [received] a wound. Many other Rajpūts also received wounds. And two of Rāysaljī's Rajpūts were killed. Two of Prithīrājī's Rajpūts were killed. Rāṭhoṛ Rām Gharsīyot received a wound. A light arrow struck Cāndo Rāysalot. After winning the battle, the Kuṃvarjī proceeded to the village. He burned, sacked, and looted the village, then went back. On the second day he went to Gosāmīsar village. In such a context Rāmsiṅghjī's [right to] residence (*vās*) with the Rājājī was lost, so Rāmsiṅghjī and Amro Kalyāṇmalot came to the land [of Bīkāner] from Sīrohī. Then the Kuṃvarjī's *pradhāns* received the news here

एथि खबरि हुई। ताहरां कुंवर रा परधान बीहिया लचपचाणा। कुंवरजी नूं अणकहियै ही ज कूच करि अर नवसरियै आया। नवसरियै हूं आगै कल्याणपुर आया। पछै अमरै नूं खबरि गांव मारिया हुई जु गांव आज परभात मरियो। ताहरां रामसिंघ नूं कहियो जु मौनूं सीख द्यौ तो गांव जाइ अर घाइलां रा घाव बांधूं। मरतै जीवतै री खबर ल्यूं। ताहरां रामसिंघजी कहियो तूं एथ रहि आपां गांव छाडिस्यां ताहरां उथे संभाळ करिस्यां। आपां राजाजी स्यूं तोडणी नहीं छै। तिण ऊपरि कहाव मांडियो रामसिंघजी गाडा ऊंट कुंवरजी कन्हां मंगाडि अर धरती महा डोरो १ छोडियो नहीं रामसिंघजी गाडा नवहर ले जाइ राखिया। कुंवर रिणी सिधाया। तिसडै सै वांसै सीरोही राजाजी कन्हां सुरताण प्रिथीराज पणि

Then Kuṃvar[ji's] *pradhāns*, afraid, were intimidated.⁴⁶ They did not speak at all to the Kuṃvarjī; they departed and came to Navsariyo. From Navsariyo they came ahead to Kalyāṅpur. Afterward Amro [received] the news [that] they sacked the village: “Today, in the morning, the village died.” Then he said to Rāmsiṅgh: “If you give me leave, I shall go to the village and bandage the wounds of the wounded men. I shall find out about the dying and the living.” Then Rāmsiṅghjī said: “You stay here. We will abandon the village, then we will maintain our relationship there. We must not break with the Rājājī.” Upon which Rāmsiṅgh instructed [them]: “Have carts [and] camels requested from the Kuṃvarjī and do not leave a single thread in the land.” Rāmsiṅghjī took the carts, went, and kept [them] in Navhar. The Kuṃvar set out for Riṇī. At this time, back in Sīrohī, Surtāṅ [and] Prithīrāj also

⁴⁶ Literally, “they were flexible, they bent.”

विरस करि घरे आया। घरे आइ रहिया। तितरै राणैजी री दीकरी रामसिंघजी री बहू नाम आंबां राम कहियो। तिण ऊपरि रामसिंघजी विरागिया। दाढी न सुवराडै। कपडा न धोवाडै। वागो न पहिरै। आरासि न करै। तिण ऊपरि ए ठाकुर सुरताण प्रिथीराज बुलावंगी नूं रामसिंघजी कन्है आया। रामसिंघजी कन्है जाइ अर कहिया। पधारो ज्यूं म्हारा गाडा योत्राडि अर म्हां ही नूं साथि ले आवो। उठै म्हांनूं कुंवरजी नींसरण नहीं दै। ताहरां रामसिंघजी कहियो हूं नाऊं। थे धरती माहे अजाजती करि अर राजाजी नूं दुहविस्स्यौ। सु मैं राजाजी नूं दूहवणा नहीं। जाइ अर थांहरा गाडा आफे योत्राडि अर ले आवौ। ताहरां उवै ठाकुर नावै। कहै म्हे अजाजती का नहीं करां। थे

disaffected with the Rājājī, came home. They came home and stayed. Meanwhile the Rāṇojī's daughter, Rāmsiṅghjī's wife, Āmbā by name, died, upon which Rāmsiṅghjī became free from worldly concerns.⁴⁷ He would not have [his] beard shaved, nor would he have [his] clothes washed. He would neither wear [his] *vāgo* nor would he use a mirror. Upon this, these *thākurs*, Surtāṇ [and] Prithīrāj came to Rāmsiṅghjī for the *vulāvṇī*⁴⁸. They went to Rāmsiṅghjī and said: “You must proceed in order that you have our carts yoked, take us too, and come. The Kuṃvarjī is not allowing us to leave there.” Then Rāmsiṅghjī said: “I shall not come. You will practice violence⁴⁹ in the land and cause the Rājājī pain. I must not cause the Rājājī pain. Go, yoke your carts yourselves, take [them], and come.” Then those *thākurs* did not come. They said: “We shall not practice any violence.

⁴⁷ विरागणो = to become free from worldly concerns. Derived from वैराग्य *vairāgyā* [S.], m. freedom from worldly desires, asceticism.

⁴⁸ *Vulāvṇī* = *vaulāvṇī* = 1. act of giving leave, dismissal. 2. Funeral rite for the corpse of a dead person.

⁴⁹ *Ājāzī* = P زيادتی *ziyādatī* = P زيادت *ziyādat* (for A. زيادة, inf. n. of زيد 'to increase,' &c.), s.f. Increase, augmentation, addition, surplus, excess; abundance, superfluity, redundancy; excrescence;—excess, force, violence, oppression, tyranny:—*ziyādatī karnā* (-*par*), To practise force or violence (on), &c.

म्हांहरै साथि पधारो ज्यूं म्हे आवां। ताहरां रामसिंघजी आया। एथि आयां पछै प्रिथीराज प्रिथीराज रै घरे गयो वींझासरि। अर रामसिंघजी नूं एक रांवटी करि दी जिम सन्यासियां री मढी हुवै तिम। सुरतांणजी घडसीसर पधारिया अर आपरै महले पधारिया। इसडै रिणी कुंवरजी हुता। ओथि खबरि हुई जु रामसिंघ सुरतांण प्रिथीराज घरे आया। ताहरां कुंवरजी रिणी हुंतां चढि मठवडी आइ डेरा किया। गोपालदास आसावत भगति की। उठां हुंती डेरा घांघू पडिया। तठै कुंवरजी पधारिया। ओथि पणि भगति जीमि अर देवराजसर नूं खडिया। कैबासर थी आघा अर देवराजसर विचाळै तेथ एक धारोळो मेह रो आयो। तिणि इसडा गडा पडिया जिसडा आदमियां नूं

Go forth with us so that we may come [back].” Then Rāmsiṅghjī came. After they came here, Prithīrāj went to Prithīrāj’s home in Vīñjhāsar. And they made a pavilion for Rāmsiṅghjī so that there would be a hut⁵⁰ for *sanyāsis*. Surtāñjī proceeded to Ghaṛsīsar and went to his palace. Meanwhile the Kuṃvarjī was in Riñī. He obtained the news there that Rāmsiṅghjī, Surtāñ, [and] Prithīrāj came home. Then the Kuṃvarjī mounted up from Riñī, came to Maṭhvaṛī, and made camp. Gopāldās Āsāvāt prepared a meal. From there the tents were set up in Ghānghū. The Kuṃvarjī went there. There too he ate a meal and then departed for Devrājsar. Beyond Kaimbāsar and in between there [and] Devrājsar, a heavy shower of rain came. In it such hailstones fell

⁵⁰ *Maḍhī* = *maṭh*: S مٹھ मठ *maṭh*, s.m. A hut; the retired hut of an ascetic; a building inhabited by a devotee and his disciples; a monastery; college, school (especially for young Brāhmaṇs prosecuting sacred studies);—a pagan temple, a pagoda:—*maṭh-dhārī*, s.m. An abbot; a monk; an ascetic.

मरण प्राय। आदमी लसकर रा घणूं दोहरा किया। ताहरां गोवलजी ऊंठ ऊपरां उतरिया अर कुंवरजी नूं खोळै ले बैठा। अर विजो सकळात ऊपरा मोकळी करि अर ऊभो रहियो। तिसडै महेस सकताउत इयुं कहतो आयो जु कुंवरजी कठै ज्युं हूं कुंवरजी रा पावां आगै जाइ पडूं। सु महेस इयुं कहि अर पावां आगै आइ पडियो। अर मदनो पातावत घोडै हुंता पडियो। जे पागडो तूटै नहीं तो मरै। इसडो मेह जे घडी २ बरसै अर गडा इसडा हीज पडंत तो लसकर रो ज्यान घणो ही करंत। मेह रहियो। ताहरां ऊठां ऊपरि चढिया हीज गडा सेती वाटळा भरि भरि लिया। घोडे चढिया हीज मारग महा असवारे वाटळा भरि भरि गडा सेती लिया। इसडा हीज गडां रा ढिग मारग माहे

that [it was] close to dying for the men. [The hailstones] greatly distressed the men of the army. Then Govaljī descended from above [his] camel, took the Kuṃvarjī in [his] lap, and sat. And Vijo Sakaḷot fashioned a spread⁵¹ above [him] and remain standing. Just then Mahes Saktāvat came, talking like this: “Where [is] the Kuṃvarjī so that I may go and fall at the Kuṃvarjī’s feet?” Mahes spoke like this and came and fell before [the Kuṃvarjī’s] feet. And Madno Pātāvat fell from [his] horse. If the stirrup had not broken, he would have died. So much rain ... if it had rained for two *gharīs* and just that many hailstones had fallen, then they would have done great harm to the army. The rain continued [after the hailstones stopped]. Then only those mounted on camels filled cups with hailstones and took them [away]. The horsemen, mounted only on [their] horses on the path, filled cups with hailstones and took them [away]. So many piles of hailstones fell on the path!

⁵¹ *Mokḷī* = feminine of *mokḷo*, an adjective meaning “spread out.” Might be short for *mokḷī* [*vāt*], a spread-out [thing].

पडिया। परमेसर री का इसडी हीज घडी वूही। उठा चढि अर कीतासर पधारिया। ताहरां सुरतांण प्रिथीराज आप रा भीतरवाडिया धरती रा जाटां वांणियां नूं लाइ दिया। जाट वांणियां कन्हां उंठ बळद बांहिण खोसि लिया। बीजो ही जि क्यूं लहै सु खोसै। ताहरां रामसिंघजी कहियो सुरतांणजी नै प्रिथिराज नूं थे मोनूं सीख द्यो। जे राजाजी री धरती उजाडिस्यौ तौ मोनूं विदा करो। जे धरती खोसो खूंदो तौ हूं जाऊं। ताहरां सुरतांणजी री बहू कहियो। रामसिंघजी तौ वैरागी हुआ। सन्यासी हुआ छै सु धरती नहीं उजाडै म्हे तो ग्रासीपणौ फिटौ नहीं करां जु ग्रासिया छां सु ग्रासीपणौ करि जोवाडिस्यां। तिसडै रामसिंघजी पालिया वुरा करौ छौ जु

Some unique sort of *gharī* from God went by! They mounted up from there and went on to Kītāsar. Then Surtāṇ, Prithīrāj, [and] their household people⁵² brought the Jāṭs [and] Bāniyās of the land and presented [them]. They seized camels, bullocks, [and] vehicles from the Jāṭs [and] Bāniyās and took [them]. Whatever else they found they carried off. Then Rāmsiṅgh said to Surtāṅjī and Prithīrāj: “Give me leave. If you will despoil the land of the Rājājī, then you must dismiss me.” If [there is] plundering [and] havoc, then I should go.” Then Surtāṅjī’s wife spoke: “Rāmsiṅghjī, you became a *vairāgī*. You have become a *sanyāsī*, so you would not destroy the land. We, however, shall not abandon our *grāsīpaṇo*; we are *grāsīyos*.⁵³ We will carry out *grāsīpaṇo* and have [our people] search for [opportunities].” Right then Rāmsiṅghjī stopped [her]: “You are doing wrong:

⁵² भीतरवाडीयो = भीतरीयो ? भीतरिया *bhūtarīyā, bhūтарыā*, s.m.f. The people who live in a house or family (opp. to *bāhariyā*, 'outsiders'), inmates; domestic; one admitted to the inner apartments of a house; guest at a marriage feast (who eats in company with the relations of the bride);—one who betrays a secret.

⁵³ See Glossary.

राजाजी नूं दूहवौ छौ। अर ग्रासीपणौ करौ छौ सु छूडणहारा छौ। इयूं भाइयां नूं कहि पणि जाणियो इयीं भाइयां रौ लियौ मरि छूटूं तौ भलौ। ए माहरौ कहियो न करै। आगै आंवां रो दुख हुतो ही ज। ऊपरा भाई ए संचीत कियो। तिण वासतै मरीजै तो भला। ताहरां कुंवर श्री दळपत विचाळै परधान फेरिया। वीदो गुहिलोत भारमल आसाइच त्यांह नूं कहियो त्यूं करो ज्यूं दळपत कुंवर सेती वेढि हुवै। ऐ रामसिंघजी रा मेल्हिया परधानं कुंवरजी कन्है आया। इया सेई जबाब किया जिण जबाबां कुंवरजी कीतासरा चढिया। मदनो अर मालदे ऐही वेढि कराडण माहि। ताहरां उवां परधानां नूं आकरा जबाब किया। करि अर सीख दी। कुंवरजी छोटडियै आढसर

You are causing the Rājājī distress. And, you are doing [your] *grāsīpaṇo*, so you should abandon [that lifestyle] soon.”⁵⁴ He spoke in this way to the brothers, but he thought: “If I took [the lives] of these very brothers, [then] died and was released [from worldly concerns], it would be good. They don’t do what I’ve said. Previously there was only the pain of Āmbā. The above-mentioned brothers, they made [me] anxious.”⁵⁵ For that reason it would be good if they should die.” Then [Rāmsiṅgh] had [his] *pradhāns* circulate in mediation [with] Kuṃvar Śrī Daḷpatjī. He told them, Vīdo Guhilot [and] Bhārmal Āsāic: “You must do [this] in such a way that there shall be a battle with Kuṃvar Daḷpat.” These *pradhāns* sent by Rāmsiṅghjī approached the Kuṃvarjī. They made responses in such a way that the Kuṃvarjī mounted up from Kītāsar upon [hearing] them. Madno and Malde, they too were in on having battle done. At that time they made harsh responses to those *pradhāns*. They made [them] and dismissed the *pradhāns*. The Kuṃvarjī came to Choṭariyo [and] Āḍhsar

⁵⁴ *Chūḍaṇ* = variant of *choḍṇo*, to abandon; *chūḍaṇhāro* = one who abandons, gives up; *chūḍaṇhārā cho* = you are / should be about to abandon, give up, you are / should be one who abandons, gives up (in this case you = both brothers).

⁵⁵ संचीत = सचिंत sa-cint [S.], adj. filled with anxious thought; attentive, considerate.

