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ALS AND ANTIQUITIES

OF

RAJASTHAN,

OR THE

CENTRAL AND WESTERN RAJPOOT STATES

OF

INDIA.

VOL. I.

BY

LIEUTENANT-COLONEL JAMES TOD,

late Political Agent to the Western Rajpoot States,

SECOND EDITION.

CALCUTTA.

PUBLISHED BY HARIMOHAN MOOKERJEE.

14, GOA BAGAN STREET,

1877.

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PREFACE.

THE Publisher begs to express his pleasure in being able at last, to lay before the public, the 1st volume of "The Annals and Antiquities of Rajasthan, by Lieutenant Colonel James Tod."

He regrets that the publication of this valuable work has been somewhat delayed first on account of insufficient fund, secondly by his own ill health and thirdly for the preparation of illustrative plates. Some of these are not yet completed but since they are not an essential to the work, the Publisher omits them for present rather than delay the publication of so interesting an account of such an important and historical a place as Rajasthan.

The Publisher forbears to make any remarks upon the work. Like most others it has its faults, but he leaves to the able political agents of the several states in the District of Rajasthan to correct them.

The readers will find in every page of the work the impartial views and enthusiastic zeal of the author. He congratulates the Rajpoots, as being most civilized and foremost nation in the world.

The Publisher begs to tender his thanks to those who have hitherto helped him, and trusts that they will continue their kind support.



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TO
HIS MOST GRACIOUS MAJESTY
GEORGE THE FOURTH.

SIRE,

THE gracious permission accorded me, to lay at the foot of the Throne the fruit of my labors, allows me to propitiate Your Majesty's consideration towards the object of this work, the prosecution of which I have made a paramount duty.

The Rajpoot princes, happily rescued, by the triumph of the British arms, from the yoke of lawless oppression, are now the most remote tributaries to Your Majesty's extensive empire; and their admirer and annalist may, perhaps, be permitted to hope, that the sighs of this ancient and interesting race for the restoration of their former independence, which it would suit our wisest policy to grant, may be deemed not undeserving Your Majesty's regard.

With entire loyalty and devotion, I subscribe myself,

Your Majesty's

Bird Hurst, Croydon,

Most faithful Subject and Servant,

June 20th, 1829.

JAMES TON.



INTRODUCTION.

MUCH disappointment has been felt in Europe at the sterility of the historic muse of Hindusthan. When Sir William Jones first began to explore the vast mines of Sanskrit literature, great hopes were entertained that the history of the world would acquire considerable accessions from this source. The sanguine expectations that were then formed have not been realized; and, as it is usually happens, excitement has been succeeded by apathy and indifference. It is now generally regarded, as an axiom, that India possesses no national history; to which we may oppose the remark of a French Orientalist, who ingeniously asks, whence Abulfazil obtained the materials for his outlines of ancient Hindu history? * Mr. Wilson has, indeed, done much to obviate this prejudice, by his translation of the *Raj Tarangini*, or the History of Cashmere, † which clearly demonstrates that regular historical composition was an art not unknown in Hindusthan, and affords satisfactory ground for concluding that these productions were once less rare than at present, and that further exertion may bring more relics to light. Although the labors of Colebrooke, Wilkins, Wilson, and others of our countrymen, emulated by many learned men in France and Germany, ‡ have revealed to Europe some of the hidden lore of India; still it is not pretended that we have done much more than pass the threshold of Indian science, and we are consequently not competent to speak decisively of its extent or its character. Immense libraries, in various parts of India, are still intact, which have survived the devastations of the Islamite. The collections of Jessulmeer and Puttun, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shewn as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in Central and Western India, some of which are the private property of princes, and others belong to the Jain communities. ¶

* M. Abel Remusat, in his *Mélanges Asiatiques*, makes many opposite and forcible remarks on this subject, which, without intention, convey a just reproof to the lukewarmness of our countrymen. The institution of the Royal Asiatic Society, especially that branch of it devoted to Oriental translations, may yet redeem this reproach.

† Asiatic Researches, vol. xv.

‡ When the genius and erudition of such men as Schlegel are added to the zeal which characterizes that celebrated writer, what revelation may we not yet expect from the cultivation of Oriental literature?

¶ Some copies of these Jain MSS. from Jessulmeer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS. books in the libraries of Puttun and Jessulmeer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred for its magical contents, that it is suspended by a chain in the temple of Chintaman, at the last-named capital in the desert; and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Somaditya Sura Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Pali; and could we introduce the ingenious, indefatigable, and modest Mons. E. Burnouf, with his able coadjutor Dr. Lassen, into the temple, we might learn something of this Sybilline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavored to acquire its contents.



If we consider the political changes and convulsions which have happened in Hindusthan since Mahmood's invasion, and the intolerant bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion, that the Hindus were ignorant of an art which has been cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly civilized as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry, music, were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the characters of their princes, and the acts of their reigns? Where such traces of *mind* exist, we can hardly believe that there was a want of competent recorders of events, which synchronical authorities tell us were worthy of commemoration. The cities of Hastinapur and Indraprastha, of Anhalwara and Somanath, the triumphal columns of Delhi and Chitore, the shrines of Aboc and Gimar, the cave-temples of Elephanta and Ellora, are so many attestations of the same fact; nor can we imagine that the age in which these works were erected was without an historian. Yet from the Mahabharat, or Great War, to Alexander's invasion, and from that grand event to the era of Mahmood of Ghizni, scarcely a paragraph of pure native Hindu history (except as before stated) has hitherto been revealed to the curiosity of western scholars. In the heroic history of Prithi Raj, the last of the Hindu sovereigns of Delhi, written by his bard Chund, we find notices which authorize the inference that works similar to his own were then extant relating to the period between Mahmood and Shabudin (A.D. 1000—1193); but these have disappeared.

After eight centuries of galling subjection to conquerors totally ignorant of the classical language of the Hindus; after almost every capital city had been repeatedly stormed and sacked by barbarous, bigotted, and exasperated foes; it is too much to expect that the literature of the country should not have sustained, in common with other important interests, irretrievable losses. My own animadversions upon the defective condition of the annals of Rajwarra have more than once been checked by a very just remark: "when our princes were in exile, driven from hold to hold, and compelled to dwell in the clefts of the mountains, often doubtful whether they would not be forced to abandon the very meal preparing for them, was that a time to think of historical records?"

Those who expect from a people like the Hindus a species of composition of precisely the same character as the historical works of Greece and Rome, commit the very egregious error of overlooking the peculiarities which distinguish the natives of India from all other races, and which strongly discriminate their intellectual productions of every kind from those of the West. Their philosophy, their poetry, their architecture, are marked with traits of originality; and the same may be expected to pervade their history, which, like the arts enumerated, took a character from its intimate association with the religion of the people. It must be recollected, moreover, that until a more correct taste was imparted to the literature of England and of France, by the study of classical models, the chronicles of both these countries, and indeed of all the polished nations of Europe, were, at a much recent date, as crude, as wild, and as barren, as those of the early Rajpoots.

chroniclers, and by listening to their traditionary tales and allegorical poems. I might as the circle of my inquiries enlarged, have materially augmented my knowledge of facts; but ill health compelled me to relinquish this pleasing though toilsome pursuit, and to revisit my native land just as I had obtained permission to look across the threshold of the Hindu Minerva; whence, however, I brought some relics, the examination of which I resign to other hands. The large collection of ancient Sanscrit and Bakha MSS., which I brought to England, have been presented to the Royal Asiatic Society, in whose library they are deposited. The contents of many, still unexamined, may throw additional light on the history of India, I claim only the merit of having brought them to the knowledge of European eyes; but I may hope that this will furnish a stimulus to others to make similar exertions. A little exact knowledge that Europe has hitherto acquired of the Rajpoot states, has originated a false idea of the comparative importance of this portion of Hindustan. The splendour of the Rajpoot courts, however, at an early period of the history of that country, every allowance for the exaggeration of the bards, must have been great. Northern India was rich from the earliest times; that portion of it, situated on either side of the Indus, was the richest straphy of Darious. It was abounded in the more striking events which furnish the materials for history; there is not a petty state in Rajasthan that has not had its Pylæ, and scarcely a city that has not produced its Leonidas. But the mantle of ages has shrouded from view what the magic pen of the historian might have consecrated to endless admiration; Somnath might have rivalled Delphos; the spoils of Hind might have vied with the wealth of the Lybian king; and compared with the array of the Pandus, the army of Xerxes would have dwindled into insignificance. But the Hindus either never had, or have unfortunately lost, their Herodotus and Xenophon.

"the moral effect of history depend on the sympathy it excites," the annals of these states possess commanding interest. The struggles of a brave people for independence during a series of ages, sacrificing whatever was dear to them for the maintenance of the religion of their forefathers, and sturdily defending to death, and in spite of every temptation, their rights and national liberty, from a picture which it is difficult to contemplate without emotion. Could I impart to the reader but a small portion of the enthusiastic delight with which I have listened to the tales of those that are past, amid scenes where their events occurred, I should not despair of triumphing over the apathy which dooms to neglect almost every effort to enlighten my native country on the subject of India; nor should I apprehend any ill effect from the sound of names, which, musical and expressive as they are to a Hindu, are dissonant and unmeaning to an European ear; for it may be remembered that almost every Eastern name is significant of some quality, personal or local. Seated amidst the ruins of ancient cities, I have listened to the traditions respecting their heroes, have heard the exploits of their illustrious defenders related by their descendants near the altars erected to their memory. I have, whilst in the train of the southern Goths (the Huns), as they carried desolation over the land, encamped on or traversed many a field of civil strife or foreign aggression to read in the rude memorials on the tumuli of the names and history. Such anecdotes and records afford data of history as well as of poetry. Even the couplet recording the erection of a "column of victory," or of a temple or fort, contributes something to our stock of knowledge of the past.

comments, and traditionary complets; * with authorities of a less dubious character inscriptions "cut on rock," coins, copper-plate grants, containing characters of and expressing many singular features of Civil Government, constitute, as I have observed, no despicable materials for the historian, who would moreover, be assisted by Synchronisms which are capable of being established with ancient Pagan and later writers.

From the earliest period of my official connexion with this interesting country myself to collect and explore its early historical records, with a view of throwing some light on a people scarcely yet known in Europe, and whose political connexion with England appeared to me to be capable of undergoing a material change, with benefit to both parties. It would seem to the reader to be minutely informed of the process I adopted, to collect the scattered fragments of Rajpoot history into the form and substance in which he now sees them. I began by tracing the sacred genealogy from the *Puranas*; examined the *Mahabharat*, and the poems of (a complete chronicle of his times); the voluminous historical poems of Jessulmeer, Marwar, Mewar;† the histories of the Kheetchies, and those of the Hara princes of Kotah and Boon by their respective bards. A portion of the materials compiled by Jey Singh of Amber or (one of the greatest patrons of science amongst the modern Hindu princes), to illustrate the history of his race, fell into my hands. I have reason to believe that their existence more copious materials which his profligate descendant, the late prince, in his division of the empire with a prospect of may have disposed of on the partition of the library of the state, which was the finest collection in Rajasthan. Like some of the renowned princes of Timur's dynasty, Jey Singh kept a diary, the *Calpadruma*, in which he noted every event; a work written by such a man and at such an interesting juncture, would be a valuable acquisition to history. From the Dutea prince I obtained a transcript of the journal of his ancestor, who served with such *éclat* amongst the great feudatories of Aurungzebe's army, and from which Scott made many extracts in his history of the Dekkan.

For a period of ten years, I was employed, with the aid of a learned Jain, in ransacking the archives of work which could contribute any facts or incidents to the history of the Rajpoots, or diffuse light upon their manners and character. Extracts and versions of all such passages were made by my Jain assistant into the more familiar dialects (which are borrowed from the Sanscrit) of the tribes, in whose language, my long residence amongst them enabled me to converse with facility. At much expense, and during many wearisome hours, to support which required no ordinary degree of enthusiasm, I endeavoured to possess myself not merely of their history, but of their religious notions, their familiar opinions, and their characteristic manners, by associating with their chiefs.

* Some of these preserve the names of princes who invaded India between the time of Mahmood of Ghazni and Shabudin, who are not mentioned by Ferishta, the Mahomedan historian. The invasion of Ajmeer and capture of Bikaner, the seat of the Yadu princes, were made known to us by this means.

† Of Marwar, there were the *Vijaya Vilas*, the *Surya Prakas*, and *Kheer*, or legends, besides detached fragments of reigns. Of Mewar, there was the *Khoman Rassah*, a modern work formed from old materials which commenced with the attack of Cheetore by Mahmood, supposed to be the son of Kasim of Sind, the earliest age of Mahomedanism: also the *Juggut Vilas*, the *Raj-Prakas*, and the *Joya Vilas*, all poems in the reigns of the princes whose name they bear, but generally introducing succinctly the early history. Besides these, there were fragments of the Jeipoor family from their archives; and the *Manu* history of Raja Man.



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of the country rendered it imperative to observe secrecy, the Rana of Mewar, being applied to on the necessity of concealing them, rejoined as follows: "this is *Chaomukhy-raj* ;* Eklinga the sovereign, I his vicegerent; in him I trust, and I have no secrets from my children." To this publicity may be partly ascribed the inefficiency of every general alliance against common foes; but it gives a kind of patriarchal character to the government, and inspires, if not loyalty and patriotism in their most exalted sense, feelings at least much akin to them.

A material drawback upon the value of these bardic histories is, that they are confined almost exclusively to the martial exploits of their heroes, and to the *rung-rin-bhom* or 'field of slaughter. Writing for the amusement of a warlike race, the authors disregard civil matters and the arts and pursuits of peaceful life; love and war are their favorite themes. Chund, the last of the great bards of India, tells us, indeed, in his preface, "that he will give rules for governing empires; the laws of grammar and composition, lessons in diplomacy, home and foreign, &c.:" and he fulfils his promise, by interspersing precepts on these points in various episodes throughout his work.

Again: the bard, although he is admitted to the knowledge of all the secret springs which direct each measure of the government, enters too deeply into the intrigues, as well as the levities, of the court to be qualified to pronounce a sober judgment upon its acts.

Nevertheless, although open to all these objections, the works of the native bards afford many valuable data, in facts, incidents, religious opinions, and traits of manners; many of which, being carelessly introduced, are thence to be regarded as the least suspicious kind of historical evidence. In the heroic history of *Prithi-raj*, by Chund, there occur many geographical as well as historical details, in the description of his sovereign's wars, of which the bard was an eye-witness, having been his friend, his herald, his ambassador, and finally discharging the melancholy office accessory to his death, that he might save him from dishonor. The poetical histories of Chund were collected by the great Umra Sing of Mewar, a patron of literature, as well as a warrior and a legislator.

Another species of historical records is found in the accounts given by the Brahmans of the endowments of the temples, their delapidation and repairs, which furnish occasions, for the introduction of historical and chronological details. In the legends respecting places of pilgrimage and religious resort, profane events are blended with superstitious rites and ordinances, local ceremonies and customs. The controversies of the Jains furnish, also, much historical information, especially with reference to Guzerat and Nehrvala, during the Chaulic dynasty. From a close and attentive examination of the Jain records, which embody all that those ancient sectarians knew of science, many chasms in Hindu history might be filled up. The party spirit of the rival sects of India was, doubtless, adverse to the purity of history; and the very ground upon which the Brahmans built their ascendancy was the ignorance of the people. Their appears to have been in India, as well as in Egypt in early times, a coalition between the hierarchy and the state, with the view of keeping the mass of the nation in darkness and subjugation.

These different records, works of a mixed historical and geographical characters which I know to exist; *rasahs* or poetical legends of princes, which are common; local *Puranas*, religious

* 'Government of four mouths,' alluding to the quadriform image of the tutelary divinity.



In the absence of regular and legitimate historical records, there are, however, other native works (they may, indeed, be said to abound), which, in the hands of a skilful and patient investigator, would afford no despicable materials for the history of India. The first of these are the *Puranas* and genealogical legends of the princes, which, obscured as they are by mythological details, allegory, and improbable circumstances, contain many facts that serve as beacons to direct the research of the historian. What Hume remarks of the annals and annalists of the Saxon Heptarchy, may be applied with equal truth to those of the Rajpoot *Seven States** "they abound in names, but are extremely barren of events; or they are related so much without circumstances and causes, that the most profound and eloquent writer must despair of rendering them either instructive or entertaining to the reader. The monks" (for which we may read "Brahmans"), "who lived remote from public affairs, considered the civil transactions as subservient to the ecclesiastical, and were strongly affected with credulity, with the love of wonder, and with a propensity to imposture."

The heroic poems of India constitute another resource for history. Bards may be regarded as the primitive historians of mankind. Before fiction began to engross the attention of poets, or rather, before the province of history was dignified by a class of writers who made it a distinct department of literature, the functions of the bard were doubtless employed in recording real events and in commemorating real personages. In India, Calliope has been worshipped by the bards from the days of Vyasa, the contemporary of Job, to the time of Beni-dasa, the present chronicler of Mewar. The poets are the chief, though not the sole, historians of Western India, neither is their any deficiency of them, though they speak in a peculiar tongue, which requires to be translated into the sober language of probability. To compensate for their magniloquence and obscurity, their pen is free: the despotism of the Rajpoot princes does not extend to the poet's lay, which flows unconfined except by the shackles of the *chund bhujunga*, or 'serpentine stanza'; no slight restraint, it must be confessed, upon the freedom of the historic muse. On the other hand, there is a sort of compact or understanding between the bard and the prince, a barter of "solid pudding against empty praise," whereby the fidelity of the poetic chronicle is somewhat impaired. This sale of "fame," as the bards term it, by the court-laureates and historiographers of Rajasthan, will continue until there shall arise in the community a class sufficiently enlightened and independent, to look for no other recompense for literary labor than public distinction.

Still, however, their chroniclers dare utter truths, sometimes most unpalatable to their masters. When offended, or actuated by a virtuous indignation against immorality, they are fearless of consequences, and woe to the individual who provokes them! Many a resolution has sunk under the lash of their satire, which has condemned to eternal ridicule names that might otherwise have escaped notoriety. The *vis*, or poison of the bard is more dreaded by the Rajpoot than the steel of the foe.

The absence of all mystery or reserve with regard to public affairs in the Rajpoot principalities, in which every individual takes an interest, from the nobles to the porter at the city-gates, is a great advantage to the chronicler of events. When matters of moment in the disorganized state

* Mewar, Marwar, Amber, Bikaner, Jessulmeer, Kotah, and Boondi,



As far as regards the antiquity of the dynasties now ruling in Central and Western India, there are but two, the origin of which is not perfectly within the limits of historical probability: the rest having owed their present establishments to the progress of the Moslem arms, their annals are confirmed by those of their conquerors. All the existing families, indeed, have attained their present settlements subsequently to the Mahomedan invasions, except Mewar, Jessulmeer, and some smaller principalities in the desert; whilst others of the first magnitude, such as the Pramara and Sölanki, who ruled at Dhar and Anhilwarra, have for centuries ceased to exist.

I have been so hardly as to affirm and endeavour to prove the common origin of the martial tribes of Rajasthan and those of ancient Europe. I have expatiated at some length upon the evidence in favour of the existence of a feudal system in India, similar to that which prevailed in the early ages on the European continent, and of which relics still remain in the laws of our own nation. Hypotheses of this kind are, I am aware, viewed with suspicion, and sometimes assailed with ridicule. With regard to the notions which I have developed on these questions, and the frequent allusions to them in the pages of this volume, I entertain no obstinate prepossessions or prejudices in their favour. The world is too enlightened at the present day to be in danger of being misled by any hypothetical writer, let him be ever so skilful; but the probability is, that we have been induced, by the multitude of false theories which time has exposed, to fall into the opposite error, and that we have become too sceptical with regard to the common origin of the people of the east and west. However, I submit my proofs to the candid judgment of the world; the analogies, if not conclusive on the questions, are still sufficiently curious and remarkable to repay the trouble of perusal and to provoke further investigation; and they may, it is hoped, vindicate the author for endeavouring to elucidate the subject, "by steering through the dark channels of antiquity by the feeble lights of forgotten chronicles and imperfect records."

I am conscious that there is much in this work which demands the indulgence of the public: and I trust it will not be necessary for me to assign a more powerful argument in plea than that which I have already adverted to, namely, the state of my health, which has rendered it a matter of considerable difficulty, indeed I may say of risk, to bring my bulky materials even into their present imperfect form. I should observe, that it never was my intention to treat the subject in the severe style of history, which would have excluded many details useful to the politician as well as to the curious student. I offer this work as a copious collection of materials for the future historian; and am far less concerned at the idea of giving too much, than at the apprehension of suppressing what might possibly be useful.

I cannot close these remarks without expressing my obligations to my friend and kinsman, Major Waugh, to the genius of whose pencil the world is indebted for the preservation and transmission of the splendid monuments of art which adorn this work.



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Engraved by N. C. Bose.

MAHARAJA BHEEM SING.

PRINCE OF GODIPOOR.



GEOGRAPHY

OF

RAJASTHAN, OR RAJPOOTANA.

RAJASTHAN is the collective and classical denomination of that portion of India which is 'the abode*' of (Rajpoot) princes.† In the familiar dialect of these countries it is termed *Rajwarra*, but by the more refined *Raéthána*, corrupted to *Rajpootana*, the common designation amongst the British to denote the Rajpoot principalities.

What might have been the nominal extent of Rajasthan prior to the Mahomedan conqueror Shabudin (when it probably reached beyond the Jumna and Ganges, even to the base of the Himalaya) cannot now be known. At present we may adhere to its restrictive definition, still comprehending a wide space and a variety of interesting races.

Previous to the erection of the minor Mahomedan monarchies of Mandoo and Ahmedabad (the capitals of Malwa and Guzerat), on the ruins of Dhar and Anhilwarra Puttun, the term Rajasthan would have been appropriated to the space comprehended in the map prefixed to this work: the valley of the Indus on the west, and Bundelkhund†

on the east; to the north, the sandy tracts (south of the Sutledge) termed *Jungul dés*; and the Vindhya mountains to the south.

This space comprehends nearly eight degrees of latitude, and nine of longitude, being from 22° to 30° north latitude, and 69° to 78° east longitude, embracing a superficial area of 350,000 square miles.

Although it is proposed to touch upon the annals of all the states in this extensive tract, with their past and present condition, those in the centre will claim the most prominent regard; especially Mewar, which, copiously treated of, will afford a specimen, obviating the necessity of like details of the rest.

The order in which these states will be reviewed is as follows:

1. Mewar, or Oodipur.
2. Marwar, or Jodhpur.
3. Bikaner and Kishengurh.
4. Kotah, }
5. Boondi, } or Haravati.
6. Ambar, or Jeypur, with its branches, dependent and independent.
7. Jesselmeer.
8. The Indian desert to the valley of the Indus.

The basis of this work is the geography of the country, the historical and statistical por-

* Or 'regal (*raj*) dwelling (*than*).'

† It is rather singular that the Scind river will mark this eastern boundary, as does the Indus (or great Scind) that to the west. East of this minor Scind the Hindu princes are not of pure blood, and are excluded from Rajasthan or Rajwarra.

tion being consequent and subordinate thereto. It was, indeed, originally designed to be essentially geographical; but circumstances have rendered it impossible to execute the intended details, or even to make the map* so perfect as the superabundant material at the command of the author might have enabled him to do: a matter of regret to himself rather than of loss to the general reader, to whom geographic details, however important, are usually dry and uninteresting.

It was also intended to institute a comparison between the map and such remains of ancient geography as can be extracted from the Puranas and other Hindu authorities; which, however, must be deferred to a future period, when the deficiency of the present rapid and general sketch may be supplied, should the author be enabled to resume his labours.

The laborious research, in the course of which these data were accumulated, commenced in 1806, when the author was attached to the embassy sent, at the close of the Mahratta wars, to the court of Sindhia. This chieftain's army was then in Mewar, at that period almost a *terra incognita*, the position of whose two capitals, Oodipur and Cheetore, in the best existing maps, was precisely reversed; that is, Cheetore was inserted S. E. of Oodipur instead of E.N.E.: a proof of the scanty knowledge possessed at that period.

In other respects there was almost a total blank. In the maps prior to 1806 nearly all the western and central states of Rajasthan will be found wanting. It had been imagined, but a little time before, that the rivers had a southerly course into the Nerbudda; a

notion corrected by the father of Indian geography, the distinguished Rennell.

This blank the author filled up; and in 1815, for the first time, the geography of Rajasthan was put into combined form and presented to the Marquis of Hastings, on the eve of a general war, when the labour of ten years was amply rewarded by its becoming in part the foundation of that illustrious commander's plans of the campaign. It is a duty owing to himself to state, that every map, without exception, printed since this period, has its foundation, as regards Central and Western India, in the labours of the author.*

The route of the embassy was from Agra, through the southern frontier of Jeypur, to Oodipur. A portion of this had been surveyed, and points laid down from celestial observation, by Dr. W. Hunter, which I adopted as the basis of my enterprize. The Resident Envoy† to the court of Sindhia was possessed of the valuable sketch of the route of Colonel Palmer's embassy in 1791, as laid down by Dr. Hunter; the foundation of my subsequent surveys, as it merited from its importance and general accuracy. It

* When the war of 1817 broke out, copies of my map on a reduced scale were sent to all the divisions of the armies in the field, and came into possession of many of the staff. Transcripts were made which were brought to Europe, and portions introduced into every recent map of India. One map has, indeed, been given, in a manner to induce a supposition that the furnisher of the materials was the author of them. It has fulfilled a prediction of the Marquis of Hastings, who, foreseeing the impossibility of such materials remaining private property, "*and the danger of their being appropriated by others,*" and desirous that the author should derive the full advantage of his labours, had it signified that the claims for recompense, on the records of successive governments, should not be deferred.

It will not be inferred the author is surprised at what he remarks. While he claims priority for himself, he is the last person to wish to see a halt in science:—

"For emulation has a thousand sons."

† My esteemed friend, Graeme Mercer, Esq. (of Mævisbank), who stimulated my exertions with his approbation.

* Engraved by that meritorious artist Mr. Walker, engraver to the East-India Company, who, I trust, will be able to make a fuller use of my materials hereafter.

embraced all the extreme points of Central India : Agra, Nirwur, Ditteah, Jhansi, Bhopal, Sarangpur, Oojein, and on return from this, the first meridian of the Hindus, by Kotah, Boondi, Rampura (Tonk), Biana, to Agra. The position of all these places was more or less accurately fixed, according to the time which could be bestowed, by astronomical observation.

At Rampura Hunter ceased to be my guide : and from this point commenced the new survey to Oodipur, where we arrived in June 1806. The position then assigned to it, with most inadequate instruments, has been changed only 1' of longitude, though the latitude amounted to about 5'.

From Oodipur the subsequent march of the army with which we moved led past the celebrated Cheetore, and through the centre of Malwa, crossing in detail all the grand streams flowing from the Vindhya, till we halted for a season on the Bundelkhund frontier at Kemlassa. In this journey of seven hundred miles I twice crossed the lines of route of the former embassy, and was gratified to find my first attempts generally coincide with their established points.

In 1807 the army having undertaken the siege of Rahtgurrh, I determined to avail myself of the time which Mahrattas waste in such a process, and to pursue my favourite project. With a small guard I determined to push through untrodden fields, by the banks of the Betwa to Chanderi, and in its latitude proceed in a westerly direction towards Kotah, trace the course once more of all those streams from the south, and the points of junction of the most important (the Cali Scind, Parbatti, and Bunas) with the Chumbul; and having effected this, continue my journey to Agra. This I accom-

plished in times very different from the present, being obliged to strike my tents and march at midnight, and more than once the object of plunder.* The chief points in this route were Kemlassa, Rajwarra, Kotra on the Betwa, Kunniadana,† Booradongur,‡ Shahabad, Barah,§ Polaitah,§ Baroda, Seopur, Palli,¶ Rintimbore, Kerowly, Sri Muttra, and Agra.

On my return to the Mahratta camp I resolved further to increase the sphere, and proceeded westward by Bhurtpur, Kuthoomur, Saintri, to Jeypur, Tonk, Indurgarh, Googul, Chupra, Raghoogurrh, Arone, Koorwye, Bhorasso, to Saugur : a journey of more than one thousand miles. I found the camp nearly where I left it.

With this ambulatory court I moved every where within this region, constantly employed in surveying till 1812, when Sindhia's court became stationary. It was then I formed my plans for obtaining a knowledge of those countries into which I could not personally penetrate.

