

borrowed it from the Egyptians or had it from the same source, typified the *Fructifier* by a *pine-apple*, the form of which resembles the *Sitaphala*,\* or fruit of Sita, whose rape by Ravana carried Rama from the Ganges over many countries ere he recovered her.† In like manner *Gouri*, the Rajpoot Ceres, is typified under the coco-nut, or *sriphala*,‡ the *chief of fruit*, or *fruit* sacred to *Sri*, or *Isa* (Isis), whose other elegant emblem of abundance, the *camacumpa*, is drawn with branches of the palmyra,§ or coco-tree, gracefully pendent from the vase (*cumbha*).||

The *Sriphala*¶ is accordingly presented to all the votaries of Iswara and Isa on the conclusion of the spring-festival of *Phalguna*, the *Phagesia* of the Greeks, the *Phamenoth* of the Egyptian, and the *Saturnalia* of antiquity; a rejoicing at the renovation of the powers of nature; the empire of heat over cold—of light over darkness.\*\*

\* Vulg. *Suroefa*.

† Rama subjected her to the fiery ordeal, to discover whether her virtue had suffered while thus forcibly separated.

‡ Vulg. *Naryal*.

§ *Palmyra* is Sanskrit corrupted, and affords the etymology of Solomon's city of the desert, *Tadmor*. The *p*, by the retrenchment of a single diacritical point, becomes *t*; and the *l* and *d* being permutable, *Pal* becomes *Tad*, or *Tal*—the *Palmyra*, which is the *Mor*, or chief of trees; hence *Tadmor*, from its date-trees.

|| A plate in the second volume will illustrate this.

¶ The *Jayaphala*, 'the fruit of victory,' is the nutmeg; or, as a native of Java, *Javuphala*, 'fruit of Java,' is most probably derived from *Jayadvipa*, 'the victorious isle.'

\*\* The Camari of the *Saura* tribes, or sun-worshippers of Saurashtra, claims descent from the *bird-god* of Vishnu (who aided Rama (*a*) to the discovery of Sita), and the *Macara* (*b*) or crocodile, and date the mons-

(a) Rama and Vishnu interchange characters.

(b) It is curious, that the designation of the tribe *Camari* is a transposition of *Macari*, for the final letter of each is mute.

The analogy between the goddess of the spring *Saturnalia*, *Phalguni*, and the *Phagesia* of the Greeks, will excite surprise; the word is not derived from *Phagein* eating, with the Rajpoot votaries of *Holica*, as with those of the *Dionysia* of the Greeks; but from *phalguni*, compounded of *guna*, 'quality, virtue, or characteristic,' and *phala*, 'fruit;' in short, the *fructifier*. From *Phallos*,\* to which there is no definite meaning, the Egyptian had the festival *Phallica*, the *Holica* of the Hindus. *Phula* and *phala*, flower and fruit, are the roots of all, *Floralia* and *Phalaria*, the *Phallus* of Osiris, the *Thyrsus* of Bacchus, or *Lingam* of Iswara, symbolized by the *Sriphala*, or *Annas*, the 'food of the gods,'† or the *Sitaphala* of the Helen of Ayodhya.

From the existence of this worship in Congo at this day, the author already quoted asks if it may not have originated in ETHIOPIA: "qui comme le temoignent

trous conception from that event, and their original abode from *Sancodra* Bate, or island of *Sancodra*. Whether to the *Dioscorides* at the entrance of the Arabian Gulf this name was given, evidently corrupted from *Sanc-ha-dwara* to *Socotra*, we shall not stop to inquire. Like the isle in the entrance of the gulf of Outch, it is the *dwara* or portal to the *Sinus Arabicus*, and the pearl-shell (*sankha*) there abounds. This tribe deduce their origin from Rama's expedition, and allege that their Ithyiopic mother landed them where they still reside. Wild as is this fable, it adds support to this hypothesis.

\* See Lempriere, arts. *Phagesia* and *Phallica*. "L'Abbe Mignot pense que le *Phallus* est originaire de l'Assyrie et de la Chaldee, et que c'est de ce pays que l'usage de consacrer ce symbole de la generation a passe en Egypte. Il croit d'apres le savant Le Clerc, qui le nom de ce symbole est Phenicien: qu'il derive de *Phalou*, qui, dans cette langue, signifie une chose secreete et cachee, et du verbe *phala*, qui veut dire etre tenu secret." (a)

† *Anna*, 'food,' and *asa* or *isa*, 'the god.'

(a) Dea Divinites Generatives.



"plusieurs ecrivains de l' antiquite, a fourni "ses dieux a l' Egypte." On the first of the five complementary days called "*epagomenes*," preceding new-year's day, the Egyptians celebrated *the birth of the sun-god, Osiris*, in a similar manner as the Hindus do their solstitial festival, "*the morning of the gods*," the Hiul of Scandinavia; on which occasion, "on promenait en procession une "figure d' Osiris, dont le Phallus etait "triple;" a number, he adds, expressing "la "pluralite indefinee." The number *three* is sacred to Iswara, chief of the *Tri-murti* or Triad, whose statue adorns the junction (*sangum*) of all triple streams; hence called *Triveni*, who is *Trinetra*, or 'three-eyed,' and *Tridenta*, or 'god of the trident;' *Triloca* 'god of the triple abode, heaven, earth, and hell;' *Tripura*, of the triple city, to whom the *Tripoli* or triple gates are sacred, and of which he has made *Ganes* the Janitor, or guardian. The grotesque figure placed by the Hindus during the Saturnalia in the highways, and called *Natha-Rama* (the god Rama), is the counterpart of the figure described by Plutarch as representing Osiris, "*ce soleil printanier*," in the Egyptian Saturnalia or *Phamenoth*. Even Ram-isa and Ravana may, like Osiris and Typhon, be merely the ideal representatives of light and darkness; and the chaste *Sita*, spouse of the *Surya* prince, the astronomical Virgo, only a zodiacal sign.

That a system of Hinduism pervaded the whole Babylonian and Assyrian empires, Scripture furnishes abundant proofs, in the mention of the various types of the sun-god *Balnath*, whose pillar adorned "every mount" and "every grove;" and to whose

other representative, the bazen calf (*nanda*) the 15th of each month (*amavus*)\* was especially sacred. It was not confined to these celebrated regions of the East, but was disseminated throughout the earth; because from the Aral to the Baltic, colonies were planted from that central region,† the cradle of the *Suryas* and the *Indus*, whose branches (*sakha*)‡ the *Yavan*, the *Aswa*, and the *Meda*, were the progenitors of the *Ionians*, the *Assyrians*, and *Medes*;§ while in latter times, from the same teeming region, the *Galati* and *Getae*,|| the *Kelts* and *Goths*, carried modifications of the system to the shores of *Armorica* and the *Baltic*, the cliffs of *Caledonia*, and the remote isles of the *German Ocean*. The monumental circles sacred to the sun-god *Belenus* at once existing in that central region,¶ in *India*,\*\* and throughout *Europe*, is conclusive. The apotheosis of the patriarch *Noah*, whom the the Hindu styles "*Manu Vaivaswata*," the

\* The Hindu divide the month into two portions called *prukhas* or fortnights. The first is termed *badi*, reckoning from the 1st to the 15th, which day of partition is called *amavus*, answering to the *ides* of the Romans, and held by the Hindus as it was by the Jews in great sanctity. The last division is termed *Sudi*, and they recommence with the initial numeral, thence to the 30th or completion, called *poornum*; thus instead of the 16th, 17th, &c. of the month, they say *Sudi ekum* (1st) *Sudi doag* (3rd).