आइ डेरा किया। रामसिंघजी कुंवरजी रा डेरा छोटिडियै हुआ सांभळि अर सुरतांणजी नूं विणकहियै ही ज वहिल मंगाइ अर वहिल बैठा। तांहरां किसनदास भोजावत सुरतांणजी रो चाकर साथि हुवौ। इतरा ठाकुर रामसिंघजी रै साथि हुआ। राघवदास कल्याणमलोत किसनदास भोजावत परबत महेसोत अचळदास सोनगिरो केसव लूणावत मालो अर सुरतांण सूजावत भाटी मुंहतो सिंधो नरसिंघदास कोटडियो सांकर ईदो सांकर रो मावले हाई भाई जैतुंग वीदो भानो सादूळियो वीठलो दूदो घावड पाल्हियो थोरी बीजा ही सगडि दपेसै समेत सहि लांवां भलां आदमी साठि हेक उठा खडि अर राजडवाळै आइ उतरिया। कुंवरजी रो चाकर मोटो मोहिल। कुंवरजी जाहरां आहडसर पधारिया ताहरां मोटै गोवलजी नूं कह्यौ मांहरो लहणो राजडवाळै

and made camp. Rāmsiṅghjī heard about the Kuṃvarjī's camps being in Choṭiṛiyo and without even speaking to Surtānjī had a *vahil*⁵⁶ requested and sat in the *vahil*. At that time Kisandās Bhojāvat, Surtānjī's military servant, was with [him]. The following *thākurs* were with Rāmsiṅghjī: Rāghavdās Kalyāṇmalot, Kisandās Bhojāvat, Parbat Mahesot, Acaḷdās Sonagiro, Kesav Lūṇāvat, Mālo and Surtāṇ Sūjāvat, [both] Bhāṭis, Muṃhato Sindho, Narsiṅghdās Koṭariyo, Sāṅkar Īndo, Sāṅkar's *māvle hāi bhāi*,⁵⁷ Jaituṅg Vīdo, Bhāno Sādūḷiyo, Vīṭho, Dūdo Ghāvaṛ, Pālhiyo Thorī, others too, all brought with Sagaḍ Dapeso,⁵⁸ fine men, sixty or so, [who] departed from there, came to Rājarvāḷo and encamped. The Kuṃvarjī had a military servant, Moṭo Mohil. When the Kuṃvarjī went to Āhaṛsar, Moṭo said to Govaljī: “My portion⁵⁹ is with Caito in Rājarvāḷo.

⁵⁶ H *بھلی* *bahlī* [S. वह+ल+इका], s.f. A small two-wheeled vehicle without springs, drawn by two oxen (= *bahal*). *बहल* *bahl* [*vahala-*], m. a two-wheeled covered cart pulled by oxen. — *बहल-खाना*, m. place for carts. *बहलवान*, m. driver of an ox-cart. *बैल* = *बहल* *bahl* [*vahala-*], m. a two-wheeled covered cart pulled by oxen.

⁵⁷ *Māvle hāi bhāi* = *māvleyāi bhāi* = First cousin on the mother's side; son of one's mother's brother.

⁵⁸ Apparently a proper name, although *sagaḍi* might be = *सगड़ी* *sagrī* [cf. H. *saggar*], f. small cart, or trolley. I cannot find a meaning for *dapesai* / *dapeso*.

⁵⁹ *लहना* *lahnā* [cf. H. *lah-*], m. 1. *Pl.* profit, gain. 2. *Pl.* *HSS.* an outstanding debt. 3. lot, portion, fate. H *لھنا* *lahnā* [*lah°* = Prk. लह(इ)= लभ(ते), rt. लभ्], v.t. To find, get, experience;—v.n. To get on well, to prosper, flourish;—to accrue; to avail, answer, boot, signify;—s.m. Profit, gain; outstanding debt;—lot, portion, fortune, fate, destiny;—*lahnā-pā'onā*, adj. Lucky, auspicious.

चैतै कन्है छै सु जे कुंवरजी कन्हां सीख दिराडो तो जाइ अर राजडवाळै हुंता लहणो ले आऊं। ताहरां गोवलजी कुंअरजी सू अरज करि अर सीख दिराडी। जिसडै मोटो राजडवाळै गयो तिसडै परिया रामसिंघजी पधारिया। ओथि आरोगण लागा। दाढी समराडी। बहू विश्रामी पछै तिण दिन दाढी समराडी। मोटो रामसिंघजी तेडि अर आप कन्है जीमाडियौ। चेतो उठा दौडियौ सु कुंवरजी रै कटक मै वीदावतां नूं अर मदनै नूं अर मालदे नूं खबरि दीन्ही। जे रामसिंघजी नूं झूबिस्यौ तौ आ वेळा नहीं लहौ हिवडां हेकलो छै। पछै साथ भेळो हुसी। सुरताण प्रिथिराज अमरो ए भेळा हुसी। भाटी मंडलो ही रामसिंघजी

So, have the Kuṃvarjī give [us] leave. Then we shall go, take [my] portion from Rājarvālo, and bring [it with us].” Then Govaljī petitioned the Kuṃvarjī and had [them] given leave. Just when Moṭo went to Rājarvālo, Rāmsiṅgh proceeded beyond. He began to eat there. He had [his] beard trimmed. His wife died. Afterward, on that [same] day, he had [his] beard trimmed. Rāmsiṅghjī summoned Moṭo and had [him] eat with him. Caito ran there. He gave the news to the Vīdāvats and Madno and Mālde in the Kuṃvarjī’s army: “If you will attack Rāmsiṅghjī, then should you not take this opportunity? Now he is alone. Afterward he will be together with [his] retainers. He will be together with Surtān, Prithīrāj, [and] Amro, these [men]. Bhāṭī Maṇḍlo also will be together with Rāmsiṅghjī.

साथि भेलो हुसी। ताहरां वेढि सवळ होसी। किम जे थां करणो तो आज करो। तै ऊपरि कुंवरजी नूं
अणपूछियै ही ज मदनै नै मालदे गोपालदास नगारो करायो। ताहरां चारणी एक दूहो कहियो

वीदां रे कांधिळां मति हीणां मुणिसांह।

राम वहो छो पणि थेई वहिस्यो तांह ॥ १ ॥

इसडी चारणी वाणी हुई। सु तिम ही ज मिली। उवे पणि रामसिंघजी रा मरणहारा नूं पणि कुंवरजी श्री
दळपतजी पणि सिलह करि अर फौज मंही करि खडियां। ताहरां इतरा रजपूत कुंवरजी री फौज माहे
हुता। वीको भाण कल्याणमलोत नारांयण वरसीओत सांगो मांनाउत वीजा ही छोटा वीका वीदावत
गोपालदास सांगाउत

Then there will be a fierce battle. In some way [or other] if you must do [battle], then do it today.” Upon which without even having asked the Kuṃvarjī, Madno, Mālde, and Gopāldās had a kettledrum struck. Then a Cāraṇī recited a *dūho*:

O Vīdāvats! O Kāndhaḷots! You will be called foolish.

Today Rāmsiṅgh is dying, but you too will die this way.

The Cāraṇī’s recitation was of this sort. It was obtained just like this. Kuṃvarjī Śrī Dalpatjī not only armored these [men] but having done [so] in his army also, advanced against Rāmsiṅgh’s [men] who were about to die⁶⁰ as well. At that time the following Rajpūts were in the Kuṃvarjī’s army: Vīko Bhāṇ Kalyāṇmalot, Nārāyaṇ Varsīyot, Sāṅgo Mānāvāt, others too, minor Vīkos [and] Vīdāvats, Gopāldās Sāṅgāvāt,

⁶⁰ मरणहारा = those who are about to die, not those who are about to kill as Rāvāt Sarasvat suggests. The sentence is confusing but the meaning seems more apparent than the grammar.

राघवदास सांवळदासोत रामसिंघजी सांकरोत हरदास खींवरणोत मदनो पाताउत कूंभो केसवदास गोपालदास रा दीकरा करमचन्द भानीदासोत चांदो रायसलोत बीजा ही घणेरा सहि हुता कांधिळौत गोपालदास रावतोत राइसिंघ किसनदासोत मालदे वणवीरोत महेस हरदास वणवीरोत देदो अचळाउत बीजा छोटा सा चींधडिया मेहाजळ पाताउत भानो पाताउत महेस सकतावत गोगादे सांखळो। तियां रा च्यारि अणी किया अर वीका अर चींधडिया जीवणै अणी किया। फौज करि अर मुंहडै आगै तोपची करि अर हालिया। वैजार रै रिण जाहरां आया कोस एक राजलवाडै हुंता ताहरां सांमुही झांक आई। ताहरां ओथि घोडा ठांमिया। ओथि राघवदास संजोह पहिरियो

Rāghavdās Sāṃvaḷdāsot, Rāmsiṅghjī Sāṅkarot, Hardās Khīm̐vakaṇot, Madno Pātāvāt, Kūmbho [and] Kesavdās, Gopāldās's boys, Karamcand Bhānīdāsot, Cāndo Rāysalot, [and] many others too—Kāndhaḷot Gopāldās Rāvātot, Raisiṅgh Kisandāsot, Mālde Vaṇvīrot, Mahes, Hardās Vaṇvīrot, Dedo Aclāvāt [and] other minor *cīndharīyos* [such as] Mehājaḷ Pātāvāt, Bhāno Pātāvāt, Mahes Saktāvāt, [and] Gogade Sāṅkhlo. He made four *aṇīs* of them and made *āṇīs* on the right, Vīkos and *cīndharīyos*. After forming the army he put the gunners before [his] face and set out. When he came to the field of Vaijar, a *kos* or so from Rājālvāro, a dark cloud⁶¹ confronted [him]. Then he halted the horses there. Rāghavdās had put on armor there

⁶¹ *Jhānk* = cloud (of locusts, dust, etc.) or here probably a rain cloud.

अर अफीण खाधो हुतो ताहरां तलछर ऊपर छाल बिहुं हुई। तैरा लिया ही वीदावत ऊभा रहिया। ताहरां मालदे घणो अहंचौ कियो। मालदे रो दीकरो राव कल्याणमल जीवतां रामसिंघजी मारियो हुतो सु उण खुणसै लियै मालदे घणो अहंचौ करै। अठै गोवलजी राजाजी हूं पणि बीहता। मुंहतै ही हूं बीहतो। लोकां हुंती पणि बीहतै लोक री नदर टाळि अर गोवलजी कुंवरजी सेती अरज की जु काको थारो मरै छै अर पछै ही दूहविसि। ताहरां गोवलजी नूं कुंवरजी कहियो बाबा हूं किसूं करूं ताहरां इयूं गोवलजी कहियो थे रामसिंघजी रो मरण टाळो। आज रो काको काढो। का साथ भेळो करो। ताहरां इयां ठाकुरां नूं कुंवरजी कहायो।

and he had eaten opium. Then above Talchar two showers⁶² occurred. For that [reason] the Vīdāvats remained standing [there]. Then Mālde made great haste. While Rāv Kalyāṇmal was living, Rāmsiṅghjī had killed Mālde's son. Because of that animosity, Mālde was making great haste. Here Govaljī feared the Rājājī also. He feared the Muṃhato too. He feared the people also. Averting the gaze of the people, Govaljī petitioned the Kuṃvarjī: “Your father's brother is dying, and afterward that will cause pain [for you].” Then the Kuṃvarjī said to Govaljī: “Bābā! What shall I do?” Then Govaljī spoke [to him] in this way: “You must prevent the death of Rāmsiṅghjī. You should remove [your] father's brother today. Or, you should assemble [your] contingent.” Then the Kuṃvarjī had these *thākurs* told.

⁶² H 𑂔𑂗𑂢𑂰 𑂔𑂗𑂢𑂰 *chāl* (cf. *uśchāl*), s.f. Spray; a wave, billow (= *jhāl*;—in comp. it also takes the form *chār*, e.g. *bā'o-chār*). Here, “shower” or “sprinkle” seems appropriate.

भाणजी नारायण वैरसीयोत मेहाजळ पाताउत नै कहियो थे रामसिंघजी नूं काढो। का पाछो उतारो। का मोनूं ही पाछो उतारो। पिण रामसिंघजी रो मरण टाळो। कुंवरजी इयां ठाकुरां नूं कहियो। ताहरां नारायण वयरसीयोत कहियो म्हे राजाजी हुंता बीहां। मुंहता हुंता पिण बींहा सु म्हे न कहीं नूं काढां न किण ही भेळा हुवां। थांहरौ छै ज्यूं थां दाइ आवै त्यूं करौ। मारौ भावै राखौ। ताहरां इतरै ऊपरि गोपालदास मालदे मदने आंहचो करि आघा खडिया। कुंवरजी नांन्हां हुता पिण जरूर पडियो ताहरां खडिया। आगै रामसिंघजी नूं खबरि हुई। ताहरां गांव माहे चोखा अर दही अरोगि अर कोहर पधारिया। वहिल पणि कोहरि छूटी हुती। खेजडी नीचै कोहरि ओ ही ज

He told Bhāṅjī, Nārāyaṅ Vairsīyot, [and] Mehājāḷ Pātāvat: “You remove Rāmsiṅghjī. Or you must encamp to the rear. Or you must have me encamp to the rear. But you must prevent the death of Rāmsiṅghjī.” The Kuṃvarjī said [this] to these *thākurs*. Then Nārāyaṅ Vairsīyot said: “I am afraid of the Rājājī. I am afraid of the Muṃhato as well. So, we should neither remove anyone, nor should we join anyone. You have [this choice]: you should do whatever pleases you: kill [him] or protect [him].” Then, upon so many [words], Gopāldās, Mālde, [and] Madno made haste and advanced. The Kuṃvarjī was a young boy, but when it became necessary, he set out. Ahead, Rāmsiṅghjī received word. Then he ate cooked rice and yoghurt in the village and proceeded to the well. The oxcart also was released at the well. That particular camp of Rāmsiṅghjī’s was at the well below a *khejarī* [tree]⁶³.

⁶³ खेजडी = *Prosopis cineraria* = a type of flowering tree native to arid lands.

डेरो रामसिंघजी रो। खेळि कोहर री पूठि वांसै दै अर इयां रै आगै आइ ऊभा रहिया। जाहरां खबरि हुई कुंवरजी पधारै ताहरां मोटै मोहिल नूं रामसिंघजी कहियो तूं कुंवरजी रो रजपूत सु तो कुंवरजी कन्है जाह। ताहरां मोटै जबाब कीयो जु कुंवरजी रै साथि रजपूत हजार च्यारि पांच घोडो छै जु एक हूं गयो तो कीसूं न गयो तो कीसूं तो पणि क्यूं नहीं। अर थां कन्है रजपूत थोडा २० कै २५ अर राजि मरणै सूं। तै हूं राजि रै पासै रहीस। रावळी पातळ जीमी। इयूं कहि अर मोटो रामसिंघ ही ज रै पासै रहियो। पंचाइन गुहिलोत बनावत इयै ही नूं कहियो तूं कुंवरजी रो रजपूत परधान आयो हुतो सु तूं कुंवरजी

They put [the camp] behind the back of the well's trough for animals (*khelī*), came before them, and remained standing. When they received word that the Kuṃvarjī was coming, Rāmsiṅghjī said to Moṭo Mohil: “You are the Kuṃvarjī's Rajpūt, so you go to the Kuṃvarjī.” Then Moṭo responded: “There are Rajpūts, four [or] five thousand horse,⁶⁴ with the Kuṃvarjī. If I, one [man] left, then who would not leave? Who indeed? [And] why not? And [there are] few Rajpūts, twenty to twenty-five, with you. And, *Rāj*, with [you] dying, [for] that [reason] I will stay with [you], *Rāj*. I ate your plateful of food.”⁶⁵ Having spoken in this way, Moṭo remained right by Rāmsiṅgh. [Rāmsiṅgh] said to Pañcāiṅ Banāvat, [who was] a Guhilot: “You, the Kuṃvarjī's Rajpūt, a *pradhān*, had come [here], so you must go [back] to the Kuṃvarjī.”

⁶⁴ There may be more horses than Rajpūts with Kuṃvar Dalpat; Rajpūts needed replacement horses and pack horses to get to a battlefield and to fight a battle.

⁶⁵ *Pāṭal* = पत्तल pattaḷ [pattrala-; ? ← Panj.], f. m. 1. a leaf-plate. 2. a plateful of food. — ~ खोलना, colloq. to start a meal (after a delay). ~ पड़ना, leaf-plates to be set out (for a meal). ~ बाँधना, to delay a meal (until preliminaries are observed). एक ~ में खानेवाले, m. pl. fig. intimate friends. जूठी पत्तल, f. leavings of food.

