



HITOR

AND

THE MEWAR FAMILY.



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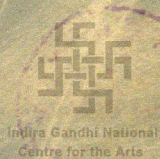
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HITOR

AND

THE MEWAR FAMILY.

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*"Who steadfast keeps the Faith—Him the Creator keeps."*

MOTTO OF MEWAR.

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1881.





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**T**HIS has no pretensions to being either a History or a Guide-book. It is merely a rough and hurried sketch, in which the story is given from Tod and other authorities, and the description from a visitor's jottings,—with the aid, in respect to both, of gleanings from local lore.



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## CHITORGARH.

THE Fortress of Chitor stands up from the plains of Mewar as a bold hill mass, rising 500 feet above the country at its base, or 1,850 above sea level, and extending north and south some three and one-third miles, with a breadth, mostly of about half a mile, but lessening at the southern extremity. North, south, and west, the plains, viewed from the top, stretch to the horizon, roughened only here and there by some small hill or ridge ; while to the east also, though the country is more uneven, no eminence of magnitude strikes the eye, till, at a distance of nearly three miles, the view is arrested by a long and lofty range bounding an elevated tract of hill and valley which stretches eastward to the Chambal.



Chitor or Chitorgarh, *i. e.*, Chitor Fort, thus stands out dominant and alone, save for one small, yet important, exception. Not uncommonly at Indian fortresses of this type, the main hill has a smaller attendant hill. Thus Kalinjar, in Bundelkhand, has, on its northern flank, Kalinjari, or Little Kalinjar, whence guns have ere now battered the former with effect. So Chitor has, close at its southern extremity, Chitoria or Little Chitor, which though in comparison a mere rounded hillock, 150 feet lower, alike separated and connected by a saddle-back or neck still lower, and 150 yards wide, has, more than once in history, proved a point of vantage against the great southern bastion.

Rising, at first, in gradually steepening slopes, clothed in jungle (of the dhao tree, the *anogeisus pendula*), the hill next stands up in bare and vertical scarps, crowned with the old line of battlement which, at the principal gate, the Ram Pol on the west, is some 350 feet above the base; after which, and within the fortification, the hill continues rising, though less precipitously, till in places 150 feet higher. The summit is not a simple plateau, but, for the purposes of a fort, is better, as the greater portion presents, instead, a long and



shallow central trough of oval outline, surrounded by an elevated belt, which rises well within and above the ramparts, and though, in a few places, merely a narrow bare out-cropping ridge, is, for the most part, broad and gently rounded, or sloping inwards towards the central depression. Such is the character of the *northern three-fourths* as far south as the Raj Tila, the highest point of the hill, which looks down on the Mori Tank, and the chaugan or parade ground, a spacious level enclosure. The configuration is as if the upper layers had originally been horizontal, but sinking had occurred along the middle line, giving the surface rock a synclinal dip towards it from both sides, at the same time tilting up the outer and exposed edges at the brow of the hill, both on the east and west.

This formation, so favourable for retaining the rainfall, has been taken advantage of for the construction of numerous tanks along the central hollow, by simply throwing bunds across it from side to side, which thus ensure an abundant and permanent supply of water. Only at two points is the oval belt of elevation imperfect or interrupted. One is at its southern bend, in the loop of



which lies the Mori Tank, the bund of which fills up either an original gap, or perhaps merely a partial depression between the south extremity of the western portion of the belt and the eastern portion at the Raj Tila ; from which latter point the hill continues southward in a single line of elevation to the bastion overlooking Chitoria. The other point of interruption is near the middle of the western brow of the hill, where, as viewed from below, the Tower of Victory—the newer and larger of the two great towers—projects boldly above the general sky line. Here also, however, water has been carefully treasured. Instead of being allowed to rush to waste over the cliff, it is first stored in the Hathi Kund or elephant reservoir. Below this, a few steps down the hill-side, the water, percolating from above, issues by the Gau-Mukhi or cow-mouth spring into a masonry reservoir ; and what escapes from this appears again lower down in a tiny water-fall near the foot of the hill, some way within and above the lowest gate of the fort ascent.

The *southern fourth* of the hill is narrower and of single conformation, being a prolongation of the eastern portion only of the elevated belt. From



the Raj Tila it continues for some way as a broad, though rough, uneven ridge, but it soon softens into a flat, or rather a gently-rounded surface, leading to the southern bastion, which has been built up, high and massive, to command the smaller satellite hill of Chitoria and the saddle-back intervening.

Such, roughly described, is the hill which, with comparatively little aid from art, in the form of bastioned encircling walls near the summit, has for the last eleven and a half centuries, been the principal fortress of the Mewar Family.





## THE MEWAR FAMILY.

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THE family of the MAHARANA OF MEWAR, who ranks highest among the Rajputana Princes, is distinguished not merely by its clan, the Sesodia Division of the SURYABANS or solar race, being the acknowledged first in dignity of the several royal races of the Rajputs, but also by its sovereignty being the most ancient, and continuous in the same territory now existing in India,—by the part it has played in history, and the vicissitudes, grievous enough at times, yet always merging in recovery, which it has undergone,—and by its numerous off-shoots, some of which also have had a remarkable career.

In the beginning of the eighth century Chitor was the seat of the Mori Division of the Prammar or Puar Rajputs then ruling in Mewar and Malwa, but it was taken about A. D. 728 by Bashpa, usually called Bappa, the ancestor of the present Maha-



rana, since which time it has, with brief interruption arising from the fortunes of war, continued with the present house. But Chitor and the rich plains of Mewar were not the first possessions of this dynasty on the central plateau of India. For nearly two centuries previously it had ruled in Bhilwar, the wild hill country of the Bhils, which buttresses that plateau on the west, between Idar on the south and modern Udaipur on the north. Prior to that again it had, for nearly four centuries, held sway in the western Peninsula of Saurashtra, now called Kathiawar. The vicissitudes of the family already alluded to were illustrated alike in its coming to the Bhil highlands and the Mewar plains, if not also in its earlier migration to the sea-coast province on the west. These stages and their epochs in the course of the Suryabans Rajputs, successively settling in Saurashtra, Bhilwar, and, finally, in Mewar, are historical, though the details of such remote periods are legendary.





## EARLY STORY OF THE FAMILY.

**T**RADITION introduces the Saurashtra epoch by earlier periods in Oudh and the Punjab as follows :—

The progenitor of the Suryabans or solar race, the deified hero Rama, who reigned in Kosila, *i. e.*, Oudh, and led, as told in the Ramayana, an expedition to Ceylon to recover his Queen, had two sons, the elder of whom, named Lauh, moved to the north-west, and founded Lauh-Kot, now known as Lahore.

Thence, after sundry generations, when dates, in addition to names, have come in, a descendant whose name is usually given as Kanaksen, emigrated, under what prompting or reverse of fortune is not known, to Saurashtra, and wrested dominion from the Pramars or Puar Rajputs about A. D. 144. He and his descendants founded or ruled in several cities of note,—Birnagar, Virat-Vijaypur, Gajni, and Balabhi,—the last of which was the most noted, and gave rise to an era of its own, the Balabhi, com-



mencing 318 years after the Christian, or 375 after the ordinary Samvat epoch. Balabhi was, however, the scene of their first great reverse, after coming to Western India. This was the sack of that capital and its dependent towns in A. D. 524, by invaders, described as barbarians from the north. The Suryabans Rajputs were thus, in turn, ousted, and their Prince Saladitya and his clansmen slain.

Only his Queen, a daughter of the Pramara Prince of Chandravati, near Abu, who was then absent on a pilgrimage to Amba Bhawani, near her parents' home, happened, in this way, to escape the general slaughter of the family. She was *enciente*, and sought refuge in the neighbouring hills, where in a "goh" or cave a son was born, afterwards named Keshavdit, but more commonly known as Goha or the cave-born,—an appellation from which his descendants afterwards derived the patronymic of the Gohilot or Gehilot Division of the Suryabans Rajputs. After the Queen's death, her son was, for concealment, brought up by the family of a Brahman attendant as their own. But "blood would show itself," and the boy soon proved a difficult charge for his Brahman guardians. Mixing in the wild sports of the Bhils, he gained an ascendancy over



them, and was chosen as their chief, and a Bhil, cutting his finger, impressed with its blood the *teeka* or mark of chiefship on Goha's forehead. This was a few years after the sack of Balabhi, and for 13 centuries afterwards, until lately, when, in the more recent successions, several of the ancient customs, the simple as well as the elaborate and costly, have been in abeyance, the practice held of a Bhil thus marking the forehead of each succeeding Prince. In this territory of alternate hill and plain, where the Bhil shares so much of the former with the Rajput, the ceremony was, indeed, long considered an integral part of coronation, as typifying the support of the wild aboriginal, as well as of the Rajput clansman, to the Prince's rule.

To Goha's son, Nagadit, is ascribed the founding of Nagindra or Nagda, 10 miles north of the modern Udaipur, and close to which is now the better known temple-village of Eklingji. A later descendant, Ashadit, revived the even then ancient and desolate town now known as Ahar (close to Udaipur), and made it his capital, whence the designation of AHARIYA was for a time taken by the family, and has been retained by one of its branches.

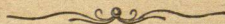


In the time of Grahaditya, the seventh from Saladitya, who lost his life and kingdom in Saurashtra, a second reverse occurred. Whether, as stated by some accounts, it was in a revolt of the Bhils against Rajput rule, or as others describe, in an invasion from Gujarat, Grahaditya was slain. Again was the main line of the race narrowed to the life of a single boy, and again was this preserved by the Brahman family, which had saved that of Goha, and whose descendants had continued as priests in the Prince's house. After some wanderings these faithful adherents settled with their charge in Nagda, the village already noticed, and it is from it that the Brahman family, which had thus twice brought up a Rajput boy as their own, eating and sharing with him till his early manhood, and had become thereby separated from their own caste brethren, acquired for their descendants now widely scattered the appellation of Nagda Brahmans.

In the glens and woods of that neighbourhood the boy, who was the Bashpa, afterwards famous under the more familiar name of BAPPA, grew up, like his ancestor Goha, under similar circumstances, rather high-spirited for his quiet guardians,



and ere long he left to seek his fortune at Chitor, accompanied only by a couple of Bhils of Oghna and Undri, in the hill tracts farther south. Ere then, however, his visits to an old priest of Mahadeo, whose retreat he had, during his boyish rambles, discovered in a deep defile, had so won the ascetic's heart, that he declared the wild youngster should succeed to his spiritual power, in even a higher degree than his own, and since that time successive heads of the family have been considered the special ministers of the deity there believed enshrined. A temple known as that of Eklingji was reared over the spot held sacred in the wild defile, and a village grew up around it; and to this day, whenever the Maharana visits the shrine, he supersedes the priest as being himself the hierarch, or, as popularly styled, the diwan of Eklingji, while the priest is merely his deputy.