In 1810-11 I had despatched two parties, one to the Indus, the other to the desert south of the Sutledge. The first party, under Shekh Abul Birkat, journeyed westward, by Oodipur through Guzerat, Saurashtra and Cutch, Lukput and Hyderabad (the capital of the Scind Government); crossed the Indus to Tatta, proceeded up the right bank to Seewan; recrossed, and continued on the left bank as far as Khyrpur, the residence of one of the triumvirate governors of Scind,

* Many incidents in these journeys would require no aid of imagination to touch on the romantic, but they can have no place here.

† Eastern table-land.

‡ Scind River.

§ Parbatti River.

§ Cali Scind River.

¶ Passage of the Chumbul and junction of the Par.



and having reached the insulated Bekher* (the capital of the Sogdi of Alexander), returned by the desert of Oomrasoomra to Jesselmeer, Marwar, and Jeypur, and joined me in camp at Nirwar. It was a perilous undertaking; but the Shekh was a fearless and enterprising character, and moreover a man with some tincture of learning. His journals contained many hints and directions for future research in the geography, statistics, and manners of the various races amongst whom he travelled.

The other party was conducted by a most valuable man, Madarri Lall, who became a perfect adept in these expeditions of geographical discovery, and other knowledge resulting therefrom. There is not a district of any consequence in the wide space before the reader which was not traversed by this spirited individual, whose qualifications for such complicated and hazardous journeys were never excelled. Ardent, persevering, prepossessing, and generally well-informed, he made his way when others might have perished.†

From these remote regions the best informed native inhabitants were, by persuasion and recompense, conducted to me; and I could at all times, in the Mahratta camp at Gwalior, from 1812 to 1817, have provided a native of the valley of the Indus, the deserts

of Dhat, Oomrasoomra, or any of the states of Rajasthan.

The precision with which Kasids and other public conveyers of letters, in countries where posts are little used, can detail the peculiarities, of a long line of route, and the accuracy of their distances, would scarcely be credited in Europe. I have no hesitation in asserting, that if a correct estimate were obtained of the measured *coast* of a country, a line might be laid down upon a flat surface with great exactitude. I have heard it affirmed, that it was the custom of the old Hindu governments to have measurements made of the roads from town to town, and that the *Abou Mahatmya** contains a notice of an instrument for that purpose. Indeed, the singular coincidence between lines measured by the perambulator and the estimated distances of the natives, is the best proof that the latter are deduced from some more certain method than mere computation.

I never rested satisfied with the result of one set of my parties, with the single exception of Madarri's, always making the information of one a basis for the instruction of another, who went over the same ground; but with additional views and advantages, and with the aid of the natives brought successively by each, till I exhausted every field.

Thus, in a few years, I had filled several volumes with lines of route throughout this space; and having many frontier and intermediate points, the positions of which were fixed, a general outline of the result was constructed, wherein all this information was laid down. I speak more particularly of the western states, as the central portion, or that

* The Shekh brought me specimens of the rock, which is siliceous; and also a piece of brick of the very ancient fortress of Seewan, and some of the grain from its pits, charred and alleged by tradition to have lain there since the period of Raja Bhartihari, the brother of Vicramaditya. It is not impossible that it might be owing to Alexander's terrific progress, and to their supplies being destroyed by fire. Seewan is conjectured by Captain Pottinger to be the capital of Musicannus.

† His health was worn out at length, and he became the victim of depressed spirits. He died suddenly; I believe poisoned. Futtah, almost as zealous as Madarri, also died in the pursuit. Geography has been destructive to all who have pursued it with ardour in the East.

* A valuable and ancient work, which I presented to the Royal Asiatic Society.

watered by the Chumbul and its tributary streams, whether from the elevated Aravali on the west, or from the Vindhya mountains on the south, has been personally surveyed and measured in every direction, with an accuracy sufficient for every political or military purpose, until the grand trigonometrical survey from the peninsula shall be extended throughout India. These countries form an extended plain to the Sutledge north, and west to the Indus, rendering the amalgamation of geographical materials much less difficult than where mountainous regions intervene.

After having laid down these varied lines in the outline described, I determined to check and confirm its accuracy by recommencing the survey on a new plan, *viz.* trigonometrically.

My parties were again despatched to resume their labours over fields now familiar to them. They commenced from points whose positions were fixed (and my knowledge enabled me to give a series of such), from each of which, as a centre, they collected every radiating route to every town within the distance of twenty miles. The points selected were generally such as to approach equilateral triangles : and although to digest the information became a severe toil, the method will appear, even to the casual observer, one which must throw out its own errors ; for these lines crossed in every direction, and consequently corrected each other. By such means did I work my way in those unknown tracts, and the result is in part before the reader. I say, in part ; for my health compels me reluctantly to leave out much which could be combined from *ten folios* of journeys extending throughout these regions.

In 1815, as before stated, an outline map

containing all the information thus obtained, and which the subsequent crisis rendered of essential importance, was presented by me to the Governor-General of India. Upon the very eve of the war I constructed and presented another, of the greater portion of Malwa, to which it appeared expedient to confine the operations against the Pindarries. The material feature in this small map was the general position of the Vindhya mountains, the sources and course of every river originating thence, and the passes in this chain, an object of primary importance. The boundaries of the various countries in this tract were likewise defined, and it became essentially useful in the subsequent dismemberment of the Peishwa's dominions.

In the construction of this map I had many fixed points, both of Dr. Hunter's and my own, to work from ; and it is gratifying to observe, that though several measured lines have since been run through this space, not only the general, but often the identical features of mine, have been preserved in the maps since given to the world. As considerable improvement has been made by several measured lines through this tract, and many positions affixed by a scientific and zealous geographer, I have had no hesitation in incorporating a small portion of this improved geography in the map now presented.*

Many surveyed lines were made by me, from 1817 to 1822 ; and here I express my obligations to my kinsman,† to whom alone I owe any aid for improving this portion of my geographical labours. This officer made

* It is, however, limited to Malwa, whose geography was greatly improved and enlarged by the labours of Captain Dangerfield ; and though my materials could fill up the whole of this province, I merely insert the chief points to connect it with Rajasthan.

† Captain P. T. Waugh, 10th Regiment Light Cavalry, Bengal.

a circuitous survey, which comprehended nearly the extreme points of Mewar, from the capital, by Cheetore, Mandelguh, Jahajpur, Rajmahal, and in return by Bunai, Bednore, Deogurh, to the point of outset. From these extreme points he was enabled to place many intermediate ones, for which Mewar is so favourable, by reason of its isolated hills.

In 1820 I made an important journey across the Aravali, by Komalmeer, Pali, to Jodhpur, the capital of Marwar, and thence by Mairta, tracing the course of the Looni to its source at Ajmeer; and from this celebrated residence of the Chohan kings and Mogul emperors, returning through the central lands of Mewar, by Bunai and Buner, to the capital.

I had the peculiar satisfaction to find that my position of Jodhpur, which has been used as a capital point in fixing the geography west and north, was only 3' of space out in latitude, and little more in longitude; which accounted for the coincidence of my position of Bikaner with that assigned by Mr. Elphinstone, in his account of the embassy to Cabul.

Besides Oodipur, Jodhpur, Ajmeer, &c. whose positions I had fixed by observation, and the points laid down by Hunter, I availed myself of a few positions given to me by that enterprising traveller, the author of the journey into Khorasan,* who marched from Delhi, by Nagore and Jodhpur, to Oodipur.

The outline of the countries of Guzerat,† the Saurashtra peninsula, and Cutch, inserted chiefly by way of connection, is entirely

taken from the labours of that distinguished geographer, the late General Reynolds. We had both gone over a great portion of the same field; and my testimony is due to the value of his researches in countries into which he never personally penetrated, evincing what may be done by industry, and the use of such materials as I have described.

I shall conclude with a rapid sketch of the physiognomy of these regions; minute and local descriptions will appear more appropriately in the respective historical portions.

Rajasthan presents a great variety of feature. Let me place the reader on the highest peak of the insulated Aboo, 'the saint's pinnacle'* as it is termed, and guide his eye in a survey over this wide expanse, from the 'blue waters' of the Indus west, to the 'with-covered'† Betwa on the east. From this, the most elevated spot in Hindusthan, overlooking by fifteen hundred feet the Aravali mountains, his eye descends to the plains of Medpāt‡ (the classic term for Méwar), whose chief streams flowing from the base of the Aravali, join the Bérís and Bunas, and are prevented from uniting with the Chumbul only by the Pat-ár§ or plateau of Central India.

Ascending this plateau near the celebrated Cheetore, let the eye deviate slightly from the direct eastern line, and pursue the only practicable path by Ruttungurh, and Singolli,

* Guru Sikhar.

† Its classic name is *Vetravati*, *Vetra* being the common willow in Sanscrit; said by Wilford to be the same in Welsh.

‡ Literally 'the central (*madhya*) fiat.'

§ Meaning 'table (*pat*) mountain (*ar*).'
—Although *ar* may not be found in any Sanscrit dictionary with the signification 'mountain,' yet it appears to be a primitive root possessing such meaning—instance, *Ar-booddha*, 'hill of Booddha,' *Aravali*, 'hill of strength.' *Ar* is Hebrew for 'mountain,' (qu. *Ararat*?) *Oros* in Greek? The common word for a mountain in Sanscrit, *giri*, is equally so in Hebrew.

* Mr. J. B. Fraser.

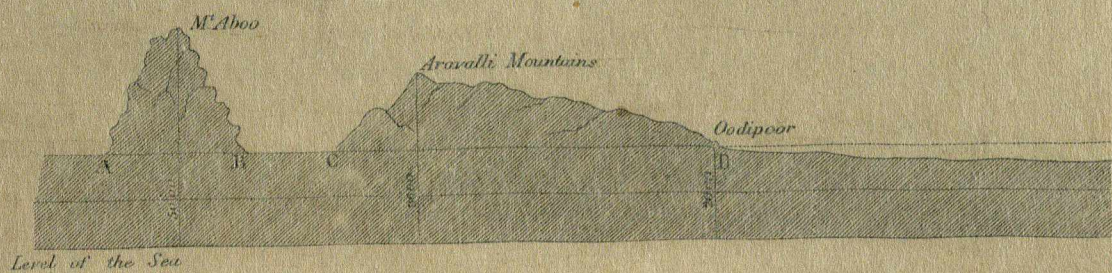
† My last journey, in 1822-3, was from Oodipur, through these countries towards the Delta of the Indus; but more with a view to historical and antiquarian than geographical research. It proved the most fruitful of all my many journeys.

GEOGRAPHY OF INDIA

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in North, and the latter into its three curves: the Thar Desert, the Aravalli Range, and the Western Ghats. The Thar Desert is a vast, sandy region, while the Aravalli Range is a series of low mountains. The Western Ghats are a range of mountains running parallel to the Western coast of India. The Thar Desert is the largest of the three, and is bounded by the Aravalli Range to the north and the Western Ghats to the south. The Aravalli Range is the longest of the three, and is bounded by the Thar Desert to the north and the Western Ghats to the south. The Western Ghats are the youngest of the three, and are bounded by the Aravalli Range to the north and the Western Ghats to the south.

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These who have marked from various sources the Aravalli Range, and the Western Ghats, and the Thar Desert, and the connection of the Vindhyas and Aravalli.

to Kotah, and he will observe its three successive steppes, the miniature representation of those of Russian Tartary. Let the observer here glance across the Chumbul and traverse Háravati to its eastern frontier, guarded by the fortress of Shahabad: thence abruptly descend the plateau to the level of the Scind, still proceeding eastward, until the table-mountain, the western limit of Bundelkhund, affords a resting point.

To render this more distinct, I present a profile of the tract described from Aboo to Kotra on the Bétwa:* from Aboo to the Chumbul, the result of barometrical measurement, and from the latter to the Bétwa from my general observations† of the irregularities of surface. The result is, that the Betwa at Kotra is one thousand feet above the sea level, and one thousand lower than the city and valley of Oodipur, which again is on the same level with the base of Aboo, two thousand feet above the sea. This line, the general direction of which is but a short distance from the tropic, is about six geographic degrees in length: yet is this small space highly diversified, both in its inhabitants and the production of the soil, whether hidden or revealed.

Let us now from our elevated station (still turned to the east) carry the eye both south and north of the line described, which nearly bisects Medhya-desa,‡ ‘the central land’ of Rajasthan; best defined by the course of

the Chumbul and its tributary streams, to its confluence with the Jumna: while the regions west of the transalpine Aravali* may as justly be defined Western Rajasthan.

Looking to the south, the eye rests on the long extended and strongly defined line of the Vindhya mountains, the proper bounds of Hindusthan and the Dekhan. Though, from our elevated stand on ‘the Saint’s Pinnacle’ of Aboo, we look down on the Vindhya as a range of diminished importance, it is that our position is the least favourable to viewing its grandeur, which would be most apparent from the south; though throughout this skirt of descent, irregular elevations attain a height of many hundred feet above such points of its abrupt descent.

The Aravali itself may be said to connect with the Vindhya, and the point of junction to be towards Champaneer; though it might be as correct to say the Aravali thence rose upon and stretched from the Vindhya. Whilst it is much less elevated than more to the north, it presents bold features throughout,† south by Lunawarra, Dongurpur, and Edur, to Amba Bhawani and Oodipur.

Still looking from Aboo over the table-land of Malwa, we observe her plains of black loam furrowed by the numerous streams from the highest points of the Vindhya, pursuing their northerly course; some meandering through valleys or falling over precipices; others bearing down all opposition, and actually forcing an exit through the central plateau to join the Chumbul.

Having thus glanced at the south, let us cast the eye north of this line, and pause on

* The Betwa river runs under the table-land just alluded to, on the east.

† I am familiar with these regions, and confidently predict, that when a similar measurement shall be made from the Betwa to Kotah, these results will little err, and the error will be in having made Kotah somewhat too elevated, and the bed of the Betwa a little too low.

‡ Central India, a term which I first applied as the title of the map presented to the Marquis of Hastings, in 1815, “of Central and Western India,” and since become familiar.

* Let it be remembered that the Aravali, though it loses its tabular form, sends its branches north, terminating at Delhi.

† Those who have marched from Baroda towards Malwa and marked the irregularities of surface, will admit this chain of connection of the Vindhya and Aravali.



the alpine Aravali.* Let us take a section of it, from the capital, Oodipur, the line of our station on Aboo, passing through Oguna, Panurwa, and Meerpur, to the western descent near Sirohi, a space of nearly sixty miles in a direct line, where "hills o'er hills and alps on alps arise," from the ascent at Oodipur to the descent to Marwar. All this space to the Sirohi frontier is inhabited by communities of the aboriginal races, living in a state of primeval and almost savage independence, owing no paramount power, paying no tribute, but with all the simplicity of republics; their leaders, with the title of Rawut, being hereditary. Thus the Rawut of the Oguna commune can assemble five thousand bows, and several others can on occasion muster considerable numbers. Their habitations are dispersed through the valleys in small rude hamlets, near their pastures or places of defence.†

Let me now transport the reader to the citadel pinnacle of Komalmeer,† thence sur-

* 'The refuge of strength,' a title justly merited, from its affording protection to the most ancient sovereign race which holds dominion, whether in the east or west—the ancient stock of the Suryavansa, the Heliadæ of India, our 'children of the sun,' the princes of Mewar.

+ It was my intention to have penetrated through their singular abodes : and I had negotiated, and obtained of these '*forest lords*' a promise of hospitable passport, of which I have never allowed myself to doubt, as the virtues of pledged faith and hospitality are ever to be found in stronger keeping in the inverse ratio of civilization. Many years ago one of my parties was permitted to range through this tract. In one of the passes of their lengthened valleys 'the Lord of the Mountain' was dead : the men were all abroad, and his widow alone in the hut. Madarri told his story, and claimed her surety and passport : which the Bheeli delivered from the quiver of her late lord ; and the arrow carried in his hand was as well recognized as the cumbrous roll, with all its seals and appendages, of a traveller in Europe.

† *Mer* (*meru*) signifies 'a hill' in Sanscrit, hence *Komal*, or properly *Kumbhameer*, is 'the hill' or 'mountain of Kumbha,' a prince whose exploits are narrated. Likewise *Ajmeer* is the 'hill of Ajaya,' the 'Invincible' hill. *Mer* is with the long *e*, like *Mere* in French, in classical orthography.

veying the range running north to Ajmeer, where, shortly after, it loses its tabular form, and breaking into lofty ridges, sends numerous branches through the Shikhavati federation, and Alwar, till in low heights it terminates at Delhi.

From Komulmeer to Ajmeer the whole space is termed Merwarra, and is inhabited by the mountain race of Mer or Mair, the habits and history of which singular class will be hereafter related. The range averages from six to fifteen miles in breadth, having upwards of one hundred and fifty villages and hamlets scattered over its valleys and rocks, abundantly watered, not deficient in pasture, and with cultivation enough for all internal wants, though it is raised with infinite labour on terraces, as the vine is cultivated in Switzerland and on the Rhine.

In vain does the eye search for any trace of wheel-carriage across this compound range from Edur to Ajmeer; and it consequently well merits its appellation *ara*, 'the barrier,' for the strongest arm of modern warfare, artillery, would have to turn the chain by the north, to avoid the impracticable descent to the west.*

Guiding the eye along the chain, several fortresses are observed on pinnacles guarding the passes on either side, while numerous rills descend, pouring over the declivities, seeking their devious exit between the projecting ribs

* At the point of my descent this was characteristically illustrated by my Rajpoot friend of Semur, whose domain had been invaded and cow-pens emptied, but a few days before, by the mountain bandit of Sirohi. With their booty they took the shortest and not most practicable road; but though their alpine kine are pretty well accustomed to leaping in such abodes, it would appear they had hesitated here. The difficulty was soon got over by one of the Meenas, who with his dagger transixed one and rolled him over the height, his carcase serving at once as a precedent and a *stepping-stone* for his horned kindred.

of the mountain. The Beris, the Bunas, the Kotaser, the Khari, the Dye, all uniting with the Bunas to the east, while to the west the still more numerous streams which fertilize the rich province of Godwar unite to 'the Salt River,' the *Looni*, and mark the true line of the desert. Of these the chief are the Sookri and the Bandi; while others which are not perennial, and depend on atmospheric causes for their supply, receive the general denomination of '*rayl*,' indicative of rapid mountain torrents, carrying in their descent a vast volume of alluvial deposit, to enrich the siliceous soil below.

However grand the view of the chaotic mass of rock from this elevated site of Komalmeer, it is from the plains of Marwar that its majesty is most apparent; where its 'splintered pinnacles' are seen rising over each other in varied form, or frowning over the dark indented recesses of its forest-covered and rugged declivities.

On reflection, I am led to pronounce the Aravali a connection of the 'Appennines of India'; the Ghats on the Malabar coast of the peninsula: nor does the passage of the Nerbudda or the Tapti, through its diminished centre, militate against the hypothesis, which might be better substantiated by the comparison of their intrinsic character and structure.

The general character of the Aravali is its primitive formation: granite, reposing in variety of angle (the general dip is to the east) on massive, compact, dark blue slate, the latter rarely appearing much above the surface or base of the superincumbent granite. The internal valleys abound in variegated quartz and a variety of schistus slate of every hue, which gives a most singular appearance

to the roofs of the houses and temples when the sun shines upon them. Rocks of gneis and of syenite appear in the intervals; and in the diverging ridges west of Ajmeer, the summits are quite dazzling with the enormous masses of vitreous rose-coloured quartz.

The Aravali and its subordinate hills are rich both in mineral and metallic products; and, as stated in the annals of Mewar, to the latter alone can be attributed the resources which enabled this family so long to struggle against superior power, and to raise those magnificent structures which would do honour to the most potent kingdoms of the west.

The mines are royalties; their produce a monopoly, increasing the personal revenue of their prince. "*An-Dan-Kan*," is a triple figurative expression, which comprehends the sum of sovereign rights in Rajasthan, being *allegiance, commercial duties, mines*. The tin-mines of Mewar were once very productive, and yielded, it is asserted, no inconsiderable portion of silver: but the caste of miners is extinct, and political reasons, during the Mogul domination, led to the concealment of such sources of wealth. Copper of a very fine description is likewise abundant, and supplies the currency; and the chief of Saloombra even coins by sufferance from the mines on his own estate. *Soorma*, or the oxide of antimony, is found on the western frontier. The garnet, amethystine quartz, rock crystal, the chrysolite, and inferior kinds of the emerald family, are all to be found within Mewar; and though I have seen no specimens decidedly valuable, the Rana has often told me that, according to tradition, his native hills contained every species of mineral wealth.

Let us now quit our alpine station on the

Aravali, and make a tour of the *Patar*, or plateau of Central India, not the least important feature of this interesting region. It possesses a most decided character, and is distinct from the Vindhya to the south and the Aravali to the west, being of the secondary formation, or trap, of the most regular horizontal stratification.

The circumference of the plateau is best explained in the map, though its surface is most unequally detailed, and is continually alternating its character between the tabular form and clustering ridges.

Commencing the tour at Mandelgurrh, let us proceed south, skirting Cheetore (both on insulated rocks detached from the plateau), thence by Jawud, Dantoli, Rampura,* Bhanpura, the Mokundurra Pass,† to Gagrown (where the Cali Scind forces an entrance through its table-barrier to Eklaira‡) and Mergwas (where the Parbati, taking advantage of the diminished elevation, passes from Malwa to Haravati), and by Raghugurrh, Shahabad, Gazeegurrh, Guswanee, to Jaduwati, where the plateau terminates on the Chumbul, east; while from the same point of outset, Mandelgurrh, soon losing much of its table form, it stretches away in bold ranges, occasionally tabular, as in the Boondi fortress, by Dublana, Indurgurrh,|| and Lakheri,|| to Rinthumbor and Kerowli, terminating at Dholpur Bari.

The elevation and inequalities of this plateau are best seen by crossing it from west to east, from the plains to the level of the Chumbul, where, with the exception of the short flat between Kotah and Palli ferry, this

noble stream is seen rushing through the rocky barrier.

At Rinthumbor the plateau breaks into lofty ranges, their white summits sparkling in the sun; cragged but not peaked, and preserving the characteristic formation, though disunited from the mass. Here there are no less than seven distinct ranges (*Satparra*), through all of which the Bunas has to force a passage to unite with the Chumbul. Beyond Rinthumbor, and the whole way from Kerowli to the river, is an irregular tableland, on the edge of whose summit are the fortresses of Ootgeer, Mundrel, and that more celebrated of Thoon. But east of the eastern side there is still another steppe of descent, which may be said to originate near the fountain of the Scind at Latoti, and passing by Chanderi, Kuniadhana, Nirwar, and Gwalior, terminates at Deogurrh, in the plains of Gohud. The descent from this second steppe is into Bundelkhund and the valley of the Betwa

Distinguished as is this elevated region in the surface of Central India, its summit is but little higher than the general elevation of the crest of the Vindhya, and upon a level with the valley of Oodipur and base of the Aravali. The slope or descent, therefore, from both these ranges to the skirts of the plateau, is great and abrupt, of which the most intelligible and simple proof appears in the course of these streams. Few portions of the globe attest more powerfully the force exerted by the action of waters to subdue every obstacle, than a view of the rock-bound channels of these streams in this adamantine barrier. Four streams—one of which, the Chumbul, would rank with the Rhine and almost with the Rhone—have here forced their way, laying bare the stratification

* Near this the Chumbul first breaks into the Patar.

† Here is the celebrated pass through the mountains.

‡ Here the Newaz breaks the chain.

|| Both celebrated passes, where the ranges are very complicated.

from the water's level to the summit, from three to six hundred feet in perpendicular height, the rock appearing as if chiselled by the hand of man. Here the geologist may read the book of nature in distinct characters : few tracts (from Rampura to Kotah) will be found more interesting to him, to the antiquarian, or to the lover of nature in her most rugged attire

The surface of this extensive plateau is greatly diversified. At Kotah, the bare protruding rock in some places presents not a trace of vegetation ; but where it bevels off to the banks of the Par, it is one of the richest and most productive soils in India, and better cultivated than any spot even of British India. In its indented sides are glens of the most romantic description (as the fountain of '*the Snake King*' near Hinglaj), and deep dells, the source of small streams, where many treasures of art,* in temples and ancient dwellings, yet remain to reward the traveller

This central elevation, as before described, is of the secondary formation, called trap. Its prevailing colour, where laid bare by the Chumbul, is milk-white : it is compact and close-grained, and though perhaps the mineral offering the greatest resistance to the chisel, the sculptures at the celebrated Buroli evince its utility to the artist. White is also the prevailing colour to the westward. About Kotah it is often mixed white and porphyritic, and about Shahabad of a mixed red and brown tint. When exposed to the action of the atmosphere in its eastern declivity, the decomposed and rough surface would almost cause it to be mistaken for gritstone.

This formation is not favourable to mineral

wealth. The only metals are lead and iron ; but their ores, especially the latter, are abundant. There are mines, said to be of value, of sulphuret of lead (*galena*) in the Gwalior province, from which I have had specimens, but these also are closed. The natives fear to extract their mineral wealth ; and though abounding in lead, tin, and copper, they are indebted almost entirely to Europe even for the materials of their culinary utensils.

Without attempting a delineation of inferior ranges, I will only further direct the reader's attention to an important deduction from this superficial review of the physiognomy of Rajwarra.

There are two distinctly marked declivities or slopes in Central India : the chief is that from west to east, from the great rampart, the Aravali, (interposed to prevent the drifting of the sands into the central plains, bisected by the Chumbul and his hundred arms) to the Bétwa ; the other slope is from south to north, from the Vindhya, the southern buttress of Central India, to the Jumna.

Extending our definition, we may pronounce the course of the Jumna to indicate the central fall of that immense vale which has its northern slope from the base of the Himalaya, and the southern from that of the Vindhya mountains.

It is not in contemplation to delineate the varied course of the magnificent Nerbudda, though I have abundant means ; for the moment we ascend the summit of the tropical* Vindhya, to descend into the valley of the Nerbudda, we abandon Rajasthan and the Rajpoots for the aboriginal races, the first proprietors of the land. These I shall leave to others, and commence and end with the

* I have rescued a few of these from oblivion to present my countrymen.

* Hence its name, *Vindhya*, 'the barrier,' to the further progress of the sun in his northern declination.

Chumbul, the paramount lord of the floods of Central India.

The Chumbul has *his* fountains in a very elevated point of the Vindhya, amidst a cluster of hills, on which is bestowed the local appellation of 'Janapava.' It has three co-equal sources from the same cluster, the Chumbul, Chambela, and Gumbheer; while no less than nine other streams have their origin on the south side, and pour their waters into the Nerbudda.

The Sipra from Peepuldo, the little Scind* from Dewas, and other minor streams passing Oojein, all unite with the Chumbul in different stages before he breaks through the plateau.

The Cali Scind, from Baugri, and its petty branch, the Sodwia, from Raghugurh; the Newaz (or Jamneeri), from Morsookri and Magurda; the Parbati, from the pass of Amlakhéra, with its more eastern arm from Doulutpur, uniting at Furher, are all points in the crest of the Vindhya range, whence they pursue their course through the plateau, rolling over precipices,† till engulfed in the Chumbul at the ferries of Noonérah and Palli. All these unite on the right bank.

On the left bank his flood is increased by the Bunas, fed by the perennial streams from the Aravali, and the Bérís from the lakes of Oodipur; and after watering Méwar, the southern frontier of Jeypur, and the highlands of Kerowli, the river turns south to

unite at the holy '*Sangam*,'* Rameswar. Minor streams contribute (unworthy however of separate notice), and after a thousand involutions he reaches the Jumna, at the holy *Triveni*,† or 'triple-allied' stream, between Etawa and Kalpi.

The course of the Chumbul, not reckoning the minor sinuosities, is upwards of five hundred miles; and along its banks specimens of nearly every race now existing in India may be found: Sondies, Chunderawuts, Seesodias, Haras, Gore, Jadoon, Sikerwal, Goojur,‡ Jat,§ Tuar, Chohan, Bhadoria, Kutchwaha, Sengar, Bundela; each in associations of various magnitudes, from the substantive state to the little republic communes between the Chumbul and Cohari.§

Having thus sketched the central portion of Rajasthan, or that eastward of the Aravali, I shall give a rapid general¶ view of that to the west, conducting the reader over the '*Thul* ca *Teeba*,' or 'sand hills' of the desert, to the valley of the Indus.