कन्है जाह। ताहरां तिणि कहियो हूं पणि न जाऊं। म्हारै ही चक्र दियो। ताहरां आप रामसिंघजी चक्र आप रै हाथ दिया। आप रै दिया हुता तिम ही ज उण ही रै दिया। सु पणि रामसिंघजी कन्है रहियो। सातल कलावत हुतो तिण ही नूं कहियो तूं ही जाह। ताहरां तिण ही कहियो राजि हूं पिण राजि कन्है रहीस। सातल पणि चक्र दिराडि अर रामसिंघजी कन्है रहियो। इसडै सै कुंवरजी रो साथ तोपची मुंहडै करि अर आघो आयो। गोळी छूटण लागी। ताहरां एक गोळी अचळदास रामसिंघजी आडो खैडो दियो हुतो सु खैडै महा होइ अर अचळदास रै हाथ लागी। ताहरां रामसिंघजी कहियो हिव गोळीयै मराडो नां। अर खैडो नांखो परहो अर भिळो। ताहरां अचळदास खैडो नांखियो।

Then he said: “I shall not go either. Give me a *cakra* as well.” Then Rāmsiᅅgh himself applied the *cakra* with his own hand. He applied [one] that was just like his own. He too stayed by Rāmsiᅅghjī. Sātal Kalāvat was also [one] to whom he had said: “You too must go.” Then he too said: “*Rāj!* I too will remain with you.” Sātal also had [Rāmsiᅅgh] give [him] a *cakra* and then remained with Rāmsiᅅghjī. Meanwhile the Kuᅅvarjī’s retainers put the gunners in front and advanced. Bullets began to be discharged. Acaᅅdās [and] Rāmsiᅅghjī had positioned shields opposing [the bullets]; a bullet, passing into a shield, struck Acaᅅdās’s hand. Then Rāmsiᅅghjī said: “Now you will not have us die by bullets. And throw down the shield and fight.” Then Acaᅅdās threw down [his] shield.

ओथि सातल कलावत राठौड ऊंठ चढि अर नाठौ। सु कुंवरजी पिण दीठौ। अर पंचाङ्ग परधान जु नाठो सु कुंवरजी रै लसकर माहे कटक मांहे आपणो आपणो करि छूटो। रामसिंघजी इसडै ताव सेति आइ अर लोहे भिळिया जिम मूंडो हिरण त्रायतो आवै छै त्यूं फोगां मांहे कूदता आइ भिळिया। ताहरां हेकै रजपूत नूं भुवाळां हूं झालि झोकि करि नींचो नांखियो। उण नूं घाव किया। सु ओ रजपूत जोसणियो हुतो अर रामसिंघजी उघाडै घट हूंता ऊपरा घाव लागा। ओथि रामसिंघजी संवत् १६३४ आसाढ सुदि १५ वैकुंठ सिधाया। साथि इतरा रजपूत कामि आया राघवदास कल्याणमलोत किसनदास भोजावत चांदो महेसोत। अचळदासजी नूं निबळो सो घाव हुतो अर ऊभो

There[upon] Sātal Kalāvat, a Rāṭhor, mounted a camel and fled. The Kuṃvar also saw [him do so]. And Pañcāṅg, a *pradhān*, fled. In the Kuṃvarjī's [Imperial?] contingent [and] in [his personal?] contingent, each [man] was discharged according to his own doing. Rāmsiṅgh came with so much passion and joined weapons. Just as a deer without horns, frightened, would come, so [Rāmsiṅgh] came, leaping [from] within the shrubs, and joined battle. Then he caught one Rajpūt by the hair, bent [him] over, and threw [him] down. He struck him [several times]. That Rajpūt was armored and Rāmsiṅgh, with an uncovered body, suffered wounds from above. Here Rāmsiṅghj departed for the *Vaikunṭh* on *Āsādh*, *Sudi* 15, V.S. 1634 = July 19, 1578.⁶⁶ With [him] the following Rajpūts died fighting: Rāghavdās Kalyāṅmalot, Kisandās Bhojāvat, [and] Cāndo Mahesot. Acaḷdās received a somewhat minor wound and remained standing.

⁶⁶ *Śrāvāṇādi* V.S. Or July 30, 1577 by *Caitrādi* V.S. reckoning.

हुतो वीदांवतां रो दोहीत हुतो सु उवां उगरै उगरै अचळदास उगरै इम कहि अर अचळदास सोनगिरो इम उगारियो। मोटै पहिलो हीज कुंवारी आहडणि भेळी जिम मूडो त्रायतो आवै तिम आइ भिळि अर मूंयो। सादूळियो पणि वरस ११५१२ रो हुतो सु पणि रामसिंघजी रै साथि घाए भिळियो हुतो तितरै पडियो। पडि अर वळे बैठो हुयो ताहरां मदने कहियो जु मारो मारो। ताहरां मारियो। कहियै रखे उगरै। केसव लूणावत कांमि आया। रामदास नाई सुहडांणी कांमि आयो। पांचो वाघोड घाए पडियो। पछै कुंवरजी उवां रा घाव पडींगाया पाटा बांधाया सारा कराडिया। मालो अर सुरताण सूजावत भाटी कांमि आयो। नरसिंघदास कोटडियो कांमि आयो।

He was the daughter's son of the Vīdāvats. They all spoke in this way: "He should be saved, he should be saved, Acaḷdās should be saved," and in this way they saved Acaḷdās Sonigaro. Moṭo previously had joined Kuṃvārī Āhḍaṇ. In the way [a deer] without horns, fearing [for its life], comes, so [Moṭo] came [forth], joined battle, and died. Little Sādūḷ too, eleven or twelve years [of age], also had received a wound along with Rāmsiṅghjī. Right then he fell. He fell, and then sat up again. Then Madno said: "Kill [him]! Kill [him]!" Then he was killed. If he had said "Protect [him]," he would have been saved. Kesav Lūṇāvat died fighting. Rāmdās Nāi Suhaḍāṇī died fighting. Pāñco Vāghoṛ fell, wounded. Afterward the Kuṃvarjī had the obvious⁶⁷ wounds of these [men] bandaged. He had all of them done. Mālo and Surtāṇ Sūjāvat [both] Bhāṭīs, died fighting. Narsīnghdās Koṭariyo died fighting.

⁶⁷ *Paḍiṅgāyā* may be an error for a form of *parihāṇo* / *parihāyṇo* = to be visible, apparent.

सांकर ईदो कांम आयो। भानो जैतुंग कांमि आयो। सांकर रो मावल हाई भाई तिणि कुंवारी आहडण भेळि अर कांमि आयो। सांकर रामसिंघजी नूं पधारतां नूं कहियो राज नदरि दौलति भानौ भूखै लोहि जाइ भिळियो अर कांमि आयो। वीदो ही कांमि आयो। वीठलो अर दूदो धावड नासि अर गांव मांहे कोठियां माम्हे छिपिया। अर पाल्हियो थोरी रूडां विढि अर कांमि आयो। उठां कुंवरजी जेथि रामसिंघजी री वहिल हुती तेथि पधारिया। ताहरां वीदावते अर कांधिळोते कहियो जु हिवै काची व्याधि तोडो परी। पछै प्रिथीराज सुरतांग अमरो अर रामसिंघजी रो सहू साथ भेळौ हुसी। अमरो मंडळो ले आवै छै। ताहरां मुसिकल होइसि। ताहरां कुंवरजी

Sānkar Īndo died fighting. Bhāno Jaituṅg died fighting. Sānkar's mother's brother's son joined Kuṃvārī Āhḍaṅ and died fighting. Sānkar told Rāmsiṅghjī as he was going [to his death]: “*Rāj!* Nadar Daulat⁶⁸ Bhāno went forth with a hungry weapon, joined battle, and died fighting.” Vīdo also died fighting. Vīṭhlo and Dūdo, a wet-nurse's son, fled and hid in the storerooms in the village. And Pālhiyo Thorī fought well and died fighting. From there the Kuṃvarjī proceeded to where Rāmsiṅghjī's ox-cart was. Then the Vīdāvats and the Kāndhaḷots said: “Now you must destroy this low-grade disease. Afterward Prithīrāj, Surtāṅ, Amro, and Rāmsiṅghjī's entire contingent will join together. Amro is coming with Maṅḍḷo. Then there will be difficulty.” Then the Kuṃvarjī,

⁶⁸ Either a proper name, or an honorific. A نذر *nazr*, vulg. *nazar* (inf. n. of نذر 'to vow,' &c.), s.f. A vow; an offering, anything offered or dedicated; a gift or present (from an inferior to a superior); a fee paid to the State or to its representative on succeeding to an office or to property;—an interview (see the syn. *bheṭ*):—*nazr-ē-a'imma*, s.f. A charitable gift or grant for the support of *imāms* or priests, &c.; a benefice; charity lands:—*nazr denā*, or *nazr guzrānnā* (-ko), To present as an offering; to give as a present (to a superior):—*nazr karnā*, v.t. To vow; to make an offering of, to offer, &c. (i.q. *nazr guzrānnā*); to sacrifice, to devote:—*nazr mānnā*, v.t. To vow; to make an offering of:—*nazr-o-niyāz*, s.f. Gifts and offerings:—*nazr honā*, v.n. To be devoted or sacrificed (to or for);—to be or become a prey (to). *Daulat* = polite form of reference to another's house. OHED, 516.

खीजतां ही ज कहियो थे म्हारां ही ज काकां नूं मारो अर थांहरै तो कहीं नूं मारो नहीं सु रांमसिंघजी मारियो सु ही रूडां नहीं कियो हूं नावूं। अर जे थे जावो तो जावो। ताहरां मुंहडो विसावो करि अर रहिया। ताहरां कुंवर सुरतांगजी नूं प्रिथीराजजी नूं कहाडियो जु गाडा थे बाहिर करौ। ताहरां गाडा यौत्राडि अर नवहर गया।

कुंवरजी असवार होइ लसकर साथि ले अर गडगचियै सिधाया। गडगचियै हुंता इलगार करि अर वीकानेर सिधाया। कितरा हेक दिन गया ताहरां सुरताण प्रिथीराज अमरै इयां ठाकुरे जाट जोइया भटनेर रा साथ भेळा करि अर देस मारियो। वीकानेर री धरती मारि अर पाछा

getting quite angry, said: “You killed only my uncle and did not kill any of your [kinsmen]. You killed Rāmsiṅghjī. So indeed you did not do right. I shall not come [with you]. And, if you would go, then go!” Then they displayed hostility and stayed. Then the Kuṃvar informed Surtāṅ [and] Prithīrāj: “You move [your] carts outside [this land].” Then they had their carts yoked and went to Navsar.

The Kuṃvarjī mounted up, took the [Imperial?] contingent with [him], and went to Gaḍgaciyo. He departe from Gaḍgaciyo and went to Vīkāner. A few days went by. Then Surtāṅ, Prithīrāj, [and] Amro, these *thākurs*, assembled a contingent, the Jāṭs [and] Joīyos of Bhaṭner, and sacked the land [of Vīkāner]. After sacking the land of Vīkāner, they turned around and went back.

घिरि गया। हाथ तो क्यूं ही आयो नहीं। लोक आघा पाछा होइ गया। आपरा ही ज घोडा रजपूत मराडि गया। ताहरां कुंवर श्री दळपतजी इयां रो कियो धरती रो उजाड सांभळि अर वीकानेर रा कटक करि अर खडिया। आइ अर देराजसरियै ग्रामि आइ ऊतरिया। ताहरां सुरताण प्रिथीराज जाणियो जु हिवै धरती रो उजाड करिस्यां तो भला नहीं दीसां। ताहरां उठां हुंती पाछा जाइ अर पातसाहजी कन्है जाइ पुकारिया। ताहरां पातिसाहजी भोपतजी नूं कहाडियो। कुंवर दळपत नूं देख्यां बहुत दिन हुया छै। कितनै कि मांन हुआ छै। वैगा तेडावो। ताहरां भोपतजी राजाजी नूं कहाडियो जु पातिसांहजी कुंवर

Nothing came into [their] hands. The people [of the land] went here and there [in flight]. They caused the death of only their own horses [and] Rajpūts, then they went [back]. Then Kuṃvar Śrī Daḷpatjī heard about the destruction of the land they had done, formed a contingent from Vīkāner, and set out. They came, and, coming to the village Derājsariyo, they camped. Then Surtān [and] Prithīrāj thought: “Now, if we will destroy [any more of] the land, we shall not be seen [as] noble [men].” Then they went back from there, went to the Emperor, and appealed [to him]. Then the Emperor had Bhopatjī informed: “I have observed Kuṃvar Daḷpat for many days. How respected he has become! You must summon [him] quickly.” Then Bhopatjī had the Rājāj told: “The Emperor has summoned Kuṃvar Śrī Daḷpatjī.”

श्री दळपतजी नूं तेडावै छै। ताहरां राजाजी हुकम कियो। नाई रायमल अर वणवीर मुगोलाणी मेल्हिया तेडा आया। दोराजसर उठा कुंवरजी खडिया। पातिसाहजी मलवै हुइ सीकरी फतेपुर थी हुइ अर अजमेर हुइ अर महरोट पधारिया। ताहरां कुंवर श्री दळपतजी पातिसाह रै पाए लगा। घणी दिलासा पातिसाहजी की। पांभडियां रो जोडो हेक सिरपाव घोडो इनात कियो। ओथि पातिसाहजी रूपसीजी रै जीमि अर आघा खडिया। जाहरां अमरसर पधारिया ताहरां कुंवर श्री भोपतजी कुंवर श्री दळपतजी नूं पाछी विदा दिराडी वीवाह रै वासतै। एथि आइ अर वीवाह कियो। पांचवतै रूपसीजी रा उठा परणीजि अर खडिया ताहरां रामदास चहुवाण रै परणिया। रूपसी रै

Then the Rājājī made a command. He sent Nāi Rāymal and Vaṇvīr Mugolāṇī. They came to summon [Daḷpat].⁶⁹ The Kuṃvarjī set out from there in Derājsar. The Emperor proceeded to Mahroṭ via Malvo, Sīkrī Phatehpur, and Ajmer. Then Kuṃvarjī Śrī Daḷpatjī touched the feet of the Emperor. The Emperor encouraged [him] very much. He favored [him] with a pair of small shoes,⁷⁰ a *sirpāv*, [and] a horse. The Emperor ate at Rupsī's [residence] there and went on ahead. When he came to Amarsar, Kuṃvarjī Śrī Bhopatjī had Kuṃvar Śrī Daḷpatjī given leave back [to Rūpsī's] for a marriage. [Daḷpat] came here and made the marriage. [Daḷpat] was married there at Rūpsī's [residence] in Pāñcvato and departed. Then he married at Rāmdās Cahuvāṇ's [residence]. Fifteen days after he married at Rūpsī's [residence],

⁶⁹ Literally, "They came as summoners [to Daḷpat]."

⁷⁰ *Pāmbhrī* = small shoes, or a kind of double shawl for men. See RHSK, 2:678, RSK, 3:1:2441 respectively.

परणियां पछै दिने १५ रे ताहरां रांमदास रै भदीणि परणिया। उठा परणीजि अर खडिया। पछै पातिसाहजी नूं आइ आपडिया। रैवाडी री आगिली मजल आइ पाए लागा। उठा पातिसाहजी दिली आइ पहुता। उठा दिली हुंता महिम मांहि करि रुस्तक ब्राह्मै मांहि करि अर पधारिया हांसी। ओथि लसकर सहु राखियो। सेख मुंहमद रै महिमानी खाधी। महिमानी अरोगि अर आप सिकार खेलतां हिंसार पधारिया। उठै महरलीखान रै महिमानी खाधी। उठा कूच करि अर वळे लसकर भेळा हुआ। उठां हुंता सेखाणै नूं खडिया। कैथल जीवणै हाथि मेल्हियो अर पधारिया। पाइल हुंता कूच करि तिहाडै पधारिया। मजल एक तिहाडो आइ रहियो हुतो ताहरां

he married at Rāmdās's in Bhadrī. After marrying, he set out from there. Afterward he came and caught up to the Emperor. He came to the next stage beyond Raivārī and touched the feet [of the Emperor]. The Emperor came from there and reached Delhī. From there in Delhī he proceeded to Hāmsī via Mahim, Rustak, and Vrāṃho. He kept the entire Imperial army there. He ate as a guest at Sekh Muṃhmad's [residence]. After eating as a guest, he proceeded while hunting to Hiṃsār. There he ate as a guest at Mahralī Khān's [residence]. He departed from there and again the Imperial army was gathered together. From there he went on to Sekhāṇo. He kept Kathail on the right hand [side] and proceeded. He departed from Pāil and proceeded to Tihāro. He came [ahead] a stage [further], Tihāro, and stayed [there].