## BAPPA ESTABLISHED AT CHITOR ABOUT A. D. 728.

ON leaving Nagda, Bappa went to Chitor, where Man Sing, the Mori Prince, then reigned. His first footing there is supposed to have been facilitated by his mother being of the Pramara clan, of which the Mori tribe was a division. Any how, he soon rose to high command, and, on an early inroad of Muslims, apparently pushed forward from an army which had invaded Sind, he was chosen to lead the Chitor troops. So successful was his repulse of this invasion on the outskirts of Mewar and Malwa, that the nobles, who were discontented with their Mori King, chose him to succeed, whereon Chitor was attacked and taken, and the Mori dynasty ousted, while Bappa, the Gehilot, reigned in their stead. The *teeka* of sovereignty was marked on his brow by the Bhils who had accompanied him from Nagda, and with their descendants the right of impressing it subsequently remained.



It is from the period now reached, *viz.*, the taking of Chitor by BAPPA about or soon after A. D. 728, that the *history of the Mewar State under the present family begins*, though the State itself was already of some size and importance when it thus came, ready-grown, into his hand. [The year just quoted appears, however, more precisely that of Bappa's first settling at Chitor than of his actually mounting the throne.]

Bappa, sometimes in old inscriptions styled *Sail-Adhis* or Mountain-Lord, acquired wide reputation from the check he had thus given to one of the earliest of those invasions, afterwards so often repeated under the stimulus of the new faith of Islam. Partly from that early success against the invader, as well as from his general ability, he was regarded by neighbouring chiefs as their head, and the protector of the Hindus against foreign danger. He is described as reigning long over a wide territory, and leaving a numerous progeny, but, as if his life had not been adventurous enough, one story adds that, in his old age, he left India for Khurasan, where he fought, conquered, and settled, and marrying the daughters of the conquered Princes, died there, leaving many children, whose



descendants became known as the Naoshera Pat-hans. A more sober account is, that his expeditions to the north-west were to earn in battle, against the now frequent invaders of his country, still more distinction, and to justify also his ambition to found a new era,—and that, at the last, he became the disciple of a religious devotee, and died at Nagda. Of the era sought to be established no vestige remains, unless it be in the Sanskrit couplet, which preserves the year of his birth as 191—a date which was unintelligible till it was found that, like some other eras dating from a great reverse closing the one previously current, the reckoning was from the sack of Balabhi in A. D. 524, when the Balabhi reckoning ceased.





RANA SAMAR SING'S REIGN, &c., TO  
ABOUT 1193.

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**D**URING the reign of KHUMAN, one of the early successors of Bappa, between A. D. 812 and 836, Chitor was assailed by Muslim invaders, but with the aid of allied Hindu Princes the enemy were driven off. A few generations later, in the time of Prince ALLU-JI, the Jain Tower, on the eastern brow of Chitor, the older and smaller of the two great towers, was erected, to which Ferguson gives, from an inscription, the date A. D. 896. It is worthy of note that though the sun was the emblem of the solar race, borne on the banners, if not actually venerated, at Balabhi as at Chitor, the Jain was the principal religion at the former place, and flourished also at the latter.

Next may be noted SAMAR SING, born in A. D. 1150, who married the sister of Prithi Raj Chauhan, the last Hindu Emperor of Delhi. Between the latter and the Rahtor Prince of Kanauj, both



of them grandsons, through daughters, of the previous Emperor, rivalry on account of the succession had sprung up, fated to bring ruin to both, and numberless woes to all India. Kanauj had allies in the chiefs of Patan and Mandor, but the Delhi King, aided by his brother-in-law, Samar Sing of Chitor, was so powerful that a new assailant of the former was hailed in Shahabuddin Ghori, who was but too glad to profit by their dissensions. Samar Sing, to whom the chronicles ascribe the chief conduct of the war, from his being as wise as he was signally active and brave, led his troops with those of Prithi Raj to meet the invader, who, in his first attempt in A. D. 1191, was so utterly routed between Thanesar and Karnal in the Punjab, that he escaped with difficulty and returned to Ghuzni.

Two years later (A. D. 1193), Shahabuddin returned with a fresh host, and was met by Samar Sing and Prithi Raj at the Kaggar river. Here, after some risk of a second defeat, his skill gained a great victory, in which Samar Sing was slain, and Prithi Raj made prisoner and murdered, after which Delhi was stormed and taken, while Ajmer, the original capital of Prithi Raj, soon shared the

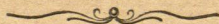


same fate, with the added atrocity of its surviving defenders being massacred. A year later, Kanauj was also destroyed, and Patan soon afterwards. Only Chitor was untaken, and though one or two chiefships, then small, have since grown into considerable states, Mewar, alone of those already important before the Mussulman conquests in India, has survived them, and continued in the same family to the present time. (A few of the families then dispossessed afterwards founded new states elsewhere. Thus the Kanauj Family is now represented in that of Marwar (Jodhpore), where it ousted its quondam ally of Mandor, and the Patan-Auhalwara Family in that of Rewah). Of Prithi Raj's family, some members came to Mewar, where they had honorable reception, and are now represented by the Raos of Bedla and Kotaria, among the nobles of the first rank.

Besides Samar Sing, his son, Kalian Rae, and a great number of his nobles and clansmen, were killed in the battle at the Kaggar. His Chauhan Rani became *sati*, and for a time there was confusion at Chitor. One of his remaining sons, Kumbha Karna, emigrated with his followers to the Himalayas, where he founded the NEPAL dynas-



ty ; and another went to Bidar, in the Dakhan. But there was still left a Queen, a Princess of Patan, who well maintained her late husband's house. Herself leading the Rajput troops, she defeated Kutb-uddin, the General of Shahabuddin, near Amber, and afterwards brought up her infant son, KARNA, till old enough to rule.





FIRST SACK OF CHITOR BY ALA-  
UDDIN, KHILJI, ABOUT 1303.

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**B**UT the house was still unsettled. After Karna, his son MAHAP, who should have succeeded, founded, instead, the branch which now rules at DUNGARPUR, with an off-shoot at BANSWARA, and is distinguished as the *Ahariya* division of the Gehilot Rajputs, from Ahar having for a time been a residence of the family. His cousin (or brother) RAHAP continued the main Chitor line, which in his time came to be distinguished by a new title and clan-appellation,—changes which thus arose:—In a feud with Mokal, the Parihar Rana of Mandor in Marwar, Rahap defeated and took him prisoner, bringing him to SISODA in Mewar, and making him surrender the district of Godwar and his title of RANA, which latter Rahap then himself assumed, in place of Rawal, the style hitherto used since Bappa



took Chitor. At the same time the distinctive appellation of SISODIA for the main line of the Gehilots came into use.

In the half century following Rahap, six out of nine successive Ranās were killed, in battle with the Mussulmans, fighting for the recovery of Gya, one of the sacred places of Hindu pilgrimage.

But in the time of Rana LAKSHMAN SING the Sisodias had not to go from home to court danger. Ala-uddin Khilji finding Chitor a dangerous fortress to leave untaken in his rear, during his expeditions to the Dakhan and Gujarat, marched against it in A. D. 1303, according to Mussulman history, or 13 years earlier by the Hindu chronicles.

Besides his palpable object, popular story has added a touch of romance, tragic enough in its ending. Ratna Sing, a brother of the Rana, (or, according to Tod, Bhim Sing, an uncle) had married a Rajput Princess of Ceylon, known as PAD-MINI, which name, among the Hindus, is the designation of the highest type of womanhood, combining all that is good and wise and beautiful. Whether therefore it was her real name, or merely that under which she was famed, as possessing all



those qualities, the story runs that Ala-uddin's object was less to take the fort than capture her, and that, finding how hard the former task was, he offered to be content with the fairer prize. This could not be, and a furious assault followed, which was beaten back after great slaughter on both sides. Ala-uddin then withdrew, but soon after returned with recruited forces, too strong now to be repulsed by the thinned ranks of the Rajputs.

Investing the place, he gained possession of Chitoria, the small hill at the south extremity of the fortress, and the defenders were at last reduced to extremity. About this gloomy time, legend adds a farther horror, telling how the guardian but sanguinary goddess of the stronghold appeared by night to the exhausted Rana and his nobles, saying she was still athirst. "What," said the Rana, "after the blood of so many thousand Rajputs?" "Yes," she replied, "unless twelve who wear the crown shall also bleed for Chitor, it must pass from the Rana's line." That was the number of the Rana's sons, but there was among them no hanging back. Ari Sing, as the eldest, took the first place, and Ajai Sing, the second, wished the next, but he was the

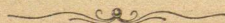


favourite son, and his father made him yield to his younger brothers the fatal precedence. Each day one was thus successively proclaimed King, and went out to fight, never to return, until eleven had given their lives, when the Rana elected for himself the place of the twelfth, sure that his remaining son, Ajai Sing, would survive and recover Chitor.

But first to preserve their wives and daughters from the invader's hand, the awful institution of the "Johar" was enacted. The Queens and ladies of the nobles who were congregated in the fortress, their female attendants and women of all classes, to the number, it is said, of several thousand, entered the subterranean passages and chambers of the palace with Padmini closing the procession : fires were lit within, and then the entrances were built up, never, since this fearful sacrifice, opened again. Then the Rana and his chiefs and Rajput soldiers donning saffron-colored clothes in token of the single desperate issue—victory or death—rushed out on the enemy, too certainly to find only destruction. After this, Alauddin, foiled in the popularly-supposed main object of his enterprise, entered the fort and work-



ed his will with a ferocity which has rendered memorable this the first of the three great sacks of Chitor noted in history, while tradition still speaks of the struggle as "the war for Padmini," whose palace and the old Jain Tower were alone spared demolition.





## RANA KUMBHA'S REIGN, ABOUT 1440.

**B**UT though the Sisodia Rana had been slain and his stronghold taken, the Rajputs generally were still too strong to be overlooked, so Alauddin, to favor dissension among them, placed in charge of it Maldeo Chauhan of Jhalor, who had become his vassal. AJAI SING, the survivor of Chitor, retired to Kailwara, in the Arvali hills, on the west of Mewar. Loyally respecting the prior right of his elder brother's line, he brought up Ari Sing's son, Hamir Sing, to be his successor, and to prevent family feuds, his own son, Sujan Sing, was sent to the Dakhan, where, after several generations, his descendant, SIVAJI, became famous as the founder of the Mahratta Empire of SATARA, an offshoot of which line still rules at KOLAPUR.

Ajai Sing and his nephew, Hamir, from their mountain retreat adopted the patriotic plan of desolating the plains around Chitor, leaving only the Fort to the enemy's garrison. Maldeo at

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length offered his daughter in marriage to Hamir, who, doubting much but braving all, went to Chitor, where he received scant welcome, but was amply repaid in the devotion of his bride, who, like a true woman and wife, when she married Hamir, espoused also the cause of her husband and the right. Through her aid, although after a struggle, HAMIR SING expelled the Chauhan, and the Sisodia had his own again. He had, however, to guard it against a Mussulman army, and its Chauhan allies coming to avenge the loss, but he routed them and other enemies with such success as to add Ajmer, Runtambhor, Nagore and farther territory to his dominions. Hamir was now the only Hindu Prince of any great power left, and was the acknowledged head of the other Rajput chiefs.