† Sogdiana and Transoxiana.

‡ Hence the word *sacae*.

§ See Genealogical Table No. 2, for these names. The sons of the three *Midas*, pronounced *Mede*, founded kingdoms at the precise point of time, according to calculation from the number of kings, that *Assyria* was founded.

|| The former were more *pastoral*, and hence the origin of their name, corrupted to *Keltoi*. The *Gete* or *Jita* pursued the hunter's occupation, living more by the chase, though these occupations are generally conjoined in the early stages of civilization.

¶ Rubruquais and other travellers.

\*\* Colonel Mackenzie's invaluable and gigantic collection.



man, son of the sun," may have originated the *Dolayatra* of the Hindus, the ark of Osiris, the ship of Isis amongst the Suevi, in memory of "*the forty days*" noticed in the traditions of every nation of the earth.

The time may be approaching when this worship in the East like the Egyptian, shall be only matter of tradition; although this is not likely to be effected by such summary means as were adopted by Cambyzes, who slew the sacred Apis and whipped his priests, while their Greek and Roman conquerors adopted and embellished the Pantheon of the Nile.\* But when Christianity reared her severe yet simple form, the divinities of the Nile, the Pantheon of Rome, and the Acropolis of Athens, could not abide her awful majesty. The temples of the Alexandrian Serapis were levelled by Theophilus,† while

\* Isis and Osiris, Serapis and Canopus, Apis and Ibis, adopted by the Romans, whose temples and images, yet preserved, will allow full scope to the Hindu antiquary for analysis of both systems. The temple of Serapis at Pozzouli is quite Hindu in its ground plan.

† In the reign of Theodosius.

that of Osiris at Memphis became a church of Christ. "Muni de ses pouvoirs, et escorte  
"d'une foule de moines, il mit en fuite les  
"pretres, brisa les idoles, demolit les temples,  
"ou y etablit des monasteres.\*" The period for thus subverting idolatry is passed: the religion of Christ is not of the sword, but one enjoining peace and good-will on earth. But as from him "to whom much is given," much will be required, the good and benevolent of the Hindu nations may have ulterior advantages over those Pharisees who would make a monopoly even of the virtues; who "see the mote in their neighbour's eye, "but cannot discern the beam in their own." While, therefore, we strive to impart a purer taste and better faith, let us not imagine that the minds of those we would reform are the seats of impurity, because, in accordance with an idolatry coeval with the flood, they continue to worship mysteries opposed to our own modes of thinking.

\* Du Culte, &c. &c. p. 47.



## CHAPTER XXIII.

*The nicer shades of character difficult to catch.—Morals more obvious and less changeable than manners.—Dissimilarity of manners in the various races of Rajasthan.—Rajpoots have deteriorated in manners, as they declined in power.—Regard and deference paid to Women in Rajasthan.—Seclusion of the Females, no mark of their degradation.—High spirit of the Rajpoot Princesses.—Their unbounded devotion to their Husbands.—Examples from the Chronicles and Bardic Histories.—Anecdotes in more recent times.—Their magnanimity.—Delicacy.—Courage and presence of mind.—Anecdote of Sadoo of Poogul and Korumdevi, daughter of the Mohil chief.—The seclusion of the Females increases their influence.—Historical evidences of its extent.*

THE manners of a nation constitute the most interesting portion of its history, but a thorough knowledge of them must be the fruit of long and attentive observation : an axiom which applies to a people even less inaccessible than the Rajpoots. The importance and necessity of such an illustration of the Rajpoot character, in a work like the present, calls for and sanctions the attempt, however inadequate the means. Of what value to mankind would be the interminable narrative of battles, were their moral causes and results passed by unheeded? Although both the Persian and Hindu annalists not unfrequently unite the characters of moralist and historian, it is in a manner unsuitable to the subject, according to the more refined taste of Europe. In the poetic annals of the Rajpoot, we see him check his war-chariot, and when he should be levelling his javelin, commence a discourse upon ethics ; or when the battle is over, the Nestor or Ulysses of the host converts his tent into a lyceum, and delivers lectures on morals or manners. But the reflections which should follow, and form the corollary to each action,

are never given ; and even if they were, though we might comprehend the moral movements of a nation, we should still be unable to catch the minute shades of character that complete the picture of domestic life, and which are to be collected from those familiar sentiments uttered in social intercourse, when the mind unbends and nature throws aside the trammels of education and of ceremony. Such a picture would represent the *manners*, which are continually undergoing modifications, in contradistinction to the *morals* of society ; the latter, having a fixed creed for their basis, are definite and unchangeable. The *chal* of the Rajpoot, like the *mores* of the Romans, or *costumi* of modern Italy, is significant alike of mental and external habit. In the moral point of view, it is the path chalked out for him by the sages of antiquity ; in the personal, it is that which custom has rendered immutable. *Kea boora chal chalta*, 'in what a bad path does he march !' says the moralist : *Bap, Dada ca chal chheora*, 'he abandons the usages of his ancestors,' says the stickler for custom, in Rajasthan.



The grand features of morality are few, and merely the same in every nation not positively barbarous. The principles contained in the Decalogue form the basis of every code—of Manu and of Mahomed, as well as of Moses. These are grand landmarks of the truth of divine history; and are confirmed by the less important traits of personal customs and religious rites, which nations the most remote from each other continue to hold in common. The *Koran* we know to have been founded on the Mosaic law; the *Sastra* of Manu, unconsciously, approaches still more to the Jewish Scriptures in spirit and intention; and from its pages might be formed a manual of moral instruction, which, if followed by the disciples of the framer, might put more favoured societies to the blush.

As it has been observed in a former part of this work, the same religion governing all must tend to produce a certain degree of mental uniformity. The shades of moral distinction which separate these races are almost imperceptible: while you cannot pass any grand natural barrier without having the dissimilarity of customs and manners forced upon your observation. Whoever passes from upland Mewar, the country of the Seesodias, into the sandy flats of Marwar, the abode of the Rahtores, would feel the force of this remark. Innovations proceeding from external causes, such as conquest by irreligious foes, and the birth of new sects and schisms, operate important changes in manners and customs. We can only pretend, however, to describe facts which are obvious, and those which history discloses, whence some notions may be formed of the

prevailing traits of character in the Rajpoot; his ideas of virtue and vice, the social intercourse and familiar courtesies of Rajasthan, and their recreations, public and private.

"The manners of a people," says the celebrated Goguet, "always bear a proportion to the progress they have made in the arts and sciences." If by this test we trace the analogy between past and existing manners amongst the Rajpoots, we must conclude at once that they have undergone a decided deterioration. Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece: to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find the astronomers, whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors, whose works claim our admiration, and the musicians, "who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation.\*" The manners of those days must have corresponded with this advanced stage of refinement, as they must have suffered from its decline: yet the homage paid by Asiatics to precedent, has preserved many relics of ancient customs, which have survived the causes that produced them.

It is universally admitted that there is no better criterion of the refinement of a nation than the condition of the fair sex therein. As it is elegantly expressed by Comte Segur, "Leur sort est un boussole sur pour le premier regard d'un etranger qui arrive dans

\* So says Valmika, the author of the oldest epic in existence, the *Ramayana*.