कूच हुवै हुतो ताहरां कुंवर श्री भोपतजी अर कुंवर श्री दळपतजी पातिसाह रै दरबार सिधाया। आगै कछवाहो खिंगार जगमालोत कछवाहो रायसल सूजावत कछवाहो रामदास ऊदावत ऐ बैठा हुता दरीखानै मांहै। उठै कुंवर श्री भोपतजी अर कुंवर श्री दळपतजी पातिसाह रै दरबार सिधाया। आगै कछवाहो खिंगार जगमालोत कछवाहो दरबार पधारि बैठा। ताहरां कुंवर श्री भोपतजी कुंवर श्री दळपतजी नूं कहियो जु म्हारो पेट दूखै छै। ताहरां कुंवर श्री दळपतजी कुंवर श्री भोपतजी नूं कहियो इसडो पेट दूखै हुतो तो दरबार की पधारिया उठै ही ज कहियो की नहीं। ताहरां कुंवर श्री भोपतजी कहियो भाभा मै बीहतै राजाजी रै महसलां

He was [about] to depart when Kuṃvar Śrī Bhopatjī and Kuṃvar Śrī Daḷpatjī arrived at the [Mughal] *darbār*. Previously Kachvāho Khiṅgār Jagmālot, Kachvāho Rāysal Sūjāvat, [and] Kachvāho Rāmdās Ūdāvat, these [men], were seated inside the *darīkhāno*.⁷¹ Kuṃvar Śrī Bhopatjī and Kuṃvar Śrī Daḷpatjī arrived there at the *darbār*. Previously Kachvāho Khiṅgār Jagmālot, a Kachvāho, went and sat in the *darbār*. Then Kuṃvar Śrī Bhopatjī said to Kuṃvar Śrī Daḷpatjī: “My stomach is hurting.” Then Kuṃvar Śrī Daḷpatjī said to Kuṃvar Śrī Bhopatjī: “If [your] stomach hurts so much, then why did you go to the *darbār*? Why did you not speak up there?” Then Kuṃvar Śrī Bhopatjī said: “Dear child! I was afraid of the Rājājī’s *mahsals*”⁷²;

⁷¹ दरी darī [P. darī], m. Brbh. having doors: — दरी-खाना, m. house or room having doors on all sides. OHED, 481.

⁷² *Mahsal* = probably from *musallaḥ* (A مسلح *musallaḥ* (pass. part. of سلح 'to arm (a person) with a weapon or weapons,' ii of سلح; but prob. formed fr. *silah* or *silāh*, 'a weapon,' q.v.), part. adj. Armed with a weapon or weapons, equipped with arms; clad in mail:—*musallaḥ-ġ-jang*, or *musallaḥ-jang*, adj. Armed for war:—*musallaḥ karnā*, v.t. To equip with arms, to arm; to dress or clothe in mail:—*musallaḥ honā*, v.n. To be or become armed; to arm oneself; to be clad in mail). Armed men.

हूँ कहियो नहीं। ताहरां कुंवर श्री दळपतजी कहियो उठै हरामखोर झख मारै छै। उवां नूं सजा दियो। अजे ही डेरै पधारो। ताहरां कहियो पातिसाहजी री पणि असवार हुवण री वेळा हुई छै। हिवै मुजरो करि अर जाइस्यां। पातिसाहजी पणि असवार होइसी। ताहरां उवां नूं कहियो। रामदास खिंगार रायसल्ल नूं कहियो जु कुंवर श्री भोपतजी रो पेट दूखै छै। उवां पणि कहियो कुंवरजी पधारो डेरै पेट पीडावै छै। ताहरां कुंवर भोपतजी कहियो मुजरो करि अर जाइस्यां। तिसडै पातिसाहजी पधारिया। पातिसाह रो मुजरो करि अर बेवै भाई कुंवर असवार होइ अर डेरै पधारिया। डेरै पधारि अर राजाजी रां आदमियां नूं कहियो जु कुंवर श्री भोपतजी रो पेट दूखै छै। ताहरां कुंवरजी को भौ नहीं पातिसाहजी रै साथि

I did not speak.” Then Kuṃvar Śrī Daḷpatjī said: “The worthless men here are babbling nonsense.” He punished them.⁷³ [Then he said]: “Right now, you must go to the camp.” Then he said: “The time for the Emperor also to mount [his horse]⁷⁴ has occurred. Now we will pay [our] respects and go. The Emperor also will be mounted.” Then he spoke to them. He said to Rāmdās, Khiṅgār, [and] Rāysal: “Kuṃvar Śrī Bhopatjī’s stomach hurts.” They too spoke: “Kuṃvarjī! Go to [your] camp. [His] stomach is causing [him] pain.” Then Kuṃvar Bhopatjī said: “We will pay [our] respects [and] go.” Meanwhile the Emperor arrived. Both brothers, the Kuṃvars, paid [their] respects to the Emperor, mounted [their horses], and went to [their] camp. They went to [their] camp and told the Rājājī’s men: “Kuṃvar Śrī Bhopatjī’s stomach hurts.” [They said]: “Kuṃvarjī, [do] not fear. You should go with the Emperor.”

⁷³ Or, according to Rāvāt Sarasvat, “You must punish them.” That seems more likely, but *diyo* is not an imperative.

⁷⁴ Literally, *asvār hoṇo* means “to become a rider (usually on a horse, but not always).”

पधारो। ताहरां कहियो कूटणां भोपतजी रो पेट दूखै छै सु पातिसाह साथि केथि पधारै। ताहरां पासै पासै खडि अर बीजै डेरै पधारिया। ओथि आथमण तेल अर जाइफळ री मर्दन कीधी अर सेक कराडियो। ताहरां माधवसिंह अर सूरजसिंह बोलावण नूं आया हुंता ताहरां उवां कहियो थां बुरा कियो जु तेल अर जाइफळ री मर्दन की अर सेक कराडियो। ताहरां उवै ठाकुर बाहुडिया उठा कूच कियो। अर कुंवर श्री भोपतजी नूं सीतळा रो दरसाव हुओ ताहरां कुंवर श्री दळपतजी पातिसाहजी आगै अरज की पातिसाह सलांमत भोपत नूं सीतळा दरसाव कियो छै। ताहरां पातिसाहजी कहियो खुदाइ पनाह दियै। एथि

Then he said: “Men of the family!⁷⁵ Bhopatjī’s stomach hurts, so where would he go with the Emperor?” Then they set out together and went to the other camp. At dusk they crushed oil and nutmeg and had [it] warmed. Then Mādhavsīṅh and Sūrajsīṅh had come to summon [them]. Then they said: “You did wrong by crushing the oil and nutmeg and having [it] warmed.” Then those *thākurs* turned around and departed from there. And when Kuṃvar Śrī Bhopajī acquired the appearance⁷⁶ of smallpox, Kuṃvar Śrī Dalpatjī put a petition before the Emperor: “Emperor! *Salāmat!* Smallpox has appeared on Bhopat.” Then the Emperor said: “May God protect him!

⁷⁵ कूटणां = Family members, men of the family (vocative case), or: from the beatings [he received].

⁷⁶ दरसाव = Look, appearance. RSK, 2:2:1670.

त्रिहाडै मांहे राखो भोपति नूं। ताहरां त्रिहाडै राखिया। अर ताहरां भोपतिजी रै हिरणां री लडाई री मिसल रा हिरणां री वारी। उठां भोपतजी रै चाकरां आप रै वासतै भोपतजी नूं वरवाडै सईदां रै राखिया हुता। उवा जागीरी राजाजी नूं हुंती तेथि भोपतजी राखिया हुता। सु पातिसाहजी ओळंभा दिया हुंता जु भोपतजी हिरणां की लडाई हुंती वीचि हाजिर न हूंया। उवां भोपतजी नूं सरम हुंती सु जाहरां त्रिहाडै राखिया ताहरां पातिसाहजी कहिया हुंता जाहरां भोपति समाधियो हुवै ताहरां बेवे भाई हेकठा होइ अर आया। ताहरां कुंवर श्री दळपतजी रा चाकर दळपति नूं भोपति कन्है रहण दियै नहीं। कहै थे हालो जाहरां भोपतिजी समाधियो होइसी ताहरां पधारसी। ताहरां

You must keep Bhopat here in Trihāro.” Then they kept [him] in Trihāro. And when [it was] Bhopat’s turn for the deer of the group⁷⁷ for the battle of the deer, Bhopatjī’s military servants, because of him [being ill], had kept him in Varvāro at [the residence] of the Sayyids. That *jāgīrī* belonged to the Rājājī. They kept Bhopatjī there. The Emperor had reproached [them]: “Bhopatjī was not present in the middle of the fight with the deer.⁷⁸ From that he was ashamed.”⁷⁹ When they kept [him] in Trihāro, the Emperor had said: “When Bhopat is well, then both brothers should join together and come.” Then Kuṃvar Śrī Dalpatjī’s military servant did not allow Dalpat to stay with Bhopat. He said: “You must go; when Bhopat will be well, then he will go.” Then

⁷⁷ Misal = group, herd, flock. Possibly from:

A *maṣal* (v.n. of *maṣal* 'to compare, liken'), s.f. Fable, tale; parable, apologue; proverb, adage, proverbial saying;—example, instance, case in point;—comparison, simile, allegory, metaphor;—**post, station; department.**

⁷⁸ Literally, “Bhopatjī—there was a fight with the deer—in the middle he was not present.”

⁷⁹ Literally, “From that there was shame for Bhopat.”

भोपतिजी [सूं] सीख पूछी। ताहरां भोपतिजी सीख दी। कहियो भाई थे पातिसाहजी कन्है पधारो। जिसडै विदा करण लागा ताहरां गळे लागि मिलि अर कहियो भाई दिन ४ मो कन्है रहो। ताहरां कहियो कुंवर दळपतजी ज्यूं राजि फरमाइसै त्यूं करिसि। ताहरां कहियो गोवलजी मो कन्है राखो। ताहरां गोवलजी आप कन्है राखिया। कुंवरजी नूं कुंवरजी रा रजपूत ले नै चढिया। भोपतजी कन्है भोपतजी रा चाकर रहिया। अमरो भाटी रायसल वीजावत अखयराज सांखळो रायसिंघ देवीदासोत पहोड उदो प्रिथीराज मुंहतो अचळो मुंहतो लखमण नाई राजाजी रो खवास तेजो वाघोड लखमण आगै थकौ वुगचो राख तो नारायण पडिहार रूपो गुजराती सीहलो गुजराती

he asked for leave from Bhopatjī. Then Bhopatjī gave [him] leave. He said: “Brother! You proceed to the Emperor.” Just as he began to dispatch [him], he embraced [him], met with [him], and said: “Brother! Stay with me four days!” Then said Kuṃvar Daḷpatjī: “Just as you, *Rāj*, will command, so I will do.” Then he said: “Keep Govaljī with me.” Then he kept Govaljī near him. Kuṃvarjī [Daḷpat’s] Rajpūts took the Kuṃvarjī and mounted up. Bhopatjī’s military servants remained with Bhopatjī. Amro Bhāṭī, Rāysal Vījāvat, Akhayrāj Sānkhḷo, Rāysingh Devīdāsot, Pahor Ūdo, Prithīrāj Muṃhato, Aḷo Muṃhato, Lakhmaṇ Nāī, and the Rājājī’s *khavās* Tejo Vāghor, Lakhmaṇ, [who] previously kept a *vugco*,⁸⁰ Nārāyaṇ Paḍihār, Rūpo Gujrātī, Sīhlo Gujrātī,

⁸⁰ *Vugco* = *bugco* = large sack for the keeping of womens’ clothing. RSK, 2:908. *bugća*, s.m. A small bundle, &c.=*buqća*, q.v. P *buqća*, s.m. A small bundle (as of clothes, &c.), wallet, knapsack. Platts, 158-159. The sentence might also be translated as Tejo Vāghor, who kept a *vugco* in front of Lakhmaṇ.

फरासखांनो करतो ईसर सांहणी इतरा भोपतजी रा आदमी भोपतजी कन्है राखिया। कुंवर श्री दळपतजी रै साथि विजो गुहिलोत मदनो पाताउत करमचंद भानीदासोत महेस सांखळो मोघो मुगलाणी सदारंग मुंहतो बीजा ही चींधडिया घणा ही हुता।

उठा कुंवर श्री दळपतजी खडि अर पातिसाहजी रै साथि भेळा हुआ। पातिसाहजी महमदोट मां करि ईसपांणी कोटडी मांहि करि हेतम माहे करि अर भाटी इबराहम री तलुंडी जाइ डेरा हुआ। महले पांचे साते उठा हुंती इबराहम री तलुंडी हुंती तिण हुंता कोस १ ॥ दोढ हेकै डेरा पडिया। ओथि कुंवरजी पधारै हुंता चढिया तठै सुरतांग प्रिथीराज अमरो गोपाळदास ऐ च्यारे दीठा अर

[who] used to maintain the *pharāskhāno*,⁸¹ Īsar Sāṃhṇī—this many of Bhopatjī’s men were kept with Bhopatjī. With Kuṃvar Daḷpatjī were Vijo Guhilot, Madno Pātāvāt, Karamcand Bhānīdāsot, Mahes Sāṅkhḷo, Mogho Muglāṇī, Sadāraṅg Muṃhato, [and] very many other *cīndharīyos* as well.

Kuṃvar Śrī Daḷpatjī departed [from] there and joined the Emperor. The Emperor, via Mahamdoṭ, Īspāṇī Koṭṭī, and Hetam, went to Bhāṭī Ibrāham rī Taluṇḍī, and encamped. Five to seven stages⁸² from there,⁸³ one and one half *kos* from Ibrāham rī Taluṇḍī, he was encamped. Kuṃvar Śrī Daḷpatjī was proceeding there mounted [on a horse]. There Surtān, Prithīrāj, Amro, [and] Gopāldās, these four, appeared and

⁸¹ *Pharās-khāno* = *farāsh-khāna*, s.m. A room in which carpets, &c. are kept. Platts, 777.

⁸² *Mahale* must be a misreading or miscopying of *majal* / HIndī *mañjil*, “stage of a journey.” Arabic منزل *manzil* (n. of place fr. نزل ‘to alight, to descend,’ &c.), s.f. A place for alighting, a place for the accommodation of travellers, a caravansary, an inn, a hotel; a house, lodging, deck (of a ship);—a day’s journey;—a stage (in travelling, or in the divine life);—place of destination, goal; boundary, end, limit:—*manzil-ba-manzil*, adv. From stage to stage; by stages;—at every stage. Platts, 1076.

⁸³ “There” must refer to the place from which the Emperor began his journey.

मदनै री गांडि फाटी अर लिपरका करणै लागी। उठा पातिसाहजी कूच करि अर नदी पार कियो। नदी पार डेरो कियो। उठा वळे आघो सेखाणैपट्टण नू पातिसाहजी कूच कियो। उवै डेरै रो कूच हुवो। ताहरां पातिसाहजी दहाई रो सिरै रो हाथी गजतिलक श्रीजी चढिया। गजतिलक रै वांसै काळीकुंवर री मसलि हूंती। काळीकुंवार रै माथै रा भुवाळ गज दोढ हेक हुता सु श्रीजी घणी तिण सेती मया करता। ताहरां कुंवर श्री दळपतजी नू हुकम कियो तूं काळीकुंवार चढि अर आगिलै डेरा नू खडिया। विचाळै पधारतां श्रीजी हाथी हुंता उतरिया उतरि अर सुखपाल पौढिया। कुंवरजी नू कहियो जा ताई थारी खुसी तां ताई हाथी चढियो पधारे। श्रीजी हुकम कियो ताहरां

made Madno terrified,⁸⁴ and he began to tremble.⁸⁵ The Emperor departed from there and crossed the river. From there he again departed, to Sekhāṇo Paṭṭaṇ. He departed from the camp there. Then Śrījī mounted [the Emperor's] elephant from Dahāī, [one] of the first class,⁸⁶ Gajtilak. Behind Gajtilak was Kālīkuṃvar's group.⁸⁷ The hair on Kālīkuṃvar's head was about one and one-half *gaj*⁸⁸ long, so Śrījī highly favored him. Then he commanded Kuṃvar Śrī Dalpatjī: “You mount Kālīkuṃvar and set out for the next camp.” In the meantime Śrījī got down from [his own] elephant. He got down and lay down on a *sukhpāl*.⁸⁹ He said to the Kuṃvarjī: “Proceed mounted on the elephant for as long as you will be happy.” Śrījī commanded him: “Then you should proceed, mounted only on the elephant, to your camp.”