After a long reign he was succeeded in A. D. 1365 by his son, KHET SING, who extended his territory and gained a victory over the Delhi Mussulmans at Bakrol, but was killed at last in a family broil. His son, LAKHA SING, subdued great part of the Merwar Hill Tract, destroying its stronghold, Beratgarh, and erecting Bednor, near which place he defeated a Mussulman army. The lead



mines of Jawar, in the Bhil country south of the modern Udaipur, were first worked in his time, and their revenue devoted to re-building the edifices levelled by Ala-uddin at Chitor, where he also built a great temple to the creator Bramha, which is still standing.

Of Lakha's numerous sons, *Chonda* was the eldest and heir, when a circumstance occurred which led him to forego his right, and nearly lost the Sisodias their kingdom. Rinmal Rahtor of Marwar sent to Chitor an offer of his daughter in marriage. Chonda was absent, and Rana Lakha jokingly remarked, the offer could not be for himself, an old man, but for Chonda, as in reality it was. Chonda, however, on return was angry that, on an offer meant for him, even such a simple jest was made, and so he declined the match, whereon the old Rana, to avoid giving offence by refusing the proposal, accepted it for himself, on Chonda's agreeing to forego his birth-right if there should be a son. Chonda also stipulated that he and his descendants should be the first nobles and ministers of the State, and should impress their sign manual, a spear, on all royal sanads in addition to the Rana's signature.



Of this marriage, a son, MOKALJI, was born, during whose minority, after his father's death, Chonda was regent and guardian, till the Queen-mother became jealous of his influence, on which he withdrew. After this her relatives, including her brother, Joda Sing, who subsequently founded Jodhpore, came in such numbers and so completely absorbed all power, that the Queen herself feared for her child, and that Mewar would pass from him to her father's family. In this danger she applied to the elder brother, Chonda, who loyally came, and by stratagem, which, however, ended in fight, managed to enter Chitor, expelled the Rahtors, and following them up, held their capital Mandor for a dozen years. Chonda's descendants form a numerous clan of the Sisodias, named after him the Chondawats, with their capital at Salumbar, the Rao of which is still the first and most powerful noble of Mewar, influential alike among the Rajputs and the Bhils, many of which latter race inhabit the Salumbar estate. He has still the right of affixing his sign of the spear to all State-grants, and, in the absence of the Maharana, is the guardian of the palace.

Mokal Sing extended the Mewar territory by the acquisition of Sambhar and its salt lakes.



His second son, Khem Sing, founded the state of Deolia, now better known as PARTABGARH. The eldest son, KHUMBAJI, who succeeded his father in A. D. 1419, was one of the most famed of the Ranas. Attacked about A. D. 1440 by the Musulman kings of Malwa and Gujarat, he defeated both, taking captive to Chitor, Mahmud, the Khilji sovereign of the former, and after detaining him, till his wounds were healed, in a building, the ruins of which are still shown, he released him without ransom—an act of generosity which even Mussulman historians praise. In the above the account given by Tod from Hindu annals is followed, *viz.*, as to the captivity of Mahmud being in Rana Kumbha's time about A. D. 1440; but it may be noted that Ferishta, while he mentions fighting between that Rana and Mahmud I. about A. D. 1443, and an intended attack by the latter on Chitor being then deferred, describes the captivity and generous release of the Malwa King as that of Mahmud II. by Rana Sanga in A. D. 1519.

To commemorate his various successes, Kumbha erected the great tower of victory on the western brow of Chitor. Of 84 forts in Mewar, 32 (includ-



ing Kumbhamer or Kumalmer, named after him, and second only to Chitor) are ascribed to this Prince, who was equally great in the erection of temples. Abu was in his territory, and there too some buildings still bear his name. He was also a poet of a religious turn, and his Queen, Mira Bai, is famed for her gifts in the same vein. A great temple and a small one, side by side, built by the royal couple, still exist at Chitor.

But his brilliant reign of half a century closed in cloud. He died by the hand of one of his own house, whose name is slurred over by the Rajput annalists as simply "the murderer," and who, in the brief power he thus seized, tried to strengthen himself against execration at home by purchasing friendship abroad. With this view he made the Sirohi Prince independent in Abu, and gave Sambhar and Ajmer to the Marwar Prince, who had founded Jodhpore a few years before. At last, defeated and expelled by RAEMAL, a younger son of Kumbha, the reprobate sought the support of the Delhi Emperor, to whom he humbled himself, and offered a daughter in marriage—a point which had been conceded by other Rajput Princes, but not by Mewar. Before the compact could be



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carried out, however, he was struck dead by lightning on leaving the Emperor's audience hall, and Mewar is proud of having preserved, throughout, its distinction in the above respect.





## RANA SANGA'S REIGN TO ABOUT 1527.

**R**AEMAL, succeeding in A. D. 1474, had to defend himself against the Imperial forces advancing to claim fulfilment of the compact, but he routed them near Siar, now better known by the shrine of Nathdwara, and was equally successful against many assaults of the Malwa King. Later, however, his life was troubled, and the State weakened by the feuds of his sons, the second of whom, Prithi Raj, had a son, Banbir, who, after similarly troubling Mewar, eventually emigrated to the Dakhan, where he became the progenitor of the Bhonsla family which ruled at NAGPUR.

In A. D. 1509, Raemal was succeeded by his eldest son, SANGHAN SING, better known as SANGA RANA, in whose time Mewar reached the summit of its power and prosperity. He speedily repaired the internal disorders of the State, and was successful in 18 battles against the Mussulman powers of Delhi and Malwa, in two of which Ibrahim Lodi commanded in person.



When therefore Baber, invading India with a host from the north, defeated and slew Ibrahim Lodi, and after resting a while at Delhi, sought farther conquest, Rana Sanga was universally accepted by the Rajput Chiefs as the leader of the Hindus. The armies met between Biana and Sikri (Fatehpur), and at first the Rana was so successful that Baber had to entrench himself and act on the defensive. At length, in desperation, recourse was had to religious fervour or fanaticism. Baber and his nobles renounced wine, broke up their gold and silver drinking vessels, and distributed them to the poor, and, after making other vows, sallied out. The defection of a Tuar Sardar, who commanded the Hindu van, and went over to Baber's side, threw Sanga's army into confusion, so that after hard fighting, it had to retreat, and Baber gained a great victory, which completely dispersed the Hindu host. Within the same year, A. D. 1527, as this defeat, and without re-entering Chitor, which he had vowed to do only if successful, Rana Sanga died. He was then a mere wreck, having lost in fight an eye and an arm, being crippled in another limb, and bearing the marks of eighty wounds of sword or lance.



## SECOND SACK OF CHITOR BY BAHADUR SHAH OF GUJARAT, IN 1533.

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**T**HOUGH the defeat near Biana was followed by no invasion or loss of Mewar territory, which in Sanga's time extended from Malwa, a good part of which it included on the south, to near Biana in the north, the loss to Mewar was great in the number of its highest nobles and bravest soldiers slain; and after Sanga's death weakness and unsettlement existed at Chitor. After one son had reigned only five years he was succeeded in A. D. 1534 by another, BIKRMAJIT, who, though brave enough, alienated his nobles by neglecting them for men of low degree, and favouring footmen in the army rather than cavalry, always the favourite branch with Rajputs of position.

Bahadur Shah, King of Gujarat, saw in these dissensions opportunity of avenging the defeat and captivity of a former Mussulman ally. He there-



fore advanced with a large army, which Bikrmajit was willing enough to meet, but most of the dissatisfied nobles gathered rather to defend Chitor, in which was another son of Rana Sanga, still a child; and thus Bikrmajit was left with his mercenary footmen to meet the enemy. Under these circumstances Bahadur Shah had little difficulty in reaching Chitor, and though numerous allies came to aid the defence, the employment in the Gujarat army of artillerists, said to be Franks, and the explosion of a mine which blew up an important bastion garrisoned by the Hara Prince of Bundi and 500 of his clan, had such an effect that, in spite of the Queen-mother herself heading a sally, the fortress fell. Again was the terrible "Johar" sacrifice of the women to the number of several thousands carried out, but there was little time for it in any other way than blowing up the magazines, while the last of the defenders rushed out unavailingly on the assailants. Such in A. D. 1535 was the second of the three great sacks of Chitor by the Mussulmans. What part the Rana Bikrmajit took in the defence is obscure, but he was not among the slain, and Udai Sing, the remaining child of Rana Sanga, also escaped.



The boy's mother, Karnavati, having foreseen ere this the danger of her house and child from the weakness and dissensions following Sanga's death, had tried the romantic Rajput custom by which, when a lady anticipates extreme peril, she may send her bracelet, *rakhi*, to any Prince, who thereupon becomes her *rakhi-bund*, i. e., bracelet-bound brother, and is bound in honor to champion her cause. Humayun, who, from the experience of his father, Baber, when the Queen's husband, Sanga, had so nearly defeated him near Biana, could judge the weight of the Rajputs, either as friends or foes, was far away when the bracelet reached him. Accepting it, he marched towards Chitor, but too slowly to prevent its fall, though his approach caused Bahadur Shah to evacuate it after a fortnight's possession. Bikrmajit thus regained it, but adversity had not taught him wisdom, and he was deposed and presently met a violent death, from sharing which the boy, UDAI SING, was barely saved by a faithful nurse sending him secretly out of the fort, while she put her own son in the cradle, in which he was presently stabbed in mistake for the Prince. The latter was conveyed to Kumalmer and succeeded in A. D. 1541, when the country was weary of the misrule in the interregnum.



### THIRD SACK OF CHITOR BY AKBAR, IN 1568.

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UDAI SING, unfortunately, was far from equal to any of the great Ranas who had gone before, and he would have needed to be greater still, to contend with the Emperor Akbar, who had the skill to attach to himself many Rajputs while attacking others still resisting Mussulman supremacy. The annals tell of a first attempt by Akbar on Chitor which failed, owing greatly to the courage of a Queen, who herself headed the sallies, and at length broke up the besiegers' camp by penetrating on one occasion to the Imperial head-quarters. But, as had occurred in Ala-uddin's invasion, Akbar speedily returned in greater strength and settled to the siege in A. D. 1568. His camp extended for ten miles, and the positions of the various troops are still pointed out by the country people, while that of his head-quarters is marked by a pyramidal column of the white marble-like limestone there abundant. The approaches were carried out chief-



ly with a view to getting near enough to mine, and thus blow down some part of the cliff and ramparts, the plan which in the preceding siege had been so successful. In one instance, however, a mine, exploding prematurely, caused heavy loss to the besiegers, and delayed their operations.

Superstition had it, that when the fortress was in danger, the goddess of Chitor always required the sacrifice of a crowned head in its defence. Twelve had perished on the first occasion, and on the second, though the Rana himself had not, the Prince of Deolia (Partabgarh), a branch of the Chitor house, was killed with the ensign of Mewar waving over him. It was an evil omen, therefore, when, during this third siege, Udai Sing departed from Chitor, though there was no lack of chieftains of Mewar and allies from elsewhere, including the Tuar Prince of Gwalior, who failed not in its defence ; as, with the Sisodias and many of the related tribes of Rajputs, Chitor was considered as much a sanctuary of the Hindu religion as a fortress of Hindu power.