Let the reader again take post on Aboo, by which he may be saved a painful journey over the *Thul*.** The most interesting object in this arid 'region of death' is the 'salt river,' the Looni, with its many arms falling from the Aravali to enrich the best portion of the principality of Jodhpur, and distinctly marking the line of that extensive plain of ever-shifting sand, termed in Hindu geography *Marusthali*, corrupted to *Marwar*.

* This is the *fourth Scind* of India. We have, first, the *Scind* or Indus; this little *Scind*; then the Cali *Scind*, or 'black river'; and again the *Scind* rising at Latoti, on the plateau west and above Seronge.

Sin is a Scythic word for river (now unused), so applied by the Hindus.

† The falls of the Cali *Scind* through the rocks at Gagrown and the Parbati at Chupra (Googul) are well worthy of a visit. The latter, though I encamped twice at Chupra, from which it was reputed five miles, I did not see.

* *Sangam* is the point of confluence of two or more rivers, always sacred to Mahadewa.

† The Jumna, Chumbul, and Scind.

‡ The only tribes not of Rajpoot blood.

§ The 'virgin' stream.

¶ I do not repeat the names of towns forming the *arrondissements* of the various states; they are distinctly laid down in the boundary lines of each.

** *Thul* is the general term for the sand ridges of the desert.

The Looni, from its sources, the sacred lakes of Pushkar and Ajmeer, and the more remote arm from Parbatsir to its embouchure in the great western salt marsh, the Rin has a course of more than three hundred miles.

In the term 'Erinos' of the historians of Alexander, we have the corruption of the word 'Run' or 'Rin,'* still used to describe that extensive fen formed by the deposits of the Looni, and the equally saturated saline streams from the southern desert of Dhat. It is one hundred and fifty miles in length; and where broadest, from Bhooj to Buliari, about seventy: in which direction the caravans cross, having as a place of halt an insulated oasis in this mediterranean salt marsh. In the dry season, nothing meets the eye but an extensive and glaring sheet of salt, spread over its insidious surface, full of dangerous quicksands: and in the rains it is a dirty saline solution, up to the camels' girths in many places. The little oasis, the *Khari Caba*, furnishes pasture for this useful animal and rest for the traveller pursuing his journey to either bank.

It is on the desiccated borders† of this vast salt marsh that the illusory phenomenon, the *méragé*, presents its fantastic appearance, pleasing to all but the wearied traveller, who sees a haven of rest in the embattled towers, the peaceful hamlet,‡ or shady grove, to which he hastens in vain; receding as he advances,

* Most probably a corruption of 'aranya,' or *desert*: so that the Greek mode of writing it is more correct than the present.

† It is here the wild ass (*gorkhur*) roams at large, untameable as in the day of the Arabian Patriarch of Uz, "his house the wilderness, the barren land (or, according to the Hebrew, *salt places*;) his dwelling; who scorneth the multitude of the city, neither regardeth the crying of the driver." Job xxxix, 6, 7.

‡ Poorwa.

till "the sun in his might," dissipating these "cloud cap'd towers," reveals the vanity of his pursuit.

Such phenomena are common to the desert, more particularly where these extensive saline depositions exist, but varying from certain causes. In most cases, this powerfully magnifying and reflecting medium is a vertical stratum; at first dense and opaque, it gradually attenuates with increased temperature, till the maximum of heat, which it can no longer resist, drives it off in an ethereal vapour. This optical deception, well known to the Rajpoots, is called *see-kote*, or 'winter castles,' because chiefly visible in the cold season: hence, possibly, originated the equally illusory and delightful 'Chateau en Espagne,' so well known in the west.*

From the north bank of the Looni to the south, and the Shikhavat frontier to the east, the sandy region commences. Bikaner, Jodhpur, Jessulmeer, are all sandy plains, increasing in volume as you proceed westwards. All this portion of territory is incumbent on a sandstone formation: soundings of all the new wells made from Jodhpur to Ajmeer, yielded the same result; sand, concrete siliceous deposits, and chalk.

Jessulmeer is every where encircled by desert; and that portion round the capital

* I have beheld it from the top of the ruined fortress of Hissar with unlimited range of vision, no object to diverge its ray, save the miniature forests: the entire circle of the horizon a chain of more than fancy could form of palaces, towers, and these airy "pillars of heaven" terminating in turn their ephemeral existence. But in the deserts of Dhat and Oomrasoomra, where the shepherds pasture their flocks, and especially where the alkaline plant is produced, the stratification is more horizontal, and produces more of the watery deception.

It is this illusion to which the inspired writer refers, when he says, "the mock pool of the desert shall become real water." The inhabitants of the desert term it *chitram* literally 'the picture,' by no means an unhappy designation.

might not be improperly termed an oasis, in which wheat, barley, and even rice are produced. The fortress is erected on the extremity of a range of some hundred feet in elevation, which can be traced beyond its southern confines to the ruins of the ancient Chotun erected upon them, and which tradition has preserved as the capital of a tribe, or prince, termed Happa, of whom no other trace exists. It is not unlikely that this ridge may be connected with that which runs through the rich province of Jalore; consequently an offset from the base of Aboo.

Though all these regions collectively bear the term *Marusthali*, or 'region of death' (the emphatic and figurative phrase for the desert), the restrictive definition applies to a part only, that under the dominion of the Rahtore race.

From Bhalotra on the Looni, throughout the whole of Dhat and Oomrasoomra, the western portion of Jessulmeer, and a broad stripe between the southern limits of Daodputra and Bikaner, there is real solitude and desolation. But from the Sutledge to the Rin, a space of five hundred miles of longitudinal distance, and varying in breadth from fifty to one hundred miles, numerous oases are found, where the shepherds from the valley of the Indus and the Thul pasture their flocks. The springs of water in these places have various appellations, *tir*, *par*, *rar*, *dur*, all expressive of the element, round which

assemble the Rajurs, Sodas, Mangulias, and Sehraies,* inhabiting the desert.

I will not touch on the salt lakes or natron beds, or the other products of the desert, vegetable or mineral; though the latter might soon be described, being confined to the jasper rock near Jessulmeer, which has been much used in the beautiful arabesques of that fairy fabric, at Agra, the mausoleum of Shah Jehan's queen.

Neither shall I describe the valley of the Indus, or that portion eastward of the stream, the termination of the sand ridges of the desert. I will merely remark, that the small stream which breaks from the Indus at Dura, seven miles north of the insulated Bekher, and falls into the ocean at Lukput, shews the breadth of this eastern portion of the valley, which forms the western boundary of the desert. A traveller proceeding from the Kheechee or *flats* of Scind to the east, sees the line of the desert distinctly marked, with its elevated *teebas*, or sand ridges, under which flows the Sankra which is generally dry except at periodical inundations. These sand-hills are of considerable elevation, and may be considered the limit of the inundation of the 'sweet river,' the *Meeta Muran*, a Seythie or Tatar name for river, and by which alone the Indus is known, from the Panchnad† to the ocean.

* *Sehraie*, from *sehara*, 'desert.' Hence *Sarrazin*, or *Saracen*, is a corruption from *sehara*, 'desert,' and *zuddun* 'to strike,' contracted. *Razuni*, 'to strike on the road' (*ra*). *Ra-ber* 'on the road,' corrupted by the Pindaries to *labur*, the designation of their forays.

† The confluent arms or sources of the Indus.



HISTORY OF THE RAJPOOT TRIBES.

CHAPTER I.

Genealogies of the Rajpoot Princes.—The Purānas.—Connection of the Rajpoots with the Scythic Tribes.

BEING desirous of epitomizing the chronicles of the martial races of Central and Western India, it was essential to ascertain the sources whence they draw, or claim to draw, their lineage. For this purpose I obtained from the library of the Rana of Oodipur their sacred volumes, the *Purānas*, and laid them before a body of pandits, over whom presided the learned Yati Gyan-chandra. From these extracts were made of all the genealogies of the great races of Surya and Chandra, and of facts historical and geographical.

Most of the *Purānas** contain portions of historical as well as geographical knowledge; but the *Bhāgvat*, the *Seanda*, the *Agni*, and the *Bhavisya*, are the chief guides. It is rather fortunate than to be regretted, that their chronologies do not perfectly agree. The number of princes in each line varies,

and names are transposed; but we recognize distinctly the principal features in each, affording the conclusion that they are the productions of various writers, borrowing from some common original source.

The *Genesis** of India commences with an event described in the history of almost all nations, the deluge, which, though treated with the fancy peculiar to the orientals, is not the less entitled to attention. The essence of the extract from the *Agni Purana* is this: "When ocean quitted his bounds and caused universal destruction by Bramha's command, Vaivaswata† Manu (Noah), who dwelt near the Himalaya‡ mountains, was giving water to the gods in the Kritamala river, when a small fish fell into his hand. A voice commanded him to preserve it. The fish expanded to an enormous size. Manu, with his sons and their wives, and the sages, with the seed of every living thing, entered into a vessel which was fastened to a horn on the head of the fish, and thus they were preserved."

* "Every Purana," says the first authority existing in Sanscrit lore, "treats of five subjects: the creation of the universe; its progress, and the renovation of the world; the genealogy of gods and heroes; chronology, according to a fabulous system; and heroic history, containing the achievements of demi-gods and heroes. Since each purana contains a cosmogony, both mythological and heroic history, the works which bear that title may not unaptly be compared to the Grecian theogonies."—*Essay on the Sanscrit and Pracrit Languages*, by H. T. Colebrooke, Esq.; *As. Res.* vol. iii., p. 202.

* Resolvable into Sanscrit, *janam*, 'birth,' and *es* and *isvar*, 'lords.'

† Son of the sun.

‡ The snowy Caucasus. Sir William Jones, in an extract from a work entitled "Essence of the Puranas," says that this event took place at Dravira in the Dekhan.

Here, then, the grand northern chain is given to which the abode of the great patriarch of mankind approximated. In the *Bharishya* it is stated, that "Vaivaswata (sun-born) Manu ruled at the mountain Sumeru. Of his seed was Cacushta Rajah, "who obtained sovereignty at Ayodhya,* "and his descendants filled the land and "spread over the earth."

I am aware of the meaning given to *Sumeru*, that thus the Hindus designated the north pole of the earth. But they had also a mountain with this same appellation of pre-eminence of *Meru*, 'the hill,' with the prefix *Su*, 'good, sacred:' *the Sacred Hill*.

In the geography of the *Agni Purana* the term is used as a substantial geographical limit,† and some of the rivers flowing from the mountainous ranges, whose relative position with Sumeru are there defined, still retain their ancient appellations. Let us not darken the subject, by supposing only allegorical meanings attached to explicit points. In the distribution of their seven dwipas, or continents, though they interpose seas of curds, milk, or wine, we should not reject strong and evident facts, because subsequent ignorant interpolators filled up the page with puerilities.

This sacred mountain (Sumeru) is claimed by the Brahmins as the abode of Mahadeva,‡

Adiswara,* or Baghes ;‡ by the Jains, as the abode of Adinath,‡ the first Jainiswara, or Jain lord. Here they say he taught mankind the arts of agriculture and civilized life. The Greeks claimed it as the abode of Bacchus; and hence the Grecian fable of this god being taken from the thigh of Jupiter, confounding *meros* (thigh) with the *meru* (hill) of this Indian deity. In this vicinity the followers of Alexander had their Saturnalia, drank to excess of the wine from its indigenous vines, and bound their brows with ivy (*vela*)|| sacred to the Baghes of the east and west, whose votaries alike indulge in "strong drink."

These traditions appear to point to one spot, and to one individual, in the early history of mankind, when the Hindu and the Greek approach a common focus; for there is little doubt that Adinath, Adiswara, Osiris, Baghes, Bacchus, Manu, Menes, designate the patriarch of mankind, Noah.

The Hindus can at this time give only a very general idea of the site of Meru; but they appear to localise it in a space of which Bamian, Cabul, and Ghizni, would be the exterior points. The former of these cities is known to possess remains of the religion of Boodha, in its caves and colossal statues.§ The Paropamisan Alexandria is near Bamian;

* The 'first lord.'

† Baghes 'the tiger lord.' He wears a tiger's or panther's hide; which he places beneath him. So Bacchus did. The phallus is the emblem of each. Baghes has several temples in Mewar. ‡ First lord.

|| Vela is the general term for a climber, sacred to the Indian Bacchus (Baghes, Adiswara, or Mahadeva), whose priests, following his example, are fond of intoxicating beverage, or drugs. The im-mur, or immortal vela, is a noble climber. See plate, vol. ii., where it shades one of the sacred groves of Mahadeva.

§ "In Zohac Bamian, the castle, a monument of "great antiquity, is in good condition, while the castle "of Bamian is in ruins.

"In the midst of the mountains are twelve thousand

* The present Oude, capital of one of the twenty-two satrapies constituting the Mogul Empire, and for some generations held by the titular Vizir, who has recently assumed the regal title.

† "To the south of Sumeru are the mountains Himawan, Hemcuta, and Nisadha; to the north are the "countries Nil, Suwet, and Sringie. Between Hemachal "and the ocean the land is Bharatkhand, called Cucarma "Bhoomi, (*land of vice*, opposed to Aryavarta, or *land "of virtue*), in which the seven grand ranges are "Mahendrachal, Mulyachal, Subhyachal, Suctiman, Rikhyachal, Vindhychal, and Pariyatra." (*Agni Puran.*)

‡ The Creator, literally 'the Great God.'

but the Méru and Nyssa* of Alexander are placed more to the eastward by the Greek writers, and according to the cautious Arrian between the Cophas and Indus. Authority localizes it between Peshawur and Jillalabad, and calls it *Mér-coh*, or *Mar-coh*,† “a bare rock 2,000 feet high with caves to the westward, termed Bé-dowlut by the Emperor Hemayoon from its dismal appearance.”‡

“caves cut out of the rock, and ornamented with carving and plaster reliefs. These are called samaj, and were the winter retreat of the natives. Here are three astonishing idols; one representing a man eighty ells high; another of a woman fifty, and a third of a child fifteen ells in height. In one of these sumajes is a tomb, where is a coffin containing a corpse, concerning which the oldest man can give no account: it is held in high veneration. The ancients were possessed of some medical preparations, with which they anointed dead bodies, and by which they suffered no injury from time.”—*Ayin Akbery*, vol. ii., p. 169.

* Nisadha is mentioned in the *Puran* as a mountain. If in the genitive case (which the final syllable marks), it would be a local term given from the city of Nissa.

† *Mér*, Sanscrit, and *coh*, Persian, for a ‘hill.’

‡ *Asiatic Researches*, vol. vi., p. 497. Wilford appears to have borrowed largely from that ancient store-house (as the Hindu would call it) of learning, Sir Walter Raleigh’s History of the world. He combines, however, much of what that great man had so singularly acquired and condensed, with what he himself collected, and with the aid of imagination has formed a curious mosaic. But when he took a peep into “the chorographical description of the Terrestrial Paradise,” I am surprised he did not separate the nurseries of mankind before and after the flood. There is one passage, also, of Sir Walter Raleigh which would have aided his hypothesis, that Eden was in Higher Asia, between the common sources of the Jihun and other grand rivers; the abundance of the *ficus indica* or bur-tree, sacred to the first lord, Adinath or Mahadeva.

“Now for the tree of knowledge of good and evil, some men have presumed further; especially Gorapius Bocanus, who giveth himself the honour to have found out the kind of this tree, which none of the writers of former times could ever guess at, whereat Gorapius much marvelleth.”

——— “Both together went

“Into the thickest wood; there soon they chose
“The fig tree; not that kind for fruit renowned,
“But such as at this day, to Indians known
“In Malabar or Deccan, spreads her arms
“Branching so broad and long, that in the ground
“The bended twigs take root, and daughters grow

This designation, however, of Deshtë Bé-dowlut, or ‘unhappy plain,’ was given to the tract between the cities beforementioned.

“About the mother tree, a pillar’d shade

“High overarched, and echoing walks between.

“There oft the Indian herdsman, shunning heat,

“Shelters in cool and tends his pasturing herds,”

——— “Those leaves

“They gathered, broad as Amazonian targe.”

Paradise Lost, book ix.

Sir Walter strongly supports the Hindu hypothesis regarding the locality of the nursery for rearing mankind, and that “India was the first planted and peopled country after the flood.”—(page 99.) His first argument is, that it was a place where the vine and olive were indigenous, as amongst the Sace Scythæ, (and as they still are, together with oats, between Cabul and Bamian); and that Ararat could not be in Armenia, because the Gordian mountains on which the ark rested were in longitude 75°, and the Valley of Shinaar 79° to 80°, which would be reversing the tide of migration. “As they journeyed from the East, they found a plain, in the land of Shinar, and they dwelt there.”—Genesis, chap. 11, verse 2.) He adds, “Ararat, named by Moses, is not any one hill, but a general term for the great Caucasian range; therefore we must blow up this mountain Ararat, or dig it down and carry it out of Armenia, or find it elsewhere in a warmer country, and east from Shinar.” He therefore places it in Indo-Scythia, in 140° of longitude and 35° to 37° of latitude, “where the mountains do build themselves exceeding high;” and concludes, “It was in the plentiful warm East where Noah rested, where he planted the vine, where he tilled the ground and lived thereon. Placuit vero Noacho agriculturæ studium in qua tractanda ipse omnium peritissimus esse dicitur; ob eamque rem, sua ipsius lingua, *Ish-Adamath*: (1) hoc est, *Tellurish Vir*, appellatur, celebratusque est. The study of husbandry pleased Noah (says the excellent learned man, Arius Montanus) in the order and knowledge of which it is said that Noah excelled all men, and therefore was he called in his own language, a man exercised in the earth.” The title, character, and abode, exactly suit the description the Jains give of their first Jainiswara, Adinath, the first lordly man, who, taught them agriculture, even to “muzzling the bull in treading out the corn.”

Had Sir Walter been aware that the Hindu sacred books styled their country *Aryavarta*, (2) and of which the great Imans is the northern boundary, he would doubtless have seized it for his Ararat.

(1) In Sanscrit, *Ish*, ‘Lord,’ *ada*, ‘the first,’ *math* or *muth*, ‘Earth.’ Here the Sanscrit and Hebrew have the same meaning, ‘first lord of the earth.’ In these remote Rajpoot regions, where early manners and language remain, the strongest phrase to denote a man or human being is literally ‘earth.’ A chief describing a fray between his own followers and borderers, whence death

The only scope of these remarks on Sumern is to shew that the Hindus themselves do not make India within the Indus the cradle of their race, but west, amidst the hills of Caucasus,* whence the sons of Vaivaswata, or the 'sun-born,' migrated eastward to the Indus and Ganges, and founded their first establishment in Kosala, the capital, Ayodhya, or Oude.

Most nations have indulged the desire of fixing the source whence they issued, and few spots possess more interest than this elevated *Madhya-Bhumi*, or 'central region' of Asia, where the Amu, Oxus, or Jihoon, and other rivers, have their rise, and in which both the Surya and Indu† races (*Sacee*) claim the hill,‡ sacred to a great patriarchal ancestor, whence they migrated eastward.

ensued, says, '*Mera mathi mara*,' 'My earth has been struck : ' a phrase requiring no comment, and denoting that he must have blood in return.

(2.) *Aryavarta*, or the land of promise or virtue, cannot extend to the flat plains of India south of the Himavat; for this is styled in the *Puranas* the very reverse, '*cucarma des*,' or land of vice.

* Hindu, or Indu-cush or kho, is the local appellation; 'mountains of the moon.'

† Solar and lunar.

‡ *Meru*, 'the hill,' is used distinctively, as in Jessul-meer (the capital of the Bhatti tribe in the Western Desert), 'the hill of Jessul; Merwarra, or the 'mountainous region;' and its inhabitants Meras, or, 'mountaineers.' Thus, also, in the grand epic the *Ramyana* (Book i. p. 236), *Mera* is the mountain-nymph, the daughter of *Meru* and spouse of *Himavut*: from whom sprung two daughters the river goddess *Gunga* and the mountain nymph *Parbat*. She is, in the *Mahabharat*, also termed *Syeela*, the daughter of *Syeel*, another designation of the snowy chain: and hence mountain streams are called in Sanscrit *silletee*. *Syeela* bears the same attributes with the Phrygian *Cybele*, who was also the daughter of a mountain of the same name: the one is carried, the other

The Rajpoot tribes could scarcely have acquired some of their still existing Scythic habits and warlike superstitions on the burning plains of Ind. It was too hot to hail with fervent adoration the return of the sun from his southern course to enliven the northern hemisphere. This should be the religion of a colder clime, brought from their first haunts, the sources of the Jihoon and Jaxartes. The grand solstitial festival, the *Aswamedha*, or sacrifice of the horse (the type of the sun), practised by the children of Vaivaswata, the 'sun-born,' was most probably simultaneously introduced from Scythia into the plains of Ind, and west, by the sons of Odin, Woden, or Boodha, into Scandinavia, where it became the *Hi-el* or *Hi-ul*,* the festival of the winter solstice; the grand jubilee of northern nations and in the first ages of Christianity, being so near the epoch of its rise, gladly used by the first fathers of the church to perpetuate that event.†

drawn, by lions. Thus the Greeks also metamorphosed *Parbat Pamer*, or 'the mountain Pamer,' into *Paropanisan*, applied to the Hindu Kho west of Bamian: but the *Parbat put Pamer*, or 'Pamer chief of hills,' is mentioned by the bard *Chund* as being far east of that tract, and under it resided *Hamira*, one of the great feudatories of *Prithu-raj* of Delhi. Had it been *Paropanisan* (as some authorities write it), it would better accord with the locality where it takes up the name, being near to *Nyssa* and *Meru*, of which *Parbat* or *Pahar* would be a version, and from *Paronisan*, 'the Mountain of *Nyssa*, the range *Nisadha* of the *Poorans*.

* *Hya* or *Hi*, in Sanscrit, 'horse'—*El*, 'sun': whence *ippos* and *elios*. *Hi* appears to have been a term of Scythian origin for the sun; and *Hari*, the Indian *Apollo*, is addressed as the sun. *Hiul*, or *Jul*, of northern nations (qu. *Noel* of France?) is the Hindu *Sacrauta*, of which more will be said hereafter.

† Mallet's Northern Antiquities.

CHAPTER II.

Genealogies continued.—Fictions in the Puranas.—Union of the Regal and the Priestly Characters.—Legends of the Puranas confirmed by the Greek Historians.

THE chronicles of the *Bhagvat* and *Agni*, containing the genealogies of the Surya (sun) and Indu (*moon*) races, shall now be examined. The first of these, by calculation, brings down the chain to a period six centuries subsequent to Vicramaditya (A. D. 650), so that these books may have been remodelled or commented on about this period: their fabrication cannot be supposed.

Although portions of these genealogies by Sir William Jones, Mr. Bentley, and Colonel Wilford, have appeared in the volumes of the *Asiatic Researches*, yet no one should rest satisfied with the inquiries of others, if by any process he can reach the fountain-head himself.

If, after all these are fabricated genealogies of the ancient families of India, the fabrication is of ancient date, and they are all they know themselves upon the subject. The step next in importance to obtaining a perfect acquaintance with the genuine early history of nations, is to learn what those nations repute to be such.

Doubtless the original Puranas contained much valuable historical matter; but, at present, it is difficult to separate a little pure metal from the base alloy of ignorant expounders and interpolators. I have but skimmed the surface: research, to the capable, may yet be rewarded by many isolated facts and important transactions, now hid under the veil of ignorance and allegory.

The Hindus, with the decrease of intellectual power, their possession of which is

evinced by their architectural remains, where just proportion and elegant mythological device are still visible, lost the relish for the beauty of truth, and adopted the monstrous in their writings, as well as their edifices. But for detection and shame, matters of history would be hideously distorted even in civilized Europe; but in the East, in the moral decrepitude of ancient Asia, with no judge to condemn, no public to praise, each priestly expounder may revel in an unfettered imagination, and reckon his admirers in proportion to the mixture of the marvellous.* Plain historical truths have long ceased to interest this artificially-fed people.

If at such a comparatively modern period as the third century before Christ, the Babylonian historian Berosus composed his fictions, which assigned to the monarchy such incredible antiquity, it became capable of refutation from the many historians of repute who preceded him. But on the fabulist of India we have no such check. If Vyasa himself penned these legends as *now* existing, then is the stream of knowledge corrupt from the fountain-head. If such the source, the stream, filtering through ages of ignorance, has only been increased by fresh im-

* The celebrated Goguet remarks on the madness of most nations pretending to trace their origin to infinity. The Babylonians, the Egyptians, and the Scythians, particularly, piqued themselves on their high antiquity, and the first assimilate with the Hindus in boasting they had observed the course of the stars 473,000 years. Each heaped ages on ages; but the foundations of this pretended antiquity are not supported by probability, and are even of modern invention.—*Origin of Laws*.

purities. It is difficult to conceive how the arts and sciences could advance, when it is held impious to doubt the truth of whatever has been handed down, and still more to suppose that the degenerate could improve thereon. The highest ambition of the present learned priesthood, generation after generation, is to be able to comprehend what has thus reached them, and to form commentaries upon past wisdom; which commentaries are commented on *ad infinitum*. Whoever dare now aspire to improve thereon must keep the secret in his own breast. They are but the expounders of the olden oracles: were they more they would be infidels. But this could not always have been the case.

With the Hindus, as with other nations, the progress to the heights of science they attained must have been gradual; unless we take from them the merit of original invention, and set them down as borrowers of a system. These slavish fetters of the mind must have been forged at a later period, and it is fair to infer that the monopoly of science and religion were simultaneous. What must be the effect of such monopoly on the impulses and operations of the understanding? Where such exists, knowledge could not long remain stationary; it must perforce retrograde. Could we but discover the period when religion* ceased to be a *profession*

and became hereditary (and that such there was these very genealogies bear evidence), we might approximate the era when science attained its height.

In the early ages of these Solar and Lunar dynasties, the priestly office was not hereditary in families; it was a profession; and the genealogies exhibit frequent instances of branches of these races terminating their martial career in the commencement of a religious sect, or *gotra* and of their descendants reassuming their warlike occupations. Thus, of the ten sons of Ieshwacu,* three are represented as abandoning worldly affairs and taking to religion; and one of these, Canin, is said to be the first who made an *agnihotra*, or pyreum, and worshipped fire, while another son embraced commerce. Of the Lunar line and the six sons of Pururava, the name of the fourth was Reh; "from him the fifteenth generation was Harita, who with his eight brothers took to the office of religion, and established the Causika Gotra, or *tribe* of Brahmins."

From the twenty-fourth prince in lineal descent from Yayati by name Bhardwaja, originated a celebrated sect, who still bear his name, and are the spiritual teachers of several Rajpoot tribes.

Of the twenty-sixth prince, Munevu, two sons devoted themselves to religion, and established celebrated sects, viz. Mahavira, whose descendants were the Pushkar Brahmins; and Sanskritti, whose issue were learned in the *védas*. From the line of Ajamida

* It has been said that the Brahminical religion was foreign to India; but as the period of importation we have but loose assertion. We can easily give credit to various creeds and tenets of faith being from time to time incorporated, ere the present books were composed and that previously, the sons of royalty alone possessed the office. Authorities of weight inform us of these grafts: for instance, Mr. Colebrooke gives a passage in his 'Indian Classes': "A chief of the twice-born tribe was brought by Vishnu's eagle from Saca Dwipa; hence "Saca Dwipa Brahmins were known in Jambu Dwipa." By Saca Dwipa, Scythia is understood, of which more will be said hereafter.

Ferishta also, translating from ancient authorities, says, to the same effect, that "in the reign of Maharje, King of Canouj, a Brahmin came from Persia, who introduced magic, idolatry, and the worship of the stars:" so that there is no want of authority for the introduction of new tenets of faith.

* See Table I.

these ministers of religion were continually branching off.

In the very early periods, the princes of the Solar line, like the Egyptians and Romans, combined the offices of the priesthood with kingly power, and this whether Brahminical or Boodhist*. Many of the royal line, before and subsequent to Rama, passed great part of their lives as ascetics; and in ancient sculpture and drawings, the head is as often adorned with the braided lock of the ascetic, as with the diadem of royalty.†

The greatest monarchs bestowed their daughters on these royal hermits and sages. Ahalya, the daughter of the powerful Panchalica,‡ became the wife of the ascetic Gotama. The sage Jamadagni espoused the daughter of Sahasra§ Arjuna, of Mahismati,|| king of the Haihya tribe, a great branch of the Yadu race.

* Some of the earlier of the twenty-four *Tirthan-caras*, or Jain hierarchs, trace their origin from the solar race of princes.