"un pays inconnu."\* Unfortunately, the habitual seclusion of the higher classes of females in the East contracts the sphere of observation in regard to their influence on society; but, to borrow again from our ingenious author, "les hommes font les lois, les femmes font les mœurs;" and their incarceration in Rajasthan by no means lessens the application of the adage to that country. Like the magnetic power, however latent, their attraction is not the less certain. "C'est aux hommes à faire des grandes choses, c'est aux femmes à les inspirer," is a maxim to which every Rajpoot cavalier would subscribe, with whom the age of chivalry is not fled, though ages of oppression have passed over him. He knows there is no retreat into which the report of a gallant action will not penetrate, and set fair hearts in motion to be the object of his search. The bards, those chroniclers of fame, like the *jongleurs* of old, have every where access, to the palaces as to the hamlet; and a brilliant exploit travels with all the rapidity of a comet, and clothed with the splendid decorations of poetry, from the Indian desert to the valley of the Jumna. If we cannot paint the Rajpoot dame as invested with all the privileges which Segur assigns to the first woman, "compagne de l'homme et son égale, vivant par lui, pour lui, associée à son bonheur, à ses plaisirs, à la puissance qu'il exerçait sur ce vaste univers;" she is far removed from the condition which demands commiseration.

Like the ancient German or Scandinavian, the Rajpoot consults her in every transac-

tion; from her ordinary actions he draws the omen of success, and he appends to her name the epithet of *devi*, or 'godlike.' The superficial observer, who applies his own standard to the customs of all nations, laments with an affected philanthropy the degraded condition of the Hindu female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty, and calls her seclusion imprisonment. Although I cordially unite with Segur, who is at issue with his compatriot Montesquieu on this part of discipline, yet from the knowledge I do possess of the freedom, the respect, the happiness, which Rajpoot women enjoy, I am by no means inclined to deplore their state as one of captivity. The author of the *Spirit of Laws*, with the views of a closet philosopher, deems seclusion necessary from the irresistible influence of climate on the passions; while the chivalrous Segur, with more knowledge of human nature, draws the very opposite conclusion asserting all restraints to be injurious to morals. Of one thing we are certain, seclusion of females could only originate in a moderately advanced stage of civilization. Amongst hunters, pastors, and cultivators, the women were required to aid in all external pursuits, as well as internal economy. The Jews secluded not their women, and the well, where they assembled to draw water, was the place where marriages were contracted, as with the lower classes in Rajpootana. The inundations of the Nile, each house of whose fertile valleys was isolated, is said to have created habits of secluding women with the Egyptians; and this argument might apply to the vast valleys of

\* "Les Femmes, leur Condition et leur Influence dans l'Ordre Social," vol. i. p. 10.



the Indus and Ganges first inhabited, and which might have diffused example with the spread of population. Assuredly, if India was colonized from the cradle of nations, Central Asia, they did not thence bring these notions within the Indus; for the Scythian women went to the opposite extreme, and were polyandrists.\* The desire of eradicating those impure habits, described by Herodotus, that the slipper at the tent-door should no longer be a sign, may have originated the opposite extreme in a life of entire seclusion. Both polygamy and polyandristm originated in a mistaken view of the animal economy, and of the first great command to people the earth: the one was general amongst all the nations of antiquity; the other rare, though to be found in Scythia, India, and even amongst the Natches, in the new world; but never with the Rajpoot, with whom monogamy existed during the patriarchal ages of India, as amongst the Egyptians. Of all the nations of the world who have habituated the female to a restricted intercourse with society, whether Grecian, Roman, Egyptian, or Chinese, the Rajpoot has given least cause to provoke the sentiment of pity; for if deference and respect be proofs of civilization, Rajpootana must be considered as redundant in evidence of it. The uxoriousness of the Rajpoot might be appealed to as indicative of the decay of national morals; "chez les barbares (says Segur) les femmes ne sont rien: les mœurs de ces peuples

\* So are some of the Hindu races in the mountainous district about the Himalaya, and in other parts of India. This curious trait in ancient manners is deserving of investigation: it might throw some light on the early history of the world.

"s'adoucissent-t'elles, on compte les femmes pour quelque-chose: enfin, se corrompent-elles, les femmes sont tout;" and whether from this decay, or the more probable and amiable cause of seeking, in their society, consolation for the loss of power and independence, the women are nearly every thing with the Rajpoot.

It is scarcely fair to quote Manu as an authority for the proper treatment of the fair sex, since many of his dicta by no means tend to elevate their condition. In his lengthened catalogue of things pure and impure he says, however, "the mouth of a woman is constantly pure,"\* and he ranks it with the running waters, and the sun-beam; he suggests that their names should be "agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benedication."†

"Where females are honoured (says Manu), there the deities are pleased; but where dishonoured, *there all religious rites become useless:*" and he declares, "that in whatever house a woman not duly honoured pronounces an imprecation, that house, with all that belongs to it, shall utterly perish."‡ "Strike not, even with a blossom, a wife guilty of a hundred faults,"§

\* Chap. v. 130.

† Chap. ii. 33.

‡ Digest of Hindu Law, Colebrooke, vol. ii. p. 209

§ Of all the religions which have diversified mankind, whatever man might select, woman should chose the Christian. This alone gives her just rank in the scale of creation, whether arising from the demotic principle which pervades our faith, or the dignity conferred on the sex in being chosen to be the mother of the Saviour of man. In turning over the pages of Manu, we find many mortifying texts, which I am inclined to regard as interpolations; as the following, so opposed to the beautiful sentiment above quoted:—"A wife, a son, a servant, a pupil, and a younger brother, may be corrected when they commit faults with a rope, or the small



says another sage : a sentiment so delicate, that Reginald de Born, the prince of troubadours, never uttered any more refined.

However exalted the respect of the Rajpoot for the fair, he nevertheless holds that

“—Nothing lovelier can be found  
“In woman, than to study household good.”

In the most tempestuous period of the history of Mewar, when the Ranas broke asunder the bonds which united them to the other chiefs of Rajasthan, and bestowed their daughters on the foreign nobles incorporated with the higher class of their own kin, the chief of Sadri, so often mentioned, had obtained a princess to wife. There was a hazard to domestic happiness in such unequal alliance, which the lord of Sadri soon experienced. To the courteous request, “Ranawut-ji, fill me a cup of water,” he received a contemptuous refusal, with the remark, that “the daughter of a hundred kings would not become cup-bearer to the chieftain of Sadri.”—“Very well,” replied the plain soldier, “you may return to your father’s house, if you can be of no use in

“thong of a cane.” (a) Such texts might lead us to adopt Segur’s conclusions, that ever since the days of the patriarchs women were only brilliant slaves—victims, who exhibited, in the wreaths and floral coronets which bedecked them, the sacrifices to which they were destined. In the patriarchal ages their occupations were to season the viands, and bake the bread, and weave cloth for the tents : their recreations limited to respire the fresh evening air under the shade of a fig-tree, and sing canticles to the Almighty. Such a fate, indeed, must appear to a Parisian dame, who passes her time between the *Feydeau* and *Tivoli*, and whose daily promenade is through the *Champs Elysees*, worse than death : yet there is no positive hardship in these employments, and it was but the fair division of labour in the Primitive ages, and that which characterizes the Rajpootni of the present day.

(a) On Judicature, p. 268.