The Rao of Salumbar was killed at the Surajpol, *i. e.*, the gate of the sun, on the eastern brow. Indeed, the list of chiefs who fought and fell would



be one of all the highest nobles of Mewar, and of many from neighbouring territories. But the two whose names have been remembered most, and were singularly immortalized by Akbar himself, were Patta Sing, of Kailwa, a Sisodia of the Salumbar branch, and Jai Mal Rahto<sup>rao</sup> of Bednor. When the Rao of Salumbar fell and the father of Patta Sing was also slain, important command devolved on the latter, then merely a lad of sixteen and lately married. His widowed mother thought she could do her country better service by dying in fight than resigning herself in *sati*. So making Patta put on clothes of saffron colour to mark his resolve, she armed herself, and in order that there might be no looking back on the part of her son for his young bride left behind, she armed her too with a lance, and the three—Patta Sing, his mother and his girl-wife, descended the hill, and all fell fighting at its foot.

With such example before them, the garrison had no thought of surrender ; but when, after a lengthened siege, the northern defences had been destroyed, the garrison weakened by famine, and Jai Mal of Bednor, the commander, had been wounded, no means remained of longer resistance.



The wounding of Jai Mal is thus described. He was on the battlements at night directing repairs, when Akbar, said to have been accompanied by the Jaipur chief, was moving through the advanced lines of his camp. Seeing a light on the fort wall he fired his favourite match-lock. Next day it was known the ball, "shot at a venture" in the night, had wounded Jai Mal, and Mussulman records state that Akbar, who previously called his match-lock "durust-andaz," or the straight-thrower, thereon dubbed it "Singram," as meriting now the name of a hero. Jai Mal, scorning to die by a distant shot, was, in the next attempt of the garrison to drive back the enemy, carried out on the shoulders of a stalwart clansman, and so was killed fighting as he wished. All, however, was of no avail, and again the fearful closing scenes of the two earlier sieges were repeated, the ladies and women in thousands being sacrificed ; the men then going out to their last fight, and the conqueror coming in. Whether Akbar was irritated at the prolonged defence, or his troops were out of hand, it is said that the work of subsequent slaughter and demolition was even greater and more deliberate on this than on the two



former occasions. Yet he marked his appreciation of the valour of Jai Mal and Patta in a singular way, by having effigies of them carved in stone, which he placed on stone elephants at the gateway of his palace at Delhi. There they were seen and described a century later by the traveller Bernier in A. D. 1563, but subsequently they were removed by Aurangzeb as savouring of image-making. Some time ago they were discovered, and are now to be seen at Delhi, not the least interesting of the archæological remains there, though whether they were meant by Akbar in honor of his Rajput opponents, or of himself as the conqueror of such men, is a doubtful point.

With this, the last of the three great sacks by the Mussulmans, the stirring story of old Chitor may be said to close. Though recovered in Jahangir's time by Rana Amra Sing, grandson of Udai Sing, from an uncle of the latter, in whose hands the Emperor had found it politic to place it, and though always held the chief fortress of Mewar, it was not thereafter maintained by the Ranas as their capital of residence, its buildings were left unrepaired, and its subsequent history, which has been comparatively uneventful, may be summed up in the



word—decay—as can be read also in its crumbling ruins.

The condition of Chitor, in the time of Akbar's successor, was thus noticed by the ambassador, Sir Thomas Roe, who passed it on his way up country in 1615.

\* \* \* "Cytor, an ancient citie ruined on a hill, but so that it appears a tomb of wonderful magnificence. There stands above one hundred churches, all of carved stone, many faire towers and landthornes cut throw many pillars, and innumerable houses, but no one inhabitant. There is but one ascent to the hill, it being precipitous sloaping up, cut out of the rock, having four gates in the ascent before one arrive at the city gate, which is magnificent. The city is incompassed at the top about eight course, and at the south-west end a goodly old castle. I lodged by a poor village at the foot of the hill. This city stands in the country of one Ranna, a Prince newly subdued by this King, or rather brought to confesse tribute. This citie was wonne by Ecbarsha, father to this Mogoll."

The ambassador's chaplain, the Rev. Edward Terry, similarly described it.



“Chitor, an antient great kingdome, the chief citie so called, which standeth on a mighty high hill flat on the top, walled about at the least ten English miles. There appear to this day above an hundred ruin’d churches and divers fair palaces, which are lodged in like manner among their ruins, besides many exquisite pillars of carved stone and the ruins likewise of an hundred thousand stone houses. \* \* \* \* \* It was won from Ranas, an antient Indian Prince, who was forced to live himself ever after in high mountainous places adjoining to that province, and his posterity to live there ever since. Taken from him it was by Achabar Padsha (the father of that King who lived and reigned when I was in those parts) after a very long siege which famished the besieged, without which it could never have been gotten.”

It may be noted that Jai Mal’s descendants are still strong at Bednor, and those of Patta Sing at Amet, the young Rao of which is a bright lad at the Mayo College, Ajmer.





## THE FOUNDING OF UDAIPUR, 1568-72.

**A**BOUT this time UDAI SING founded a new capital, named after himself, UDAIPUR, in the Girwa Valley, on the margin of the Arvali Hills, 60 miles south-west of Chitor. Here, close to Ahar and near Nagda, the family had returned to the old home of their ancestors some nine centuries before, and the inducement, on both occasions of its selection, was doubtless the same, *viz.*, the position, commanding access alike to the hills and the plains. Indeed, the natural advantages of the valley, which is rather an elevated amphitheatre of some 50 square miles, 1,900 feet above sea level, and close to the "water-parting" of India, abounding as it does in water, with level ground for cultivation, and hills around for protection or refuge, had in the earliest times attracted Rajput colonies, with their Aryan instincts leading them to build towns, tanks, and temples amid the aboriginal Bhils,—long, in fact, before the present family came from Saurashtra.



Here, even to the present day, the Rajput and Bhil are in the closest contact. In a morning's walk from the capital, one can leave the palace overlooking the Pichola Lake, or the steamer now on its waters, and passing over a ridge, come at once, with startling suddenness, into the country and company of the Bhils, much as they may have been centuries ago. Here and there, signs of higher civilization and Rajput settlement are seen in a tank or a masonry well, or a temple, and the admirable terrace cultivation along the opener valleys, with occasionally a small village where the Bhils, grouped around Hindu cultivators, have learnt, by force of association, something of their ways, and built themselves houses like theirs. But everywhere intermixed with these "raiyati" or cultivating villages of mixed population, and close at hand in the wilder valleys, studded as these are with hillocks and mounds, the old Bhil *pal* still flourishes, in which every family has its separate hut on a separate hillock, with a little rude cultivation below, and every side-valley is similarly occupied by a "phala" or off-shoot, till the straggling association of huts, forming a *pal* or Bhil village, often extends, for miles, far too scattered, thus, ever to be surprised



or surrounded as a whole by anything less than a large force, the more especially as every Bhil, on the slightest suspicion of danger, is still as ready as of yore to rush up the neighbouring hill-side with his bow and arrows, and raise the "*kilki*" shout of alarm, or beat the war-drum for assembly.

Since Udai Sing and his family returned to found a new capital in their borders, the Bhils have, on the whole, been good friends of the house. Wild and semi-independent as they are, they have, in times of Rajput prosperity, often broken out against its authority, and even yet on any suspicion or irritation arising, they are subject to an occasional outburst of savagery. But at periods of deepest difficulty and danger, such as, since the founding of Udaipur, have more than once occurred from Musulman and subsequently Mahratta aggression, the Bhils have always stood by their Rajput lords, and have been ready with a shelter and home for them, as they gave long ago to the Rani who, with her unborn child, first came among them, when widowed and made homeless in Saurashtra.

On three sides of the Girwa, the Arvali Hill Tract, the home of the Bhils, stretches in a broad belt many miles wide, but on the east the valley



is separated from the open plains merely by a single ridge interrupted at a couple of points. At the wider of these the Berach river, which, lower down, passes Chitor on the north-west, issues from the Girwa Valley, and here, some years before the fall of Chitor, Udai Sing had built a great bund, damming up its waters and forming the Udai Sagar Lake. At the other opening, only wide enough for passage, a gate-way was built, known as the Debari Gate, and for three centuries after the founding of the new capital this was the only road practicable for carts between the valley and the outer world, until a few years ago another was opened up on the south leading to Kherwara and Gujerat.

While the historic interest of Mewar centres in Chitor, its natural beauties are certainly to be found rather in the direction of the modern capital, for it is in the long belt of diversified border land between highlands on the west and comparative lowlands on the east, in the middle of which Udaipur is situated, that the great lakes of Mewar have been formed, from Kankrauli or Raj Samand Lake on the north, and the Udai Sagar and Pichola midway, to the greatest of all, the Dhebar or Jai Samand in the south.



## PARTAB SING'S REIGN, 1572-1597.

UDAI SING survived the loss of Chitor only four years, and was succeeded in 1572 by his son PARTAB, who fortunately was a Prince of the old and firmer stamp. For quarter of a century he fought to recover the territory overrun by the Mussulmans, summoning the people to the hill districts, and desolating the open country, so that not a peasant's lamp should burn in the Mewar plains while garrisoned by the enemy. The story of this period is so precisely that of other countries under similar circumstances, when an enterprising leader and a brave people have fought for their independence, that to repeat it would seem a page from some familiar history. In the intervals of hard fighting there was sometimes a successful foray,—the surprise of a garrison or the capture of a convoy,—but often again the leader was hard pressed in the hills, without followers, and almost without food for himself or his family.



Nor was it with the Mussulman alone that Par-  
tab had to contend. The combined tact and  
strength of Akbar had brought to his own side the  
leading Rajput states outside Mewar; and though  
these, at the time of Samar Sing opposing Shahab-  
uddin's invasion, had either not yet been founded,  
or were merely small chiefships, and at the later  
period of Rana Sanga heading their forces against  
Baber, were but growing into importance, several  
of them had now become large and powerful.  
From their more exposed position towards Agra  
and Delhi, the seats of Mussulman power, some had,  
even from an earlier period, been forced, as a con-  
dition of their existence, to make terms with the  
invader ; and others had now, in Akbar's time, done  
so, partly under a like necessity and partly from  
their chiefs finding it advantageous, in the matter  
of territorial acquisition, to ally themselves with  
the Emperor by giving him their daughters in mar-  
riage. The Mewar Family, which held aloof from  
such alliances, thereon renounced marriage with  
those who had yielded them; and while in this  
way it narrowed the field of its relations in one  
direction, it widened it in another, by gathering  
around itself, and incorporating with its chieftains,



the descendants of Rajput Princes of other clans ; so that among the nobles of Mewar are now to be found the representatives of various ancient dynasties. Naturally, however, the abstention from marriage with families latterly grown powerful, induced personal feelings, which, among those who ought to have been allies, it would have been politic to avoid.

With the strength of all the Mussulmans and many of the Rajputs thus against him, matters went hard with Partab, till, finally, in the battle of Haldighat, in which he nearly slew Akbar's son, Prince Selim, he suffered a disastrous defeat. As he persisted in fighting with the Banner of Mewar, the Golden Sun, conspicuous by his side, this drew the enemy on him, and he was only saved by the Jhala Chief of Sadri, seizing the Banner and carrying it into another part of the fight, where he was soon slain, since which time (according to Tod) his descendants still have the privilege of bearing the royal insignia with the title of Raj, and the first seat on the Prince's right-hand, (though another account ascribes the origin of these rights to a somewhat similar incident at the long anterior Battle of Biana).