† Even now the Rana of Méwar mingles spiritual duties with those of royalty, and when he attends the temple of the tutelary deity of his race, he performs himself all the offices of the high priest for the day. In this point a strong resemblance exists to many of the races of antiquity.

‡ Prince of the country of Punjáb, or five streams east of the Indus.

§ The legend of this monarch stealing his son-in-law's, the hermit's, cow (of which the *Ramayana* gives another version), the incarnation of Parasu-ram, son of Jamadagni, and his exploits, appear purely allegorical, signifying the violence and oppression of royalty over the earth (*prithwi*), personified by the sacred *go*, or cow; and that the Brahmins were enabled to wrest royalty from the martial tribe, shews how they had multiplied.

On the derivatives from the word *go*, I venture an etymology for others to pursue:—

G A I A, g e a, g é, (Dor. g a,) that which produces all things, (from *g a o, genero*;) the earth.—*Jones's Dictionary*.

G A L A, Milk. Goa-la, Herdsman, in Sanscrit. Galatichoi, Kelttoi, Galatians, or Gauls, and Celts (allowed to be the same), would be the shepherd races, the pastoral invaders of Europe.

|| Mahéswar, or the Nerbudda river.

Among the Egyptians, according to Herodotus, the priest succeeded to sovereignty, as they and the military class alone could hold lands; and Sethos, the priest of Vulcan, caused a revolution, by depriving the military of their estates.

We have various instances in India of the Brahmins, from Jamadagni to the Maharratta Peishwa, contesting for sovereignty; power* and homage being still their great aim, as in the days of Vishwamitra† and Vasishta, the royal sages whom “janaka,

* Hindusthan abounds with Brahmins, who make excellent soldiers, as far as bravery is a virtue; but our officers are cautious, from experience, of admitting too many into a troop or company, for they still retain their intriguing habits. I have seen nearly as many of the Brahmins as of military in some companies; a dangerous error.

† The Brahmin Vasishta possessed a cow named Shubala, so fruitful that with her assistance he could accomplish whatever he desired. By her aid he entertained King Vishwamitra and his army. It is evident that this cow denotes some tract of country which the priest held bearing in mind that *go, prithwi* signify ‘the earth,’ as well as ‘cow’: a grant, beyond doubt, by some of Vishwamitra’s unwise ancestors, and which he wished to resume. From her were supplied “the oblations to the gods and the *pitriswars* (father-gods, or “ancestors), the perpetual sacrificial fire, the burnt-offerings and sacrifices.” This was “the fountain of devotional acts;” this was the Shubala for which the king offered “a hundred thousand cows;” this was “the jewel of which a king only should be proprietor.”—The subjects of the Brahmin appeared not to relish such transfer, and by “the lowing of the cow Shubala” obtained numerous foreign auxiliaries, which enabled the Brahmin to set his sovereign at defiance. Of these “the Pahlavi (Persian) kings, the dreadful Sakas (Sacæ), and Yavanas (Greeks), with scymitars and gold armour, the Kambojas,” &c. were each in turn created by the all-producing cow. The armies of the Pahlavi kings were cut to pieces by Vishwamitra; who at last, by continual reinforcements was overpowered by the Brahmin’s levies.

These reinforcements would appear to have been the ancient Persians, the Sacæ, the Greeks, the inhabitants of Assam and southern India, and various races out of the pale of the Hindu religion; all classed under the term *Mlechha*, equivalent to the ‘barbarian’ of the Greeks and Romans.

The king Vishwamitra, defeated and disgraced by this powerful priest, “like a serpent with his teeth broken, “like the sun robbed by the eclipse of its splendour, was “filled with perturbation. Deprived of his sons and array,

"sovereign of Mithila, addressed with folded hands in token of superiority."

But this deference for the Brahmins is certainly, with many Rajpoot classes, very weak. In obedience to prejudice, they shew them outward civility; but, unless when their fears or wishes interfere, they are less esteemed than the bards.

The story of the King Vishwamitra of Gadhipura* and the Brahmin Vasishta, which fills so many sections of the first book of the *Ramayana*† exemplifies, under the veil of allegory, the contests for power between the Brahminical and military classes, and will serve to indicate the probable period

"stripped of his pride and confidence, he was left without resource as a bird bereft of his wings." He abandoned his kingdom to his son, and like all Hindu princes in distress, determined, by penitential rites and austerities, "to obtain Brahminhood."

He took up his abode at the sacred Pushkar (see plate), living on fruits and roots, and fixing his mind, said, "I will become a Brahmin." By these penances he attained such spiritual power that he was enabled to usurp the Brahmin's office. The theocrats caution Vishwamitra, thus determined to become a Brahmin by austerity, that "the divine books are to be observed with care only by those acquainted with their evidence; nor does it become thee (Vishwamitra) to subvert the order of things established by the ancients."

The history of his wanderings, austerities, and the temptations thrown in his way, is related. The celestial fair were commissioned to break in upon his meditations. The mother of love herself descended; while Indra, joining the cause of the Brahmins, took the shape of the kokila, and added the melody of his notes to the allurements of Rambha, and the perfumed zephyrs which assailed the royal saint in the wilderness. He was proof against all temptation, and condemned the fair to become a pillar of stone. He persevered "till every passion was subdued," till "not a tincture of sin appeared in him," and gave such alarm to the whole priesthood, that they dreaded lest his excessive sanctity should be fatal to them: they feared "mankind would become atheists." "The gods and Bramha at their head were obliged to grant his desire of Brahminhood; and Vasishta, conciliated by the gods, acquiesced in their wish, and formed a friendship with Vishwamitra."

* Canouj, the ancient capital of the present race of Marwar.

† See translation of this epic, by Messrs. Carey and Marshman,

when the castes became immutable. Stripped of its allegory, the legend appears to point to a time when the division of the classes was yet imperfect; though we may infer, from the violence of the struggle, that it was the last in which '*Brahminhood*' could be obtained by the military.

Vishwamitra was the son of Gadhi (of the race of Causika), King of Gadhipura, and contemporary of Ambarisha, King of Ayodhya or Oude, the fortieth prince from Ieshwacu: consequently about two hundred years anterior to Rama. This event therefore, whence we infer that the system of castes was approaching perfection, was probably about one thousand four hundred years before Christ.

If proof can be given that these genealogies existed in the days of Alexander, the fact would be interesting. The legend in the *Puranas*, of the origin of the Lunar race, appears to afford this testimony.

Vyasa, the author of the grand epic the *Mahabharat*, was son of Santanu (of the race of Hari),* sovereign of Delhi, by Yojanagandha, a fisherman's daughter,† consequently illegitimate. He became the spiritual father, or preceptor, of his nieces, the daughters of Vichitravirya, the son and successor of Santanu.

Vichitravirya had no male offspring. Of his three daughters, one was named Pan-

* Hari-cula.

† It is a very curious circumstance, that Hindu legend gives to two of their most celebrated authors, whom they have invested with a sacred character, a descent from the aboriginal and impure tribes of India: Vyasa from a fisherman, and Valmiki, the author of the other grand epic the *Ramayana*, from a badhek or robber, an associate of the *Bhil* tribe at Aboe. The conversion of Valmiki (said to have been miraculous, when in the act of robbing the shrine of the deity), is worked into a story of considerable effect, in the works of Chand, from olden authority.

dea;* and Vyasa, being the sole remaining male branch of the house of Santanu, took, his niece, and *spiritual daughter*, Pandeia, to wife, and became the father of Pandu, afterwards sovereign of Indraprastha.

Arrian gives the story thus: "He (Hercules†) had a daughter when he was ad-

"vanced in years;,* and being unable to find "a husband worthy of her, he *married her* "himself, that he might supply the throne "of India with monarchs. Her name was "Pandeia, and he caused the whole province "in which she was born to receive its name "from her."

This is the very legend contained in the Puranas, of Vyasa (who was Hari-cul-es, or chief of the race of Hari) and his *spiritual daughter* Pandeia, from whom the grand race

* The reason for this name is thus given. One of these daughters being by a slave, it was necessary to ascertain which: a difficult matter, from the seclusion in which they were kept. It was therefore left to Vyasa to discover the pure of birth; who determined that nobility of blood would shew itself, and commanded that the princesses should walk uncovered before him. The elder, from shame, closed her eyes, and from her was born the blind Dhritrashtra, sovereign of Hastinapura; the second, from the same feeling, covered herself with yellow ochre, called *pandu*, and henceforth she bore the name of Pandeia, and her son was called Pandu; while the third stepped forth unabashed. She was adjudged not of gentle blood, and her issue was Vidura.

† A generic term for the sovereigns of the race of Hari, used by Arrian as a proper name. A section of the *Mahabharata* is devoted to the history of the Hari-cula, of which race was Vyasa.

Arrian notices the similarity of the Theban and the Hindu Hercules, and cites as authority the ambassador of Seleucus, Megasthenes, who says: "He uses the same "habit with the Theban; and is particularly worshipped "by the Suraseni, who have two great cities belonging to "them, namely, *Methoras* (Mathura) and *Clisoboras*."

Diodorus has the same legend, with some variety. He says: "Hercules was born amongst the Indians and like the "Greeks they furnish him with a club and lion's hide. "In strength (*bala*) he excelled all men, and cleared "the sea and land of monsters and wild beasts. He "had many sons, but only one daughter. It is said that "he built Palibothra, and divided his kingdom amongst "his sons (the Balica-putras, sons of Bali.) They never "colonized; but in time most of the cities assumed a "democratical form of government (though some were "monarchical) till Alexander's time." The combats of Hercules, to which Diodorus alludes, are those in the legendary haunts of the *Hari-culas*, during their twelve years' exile from the seats of their forefathers.

How invaluable such remnants of the ancient race of Hari-cula! How refreshing to the mind yet to discover, amidst the ruins on the Yamuna, Hercules (Baldeva, god of strength) retaining his club and lion's hide, standing on his pedestal at Buldeo, and yet worshipped by the *Suraseni*! This name was given to a large tract of country round Mathura, or rather round Surpura, the ancient capital founded by Sursen, the grandfather of the Indian brother-deities, Crishna and Baldeva. Apollo and Hercules. The title would apply to either; though Baldeva has the attributes of the

'god of strength.' Both are *es* (lords) of the race (*cula*) of *Hari* (Hari-cul-es), of which the Greeks might have made the compound Hercules. Might not a colony after the great war have migrated westward? The period of the return of the Heraclidae, the descendants of Atreus (Atri is progenitor of the Hari-cula) would answer: it was about half a century after the great war.

It is unfortunate that Alexander's historians were unable to penetrate into the arcana of the Hindus, as Herodotus appears to have done with those of the Egyptians. The shortness of Alexander's stay, the unknown language in which their science and religion were hid, presented an insuperable difficulty. They could make very little progress in the study of the language without discovering its analogy to their own.

* Arrain generally exercises his judgment in these matters, and is the reverse of credulous. On this point he says, "My opinion of this story is, that if Hercules "were capable of having an affair of this kind, and "getting children, he was not so near his end as they "wish to make us believe."

Sandrocottus is mentioned by Arrian to be of this line; and we can have no hesitation, therefore, in giving him a place in the dynasty of Puru, the second son of Yayati, whence the patronymic used by the race now extinct, as was *Yadu*, the elder brother of Puru. Hence Sandrocottus, if not a Puru himself, is connected with the chain of which the links are Jarasandha (a hero of the *Bharat*) Ripoonjaya, the twenty-third in descent, when a race, new headed by Sanaka and Sesnag, about six hundred years before Christ, usurped the seat of the lineal descendants of Puru; in which line of usurpation is Chandragupta, of the tribe Mori, the Sandrocottus of Alexander, a branch of this Sesnag, Takshac, or *Snake* race, a race which, stripped of its allegory, will afford room for subsequent dissertation. The Prasii of Arrian would be the stock of Puru; Prayag is claimed in the annals yet existing as the cradle of their race: This is the modern Allahabad; and the Eranaboas must be the Jumna, and the point of junction with the Ganges, where we must place the capital of the *Prasii*.

the *Pandus*; and from whom Delhi and its dependencies were designated the Pandu sovereignty.

Her issue ruled for thirty-one generations in direct descents, or from 1120 to 610 before Christ; when the military minister,* connected by blood, was chosen by the chiefs who rebelled against the last Pandu king, represented as "neglectful of all the cares of government," and whose deposition and death introduced a new dynasty.

To other dynasties succeeded in like manner by the usurpation of these military ministers, until Vicramaditya, when the Pandu sovereignty and era of Yudhisthira were both overturned.

Indraprastha remained without a sovereign, supreme power being removed from the north to the southern parts of India, till the fourth, or, according to some authorities, the eighth century after Vicrama, when the throne of Yudhisthira was once more occupied by the Tuar tribe of Rajpoots, claiming descent from the *Pandus*. To this ancient capital, thus refounded, the new appellation of Delhi was given; and the dynasty of the founder, Anungpal, lasted to the twelfth century, when he abdicated in favour of his grandson,† Prithuraja, the last imperial Rajpoot sovereign of India, whose defeat and death introduced the Mahomedans.

This line has also closed with the pageant

* Analogous to the *maire du palais* of the first races of the Franks.

† His daughter's son. This is not the first or only instance of the salique law of India being set aside. Their are two in the history of the Sovereigns of Anhulwarra Puttan. In all adoptions of this nature, when the child "binds round his head the turban" of his adopted father, he is finally severed from the stock whence he had his birth.

of a prince, and a colony returned from the extreme west is now the sole arbiter of the thrones of *Pandu* and *Timoor*.

Britain has become heir to the monuments of Indraprastha raised by the descendants of Boodha and Ella: to the iron pillar of the Pandus, whose pedestal* "is fixed in hell;" to the columns reared to victory, inscribed with characters yet unknown; to the massive ruins of its ancient continuous cities, encompassing a space still larger than the largest city in the world, whose mouldering domes and sites of fortresses,† the very names of which are lost, present a noble field for speculation on the ephemeral nature of power and glory. What monument would Britain bequeath to distant posterity of her succession to this dominion? Not one: except it be that of a still less perishable nature, the monument of national benefit. Much is in our power: much has been given, and posterity will demand the result.

* The kheel, or iron pillar of the Pandus, is mentioned in the poems of Chand. An infidel Tuar prince wished to prove the truth of the tradition of its depth of foundation: "blood gushed up from the earth's centre, the pillar became loose (*dhilli*)," as did the fortune of the house from such impiety. This is the origin of Delhi.

† I doubt if Shapoor is yet known. I trace its extent from the remains of a tower between Hemayoon's tomb and the grand column, the Cootub. In 1809 I resided four months at the mausoleum of Sufder Jung, the ancestor of the present King of Oude, amidst the ruins of Indraprastha, several miles from inhabited Delhi, but with which these ruins form detached links of connection. I went to that retirement with a friend now no more, Lieutenant Macartney, a name well known and honoured. We had both been employed in surveying the canals which had their sources in common from the head of the Jumna, where this river leaves its rocky barriers, the Sewalik chain, and issues into the plains of Hindustan. These canals on each side, fed by the parent stream, returned the waters again into it: one through the city of Delhi, the other on the opposite side.



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CSL

VANSAVALI, or GENEALOGY

SOLAR RACE, or SURYA-VANSA.

| 1 | 1. | 2. |
|----|----------------------------|------------------------------------|
| | ICSHWACU had 100 sons, (a) | Nirga The four |
| | | cent from ed Co pyre line |
| | Vicoocshi. | Nemi. |
| | Pooroonjah, or Kakaosta. | Mithil, founded Mithilpoor. |
| | An-Prithu. | Janaka. |
| 5 | Visgundhi. | Aodasi. |
| | Ardrah. | Nandwar. |
| | Yavan. | Soocar. |
| | Sravas. | Deva. |
| | Vrihadaswa. | B. |
| 10 | Dhoondmar. | |
| | Dridaswa. | |
| | Hariaswa. | |
| | Nicoompa. | |
| | Varunaswa. | |
| 15 | Senajita. | |
| | Yavanaswa. | |
| | Mandha. | |
| | Po. | |
| 20 | A. | |

1. ...
2. ...
3. ...
4. ...

CHAPTER III.

Genealogies continued—Comparisons between the Lists of Sir W. Jones, Mr. Bentley, Captain Wilford, and the Author.—Synchronisms.

VYASA gives but fifty-seven princes of the Solar line, from Vaivaswata Manu to Rama; and no list which has come under my observation exhibits more than fifty-eight, for the same period, of the Lunar race. How different from the Egyptian priesthood, who according to Herodotus, gave a list up to that period of 330* sovereigns from their first prince, also the 'sun-born† Menes!'

Ishwacu was the son of Manu, and the first who moved to the eastward, and founded Ayodhya.

Boodha (Mercury) founded the Lunar line; but we are not told who established their first capital, Prayag,‡ though we are authorized to infer that it was founded by Puru, the sixth in descent from Boodha.

A succession of fifty-seven princes occupied Ayodhya from Ishwacu to Rama. From Yayati's sons the Lunar races descend in unequal lengths. The lines from Yadu,§ concluding with Crishna and his cousin Kansa, exhibit fifty-seven, and fifty-nine descents from Yayati; while Yudhishthira,|| Sala,¶

Jarasandha,* and Vahoorita,† all cotemporaries of Crishna and Kansa, are fifty-one, forty-six, and forty-seven generations, respectively, from the common ancestor, Yayati.

There is a wide difference between the Solar and the Yadu branches of the Lunar lines; yet is that now given fuller than any I have met with. Sir William Jones' lists of the Solar line give fifty-six, and of the Lunar (Boodha to Yudishthira) forty-six, being one less in each than in the tables now presented; nor has he given the important branch terminating with Crishna. So close an affinity between lists, derived from such different authorities as this distinguished character and myself had access to, shews that there was some general source entitled to credit.

Mr. Bentley's‡ lists agree with Sir William Jones', exhibiting fifty-six and forty-six respectively, for the last-mentioned Solar and Lunar races. But, on a close comparison, he has either copied them or taken from the same original source; afterwards transposing names which, though aiding a likely hypothesis, will not accord with their historical belief.

Colonel Wilford's§ Solar list is of no use: but his two dynasties of Puru and Yadu of the Lunar race are excellent, that part of the line of Puru, from Jarasandha to

* Herodotus, Melpomene, chap. xlv. p. 200.

† The Egyptians claim the sun, also as the first founder of the kingdom of Egypt.

‡ The Jessulmeer annals give in succession Prayag, Mathura, Kusasthali, Dwarka, as capitals of the Indu or Lunar race, in the ages preceding the Bharat or great war. Hastinapur was founded twenty generations after these, by Hasti, from whom ramified the three grand Sacs, viz. Ajmida, Deomida, and Puramida, which diversified the Yadu race.

§ See Table I.

|| Of Delhi—Indraprastha.

¶ Sala, the founder of Arore on the Indus, a capital I had the good fortune to discover. Sala is the *Schr* of Abul Fuzil.

* Jarasandha of Behar.

† Vahoorita, unknown yet.

‡ Asiatic Researches, vol. v. p. 341.

§ Ibid. vol. v. p. 241.

Chandragupta, being the only correct one in print.

It is surprising Wilford did not make use of Sir William Jones' Solar chronology; but he appears to have dreaded bringing down Rama to the period of Crishna, as he is known to have preceded by four generations "the great war" of the Yadu races.

It is evident that the Lunar line has reached us defective. It is supposed so by their genealogists; and Wilford would have increased the error by taking it as the standard, and reducing the Solar to conform thereto.

Mr. Bentley's method is therefore preferable; namely, to suppose eleven princes omitted in the Lunar between Janmejya and Prachinwat. But as there is no authority for this, the Lunar princes are distributed in the tables collaterally with the Solar, preserving coterminous affinity where synchronisms will authorize. By this means all hypothesis will be avoided, and the genealogies will speak for themselves.

There is very little difference between Sir William Jones' and Colonel Wilford's lists, in that main branch of the Lunar race, of which Puru, Hasti, Ajmida, Curu, Santanu, and Yadhishthira, are the most distinguished links. The coincidence is so near, as to warrant a supposition of identity of source; but close inspection shews Wilford to have had a fuller supply, for he produces new branches, both of Hasti's and Curu's progeny. He has also one name (Bhimasena) towards the close, which is in my lists, but not in Sir William Jones'; and immediately following Bhimsena, both these lists exhibit *Dilipa*, wanting in my copy of the *Bhagvat*, though contained in the *Agni Purana*: proofs of the diversity of the sources of supply, and highly gratifying when the remoteness of those sources

is considered. There is also in my lists *Tensu*, the nineteenth from Boodha, who is not in the lists either of Sir William Jones or Wilford. Again; Wilford has a *Suhotra* preceding Hasti, who is not in Sir William Jones' genealogies.*

Again; *Jahnu* is made the successor to Curu; whereas the *Purana* (whence my extracts) makes Parikhita the successor, who adopts the son of Jahnu. This son is Poratha, who has a place in all three. Other variations are merely orthographical.

A comparison of Sir William Jones' Solar genealogies with my tables will yield nearly the same satisfactory result as to original authenticity. I say Sir William Jones' list, because there is no other efficient one. We first differ at the fourth from Ieshwacu. In my list this is Un-Prithu, of which he makes two names, Aneas and Prithu. Thence to Purucutsa, the eighteenth, the difference is only in orthography. To Irisuaka, the twenty-third in mine, the twenty-sixth in Sir William Jones' list, one name is above accounted for; but here are two wanting in mine, Irasadadya and Hyaswa. There is, also, considerable difference in the orthography of those names which we have in common. Again; we differ as to the successors of Champa, the twenty-seventh, the founder of Champapur in Behar. In Sir William's, Sudeva succeeds, and he is followed by Vijya: but my authorities state these both to be sons of Champa, and that Vijya, the younger, was his successor, as the elder, Sudeva, took to religious austerity. The thirty-third and thirty-sixth, Kesi and Dilipa, are not noticed by Sir William Jones: but there is a much more important person than

* I find them, however, in the *Agni Purana*.

either of these omitted, who is a grand link of connection, and affording a good synchronism of the earliest history. This is Ambarisha, the fortieth, the cotemporary of Gadhi, who was the founder of Gadhipura or Canouj. Nala, Surura, and Dilipa (Nos. 44, 45, 54 of my lists), are all omitted by Sir William Jones.

This comparative analysis of the chronologies of both these grand races cannot fail to be satisfactory. Those which I furnish are from the sacred genealogies in the library of a prince who claims common origin with them, and are less liable to interpolation. There is scarcely a chief of character for knowledge, who cannot repeat the genealogy of his line. The Prince of Mewar has a peculiarly retentive memory in this way. The professed genealogists, the Bhats, must have them graven on their memory, and the Charunas (the encomiasts) ought to be well versed therein.

The first table exhibits two dynasties of the Solar race of Princes of Ayodhya and Mithil Des or Trihoot, which latter I have seen no where else. It also exhibits four great and three lesser dynasties of the Lunar race; and an eighth line is added, of the race of Yadu, from the annals of the Bhatti tribe at Jessulmeer.

Ere quitting this halting-place in the Genealogical history of the ancient races, where the celebrated names of Rama, Crishna, and Yudhisthira, close the brazen age of India, and whose issue introduce the present iron age, or kali yuga, I shall shortly refer to the few synchronic points which the various authorities admit.

Of periods so remote, approximations to truth are the utmost to be looked for; and it is from the *Ramayana* and the *Puranas* these synchronisms are hazarded.

The first commences with a celebrated name of the Solar line, Harischandra, son of Trisunku, still proverbial for his humility. He is the twenty-fourth,* and declared cotemporary of Parasu-rama, who slew the celebrated Sahasra-Arjuna† of the Haihya (Lunar) race, prince of Mahismati on the Nerbudda. This is confirmed by the *Ramayana*, which details the destruction of the military class and assumption of political power by the Brahmins, under their chief Parasu-rama, marking the period when the military class "lost the umbrella of royalty," and, as the Brahmins ridiculously assert, their purity of blood. This last, however, their own books sufficiently contradict, as the next synchronism will shew.

This synchronism we have in Sagara, the thirty-second prince of the Solar line, the contemporary of Taljangha, of the Lunar line, the sixth in descent from Sahasra Arjuna, who had five sons preserved from the general slaughter of the military class by

* Sahyadri Khanda of the *Scanda Purana*.

† In the *Bhavishya Purana* this prince, Sahasra-Arjuna, is termed a chakravarti, or paramount sovereign. That he conquered Karkataka of the Takshac, Toorshaka, or snake race, and brought with him the population of Mahismati, and founded Hemanagara in the north of India, on his expulsion from his dominions on the Nerbudda. Traditionary legends yet remain of this prince on the Nerbudda, where he is styled Sahasra Bahu, or, with 'a thousand arms,' figurative of his numerous progeny.

The Takshac, or Snake race, here alluded to, will hereafter engage our attention. The names of animals in early times, planets, and things inanimate, all furnished symbolic appellations for the various races. In Scripture we have the fly, the bee, the ram, to describe the princes of Egypt, Assyria, and Macedonia: here we have the snake, horse, monkey, &c.

The Snake or Takshac race was one of the most extensive and earliest of Higher Asia, and celebrated in all its extent, and to which I shall have to recur hereafter.

In the *Ramayana* it is stated that the sacrificial horse was stolen by "a serpent (Takshac) assuming the form of Ananta."

Parasu-rama, whose names are given in the *Bhavishya*.

Wars were constantly carried on between these great rival races, Surya and Indu, recorded in the *Puranas* and *Ramayana*. The *Bhavishya* describes that between Sagara and Taljanga "to resemble that of their ancestors, in which the Haihyas suffered as severely as before." But that they had recovered all their power since Parasu-rama, is evident from their having completely retaliated on the Suryas, and expelled the father* of Sagara from his capital of Ayodhya. Sagara and Taljanga appear to have been contemporary with Hasti of Hastinapura, and with Anga, descended from Boodha, the founder of Angadesa,† or Ongdesa, and the Anga race.

The *Ramayana* affords another synchronism: namely, that Ambarisha of Ayodhya, the fortieth prince of the Solar line, was the contemporary of Gadhi, the founder of Canouj, and of Lompada the Prince of Angadesa.

The last synchronism is that of Crishna and Yudhisthira, which terminates the

brazen, and introduces the kaliyuga or iron age. But this is in the Lunar line; nor have we any guide by which the difference can be adjusted between the appearance of Rama of the Solar, and Crishna of the Lunar races. Est ~

Thus of the race of Crustha we have Kansa, Prince of Mathura, the fifty-ninth, and his cousin Crishna, the fifty-eighth from Boodha; while of the line of Puru, descending through Ajmida and Deomida, we have Sala, Jara-sandha, and Yudhisthira, the fifty-first, fifty-third, and fifty-fourth, respectively.

The race of Anga gives Prithu-sena as one of the actors and survivors of the *Mahabharat*, and the fifty-third from Boodha.

Thus, taking an average of the whole, we may consider fifty-five princes to be the number of descents from Boodha to Crishna and Yudhisthira; and, admitting an average of twenty years for each reign, a period of eleven hundred years: which being added to a like period calculated from thence to Vicramaditya, who reigned fifty-six years before Christ, I venture to place the establishment in India Proper of these two grand races, distinctively called those of Surya and Chandra, at about 2,256 years before the Christian era; at which period, though somewhat later, the Egyptian, Chinese, and Assyrian monarchies are generally stated to have been established,* and about a century and a half after that great event, the Flood. ✓

Though a passage in the *Agni Purana*, indicates that the line of Surya, of which Ieshwacu was the head, was the first colony which entered India from Central Asia, yet we are compelled to place the patriarch Boodha as his cotemporary, he being stated

* "Usita, the father of Sagara, expelled by hostile kings of the Haihyas, the Taljanghas, and the Susoovindhas, fled to the Himavat mountains, where he died leaving his wives pregnant, and from one of these Sagara was born." (1) It was to preserve the Solar race from the destruction which threatened it from the prolific Lunar race, that the Brahmin Parasu-rama armed: evidently proving that the Brahminical faith was held by the Solar race; while the religion of Boodha, the great progenitor of the Lunar, still governed his descendants. This strengthened the opposition of the sages of the Solar line to Vishwamitra's (of Boodha's or the Lunar line) obtaining Brahminhood. That Crishna, of Lunar stock, prior to founding a new sect, worshipped Boodha, is susceptible of proof.

(1) Forty-first section, Book i. of the *Ramayana*, translation by Carey.