“mine.” A messenger was instantly sent to the court, and the message, with every aggravation, was made known; and she followed on the heels of her messenger. A summons soon arrived for the Sadri chief to attend his sovereign at the capital. He obeyed; and arrived in time to give his explanation just as the Rana was proceeding to hold a full court. As usual, the Sadri chief was placed on his sovereign’s right hand, and when the court broke up, the their-apparent of Mewar, at a preconcerted sign, stood at the edge of the carpet, performing the menial office of holding the slippers of the chief. Shocked at such a mark of extreme respect, he stammered forth some words of homage, his unworthiness, &c. ; to which the Rana replied, “As my son-in law, “no distinction too great can be conferred : “take home your wife, she will never again “refuse you a cup of water.”\*

Could authority deemed divine ensure obedience to what is considered a virtue in all ages and countries, conjugal duties of

\* Manu lays down some plain and wholesome rules for the domestic conduct of the wife ; above all, he recommends her “to preserve a cheerful temper,” and “frugality in domestic expences.” Some of his texts savour, however, more of the anchorite than of a person conversant with mankind ; and when he commands the husband to be revered as a god by the virtuous wife, even though enamoured of another woman, it may be justly doubted if ever he found obedience thereto ; or the scarcely less difficult ordinance, “for a whole year “let a husband bear with his wife who treats him with “aversion,” after which probation he is permitted to separate. It is very likely the Rajpoots are more in the habit of quoting the first of these texts, than of hearing the last : for although they have a choice at home, they are not ashamed to be the avowed admirers of the Aspasias and Phrynes of the capital ; from the same cause which attracted Socrates and made Pericles a slave, and which will continue until the united charms of the dance and the song are sanctioned to be practised by the *legitimes* within.





the Rajpoots are comprehended in the following simple text: "*Let mutual fidelity* "continue to death; this, in a few words, "may be considered as the supreme law "between husband and wife."

That this law governed the Rajpoots in past ages, as well as the present, in as great a degree as in other stages of society and other countries, we cannot doubt. Nor will the annals of any nation afford more numerous or more sublime instances of female devotion, than those of the Rajpoots; and such would never have been recorded, were not the incentive likely to be revered and followed. How easy would it be to cite examples for every passion which can actuate the human mind! Do we desire to see a model of unbounded devotion, resignation, and love, let us take the picture of Sita, as painted by the Milton of their silver age, than which nothing more beautiful or sentimental may be culled even from *Paradise Lost*. Rama was about to abandon his faithful wife for the purpose of becoming a *Vana-prastha* or hermit, when she thus pours out her ardent desire to partake of his solitude.

"A woman's bliss is found, not in the smile  
"Of father, mother, friend, nor in herself:  
"Her husband is her only portion here,  
"Her heaven hereafter. If thou indeed  
"Depart this day into the forest drear,  
"I will precede, and smooth the thorny way.  
\* \* \* \*

"A gay recluse  
"On thee attending, happy shall I feel  
"Within the honey-scented grove to roam,  
"For thou e'en here canst nourish and protect;  
"And therefore other friend I cannot need,  
"To-day most surely with thee will I go,  
"And thus resolved, I must not be deny'd.

\* Manu, chap. ix. p. 302, text 101, *Haughton's edition*.

"Roots and wild fruit shall be my constant food;  
"Nor will I near thee add unto thy cares,  
"Nor lag behind, nor forest-food refuse,  
"But fearless traverse every hill and dale.  
\* \* \* \*

"Thus could I sweetly pass a thousand years;  
"But without thee e'en heaven would lose its charms.  
\* \* \* \*

"Pleased to embrace thy feet, I will reside  
"In the rough forest as my father's house.  
"Void of all other wish, supremely thine,  
"Permit me this request—I will not grieve,  
"I will not burden thee—refuse me not.  
"But shouldst thou, Raghuvu, this prayer deny,  
"Know, I resolve on death."

*Vide Ward, On the History, Literature, and Mythology of the Hindus, vol. ii. p. 408.*

The publication of Mr. Wilson's specimens of the Hindu drama has put the English public in possession of very striking features of ancient Hindu manners, amongst which conjugal fidelity and affection stand eminently conspicuous. The *Uttara Rama Charita*, the *Vikrama and Urvashi*, and the *Mudra Rakshasa*, contain many instances in point. In the latter piece occurs an example, in comparatively humble life, of the strong affection of a Hindu wife. Chandana Das, like Antonio in the *Merchant of Venice*, is doomed to die, to save his friend. His wife follows him to the scene of execution, with their only child, and the succeeding dialogue ensues:—

*Chand.* Withdraw, my love, and lead our boy along.  
*Wife.* Forgive me, husband,—to another world  
Thy steps are bound, and not to foreign realms;  
Whence in due time thou homeward wilt return;  
No common farewell our leave-taking now  
Admits, nor must the partner of thy fate  
Leave thee to trace thy solitary way.  
*Chand.* What dost thou mean?  
*Wife.* To follow thee in death.  
*Chand.* Think not of this—our boy's yet tender years  
Demand affectionate and guardian care.  
*Wife.* I leave him to our household gods, nor fear  
They will desert his youth:—come, my dear boy,  
And bid thy sire a long and last farewell.

The annals of no nation on earth record





a more ennobling or more magnanimous instance of female loyalty than that exemplified by Dewulde, mother of the Binafur brothers, which will at once illustrate the manners of the Rajpoot fair, and their estimation and influence in society.

The last Hindu emperor of Delhi, the chivalrous Prithwiraj of the Chohan race, had abducted the daughter of the prince of Sameta. Some of the wounded who had covered his retreat were assailed and put to death by Purnal, the Chundail prince of Mahoba. In order to avenge this insult, the emperor had no sooner conveyed his bride to Delhi than he invaded the territory of the Chundail, whose troops were cut to pieces at Sirswah,\* the advanced post of his kingdom. While pursuing his success, the Chundail called a council, and by the advice of his queen Malundevi demanded a truce of his adversary, on the plea of the absence of his chieftains Ala and Udila. The brother of the bard of Mahoba was the envoy, who found the Chohan ready to cross the Pahonj. He presented his gifts, and adjured him, "as a true Rajpoot, not to take them at such disadvantage." The gifts were accepted, and the Chohan pledged himself, "albeit his warriors were eager for the fight," to grant the truce demanded; and having dismissed the herald, he enquired of his own bard, the prophetic Chund, the cause of the disaffection which led to the banishment of the Binafurs; to which he thus replies: "Jessraj was the leader of the armies of Mahoba when his sovereign was defeated and put to flight by the wild race of

"Goands; Jessraj repulsed the foe, captured Gurra their capital, and laid his head at his sovereign's feet. Purnal returning with victory to Mahoba, in gratitude for this service, embraced the sons of Jessraj, and placed them in his honours and lands while Malundevi the queen made no distinction between them and her son." The fief of the young Binafur chieftains was at the celebrated fortress Kalinjer, where their sovereign happening to see a fine mare belonging to Ala, desired to possess her, and being refused, so far forgot past services as to compel them to abandon the country. On retiring they fired the estates of the Purihara chief who had instigated their disgrace. With their mother and families they repaired to Canouj, whose monarch received them with open arms, assigning lands for their maintenance. Having thus premised the cause of banishment, Chund conducts us to Canouj, at the moment when Jagnuk the bard was addressing the exiles on the dangers of Mahoba.

"The Chohan is encamped on the plains of Mahoba; Nursing and Birsing have fallen, Sirswah is given to the flames, and the kingdom of Purnal laid waste by the Chohan. For one month a truce has been obtained: while to you I am sent for aid in his griefs. Listen, oh sons of Binafur; sad have been the days of Malundevi since you left Mahoba! Oft she looks towards Canouj; and while she recalls you to mind, tears gush from her eyes and she exclaims, 'the fame of the Chundail is departing;' but when gone, oh sons of Jessraj, great will be your self-accusing sorrow: yet, think of Mahoba!"