Meanwhile the Rana, after receiving seven wounds, was forced from the field by other friends. Several of the enemy followed, and after a long gallop, in which his wounded horse was exhausted, and every one, friend or foe, had dropped behind or been killed, excepting one pursuer, Partab found that this was his brother Sakta, who, from a personal quarrel, had joined the Emperor's side. On seeing his brother thus in direst need, Sakta's natural feelings returned, and he gave Partab his own horse. To mark his reviving patriotism he soon after surprised and captured the Fort of Bhainsrorgarh, at the junction of the Bamni and Chambal, which was then conferred on him, and for a time remained the seat of the (senior line of the) Saktawat clan descended from him, though now in the possession of the Chondawats.

When, after farther reverses, Partab could struggle no more, he was leaving Mewar, and there would thus have been another migration of the family after its stay here of a thousand years, had not Bhama Sah, the hereditary Minister, laid at his feet the wealth derived from generations of service, and urged him to renewed effort. With this help Partab turned, and fortune with him. Sur-



prising the Imperial army at Deweir, when he was believed to be retreating through the Marwar desert, he utterly routed it, and in a short time recovered all Mewar, excepting the Chitor, Ajmer, and Mandalgarh districts. He felt, however, his work was incomplete. Udaipur, though founded by his father, was still but a capital of huts, and on his death-bed, in 1597, Partab made his nobles swear no palaces should be built till Chitor, the heart of Mewar, was again free.





RECOVERY OF CHITOR BY AMARA  
SING, &c., 1597-1615.

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**P**ERTAB was succeeded by his son AMARA SING, who repeatedly defeated the Imperial armies, so that Jahangir sought to weaken him by establishing a rival Rana and fostering family discord. With this view he made over Chitor to Sagra, an uncle of Amara, who had left the side of his late brother, Pertab, for that of the Emperor. Sagra, however, could not permanently retain the position, and in a few years surrendered Chitor to Amara.

The recovery of Untala, another fortress, is thus told:—Rivalry had sprung up between the Chondawats and the younger Saktawats for the honor of leading the vanguard (harawal) of the Mewar army. This right lay with Chonda's line, but it was now contested by the younger sons of Sakta, so numerous as already to have been crowd-

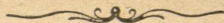




ed out of Bhainsrorgarh, and all burning for distinction and land. Mischief might have arisen had not the Rana given the word—"The vanguard to the clan which first enters Untala," on which both parties at once started, and both reached the fort in the early morning. The Saktawats went direct to the gate, while the Chondawats made for the wall with scaling ladders. Balo, the leader of the former, tried to make his elephant force the gate, but its projecting spikes deterred the animal, on which Balo, just then hearing a shout and fearing the Chondawats were entering, got off the elephant, and placing his body against the spikes, ordered the driver, on pain of instant death to make the elephant force the gate *now*. It was done, and the Saktawats rushed in, the crushed body of their leader being first inside, as the gate yielded. Meantime, in scaling the wall, the leader of the rival party had been shot, whereon the next Chondawat, who was known as the "Mad Thakur," seizing the body and carrying it, scaled the wall and made good his entry, determined that his leader and he, dead or alive, should be the first in Untala. His men following raised a great shout, and this was what Balo had heard when he sacri-



ficed himself to try and win for the Saktawats the honor of leading the van. In this assault five sons of Sakta and three of Chonda's family were slain, but the fort was taken, and the harawal remained with the Chondawats.





## PEACE WITH JAHANGIR, 1615.

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**J**AHANGIR, alarmed by these repeated defeats of his deputies in Mewar, assembled a strong force at Ajmer, and despatched it under his son, Prince Parvez, with these parting instructions—"That if the Rana or his eldest son, Karan, should repair to him, to receive them with becoming attention, and to offer no molestation to the country." Parvez was, however, routed by the Rana at the pass of Khamnor; and another Imperial force fared no better, upon which Jahangir finally collected a great army under Khurram, the ablest of his sons, afterwards better known as the Emperor Shah Jahan.

While Amara's fighting strength was drawn only from Mewar, that of the Emperor, with unlimited Mussulman recruits, and many Rajput allies, was inexhaustible. In the midst of his victories thus the Rana had been gradually weakened by the loss of numbers he could not replace, and at last, when



he could struggle no longer, he consented to meet Prince Khurram, and to send his son, Karan, to court.

The Emperor, Jahangir, himself thus recorded the event :—“ Ninth year of reign (A. D. 1614)\* \* \* Pleasing intelligence arrived of the intention of Rana Amara Sing to repair and make his obedience to me. My fortunate son, Khurram, had established my authority and garrisons in diverse strongholds of the Rana's country, which owing to the malign influence of the air and water, its barrenness and inaccessibility, it had been deemed impossible to bring under subjection ; yet from the perpetual overrunning of the country by my armies, without regard to the heats or the rains, and the capture and imprisonment of the wives and children of many of the men of rank, the Rana was at length reduced to acknowledge the despair to which he was driven, and that a farther continuance of such distress would be attended with utter ruin, with the choice of captivity, or being forced to abandon the country. He therefore determined to make his submission, and sent two of his chiefs, Soopkarran and Haridas Jhala, to my son, Khurram, to represent that if he would forgive



and take him by the hand, he would pay his respects to him, and would send his eldest son, Karan, to attend and serve the Emperor as did other Hindu Princes, but that on account of his years he would hold himself excused from attending in person.

“ I was greatly rejoiced at this event happening under my own reign, and I commanded that these, the ancient possessors of the country, should not be driven from it. The fact is, Rana Amara Sing and his ancestors were proud and confident in the strength of their mountainous country and its strongholds, and had never beheld a King of Hindustan, nor made submission to any one. I was desirous therefore that this opportunity, occurring in my own time, should not slip, so, on the representation of my son, I instantly forgave the Rana and sent a friendly *firman*, that he might rest assured of my protection and care, and I imprinted thereon my “*panja*” (open hand) as a solemn testimony of my sincerity. I also wrote to my son that, by whatever means it could be brought about, he should treat this illustrious one according to his own heart's wishes.

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“ In my interview with Sultan Khurram, on his arrival at Ajmer, he represented that if it was my pleasure he would present the Prince Karan, whom I accordingly desired him to bring. He arrived and paid his respects, and his rank was, at the request of my son, commanded to be immediately on my right hand, and I rewarded him with suitable *khilats*. ”

After describing the presents given him, almost every day, to win his confidence and reassure him, the Emperor continues \* \* \* “ I took him with me to the Queen’s court, when the Queen, Noor Jahan, gave him splendid *khilats*, with elephant and horse caparisoned, and sword, &c. ”

In the 10th year (A. D. 1615), when Karan was leaving the court, the Emperor added that \* \* \* “ from the day of his repairing to my court to that of his departure, the value of the various gifts I presented him exceeded ten lakhs of rupees, exclusive of one hundred and ten horses, five elephants, or what my son gave him. I sent Mubarak Khan along with him, by whom I sent an elephant, horse, &c., and various confidential messages to the Rana. ”

Later in the same year the Emperor wrote \* \* “ Jagat Sing, son of Karan, aged twelve years,



arrived at court and paid his respects \* \* \* His countenance carried the impression of his illustrious extraction, and I delighted his heart with presents and kindness."

The next, year, 1616, he wrote—"The statues of the Rana and Karan, sculptured in white marble I desired should have inscribed on them the date on which they were prepared and presented, and I commanded they should be placed in the gardens at Agra." Jahangir's object in having these statues erected is not stated, but the circumstance calls to mind that of Akbar having similarly had statues made of the two great defenders of Chitor.

Sir Thomas Roe, writing from Ajmer in January 1616, thus remarked of the Mewar Prince—"The right issue of Porus is here, a King in the midst of the Moguls' dominions, never subdued till last year, and, to say the truth, he is rather bought than conquered, won to own a superior by gifts and not by arms." (The idea with Sir Thomas Roe was, that the Rana was descended from Porus through Rama).

The conflict, thus for a time closed, had been a long one, lasting, with intermissions of rest, throughout nine centuries, from the time when the youthful Bappa, in the early part of the eighth century,



first repulsed a Mussulman incursion into Malwa and Mewar, since which the Ranas had three times advanced to meet more formidable invasions of India, *viz.*, twice when aiding Prithi Raj, of Delhi, against Shahabuddin in 1191-93, and once when aided by all the Rajputs against Baber in 1527, besides having had to fight, times without number, at home and in the neighbouring provinces. Latterly, too, it was not with the Mussulman alone the Ranas had to contend, but with other Rajputs also, kinsmen, and even brothers.

Considering the condition to which the country had been reduced by the prolonged and, latterly, hopeless struggle, and the greater miseries which would have been entailed by its continuance bringing the people directly under a foreign yoke, the resolution of Amara Sing at last to yield, however personally bitter, was as patriotic as the greatest of his previous efforts. It was plainly the best thing he could then do for his country. His ancestors and he had long maintained a stout fight, and when this was so to end, it certainly could not have had more honorable recognition than in the words above quoted of the Imperial conqueror and historian.



## MUSSULMAN ASCENDENCY, 1615-1736.

THOUGH the Rana had thus wisely yielded and sent his son, it was with a distinction which continued as long as Mussulman supremacy lasted ; for, while sons of the house went, no Rana himself left Mewar to attend a Mussulman court, or sent a daughter to be wedded there. The period thus commenced, naturally resolved itself into two portions,—the first comprising the rest of Jahangir's reign and that of Shah Jahan and the early part of Aurangzeb's, when the Empire respected the rights of the Hindu states and there was peace,—and the second, beginning later in Aurangzeb's time, when his arbitrary proceedings roused the Rajputs again to war, and initiated the decline of the Empire, during the latter part of which, and before the Mahrattas had practically superseded it, the Delhi power, while preserving its



nominal supremacy, was glad to form favourable treaties with Mewar and other Rajput states.

Notwithstanding Jahangir's magnanimous treatment of the heir when sent to court, Rana Amara could not but feel the change, and he abdicated the next year, 1616, in favour of his son, thereafter living in retirement till his death in 1621. After a reign of only seven years, Karan was succeeded by his son, Jagat Sing, who began the beautiful water palaces known as the Jag-Mandir and Jag-Newās, on the islands of the Udaipur Lake. In the time of these Ranas, Mewar had peace. Prince Khurram, ere he succeeded to the empire as Shah Jahan, had his own period of trouble, during which he took refuge from his father's anger at Udaipur. It was during his stay that Karan died, and was succeeded by Jagat Sing. On one of the islands on the lake special buildings (forming part of the Jag-Mandir) were erected for him, including a small Mussulman shrine, which is still maintained. In token of friendship he exchanged turbans with the Rana, and when he became Emperor he remained a friend, and his turban is still preserved in its original folds at Udaipur.



It is worthy of notice that it was in the same island residence that a number of English families had a hospitable home in the mutinies of 1857.