† Angades, Ongdes, or Ondes, adjoins Thibet. The inhabitants call themselves Hoongias, and appear to be the Hong-niu of the Chinese authors, the Huns (Hoons) of Europe and India, which prove this Tartar race to be Lunar, and of Boodha.

* Egyptian, under Misraim, B. C. 2188; Assyrian 2059; Chinese, 2207.

to have come from a distant region, and married to Ella, the sister of Icshwacu.

Ere we proceed to make any remarks on the descendants of Crishna and Arjuna, who carry on the Lunar line, or of the Cushites

and Lavites, from Cush and Lava, the sons of Rama, who carry on that of the Sun, a few observations on the chief kingdoms established by their progenitors on the continent of India will be hazarded in the ensuing chapter.

CHAPTER IV.

Foundations of States and Cities by the different Tribes.

AYODHYA* was the first city founded by the race of Surya. Like other capitals, its importance must have risen by slow degrees; yet, making every allowance for exaggeration, it must have attained great splendour long

anterior to Rama. Its site is well known at this day under the contracted name of Oude, which also designates the country appertaining to the titular Vizier of the Mogul empire; which country, twenty-five years ago, nearly marked the limits of Kosala, the pristine kingdom of the Surya race. Overgrown greatness characterized all the ancient Asiatic capitals, and that of Ayodhya was immense. Lucknow, the present capital, is traditionally asserted to have been one of the suburbs of ancient Oude, and so named by Rama, in compliment to his brother Lacshman.

Nearly coeval in point of time with Ayodhya was Mithilá,* the capital of a country of the same name, founded by Mithila, the grandson of Icshwacu.

The name of Janaka,† son of Mithila, eclipsed that of the founder, and became the patronymic of this branch of the Solar race.

These are the two chief capitals of the kingdoms of the Solar line described in this early age; though there were others of a minor order, such as Rotas, Champapura, &c., all founded previously to Rama.

* The picture drawn by Valmiki of the capital of the Solar race is so highly coloured, that Ayodhya might stand for Utopia, and it would be difficult to find such a catalogue of metropolitan embellishments, in this, the iron age of Oude. "On the banks of the Sarayu is a large country called Koshala, in which is Ayodhya, built by Manu twelve yojans (forty-eight miles) in extent, with streets regular and well watered. It was filled with merchants, beautified by gardens, ornamented with stately gates and high-arched porticoes, furnished with arms, crowded with chariots, elephants, and horses, and with ambassadors from foreign lands; embellished with palaces whose domes resembled the mountain tops, dwellings of equal height, resounding with the delightful music of the tabor, the flute, and the harp. It was surrounded by an impassable moat, and guarded by archers. Dasaratha was its king, a mighty charioteer. There were no atheists. The affections of the men were in their consorts. The women were chaste and obedient to their lords, endowed with beauty, wit, sweetness, prudence, and industry, with bright ornaments and fair apparel; the men devoted to truth and hospitality, regardless of their superiors, their ancestors, and their gods.

"There were eight councillors; two chosen priests profound in the law, besides another inferior council of six. Of subdued appetites, disinterested, forbearing, pleasant, patient; not avaricious; well acquainted with their duties and popular customs; attentive to the army, the treasury; impartially awarding punishment even on their own sons; never oppressing even an enemy; not arrogant; comely in dress; never confident about doubtful matters; devoted to the sovereign."

* Mithila, the modern Tirhoot in Bengal.

† Kusadhwa, father of Sita (spouse of Rama), is also called Janaka; a name common in this line, and borne by the third prince in succession after *Suvarna Rama*, the 'golden-haired' chief Mithila.

By the numerous dynasties of the lunar race of Boodha many kingdoms were founded. Much has been said of the antiquity of Prayag; yet the first capital of the Indu or Lunar race appears to have been founded by Sahasra Arjuna, of the Haihya tribe. This was Mahismati on the Nerbudda, still existing in Maheswar.* The rivalry between the Lunar race and that of the Suryas of Ayodhya, in whose aid the priesthood armed, and expelled Sahasra Arjuna from Mahismati, has been mentioned. A small branch of these ancient Haihyas† yet exist in the line of the Nerbudda, near the very top of the valley at Sohagpur, in Bhagel-khund, aware of their ancient lineage, and, though few in number, are still celebrated for their valour.‡

Kusasthali Dwarica, the capital of Crishna, was founded prior to Prayag, to Surpur, or Mathura. The *Bhagvat* attributes the foundation of the city to Anirt, the brother of Ieshwacu, of the Solar race, but states not how or when the Yadus became possessed thereof.

The ancient annals of the Jessulmeer family of the Yadu stock give the priority of foundation to *Prayag*, next to *Mathura*, and last to *Dwarica*. All these cities are too well known to require description; especially Prayag, at the confluence of the Yamuna and and Ganges. The Prasii were the descendants of Puru§ of Prayag, visited by Megasthenes,

* Familiarly designated as Sahasra Bahu Ka Bustee, or 'the town of the thousand-armed.'

† The Haihya race, of the line of Boodha, may claim affinity with the Chinese race which first gave monarchs to China.

‡ Of this I have heard the most romantic proofs in very recent times.

§ Puru became the patronymic of this branch of the Lunar race. Of this Alexander's historians made Porus. The *Suraseni* of *Methoras* (descendants of the Sur Sen of Mathura) were all *Purus*, the Prasii of Megasthenes. Allahabad yet retains its Hindu name of Prayag, pronounced Prag.

ambassador of Seleucus, and the principal city of the Yadus, ere it sent forth the four branches from Satwati. At Prayag resided the celebrated Bharat, the husband of Sakuntala.

In the *Ramayana*, the Susoovindhas* (another Yadu race) are inscribed as allied with the Haihyas in the wars with the race of Surya; and of this race was Sisupal† (the founder of Chedy),‡ one of the foes of Crishna.

We are assured by Alexander's historians, that the country and people round Mathura, when he invaded India, were termed *Surseni*. There are two princes of the name of Sursen in the immediate ancestry of Crishna; one his grandfather, the other eight generations anterior. Which of these founded the capital Surpur,§ whence the country and inhabitants had their appellation, we cannot say.

* The Hares. Seesodia is said to have the same derivation.

† The princes of Rinthum-bowur, expelled by Prithu-
raja of Delhi, were of this race.

‡ The modern Chanderi is said to be this capital, and one of the few to which no Englishman has obtained entrance, though I tried hard in 1807. Doubtless it would afford food for curiosity; for being out of the path of armies in the days of conquest and revolution, it may, and I believe does retain, much worthy of research.

§ I had the pleasure, in 1814, of discovering a remnant of this city, which the Yamuna has overwhelmed. The sacred place of pilgrimage, Bhateswara, stands on part of it. My discovery of it was doubly gratifying, for while I found out the *Suraseni* of the Greeks, I obtained a medal of the little-known Apollodotus, who carried his arms to the mouths of the Indus and possibly to the centre of the land of the Yadus. He is not included by Bayer in his lists of the kings of Bactria, but we have only an imperfect knowledge of the extent of that dynasty. The *Bhagvat Puran* asserts thirteen Yavan or Ionian princes to have ruled in Balich-des, or Bactria, in which they mention Pushpamitra *Doomitra*. We are justified in asserting this to be Demetrius, the son of Euthydemus, but who did not succeed his father, as Menander intervened. Of this last conqueror I also possess a medal, obtained amongst the *Suraseni*, and struck in commemoration of victory, as the winged messenger of heavenly peace extends the palm branch from her hand. These two will fill up a chasm in the Bactrian annals, for Menander is well known to them. Appollo-

Mathura and Clesobaras are mentioned by the historians of Alexander as the chief cities of the Suraseni. Though the Greeks sadly disfigure names, we cannot trace any affinity between Clesobaras and Surpur.

The city of Hastinapura was built by Hasti, a name celebrated in the Lunar dynasties. The name of this city is still preserved on the Ganges, about forty miles south of Hari-dwar,* where the Ganges breaks through the Sewaluk mountains and enters the plains of India. This mighty stream, rolling its masses of waters from the glaciers of the Himalaya, and joined by many auxiliary streams, frequently carries destruction before it. In one night a column of thirty feet in perpendicular height has been known to bear away all within its sweep, and to such an occurrence the capital of Hasti is said to have owed its ruin.†

As it existed, however, long after the Mahabharat, it is surprising it is not mentioned by the historians of Alexander, who invaded India probably about eight centuries after that event. In this abode of the sons of Puru resided Porus, one of the two princes of that name, opponents of Alexander, and probably Barusar the son of Chandragupta,

surmised to be the Abisares and Sandracoptos of Grecian authorities. Of the two princes named Porus mentioned by Alexander's historians, one resided in the very cradle of the Puru dynasties; the abode of the other bordered on the Punjab: warranting an assertion that the Pori of Alexander were of the Lunar race, and destroying all the claims various authors* have advanced on behalf of the princes of Mewar.†

Hasti sent forth three grand branches, Ajamida, Deomida, and Purnida. Of the two last we lose sight altogether; but Ajamida's progeny spread over all the northern parts of India, in the Punjab and across the Indus. The period, probably one thousand six hundred years before Christ.

From Ajamida,‡ in the fourth generation, was Bajaswa, who obtained possessions towards the Indus, and whose five sons gave their name, *Panchalica*, to the Punjab, or space watered by the five rivers. The capital founded by the younger brother, Kampila, was named Kampilnagara.§

The descendants of Ajamida by his second wife, Kesunee, founded another kingdom

* Sir Thomas Roe; Sir Thomas Herbert; the Holstein ambassador (by Olearius); Della Valle; Churchill, in his collection: and borrowing from these, D'Anville, Bayer, Orme, Rennell, &c.

† The ignorance of the family of Mewar of the fact, would by no means be a conclusive argument against it, could it be otherwise substantiated: but the race of Surya was completely eclipsed at that period by the Lunar and new races which soon poured in from the west of the Indus, and in time displaced them all.

‡ Ajamida, by his wife Nila, had five sons, who spread their branches (Sachæ) on both sides the Indus. Regarding three the Puranas are silent, which implies their migration to distant regions. Is it possible they might be the origin of the Medes? These Medes are descendants of *Yayati*, third son of the patriarch *Manu*; and Madai, founder of the Medes, was of Japhet's line. Aja-medi, the patronymic of the branch of *Bajaswa*, is from *Aja* 'a goat.' The Assyrian Mede, in Scripture, is typified by the goat.

§ Of this house was Droupadi the wife, in common, of the five Pandu brothers: manners peculiar to Scythia.

dotus would have perished but for Arrian, who wrote the *Periplus* of the Erythrean sea in the second century, while commercial agent at Baroach, or classically Briggatcha, the Barugaza of the Greeks.

Without the notice this writer has afforded us, my Apollodotus would have lost half its value. Since my arrival in Europe I have also been made acquainted with the existence of a medal of Demetrius, discovered in Bokhara, and on which an essay has been written by a *scavant* at St. Petersburg.

* The portal of Huri or Hari, whose trisula or trident is there.

† Wilford says this event is mentioned in two *Puranas* as occurring in the sixth or eighth generation of the great war. Those who have travelled in the Doab must have remarked where both the Ganges and Jumna have shifted their beds.

and dynasty, celebrated in the heroic history of northern India. This is the *Cusika* dynasty.

Cush had four sons, two of whom, Cushnabha and Cushamba, are well known to traditional history, and by the still surviving cities founded by them. Cushnabha founded the city of Mahadya on the Ganges, afterwards changed to Canyacubja, or Canouj, which maintained its celebrity until the Mahomedan invasion of Shabudin (A.D. 1193), when this overgrown city was laid prostrate for ever. It was not unfrequently called Gadhipura, or the 'city of Gadhi.' This practice of multiplying names of cities in the east is very destructive to history. Abul Fuzil has taken from Hindu authorities an account of Canouj; and could we admit the authority of a poet on such subjects, Chund, the bard of Pirthuraja,* would afford materials. Ferishta states it in the early ages to have been twenty-five coss (thirty-five miles) in circumference, and that there were thirty thousand shops for the sale of the areca or beetle-nut only; and this in the sixth century, at which period the Raktore dynasty, which terminated with Jeychand, in the twelfth, had been in possession from the end of the fifth century.

Cushamba also founded a city, called after his own name *Causambi*.† The name was in existence in the eleventh century; and ruins might yet exist, if search were made on the shores of the Ganges, from Canouj southward.

The other sons built two capitals, Dharma-

ranya and Vasumuti; but of neither have we any correct knowledge.

Curu had two sons, Sudina and Parikhita. The descendants of the former terminated with Jarasandha, whose capital was Rajgraha (the modern Rajmahal) on the Ganges, in the province of Behar. From Parikhita descended the monarchs Santanu and Balica; the first producing the rivals of the Great War, Yudishtira and Duryodhana; the other the Balicaputras.

Duryodhana, the successor to the throne of Curu, resided at the ancient capital, Hastinapura; while the junior branch, Yudisthira, founded Indraprastha, on the Yamuna or Jumna, which name in the eighth century was changed to Delhi.

The sons of Balica founded two kingdoms; *Palibothra*, on the lower Ganges: and *Ar-ore*,* on the eastern bank of the Indus, founded by Sehl.

* Arore, or Alore, was the capital of Scind in remote antiquity: a bridge over the stream which branched from the Indus, near Dura, is almost the sole vestige of this capital of the Sogdi of Alexander. On its site the shepherds of the desert have established an extensive hamlet: it is placed on a ridge of siliceous rock seven miles east of the insular Bekher, and free from the inundations of the Indus. The Soda tribe, a powerful branch of the Pramara race, has ruled in these countries from remote antiquity, and to a very late period they were lords of Omrakote and Oomrasoomra, in which division was Arore.

Sehl and his capital were known to Abul Fuzil, though he was ignorant of its position, which he transferred to Debel, or Dewul, the modern Tatta. This indefatigable historian thus describes it: "In ancient times there lived a raja named Sehlis" (Sehl), whose capital was Alore, and his dominions extended north to Cashmere and south to the ocean."

Sehl, or Sehr became a titular appellation of the country, its princes, and its inhabitants, the Sehraes.

Alore appears to have been the capital of the kingdom of Sigertia, conquered by Menander of Bactria. Ebn Haukul, the Arabian geographer, mentions it; but a superfluous point in writing has changed Arore into Azore or Azour, as translated by Sir W. Ouseley.

The illustrious D'Anville mentions it; but, in ignorance of its position, quoting Abulfeda, says, in grandeur "Azour est presque comparable a Mooltan."

* King of Delhi.

† An inscription was discovered at Kurrah on the Ganges, in which Yaspal is mentioned as prince of the realm of Causambi.—*As. Res.* vol. ix. p. 440. Wilford, in his Essay on the Geography of the Puranas, says "Causambi near Allahabad,"—*As. Res.* vol. xiv.

One great arm of the tree of Yayati remains unnoticed, that of Ooru or Oorvasu, written by others *Turvasu*.

Ooru was the father of a line of kings who founded several empires.

Viroota, the eighth prince from Ooru, had eight sons, two of whom are particularly mentioned as sending forth two grand shoots, Druhya and Babru.

From Druhya a dynasty was established in the north. Ar, with his son Khandar, is stated to have founded a state: Pritchita is said to have become king of Mlechha-desa, or the *barbarous regions*.

This line terminated with Dushhanta, the father of the celebrated Sacuntala, married to Bharat, and who, labouring under the displeasure of some offended deity, is said by the Hindus to have been the cause of all the woes which subsequently befel the race.

The four grandsons of Dushhanta, Kalin-

jar, Keral, Pand, and Chowal, gave their names to countries.

Kalinjar is the celebrated fortress in Boondelkhund, so well known for its antiquities, which have claimed considerable notice.

Of the second, Keral, it is only known that in the list of the thirty-six royal races in the twelfth century, the Keral makes one, but the capital is unknown.

The kingdom founded by Pand may be that on the coast of Malabar, the Pandu-Mandal of the Hindus, the *Regia Pandionia* of the geographers of the west, and of which probably, Tanjore is the modern capital.

Chowal* is in the Saurashtra peninsula, and on the coast, towards Jugut Koont, 'the world's end,' and still retains its appellation.

The other shoot from Babru became celebrated. The thirty-fourth prince, Anga, founded the kingdom of Anga-desa, of which Champa† Malini was the capital, established about the same time with Canouj, probably fifteen hundred years before Christ. With him the patronymic was changed, and the Anga race became famous in ancient Hindu history; and to this day, *An-dés* still designates the Alpine regions of Thibet bordering on Chinese Tartary.

Pristoosena terminates the line of Anga; and as he survived the disasters of the Great War, his race probably multiplied in those

I have to claim the discovery of several ancient capital cities in the north of India: Surpur on the Jumna, the capital of the Yadus; Alore, on the Indus, the capital of the Sodas; Mundodri, capital of the Puriharas; Chandravati, at the foot of the Aravali mountains; and Ballabhipura, in Guzerat, capital of the Balica-raes, the Balharas of Arab travellers. The Balla Rajpoot of Saurashtra may have given the name to Ballabhipura, as descendants of *Balica*, from Sehl of Arore. The blessing of the bard to them is yet, *Tatta Mooltan en Rao* ('lord of Tatta and Mooltan,' the seats of the Balica-putras); nor is it improbable that a branch of these, under the Indian Hercules, Bala-ram, who left India after the Great War, may have founded Balich, or Balkh, emphatically called the 'mother of cities.' The Jessulmer annals assert that the Yadu and Balica branches of the Indu race ruled Khorasan after the Great War, the Indo-Scythic races of Grecian authors.

Besides the Balicas, and the numerous branches of the Indo-Medes, many of the sons of Curu dispersed over these regions: amongst whom we may place Ootara Curu (*Northern Curus*) of the *Puranas*, the Ottorocura of the Greek authors. Both the Indu and Surya races were eternally sending their superfluous population to those distant regions, when probably the same primeval religion governed the races east and west of the Indus.

* From Chowal on the coast, in journeying towards Joonagurh, and about seven miles from the former, are the remains of an ancient city.

† From the description in the *Ramayana* of king Dasaratha proceeding to Champa-malina, the capital of Lompada, king of Anga (sixth in descent from the founder) it is evident that it was a very mountainous region, and the deep forests and large rivers presented serious obstructions to his journey. From this I should imagine it impossible that Anga-desa should apply to a portion of Bengal, in which there is a Champa-malina, described by Colonel Francklin in his Essay on Palibothra.

regions, where caste appears never to have been introduced.

Thus have we rapidly reviewed the dynasties of Surya and Chandra, from Manu and Boodha to Rama, Crishna, Yudhishthira, and Jarasandha; establishing, it is hoped, some new points, and perhaps adding to the credibility of the whole.

The wrecks of almost all the vast cities founded by them are yet to be traced in ruins. The city of Ieshwacu and Rama, on the Sarayu; Indraprastha, Mathura, Surpura, Prayag on the Yamuna; Hastinapura, Canyacubja, Raj-graha on the Ganges; Maheswar on the Nerbudda; Arore on the Indus; and Kusasthali Dwarica on the shore of the Indian ocean. Each has left some memorial of former grandeur: research may discover others.

There is yet an unexplored region in Panchalica; Kampilnagara its capital, and those cities established west of the Indus by the sons of Bajaswa.

Traces of the early Indo-Seythie nations may possibly reward the search of some adventurous traveller who may penetrate into Transoxiana, on the sites of Cyropolis, and the most northern Alexandria; in Balkh, and amidst the caves of Bamian.

The plains of India retain yet many ancient cities, from whose ruins somewhat may be gleaned to add a mite to knowledge; and where inscriptions may be found in a character which, though yet unintelligible, will not always remain so in this age of discovery.

For such let the search be general, and when once a key is obtained, they will enlighten each other. Wherever the races of Curu, Ooru, and Yadu have swayed, have been found ancient and yet undecyphered characters.

Much would reward him who would make a better digest of the historical and geographical matter in the *Puranas*. But we must discard the idea that the history of Rama, the *Mahabharat* of Crishna and the five Pandua* brothers, are mere allegory: an idea supported by some, although their races, their cities, and their coins still exist. Let us master the characters on the columns of Indraprastha, of Prayag and Mewar, on the rocks of Joonagurh† at Bijollie, on the Aravali, and in the Jain temples scattered over India, and then we shall be able to arrive at just and satisfactory conclusions.

* The history and exploits of the Pandus and Hariculas are best known in the most remote parts of India: amidst the forest-covered mountains of Saurashtra, the deep woods and caves of Herimba and Virat (still the shelter of the savage Bhil and Koli), or on the craggy banks of the Charnanvati (Chumbul). In each, tradition has localized the shelter of these heroes when exiled from the Yamuna; and colossal figures cut from the mountain, ancient temples and caves inscribed with characters yet unknown, attributed to the Pandus, confirm the legendary tale.

† The 'ancient city,' *Par eminence*, is the only name this old capital, at the foot of, and guarding, the sacred mount Girnar, is known by. Abul Fuzil says it had long remained desolate and unknown, and was discovered by mere accident. Tradition even being silent, they gave it the emphatic appellation of Juna (old) Gurh (fortress). I have little doubt that it is the Asildurga, or Asilgurh, of the Grahilote annals; where it is said that prince Asil raised a fortress, called after him, near to Girnar, by the consent of the Dabi prince, his uncle.

CHAPTER V.

The Dynasties which succeeded Rama and Crishna.—The Pandu Family.—Periods of the different Dynasties.

HAVING investigated the line from Ieshwacu to Rama, and that from Boodha (the parent and first emigrant of the Indu* race, from Saca Dwipa, or Seythia, to Hindusthan) to Crishna and Yudhisthira, a period of twelve hundred years, we proceed to the second division and second table of the genealogies.

From Rama, all the tribes termed Surya-vansa, or 'Race of the Sun,' claim descent, as the present princes of Mewar, Jeypur, Marwar, Bikaner and their numerous clans; while from the Lunar (Indu) line of Boodha and Crishna, the families of Jessulmeer and Cutch (the Bhatti† and Jareja races), extending throughout the Indian desert from the Sutledge to the ocean, deduce their pedigrees.

Rama preceded Crishna: but as their historians, Valmika and Vyasa, who wrote the events they witnessed, were contemporaries, it could not have been by many years.

The present table contains the dynasties which succeeded these great beacons of the Solar and Lunar races, and are three in number.‡

* Indu, Som, Chandra, in Sanscrit 'the moon:' hence the Lunar race is termed the Chandra-vansa, Som-vansa, or Indu-vansa, most probably the root of *Hindu*.

† The isolated and now dependent chieftainship of Dhat, of which Omrakote is the capital, separates the Bhattis from the Jarejas. Dhat is now amalgamated with Scind. Its prince, of Pramara race and Soda tribe, ancient lords of all Scind.

‡ A fourth and fifth might have been given, but imperfect. First the descendants of Cush, second son of Rama from whence the princes of Nirwar and Ambar: second-

1st. The Suryavansa, descendants of Rama.

2nd. The Induvansa, descendants of Pandu through Yudhisthira.

3rd. The Induvansa, descendants of Jarasandha, monarch of Rajgraha.

The *Bhagvat* and *Agni Puranas* are the authorities for the lines from Rama and Jarasandha; while that of Pandu is from the *Raj-Tarangini* and *Rajavali*.

The existing Rajpoot tribes of the Solar race claim descent from Lava and Cush, the two elder sons of Rama; nor do I believe any existing tribes trace their ancestry to his other children, or to his brothers.

From the eldest son, Lava, the Ranas of Mewar claim descent: so do the Birgoogir tribe, formerly powerful within the confines of the present Ambar, whose representative now dwells at Anupshahar on the Ganges.

From Cush, descend the Cushwaha* princes of Nirwar and Ambar, and their numerous clans. Ambar, though the first in power, is but a scion of Nirwar, transplanted about one thousand years back, whose chief, the representative of the celebrated Prince Nala, enjoys but a sorry district† of all his ancient possessions.

ly, the descendants of Crishna, from whom the princes of Jessulmeer.

* In modern times always written and pronounced *Cutchwaha*.

† It is in the plateau of central India, near Shahabd.

The house of Marwar also claims descent from this stem, which appears to originate in an error of the genealogists, confounding the race of Cush with the Causika of Canouj and Causambi. Nor do the Solar genealogists admit this assumed pedigree.

The Ambar prince in his genealogies traces the descent of the Mewar* family from Rama to Sumitra, through Lava, the eldest brother and not through Cush,† as in some copies of the *Puranas*, and in that whence Sir William Jones had his lists.

Mr. Bentley, taking this genealogy from the same authority as Sir William Jones, has mutilated it by a transposition, for which his reasons are insufficient, and militate against every opinion of the Hindus. Finding the names Vrihadbala and Vridasura, declared to be princes cotemporary with Yudisthira, he transposes the whole ten princes of his list intervening between Takshac‡ and Bahuman.§

* Whatever dignity attaches to this pedigree, whether true or false, every Prince, and every Hindu of learning, admit the claims of the princes of Mewar as heir to 'the chair of Rama;' and a degree of reverence has consequently attached, not only to his person, but to the seat of his power.

When Madhajeo Sindhia was called by the Rana to reduce a traitorous noble in Cheetore, such was the reverence which actuated that (in other respects) little scrupulous chieftain, that he could not be prevailed on to point his cannon on the walls within which consent established 'the throne of Rama.' The Rana himself, then a youth had to break the ice, and fired a cannon against his own ancient abode.

† Bryant, in his *Analysis*, mentions that the children of the Cushite Ham used his name in salutation as a mark of recognition. 'Ram, Ram,' is the common salutation in these Hindu countries; the respondent often joining Sita's name with that of her consort Rama 'Sita Ram.'

‡ Twenty-eighth prince from Rama in Mr. Bentley's list, and twenty-fifth in mine.

§ Thirty-seventh in Mr. Bentley's list, and thirty-fourth in mine: but the intervening names being made to follow Rama, Bahuman (written by him *Banumat*) follows Takshac.

Bahuman,* or 'the man with arms,' (Derazdasht or Longimanus) is the thirty-fourth prince from Rama; and his reign must be placed nearly intermediate between Rama and Sumitra, or his cotemporary Vicerama, and in the sixth century from either.

Sumitra concludes the line of Surya or Rama from the *Bhagvat Purana*. Thence it is connected with the present line of Mewar, by Jey Sing's authorities; which list has been compared with various others, chiefly Jain, as will be related in the annals of Mewar.

It will be seen that the line of Surya exhibits fifty-six princes, from Lava, the son of Rama, to Sumitra, the last prince given in the *Puranas*. Sir William Jones exhibits fifty-seven.

To these fifty-six reigns I should be willing to allow the average of twenty years, which would give 1,120 from Rama to Sumitra, who preceded by a short period Viceramaditya; and as 1,100 have been already calculated to have preceded the era of Rama and Yudhisthira, the inference is, that 2,200 years elapsed from Ieshwacu, the founder of the Solar line, to Sumitra.

From the *Raj-Tarangini* and *Rajavali*, the Induvansa family (descendants of Pandu through Yudhisthira) is supplied. These works, celebrated in Rajwarra as collections of genealogies and historical facts, by the Pandits Vidyadhara and Raghunath, were

* The period of time, also, would allow of their grafting the son of Artaxerxes and father of Darius, the worshipper of Mithras, on the stem of the adorers of Surya, while a curious notice of the Raja Jey Sing's on a subsequent name on this list, which he calls Neshirwan, strengthens the coincidence. Bahuman (see article 'Bahuman,' D'Herbelot's *Bibl. Orient*) actually carried his arms into India, and invaded the kingdoms of the Solar race of Mithila and Magadha. The time is appropriate to the first Darius and his father; and Herodotus tells us, that the richest and best of the satrapies of his empire was the Hindu.

compiled under the eye of the most learned prince of his period, Sowae Jey Sing of Ambar, and give the various dynasties which ruled at Indraprastha, or Delhi, from Yudhisthira to Vicramaditya; and although barren of events, may be considered of value in filling up a period of entire darkness.

The *Tarangini* commences with Adinath* or Rishubhadeva,† being the Jain‡ theogony. Rapidly noticing the leading princes of the dynasties discussed, they pass to the birth of the kings Dhritarashtra and Pandu, and their offspring, detailing the causes of their civil strife, to that conflict termed the Mahabharat, or Great War.

The origin of every family, whether of east or west, is involved in fable. That of the Pandu§ is entitled to as much credence as the birth of Romulus, or other founders of a race.