\* On the Pahonj, and now belonging to the Boondela prince of Duttea. The author has been over this field of battle.



"Destruction to Mahoba! Annihilation to the Chundail who, without fault, expelled us our home : in whose service fell our father, by whom his kingdom was extended. Send the slanderous Purihara—let him lead your armies against the heroes of Delhi. Our heads were the pillars of Mahoba; by us were the Goands expelled and their strong-holds Deogurh and Chandbari added to his sway. We maintained the field against the Jadoon, sacked Hindown,\* and planted his standard on the plains of Kuttair. It was I (continued Ala) who stopped the sword of the conquering Cutchwaha.† The Amirs of the Sooltan fled before us.—At Gaya we were victorious, and added Rewah‡ to his kingdom. Anterved§ I gave to the flames, and levelled to the ground the towns of Mewat.¶ From ten princes did Jessraj bring spoil to Mahoba. This have we done; and the reward is exile from our home! Seven times have I received wounds in his service, and since my father's death gained forty battles; and from seven has Udila conveyed the *record of victory*¶

\* Hindown was a town dependent on Biana, the capital of the Jadoons, whose descendants still occupy Kerowli and Sri Mathura.

† Rao Pujaon of Ambar, one of the great vassals of the Chohan, and ancestor of the present Raja of Jeypur.

‡ In the original, "the land of the Bhagel to that of the Chundail." Rewah is capital of Bhagelkhund, founded by the Bhagela Rajpoot, a branch of the Solanki kings of Anhilwarra.

§ Anterved, the Do-ab, or Mesopotamia of the Jumna and Ganges.

¶ A district S. W. of Delhi, notorious for the lawless habits of its inhabitants: a very ancient Hindu race, but the greater part forced proselytes to the faith of Islam. In the time of Prithwiraj the chief of Mewat was one of his vassals. I present a portrait of a soldier of this tribe.—See plate.

¶ *Jayatpatra*, or 'bulletin of victory.'

"to Pural. Thrice my death seemed inevitable. The honour of his house I have upheld—yet exile is my reward!"

The bard replies—"The father of Pural left him when a child to the care of Jessraj. Your father was in lieu of his own; the son should not abandon him when misfortune makes him call on you. The Rajpoot who abandons his sovereign in distress will be plunged into hell. Then place on your head the loyalty of your father. Can you desire to remain at Canouj while he is in trouble, who expended thousands in rejoicings for your birth? Malundevi (the queen), who loves you as her own, presses your return.—She bids me demand of Dewulde fulfilment of the oft-repeated vow that your life and Mahoba, when endangered, were inseparable. The breaker of vows, despised on earth, will be plunged into hell, there to remain while sun and moon endure."

Dewulde heard the message of the queen. "Let us fly to Mahoba," she exclaimed. Ala was silent, while Udila said aloud, "May evil spirits seize upon Mahoba!—Can we forget the day when, in distress, he drove us forth?—Return to Mahoba—let it stand or fall, it is the same to me; Canouj is henceforth my home."

"Would that the gods had made me barren," said Dewulde, "that I had never borne sons who thus abandon the paths of the Rajpoot, and refuse to succour their prince in danger!" Her heart bursting with grief, and her eyes raised to heaven, she continued: "Was it for this, O universal lord, thou mad'st me feel a mother's pangs for these destroyers of Binafur's fame?"



"Unworthy offspring! the heart of the true Rajpoot dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Jessraj—some earl must have stolen to my embrace, and from such ye must be sprung." The young chiefs arose, their faces withered in sadness. "When we perish in defence of Mahoba, and covered with wounds, perform deeds that will leave a deathless name; when our heads roll in the field—when we embrace the valiant in fight and treading in the footsteps of the brave, make resplendent the blood of both lines, even in the presense of the heroes of the Chohan, then will our mother rejoice."

The envoy having, by this loyal appeal of Dewulde, attained the object of his mission, the brothers repair to the monarch of Canouj,\* in order to ask permission to return to Mahoba; this is granted, and they are dismissed with magnificent gifts, in which the bardic herald participated;† and the parting valediction was "*preserve the faith of Rajpoots.*" The omens during the march were of the worst kind: as JugnuK expounded them, Ala with a smile replied, "Oh bard, though thou canst dive into the dark recesses of futurity, to the brave all omens are happy, even though our heroes shall fall, and the fame of the Chundail must depart; thus in secret does my soul assure me." The sarus‡ was alone on the right—the eagle as he flew dropped his prey

—the chukwa\* "separated from his mate—drops fell from the eyes of the warlike steed—the shial† sent forth sounds of lamentation; spots were seen on the disc of the sun." The countenance of Lakhun fell;‡ these portents filled his soul with dismay: but Ala said, "though these omens bode death, yet death to the valiant, to the pure in faith, is an object of desire not of sorrow. The path of the Rajpoot is beset with difficulties, rugged, and filled with thorns; but he regards it not, so it but conducts to battle."—"To carry joy to Purnal alone occupied their thoughts: the steeds bounded over the plain like the swift-footed deer." The brothers, ere they reached Mahoba, halted to put on the *saffron robe*, the sign of "*no quarter*" with the Rajpoot warrior. The intelligence of their approach filled the Chundail prince with joy, who advanced to embrace his defenders, and conduct them to Mahoba; while the queen Malundevi came to greet Dewulde, who with the herald bard paid homage, and returned with the queen to the city. Rich gifts were presented, gems resplendent with light. The queen sent for Ala, and extending her hands over his head, bestowed the *asees*§ (blessing), as kneeling he swore his head was with Mahoba, and then waved a vessel filled with pearls over his head, which were distributed to his followers.||

\* Jeichund was then king of this city, only second to Delhi. He was attacked in 1193 (A.D.) by Shabudin, after his conquest of the Chohan, driven from his kingdom, and found a watery grave in the Ganges.

† JugnuK had two villages conferred upon him, besides an elephant and a dress.

‡ The phenicopteros.

\* A large red duck, the emblem of fidelity with the Rajpoots.

† The jackal.

‡ Commander of the succours of Canouj.

§ *Asees* is a form of benediction only bestowed by females and priests: it is performed by clasping both hands over the person's head, and waving a piece of silver or other valuable over him, which is bestowed in charity.

|| This is a very ancient ceremony, and is called



The bardic herald was rewarded with four villages. We are then introduced to the Chohan camp and council, where Chund the bard is expatiating on the return of the Binafurs with the succours of Canouj. He recommends his sovereign to send a herald to the Chundail to announce the expiration of the truce, and requiring him to meet him in the field, or abandon Mahoba. According to the bard's advice, a despatch was transmitted to Pural, in which the cause of war was recapitulated—the murder of the wounded; and stating that, according to Rajpoot faith, he had granted seven days beyond the time demanded, “and although so many days had passed since succour had arrived from Canouj, the lion-horn had not yet sounded (*sing-nad*):” adding: “if he abandon all desire of combat, let him proclaim his vassalage to Delhi, and abandon Mahoba.”

Pural received the hostile message in despair; but calling his warriors around him, he replied to the herald of the Chohan, that “on the day of the sun, the first of the month, he would join him in strife.”

“On the day sacred to *Sucra* (Friday), Pirthwiraj sounded the shell, while the drums thrice struck proclaimed the truce concluded.\* The standard was brought forth, around which the warriors gathered; the cup circulated, the prospect of battle filled

*Nachravali*. The author has frequently had a large salver filled with silver coin waved over his head, which was handed for distribution amongst his attendants. It is most appropriate from the fair, from whom also he has had this performed by their proxies, the family priest or female attendants.