⁸⁴ Literally, “made Madno's anus split open [with fear].” गांडि = Hindī गाँड़

⁸⁵ *Liparko* = the act of trembling in certain limbs because of worry or fear.

⁸⁶ सिरै रो = सिरै का, adj. excellent, first class; extreme, excessive.

⁸⁷ *Masālī* = *misal* = group, herd, flock. Possibly from:

A *maṣāl* (v.n. of *maṣāl* 'to compare, liken'), s.f. Fable, tale; parable, apologue; proverb, adage, proverbial saying;—example, instance, case in point;—comparison, simile, allegory, metaphor;—**post, station; department.**

⁸⁸ *Gaj* = thirty-three inches.

⁸⁹ *Sukh-pāl*, s.m. A kind of palanquin; an easy chair; a couch.

कुंवरजी हाथी चढिया ही ज पधारिज्या थांहरै डेरै। श्रीजी हुकम कुंवरजी नूं करि अर अंदरि महल माहे सिधाया। कुंवरजी हाथी चढिया ही ज डेरै पधारिया। डेरै पधारि अर हाथी हुंता उतरिया। तिसडै भोपतिजी कन्हा मंगोलो वाणवीराणी आयो। सु वणवीर परिया सीरोही हुंता राजाजी अर मुंहतै रो मेल्हियो आयो। सु वणवीर रै साथि मुंहतै विस मेल्हियो करमचन्द पणि वणवीर जाणै नहीं। वणवीर आणि अर मुंहतै अचळै नूं अर नाई लखमण लाहोरी नूं संपियो। आगै भोपतजी समाधिया हुया हुता। काचो पाको वारो ढाळियो हुतो पथ्य लियै हुंता। पथ्य गोवलजी आपरै हाथि आरोगाडता। अर गोवलजी कुंवर श्री दळपतजी रा धावड सु पथ्य

Śrījī commanded the Kuṃvarjī and went inside into the palace. The Kuṃvarjī proceeded into the camp mounted right on the elephant. He proceeded into the camp and got down from the elephant. Just then Maṅgolo Vāṅvīrāṇī came to Bhopatjī. Vaṅvir came from distant Sīrohī, sent by the Rājājī and the Muṃhato. The Muṃhato (Karamcand) had sent poison with Vaṅvīr, but Vaṅvīr did not know. Vaṅvīr brought [it] and entrusted⁹⁰ [it] to Muṃhato Aḷo and Nāī Lakhmaṅ Lāhorī. Previous Bhopatjī had become well. The uncertain period⁹¹ [of the smallpox] had come to a close,⁹² from [Bhopat] taking special food.⁹³ Govaljī had fed [him] the special food with his own hand. And Govaljī [was] Kuṃvar Śrī Daḷpatjī's wet-nurse's son.⁹⁴

⁹⁰*Sampno* = H سौंपنا سौंपنا *sauṃpnā*, सौंपना *soṃpnā* [*sauṃp*° = Prk. समप्प(इ), or समप्पे(इ)=S. समर्पय(ति), caus. of rt. सम्+ऋ], v.t. To deliver over, to hand or make over, to consign, give, intrust (to), deposit (with); to give in charge, to commit; to give up, resign, surrender, cede:—*sauṃp-denā*, v.t. Intens. of and=*sauṃpnā*. OHED, 1048: सौंपना *sauṃpnā* [*samarpayatī*], v.t. 1. to hand over, to entrust. 2. to deposit (with, को). 3. to hand over (as to police). 4. to hand over, to give up (sthg.).

⁹¹ Both Lāḷas and Rāvāt Sarasvat define *vāro* as smallpox (*cecak*), but in fact *vāro* = a period time, time.

⁹² = H دھलना *ḍhalnā* (fr. the trans. *ḍhālnā*, v.n. To be poured out or down; to be cast (as metal), be moulded; to run, run down, flow, drop or fall (from, -se); to spill; to roll; to incline (= *ḍhulnā*); to decline, sink, fade (as day, or life, &c.):—*ḍhal-paṃnā*, v.n. (intens.), To run down, flow down, drop or fall down, &c.:—*ḍhal-jānā*, v.n. intens. of and=*ḍhalnā*).

⁹³ S پٿي *pathya*, adj. & s.m. Belonging to a road; furthering, helping; agreeing with, proper, fit, suitable, wholesome (used in a medical sense of diet, regimen, &c.);—wholesome diet, &c.=*path*, q.v.

⁹⁴ *Dhāvar* = wet-nurse's son or husband.

भोपतिजी नूं तेजो वाघोड करतो। अर गोवलजी पासै वैसि अर आरोगाडता। जाहरां सीरोही हुंता विस वणवीर आणि संप्यो ता पछै गोवलजी नूं अलाहिदा कियो अर कहियो थे दळपतजी रा छो थांहरो भरोसो को नहीं। थां नूं जिका खिजमति संपी छै सु करो। ताहरां गोवलजी अळगा अलाहिदा हुया। ताहरां मुहतै अचळै लखमण नाई नूं कहियो तूं पथ्य भोपतजी नूं करि। ताहरां लखमण पथ्य कियो। माहे विस घातियो। घाति अर अचळै मुहतै अर लखमण नाई भोपतजी नूं आरोगाडियो। ताहरां भोपतजी रा नळ छूटि छूटि पडिया। आंखि अर इन्द्री छूटि छूटि पडिया। हाड संकळि जुदि हुई। मांस चांमडी सीरख सेती लागी ही ज रही। ज्यू संदळ लूगै नूं लागै तिम लागौ

Tejo Vāghoṛ used to make the special food for Bhopatjī. And Govaljī sat next to [Bhopat] and fed [him]. When Vaṇvīr brought the poison from Sīrohī and entrusted [it to them], they separated Govaljī afterward and said: “You are Daḷpat’s [retainer]; you have no assurances⁹⁵ [here]; you must do whatever service is entrusted to you.” Then Govaljī was separated [from Bhopat]. Then he told Mumhato Aḷo [and] Lakhmaṇ Nāi: “You make the special food for Bhopatjī.” Then Lakhman made the special food. He put the poison inside. He put [it] inside and Aḷo Mumhato [and Lakhmaṇ Nāi fed [it] to Bhopatjī. Then Bhopat’s intestines discharged and ceased working. [His] eyes and senses⁹⁶ discharged and ceased working. [His] skeleton⁹⁷ became separated. [His] flesh [and] skin remained stuck right to [his] quilt. It stuck just like sandalwood oil sticks to cloth.

⁹⁵ H ٻھروسا भरोसा *bharosā* [S. भद्र+आशा], s.m. Hope, dependence, trust, reliance, assurance, confidence, faith (syn. *āsrā*):—*bharosā denā*, v.t. To give (one) hope; to reassure:—*bharosā karnā* (-*kā*, and -*par*), To hope (in), rely (on), trust (to), confide (in).

⁹⁶ H ٻھرو इन्द्री *indrī*, = S ٻھرو इन्द्रिय *indriya*, s.f. An organ of sense; the senses (internal or external), the organs of action and perception; the privities, *membrum virile*, *veretrum animalium*:—*indrī jullāb* or *julāb*, s.m. A diuretic medicine;—carnal intercourse, copulation:—*indrī-ke bas honā*, To be under the influence of lust, to be lustful; to be given up to sensual pleasure:—*indriya-gyān*, s.m. The faculty of perception, sense, consciousness.

⁹⁷ *Hād saṅkaḷi* = bone chain., bone collection, bone heap. Probably this means his skeleton.

ही ज रहियो। पछै प्राण छूटा। ताहरां सीरख समेत दागिया। काढै तो हाड संकळि एक एक जूई हुवै तिण वासतै सीरख समेत दागिया। पछै उठा वणवीर कुंवरजी रै पाये आयो। आइ कहियो जु भोपतजी समाधिया हुया। श्रीजी कन्हा भोपतजी री विदा वीकानेर नूं कराडो। कुंवरजी रां परधानां नूं भोपतजी वैकुंठ सिधायां री खबरि हुई। कंवरजी ताई खबरि नहीं। ताहरां कुंवरजी श्रीजी कन्है पधारिया। श्रीजी नूं अरज भोपतजी री करि अर वीकानेर नूं विदा कराडी। पातिसाहजी कहियो घोडो अर सिरपाव अर हाथी परभाति थारै हवालै करिसि। भोपत नूं खुदाइ री पनह। घरे सिधारो। चंगा हुवै ताहरां वळे वैगा पधारिया। ताहरां कुंवर श्री दळपतजी खुसी सूं

Afterward [his] breath left [his] body.⁹⁸ Then they burned [him] with the quilt. When they removed [him], the bones of [his] skeleton separated one by one. Because of that they burned [him] with the quilt. Afterward Vaṇvīr came from there to the foot of the Kuṃvarjī. He came and said: “Bhopatjī has become well. Have Bhopatjī dispatched to Vīkāner by Śrījī.” The Kuṃvarjī’s *pradhāns* had gotten the news about Bhopatjī going to Viṣṇu’s heaven.⁹⁹ The news did not [get] to the Kuṃvarjī. Then the Kuṃvarjī went to Śrījī. He petitioned Śrījī for Bhopatjī and had [him] dispatched to Vīkāner. The Emperor said: “I will make over to your custody a horse, and a *sirpāv*, and an elephant. God’s protection for Bhopat! You must go home. When he’s healthy, you must again come quickly.” Then the Kuṃvarjī happily took the promotion¹⁰⁰ and went to [his] home.

⁹⁸ *Prāṇ cūṭnā*, v.n. The breath to flit, or to leave (the body), to die

⁹⁹ वैकुंठ *vaikuṇṭh* [S.], m. *hind.* the heaven of Viṣṇu, paradise.

¹⁰⁰ वघाई = H *بادھائی badhāī*, s.f. Increase, growth, development, &c.

वधार्ई ले अर डेरै पधारिया। आगै आइ देखै तो कुंवरजी रा परधानं मदनै रै डेरै साथरवाडै घातियै बैठा छै। कुंवर आइ अर वधार्ई दे पूछियो थे ई पोसै बैठा सु क्यूं। ताहरां कहियो म्हे ई वांणिया बैठा छां थे पधारो पौढि रहौ। कुंवरजी पधारि अर सुख कियो। सुवार हुया कूच हुयो। पातिसाही डेरा सेखाणै पट्टणि पडिया। होळी हुंता आगै छह दिहाडा हुंता। अर मेह थोडो सो वरसि रहियो हुंतो। राति कहियो कुंवरजी नूं सांभळांवां। ताहरां माधवसिंघ कहियो कुंवरजी तो आरोगिसै नहीं। ताहरां पातिसाहजी खुदाइबगस इकदंता हाथी असवार हुया। आपसर हुतो सु पातिसाहजी कहियो चीक छै। पाळा असवार

He came ahead and looked: The Kuṃvarjī's *pradhāns* were seated, kept in Madno's camp in Sātharvāro. The Kuṃvar came, offered [his] congratulations, and asked: "You indeed are seated [here], prospering.¹⁰¹ Why?" Then they said: "Indeed we Bāniyās are seated. You must go, and stay lying down [for awhile]." The Kuṃvarjī went and slept. In the morning he departed. The Emperor's camps were set up in Sekhāṇo Paṭṭaṇ. It was six days beyond Hoḷī.¹⁰² A light rain had continued coming down. In the night they said: "We shall have the Kuṃvarjī listen [to us]." Then Mādhasiṅgh said: "The Kuṃvarjī will not be eating [here]." Then the Emperor mounted Khudāibagas, a one-tusked elephant. It was a must [elephant], so the Emperor said: "There is matter [coming from its eyes]. The footsoldiers [and] the mounted men

¹⁰¹ *Posai* = in prosperity. S पोष *posh*, s.m. Nourishing, cherishing; thriving, growth, increase; welfare, prosperity.

¹⁰² H होली *holī* [S. होलिका], s.f. The great spring festival of the Hindūs, held at the approach of the vernal equinox;—the pile of fuel prepared for burning the *holī*;—a class of songs sung during the festival:—*holī khelnā*, To observe the *holī* festival; to sprinkle one another with red or yellow powder (*abīr*, or *gulāl*).

अलगेरा आइया। सु उमराव बि ऊपरि फौज हुता आगैकोर हुता ऐ वातां करता आवै हुता भाखरसी अर जैनखांन एकठा हुया आवै हुता। ताहरां जैनखांन नूं भाखरसी कहियो जु भोपतजी रांम कहियो। ताहरां जैनखांन कन्हा भाखरसी परहेरो गयो। अर जैनखां कुंवर श्री दळपतजी नूं तेडि अर कहियो भोपतजी रांम कहियो। ताहरां कुंवरजी कहियो खांनजी आ वात कहै ताहरां कीसूं कहां भोपतजी सारा समाधिया छै। ताहरां जैनखांन कहै मैं न जानूं भोपतजी कूं सेहति हुवो मोनूं भाखरसी कहियो। तै ऊपरि पछतावो कियो मै बुरा किया उन्हकै कहियै ऊपरि कहिया। भोपति कूं खुदाइ सेहति छौ। इउं कहि अर

must come separately.” Two *umrāvs* who were above the army [and who] were in the fore-point were coming while conversing. Bhākharsī and Jain Khān were coming together. Then Bhākharsī said to Jain Khān: “Bhopatjī passed away.” Then Bhākharsī went separately from Jain Khān. And Jain Khān summoned Kuṃvarjī Śrī Daḷpatjī and said: “Bhopatjī passed away.” Then the Kuṃvarjī said: “Khānjī! You are saying these words—then how shall I say [this]?¹⁰³ Bhopatjī is completely well.” Then Jain Khān said: “I don’t know ... Bhopat got well—Bhākharsī told me [he died]. I regret that. I did wrong; I told you about what he said. May God grant Bhopat good health.” They spoke like this and

¹⁰³ Or: “What shall I say?”

सेखाणैपट्टणि डेरां आया। पातिसाहजी सेखाणै सेख फरीद रै आसथान पधारिया। जाहरां थानक हुंता निजीक पधारिया ताहरां श्रीजी कुंवरजी नूं कहियो थे डेरै पधारौ। ताहरां कुंवरजी डेरै पधारिया। ताहरां दरबार आगै रूख वाढण लागा बुहरावण लागा। बिछावणा मोकळा मेलिह मंडता देखि कुंवरजी गुमांन कियो। इतरी डेरै री सांजति घणी सी क्यूं। ताहरां कुंवरजी पूछियो कीसूं ठाकरां आज डेरो मोकळो सो कीजै। ताहरां कहियो एथ मुकाम घणा दिन होइसी। तिण वासतै डेरो मोकळो कराडीजै छै। तिसडै सै बिजै कहियो भीतरि पधारो अरोगो। ताहरां भीतरि पधारिया। सु अरोगण नूं तइयार न हुआ हुतौ। ताहरां मेवो किसमिस बिदांम आणिया।

came to the camps in Sekhāṇo Paṭṭaṇ. The Emperor went to Sekh Pharīd's shrine in Sekhāṇo. When they went near the place, Śrījī said to the Kuṃvarjī: "You go to the camp." Then the Kuṃvarjī went to the camp. Then they began to cut down trees [and] to clean up in front of the *darbār*. Watching them set down expansive spreads and decorating, the Kuṃvarjī conjectured: "Why is there so much adornment of the camp?" Then the Kuṃvarjī asked: "*Ṭhākurs!* Why is the camp being extended somewhat today?" Then they said: "The halting place will be here for many days. Because of that, the camp is being expanded." Just then another said: "Go inside, eat." Then he went inside. [No food] had been prepared to eat. Then Mevo brought currants [and] an engraving tool.