Jagat Sing was succeeded by Raj Sing, in whose time Aurangzeb began his obnoxious proceedings, against which the Rana addressed him a letter, remarkable alike as a dignified protest, and an expression of enlightened liberality. It was, however, of no avail, and war ensued, during which Aurangzeb directed immense forces against the Rajputs, but was repeatedly defeated by the Rana.

In 1661, a terrible famine occurred, and Raj Sing, to assist the people, commenced, as a relief-work, the lake at Kankrauli, named after him the Raj-Samand, which, with its marble band, is said to have taken several years to complete, costing himself and his nobles three-quarters of a million sterling. Jai Sing succeeded in 1681, and in his time peace was concluded with the Emperor. The great lake in the Bhil country, named after him Jai-Samand, was constructed by this Prince. Being nine miles long by five broad, it is one of the largest of artificial lakes. Bhim Sing, a brother of this Rana, entered the service of the Emperor, receiving the estate of Banera



and the title and insignia of Raja, which are to this day held.

In the reign of Amara or Amar Sing II., who succeeded in 1700, an alliance was formed between Mewar, Marwar, and Jaipur, as the Rajput Chiefs now all felt that nothing but union could protect against the Emperor's capricious abuse of power. In this compact the Rana conceded to his brother Princes a revival of inter-marriage between his and their families, which had been suspended since the latter had given daughters to the Emperors to wed—a practice they renounced for the future ; but he unfortunately added a proviso that in their states the son of a Mewar Princess should succeed to the throne in preference to any elder son by another mother.

After Amara II. came Sangram II., in 1716, followed by Jagat Sing II. in 1734. In their time Mewar was prosperous with a revenue of a million sterling. Though Nadir Shah's invasion in 1739 shook the Delhi Empire, and other Rajput states profited by its weakness to extend their territory, Mewar did not take advantage of the opportunity.

A new power, however, *viz.*, the Mahrattas, was now rapidly coming to the front, and the grant to



them by the Emperor, Mahommed Shah, of the *chauth* or a fourth part of the Imperial revenues, gave them opportunity of making demands on all states which had acknowledged the Delhi supremacy.





## MAHRATTA TROUBLES, 1736-1818.7

**E**XHAUSTED as it had been by the conflicts of many centuries, with little rest except latterly for 65 years after the peace with Jahan-gir, till Aurangzeb, forcing on war, started a fresh period of unsettlement, Mewar was in no position to commence a new struggle with the rising power of the Mahrattas, Hindu like itself, and with the form of authority from the Emperor.

Baji Rao Peshwa, after successes in Malwa, came to Mewar in 1736. As he was still nominally the Minister of the Satara offshoot of the Mewar Family, though already far more powerful than his titular master, or the house from which the latter had sprung, a question arose at Udaipur as to the mode of receiving him. This was arranged by making it the same as for the Raja of Banera, whose descent from Rana Raj Sing has already been mentioned. He had, however, the more material satisfaction of obtaining an engagement



from the Rana, Jagat Sing II., to pay a lakh and sixty thousand rupees annually as *chauth*. It was to the same Rana that a proposal was made for him to send a younger brother to fill the Satara throne, then occupied by an imbecile, but intrigues prevented its being carried out, and the Rana disliked the idea of his younger brother becoming, even in appearance, superior to himself, through being titular master of the now all-powerful Peshwa.

About this time the proviso, already noticed, in the triple compact began its fatal mischief. Succession by primogeniture was the rule, which, except under actual necessity, could not be violated, without exciting family feuds with the usual result when "a house is divided against itself." Jai Sing, Chief of Jaipur, had a younger son, Madho Sing, by a daughter of Rana Sangram II., and an elder son, Isri Sing, by another mother. To defeat the proviso and strengthen Isri Sing, he married him to a daughter of Salumbar, the most powerful feudatory of Mewar, so as to secure for him a strong party in Mewar itself. On Jai Sing's death Isri Sing succeeded, but the Rana supported by arms the claim of ~~Madho~~ Madho Sing, and failing in the attempt,

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called in the aid of Holkar, promising him 80 lakhs on Isri Sing's deposition, and transferring, in part payment, the district of Rampur, which was thus lost to Mewar.

This loss, however, was the least evil ; the seeds of dissension were sown between the Rana and his most powerful clansmen, and as Brooke, summarising Tod, writes—" The most disastrous result of the negotiation was the custom of calling in the foreign power of the Mahrattas for the adjustment of any real or supposed wrong, or for the gratification of private pique or revenge. The Mahrattas thus obtained a firm footing in Mewar, and became the general referees in all disputes, deciding, of course, in favour of the highest bidder and the virtual rulers of the country, supporting their armies by devastating the villages, and levying yearly contributions on the inhabitants." Details of this miserable period would be tedious. In spite of a wise and able Prince, occasionally, the wisdom, still more than the strength, of the earlier Ranas seemed more generally gone. The Mahrattas, called in to help, had returned and staid to plunder, horde succeeding horde, and Pindaras sweeping off whatever remained. Even the



Mahratta authority began to decay under the extension of the utterly lawless Pindara system it had itself fostered.

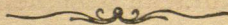
In the beginning of this century there was a gleam of hope for the Rajput States, when the British Government began relations with them. But this was extinguished when, "on the withdrawal of British influence from Rajputana in 1806, under the policy of non-interference, which had been introduced by Lord Cornwallis, Udaipur was laid waste by the armies of Sindia, Holkar, and Amir Khan, and by many hordes of Pindara plunderers (Aitchison).

Demand following demand, impossible to be paid in cash, could only be met by assigning for a time, or pledging territory, and thus several of the finest districts of Mewar, such as Nimach, Jawad, &c., to Sindia, various tracts to Holkar, and Nimbahera to Amir Khan (originally acting for Holkar), were either temporarily assigned or pledged, and so became practically lost, because even when the alienation was only for a number of years, during which the revenue should pay up the exaction, restitution did not follow the expiry of the period. Transferred in this way, too, when their revenue



was estimated low, through the ravages of the very parties who took them, they have now, with long years of peace, become rich prizes indeed. Dissensions between the Rana and his nobles, who, to protect themselves, had each to fortify his capital, seize as much land as he could hold, and fight for his own hand, farther weakened the Mewar Government and reduced its revenue.

The Mewar State had stood above a thousand years, and after centuries of conflict with the Musulman empire, still retained strength and prosperity while that empire was decaying; but now, within half a century, it had fallen from that position to the very verge of dissolution, when, fortunately in 1818, the British Government again appeared on the scene.





## PAX BRITANNICA.

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**A**T length peace and rest came, when the British Government, in 1817, finding it impossible any longer to permit the continuance and extension of Pindara devastations, or of the systems which encouraged them, ruining, as they did, some of the fairest regions of India, and threatening others, determined on their suppression, and holding out a hand to the chiefs of Rajputana, took them into alliance with itself.

On this footing a treaty was made with MAHARANA BHIM SING in 1817<sup>3</sup>, the main features of which were that the Maharana acknowledged the British supremacy and would pay tribute, while the British Government would protect the Mewar territory and State, and would “use its best exertions for the restoration of the territories it had lost when this could be done with propriety—” the object of this stipulation being “to leave Government the right of acting on the Mewar claims



to restoration of territory as might be deemed expedient" (Aitchison). As already noticed, however, the pledged districts have been practically lost.

At the time of the treaty "the government of the country was in a state of utter disorganisation, the fastnesses held by robbers and the Crown lands by the nobles"—and COLONEL TOD, the first Political Agent, had thus for a time to take entire control. The opportunity of recovery had come, but so near to dissolution had the State fallen, that it long required the most laborious care to revive, and bring its several parts, again, into healthy and connected working. Just as the territorial position of the other great Rajput States had formerly placed them more in danger from the Mussulman Empire in the north, and they had necessarily yielded first, so, in the latter times of Mahratta and Pindara, when danger was rather from the south, the position of Mewar was the most exposed, and it was the State which now had suffered most.

One of the first and necessary acts of Colonel Tod was to effect a settlement between the Maharana and his nobles, in which the latter, with a loyalty worthy of their rank, gave up the extra



lands they had obtained in the last half century (from 1766 when the ruin of Mewar began), surrendering not only those seized by force, but those also obtained by grant from the latterly enfeebled Ranas. The agreement negotiated by that officer is still known as Tod Sahib-ka-Qaul-namah, and his name, which in Rajputana is a household word, venerated like that of Malcolm in Central India, is naturalised in the vernacular, to give title to his "Annals of Rajasthan," widely known as the TOD-NAMAH. And well may his name be thus perpetrated, as he was the reorganiser of a disorganised country, and the bringer of rest to a harried population, while his "Annals" rescued from oblivion much that was valuable as history, and as interesting as romance.

Maharana Bhim Sing died in 1828, eleven years after our treaty, and was succeeded by his son, JAWAN SING, who, leaving no issue, was followed by his adopted son, SIRDAR SING, and he, in 1842, by his younger brother, SARUP SING, in whose time occurred the incident already noticed of English families residing for a time in the Island Palace at Udaipur, which had sheltered Shah Jehan two and a quarter centuries before.



On Sarup Sing's death, in 1861, he was succeeded by his nephew, Sambhu Sing, whose "liberality during the distress which prevailed in Rajputana in 1869, met with the cordial approval of Government (Aitchison). MAHARANA SAMBHU SING, who was a Knight Grand Commander of the Most Exalted Order of the Star of India, died on 7th October 1874, aged twenty-seven."

He was succeeded by his first cousin, the present MAHARANA SAJJAN SING, then fifteen years of age, during whose minority the administration was conducted by a Council of Regency, aided by the advice of the Political Agent. Maharana Sajjan Sing who is now, in 1881, twenty-two years of age, has also been appointed a G. C. S. I. by

HER MOST GRACIOUS MAJESTY

QUEEN VICTORIA,

EMPRESS OF INDIA.





## VISIT TO THE FORT.

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**I**N approaching Chitor from the west, on which side the Nimach and Nasirabad Railway and high road pass at a distance of  $1\frac{1}{4}$  mile, the road, from either of these, crosses the Gamberi river by a massive old bridge of grey limestone with 10 arches, all of pointed shape except the sixth from the west bank, which is semi-circular. The arched gateways and towers, formerly at either end, have now disappeared. In the first archway from the west is a stone with an inscription partly chiselled out ; and in the sixth are two with geometric figures of circles, and inscriptions in vertical lines. These two stones are evidently from older structures and have been cut smaller, regardless of the inscriptions, and then laid flat, to suit the masonry courses of the pier. The date and builder of the bridge seem not certainly known, as its arching and perfect condition



scarcely accord with the popular Hindu idea which refers it to Ari Sing, son of Rana Lakhshman Sing, both of whom were killed in the siege by Alauddin in A. D. 1290, or 1303, according to Ferishta's account. Another Mussulman history (not now at hand) ascribes the bridge to Alaud-din's son, Khizr Khan, who was for some time left in command, and who called Chitor Khizrabad.