Such traditions|| were probably invented to cover some great disgrace in the Pandu family, and have relation to the story already related of Vyasa, and the debasement of this branch of the Hari-culas. Accordingly, on the death of Pandu, Duryodhana, nephew of Pandu (son of Dhritarashtra, who from

blindness could not inherit), asserted their illegitimacy before the assembled kin at Hastinapur.

With the aid, however, of the priesthood, and the blind Dhritarashtra, his nephew, Yudhisthira, elder son of Pandu, was invested by him with the seal of royalty, in the capital, Hastinapur.

Duryodhana's plots against the Pandu and his partizans were so numerous, that the five brothers determined to leave for a while their ancestral abodes on the Ganges. They sought shelter in foreign countries about the Indus, and were first protected by Drupada, king of Panchalica, at whose capital, Kampilnagara, the surrounding princes had arrived as suitors for the hand of his daughter, Droupadi.* But the prize was destined for the exiled Pandu, and the skill of Arjuna in archery obtained him the fair, who "threw round his neck the (baramala) garland of marriage." The disappointed princes indulged their resentment against the exile; but by Arjuna's bow they suffered the fate of Penelope's suitors, and the Pandu brought home his bride, who became the wife in common of the five brothers: manners† decisively Scythic.

The deeds of the brothers abroad were bruited in Hastinapur, and the blind Dhritarashtra's influence effected their recall.

* First lord.

† Lord of the Bull.

‡ Vidyadhar was a Jain.

§ Pandu not being blessed with progeny, his queen made use of a charm by which she enticed the deities from their spheres. To Dharma Raj (Minos) she bore Yudhisthira; by Pavan (Eolus) she had Bhima; by Indra (Jupiter Coelus) she had Arjuna, who was taught by his sire the use of the bow, so fatal in the Great War; and Nacula and Sahadeva owed their birth to Aswini Kumar (Esculapius) the physician of the gods.

|| We must not disregard the intellect of the Ambar prince, who allowed these ancient traditions to be incorporated with the genealogy compiled under his eye. The prince who obtained De Silva from Emanuel III. of Portugal, who combined the astronomical tables of Europe and Asia, and raised these monuments of his scientific genius in his favourite pursuit (astronomy) in all the capital cities of India, while engrossed in war and politics, requires neither eulogy nor defence.

* Drupada was of the Aswa race, being descended from Bajaswa (or Hyaswa) of the line of Ajamida.

† This marriage, so inconsistent with Hindu delicacy is glossed over. Admitting the polyandry, but in ignorance of it being a national custom, puerile reasons are interpolated. In the early annals of the same race, predecessors of the Jessulmeer family, the younger son is made to succeed; also Scythic or Tatar.

The manners of the Scythæ described by Herodotus are found still to exist amongst their descendants: "a pair of slippers at the wife's door" is a signal well understood by all Eimauk husbands.—*Elphinstone's Caubul*, vol. ii, p. 251.

To stop, however, their intestine feuds, he partitioned the Pandu sovereignty; and while his son, Duryodhana, retained Hastinapur, Yudhisthira founded the new capital of Indraprastha; but shortly after the Mahabharat he abdicated in favour of his grand nephew, Parikshita, introducing a new era, called after himself, which existed for eleven hundred years, when it was overturned and Indraprastha was conquered by Vicramaditya Tuar of Oojein, of the same race, who established an era of his own.

On the division of the Pandu sovereignty, the new kingdom of Indraprastha eclipsed that of Hastinapur. The brothers reduced to obedience the surrounding* nations, and compelled their princes to sign tributary engagements (*paenamah*).†

Yudhisthira, firmly seated on his throne, determined to signalize his reign and paramount sovereignty, by the imposing and solemn rites of 'Asvamedha'‡ and 'Rajsuya.'

In these magnificent ceremonies, in which princes alone officiate, every duty, down to that of porter, is performed by royalty.

The 'Steed of Sacrifice' was liberated under Arjuna's care, having wandered whither he listed for twelve months; and none daring to accept this challenge of supremacy, he was reconducted to Indraprastha, where, in the meanwhile, the hall of sacrifice was prepared, and all the princes of the land were summoned to attend.

The hearts of the Curus§ burned with envy at the assumption of supremacy by the

Pandus, for the prince of Hastinapur's office was to serve out the sacred food.

The rivalry between the races burst forth afresh: but Duryodhana, who so often failed in his schemes against the safety of his antagonists, determined to make the virtue of Yudhisthira the instrument of his success. He availed himself of the national propensity for play, in which the Rajpoot continues to preserve his Scythic* resemblance. Yudhisthira fell into the snare prepared for him. He lost his kingdom, his wife, and even his personal liberty and that of his brothers, for twelve years and became an exile from the plains of the Yamuna.

The traditional history of these wanderers during the term of probation, their many lurking places now sacred, the return to their ancestral abodes, and the grand battle (Mahabharat) which ensued, from highly interesting episodes in the legends of Hindu antiquity.

To decide this civil strife, every tribe and chief of fame, from the Caucasus to the ocean, assembled on Curu-Kshetra, the field on which the empire of India has since more than once been contested † and lost.

This combat was fatal to the dominant influence of the "fifty-six tribes of Yadu." On each of its eighteen day's combat,

as head of the Curus; while the junior, Yudhisthira, on the separation of authority, adopted his father's name, Pandu, as the patronymic of his new dynasty. The site of the great conflict (or Mahabharat) between these rival clans, is called Curu-Kshetra, or 'Field of the Curus.'

* Herodotus describes the ruinous passion for play amongst the Scythic hordes, and which may have been carried west by Odin into Scandinavia and Germany. Tacitus tells us that the Germans like the Pandus, staked even personal liberty, and were sold as slaves by the winner.

† On it the last Hindu monarch, Pirthwiraja, lost his kingdom, his liberty, and life.

* *Terangini*.

† *Paenamah* is a word peculiarly expressive of subserviency to paramount authority, whether the engagement be in money or service: from *pa*, 'the foot.'

‡ Sacrifice of the horse to the sun, of which a full description is given hereafter.

§ Duryodhana, as the elder branch, retained his title

myriads were slain; for "the father knew not the son, nor the disciple his preceptor."

Victory brought no happiness to Yudhishthira. The slaughter of his friends disgusted him with the world, and he determined to withdraw from it; previously performing, at Hastinapur, funeral rites for Duryodhana (slain by the hand of Bhima), whose ambition and bad faith had originated this exterminating war.

"Having regained his kingdom, he proclaimed a new era, and placing on the throne of Indraprastha, Parikshita grand-son to Arjuna, retired to Dwarica with Crishna and Baladeva: and since the war to the period of writing, 4636 years have elapsed."*

Yudhishthira, Baladeva, and Crishna, having retired with the wreck of this ill-fated struggle to Dwarica, the two former had soon to lament the death of Crishna, slain by one of the aboriginal tribes of Bhils; against whom, from their shattered condition, they were unable to contend. After this event, Yudhishthira, with Baladeva and a few followers, entirely withdrew from India, and emigrating northwards, by Scind, to the Himalayan mountains, are there abandoned by Hindu traditional history, and are supposed to have perished in the snows.†

From Parikshita, who succeeded Yudhishthira, to Vicramaditya, four* dynasties are given in a continuous chain, exhibiting sixty-six princes to Rajpal, who, invading Ku-

him evinced the recollections of their ancestor, in carrying the figure of Hercules as their standard. Comparison proves a common origin to Hindu and Grecian Mythology; and Plato says the Greeks had theirs from Egypt and the East. May not this colony of the Hariculas be the Heraclidæ, who penetrated into the Peloponnesus (according to Volney) 1078 years before Christ sufficiently near our calculated period of the Great War?

The Heraclidæ claimed from Atreus: the Hericulas claim from Atri.

Euristhenes was the first king of the Heraclidæ: Yudhishthira has sufficient affinity in name to the first Spartan king, not to startle the etymologists, the *α*, and *ν*, being always permutable in Sanscrit.

The Greeks or Ionians are descended from Yavan, or Javan, the seventh from Japhet. The Hariculas are also Yavans claiming from Javan or Yavan, the thirteenth in descent from Yayati, the third son of the primeval patriarch.

The ancient Heraclidæ of Greece asserted they were as old as the sun, and older than the moon. May not this boast conceal the fact, that the Heliadæ (or *Suryavansha*) of Greece had settled there anterior to the colony of the Indu (Lunar) race of Haricula?

In all that relates to the mythological history of the Indian demi-gods, Baladeva (Hercules), Crishna or Kanya (Apollo), and Boodha (Mercury), a powerful and almost perfect resemblance can be traced between those of Hindu legend, Greece, and Egypt. Baladeva (the god of strength) Haricula, is still worshipped as in the days of Alexander; his shrine at Buldeo in Vrij, (the Suraseni of the Greeks), his club a ploughshare, and a lion's skin his covering.

An Hindu intaglio of rare value, represents Hercules exactly as described by Arrian, with a monogram consisting of two ancient characters now unknown, but which I have found wherever tradition assigns a spot to the Hariculas; especially in Saurashtra, where they were long concealed on their exile from Delhi.

This we may at once decide to the exact figure of Hercules which Arrain describes his descendants to have carried as their standard, when Porus opposed Alexander. The intaglio will appear in the *Trans. R. A. S.*

* The twenty-eighth prince, Khemraj, was the last in lineal descent from Parikshita, the grand nephew of Yudhishthira. The first dynasty lasted 1864 years. The second dynasty was of Viserwa, and consisted of fourteen princes; this lasted five hundred years. The third dynasty was headed by Mahraj, and terminated by Untinai, the fifteenth prince. The fourth dynasty was headed by Dhoodsen, and terminated by Rajpal, the ninth and last king.—(*Raj Tarangini*.)

* *Raj Tarangini*. The period of writing was A. D. 1740.

† Having ventured to surmise analogies between the Hercules of the east and west, I shall carry them a point farther. Amidst the snows of Caucasus, Hindu legend abandons the Hariculas, under their leaders Yudhishthira and Baladeva: yet if Alexander established his altars in Panchalica, amongst the sons of Pooru and the Hariculas, what physical impossibility exists that a colony of them, under Yudhishthira and Baladeva, eight centuries anterior, should have penetrated to Greece? Comparatively far advanced in science and arms, the conquest would have been easy. When Alexander attacked the "free cities" of Panchalica, the Poorus and Hariculas who opposed

maon, was slain by Sukwanta. The Kumaon conqueror seized upon Delhi, but was soon dispossessed by Vicramaditya, who transferred the seat of imperial power from Indraprastha to Avanti, or Oojein, from which time it became the first meridian of the Hindu astronomy.

Indraprastha ceased to be a regal abode for eight centuries, when it was re-established by Antungpal,* the founder of the Tuar race, claiming descent from the Pandus. Then the name of Delhi superseded that of Indraprastha.

"Sukwanta, a prince from the northern mountains of Kumaon, ruled fourteen years, when he was slain by Vicramaditya;† and from the Bharat to this period 2,915 years have elapsed."‡

Such a period asserted to have elapsed while sixty-six princes occupied the throne, gives an average of forty-four years to each; which is incredible, if not absolutely impossible.

In another passage the compiler says: "I have read many books (shastras), and all agreed to make one hundred princes, all of Khetri§ race, occupy the throne of Delhi from Yudhisthira to Pirthwiraja, a period of 4,100 years,|| after which the Rewad¶ race succeeded."

* The *Raj Tarangini* gives the date A. V. 848, or A. D. 792, for this; and adds: "Princes from Sewaluk, or northern hills, held it during this time, and it long continued desolate until the Tuars."

† Fifty-six years, A. C.
‡ Rajpoot, or Chatrya.

§ Raghunath.

|| This period of 4,100 years may have been arrived at by the compiler taking for granted the number of years mentioned by Raghunath as having elapsed from the Mahabharat to Vicramaditya, namely, 2,915, and adding thereto the well authenticated period of Pirthwiraja, who was born in Samvat 1215: for if 2,915 be subtracted from 4,100, it leaves 1,185, the period within thirty years of the birth of Pirthwiraja, according to the Chohan chronicles.
¶ Solar.

It is fortunate for these remnants of historical data, that they have only extended the duration of reigns, and not added more heads. Sixty-six links are quite sufficient to connect Yudhisthira and Vicramaditya.

We cannot object to the "one hundred princes" who fill the space assigned from Yudhisthira to Pirthwiraja, though there is no proportion between the number which precedes and that which follows Vicramaditya, the former being sixty-six, the latter only thirty-four princes, although the period cannot differ half a century.

Let us apply a test to these one hundred kings, from Yudhisthira to Pirthwiraja: the result will be 2,250 years.

This test is derived from the average rate of reigns of the chief dynasties of Rajasthan, during a period of 633* to 663† years, or from Pirthwiraja to the present date.

Of Mewar,.....34‡ princes, or 19 years to each reign.

Of Marwar,.....28 princes,.....23¼ ditto.

Of Ambar,29 princes,.....22½ ditto.

Of Jessulmeer,...28 princes,.....23¼ ditto.

giving an average of twenty-two years for each reign.

It would not be proper to ascribe a longer period to each reign, and it were perhaps better to give the minimum, nineteen, to extended dynasties; and to the sixty-six princes from Yudhisthira and Vicramaditya not even

* From S. 1250, or A. D. 1194, captivity and dethronement of Pirthwiraja.

† From S. 1212. A. D. 1156, the founding of Jessulmeer by Jessul, to the accession of Gaj Sing, the present prince, in S. 1876, or A. D. 1820.

‡ Many of its early princes were killed in battle; and the present prince's father succeeded his own nephew, which was retrograding.

so much, four revolutions* and usurpations marking this period.

The remaining line, that of Jarasandha, taken from the *Bhagvat*, is of considerable importance, and will afford scope for further speculation.

✓ Jarasandha was the monarch of Rajgraha,† or Behar, whose son Sydeva, and grandson Marjairi, are declared to have been contemporaries of the Mahabharat, and consequently coeval with Parikshita, the Delhi sovereign.

The direct line of Jarasandha terminates in twenty-three descents with Ripoonjya, who was slain, and his throne assumed by his minister, Sanaka, whose dynasty terminated in the fifth generation with Nandivardhan. Sanaka derived no personal advantage from his usurpation, as he immediately placed his son, Pradhyota, on the throne. To these five princes one hundred and thirty-eight years are assigned.

A new race entered Hindusthan, led by a conqueror termed Sesnag, from Sesnagdesa,‡ who ascended the Pandu throne, and whose line terminates in ten descents with Mahananda, of spurious birth. This last prince, who was also named Bykyat, carried on an exterminating warfare against the ancient Rajpoot princes of pure blood, the *Puranas* declaring that since the dynasty of

Sesnag, the princes were Sudras. Three hundred and sixty years are allotted to these ten princes.

A fourth dynasty commenced with Chan dragupta Mori, of the same Takshac race. The Mori dynasty consisted of ten princes, who are stated to have passed away in one hundred and thirty-seven years.

The fifth dynasty of eight princes were from Sringi-desa, and are said to have ruled one hundred and twelve years, when a prince of Canva-desa deprived the last of life and kingdom. Of these eight princes, four were of pure blood, when Kistna, by a Sudra woman, succeeded. The dynasty of Canva-desa terminates in twenty-three generations with Salombdhi.

Thus from the Great War six successive dynasties are given, presenting a continuous chain of eighty-two princes, reckoning from Sahadeva, the successor of Jarasandha, to Salombdhi.

To some of the short dynasties, periods are assigned of moderate length: but as the first and last are without such data, the test already decided on must be applied; which will yield 1,704 years, being six hundred and four after Vicramaditya, whose cotemporary will thus be Basdeva, the fifty-fifth prince from Sahadeva of the sixth dynasty, said to be a conqueror from the country of Kutter. If these calculations possess any value, the genealogies of the *Bhagvat* are brought down to the close of the fifth*

* The historians sanction the propriety of these changes, in their remarks, that the deposed were "deficient in [capacity for] the cares and duties of government."

† Rajgraha, or Rajmahal, capital of Magadha-desa, or Behar.

‡ Figuratively, the country of the 'head of the Snakes,' Nag, Tak, or Takshac, being synonymous; and which I conclude to be the abode of the ancient Scythic *Tachari* of Strabo, the *Tak-i-uks* of the Chinese, the *Tajuks* of the present day of Turkistan. This race appears to be the same with that of Toorsika (of the *Puranas*), who ruled on the Arverma (the Araxes), in Saca-Dwipa, or Scythia.

* Mr. Bentley (1) states, that the astronomer, Brahmagupta, flourished about A. D. 527, or of Vicrama 583, shortly preceding the reign of Salombdhi; that he was the founder of the system called the Calpa of Brahma, on which the present Hindu chronology is founded, and to which Mr. Bentley says their historical data was

(1) On the Hindu System of Astronomy;

As. Res. vol. viii. p. 236-7.

century following Vicramaditya. As we cannot admit the gift of prophesy to the compilers of these books, we may infer that they remodelled their ancient chronicles during the reign of Salombdhi, about the year of Vicrama 600, or A. D. 546.

With regard to calculations already adduced, as to the average number of years for the reigns of the foregoing dynasties, a comparison with those which history affords of other parts of the world will supply the best criterion of the correctness of the assumed data.

From the revolt of the ten tribes against Rehoboam* to the capture of Jerusalem, a period of three hundred and eighty-seven years, twenty kings sat on the throne of Judah, making each reign nineteen and a half years; but if we include the three anterior reigns of Saul, David, and Solomon, prior to the revolt, the result will be twenty-six and a half years each.

From the dismemberment of the Assyrian† empire under Sardanapalus, nearly nine hundred years before Christ, the three consequent confluent dynasties of Babylonia, Assyria, and Media, afford very different results for comparison.

The Assyrian preserves the medium, while the Babylonish and Median run into extremes. Of the nine princes who swayed Babylon, from the period of its separation from, till its reunion to Assyria, a space of fifty-two years, Darius, who ruled Media sixty years,

outlived the whole. Of the line of Darius there were but six princes, from the separation of the kingdoms to their reunion under Cyrus, a period of one hundred and seventy-four years, or twenty-nine to each reign.

The Assyrian reigns form a juster medium. From Nebuchadnezzar to Sardanapalus we have twenty-two years to a reign; but from thence to the extinction of this dynasty, eighteen.

The first eleven kings, the Heraclidæ of Lacedæmon, commencing with Euristhenes (1078 before Christ), average thirty-two years; while in republican Athens, nearly cotemporary, from the first perpetual archon until the office became decennial in the seventh Olympiad, the reigns of the twelve chief magistrates average twenty-eight years and a half.

Thus we have three periods, Jewish, Spartan, and Athenian, each commencing about eleven hundred years before Christ, not half a century remote from the Mahabharat; with those of Babylonia, Assyria, and Media, commencing where we quit the Grecian, in the eighth century before the Christian era, the Jewish ending in the sixth century.

However short, compared with our Solar and Lunar dynasties, yet these, combined with the average reigns of existing Hindu dynasties, will aid the judgment in estimating the periods to be assigned to the lines thus afforded, instead of following the improbable value attached by the Brahmins.

From such data, longevity appears in unison with climate and simplicity of life: the Spartan yielding the maximum of thirty-two to a reign, while the more luxurious Athens gives twenty-eight and a half. The Jews, from Saul to their exile 'to the waters of Babylon,' twenty-six and a half. The

transferred. This would strengthen my calculations; but the weight of Mr. Bentley's authority has been much weakened by his unwarrantable attack on Mr. Colebrooke, whose extent of knowledge is of double value from his entire aversion to hypothesis.

* 987 years before Christ.

† For these and the following dates I am indebted to Goguet's chronological tables, in his *Origin of Laws*.



Medes equal the Lacedæmonians, and in all history can only be paralleled by the princes of Anhulwarra, one of whom, Chaond, almost equalled Darius.

Of the separated ten tribes, from the revolt to the captivity, twenty kings of Israel passed away in two centuries, or ten years each.

The Spartan and Assyrian present the extremes of thirty-two and eighteen, giving a medium of twenty-five years to a reign.

The average result of our four Hindu dynasties, in a period of nearly seven hundred years, is twenty-two years.

From all which data, I would presume to assign from twenty to twenty-two years to each reign in lines of fifty princes.

If the value thus obtained be satisfactory, and the lines of dynasties derived from so many authorities correct, we shall arrive at the same conclusion with Mr. Bentley; who, by the more philosophical process of astronomical and genealogical combination, places Yudhisthira's era in the year 2825 of the world; which being taken from 4004 (the world's age at the birth of Christ), will leave 1179 before Christ for Yudhisthira's era, or 1123 before Vicramaditya.

CHAPTER VI.

Genealogical History of the Rajpoot Tribes subsequent to Vicramaditya.—Foreign Races which entered India.—Analogies between the Scythians, the Rajpoots, and Tribes of Scandinavia.

HAVING thus brought down the genealogical history of the ancient martial races of India, from the earliest period to Yudhisthira and Crishna, and thence to Vicramaditya and the present day, a few observations on the races invading India during that time, and now ranked amongst the thirty-six royal races of Rajasthan, affording scope for some curious analogies, may not be inopportune.

The tribes here alluded to are the Haya or Aswa, the Takshac, and the Jit or Gete; the similitude of whose theogony, names in their early genealogies, and many other points, with the Chinese, Tatar, Mogul, Hindu, and Scythic races, would appear to warrant the assertion of one common origin.

Though the periods of the passage of these tribes into India cannot be stated with exact-

titude, the regions whence they migrated may more easily be ascertained.

Let us compare the origin of the Tatars and Moguls, as given by their historian, Abulgazi, with the races we have been treating of from the *Puranas*.

Mogul was the name of the Tatarian patriarch. His son was Ogz,* the founder of all the races of those northern regions, called Tatars and Mogul.

Ogz, or Oguz, had six sons.† First, Kiun,‡ 'the sun,' the Surya of the *Puranas*:

* Query, if from Mogul and Ogz, compounded, we have not the Magog, son of Japhet, of Scripture?

† The other four sons are the remaining elements, personified: whence the six races of Tatars. The Hindus had long but two races, till the four agni-cula made them also six, and now thirty-six!

‡ In Tatar, according to Abulgazi, the sun and moon.

secondly, Ay,* 'the moon,' the Indu of the Puranas.

In the latter, Ayu, we have even the same name as in the Puranas for the lunar ancestor.

The Tatars all claim from Ayu, 'the moon,' the Indu of the Puranas. Hence with them, as with the German tribes, the moon was always a male deity.

The Tatar Ay had a son, Juldus. His son was Hyu, from whom† came the first race of the kings of China.

The Puranic Ayu had a son, Yadu (pronounced Jadoo); from whose third son, Hyu, the Hindu geneologists deduces no line, and from whom the Chinese may claim their Indu‡ origin.

El Khan (ninth from Ay) had two sons: first, Kaian; and secondly, Nagas; whose descendants peopled all Tatar.

From Kaian, Junguez Khan claimed descent.

Nagas was probably the founder of the Takshac, or *Snake* race‡ of the Puranas and Tatar geneologists, the Tak-i-uk Moguls of De Guignes.

Such are the comparative genealogical origin of the three races. Let us compare their theogony, the fabulous birth assigned by each for the founder of the Indu race.

1st. The Puranic. "Ella (*the earth*), "daughter of the sun-born Ieshwacu while "wandering in the forest was encountered

"by Boodha (*Mercury*), and from the rape "of Ella sprung the Indu race."

2nd. The Chinese account of the birth of Yu (Ayu), their first monarch. "A star* " (*Mercury* or *Fo*), struck his mother while "journeying. She conceived, and gave to "the world Yu, the founder of the first "dynasty which reigned in China. Yu "divided China into nine provinces, and "began to reign 2207† years before Christ."

Thus the Ay of the Tatars, the Yu of the Chinese, and the Ayu of the Puranas, evidently indicate the great Indu (Lunar) progenitor of the three races.

Boodha (*Mercury*), the son of Indu (the moon), became the patriarchal and spiritual leader; as *Fo*, in China; *Woden* and *Teutates*,‡ of the tribes migrating to Europe.

Hence it follows, that the religion of Boodha must be coeval with the existence of these nations; that it was brought into India Proper by them, and guided them until the schism of *Crishna* and the *Suryas*, worshippers of *Bal*, in time depressed them, when the Boodha religion was modified into its present mild form, the Jain.

Let us contrast with these the origin of the Scythic nations, as related by *Diodorus*; § when it will be observed, the same legends were known to him which have been handed down by the Puranas and *Abulgazi*.

"The Scythians had their first abodes "on the *Araxes*.|| Their origin was from a

* De Guignes.

† Sir W. Jones says the Chinese assert their Hindu origin; but a comparison proves both these Indu races to be of Scythic origin.

‡ Naga and Takshac are Sanscrit names for a snake or serpent, the emblem of Boodha or Mercury. The Naga race, so well known to India, the Takshacs or Takiuks of Scythia, invaded India about six centuries before Christ.

* De Guignes, 'sur les Dynasties des Huns,' vol. i. p. 7.

† Nearly the calculated period from the Puranas.

‡ *Tath*, 'father' in Sanscrit. *Qu*, *Teuths*, and *Toth*, the Mercury of Egypt?

§ *Diodorus Siculus*, book ii.

|| The Arverna of the Puranas thus describe *Saca*-*Dwipa* or *Scythia*. *Diodorus* (lib. ii.) makes the *Hemodus* the boundary between *Saca*-*Scythia*, and India Proper.

"virgin born of the earth (Ella),* of the shape of a woman from the waist upwards, and below a serpent (symbol of Boodha or Mercury); that Jupiter had a son by her, named Scythes,† whose name the nation adopted. Scythes had two sons, Palas and Napas (*qu.* the Nagas, or Snake race, of the Tatar genealogy?), who were celebrated for their great actions, and who divided the countries; and the nations were called after them, the Palians (*qu.* Pali?)‡ and Napians. They led their forces as far as the Nile in Egypt, and subdued many nations. They enlarged the empire of the Scythians as far as the Eastern ocean, and to the Caspian and lake Mœotis. The nation had many kings, from whom the Sacans (*Sacæ*), the Massagetæ (Getes or Jits), the Ari-aspians (*Aswas* of Aria), and many other races. They overran Assyria and Media,§ overturning the empire, and transplanting the inhabitants to the Araxes under the name of Sauro-Matians."||

As the *Sacæ*, *Gete*, *Aswa*, and *Takshac*, are names which have crept in amongst our thirty-six royal races, common with others also to early civilization in Europe, let us seek further ancient authority on the original abodes.

* Ella, the mother of the Lunar race, is the earth personified. Ertha of the Saxons; *era* of the Greeks; *ard* in Hebrew.

† Scythes, from *Sacatai*, 'Saca-dwipa,' and *es* 'Lord': Lord of *Sacatai*, or Scythia.

‡ *Qu.* Whether the Scythic Pali may not be the shepherd invaders of Egypt. The Pali character yet exists, and appears the same as ancient fragments of the Boodha inscriptions in my possession: many letters assimilate with the Coptic.

§ The three great branches of the Indu (Lunar) *Aswa* bore the epithet of *Mida* (pronounced *Mede*) viz. Poora-mede, Aja-mede, and Deo-mede. *Qu.* The *Aswa* invaders of Assyria and Media, the sons of *Bajaswa* expressly stated to have multiplied in the countries west of the Indus, emigrating from their paternal seats in Panchalica?

|| Sun-worshippers, the *Suryavansa*,

Strabo* says: "All the tribes east of the Caspian are called Scythic. The Dahæ† next the sea, the Massagetæ (*great Gete*) and *Sacæ* more eastward; but every tribe has a particular name. All are nomadic: but of these nomades the best known are the *Asi*,‡ the *Pasiani*, *Tachari*, *Sacaranli*, who took Bactria from the Greeks. The *Sacæ*§ ('races') have made in Asia irruptions similar to those of the Cimmerians; thus they have been seen to possess themselves of Bactria, and the best district of Armenia, called after them *Sacasene*."||

Which of the tribes of Rajasthan are the offspring of the *Aswa* and *Medes*, of Indu race, returned under new appellations, we shall not now stop to inquire, limiting our hypothesis to the fact of invasions, and adducing some evidence of such being simultaneous with migrations of the same bands into Europe. Hence the inference of a common origin between the Rajpoot and early races of Europe; to support which, a similar mythology, martial manners and poetry, language, and even music and architectural ornaments, may be adduced.¶

* Strabo, lib. xi. p. 254.

† Dahya (one of the thirty-six tribes), now extinct.

‡ The *Asi* and *Tachari*, the *Aswa* and *Takshac*, or *Toorshka* races, of the Puranas, of *Saca-Dwipa*.