ताहरां मेवो अरोगण लागा। तिसडै समियाणौ उठायो। ताहरां समियाणै री झालरि नदरि पडी। ताहरां पहिलो जाणियो कोई राज दिसा का राणीजी दिसा समाचार आयो। इम जाणि अर रकेवी हाथा नांखि दी। तिसडै सै विजै रोइ अर कहियो भोपतजी रो इसडो ढंग हुआ। भोपतजी वैकुंठ सिधायो। तीजै पहर माधवसिंघ सूरतिसिंघ खिंगारजी बीजा ही हिन्दू ठाकुर पधारिया। पधारि अर पांणीलंघणो कराडियो। दिन चौथै पातिसाहजी सिरपाव डेरै मेल्हि अर हजूर तेडाया। हजूर बुलाइ अर कहियो भोपत का खुदाइ ऐसा ही सिरजिया हुता। हिव राजाजी रै तूं वडो बेटो पाट रो तैसो तूं म्हारो ही बेटो छै। तूं टीकै रो घणी छै। खुदाइ करिसी तो तैसूं घणी निवाजस

Then Mevo began to eat. Just then they raised the canopy. Then the fringe of the canopy fell into [the Kuṃvar's] view. Then he first thought that news came to the Rāj or to the Rājājī. Thinking in this way, he threw [his] plate down with [his] hands. Just then Vijo wept and said: "This was just like the manner of Bhopatjī. Bhopatjī went to Viṣṇu's heaven." In the third *pahar* Mādhavsīṅgh, Sūratsīṅgh, Khīṅgārjī [and] other Hindū *thākurs* as well came. They came and had the water-fasting [ritual] performed. On the fourth day the Emperor sent a *sirpāv* to the camp and summoned [the Kuṃvarjī] to [his] presence. He summoned [him] to [his] presence and said: "God created [an existence] of just this sort for Bhopatjī. Now you are the eldest son of the Rājājī's for the throne, as such you are my son also. You are the master of the *ṭīko*¹⁰⁴ [of succession]. If God will make [this happen], then I will highly favor you."

¹⁰⁴ H ٲٲٲ टीका *ṭīkā* [S. तिलक+कः], s.m. Small round mark (or marks) made on the forehead and between the eyebrows (of coloured earth or unguents, and intended either for ornament or for sectarial distinction (the mark is commonly made at the ceremony of betrothal, or at that of installation to an office, &c.; or when one is setting out on a journey, or a pilgrimage, or is about to undertake an enterprise); an ornamental patch of gold, or silver, or tinsel, &c., or a jewel, worn on the forehead; a small round mark or patch made on any part of the body; a stain, blot; inoculation, vaccination; the ceremony connected with betrothal, or installation or investiture (see above); dowry; nuptial gifts, presents in money or goods from the bride's father to the bridegroom:—*ṭīkā bhejnā* (-ko), To send the nuptial gifts (to the bridegroom):—*ṭīkā lagāne-wālā*, s.m. A vaccinator:—*ṭīkā lenā* (-se), To receive or accept the nuptial gifts. Also: throne.

करिसि। ज्यू पातिसाह करै छै त्यू घणी दिलासा की। तूं दिलगीराई किण ही बोल री मत करै। दिलासा करि अर पूछियो। भोपति कै कितनी जोरू छै। कितने हेक दिने छै। ताहरां कुंवरजी कहियो पातिसाहजी सलांमति जोरू च्यारि छै। वरसां १५५१६ मांनि की छै। ताहरां श्रीजी कहियो खुदाइ उन्हको सत्त देसी। एथि पातिसाहजी रा मुकाम दिन १५५१६ हूआ। एक दिन कुंवरजी सेख फरीद रै आसथानं पधारिया हुता। उठा बाहुडिया ताहरां डेरै नूं पधारै हुता सु साम्हां प्रिथीराजजी सुरताणजी अमरो गोपाळदास मिलिया। ओथि मदनै रै भय पैठो जु ऐ मोनूं कुंवरजी रै साथि थका

Just as an Emperor would do, so [Akbar] comforted [the Kuṃvar] very much. [He said] “You should not grieve aloud.”¹⁰⁵ He comforted [him] and asked: “How many wives has Bhopat? How many days were there [to their lives]?” Then the Kuṃvarjī said: “Emperor *salāmat!* There are four wives. They are of ages¹⁰⁶ fifteen or sixteen years.” Then Śrījī said: “God will provide them with virtue.”¹⁰⁷ The Emperor’s encampments there were of fifteen or sixteen days’ [duration]. One day the Kuṃvarjī went to the shrine of Sekh Pharīd. When he returned from there, he was going to the camp. In front [of it] Prithīrājī, Surtānjī, Amro, and Gopāldās met him. There fear entered [the body] of Madno. [He thought]: “They will kill me right while I am with the Kuṃvarjī.”

¹⁰⁵ Literally, “you should not do any grieving of spoken word[s].”

¹⁰⁶ Literally, “of measure,” “of computation of time.”

¹⁰⁷ I.e., they will become *satīs*.

ही मारिसी। मन माहि घणो ही ज भय पैठो। ताहरां डेरै पधारिया। ताहरां मदनै कहाव कियो जु मोनूं विदा कराडो हूं जाइसि। मोनूं ऐ ठाकुर कुंवरजी रै साथि थका ही मारिसी। कुंवरजी घणो ही कहियो पणि रहै नहीं। गांडि ढीली हुइ सु पीडी न हुवै। कहै मोनूं कुंवरजी साथि होइ अर पहुचाडो। ताहरां रजपूत सहि साथि हुया। अर कुंवर पणि साथ होइ मदनो कहै मोनूं मूसै री ढाक ताईं पहुचाडो। जाहरां कोस ५५७ आया ताहरां विजै कुंवरजी री वाग नूं हाथ घातियो। विजै कहियौ मदनै रै वासतै कुंवरजी नूं तो जोखै नहीं घातां। ताहरां कुंवरजी बाहुडिया। मदनो कुंवरजी रा हुकम पखो ही ज भूंजाई रा चरू थाळी भूंजाई री झिणकार घोडो चहुवाण रामदास

Very much fear entered [his] mind. Then he went to the camp. Then Madno stated: “You must have me dispatched. I will go. These *thākurs* will kill me while I am with the Kuṃvarjī.” The Kuṃvarjī said a lot [to keep him there], but he would not stay. [His] anus became weak [with fear], which he did not suppress. He said “Kuṃvarjī! You must accompany me and have [me] reach [my destination].” Then the Rajpūts all joined [him]. And, joining the Kuṃvar also, Madno said: “Have me reach Mūsai rī Dhāk.” When they came five to seven *kos*, Vijo put [his] hands on the Kuṃvarjī’s [horse’s] reins. Vijo said: “Because of Madno, we should not endanger the Kuṃvarjī.” Then the Kuṃvarjī returned. Without the Kuṃvarjī’s orders, Madno [had taken] pots for a feast, a platter, a vessel for a feast, a horse

री पेस रो परणिया तदि पेसकस कियो हुतो बीजो ही भूंजाई रो समदाव सहु मदनो ले गयो। कुंवरजी पाछा पधारिया। रजपूत थोडा सा कुंवरजी रै साथि घिरिया। घणखरा मदनो साथि ले गयो। करमचन्द भांनीदासोत मदनै कन्हां मरोडाइ अर पाछो घिरियो। मदनै नूं कहियो म्हे तो थारा चाकर नहीं छां म्हां तो कुंवरजी रा जतन करणा। थारा जतन नहीं करणा। सु इम कहि अर कुंवरजी रै साथि घिरियो। बीजा घणखरा हेक रजपूत ले अर मदनो नाठो। जिसडै देस माहे आयो पूनूसर अर वाइलै विचाळै मंडलो टेहुआं हुंतो दूदै ईदै री सांढि ले अर जावै हुंतो। ओथि पूनूसर वाइलै विचाळै धको मदनै नूं हुयौ। उठा मदनो नाठो।

from the[wedding] present of Cahuvān Rāmdās, who had made the gift when he was married, [and] another wealth¹⁰⁸ of food—all [these things] Madno took and went. The Kuṃvarjī went back. A few Rajpūts with the Kuṃvarjī turned around. Madno took many away with him. Karamcand Bhānīdāsot broke with Madno and turned back. He told Madno: “We are not your military servants. We make efforts for the Kuṃvarjī. We do not make efforts for you.” He spoke in this way and turned around with the Kuṃvarjī. Madno took many other Rajpūts and fled. When he came into the land [of Bīkāner], he took Dūdo Īndo’s she-camel where Maṅḍlo Tehuām [village] was between Pūnūsar and Vāilo and was going [away]. There, between Pūnūsar [and] Vāilo, Madno got into a fight¹⁰⁹ [with the local people]. Madno fled from there.

¹⁰⁸ *Samdāv* = wealth, prosperity.

¹⁰⁹ Literally, “suffered a blow.”

राजाजी भोपतजी थकां कुंवर दळपतजी नूं ऊंचो करि झालियो हुतो। अर भोपतजी विश्रामियै पळै ज्यूं भोपति नूं कसता तिम दळपतजी नूं कसणी माहे कियो। पातिसाहजी उठा कूच कियो। आइ चंदणोट रै घाटि ऊतरिया। उठा हजारै पधारिया। हजारै हुंता भेहरो पधारिया। भेहरै घेरै रो सिकार कराडियो। सिकार रमण लागा। हाको कराडियो। हेकै पासै टिलै हुंता रुहतास हुंता पहाड रा जिनावर मैदान रा जिनावर बीजै पासै सोवन रै पहाड हुंता कुसाव बाहिरा सहि करि कोस ८० हेक रा योजन २० रो घेरो कियो। गिरझाक नंदणै रै गोठि आणि भेळा कियो। हेकै दिसा नदी। हेकै दिसा उमराव लोक। तियै

While Bhopatjī was living,¹¹⁰ the Rājājī had elevated Kuṃvar Daḷpatjī and embraced [him]. And after Bhopatjī died, just as he used to discipline Bhopat, similarly did he place Daḷpatjī under discipline. The Emperor left there. He came to the embankment of Candṇoṭ and camped. From there he proceeded to Hajāro. From Hajāro he went to Bheharo. In Bheharo he had a hunt of encirclement set up. He began to hunt. He had a group of animal drivers¹¹¹ formed. On one side, animals from the mountains [and] animals from the plains from Ṭīlo [and] from Ruhtās, on the other side, [animals] from the mountain of Soban [and] from outside Kusāb-- all were gathered together¹¹² and an encirclement of around eighty *kos* [or] twenty *yojan* was made. They brought [the animals] to Girjhāk, a small village of Nandaṇ, and joined them together. In one direction [was] the river, in the other direction [were] the *umṛav* folk. They

¹¹⁰ Literally, “while he was existing.”

¹¹¹ *Hāko* = Hindī *hānkā*, a group of men making noise to drive animals before them for a hunt. Cf. OHED, 1066: a hunt with beaters and driving of animals.

¹¹² Literally, were made all [one group].

बीजै दिन खबरि हुती जु परभाति सिकार हुइसी। तिण ही ज परभात पातिसाहजी हिरणां रै सिकार पधारिया। ऐ ठाकुर ऊभा रहिया। सु किसान। जहांनखानं सेख जमाल ख्वाजा इसमाइल माधवसिंघ सूरतिसिंघ कुंवर श्री दळपतजी गोपालदास राव दुरगारो भांण सकताउन सकतै राणावत रो अखयराज सलहदी इयां ठाकुरां रा डेरा नदी ऊपरि नैडा नैडा हुंता। सु आप माहे कहियो पातिसाहजी सिकार रमण पधारिया छै आपां नदी जाइ अर कबडी रमां। ताहरां नदी जाइ अर पोत्यां किया। नदी माहे पगे पैसि अर पोत्यां कियां। नदी माहे पगे पैसि अर रेती पधारिया। ओथि रमण लागा। इसडै सै रमतां दोपहर माथै हुंता ढळै छै ताहरां कहियो पातिसाहजी

received the news on the second day that there would be a hunt in the morning. That very morning the Emperor went on a hunt for deer. These *thākurs* remained standing [where they were]. Of what sort [were they]? Jahān Khān, Sekh Jamāl, Khvājā Ismāil, Mādhavsīngh, Sūratisīngh, Kuṃvar Śri Daḷpatjī, Gopāldās, [son] of Rāv Durgo, Bhāṇ Saktāvat, [son] of Sakto Rāṇāvat, Akhayrāj, [and] Salahdī. The camps of these *thākurs* all were near, above the river. They talked among themselves: “The Emperor has gone to hunt. We shall go to the river and play *kabarī*.”¹¹³ Then they went to the river and put on swimwear. They entered the water with [their] feet and put on swimwear. After they entered the water with [their] feet, they proceeded to the sand. They began to play there. While they were playing, midday was drawing to a close [them]. Then they said: “The Emperor

¹¹³ *Kabarī* = OHED, 167: *kabaḍḍī*, f. a game in which each player in turn, shouting ‘*kabaḍḍī*, *kabaḍḍī*’, tries to touch one or more opponents in his territory and to return uncaught to his own before running out of breath (sounds like the old “pull-away” game of my youth).

पधारै। ताहरां इयां ठाकुरां मतो कियो पोत कीयै ही ज रहो। पातिसाहजी पधारि अर रमै। इसडै खबरि बीजी आई। पातिसाहजी सेख जमाल रै डेरै पधारिया। ताहरां सेख जमाल कहियो थे पोति पहिरिया हीज रहो। हूं कपडा पहिर अर जाऊं छूं। ताहरां बीजां ही ठाकुरां ही कहियो म्हे पणि लूगडा पहिर अर उठै ही ज मुजरो करिस्यां। ताहरां लूगडा पहिरि पहिरि जाइ मुजरो कियो। पातिसाहजी हुकम कियो पेसरूखानं नूं तूं जाइ अर उस रेती माहे आंबखानं रो तंबू खांचि। ओथि पातिसाहजी लघुसंक की। करि अर लुंगी पहिरी। पहिर अर नदी माहे पधारिया। सहिजादो ले अर सेखूजी अर पहाडीजी रूपदादन पीर महमद मिठेरखानं ऐ खवास साथि। दाणजी

is coming.” Then these *thākurs* decided: “Remain wearing just [your] swimwear. The Emperor might come and play.” Meanwhile other news came [that] the Emperor went to Sekh Jamāl’s camp. Then Sekh Jamāl had said: “You continue wearing just [your] swimwear. I am going after I put on clothes.” Then the other *thākurs* also said: “We too will put on [our] clothes¹¹⁴ and pay respects right there.” Then they each put on clothes and went and paid [their] respects. The Emperor commanded Pesrū Khāṇ: “You go and pitch a bathroom tent¹¹⁵ in that sand.” The Emperor urinated there. He urinated and put on a *luṅgī*.¹¹⁶ He put it on and went into the river. He took the *sāhijādo* and Sekhūjī and Pahārījī, Rūpdādan Pīr, and Mahmad Miṭhe Khān, these [*khavās*, were] with Rūpdādan Pīr, and Mahmad Miṭhe Khān, these [*khavās*, were] with [him]. Dānjī

¹¹⁴ *Lūgdo* m. = clothing.

¹¹⁵ *Āmbkhān* = *āb-khāna*, s.m. Place where drinking water is kept, repository of water; reservoir. Here, a bathroom.

¹¹⁶ *Luṅgī* f. = a rectangular cloth worn wrapped around the waist and falling to the ankles, by men. OHED, 897.