\* The Sankh, or war-shell, is thrice sounded, and the nakarras strike thrice, when the army is to march; but should it after such proclamation remain on its ground, a scape-goat is slain in front of the imperial tent.

“their souls with joy. They anointed their bodies with fragrant oils, while the celestial apsaras with ambrosial oils and heavenly perfumes anointed their silver forms, tinged their eyelids, and prepared for the reception of heroes.\* The sound of the war-shell reached Koylas; the abstraction of Iswara was at an end—joy seized his soul at the prospect of completing his chaplet of skulls (*moonda-mala*). The Yoginis danced with joy, their faces sparkled with delight as they seized their vessels to drink the blood of the slain. The devourers of flesh, the *Palcharas*, sung songs of triumph at the game of battle between the Chohan and Chundail.”

In another measure, the bard proceeds to contrast the occupations of his heroes and the celestials preparatory to the combat, which descriptions are termed *rupaca*. “The heroes gird on their armour, while the heavenly fair deck their persons. They place on their heads the helm crowned with the war-bell (*vira-ghanta*), these adjust the corset; they draw the girths of the war-steed, the fair of the world of bliss bind the anklet of bells; nets of steel defend the turban's fold, they braid their hair with golden flowers and gems; the warrior polishes his falchion—the fair tints the eyelid with *unjun*; the hero points his dagger, the fair paints a heart on her forehead; he braces on his ample buckler—she places the resplendent orb in her ear; he binds his arms with a gauntlet of brass—she stains her hands with the

\* This picture recalls the remembrance of Hacon and the heroes of the north; with the Valkyrias or choosers of the slain; the celestial maids of war of Scandinavia.



"*henna*. The hero decorates his hand with "the tiger-claw\*—the Apsara ornaments with "rings and golden bracelets; the warrior "shakes the ponderous lance—the heavenly "fair the garland of love† to decorate those "who fall in the fight; she binds on a "necklace of pearls, he a *mala* of the tulasi.‡ "The warrior strings his bow—the fair "assume their killing glances. Once more "the heroes look to their girths, while the "celestial fair prepare their cars."

After the bard has finished his *rupaca*, he exclaims. "Thus says Chund, the lord of "verse; with my own eyes have I seen what "I describe." It is important to remark, that the national faith of the Rajpoot never questions the prophetic power of their chief bard, whom they call *Tricala*, or cognoscent of the past, the present, and the future—a character which the bard has enjoyed in all ages and climes; but Chund was the last whom they admitted to possess supernatural vision.

We must now return to Mahoba, where a grand council had assembled at a final deliberation; at which, shaded by screens, the mother of the Binafurs, and the queen Malundevi, were present. The latter thus opens the debate: "Oh mother of Ala, how "may we succeed against the lord of the "world?§ If defeated, lost is Mahoba; if "we pay tribute, we are loaded with shame." Dewulde recommends hearing *seriatim* the opinions of the chieftains, when Ala thus speaks: "Listen, O mother, to your son;

"he alone is of pure lineage who, placing "loyalty on his head, abandons all thoughts "of self, and lays down his life for his prince; "my thoughts are only for Pural. *If she* "lives she will show herself a woman, or "emanation of Parvati.\* The warriors of "Sambhur shall be cut in pieces. I will so "illustrate the blood of my fathers, that my "fame shall last for ever. My son Elendal, "oh prince! I bequeath to you, and the "fame of Dewulde is in your keeping."

The queen thus replies: "The warriors of "the Chohan are fierce as they are numer- "ous; pay tribute, and save Mahoba." The soul of Udila inflamed, and turning to the queen, "Why thought you not thus when "you slew the defenceless? But then I was "unheard. Whence now your wisdom? "thrice I beseeched you to pardon. Never- "theless, Mahoba is safe while life remains "in me, and in your cause, oh Pural! we "shall espouse celestial brides."

"Well have you spoken, my son," said Dewulde, "nothing now remains but to "make thy parent's milk resplendent by thy "deeds. The calls of the peasant driven "from his home meets the ear, and while we "deliberate, our villages are given to the "flames." But Pural replied: "Saturn† "rules the day, to-morrow we shall meet "the foe." With indignation Ala turned to the king: "He who can look tamely on "while the smoke ascends from his ruined "towns, his fields laid waste, can be no "Rajpoot—he who succumbs to fear when "his country is invaded, his body will be

\* Bagh-nuk, or Nahar-nuk.

† Burmala.

‡ *Mala*, a necklace. The *tulasi* or *rudraca* had the same estimation amongst the Hindus that the mistletoe had amongst the ancient Britons, and was always worn in battle as a charm.

§ *Prithviraj*.

\* A Rajpoot never names his wife. Here it is evidently optional to the widow to live or die, though Ala shews his wish for her society above. See Chapter on *Satis*, which will follow.

† Sanichur.



"plunged into the hell of hells, his soul a wanderer in the world of spirits for sixty thousand years; but the warrior who performs his duty will be received into the mansion of the sun, and his deeds will last for ever."

But cowardice and cruelty always accompany each other, nor could all the speeches of the brothers "screw his courage to the sticking place." Purnal went to his queen, and gave fresh vent to his lamentation. She upbraided his unmanly spirit, and bid him head his troops and go forth to the fight. The heroes embraced their wives for the last time, and with the dawn performed their pious rites. The Binafur offered oblations to the nine planets, and having adored the image of his tutelary god, he again put the chain round his neck;\* then calling his son Eendal, and Udila his brother, he once more poured forth his vows to the universal mother "that he would illustrate the name of Jessraj, and evince the pure blood derived from Dewulde, when'er he met the foe."—"Nobly have you resolved," said Udila, "and shall not my *kirban*† also dazzle the eyes of Sambhur's lord? shall he not retire from before me?"—"Farewell, my children," said Dewulde, "*be true to your salt*, and should you lose your heads for your prince, doubt not you will obtain the celestial crown." Having ceased, the wives of both exclaimed, "What virtuous wife survives her lord? for thus says Gori-ji,‡ 'the woman, who survives her

"husband who falls in the field of battle, will never obtain bliss, 'but wander a discontented ghost in the region of unhal-lowed spirits.'"

This is sufficient to exhibit the supreme influence of women, not only on, but also in society.

The extract is taken from the Bardic historian, when Hindu customs were pure, and the Chohan was paramount sovereign of India. It is worth while to compare it with another written six centuries after the conquest by the Mahomedans; although six dynasties—namely Ghizni, Gor, Khillij, Seyyed, Lodi, and Mogul, numbering more than thirty kings, had intervened, yet the same uncontrollable spirit was in full force, unchangeable even in misfortune. Both Hindu and Persian histroians expatiate with delight on the anecdote; but we prefer the narrative of the ingenuous Bernier, under whose eye the incident occurred.

In the civil war for empire amongst the sons of Shah Jehan, when Arungzebe opened his career by the deposal of his father and the murder of his brothers, the Rajpoots, faithful to the emperor, determined to oppose him. Under the intrepid Rathore Jeswunt Sing, thirty thousand Rajpoots, chiefly of that clan, advanced to the Nerbudda, and with a magnanimity amounting to imprudence, they permitted the junction of Morad with Arungzebe, who under cover of artillery served by Frenchmen, crossed the river almost unopposed. Next morning the action commenced, which continued throughout the day. The Rajpoots behaved with their usual bravery; but were surrounded on all sides, and by sunset left ten thousand

\* It was a *juntur* or phylactery of Hanooman the monkey deity; probably a magical stanza, with his image.