When Chitor was the living capital of Mewar, the city, with its palaces, houses, and markets, was up in the Fort, and the buildings below formed merely an outer bazar. Deserted, as it has been for the last three centuries, by all that could make it thrive, the modern Town is little more than a walled village, with narrow, crooked streets, to which the railway, now opening, may perhaps bring some renewal of life. Unfortunately, the station has been placed rather far from it, and the bridge, already noticed, is deficient in waterway, its piers being too low, and so massive as greatly to obstruct the channel, the consequence being that floods pass over the parapets, rarely letting them remain long, and cutting into the banks round both ends, so that ordinarily the ford, close on the up-stream



side, has to be used. The town, with its surrounding wall, is situated like an outwork to the lower gate of the principal entrance to the Fort, close at the western base, and a little north of the middle of the hill, which, as already described, has a north and south measure of between 3 and 4 miles. It is called the *Talehti* or the *Lower Town* of Chitor, just as at Kalinjar, the village at its base is known as Tarehti.

The ascent, which begins from (within) the south-east angle of the town, is nearly a mile to the upper gate, with a slope of about 1 in 15. There are two zig-zag bends, and on the three portions thus formed, are seven gates, one of which, however, has only the basement left. From the gate at the foot, known as the Padal Pol or Patwan Pol, the first portion runs north for 1,050 yards, passing through the nearly obliterated Bhairo or Phuta (broken) Pol abovementioned, and the Hanuman Pol to the first bend. Here the second portion of 235 yards begins, and turning south, at once passes through the Ganesh Pol, and continues to the Jorla Pol, just before the second bend. At this point the third portion of 280 yards, which turns again to the north, commences, and, directly



after leaving the bend, passes through the Lakhshman Pol, continuing then to the upper or main gate, the Ram Pol.

Immediately outside the lowest gate (and on the left hand) is a small square *chabutra*, or raised platform, with an erect stone on it, marking the spot where, during the siege of Chitor by Bahadur Shah, of Gujarat, in A. D. 1535, Bagh Sing, the Chief of Deolia Partabgarh, was killed. Within the gate, and a short way up the ascent, a foot-path on the right leads to the little water-fall from the cliff below the Gaumukhi Reservoir.

Between the broken and the Hanuman gates, on the first part of the ascent, there are, on the right hand, and at a little distance apart, two other *chabutras*, each similarly bearing an erect stone. These two *chabutras* are, however, covered with small domes or cupolas, supported by pillars, constituting what are called *chhatris* (canopies.) They mark the spots where the renowned Jaimal, of Bednor, and his clansman, Kalla, who carried his wounded chief down to have a last stroke at the enemy and die fighting, were, as already mentioned, killed in Akbar's siege in 1568. The lowest down, with four pillars, is the *chhatri* of



Kalla, and the other, with six, is Jaimal's. (Tod describes the memorial stones of Jaimal and Patta, the two heroes immortalized by Akbar, as both at this point, and a *chhatri* near them as that of Raghodev, a semi-deified son of Rana Lakha, but present information on the spot states that the two *chhatris* here are those of Jaimal and Kalla, while the *chabutra* of Patta is higher up within the Ram Pol, and the *chhatri* of Raghodev higher still, on the height above, and near the temple of Annpurna Devi). The rough erect memorial stones on those *chabutras* are kept colored red by the villagers, and venerated as if marking the shrine of some *deota*, *i.e.*, a minor deity, and they are the old marks which were long left with merely rude mounds around them, but some years ago the Partabgarh and Bednor families built the masonry *chabutras* and *chhatris* now seen.

On the second portion of the ascent, a few paces beyond the Ganesh Pol, there is, in the loose stone parapet on the right hand, a fragment of an inscribed stone, about  $1\frac{3}{4}$  foot high by  $1\frac{1}{4}$  broad, the characters on which are old, *i. e.*, much older than those of the inscriptions on the bridge which are of the ordinary Nagari style.



On the upper part of the third portion is a bastion with an old dismounted gun ; and at the top facing the great gate, the place of the rampart is occupied by a pillared hall, now used as a guard-house, and apparently of ancient construction, though the spaces between the pillars on the outside, towards the plain, have at a later date been built up with pointed arches, and these again closed, excepting one, beside which, on the top of a pillar, is an inscription of Samvat 1538, A. D. 1482, said to record the visit of a Jain dignitary. From the top of this hall, on which there are two four-pillared *chhatris*, a fine view of the plain is obtained. Outside the Ram Pol are several inscriptions, but none appear very ancient. On the right, leaning against a (common, *i. e.*, non-memorial) *chabutra*, are three tall stones ; and on the left, against the wall, is another. There are inscriptions also, on stones of the wall itself, on both sides of the gateway, one being on the right or south side, and two or three on the left. Sundry of the inscriptions bear the name of Banbir, who was Regent and a would-be usurper about A. D. 1539. Others are merely of Samvat 1832 and 1833, *i. e.*, A. D. 1776 and 1777.



The Ram Pol is a large and handsome gateway crowned, not by a true arch, *i. e.*, with voussoirs radiating from a centre, and closed by a keystone, but by a Hindu *quasi*-arch of horizontal courses, in which the upper courses, of either side, projecting inwards, overlap each other till they meet, or nearly so, being then slabbed over. This is the construction of all the gateways on the ascent, except the Jorla, though in one, the Lachchman, the lower angles of the projecting courses are sloped off, giving the whole the outline of a regular pointed arch.

Inside the gate, on each side, is a hall or guard-room, supported on square-shaped and slightly-tapering antique pillars. Immediately past the hall, on the left hand, a new and wide road, presently to be noticed, has been opened, leading to the north. The *old* road from the gate goes straight on, (*i. e.*, eastwards), for about 50 paces. Here, directly facing the gate, the hill again rises steeply, and at the foot of this upper rise is a *chabutra* with an erect stone, marking where Patta Sing (often also called Phatta, or popularly Fatteh Sing) fell. (In Tod's account, hitherto mainly followed, he was described as a youth of 16, lately



married, but he must have been older, as he left two boys, not then at Chitor, from one of whom the present Rao of Amet is descended. This *chabutra* has one or two others of lower elevation joined to it on the east. The local account differs from Tod also in placing first the death of Jaimal on the lower slope, after which it describes that Patta, rushing down the upper slope, met the enemy at its foot, bursting in the last gate with elephants, and so met his death. This accords also better with the account of Patta's death given in the Akbarnamah).

At Patta Sing's *chabutra* the old road divides into three, *viz.*, a steep foot-path in the middle directly ahead, a bridle track more gradually ascending towards the north, and a lane barely passable for a cart to the south. From the Ram Pol thus the visitor has two courses before him, either to thread the old lanes and bye-paths, or to follow the new carriage road. By the former he will see more of the place in detail, of its nooks and corners, and its ruin and desolation; but by the latter route he at once gets an idea of the Fort as a whole, can see as he passes the principal buildings, and obtains the most commanding views.



The new road, or as, for distinction, it may be called drive, is therefore followed in this outline. (The numbers in brackets correspond with those in the large Topographical Survey Map of Chitor, 1879). Turning to the left, immediately after passing the gateway hall, it runs north between the parapet and the Kukreswar Kund or Reservoir [27],—then onwards beneath Ratna Sing's Palace, now commonly called, after a later occupant, the Mahal of Hingal Ahariya [47],—and next, gradually tending eastward, it ascends the high ground forming the northern loop of the *quasi*-annular ridge, which marks the summit of the hill, within and above the fortifications. At the point thus gained it joins the new circular or rather oval drive which sweeps round the greater part of the Fort.

The description already given of the northern three-fourths of the hill-top, as presenting a long and shallow central valley running north and south, bordered by higher ground, may be here recalled. The western segment of the oval ridge, with the margin of the valley skirting it, was the site of the old city, and is almost everywhere covered with buildings or ruins, from Ratna Sing's Palace on the north, to the bhaksi or prison on the south ; but



the ruins greatly predominate, as the Mussulmans, on the three occasions they took the place, destroyed, as far as they could, almost every building. Of structures anterior to Allauddin, few, if any, thus remain, except the old Jain Tower [44] on the eastern brow, some Jain Temples here and there, the Palace of Ratna Sing, and the Tank and Water Palace [11] of his consort Rani Padmini. The other portions of the annular ridge to the east, north, and south are, with two or three noteworthy exceptions, free of buildings, and it is therefore only along these portions that a drive, with an extensive prospect, has been possible; while, in the western segment of the oval, the road, although it gives one or two fine views, is rather shut in by the ridge, the base of which it skirts in traversing the valley, while this last itself presents only a series of tanks, fields, gardens, and ruins.

Following first the opener route along the ridge, from where the road from the Ram Pol ascends it on the north, the line goes east, soon passing the small Lakhota Gate on the line of fortification, a little below the road, and at the north-east corner of the Fort. Then turning south, near a small Hindu



temple on the right (west) of the road, it continues in a straight run along the crest, with the old Jain Tower standing up grandly in front. The road passes close on the west side of this, and a Jain Temple immediately on its south.

The tower is locally called the *chhota* or small *kirtham*, this latter being the popular contraction of Kirti-stambh or Tower of Fame,—kirti meaning fame, strictly speaking, of that sort which is gained by good deeds, as distinguished from the fame of military exploits.

FERGUSON thus describes it :—“ One of the most interesting Jaina monuments of the age (the first or great age of Jaina architecture which extended down to about the year 1300, or perhaps a little after that), is the tower of Sri Allat (Rana Alluji) which still adorns the brow of Chitor \* \* \* This one is a singularly elegant specimen of its class, about 80 feet in height, and adorned with sculptures and mouldings from the base to the summit. An inscription once existed at its base, which gave its date as A. D. 896, and though the slab was detached, this is so nearly the date we would arrive at from the style, that there seems little doubt that it was of that age. It was dedicated to Adnath, the first



of the Jaina Tirthankars, and his figure is repeated some hundreds of times on the face of the tower, but, so far as I could perceive, not that of any of the other Jaina saints. The temple in the foreground (south side) is of a more modern date, being put together, principally, of fragments of other buildings which have disappeared."

*The Tower* consists of seven storeys, with an internal narrow and cramped staircase. The top storey is open, and its roof, which rests on pillars, and had <sup>5</sup> been much damaged by lightning, has bushes growing on it. Its construction is locally attributed by some to a Jain mahajun or banker, and by others to a lady known as the Khatni Rani. Fragments of an inscribed stone are on the ground under a tree just north of the tower.

Continuing south, the drive passes a temple [32] of Nilkanth, the blue-throat Mahadeo, said to be very old, but kept in repair, and still having a resident priest. Close to this is the Suraj Pol or Gate of the Sun, which is the eastern entrance of the Fort, and the next in importance to the Ram Pol on the west. Here Shain Das, the Rao of Salumbar, was killed in Akbar's siege, and his memorial *chabutra* is just inside the gate. A little



farther, the road passes the large carved stone temple of Samiddheswar Mahadeo, commonly called the Temple of Adbadji; and thence runs by the Bhimlath reservoir to the Raj *Tila* or State-hill, on which are the ruins of the Palace of Chitrang Mori, a Prince of the Puar Rajput dynasty, which reigned here before the present family took Chitor, about A. D. 728. The confused mass of loose, rough stones, of which these ruins consisted, have latterly been cleared of jungle, and arranged in a broad terrace, which, constituting the highest point of Chitor, gives a magnificent view, both of the most interesting buildings within the Fort, and of the plains around.