सोलंकणी रै घरे हुंतो सु नायो। ताहरां साहिजादा नूं श्रीजी बांहां गरहि गरहि अर पांणी मांहे गोतो दियो। पांणी रै भय पैसै न हुता। तिण वासतै गोता दिया सात आठा दे अर नाव मंगाई। ताहरां नाव बैसि अर सेख जमाल रै डेरै पधारिया। पधारि अर वागो पहिरियो। पछै घोडो मंगायो। घोडो मंगाइ अर असवार हुया। असवार हुइ अर कुंवर श्री दळपतजी रै डेरै अर माधवसिंघजी रै डेरै हुंता नैडा पधारिया। ताहरां माधवसिंघ घोडो पेसकसि कियो। घोडो माधवसिंघ ही ज नूं बगसियो। कुंवर श्री दळपतजी घोडो नीलकंठ पेसकसि कियो। सु पणि कुंवरजी नूं बेगसियो। उठा श्रीजी दरबार नूं पधारण लागा। जेथि हिरण खूंटिया ऊभा हुता हिरणां

who was in the house of the Solañkñī, did not come. Then Śrī jī grasped the *sāhijādo* with [his] arms and dipped [him] in the water. From [his] fear of water he would not enter. For that reason he dipped [him] seven or eight [times] and then requested a boat. Then he sat in the boat and went to the camp of Sekh Jamāl. He went and put on a *vāgo*. Afterward he had a horse requested. He had the horse requested and mounted [it].¹¹⁷ He mounted it and approached the tent of Kuṃvar Śrī Dalpatjī and the tent of Mādhavsīnghjī. At that time Mādhavsīngh made [him] a gift of a horse. He bestowed a horse upon Mādhavsīnghjī also. Kuṃvar Śrī Dalpatjī made [him] a gift of the horse Nīlkañṭh. So he bestowed [a horse] upon the Kuṃvarjī too. From there Śrījī began to go to the *darbār*. He went to where the deer were standing tied to posts in the stable for the deer.

¹¹⁷ Literally, “became a rider.”

री पाइगह बाधी हुती तेथि पधारिया। ओथि पधारि अर हिरण जोवण लागा। ताहरां सूरिजसिंघ अखयराज सलहदी कुंवर श्री दळपतजी हूता। अर तुरकां महां जैनखांन सेख जमाल दोलति खोजो अर रामदास तरवार झालियै ऊभो हुतो। बीजा नान्हां मोटा खिजमतिया हीज थोडो सो लोक ऊभो हुतो। ओथि तितरै दाणजी आया। ताहरां पातिसाहजी पूछियो तूं अब ताई कहां हुतो क्यूं ना आयो। ताहरां कहियो जी अदब कै वासतै कपडा पहिरै था सु त्त्यै खता पडि ढील हुई। ताहरां पातिसाहजी खिजिया अर चाबक ४५५ लगाया। तिसडै सै पृथीदीप आयो। तिण सेती ही कहियो तूं केथि हुतो। ताहरां तिण कहियो पातिसाहजी सालांमति म्हारा महसल आवण दियै नहीं।

He went there and began to look over the deer. At that time Sūrijsiṅgh, Akhayrāj, Salahdī, [and] Kumvar Śrī Dalpatjī were [there]. And among the Turks Jain Khān, Sekh Jamāl, Dolat Khojo [were there], and Rāmdās was standing holding a sword. Others, only young boys [and] mature servants, a few people, were standing. Just then Dāṅjī came there. Then the Emperor asked: “Until now where were you? Why didn’t you come?” Then he said: “*Jī*, I had put on clothing because of [a need for] proper conduct. I erred and a delay occurred.” Then the Emperor became angry and whipped [him] four or five times. Meanwhile Pṛthīdīp came. He said to him also: “Where were you?” Then he said: “Emperor *sālāmat!* My advisors¹¹⁸ did not allow [me] to come.

¹¹⁸ *Mahsal* = advisor according to Sarasvat and Lāḷas, but it may be from the Arabic *muḥaṣṣil*, m. = collector, gatherer, revenue agent. Platts, 1009.

ताहरां कोरज ७लगाया। अर महसल तेडि अर महसल मराडिया। ८- तियां नूं कहियो थे इण नूं क्युं न ले आवो। ताहरां उवां कहियो मामू आवण दिये नहीं। इण नूं ज्यूं कपडा पहिरावां त्यूं चहवचै माहे गिरि गिरि पडै। ताहरां इण रो मामू कहै रमण दियौ इण नूं। हमारा दोस नहीं। पातिसाहजी सलांमति मामू आवण दियै नहीं। अर कुंवर श्री दळपतजी नूं तिस लागो सु गंगाजळ अरोगण रै वासतै लोक माहे छागळियै नै देखण लागा। तिसडै कुंवरजी रो छागळियो आयो न हुतो डेरा निजीक रै वासतै अर कन्है को आदमी न था। ताहरां पृथीदीप रो छागळियो दीठो देखि अर बुलायो। पूछियो कुंवरजी किण री छागळी छै। ताहरां तिण कहियो जु प्रिथीदीप री

Then he whipped¹¹⁹ [him] seven or eight times. And he summoned the advisors and had [them] beaten. He said to them: “Why didn’t you take him and come?” Then they said: “The mother’s brother would not allow [him] to come. As soon as we dressed him, he fell down into a ditch.¹²⁰ Then his mother’s brother says, ‘He’s allowed to play.’ [It’s] not a fault of ours. Emperor *salāmat!* The mother’s brother did not allow [him] to come.” And Kuṃvar Daḷpatjī felt thirsty, so he began to look for a water-bearer among the people in order to drink Ganges water. The Kuṃvarjī’s [own] water-bearer had not come just then because [he was] near the tent and there were no men with [him]. Then he saw Pṛthīdīp’s water-bearer. He saw [him] and summoned [him]. The Kuṃvarjī asked: “Whose water-vessel is [that]?”¹²¹ Then he said: “It’s. Pṛthīdīp’s

¹¹⁹ *Koraj* appears to be a miscopying of *korṇo*, a whip with a wood handle. Cf. below, p. 100.

¹²⁰ चहबच्चा *cahbaccā* [cf. P. *caḥh*], m. 1. a ditch, drainage pit, sump. 2. reg. (W.) storage-pit (for grain). 3. reg. vat (as for indigo, or raw sugar).

¹²¹ Or: He asked: “Kuṃvarjī! Whose water-vessel is [that]?”

छागळी छै। हूं प्रिथीदीप रो छागळियो छूं। ताहरां कुंवरजी कहियो हूं गंगाजळ नहीं आरोगूं। ताहरां त्रिसिया हीज श्रीजी रै पासि पधारि ऊभा रहिया। तितरै प्रिथीदीप रो मामो श्रीजी कन्है तेडायो। सु ओ हीज मामो जिण रै हाथ छागळि प्रिथीदीप री हुंती सु तेडायो। श्रीजी आथुण सांम्हो फिरि ऊभा रहिया। सु डावै पासै सूरिजसिंघ अर अखयराज जीवणै पासै कुंवर श्री दळपतिजी ऊभा। पूठि वांसै सलहदीजी ऊभा। सेख फरीद सेख जमाल हिरणां रै कूदलै हुंता पर श्रीजी हुंता अळगेरा ऊभा। ताहरां प्रिथीदीप रो मामू तेडाइ अर श्रीजी खिजिया तूं इण नूं क्यूं आवण न दियै। ताहरां तिणि

water vessel. I am Pṛthīdīp's water-bearer." Then the Kuṃvarjī said: "I shall not drink Ganges water." Then, very thirsty, he approached Śrījī and remained standing. Meanwhile Śrījī summoned Pṛthīdīp's mother's brother. He summoned that very mother's brother in whose hand was Pṛthīdīp's water vessel. He went around in front of Śrījī to the west and remained standing. On the left side [were] Surijsiṅgh and Akhayrāj; Kuṃvar Śrī Dalpatij stood on the right side. Salahdījī stood behind [his] back. Sekh Pharīd [and] Sekh Jamāl were in the group¹²² of deer, but standing separate from Śrījī. Then, after summoning Pṛthīdīp's mother's brother, Śrījī grew angry: "Why did you not allow him to come?" Then he

¹²² *Kūdlo* is not in either Rājasthānī dictionary; perhaps it's a specific word used only for a deer herd. It could be related to the Arabic *gaud*, a troop of horses. (Steingass).

कहियो पातिसाहजी सलांमति मिरी हद्द है जु हूं हजरत रै पाए आवतै नूं पालूं। ताहरां कोरडा रो हुकम कियो। जिसडै सै गोपालियै कोरडो हेक वाहो अर बीजो ऊभा रहियो। तिसडै सै रणधीरोत कटारी काढि अर यदि वाह्यो। हेको बीजो तीजो उपाडियो तिसडै पातिसाहजी खिजिया जु मारो मारो हरामजादै नूं। अर हाथी मंगायो। सु हाथी करोडिए पेसकस कियो हुंतो सु हाथी मंगायो। सु हाथी तो दूकै नहीं। ताहरां पातिसाहजी खिजि अर महल मांहि सिधाया। ऐ ठाकुर सहु कोई डेरै आया। वात विचारण लगा जु बुरा हुया छै जु पातिसाहजी खिजिया छै न जाणूं क्यूं कहिसी। तिसडै तीजै पहर सांभळियो जु मानसिंघ कुंवर पधारै छै। ताहरां माधवसिंघ

said: “Emperor *salāmat*! My circumstances are [such] that I might stop him coming to the feet of the Emperor?” Then [the Emperor] ordered a whip. Just when a cowherd whipped [him] one [time], and remained standing [for a second blow], the Rīṇdhīrot withdrew a dagger and then thrust it [into his stomach]. Once, twice, thrice he picked [it] up [to thrust it again]. Meanwhile the Emperor, angered, [said]: “Kill [him]! Kill the worthless bastard!” And he had an elephant requested. He had the elephant requested that a *kiroṛī* had presented [to him] as a gift. The elephant would not advance. Then the Emperor, angered, went into [his] quarters. These *thākurs* all came to camp. They began to ponder the situation: “What has happened is bad: the Emperor is angry; I don’t know what he will say.” Just then, in the third *pohar*, they heard that Mānsiṅgh Kuṃvar was coming. Then Mādhavsīṅgh

कहियो कुंवर श्रीदळपतिजी नूं थे पधारो तो आपां साम्हां जावां। ताहरां कुंवर श्रीजी कहियो होवै पधारो ज्यूं साम्हां जावां। ताहरां माधवसिंघ अर कुंवर श्री दळपतिजी साम्हां पधारिया। पणि पहिलो विचार करि अर अखैराज सलहदी नूं श्रीजी कन्है मेलिह अर पूछाडियो। जे श्रीजी रो हुकम हुवै तो मानसिंघजी आवै छै जे श्रीजी रो हुकम हुवै तो मानसिंघजी आवै छै सु माधवसिंघ अर कुंवर श्री दळपतिजी साम्हां जावै जे श्रीजी रो हुकम हुवै तो। तिसडै सै ए दरबारि गया। तिसडै सै माधवसिंघ अर कुंवरजी साम्हां पधारिया। जेथि घरै रा लोक आइ भेळा हुया छै जेथि उमराव डेरा भेळा हुआ हुता तेथि खबरि हुई जु मानसिंघजी आथुणि सै पातिसाही डेरा दिसा खडिया। ताहरां ए ठाकुर बेवे पाछा पधारिया। ता पहिलो मानसिंघजी पातिसाहजी रे पाए लागा। पूनम री

said to Kuṃvar Śrī Dalpatijī: “If you proceed; we two shall go in front [to welcome him].” Then Kuṃvar Śrī [Dalpat]jī said: “Maybe you should proceed in order that we shall go in front.” Then Mādhavsīṅgh and Kuṃvar Śrī Dalpatjī went in front. But previously they deliberated, then sent Akhairāj [and] Salahdī to Śrījī and had [him] ask: “If there were to be a command from Śrījī, then, as Mānsīṅghjī is coming, Mādhavsīṅgh and Kuṃvar Śrī Dalpatjī would go in front [to welcome him]. If there were to be a command from Śrījī, then [we would].” Right when [Mānsīṅgh] went to the *darbār*, Mādhavsīṅgh and the Kuṃvarjī went before [him]. Where the people from the encirclement had come and gathered and where the *umrāvs* had gathered [in their] camps news was obtained that Mānsīṅghjī went from the west in the direction of the Imperial camp. Then these *thākurs* [Mādhavsīṅgh and Dalpat] both returned. Prior to [their return], Mānsīṅghjī touched the feet of the Emperor. [It was] the night of the full moon,

राति छिटकी छै चांदिणी। जाहरां मानसिंघ कुंवर पाए लागो ताहरां मानसिंघ नूं कहियो तुम्ह देख्या जु हरामजादै रजपूत काम किया सु पेट मारी जे जीवता तो घाव बंधाडो। जे मूंया होइ तो लकडी खफण दिराडो। इसडै हुकम कियै मांसिंघजी पातिसाहजी रै हुकम लाघो उण नूं जोवण आयो। अर पतिसाहजी वांसै बजरिया। इसडै समइयै माधवसिंघ अर कुंवर दळपतजी पणि मानसिंघजी नूं मिलिया। मिल्यां पछै मानसिंघजी कहियो हालो नै जो रिणधिरोत रजपूत नूं जोवां। ताहरां कुंवर श्री दळपतजी रै साथ रायसल बीजावत अर सांखळो महेस हुता। तियां नूं मानसिंघजी कहियो आओ जु इण नूं जोवां। जे घावे बांधे साजो हुवै तो घाव बांधो। ताहरां

the moonlight was bright. When Mānsiṅgh Kuṃvar touched [the Emperor's] feet, [the Emperor] said: "You see, a worthless bastard [of] a Rajpūt did [this] deed. He stabbed [his] stomach. If he is living, then have [his] wound bandaged. If he has died, then have [him] given wood [and a] shroud."¹²³ Upon [his] issuing this sort of order, Mānsiṅgh brought the order [with him] and came to look for that [Rajpūt]. And behind, the Emperor muttered in anger. Right at that time Mādhasiṅgh and Kuṃvar Daḷpatjī met Mānsiṅghjī. After they met, Mānsiṅghjī said: "Let's go and look for¹²⁴ that Riṇdhīrot Rajpūt." At that time Rāysal Vījāvat and Sāṅkhlo Mahes were with Kuṃvar Śrī Daḷpatjī. Mānsiṅghjī said to them: "Come, we shall look for him. If he would be okay with bandaged wounds, then bandage [them]." Then

¹²³ I.e., have him cremated. *Khaphaṇ* = *kaphaṇ* = shroud.

¹²⁴ *Jovno* = To look for, to search for.

रायसल अर महेस दीठो। देखि उवै नूं अर कहियो ए जीवे नहीं। तिसडै सै उवै जीव दियो। ताहरां कुंवर श्री दळपतजी रै साथि रणधीरोत हुतो तियां दाग दियण नूं ले गया। अर कुंवरजी मानसिंघजी माधवसिंघ कुं दळपतजी पातिसाह कन्है पधारिया। आगै पातिसाह और रूप हुया बकै छै। गाइ है सु हिंदू खावो। और मुसळमान सूअर खावो। नाजे हुडियार नांजे ऐन खावो तो हुडियार कडाहि विचि वाहो अर रांधो जे हुडियार हुंता सूअर होइ तो हिंदू मुसळमान रळि खावो। जे गाइ होइ तो हिंदू मुसळमान रळ खावो जे सूअर होइ तो मुसळमान खावो जे गाइ होइ तो हिंदू खावो। क्युं ऊं देवीमिश्र होइगा। इऊं बकि अर बीजो ही बकण लागा। आप

Rāysal and Maheso saw¹²⁵ [him]. They saw him and said: “He is not living.” Just then he gave up [his] soul. Then a Rīṇḍhīrot with Kuṃvar Śrī Dalpatjī took [the dead Rajpū] to be cremated and went. And Kuṃvarjī Mānsiṅgh, Mādhavsiṅgh [and] Kuṃ[var] Dalpatjī proceeded to the Emperor. Ahead, the Emperor, having assumed another manner, was raving: “There’s a cow; you Hindūs should eat it. And you Muslims should eat a pig. If neither you [Hindūs] nor [Muslims] would eat a ram, then throw the ram into the middle of a cauldron¹²⁶ and cook it. If the ram becomes a pig, then you Hindūs [and] Muslims should join together and eat [it]. If it becomes a cow, you Hindūs [and] Muslims should join together and eat [it]. If it becomes a pig, then you Muslims should eat it; if it becomes a cow then you Hindūs should eat [it]. Someone will become Devīmīśra.”¹²⁷ He was raving like this, and he began to rave about [matters] as well.