"C'est vraisemblablement d'après le nom de *Tachari*, que M. D'Anville aura cru devoir placer les tribus ainsi dénommées dans le territoire qui s'appelle aujourd'hui Tokaristhan, situé, dit ce grand géographe, entre les montagnes et le Gihon ou Amou."—Note 3, lib. xi. p. 254, Strabon.

§ Once more I may state, *Sacæ* in Sanscrit has the aspirate, *Sac'hæ*: literally, the 'branches' or 'races.'

|| "La *Sacasene* étoit une contrée de l'Arménie sur les confins de l'Albanie ou du Shirvan."—Note 4, tome i. p. 191, Strabon.—"The *Sacasene* were the ancestors of the Saxons."—Turner's History of the Anglo-Saxons.

¶ Herodotus (Melpomene, p. 190) says: "The Cimmerians, expelled by the Massagetæ, migrated to the Crimea." Here were the *Thyssagetæ*, or western *Gete*; and thence both the *Gete* and *Cimbri* found their way to the Baltic.

Of the first migrations of the Indu-Scythic Getes, Takshac, and Asi, into India, that of Sesnag (Takshac), from Sesnagdesa (Tocharistan?) or Sesnag, six centuries, by calculation, before Christ, is the first noticed by the Puranas. About this period a grand irruption of the same races conquered Asia Minor, and eventually Scandinavia; and not long after the Asi and Tachari overturned the Greek kingdom of Bactria, the Romans felt the power of the Asi,* the Catti, and Cimbri, from the Baltic shore.

"If we can shew the Germans to have been originally Scythæ or Goths, (Getes or Jits), a wide field of curiosity and inquiry is open to the origin of government, manners, &c.; all the antiquities of Europe will assume a new appearance, and, instead of being traced to the bands of Germany, as Montesquien and the greatest writers have hitherto done, may be followed through long descriptions of the manners of the Scythians, &c. as given by Herodotus. Scandinavia was occupied by the Scythæ five hundred years before Christ. These Scythians worshipped Mercury (Boodha), Woden or Odin, and believed themselves his progeny. The Gothic mythology, by parallel, might be shewn to be Grecian, whose gods were the progeny of Cœlus and Terra (Boodha and Ella).† Dryads, satyrs,

Rubruquis the Jesuit, describing the monuments of the *Comani* in the Deshte Kipchak, whence these tribes, says, "their monuments and circles of stones are like our Celtic or Druidical remains."—Bell's Collection.

The *Comani* are a branch of the Catti tribe of Saurashtra, whose pallias, or funeral monumental pillars, are seen in groups at every town and village. The Catti were one of the early German tribes.

* Asi was the term applied to the Getes, Ycuts, or Juts, when they invaded Scandinavia and founded Ycutland or Jutland.—See 'Edda,' Mallet's Introduction.

† Mercury and earth.

"fairies, and all the Greek and Roman superstition, may be found in the Scandinavian creed. The Goths consulted the heart of victims, had oracles, had sybils, had a Venus in Freya, and Parcæ in the Valkyrie."*

Ere we proceed to trace these mythological resemblances, let us adduce further opinions in proof of the position assumed, of a common origin of the tribes of early Europe and the Scythic Rajpoot.

The translator of Abulgazi, in his preface, observes: "Our contempt for the Tatars would lessen did we consider how nearly we stand related to them, and that our ancestors originally came from the north of Asia, and that our customs, laws, and way of living, were formerly the same as theirs. In short, that we are no other than a colony of Tatars.

"It was from Tataria those people came, who, under the successive names of Cymbrians,† Kelts, and Gauls, possessed all the northern part of Europe. What were the Goths, Huns, Alans, Swedes, Vandals, Franks, but swarms of the same hive? The Swedish chronicles bring the Swedes‡

* Pinkerton on the Goths, vol. ii. p. 94.

† Camari was one of the eight sons of Japhet, says Abulgazi: whence the Camari, Cimmerii, or Cimbri. Camari is one of the tribes of Saurashtra.

‡ The Suiones, Suevi, or Su. Now the Su, Yuchi, or Yuti, are Getes, according to De Guignes. Marco Polo calls Cashgar, where he was in the sixth century, the birth-place of the Swedes: and De la Croix adds, that in 1691 Sparvenfeldt, the Swedish ambassador at Paris, told him he had read in Swedish chronicles that Cashgar was their country. When the Huns were chased from the north of China, the greater part retired into the southern countries adjoining Europe. The rest passed directly to the Oxus and Jaxartes; thence they spread to the Caspian and Persian frontiers. In Mawer-ul-nahr (Transoxiana) they mixed with the Su, the Yuchi, or Getes, who were particularly powerful, and extended into Europe. One would be tempted to regard them as

"from Cashgar, and the affinity between the Saxon language and Kipchak is great; and the Keltic language still subsisting in Britany and Wales is a demonstration that the inhabitants are descended from Tatar nations."

From between the parallels of 30° and 50° of north latitude, and from 75° to 95° of east longitude, the highlands of Central Asia, alike removed from the fires of the equator and the cold of the arctic circle, migrated the races which passed into Europe and within the Indus. We must therefore voyage up the Indus, cross the Paropamisian, to the Jaxartes or Jihoon, to Sakitai* or Sacadwipa, and from thence and the Deshte Kipchak conduct the Takshacs, the Getes, the Camari, the Catti, and the Huns, into the plains of Hindusthan.

We have much to learn in these unexplored regions, the abode of ancient civilization, and which, so late as Junguez Khan's invasion, abounded with large cities. It is an error to suppose that the nations of Higher Asia were merely pastoral; and De Guignes, from original authorities, informs us that when the Su invaded the Yuchi or Jits, they found upwards of a hundred cities containing the merchandize of India, and with the currency bearing the effigies of the prince.

the ancestors of those Getes who were known in Europe. Some bands of Su might equally pass into the north of Europe, known as the Suevi.

* Mr. Pinkerton's research had discovered Sakitai, though he does not give his authority (D'Anville) for the Sacadwipa of the Puranas! "Sakitai, a region at the fountains of the Oxus and Jaxartes, styled Sakita from the Sacae." D'Anville, Anc. Geog.

The Yadus of Jessulmeer, who ruled Zabulistan and founded Guzni, claim the Chagitais as of their own Indu stock: a claim which, without deep reflection, appeared inadmissible; but which I now deem worthy of credit.

Such was the state of Central Asia long before the Christian era, though now depopulated and rendered desert by desolating wars which have raged in these countries, and to which Europe can exhibit no parallel. Timoor's wars, in more modern times, against the Getic nation, will illustrate the paths of his ambitious predecessors in the career of destruction.

If we examine the political limits of the great Getic nation in the time of Cyrus, six centuries before Christ, we shall find them little circumscribed in power on the rise of Timoor, though twenty centuries had elapsed. At this period (A. D. 1330), under the last prince of Getic race, Togluc Timoor Khan, the kingdom of Chagitai* was bounded on the west by the Deshte Kipchak, and on the south by the Jaxartes or Jihoon, on which river the Getic Khan, like Tomyris, had his capital. Kogend, Tashkant, Ootrar,† Cyropolis, and the most northern of the Alexandrias, were within the bounds of Chagitai.

The Gete, Jote, or Jit, and Takshac races, which occupy places amongst the thirty-six royal races of India, are all from the region of Sakatai. Regarding their earliest migrations, we shall endeavour to make the Puranas contribute; but of their invasions in more modern times the histories of Mahmood of Ghizni, and Timoor, abundantly acquaint us.

From the mountains of Joud‡ to the shores

* Chagitai, or Sakatai, the Sacadwipa of the Puranas (corrupted by the Greeks to Scythia), "whose inhabitants worship the sun, and whence is the river Arverma."

† Ootrar, probably the Ottoracura of ancient geography: the utara (northren) curu (race); a branch of Indu stock.

‡ Jiddoo Ca dang, the Joudes of Rennell's map: the Yadu hills high up in the Punjab, where a colony of the Yadu race dwelt when expelled Saurashtra.

of Mekran,* and along the Ganges, the Jit is widely spread; while the Takshac name is now confined to inscriptions or old writings.

Inquiries in their original haunts, and among tribes now under different names, might doubtless bring to light their original designation, now best known within the Indus; while the Takshac or Takiuk may probably be discovered in the Tajik, still in his ancient haunts, the Transoxiana and Chorasmia of classic authors; the Maveroool-nehr of the Persians; the Turan, Turkistan, or Tocharistan of native geography; the abode of the Tachari, Takshac, or Toorshka invaders of India, described in the Puranas and existing inscriptions.

The Getes had long maintained their independence when Tomyris defended their liberty against Cyrus. Driven in successive wars across the Sutledge, we shall elsewhere shew them preserving their ancient habits, as desultory cavaliers, under the Jit leader of Lahore, in pastoral communities in Bikaner, the Indian desert and elsewhere, though they have lost sight of their early history. The transition from pastoral to agricultural pursuits is but short, and the descendant of the nomadic Gete of Transoxiana is now the best husbandman on the plains of Hindusthan.

The invasion of these Indu-Scythic tribes, Getes, Takshacs, Asi, Catti, Rajpali,† Huns, Camari, introduced the worship of Boodha, the founder of the Indu or Lunar race.

Herodotus says the Getes were theists,‡

* The Noomri, or Loomri (foxes) of Balochistan are Jits. These are the Nomardies of Rennell.

† Royal pastors.

‡ The sun was their 'great deity,' though they had in Xamolxis a lord of terror, with affinity to Yama, or the Hindu Pluto. "The chief divinity of the Fenns, a

and held the tenets of the soul's immortality; so with the Booddhists.

Before, however, touching on points of religious resemblance between the Asi, Gete, or Jut of Scandinavia (who gave his name to the Cimbric Chersonese) and the Gete of Scythia and India, let us make a few remarks on the Asi or Aswa.

To the Indu race of Aswa (the descendants of Deomida and Bajaswa), spread over the countries on both sides the Indus, do we probably owe the distinctive appellation of Asia.

Herodotus* says the Greeks denominated Asia from the wife of Prometheus; while others deduce it from a grandson of Manes, indicating the Aswa descendants of the patriarch Manu.

Asa,† Sacambhari,‡ Mata,§ is the divinity *Hope*, 'mother-protectress of the Sacæ,' or races.

Every Rajpoot adores Asapoorna, 'the fulfiller of desire;' or as Sacambhari Devi (goddess protectress), she is invoked previous to any undertaking.

The Aswas were chiefly of the Indu race; yet a branch of the Suryas also bore this designation. It appears to indicate their celebrity as horsemen.¶ All of them worshipped the horse, which they sacrificed to the sun. This grand rite, the Aswamedha, J

Scythic race, was Yammalu."—Pinkerton's Hist. of the Goths, vol. ii. p. 215.

* Melpomene, chap. xiv.

† Asa, 'hope.'

‡ Sacambhari: from *sacam*, the plural of *sachæ*, 'branch or race,' and *ambhar*, 'covering, protecting.'

§ Mata, 'mother.'

¶ *Aswa* and *haya* are synonymous Sanscrit terms for 'horse;' *asp* in Persian; and as applied by the prophet Ezekiel to the Getic invasion of Scythia, A.C. 600: "the sons of Togarmah riding on horses;" described by Diodorus, the period the same as the Takshac invasion of India.

on the festival of the winter solstice, would alone go far to exemplify their common Scythic origin with the Getic Sacæ, authorizing the inference of Pinkerton, "that a grand Scythic nation extended from the Caspian to the Ganges."

The Aswamedha was practised on the Ganges and Sarayu by the Solar princes, twelve hundred years before Christ, as by the Getes in the time of Cyrus; "deeming it right," says Herodotus, "to offer the swiftest of "created to the chief of uncreated beings:" and this worship and sacrifice of the horse has been handed down to the Rajpoot of the present day. A description of this grand ceremony shall close these analogies.

The Getic Asi carried this veneration for the steed, symbolic of their chief deity the sun, into Scandinavia: equally so of all the early German tribes, the Su, Suevi, Catti, Sucimbri, Getes, in the forests of Germany, and on the banks of the Elbe and Weser.

The milk-white steed was supposed to be the organ of the gods, from whose neighing they calculated future events: notions possessed also by the Aswa, sons of Boodha (Woden), on the Yamuna and Ganges, when the rocks of Scandinavia and the shores of the Baltic were yet untrod by man. It was this omen which gave Darius Hystaspes (*hysna*, to 'neigh,' *aspa*, 'a horse') a crown. The bard Chund makes it the omen of death to his principal heroes.

The steed of the Scandinavian god of battle was kept in the temple of Upsala, and always "found foaming and sweating after battle." "Money," says Tacitus, "was only acceptable to the German when bearing the effigies of the horse."

In the *Edda* we are informed that the Getes, or Jits, who entered Scandinavia,

were termed Asi, and their first settlement As-gard.*

Pinkerton rejects the authority of the *Edda*, and follows Torfæus, who "from Icelandic chronicles and genealogies concludes "Odin to have come into Scandinavia in the "time of Darius Hystaspes, five hundred "years before Christ."

This is the period of the last Booddha, or Mahavira, whose era is four hundred and seventy-seven years before Vicrama, or five hundred and thirty-three before Christ.

The successor of Odin in Scandinavia was Gotama; and Gotama was the successor of the last Booddha, Mahavira,† who was Gotama, or Gaudama, is still adored from the Straits of Malacca to the Caspian Sea.

"Other antiquaries," says Pinkerton, "assert another Odin, who was put as the Supreme deity one thousand years before "Christ."

Mallet admits two Odins, but Mr. Pinkerton wishes he had abided by that of Torfæus, in 500 A. C.

It is a singular fact, that the periods of both the Scandinavian Odins should assimilate with the twenty-second Booddha, Naminath, and twenty-fourth and last, Mahavira: the first the cotemporary of Crishna, about 1000 or 1100 years, the last 533, before Christ. The Asi, Getes, &c. of Europe worshipped Mercury as founder of their line, as did the Eastern Asi, Takshacs, and Getes.

The Chinese and Tatar historians also say Boodha, or Fo, appeared 1027 years before Christ.

"The Yuchi, established in Bactria and "along the Jihoon, eventually bore the

* Asi-gurh, 'fortress of the Asi.'

† The great (*maha*) warrior (*vir*).

"name of Jeta or Yetan,* that is to say, "Getes. Their empire subsisted a long time "in this part of Asia, and extended even "into India. These are the people whom the "Greeks knew under the name of Indo-Scythes. Their manners are the same as "those of the Turks.† Revolutions occurred "in the very heart of the East, whose consequences were felt afar."‡

The period allowed by all these authorities for the migration of these Scythic hordes into Europe, is also that for their entry into India.

The sixth century is that calculated for the Takshac from Seshnagadesa; and it is on this event and reign that the Puranas declare, that from this period "no prince of "pure blood would be found, but that the "Sudra, the Turshka, and the Yavan, would "prevail."

All these Indu-Scythic invaders held the religion of Boodha; and hence the conformity of manners and mythology between the Scandinavian or German tribes and the Rajpoots, increased by comparing their martial poetry.

Similarity of religious manners affords stronger proofs of original identity than language. Language is eternally changing—so are manners; but an exploded custom or rite traced to its source, and maintained in opposition to climate, is a testimony not to be rejected.

PERSONAL HABITS AND DRESS.—When Tacitus informs us that the first act of a German on rising was ablution, it will be

conceded, this habit was not acquired in the cold climate of Germany, but must have been of eastern* origin; as were "the loose "flowing robe; the long and braided hair, "tied in a knot at the top of the head;" with many other customs, personal habits, and superstitions of the Scythic Cimbri, Juts, Catti, Suevi, analagous to the Getic nations of the same name, as described by Herodotus, Justin, and Strabo, and which yet obtain amongst the Rajpoot Sachæ of the present day.

Let us contrast what history affords of resemblance in religion or manners. First, as to religion.

THEOGONY.—Tuisto (Mercury) and Ertha (the earth) were the chief divinities of the early German tribes.

Tuisto† was born of the Earth (Ella) and Manus (Manu). He is often confounded with Odin, or Woden, the Boodha of the eastern tribes, though they are the Mars and Mercury of these nations.

RELIGIOUS RITES.—The Suiones or Suevi, the most powerful Getic nation of Scandinavia, was divided into many tribes, one of whom, the Su (Yuchi or Jit), made human sacrifices in their consecrated groves‡ to

* Though Tacitus calls the German tribes indigenous, it is evident he knew their claim to Asiatic origin, when he asks, "who would leave the softer abodes of "Asia for Germany, where nature yields nothing but "deformity?"

† In the inscription of the Gete or Jit Prince of Sahlindrapur (Sulpur) of the fifth century, he is styled "of the race of Tusta" (q. Tuisto?). It is in that ancient nail-headed character used by the ancient Boodhists of India, and still the sacred character of the Tatar Lamas: in short, the Pali. All the ancient inscriptions I possess of the branches of the Agniculas, as the Chohan, Pramara, Solanki, and Purihara, are in this character. That of the Jit prince styles him "Jit Cathi-da" (Q. of (da) Cathay?). From Tuisto and Woden we have our Tuesday and Wednesday. In India, Wednesday is Budha-var (Dies Mercurii), and Tuesday Mangala-var (Dies Martis), the *Mardi* of the French.

‡ Tacitus, xxxviii.

* Yeutland was the name given to the whole Cimbric Chersonese, or Jutland.—Pinkerton on the Goths.

† Turk, Turshka, Takshac, or 'Taunak, fils de Turc.'—Abulgazi, History of the Tatars.

‡ Histoire des Huns, vol. i. p. 42.



Ertha (Ella), whom all worshipped, and whose chariot was drawn by a cow.*

The Suevi worshipped Isis (Isa, Gowri, the Isis and Ceres of Rajasthan), in whose rites the figure of a ship is introduced; "symbolic," observes Tacitus, "of its foreign origin." The festival of Isa, or Gowri, wife of Iswara, at Oodipur, is performed on the lake, and appears to be exactly that of Isis and Osiris in Egypt, as described by Herodotus. On this occasion Iswara (Osiris), who is secondary to his wife, has a stalk of the onion in blossom in his hand; a root detested by the Hindus generally, though adored by the Egyptians.

WARLIKE CUSTOMS.—They sung hymns in praise of Hercules, as well as Tuisto or Odin, whose banners and images they carried to the field; and fought in clans, using the feram or javelin, both in close and distant combat. In all maintaining the resemblance to the Haricula, descendants of Boodha, and the Aswa, offspring of Bajaswa, who peopled those regions west of the Indus, and whose redundant population spread both east and west.

The Suevi, or Suiones, erected the celebrated temple of Upsala, in which they placed the statues of Thor, Woden, and Freya, the triple divinity of the Scandinavian Asi, the Tri-murti of the Solar and Lunar races. The first (Thor, the thunderer, or god of war) is Hara, or Mahadeva, the destroyer: the second (Woden) is Boodha,† the preserver; and the third (Freya) is Ooma, the creative power.

The grand festival to Freya was in spring when all nature revived; then boars were offered to her by the Scandinavians, and even boars of paste were made and swallowed by the peasantry.

As Vasanti, or spring personified, the consort of Hara is worshipped by the Rajpoot, who opens the season with a grand hunt,* led by the prince and his vassal chiefs, when they chase, slay, and eat the boar. Personal danger is disregarded on this day, as want of success is ominous that the *Great Mother* will refuse all petitions throughout the year.

Pinkerton, quoting Ptolemy (who was fifty years after Tacitus), says there were six nations in Yeutland or Jutland, the country of the Juts, of whom were the Sablingii (Suevi,† or Suiones) the Catti and Herman-dri, who extended to the estuary of the Elbe and Weser. There they erected the pillar *Irmanseul* to "the god of war," regarding which Sammes‡ observes; "some will have "it to be Mars his pillar, others *Hermes Saul*, "or the pillar of Hermes or Mercury;" and he naturally asks, "how did the Saxons come "to be acquainted with the Greek name of "Mercury?"

Sacrificial pillars are termed *Sura* or *Sula* in Sanscrit; which, conjoined with Hara,§ the Indian god of war, would be Hara-sula. The Rajpoot warrior invokes Hara with his *trident* (tri-sula) to help him in battle, while his battle-shout is 'mar ! mar !'

The Cimbri, one of the most celebrated of the six tribes of Yeutland, derive their name from their fame as warriors.||

* The go, or cow, symbolic of Prithwi, the earth. On this see note, page 21.

† Krishna is the preserving deity of the Hindu triad. Krishna is of the Indu line of Boodha, whom he worshipped prior to his own deification.

* 'Muhoorut ca sikar.'

† The Siebi of Tacitus.

‡ Sammes' Saxon Antiquities.

§ Hara is the Thor of Scandinavia; Hari is Boodha, Hermes, or Mercury.

|| Mallet derives it from *kempsef* 'to fight.'

Hara
Hade

Ku-mara* is the Rajpoot god of war. He is represented with seven heads in the Hindu mythology: the Saxon god of war has six.†

The six-headed Mars of the Cimbri Chersonese, to whom was raised the Irmanscul on the Weser, was worshipped by the Sacasena, the Catti, the Siebi or Suevi, the Jotæ or Gete, and the Cimbri, evincing in name, as in religious rites, a common origin with the martial warriors of Hindusthan.

The religion of the martial Rajpoot, and the rites of Hara, the god of the battle, are little analogous to those of the meek Hindu, the followers of the pastoral divinity, the worshippers of kine, and feeders on fruit, herbs, and water. The Rajpoot delights in blood: his offerings to the god of battle are sanguinary, blood and wine. The cup (kharpara) of libation is the human skull. He loves them because they are emblematic of the deity he worships; and he is taught to believe that Hara loves them, who in war is represented with the skull to drink the foe-man's blood, and in peace is the patron of wine and women. With Parbati on his knee, his eyes rolling from the juice of the p'fool and opium, such is this Bacchanalian divinity of war. Is this Hinduism, acquired on the burning plains of India? Is it not rather a perfect picture of the manners of the Scandinavian heroes?

The Rajpoot slays buffaloes, hunts and

eats the boar and deer, and shoots ducks and wild fowl (*cookra*); he worships his horse, his sword, and the sun, and attends more to the martial song of the bard than to the litany of the Brahmin. In the martial mythology and warlike poetry of the Scandinavians a wide field exists for assimilation, and a comparison of the poetical remains of the Asi of the east and west would alone suffice to suggest a common origin.

BARDS.—In the sacred *Bardai* of the Rajpoot we have the bard of our Saxon ancestry; those reciters of warlike poetry, of whom Tacitus says, "with their barbarous strains, they influence their minds in the day of battle with a chorus of military virtue."

A comparison, in so extensive a field, would include the whole of their manners and religious opinions, and must be reserved for a distinct work.* The Valkyrie, or fatal sisters of the Suevi or Siebi, would be the twin sisters of the Apsaras, who summon the Rajpoot warrior from the field of battle, and bear him to "the mansion of the sun," equally the object of attainment with the children of Odin in Scandinavia, and of Boodha and Surya in the plains of Scythia and on the Ganges, like the Elysium† of the Heliadæ of Greece.

In the day of battle we should see in each

* *Cu* or *Ku* is a mere prefix, meaning 'evil'; 'the evil striker (*Mar*). Hence, probably, the Mars of Rome. The birth of Ku-man, the general of the army of the gods, with the Hindus, is exactly that of the Grecians, born of the goddess Jahnvi (Juno) without sexual intercourse. Kumara is always accompanied by the peacock, the bird of Juno.

† For a drawing of the Scandinavian god of battle, see Sammes.

* I have in contemplation to give the public a few of the sixty-nine books of the poems of Chund, the last great bard of the last Hindu emperor of India, Prithwiraaja. They are entirely heroic: each book a relation of one of the exploits of this prince, the first warrior of his time. They will aid a comparison between the Rajpoot and Scandinavian bards, and shew how far the Provencal Troubadour, the Neustrienne Trouveur, and Minnesinger of Germany, have any thing in common with the Rajpoot Bardai.

† *Elusios*, from *Ellos* 'the sun'; also a title of Apollo, the Hari of India.

the same excitements to glory and contempt of death, and the *dramatis personæ* of the field, both celestial and terrestrial, move and act alike. We should see Thor, the thunderer, leading the Siebi, and Hara (Siva), the Indian Jove, his own worshippers (Sivseva); in which Freya, or Bhavani, and even the preserver (Crishna) himself, not unfrequently mingle.

WAR-CHARIOT.—The war-chariot is peculiar to the Indu-Scythic nations, from Dasaraatha,* and the heroes of the Mahabharat, to the conquest of Hindusthan by the Mahomedans, when it was laid aside. On the plains of Curukshetra, Crishna became charioteer to his friend Arjuna; and the Getic hordes of the Jaxartes, when they aided Xerxes in Greece, and Darius on the plains of Arbela,† had their chief strength in the war-chariot.

The war-chariot continued to be used later

in the south-west of India than elsewhere, and the Catti,* Comani, Comari, of Saurashtra have to recent times retained their Scythic habits, as their monumental stones testify, expressing their being slain from their cars.

CONDUCT TO FEMALES.—In no point does resemblance more attach between the ancient German and Scandinavian tribes, and the martial Rajpoot or ancient Gete, than in their delicacy towards females.

"The Germans," says Tacitus, "deemed the advice of a woman in periods of exigence oracular." So does the Rajpoot, as the bard Chund often exemplifies; and hence they append to her name the epithet *Devi*, (or contracted *De*) 'godlike.' "To a German mind," says Tacitus, "the idea of a woman led into captivity is insupportable;" and to prevent this the Rajpoot raises the poignard against the heart which beats only for him, though never to survive the dire necessity. It is then they perform the sacrifice 'johura,' when every sachæ (branch) is cut off: and hence the Rajpoot glories in the title of *Sacha-band*, from having performed the sachæ; an awful rite, and with every appearance of being the *sacæa* of the Scythic Gete, as described by Strabo.†

* This title of the father of Rama denotes a 'charioteer.'

† The Indian satrapy of Darius, says Herodotus, was the richest of all the Persian provinces, and yielded six hundred talents of gold. Arrian informs us, that his Indu-Scythic subjects, in his wars with Alexander, were the *élite* of his army. Besides the Sacasæ, we find tribes in name similar to those included in the thirty-six Rajcula; especially the Dahæ (Dahya, one of the thirty-six races).

The Indo-Scythic contingent was two hundred war chariots and fifteen elephants, which were marshalled with the Parthii on the right, and also near Darius's person. By this disposition they were opposed to the cohort commanded by Alexander in person.

The chariots commenced the action, and prevented a manœuvre of Alexander to turn the left flank of the Persians. Of their horse, also, the most honourable mention is made; they penetrated into the division where Parmenio commanded, to whom Alexander was compelled to send re-inforcements. The Grecian historian dwells with pleasure on Indo-Scythic valour: "there were no equestrian feats, no distant fighting with darts, but each fought as if victory depended on 'his sole arm.' They fought the Greeks hand to hand.

But the loss of empire was decreed at Arbela, and the Sacæ and Indo-Scythæ had the honour of being slaughtered by the Yavans of Greece, far from their native land, in the aid of the king of kings.

* The Catti are celebrated in Alexander's wars. The Cattiawar Catti can be traced from Mool-than (the ancient abode). The Dahya (Dahæ), Johya (the latter Hunnish), and Catti, are amongst the thirty-six races. All dwelt, six centuries ago, within the five streams and in the deserts south of the Gara. The two last have left but a name.

† The Sacæ had invaded the inhabitants on the borders of the Pontic sea: whilst engaged in dividing the booty, the Persian generals surprised them at night, and exterminated them. To eternize the remembrance of this event, the Persians heaped up the earth round a rock in the plain where the battle was fought, on which they erected two temples, one to the goddess Anattis the other to the divinities Omanus and Anandate, and then founded the annual festival called *Sacæa*, still celebrated

GAMING.—In passion for play at games of chance, its extent and dire consequences, the Rajpoot, from the earliest times, has evinced a predilection, and will stand comparison with the Scythian and his German offspring.