A little south of the Raj *Tila*, at a rudely-built ruined temple, the drive turns to the west, and descending, gains the bund of the Mori Tank [9] in the southern loop of the oval, from which point it turns north along the valley, skirting the western ridge.

From the ruined temple just mentioned, to the great southern bastion overlooking the semi-detached hill of Chitoria, the distance is about three-quarters of a mile, over ground easy to walk or ride, but not yet fitted for driving. On the



platform there, the only gun is an old one, about 12 feet long, with a bore of 6 inches. At this bastion was a small sally-port, called the Chitoria Khirki, but it has long been walled up, so that the only three entrances to the Fort now are—the Ram Pol, the Suraj Pol, and the Bari or Small Gate of Lakha, already described.

Returning to the drive where it leaves the Mori Tank, it runs north, with here and there a ruined residence on either hand, but the particular owners of those first met with are not now distinctly remembered. Then, on the right, comes a small high-walled enclosure, with an isolated cell in the centre, called the bhaksi or jail, said to have been built for special State prisoners, the captives of his sword, by Kuar Prithi Raj, a great soldier, grandson of Kumbha, and brother of the famous Sanga. Popularly this is supposed the place where Mahmud, Sultan of Malwa, and Mussulman Princes of Gujarat, and Delhi also, when captives here, were confined, but there are several reasons against the supposition. Indeed, if this cell had been the enforced abode of the Malwa King, the Mussulman Historian Ferishta would never have praised the kindness and generosity of the Rana.



Beyond this, on the right, is the chaugan or parade [55], and farther on, a tank with the Island Palace of Rani Padmini, now being repaired ; and, after that, a succession of other tanks. On the western ridge is first passed the large old palace of the Rampura Chief ; and, a little farther on, that of Salumbar. Next, on the ridge, is seen the temple of the goddess Kalika Mata, or Devi, the shrine and lower part of which, including the pillars, are said to be older than the present dynasty, *i. e.*, above a thousand years, though repairs to portions have been frequent in later times. Then come close together the ruined palaces of Patta Sing and Jaimal.<sup>[56]</sup> After this the view from the drive, which has hitherto been confined by the one ridge on the left, and the other to the right across the valley, opens out beautifully, where the depression in the western ridge elsewhere spoken of occurs. Here is a semi-circular valley with the Hathi Kund or Elephant Reservoir in the lower part close to the cliff, and a back-ground of green trees, out of which the Jaya-stambh or TOWER OF VICTORY rises in prominent magnificence. To the left the view extends over the wooded lower terraces of the Mahasati and Gaumukh, to the plains in the



west. The drive, descending, crosses the valley, with the Hathi Kund [21] close on the left, and farther on passes the tower at a little distance in the same direction. A semi-circular branch of the drive, however, leads from the valley, past the Kund and Mahasati on the left, through the Sindhi Bazar [41] (not Sindhia as in map, but Sindhi, and so called because once garrisoned by Sindhi troops) to the Tower of Victory [43], from which it sweeps round and joins the main drive farther on, where the latter passes between the temples of Rana Kumbha and Miran Bai on the west and the Sat-bis Jain Temples on the east.

Of the larger and more modern tower, Fergusson writes :—" \* \* \* the first or great age of Jaina architecture, which extended down to about the year 1300, or perhaps a little after that. There seems then to have been a pause, at least in the north of India, but a revival in the 15th century, especially under the reign of Khumbha, one of the most powerful of the Kings of the Mewar dynasty, whose favourite capital was Chitor. His reign extended from 1418 to 1468, and it is to him that we owe the other of the two towers that still adorn the brow of Chitor \* \* \* This one was



erected as a Pillar of Victory to commemorate his victory over Mahmud, of Malwa, in the year 1439. It is therefore in Indian phraseology a *Jaya-stambha* or Pillar of Victory, like that of Trøjan at Rome, but in infinitely better taste as an architectural object than the Roman example, though in sculpture it may be inferior. It is nine storeys in height, each of which is distinctly marked on the exterior. A stair in the centre communicates with each and leads to the two upper storeys, which are open, and more ornamental than those below. It is 30 feet wide at the base, and more than 120 feet in height; the whole being covered with architectural ornaments and sculptures to such an extent as to leave no plain parts, while at the same time this mass of decoration is kept so subdued that it in no way interferes either with the outline or the general effect of the pillar." He remarks in a note :—" The dome that now crowns this tower was substituted for the old dome since I sketched it in 1839." It may be added that the old dome had been injured by lightning, and the repairs were by Maharana Sarup Sing.

If the old Jain Tower gave the general idea of the newer structure, its ornamental details are





Hindu rather than Jain. The stair inside is much wider and easier than in the older tower, and on the interior of the storeys are carved a series of Hindu gods, with the names inscribed below. From either of the two upper open storeys there is a splendid panorama of the hill and the plains below. In the topmost ~~storey~~ are two slabs (not merely one as mentioned by Tod) with long inscriptions. This tower is ordinarily called the *bara*, i. e., big *Kir-tham*, though, as above noticed, it is a monument of victory, rather than of religious good deeds. It was built in seven years, between A. D. 1442 and 1449. On the road at the corner of the tower platform is a small square pillar, with a circular cap-like top, recording a *sati* in Samvat 1524 or A. D. 1468.

From the tower one may turn back a little (i. e., south-west) to the Mahasati and Gaumukh [22]. The Mahasati is a small wooded terrace, a step down, as it were, from the cliff-wall which retains the Hathi Kund, and here, before the founding of Udaipur, was the place of incrimination of the comparatively few Ranas who died in peace at home, but at that time *chhatris* or canopied monuments, were either not built or have since been destroyed,



as the few now seen are modern and not those of Ranas.

Below the Mahasati, on a lower terrace, are the Gaumukhi springs and reservoir. The former are two or three in number, issuing from the cliff face at cow-mouth carvings now mutilated. The water, evidently percolating from the Hathi Kund above, falls first in an old pillared hall, and thence into the masonry reservoir below, eventually, when abundant enough, supplying a little waterfall lower down as already mentioned. There is a tradition of a subterranean passage from the Gaumukh to the Rana's Palace farther north, and connected with the underground chambers, in which the ladies are said to have been sacrificed in Allauddin's siege ; but, if it exists, its opening must have been so closed by masonry or falling rubbish that it is not now known any more than are the chambers just alluded to.

In the same direction (south-west) from the tower, but nearer, is a large carved stone temple [37] which Tod notes as built by Rana Khumba, in honor of his father Mokalji, and dedicated to Brimha ; but present local information describes it as built by Mokalji himself, and dedicated to Ma-





hadeo Samiddheswar. In the back wall of the sanctum is a huge carved head, showing a full face in front, and a half face at each side, which is perhaps what Tod mentions as a bust of Mokalji. This temple contains two inscribed slabs, one of Samvat 1485, or A. D. 1429, and another much older, and from some other place. A little to the north is a handsome gateway, half built up, known as the Mahasati Gate, in a line of wall separating the precincts of the Mahasati and the ancient Mahal or Palace of the Ranas farther north. In a panel on the west side is a slab, with a long inscription dated Samvat 1331, or A. D. 1275. Farther north and on the parapet is a large temple of Jata Shankar (Mahadeo), from the terrace of which a beautiful view over the lower town and the western plain is obtained.

The visits to the foregoing places, traced from the Mahasati to the Jata Shankar Temple, are supposed to be foot excursions from the Tower of Victory; and now returning to it, one may follow the branch road leading to the main drive. At their junction is situated Kumbha's Temple known as Kumbh-shyam. It is a huge structure on the west of the drive, and it is dedicated to Vishnu; and by



its side is the smaller Temple of the Miran Bai, similarly dedicated. Tod describes Miran Bai as the Rani of Kumbha, but local information states she was the Rani of Prince Bhoj Raj, a son of Rana Sanga, the grandson of Kumbha. On the east of the drive, here, is a group of elaborately carved Jain Temples [34], called Sat-bis Deorian, *i. e.*, the 27 shrines (Saj-vi Deoria in map).

Farther north, the Bari Pol or Great Gate of the old mahal grounds is on the west of the drive. A little way in is another called Tripolia, though there is only one gateway, and beyond this is a third and smaller one. The mahal is in ruins, but evidently was a lofty and spacious building. Traces of blue enamelling on a few spots still remain.

The drive next passes the eastern end of the Nao Kota [46] Magazine, a hall of massive pillars supporting an arched roof, and now being repaired. This building is at the one extremity of a lofty wall, at the other or west end of which is a huge circular bastion, with vaulted chambers called the Nao Lakha Bhandar, or the Nine Lakh Treasury. In the same wall, midway between magazine and bastion, is a carved stone temple ~~like~~ <sup>now</sup>





*called*  
 building the Singar-Chauri, containing a canopied  
 masonry dais, *and said to have been built by the*  
*Jain Treasurer of Rana Kumbha* on which, in olden times, every Rana,  
 on succession, was first enthroned. The bastion  
 and lofty walls were the commencement of an  
 inner citadel, intended by the usurper, Banbir, who  
 ruled in the minority of Udai Sing, to be a protec-  
 tion from foes within Chitor.

The drive from the Mori Tank hitherto has, to  
 some extent, followed the line of old roads, now  
 improved and made passable, and here it traverses  
 the ruined Moti Bazar. But farther on, the old  
 tracks turn to the west, where the principal part  
 of the city was, and in the direction of the Ram  
 Pol, while the new drive continues direct to the  
 north, passing on its left the Ratneswar Tank and  
 the Palace of Ratna Sing on the farther side, and  
 then, rising out of the valley, mounts the northern  
 loop of the ridge where the new road from the  
 Ram Pol comes up, and from which this circuit of  
 the Fort was commenced.

It was mentioned that the old road from the  
 Ram Pol divided into three at Patta Sing's monu-  
 ment. It is along these lines that most of the  
 commoner parts of the old city may be trac-  
 ed. The one in the middle is merely a steep



foot-path leading directly to the higher ground on which the town was mostly built. The one to the north is little more than a bridle-road, but it is worthy of being explored, as it leads to a group of interesting old structures ; *e.g.*, the Kukreswar Temple [35], the Mataji Kund or Reservoir [26], and the Temple of Annpurna Devi or Mata, the shrine of which is very old, though the present temple was built by Rana Hamir Sing in the first part of the 14th century. Beside it, is the smaller Temple of Ban Mata, and close to the latter is the *chhatra* of the semi-deified Raghudev, great grandson of Hamir Sing. There is also at hand a large temple to Vishnu ; and not far off, a couple of carved pillars with a cross-bar, where Princes have been weighed in gold, which was then given to the temples. The road to the south passes between ruins to the Tulja Bhawani Temple built by Banbir, where it forks, the track to the left going to the Moti Bazar on the new drive, and the other to the right continuing past the Nao Lakha Bastion and through the old palace to the Tower of Victory. A little off this road and south of the Ram Pol, is a bastion with an old brass gun 14 feet long and of 7 inches bore. Tradition has it that several large



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guns were, at various times, thrown into the Kuk-reswar Kund, but as this is deep and the water constant, nothing is certainly known.

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