† A crooked scimitar

‡ One of the names of Mera or Parvati. This passage will illustrate the subject of *Satee* in a future chapter.



dead on the field.\* The Mahraja retreated to his own country, but his wife, a daughter of the Rana of Oodipur, "disdained (says Ferishta) to receive her lord, and shut the gates of the castle."

✓ Bernier, who was present, says, "I cannot forbear to relate the fierce reception which the daughter of the Rana gave to her husband Jesswunt Sing, after his defeat and flight. When she heard he was nigh, and had understood what had passed in the battle; that he had fought with all possible courage; that he had but four or five hundred men left; and at last, no longer able to resist the enemy, had been forced to retreat; instead of sending some one to condole him in his misfortunes, she commanded in a dry mood to shut the gates of the castle, and not to let this infamous man enter; that he was not her husband; that the son-in-law of the great Rana could not have so mean a soul; that he was to remember, that being grafted into so illustrious a house, he was to imitate its virtue; in a word, he was to vanquish, or to die. A moment after, she was of another humour; she commands a pile of wood to be laid, that she might burn herself; that they abused her; that her husband must needs be dead; that it could not be otherwise. And a little while after, she was seen to change countenance, to fall into a passion, and break into a thousand reproaches against him. In short, she remained thus transported eight

"or nine days, without being able to resolve to see her husband, till at last her mother coming, brought her in time to herself, composed by assuring her that as soon as the Raja had but refreshed himself he would raise another army to fight Arungzebe, and repair his honour. By which story one may see," says Bernier, "a pattern of the courage of the women in that country;" and he adds this philosophical corollary on this and the custom of suttees, which he had witnessed: "*There is nothing which opinion, prepossession, custom, hope, and the point of honour, may not make men do or suffer.*"\*

The romantic history of the Chohan emperor of Delhi abounds in sketches of female character; and in the story of his carrying off Sunjogta, the princess of Canouj, we have not only the individual portrait of the Helen of her country, but in it a faithful picture of the sex. We see her, from the moment when, rejecting the assembled princes, she threw the "garland of marriage" round the neck of her hero, the Chohan abandon herself to all the influences of passion—mix in a combat of five days' continuance against her father's array, witness his overthrow, and the carnage of both armies, and subsequently, by her seductive charms, lulling her lover into a neglect of every princely duty. Yet when the foes of his glory and power invade India, we see the enchantress at once start from her trance of pleasure, and exchanging the softer for the sterner passions, in accents not less strong because mingled with deep affection,

\* "Tis a pleasure (says Bernier) to see them with the fume of opium in their heads, embrace each other when the battle is to begin, and give their mutual farewells, as men resolved to die."

\* Bernier's History of the late Revolution of the Empire of the Mogul, fol. p. 13, ed. 1684.



she conjures him, while arming him for the battle, to die for his fame, declaring that she will join him in "the mansions of the sun." Though it is difficult to extract, in passages sufficiently condensed, what may convey a just idea of this heroine, we shall attempt it in the bard's own language, rendered into prose. He announces the tidings of invasion by the medium of a dream, which the Chohan thus relates :—

" 'This night, while in the arms of sleep,  
" 'a fair, beautiful as Rembha, rudely seized  
" 'my arm ; then she assailed you, and while  
" 'you were struggling, a mighty elephant,\*  
" 'infuriated, and hideous as a demon, bore  
" 'down upon me. Sleep fled—nor Rembha  
" 'nor demon remained—but my heart was  
" 'panting, and my quivering lips muttering  
" 'Hur ! Hur !† What is decreed the gods  
" 'only know.'

" Sunjogta replied, 'Victory and fame to  
" 'my lord ! Oh sun of the Chohans, in glory,  
" 'or in pleasure, who has tasted so deeply  
" 'as you ? To die is the destiny not only of  
" 'man but of the gods : all desire to throw  
" 'off the old garment ; but to die well is to  
" 'live for ever. Think not of self, but of  
" 'immortality ; let your sword divide your  
" 'foe, and I will be your *ardhanga*‡ here-  
" 'after.'

" The king sought the bard, who expound-  
" ded the dream, and the Guru wrote an  
" incantation, which he placed in his turban.  
" A thousand brass vessels of fresh milk  
" were poured in libations to the sun and

" moon. Ten buffaloes were sacrificed to  
" the supporters of the globe, and gifts were  
" made to all. But will offerings of blood  
" or libations of milk arrest what is decreed ?  
" If by these man could undo what is or-  
" dained, would Nala or the Pandus have  
" suffered as they did ?"

While the warriors assemble in council to consult on the best mode of opposing the Sultan of Ghizni, the king leaves them to deliberate, in order to advise with Sunjogta. Her reply is curious :

" Who asks woman for advice ? The  
" world deems their understanding shallow ;  
" even when truths issue from their lips, none  
" listen thereto. Yet what is the world  
" without woman ? We have the forms of  
" Sacti with the fire of Siva ; we are at once  
" thieves and sanctuaries ; we are vessels of  
" virtue and of vice—of knowledge and of  
" ignorance. The man of wisdom, the as-  
" trologer, can from *the books* calculate the  
" motion and course of the planets ; but in  
" the book of woman he is ignorant : and  
" this is not a saying of to-day, it ever has  
" been so : our book has not been mastered,  
" therefore, to hide their ignorance, they say,  
" in woman there is no wisdom ! Yet woman  
" shares your joys and your sorrows. Even  
" when you depart for the mansion of the  
" sun, we part not. Hunger and thirst we  
" cheerfully partake with you ; we are as  
" the lakes, of which you are the swans ;  
" what are you when absent from our  
" bosoms ?"

The army having assembled, and all being prepared to march against the Islamite, in the last great battle which subjugated India, the fair Sunjogta armed her lord for the

\* It is deemed unlucky to see this emblem of Ganesa in sleep.

† The battle-shout of the Rajpoot.

‡ 'Half-body,' which we may render, in common phraseology, "*other half*."



encounter. In vain she sought the rings of his corslet; her eyes were fixed on the face of the Chohan, as those of the famished wretch who finds a piece of gold. The sound of the drum reached the ear of the Chohan; it was as a death-knell on that of Sunjogta: and as he left her to head Delhi's heroes, she vowed that henceforward water only should sustain her. "I shall see him again in the region of Surya, but never more in Yoginipur."\* Her prediction was fulfilled: her lord was routed, made captive and slain; and, faithful to her vow, she mounted the funeral pyre.

Were we called upon to give a pendant for Lucretia, it would be found in the queen of Ganore. After having defended five fortresses against the foe, she retreated to her last stronghold on the Nerbudda, and had scarcely left the bark, when the assailants arrived in pursuit. The disheartened defenders were few in number, and the fortress was soon in possession of the foe, the founder of the family now ruling in Bhopal. The beauty of the queen of Ganore was an allurements only secondary to his desire for her country, and he invited her to reign over it and him. Denial would have been useless, and would have subjected her to instant coercion, for the Khan awaited her reply in the hall below; she therefore sent a message of assent, with a complimentary reflection on his gallant conduct and determination of pursuit; adding, that he merited her hand for his bravery, and might prepare for the nuptials, which should be celebrated on the terrace of the palace. She

demanding two hours for unmolested preparation, that she might appear in appropriate attire, and with the distinction her own and his rank demanded.