¹²⁵ *Dekhno* = To see, to observe.

¹²⁶ H کڑا कड़ाह *kaṛāh* = H كڑاها कड़ाहा *kaṛāhā* [S. कटाहः; कटाहकं], s.m. A shallow wide-mouthed iron boiler (for boiling sugar in, &c.), a boiling-pan, boiler, cauldron (also written *kaṛhāyā*).

¹²⁷ *Devīmīśri* = Mixed with the Goddess (Devī).

पाघडी उतारी नाई बुलाइ अर भुआळ उतारो। इसडै कहियै ऊपरि ताहरां नाई सहि नसाडिया। ताहरां कटारो काढि अर भुआळ आपरा आफे वाढण लागा। ताहरां साह फतलह पातिसाहजी रा हाथ झालिया। जईनखांन अर सेख फरीद पातिसाहजी रा हाथां कटारो झालियो। ताहरां साह फतलह कहियो जे पातिसाहजी भुआळ उतरावणा हीज तो भुआळ उतराडीजै। सगळां उमरावां नूं कहियो पाघडी उतराडो। ताहरां पाघडी सगळे उतारी। उतारि उतारि हिंदू मुसळमांण पाघडी काख माहे घाती। मानसिंघ पणि उतारि अर काख माहे घाती। भुआळ पातिसाहजी उतराडिया। अर ताहरां मानसिंघजी कुंवर श्री दळपतजी रां रजपूतां नूं कहियो रायसल थे कुंवर दळपतजी नूं काढो। राजाजी रै हेक हीज छै। अर बाळक छै

took off [his] turban. He summoned barbers and [said] “Cut [my] hair.” When he spoke like this, he caused all the barbers to flee. Then he removed a dagger and began to cut his own hair.¹²⁸ Then Sāh Phatlah grabbed the hands of the Emperor. Jāin Khān and Sekh Pharīd grabbed the dagger from the Emperor’s hands. Then Sāh Phatlah said: “If the Emperor must have [his] hair cut, then [his] hair should be cut.” He said to all the *umrāvs*: “Remove [your] turbans. Then they all removed [their] turbans. The Hindūs [and] Muslims removed [their] turbans and put [them] under [their] arms. Mānsiᅅgh also removed [his] and put it under [his] arm. The Emperor had [his]¹²⁹ hair cut. And then Mānsiᅅghjī said to Kuᅅvar Śrī Dalpatjī’s Rajpūts: “Rāysal! You must remove Kuᅅvar Dalpatjī. The Rājājī has only one [son]. And he is a child.

¹²⁸ *Āprā āphe* = *apne āp se* in Hindī.

¹²⁹ Possibly “their.”

वरस ११५१२ माहि छै पातिसाह न जाणां क्यूं करिसी। भोपतजी रो ओ ढंग हूओ। अर एथि आ वात मंडी छै। थे परहा कुंवरजी नूं वीकानेर नूं काढो। ताहरां कुंवरजी कहियो राजि हूं कठै जाऊं। हिवै जावतां नूं वीकानेर अळगो रहियो। पांचां ठाकुरां हुंता टळि अर हूं नहीं जाऊं। पांच ठाकुर ज्यूं थे तिम हूं पणि रावळै पासै छूं। ताहरां कुंवरजी पणि ऊभा हीज रहिया। ताहरां पातिसाहजी हिंदुवां कांनी देखि अर कहियो जु राठौड छै सु तो रज रा धणी छै। राजा छै। अर जु ए राजावत छै सु ए भी इन्हके भाणेज छै सु भी भला छै पणि ए सेखावत मेरे जटडे छै। जटडे छै। वार पांच सात बकि बकि कहियो। इसी जनसि बकण लगा पातिसाहजी। जाहरां

He is in his eleventh or twelfth year. That was Bhopat's style. And here this situation has been created. You must remove the Kuṃvarjī to Bīkāner." Then the Kuṃvarjī said: "**Rāj!** Where would I go? For [me], going now, Bīkāner is distant. I would not go having left the five *thākurs*. You are like the five *thākurs*, thus I also am [here] with you." Then the Kuṃvarjī also just remained standing [where he was]. Then the Emperor looked toward the Hindūs and said: "Those who are Rāṭhōṛs are masters of *raj*.¹³⁰ They are rājās. And those who are these Rājāvats, who also are [the Rāṭhōṛs'] sister's sons, they too are noble [Rajpūts], but these Sekhāvats are my little Jāṭs.¹³¹ Little Jāṭs." He went on raving [like this] five to seven times. In this manner the Emperor began to rave. When

¹³⁰ *Raj* = *rajas* = prestige, what makes a ruler a ruler, etc.

¹³¹ *Jaṭro* == diminutive form of *Jaṭ* / *Jāṭ*.

आधी राति गई ताहरां साह फतल्लह जु हलावतां जु हलावतां महलां भीतरि ले सिधाया पातिसाहजी नूं। वीचावसू किया। सहु को ताहरां आपपाणै डेरै गयो। हिंदू मुसळमांन सहु को डेरै गयो। मानसिंघजी पणि माधवसिंघजी रै डेरै आइ ऊतरिया। सहु कोई राति सुइ रहिया। परभात हूयो ताहरां हिंदू ठाकुर सहु को सेवा करि करि अर चक्र संख दे अर मरणे सू होइ होइ डेरै बैठै छै। जाणियो परभाति पातिसाहजी कीसू करिसि कहिसी। ताहरां परभात हुआ। पातिसाहजी राति हीज वागै पहिरियै हीज घोडै असवार होइ अर कुंवर श्री दळपतजी रै डेरै हुंता निजीक हुइ पधारिया। पधारि अर डाढी हजामति कराडी। हजामति कराडि अर सहु कहीं ठाकुरां नै कहियो जु डाढी रखावो। अर फिरंग कूं हम

half the night was spent, Sāh Phatallah, having them go [slowly], took [them] into the palaces and then proceeded to the Emperor. He kept [him] under control in the middle [of everything]¹³². Everyone then went to their own tents.¹³³ The Hindūs [and] Muslims all went to [their own] tents. Mānsiṅghjī also proceeded to the tent of Mādhvasiṅgh. Everyone remained asleep in the night. When dawn broke, the Hindū *thākurs* all performed [their] devotions, applied the *cakra* [and] the conch,¹³⁴ prepared to die, and sat in camp. They thought: “What will the Emperor do, [what] will he say [in] the morning?” Then it was morning. The Emperor, with only a *vāgo* he put on in the night, mounted a horse and passed near the tent of Kuṃvar Śrī Daḷpatjī. He passed by and had [his] beard shaved. He had it shaved and said to all the *thākurs*: “Have your beards retained. And we will form an army [to attack] the land of the Franks.”

¹³² *Vīcāvasū kīyā* should be *vīca vasū kīyā*.

¹³³ आपपाणै = आप + अपाणो, each his own.

¹³⁴ Followers of some Vaiṣṇava traditions are branded with symbols of Viṣṇu. Most of the Śrīvaiṣṇavas are branded in this way at their initiation (*dīkṣā*); the Mādhvas (see [Mādhva Sampradāya](#)) undergo it more often in their lives. Usually, the persons are branded with a discus (*cakra*) on their right and with a *conch* on their left shoulder (Hornell, 1914, 137–142). In addition, the Mādhvas stamp the signs of discus and *conch* on their bodies daily using a stamp and a mixture of clay and water (Glaserapp, 1923, 80). (From the article “Conch” in Brill’s Encyclopedia of Hinduism). Norman had suggested to me at one time that *cīndharṣ* (“those bearing a banner or a mark”) were so named because of these sectarian marks. It’s possible.

कटकी करैंगे। सहु को ठाकुर फिरंग कूं तइयार हुवो। ताहरां पाघडी आप री उतारि-उतारि अर चीरा बि किया। एकै चीरै रा आंगुळ ४ चहु रा टुकडा किया। टुकडा करि करि अर हिंदुवां नूं हेक हेक पाघडी रो टुकडो अर गंगोदक हथाळी माहे दिया। हम जब फिरंग सिधावहिंगे तब आ निसांगी मांग लियैंगे। जाहरां कुंवरजी ही पधारिया ताहरां श्रीजी कहियो। तुं तो लहुडो छै अजी दाढी ही वरस १०५११ कुं आइसी। तूं फिरंग आइ सधैगा। ताहरां कुंवरजी श्रीजी सेती अरज की श्रीजी सलामति श्रीजी रै साथि हूं पणि आइसी। ताहरां पातिसाहजी रजू हुया। अर कुंवरजी नुं पणि पाघडी रो छेहडो अर गंगोदक दियो घणुं रळियइत हुआ। रळियाइत होइ अर

All the *thākurs* prepared for the land of the Franks. Then he took his turban off and tore [it] into two strips. Pieces of four fingers' breadth were made of each strip. The pieces were made and then one piece of the turban and Ganges water were put in the palm of each Hindū. [The Emperor said]: "When we will proceed to the land of the Franks we will request and take this sign [from you]." When the Kuṃvarjī also arrived, Śrījī said: "You are young; [your] beard will come ten or eleven years from today. You will come [with us] and go to the land of the Franks?" Then the Kuṃvarjī petitioned Śrī jī: "Śrījī *salāmat!* I too will come with Śrījī." Then the Emperor was pleased.¹³⁵ And he gave a piece of the turban and Ganges water to the Kuṃvarjī too. And he was very happy. He was happy and

¹³⁵ *Rajū* possibly is from A رجع *rujū'* (inf. n. of رجع 'to return'), s.f.(m.?), Returning, return; turning (towards); inclination, leaning, bent, bias; appearing; recourse, reference, appeal, bringing (into court, as a suit):—*rujū' karnā*, To turn (from, -se); to return (from); to return, to revert (to, -*kī ṭaraf*); to turn (to, or towards), incline (to); to have recourse (to), repair (to); betake (oneself to); to refer (to), allude (to); to appeal (to); to bring (into court):—*rujū' lānā* (-*meñ*), To turn (to, or towards), &c.=*rujū' karnā*, q.v.; to side (with); to submit, yield:—*rujū' honā*, v.n. To be returned; to be referred;—to turn (to, or towards, *kī ṭaraf*); to incline (to). If so, the translation would be: "Then the Emperor was inclined [toward the Kuṃvarjī]."

कहियो आ नीसाणी फिरंग मांहि मांगिस्यां। मानसिंघजी री दाढी रखाई। रखाइ अर पाछा पधारिया। अर हुकम कियो। घरै सिकार मांहि ससा लुंकडी सीह रोझ स्याळ रींछ अनेक हिरण आदि देअर भेळा हुया छै। नान्हां जीवां पडेरा मांहे आइ आइ पडै छै। अर सीह सावज रोझ कोसां ३ तिहुं रै आंतरै हुंता। हुकम सेती सहि बगसिया। सहि जिनावर छूटा। पातिसाहजी नाव बैस अर डेरै पधारिया। दिन ५ महलां मांहे अवळजिया रहिया। पांचां दिनां पछै महलां महां दाढी समराइ अर वाहिर पधारिया। ताहरां लोके सगळां दाढी समराई। उठा कूच करि अर सीकरी फतेहपुर महां होइ आगै नूं पधारै छै। मारगि हेला माहे गूंदळा मांहे पहाडतळी माहे रामगढ हेठ करि अर चहनाळ लंघी। ओथि चहनाळ

said: “We will request this sign [from you] in the land of the Franks.” He had Mānsiṅghjī’s beard retained. He had [it] retained and went back. And he issued a command: “In the house [for] the hunt rabbits, foxes, lions, antelope, jackals, bears, many deer, etc. have been provided and are gathered.” They kept coming into the camp¹³⁶ and falling upon the young beings. And the lions, lion cubs, [and] antelopes that were within a distance of three *kos* all were released by [his] order. All animals were released. The Emperor sat in a boat and proceeded to [his] camp. He remained in [his] palaces for five days, not having advanced.¹³⁷ After five days in the palaces he had [his] beard trimmed and came outside. Then the people all had [their] beards trimmed. They departed from there and advanced via Sīkrī Phatehpur. On the road via Helā, Gūndaḷo, [and] Pahārtaḷī they passed below Rāmgaḍh and crossed to Cahnāl.¹³⁸ They dismounted there at Cahnāl.

¹³⁶ *Paḍerā* seems to be merely a mistake for *ḍerā*.

¹³⁷ *Avaḷajiyā* appears to be a passive form of *vaḷḷo* = to advance, + *a-* = not. It should be *avaḷḷijiyā*, though.

¹³⁸ Cahnāl may be a river which they crossed.

ऊतरिया। ऊतरि अर डेरा किया। वांसै महेला रै डेरै राजा भगवांनदास आइ मिलियो। ओथि पातिसाहजी राजा भगवांनदास अर मांनसिंघ ऊपरि खिजिया। कहियो थे कूंभळमेर फिटो करि क्यूं आया। सु कूंभळमेर इयां मांहे हेल हुई। उठा धरमद्वार मांगि नीसरिया हुता। मरि छूडि तूटि घणो वेखरच हुइ तूटि मरि भूखा मरि अर नीसरिया हुता। तियै वासतै पातिसाहजी खिजिया। उठै चहनाळ ऊपरि राजा भगवांनदास नूं अर मांनसिंघजी नूं भगति की अखैराज वीकै। ओथि बीजा ठाकुर भगति रै ख्याल छै। काम काज करै छै। अर कुंवर मानसिंघजी कुंवर श्री दळपतजी राव दुरगो एकठा बैठा छै। तिसडै एकै रजपूत कसूंभो पीयो हुतो अर कुंवरजी मांनसिंघजी

After dismounting they made camp. Behind, Rājā Bhagvāndās came and met with [the Emperor] in the tent of the palace. There, the Emperor was angry at Rājā Bhagvāndās and Mānsiṅgh. He said: “Why did you come after you were beaten at Kūmbhaḷmer?” At Kūmbhaḷmer great misery had occurred among them. They had demanded a safe passage (*dharamdvār*) there and left. They had left dying, abandoned, broken, without much money, broken, dying, dying of hunger. For this reason the Emperor was angry. There, above Cahnāl, Akhairāj Vīko prepared a feast for Rājā Bhagvāndās and Mānsiṅghjī. Other *thākurs* were [involved] in the thought of a feast. They were doing business. And Kuṃvar Mānsiṅghjī, Kuṃvar Śrī Dalpatjī, [and] Rāv Durgo were seated together. Just then a Rajpūt, who had been taking opium and who, because of Kuṃvar Mānsiṅghjī,

रै वासतै आइ अर होठ डसि अर कटारो काढि अर जिसडो मांसिंघजी नूं वाहणहारो हुयो वाहै वाहै
 तिसडो हुओ ताहरां कुंवर श्री दळपतिजी री दृष्टि पडियो। दळपत कुंवर देखि अर राव दुरगै नूं कहियो ओ
 कटारौ वाहै मानसिंघजी नूं। देखो कासूं झालो। ताहरां दुरगै हाथां झालियो।

came, bit [his] lip, and withdrew [his] dagger. And just as he was about to thrust [it], thrusting, thrusting, he fell into the view of Kuṃvar Śrī Daḷpatjī. Daḷpat Kuṃvar looked and said to Rāv Durgo: “He’s thrusting a dagger at Mānsiṅghjī! Do you see what [it is]? Grab [it]!” Then Rāv Durgo grabbed [it] with [his] hands.