41 The German staked his personal liberty, became a slave, and was sold as the property of the winner. To this vice the Pandus owed the loss of their sovereignty and personal liberty, involving at last the destruction of all the Indu races; nor has the passion abated. Religion even consecrates the vice; and once a year, on 'the Festival of Lamps' (*Dewali*), all propitiate the goddess of wealth and fortune (Lakshmi) by offering at her shrine.

by the possessors of Zela. Such is the account by some authors of the origin of *Sacca*. According to others it dates from the reign of Cyrus only. This prince, they say, having carried the war into the country of the Sacæ (Massagetæ of Herodotus) lost a battle. Compelled to fall back on his magazines, abundantly stored with provisions, but especially wine, and having halted sometime to refresh his army, he departed before the enemy, feigning a flight, and leaving his camp standing full of provisions. The Sacæ, who pursued, reaching the abandoned camp stored with provisions, gave themselves up to debauch. Cyrus returned and surprised the inebriated and senseless barbarians. Some, buried in profound sleep, were easily massacred; others occupied in drinking and dancing, without defence, fell into the hands of armed foes; so that all perished. The conqueror, attributing his success to divine protection, consecrated this day to the goddess honoured in his country, and decreed it should be called 'the day of the *Sacca*.' (1)

2 Amongst the Rajpoot Sachæ, all grand battles attended with fatal results are termed *sacca*. When besieged, without hope of relief, in the last effort of despair, the females are immolated, and the warriors, decorated in saffron robes, rush on inevitable destruction. This is to perform *sacca*, where every branch (*sacha*) is cut off. Chestore has to boast of having thrice (and a half) suffered *sacca*. *Chestore sacha ka pap*, "by the sin of the sack of Chestore," the most solemn adjuration of the Gehlote Rajpoot.

If such the origin of the festival from the slaughter of the Sacæ of Tomyris, it will be allowed to strengthen the analogy contended for between the Sacæ east and west the Indus.

(1) This is the battle related by Herodotus, to which Strabo alludes, between the Persian monarch and Tomyris queen of the Getæ.

Destitute of mental pursuits, the martial Rajpoot is often slothful or attached to sensual pleasures, and when roused, reckless on what he may wreak a fit of energy. Yet when order and discipline prevail in a wealthy chieftainship, there is much of that patriarchal mode of life, with its amusements, alike suited to the Rajpoot, the Getæ of the Jihoon, or Scandinavian.

OMENS AND AUGURIES.—Divination by lots, auguries, and omens by flights of birds as practised by the Getic nations described by Herodotus, and amongst the Germans by Tacitus, will be found amongst the Rajpoots, from whose works* on this subject might have been supplied the whole of the Augurs and Aruspices, German or Roman.

LOVE OF STRONG DRINK.—Love of liquor, and indulgence in it to excess, were deep-rooted in the Scandinavian Asi and German tribes, and in which they shewed their Getic origin; nor is the Rajpoot behind his brethren either of Scythia or Europe. It is the free use of this and similar indulgences, prohibited by ordinances which govern the ordinary Hindu, that first induced me to believe that these warlike races were little indebted to India.

The Rajpoot welcomes his guest with the *munwar peala*, or 'cup of request,' in which they drown ancient enmities. The heroes of Odin never relished a cup of mead more than the Rajpoot his *madhva*;† and the bards of Scandinavia and Rajwarra are alike eloquent in the praise of the bowl, on which the

* I presented a work on this subject to the Royal Asiatic Society, as well as another on Palmistry, &c.

† *Madhva* is intoxicating drink, from *madhu* 'a bee' in Sanscrit. It is well known that mead is from honey. It would be curious if the German mead was from the Indian *madhu* (bee); then both cup (*pharpara*) and beverage would be borrowed.

Bardai exhausts every metaphor, and calls it ambrosial, immortal.* “The bard, as he “sipped the ambrosia, in which sparkled the “ruby seed of the pomegranate, rehearsed “the glory of the race of the fearless.† May “the king live for ever, alike bounteous in “gifts to the bard and the foe !”

Even in the heaven of Indra, the Hindu warrior’s paradise, akin to Valhalla, the Rajpoot has his cup, which is served by the Apsara, the twin sister of the celestial Hebe of Scania. “I shall quaff full goblets amongst the gods,” says the dying Getic warrior;‡ “I die laughing:” sentiments which would be appreciated by a Rajpoot.

A Rajpoot inebriated is a rare sight : but a more destructive and recent vice has usurped much of the honours of the “invitation cup,” which has been degraded from the pure “flower”§ to an infusion of the poppy, destructive of every quality. Of this pernicious habit we may use the words which the historian of German manners applies to the tribes of the Weser and Elbe, in respect to their love of strong drink: “Indulge it, “and you need not employ the terror of your “arms; their own vices will subdue them.”

The cup of the Scandinavian worshippers of Thor, the god of battle, was a human skull, that of the foe, in which they shewed their thirst of blood ; also borrowed from

the chief of the Hindu Triad, Hara, the god of battle, who leads his heroes in the “red field of slaughter” with the *khurpara** in his hand, with which he gorges on the blood of the slain.

Hara is the patron of all who love war and strong drink, and is especially the object of the Rajpoot warrior’s devotion: accordingly blood and wine form the chief oblations to the great god of the Indus. The gosiens,† the peculiar priests of Har, or Bal, the sun, all indulge in intoxicating drugs, herbs, and drinks. Seated on their lion, leopard, or deer-skins, their bodies covered with ashes, their hair matted and braided, with iron tongs to feed the penitential fires, their savage appearance makes them fit organs for the commands of the god of blood and slaughter. Contrary, likewise, to general practice, the minister of Hara, the god of war, at his death is committed to the earth, and a circular tumulus is raised over him ; and with some classes of gosiens, small tumuli, whose form is the frustrum of a cone, with lateral steps, the apex crowned with a cylindrical stone.‡

FUNERAL CEREMONIES.—In the last rites for the dead, comparison will yield proofs of original similarity. The funeral ceremonies of Scandinavia have distinguished the na-

* *Amrita* (immortal), from the initial privative and *mr̥it* ‘death.’ Thus the *Immortal*, or ‘vale of immortality,’ at Neufchatel, is as good Sanscrit as German.

† Abhaya Sing, ‘the fearless lion,’ prince of Marwar, whose bard makes this speech at the festal board, when the prince presented with his own hand the cup to the bard.

‡ Regner Lodbrog, in his dying ode, when the destinies summon him.

§ P’fool the flower of the mahwa tree, the favourite drink of a Rajpoot. Classically, in Sanscrit it is *madhuor*, of the class Polyandria Monogynia.—See As. Res. vol. i, p. 300.

* A human skull; in the dialects pronounced *khuppar*: Qu. *cup* in Saxon?

† The Kanfurra jogis, or gosiens, are in great bodies, often in many thousands, and are sought as allies, especially in defensive warfare. In the grand military festivals at Oodipur to the god of war, the scymitar, symbolic of Mars, worshipped by the Gehlotes, is entrusted to them.

‡ An entire cemetery of these, besides many detached, I have seen, and also the sacred rites to their manes by the disciples occupying these abodes of austerity, when the flowers of the *ak* and leaves of evergreen were strewed on the grave, and sprinkled with the pure element,

tional eras, and the 'age of fire' and 'the age of hills,'* designated the periods when the warrior was committed to mother earth or consumed on the pyre.

Odin (Boodha) introduced the latter custom, and the raising of tumuli over the ashes when the body was burned; as also the practice of the wife burning with her deceased lord. These manners were carried from Saca-dwipa, or Saca Scythia, "where the Gete," says Herodotus, "was consumed on the pyre or burned alive with her lord."

With the Getæ, the Siebi or Suevi of Scandinavia, if the deceased had more than one wife, the elder claimed the privilege of burning.† Thus "Nanna was consumed in the same fire with the body of her husband, Balder, one of the Odin's companions." But the Scandinavians were anxious to forget this mark of their Asiatic origin, and were not always willing to burn, or to make "so cruel and absurd a sacrifice to the manes of their husbands, the idea of which had been picked up by their Scythian ancestors, when they inhabited the warmer climates of Asia, where they had their first abodes."‡

"The Scythic Gete," says Herodotus, "had his horse sacrificed on his funeral pyre; and the Scandinavian Gete had his horse and arms buried with him, as they could not approach Odin on foot."§ The Rajpoot warrior is carried to his final abode armed at all points as when alive, his shield on his back and brand in hand; while his steed, though

not sacrificed, is often presented to the deity, and becomes a perquisite of the priest.

The burning of the dead warrior, and female immolation, or *Sati*, are well-known rites, though the magnificent cenotaphs raised on the spot of sacrifice are little known or visited by Europeans; than which there are no better memorials of the rise and decline of the states of the Rajpoot heptarchy. It is the son who raises the mausoleum to the memory of his father; which last token of respect, or laudable vanity, is only limited by the means of the treasury. It is commemorative of the splendour of his reign that the dome of his father should eclipse that of his predecessor. In every principality of Rajwarra, the remark is applicable to chieftains as well as princes.

Each sacred spot, termed 'the place of great sacrifice' (Maha-Sati), is the haunted ground of legendary lore. Amongst the altars on which have burned the beauteous and the brave, the harpy* takes up her abode, and stalks forth to devour the hearts of her victims. The Rajpoot never enters these places of silence but to perform stated rites, or anniversary offerings of flowers and water to the manes (pitri-iswar†) of his ancestors.

Odin‡ guarded his warriors' final abode from rapine by means of "wandering fires which played around the tombs;" and the tenth chapter of the Salic law is on punish-

* Mallet's Northern Antiquities, chap. xii.

† Mallet, chap. xii, vol. i. p. 289.

‡ Edda.

§ Mallet's Northern Antiquities, chap. xii. The Celtic Franks had the same custom. The arms of Chilperic, and the bones of the horse on which he was to be presented to Odin, were found in his tomb.

* The Dhakum (the Jigger Khor of Scinde) is the genuine vampire. Capt. W., after a long chase in the valley of Oodipur, speared a hyena, whose abode was the tombs, and well known as the steed on which the witch of Ar sallied forth at night. Evil was predicted: and a dangerous fall, subsequently, in a chasing an elk, was attributed to his sacrilegious slaughter of the weird sister's steed.

† Pitri-es, 'Father lords.'

‡ Mallet, chap. xii.

ments against "carrying off the boards or carpets of the tombs." Fire and water are interdicted to such sacrilegious spoliators.

The *shahaba*,* or wandering meteoric fires, on fields of battle and in the places of "great sacrifice," produce a pleasing yet melancholy effect; and are the source of superstitious dread and reverence to the Hindu, having their origin in the same natural cause as the "wandering fires of Odin;" the phosphorescent salts produced from animal decomposition.

The Scandinavian reared the tumulus over the ashes of the dead; so did the Getae of the Jaxartes, and the officiating priests of Hara, the Hindu god of battle.

The noble picture drawn by Gibbon of the sepulture of the Getic Alaric, is paralleled by that of the great Jungheez Khan. When the lofty mound was raised, extensive forests were planted, to exclude for ever the footsteps of man from his remains.

The tumulus, the cairn, or the pillar, still rises over the Rajpoot who falls in battle; and throughout Rajwarra these sacrificial monuments are found, where are seen carved in relief the warrior on his steed, armed at all points; his faithful wife (*Sati*) beside him,

denoting a sacrifice, and the sun and moon on either side, emblematic of never-dying fame.

In Saurashtra, amidst the Catti, Comani, Balla, and others of Scythic descent, the *Palia*, or *Joojar* (sacrificial pillars), are conspicuous under the walls of every town, in lines, irregular groups, and circles. On each is displayed in rude relief the warrior, with the manner of his death, lance in hand, generally on horseback, though sometimes in his car; and on the coast "the pirates of Booddha"* are depicted boarding from the shrouds.

Amidst the Comani of Tataria the Jesuits found stone circles, similar to those met with wherever the Celtic rites prevailed; and it would require no great ingenuity to prove an analogy, if not a common origin, between Druidic circles and the Indu-Scythic monumental remains.

The trilithon, or seat, in the centre of the judicial circle, is formed by a number sacred to Hara, Bal, or the sun, whose priest expounds the law.

WORSHIP OF ARMS. THE SWORD.—The devotion of the Rajpoot is still paid to his arms, as to his horse. He swears 'by the steel,' and prostrates himself before his defensive buckler, his lance, his sword, or his dagger.

The worship of the sword (*asi*) may divide with that of the horse (*aswa*) the honour of giving a name to the continent of Asia. It prevailed amongst the Scythic Getæ, and is described exactly by Herodotus. To Dacia and Thrace it was carried by Getic colonies from the Jaxartes, and fostered by these

* At Gwalior, on the east side of that famed fortress, where myriads of warriors have fattened the soil, these phosphorescent lights often present a singular appearance. I have, with friends whose eyes this will meet, marked the procession of these lambent night-fires, becoming extinguished at one place and rising at another, which, aided by the unequal *locale*, have been frequently mistaken for the Mahratta prince returning with his numerous torch-bearers from a distant day's sport. I have dared as bold a Rajpoot as ever lived to approach them; whose sense of the levity of my desire was strongly depicted, both in speech and mien: "men he would encounter, but not the spirits of those erst slain in battle." It was generally about the conclusion of the rains that these lights were observed, when evaporation took place from these marshy grounds impregnated with salts.

* At Dwarica, the god of thieves is called Booddha Trivierama, or of triple energy:—the *Hermes Triplex*, or three-headed Mercury of the Egyptians.

lovers of liberty when their hordes overran Europe.

The worship of the sword in the Acropolis of Athens by the Getic Atila, with all the accompaniments of pomp and place, forms an admirable episode in the history of the decline and fall of Rome; and had Gibbon witnessed the worship of the double-edged sword (*khanda*) by the prince of Mewar and all his chivalry, he might even have embellished his animated account of the adoration of the scymitar, the symbol of Mars.

INITIATION TO ARMS.—Initiation to military fame was the same with the German as with the Rajpoot, when the youthful candidate was presented with the lance, or buckled with the sword: a ceremony which will be noticed when their feudal manners are described; many other traits of character will then be depicted. It would be easy to swell the list of analogous customs, which even to the objects of dislike in food* would furnish comparison between the ancient Celt and Rajpoot; but they shall close with the detail of the most ancient of rites.

ASWAMEDHA, OR SACRIFICE OF THE HORSE.

—There are some things, animate and inanimate, which have been common objects of adoration amongst the nations of the earth: the sun, the moon, and all the host of heaven; the sword; reptiles, as the serpent; animals, as the noblest, the horse. This last was not worshipped as an abstract object of devotion, but as a type of that glorious orb which has had reverence from every child of nature. The plains of Tatar, the sands of

Libya, the rocks of Persia, the valley of the Ganges, and the wilds of Orinoco, have each yielded votaries alike ardent in devotion to his effulgence,

"Of this great world both eye and soul."

His symbolic worship and offerings varied with clime and habit; and while the altars of Bal in Asia, of Belenus among the Celts of Gaul and Britain, smoked with human sacrifices, the bull* bled to Mithras in Babylon, and the steed was the victim to Surya on the Jaxartes and Ganges.

The father of history says, that the great Gete of Central Asia deemed it right to offer the swiftest of created to the swiftest of non-created beings. It is fair to infer, that the sun's festival with the Gete and Aswa nations of the Jaxartes, as with those of Scandinavia, was the winter solstice, the Sacrant of the Rajpoot and Hindu in general.

Hi, Haya, Hywor, Aswa, denote the steed in Sanscrit and its dialects. In Gothic, *hyrsa*; Teutonic, *hors*; Saxon, *horse*.

The grand festival of the German tribes of the Baltic was the *Hi-ul*, or *Hi-el* (already commented on), the Aswa-Medha† of the children of Surya, on the Ganges.

* As he did also to Bal-nath (the god Bal) in the ancient times of India. The *bul-dan*, or gift of the bull to the sun, is well recorded. There are numerous temples in Rajasthan of Baalim; and Balpur (Mahadeo) has several in Saurashtra. All represent the sun:

"Peor his other name, when he enticed

"Israel in Sittim, on their march from Nile."

Paradise Lost, book I.

The temple of Solomon was to Bal, and all the idolators of that day seem to have held to the grosser tenets of Hinduism.

† In *Aswa* (*medha* signifies 'to kill') we have the derivation of the ancient races, sons of Bajaswa, who peopled the countries on both sides the Indus, and the probable etymon of *Asia*. The Assa-seni, the Ari-aspi of Alexander's historians, and Aspasianæ, to whom Arsaces fled from Seleucus, and whom Strabo terms a Getic race, have the same origin; hence *Asi-gurh*, 'the fortress of the Asi' (erroneously termed Hansi), and

* Caesar informs us that the Celts of Britain would not eat the hare, goose, or domestic fowl. The Rajpoot will hunt the first, but neither eats it, nor the goose, sacred to the god of battle (Hara). The Rajpoot of Mewar eats the jungle fowl, but rarely the domestic,

The ceremonies of the Aswamedha are too expensive, and attended with too great risk, to be attempted by modern princes. Of its fatal results we have many historical records, from the first dawn of Indian history to the last of its princes, Prithwiraja. The *Ramayana*, the *Mahabharata*, and the poems of Chund, all illustrate this imposing rite and its effects.*

The *Ramayana* affords a magnificent picture of the Aswamedha. Dasaratha, monarch of Ayodhya, father of Rama, is represented as commanding the rite: "Let the sacrifice be prepared and the horse† liberated from the north bank of the Sarayu!"‡

A year being ended, and the horse having returned from his wanderings,§ the sacrificial ground was prepared on the spot of liberation.

Invitations were sent to all surrounding monarchs to repair to Ayodhya. King Ky-

As-gard were the first settlements of the Getic Asi in Scandinavia.

Alexander received the homage of all these Getic races at 'the mother of cities,' Balkh, 'seat of Cathaian Khan' (the Jit Cathi-da of my inscription), according to Marco Polo, from whom Milton took his geography.

* The last was undertaken by the celebrated Sowaie Jey Sing, of Ambar; but the milk-white steed of the sun, I believe, was not turned out, or assuredly the Rahtores would have accepted the challenge.

† A milk-white steed is selected with peculiar marks. On liberation, properly guarded, he wanders where he listeth. It is a virtual challenge. Arjuna guarded the steed liberated by Yudhisthira; but that sent round by Parikshita, his grandson, "was seized by the Takshac of the north." The same fate occurred to Sagara, father of Dasaratha, which involved the loss of his kingdom.

‡ The Sarayu, or Gunduk, from the Kumaon mountains, passes through Koshal-desa, the dominion of Dasaratha.

§ The horse's return after a year, evidently indicates an astronomical revolution, or the sun's return to the same point in the ecliptic. This return from his southern declination must have been always a day of rejoicing to the Scythic and Scandinavian nations, who could not, says Gibbon, fancy a worse hell than a large abode open to the cold wind of the north. To the south they looked for the deity; and hence, with the Rajpoots, a religious law forbids their doors being to the north.

kaya,* the king of Casi,† Lompada of Anga-desa,‡ Coshala of Magadha-desa,§ with the kings of Sindhu,¶ Sauvira,** and Saurashtra.††

When the sacrificial pillars are erected, the rites commence. This portion of the ceremony, termed *Yuparchraya*, is thus minutely detailed: "There were twenty-one "yupas or pillars,‡‡ of octagonal shape, each "twenty-one feet in height and four feet in "diameter, the capitals bearing the figure of "a man, an elephant, or a bull. They were "of the various sorts of wood appropriated "to holy rites, overlaid with plates of gold "and ornamented cloth, and adorned with "festoons of flowers. While the yupas were

* Kykaya is supposed by the translator, Dr. Carey, to be a king of Persia, the Ky-vansa preceding Darius. The epithet *Ky* not frequently occurs in Hindu traditional couplets. One, which I remember, is connected with the ancient ruins of Abhaner in Jeypur, recording the marriage of one of its princes with a daughter of Ky Camb.

Tu beti Ky Camb ca, nam Permala ho, &c. 'Thou art the daughter of Ky Camb: thy name Fairy Garland.' *Ky* was the epithet of one of the Persian dynasties. *Qu. Cam-bukish*, the Cambyases of the Greeks?

† Benares. ‡ Thibet or Ava. § Behar.

¶ Scind valley.

** Unknown to me.

†† Peninsula of Cattivar.

‡‡ I have seen several of these sacrificial pillars of stone of very ancient date. Many years ago, when all the Rajpoot states were suffering from the thralldom of the Mahrattas, a most worthy and wealthy banker of Surat, known by the family name of Tribeda, who felt acutely for the woes inflicted by incessant predatory foes on the sons of Rama and Krishna, told me, with tears in his eyes, that the evils which afflicted Jeypur were to be attributed to the sacrilege of the prince, Jagat Sing, who had dared to abstract the gold plates of the sacrificial pillars, and send them to his treasury. Worse than Rehoboam, who, when he took away from the temple "the shields of gold Solomon had made," had the grace to substitute others of brass. Whether, when turned into currency, it went as a war contribution to the Mahrattas, or was applied to the less worthy use of his concubine queen, "the essence of camphor," it was of a piece with the rest of this prince's unwise conduct. Jey Sing, who erected the pillars, did honour to his country, of which he was a second founder, and under whom it attained the height from which it has now fallen.

"erecting, the Adhwaryu, receiving his instructions from Hotri, or sacrificing priest, recited aloud the incantations.

"The sacrificial pits were in triple rows, eighteen in number, and arranged in the form of the eagle. Here were placed the victims for immolation; birds, aquatic animals, and the horse.

"Thrice was the steed of King Dasaratha led round the sacred fire by Coshala, and as the priests pronounced the incantations he was immolated* amidst shouts of joy.

"The king and queen, placed by the high priest near the horse, sat up all night watching the birds; and the officiating priest, having taking out the hearts, dressed them agreeably to the holy books. The sovereign of men smelled the smoke of the offered hearts, acknowledging his transgressions in the order in which they were committed.

"The sixteen sacrificing priests then placed (as commanded in the ordinances) on the fire the parts of the horse. The oblation of all the animals was made on wood, except that of the horse, which was on cane.

"The rite concluded with gifts of land to the sacrificing priests and augurs; but the holy men preferring gold, ten millions of jambunada† were bestowed on them."

* On the Noroza, or festival of the new year, the great Mogul slays a camel with his own hand, which is distributed, and eaten by the court-favourites.

† This was native gold, of a peculiarly dark and brilliant hue, which was compared to the fruit jambu (not unlike a damson). Every thing forms an allegory with the Hindus; and the production of this metal is appropriated to the period of gestation of Jahnvi the river-goddess (Ganges), when by Agni, or fire, she produced Ku-mar, the god of war, the commander of the army of the gods. This was when she left the place of her birth, the Himalaya mountain (the great storehouse of metallic substances), whose daughter she is: and doubtless this is in allusion to some very remote period, when, bursting

Such is the circumstantial account of the Aswamedha, the most imposing and the earliest heathen rite on record. It were superfluous to point out the analogy between it and similar rites of various nations, from the chosen people to the Aurespex of Rome and the confessional rite of the Catholic church.

The Sacrant,* or Sivrat (night of Siva), is the winter solstice. On it the horse bled to the sun, or Bal-nath.

The Scandinavians termed the longest night the 'mother night,'† on which they held that the world was born. Hence the Beltane, the fires of Bal or Belenus; the Hi-ul of northern nations, the sacrificial fires on the Aswamedha, or worship of the sun, by the Suryas on the Ganges, and the Syrians and Sauromatæ on the shores of the Mediterranean.

The altars of the Phœnician Heliopolis, Balbec‡ or Tadmor,§ were sacred to the same divinity as on the banks of Sarayu, or Balpur, in Saurashtra, where "the horses of the sun ascended from his fountain (*Surya-coond*)," to carry its princes to conquest.

her rockbound bed, Gunga exposed from "her side" veins of this precious metal.

* Little bags of brocade, filled with seeds of the sesamum or cakes of the same, are distributed by the chiefs to friends on this occasion. While the author writes, he has before him two of these, sent to him by the young Mahratta prince, Holkar.

† *Siv-rat* would be 'father night,' *Siva-Isvara* is the 'universal father.'

‡ Ferishta, the compiler of the imperial history of India, gives us a Persian or Arabic derivation of this, from *Bal* 'the sun,' and *bee*, 'an idol.'

§ Corrupted to Palmyra, the etymon of which, I believe, has never been given, which is a version of Tadmor. In Sanscrit, *tal*, or *tar*, is the 'date-tree;' *mor* signifies 'chief.' We have more than one 'city of palms' (*Talpur*) in India; and the tribe ruling in Hyderabad, on the Indus, is called *Talpurie*, from the place whence they originated.

From Syria came the instructors of the Celtic Druids, who made human sacrifices, and set up the pillar of Belenus on the hills of Cambria and Caledonia.

When "Judah did evil in the sight of the Lord, and built them high places, and images, and groves, on every high hill and under every tree," the object was Bal, and the pillar (the lingam) was his symbol. It was on his altar they burned incense, and "sacrificed unto the calf on the fifteenth* day of the month" (the sacred Amavus of the Hindus). The calf of Israel is the bull (*nandi*) of Balcesar or Iswara; the Apis of the Egyptian Osiris.

The ash was sacred to the sun-god in the west. The aswattha (or peepul)† is the 'chief of trees,' say the books sacred to Bal in the East; and death, or loss of limb, is incurred by the sacrilegious mutilator of his consecrated groves,‡ where a pillar is raised bearing the inhibitory edict.

* Kings, chap. xxiii.

† *Ficus religiosa*. It presents a perfect resemblance to the popul (poplar) of Germany and Italy, a species of which is the aspen. So similar is it, that the specimen of the peepul from Carolina is called, in the Isola Bella of the Lago Maggiore, *populus angulata*; and another, in the *Jardin des Plantes* at Toulon, is termed the *ficus populifolia*, *ou figuier à feuilles de peuplier*. The aspen, or ash, held sacred by the Celtic priests, is said to be the mountain-ash.

'The calf of Bal' is generally placed under the peepul; and Hindu tradition sanctifies a never-dying stem, which marks the spot where the Hindu Apollo, Hari (the sun), was slain by the savage Bhil on the shores of Saurashtra.

‡ The religious feelings of the Rajpoot, though outraged for centuries by Moguls and mercenary Pathans, will not permit him to see the axe applied to the noble peepul or umbrageous burr (*ficus indica*), without execrating the destroyer. Unhappy the constitution of mind which knowingly wounds religious prejudices of such ancient date! Yet is it thus with our countrymen in the East, who treat all foreign prejudices with contempt, shoot the bird sacred to the Indian Mars, slay the calves of Bal, and fell the noble peepul before the eyes of the native without remorse.

He is unphilosophic and unwise who treats such prejudices with contumely: prejudices beyond the reach of

We shall here conclude the analogy between the Indo-Scythic Rajpoot races and those of early Europe. Much more might be adduced; the old Runic characters of Scandinavia, the Celtic, and the Osci or Etruscan, might, by comparison with those found in the cave temples and rocks in Rajasthan and Saurashtra, yield yet more important evidence of original similarity;

reason. He is uncharitable who does not respect them; impolitic, who does not use every means to prevent such offence by ignorance or levity. It is an abuse of our strength, and an ungenerous advantage over their weakness. Let us recollect who are the guardians of these fanes of Bal, his peepul, and sacred bird (the peacock); the children of Surya and Chandra, and the descendants of the sages of yore, they who fill the ranks of our army, and are attentive, though silent, observers of all our actions: the most attached, the most faithful, and the most obedient of mankind! Let us maintain them in duty, obedience, and attachment, by respecting their prejudices and conciliating their pride. On the fulfilment of this depends the maintenance of our sovereignty in India: but the last fifteen years have assuredly not increased their devotion to us. Let the question be put to the unprejudiced, whether their welfare has advanced in proportion to the dominion they have conquered for us, or if it has not been in the inverse ratio of this prosperity? Have not their allowances and comforts decreased? Does the same relative standard between the currency and conveniences of life exist as twenty years ago? Has not the first depreciated twenty-five per cent., as half-batta stations and duties have increased? For the good of ruler and servant, let these be rectified. With the utmost solemnity I aver, I have but the welfare of all at heart in these observations. I loved the service, I loved the native soldier. I have proved what he will do, where devoted, when, in 1817, thirty two fire locks of my guard attacked, defeated, and dispersed, a camp of fifteen hundred men, slaying thrice their numbers. (1) Having quitted the scene for ever, I submit my opinion dispassionately for the welfare of the one, and with it the stability or reverse of the other.

(1) What says the Thermopylae of India, Corygaum? Five hundred fire locks against twenty thousand men! Do the annals of Napoleon record a more brilliant exploit? Has a column been reared to the manes of the brave, European and native, of this memorable day, to excite to future achievement? What order decks the breast of the gallant Fitzgerald, for the exploit on the field of Nagpore? At another time and place his words, "At my peril be it! Charge!" would have crowned his crest! These things call for remedy!