Ceremonials, on a scale of magnificence equal to the shortness of the time, were going on. The song of joy had already stifled the discordant voice of war, and at length the Khan was summoned to the terrace robed in the marriage garb presented to him by the queen, with a necklace and aigrette of superb jewels from the coffers of Ganore, he hastened to obey the mandate, and found that fame had not done justice to her charms. He was desired to be seated, and in conversation full of rapture on his side, hours were as minutes while he gazed on the beauty of the queen. But presently his countenance fell—he complained of heat; punkas and water were brought, but they availed him not, and he began to tear the bridal garments from his frame, when the queen thus addressed him: "know, Khan, that your last hour is come; our wedding and our death shall be sealed together. The vestments which cover you are poisoned; you had left me no other expedient to escape pollution." While all were horror-struck by this declaration, she sprung from the battlements into the flood beneath. The Khan died in extreme torture, and was buried on the road to Bhopal; and, strange to say, a visit to his grave has the reputation of curing the tertian of that country.

We may give another anecdote illustrative of this extreme delicacy of sentiment, but without so tragical a conclusion. The celebrated Raja Jey Sing of Ambar had

\* Delhi.



espoused a princess of Haravati, whose manners and garb, accordant with the simplicity of that provincial capital, subjected her to the *badinage* of the more refined court of Ambar, whose ladies had added the imperial costume to their own native dress. One day being alone with the prince, he began playfully to contrast the sweeping *jupe* of Kotah with the more scanty robe of the belles of his own capital; and taking up a pair of scissors, said he would reduce it to an equality with the latter. Offended at such levity, she seized his sword, and assuming a threatening attitude, said, "that in the house to which she had the honour to belong, they were not habituated to jests of this nature; that mutual respect was the guardian, not only of happiness but of virtue;" and she assured him, that if he ever again so insulted her, he would find that the daughter of Kotah could use a sword more effectively than the prince of Ambar the scissors; adding, that she would prevent any future scion of her house from being subjected to similar disrespect, by declaring such intermarriages '*tīlac*,' or forbidden, which interdict I believe yet exists.\*

I will append an anecdote related by the celebrated Zalim Sing, characteristic of the presence of mind, prowess, and physical strength of the Rajpoot women. To attend and aid in the minutiae of husbandry is by no means uncommon with them, as to dress and carry the meals of their husbands to the fields is a general practice. In the jungle which skirts the knolls of Puchapa-

\* The physician (unless he unite with his office that of ghostly comforter) has to feel the pulse of his patient with a curtain between them, through a rent, in which the arm is extended.

har, a huge bear assaulted a Rajpootni as she was carrying her husband's dinner. As he approached with an air of gallantry upon his hind-legs, doubting whether the food or herself were the intended prey, she retreated behind a large tree, round the trunk of which Bruin, still in his erect attitude, tried all his powers of circumvention to seize her. At length, half exhausted, she boldly grasped his paws, and with so vigorous a hold that he roared with pain, while in vain, with his short neck, did he endeavour to reach the powerful hand which fixed him. While she was in this dilemma, a *purdesi* (a foreign soldier of the state) happened to be passing to the garrison of Gagrown, and she called out to him in a voice of such unconcern to come and release her for a time, that he complied without hesitation. She had not retired, however, above a dozen yards ere he called loudly for her return, being scarcely able to hold his new friend; but laughingly recommending perseverance, she hastened on, and soon returned with her husband, who laid the monster prostrate with his matchlock, and rescued the *purdesi* from his displeasing predicament.

Such anecdotes might be multiplied *ad infinitum*; but I will conclude with one displaying the romantic chivalry of the Rajpoot, and the influence of the fair in the formation of character; it is taken from the annals of Jessulmeer, the most remote of the states of Rajasthan, and situated in the heart of the desert, of which it is an oasis.

Raningdeo was lord of Poogul, a fief of Jessulmeer; his heir, named Sadoo, was the terror of the desert, carrying his raids even to the valley of the Indus, and on the east



to Nagore. Returning from a foray, with a train of captured camels and horses, he passed by Aureent, where dwelt Manik Rao, the chief of the Mohils, whose rule extended over 1440 villages. Being invited to partake of the hospitality of the Mohil, the heir of Poogul attracted the favourable regards of the old chieftain's daughter :

"She loved him for the dangers he had passed ;" for he had the fame of being the first riever of the desert. Although betrothed to the heir of the Rahtore of Mundore, she signified her wish to renounce the throne to be the bride of the chieftain of Poogul ; and in spite of the dangers he provoked, and contrary to the Mohil chief's advice, Sadoo, as a gallant Rajpoot, dared not reject the overture, and he promised "*to accept the coco*,"\* if sent in form to Poogul. In due time it came, and the nuptials were solemnized at Aureent. The dower was splendid ; gems of high price, vessels of gold and silver, a golden bull, and a train of thirteen *dewadharis*,† or damsels of wisdom and penetration.

Irrinkowal, the slighted heir of Mundore, determined on revenge, and with four thousand Rahtores planted himself in the path of Sadoo's return, aided by the Sankla Mehraj, whose son Sadoo had slain. Though entreated to add four thousand Mohils to his escort, Sadoo deemed his own gallant band of seven hundred Bhattis sufficient to convey his bride to his desert abode, and with difficulty accepted fifty, led by Megraj, the brother of the bride.

\* Sripkala.

† Literally 'lamp-holders,' such is the term applied to these handmaids, who invariably form a part of the *daaja*, or 'dower.

The rivals encountered at Chondun, where Sadoo had halted to repose ; but the brave Rahtore scorned the advantage of numbers, and a series of single combats ensued, with all the forms of chivalry. The first who entered the lists was Jeytanga, of the Pahoo clan, and of the kin of Sadoo. The enemy came upon him by surprise while reposing on the ground, his saddle-cloth for his couch, and the bridle of his steed twisted round his arm ; he was soon recognized by the Sankla, who had often encountered his prowess, on which he expatiated to Irrinkowal, who sent an attendant to awake him ; but the gallant *Panch Kalyan* (for such was the name of his steed) had already performed this service, and they found him upbraiding *white-legs*\* for treading upon him. Like a true Rajpoot, "*toujours pret*," he received the hostile message, and sent the envoy back with his compliments, and a request for some *umt* or opium, as he had lost his own supply. With all courtesy this was sent, and prepared by the domestics of his antagonist ; after taking which he lay down to enjoy the customary *siesta*. As soon as he awoke, he prepared for the combat, girt on his armour, and having reminded Panch Kalyan of the fields he had won, and telling him to bear him well that day, he mounted and advanced. The son of Chonda admiring his *sang froid*, and the address with which he guided his steed, commanded Joda Chohan, the leader of his party, to encounter the Pahoo. "Their two-edged swords soon clashed in combat ;"

\* Panch Kalyan is generally, if not always, a chestnut, having four white legs, with a white nose and list or star.



but the gigantic Chohan fell beneath the Bhatti, who, warmed with the fight, plunged amidst his foes, encountering all he deemed worthy his assault.

The fray thus begun, single combats and actions of equal parties followed, the rivals looking on. At length Sadoo mounted; twice he charged the Rahtore ranks, carrying death on his lance; each time he returned for the applause of his bride, who beheld the battle from her car. Six hundred of his foes had fallen, and nearly half his own warriors. He bade her a last adieu, while she exhorted him to the fight, saying, "she would witness his deeds, and if he fell, "would follow him even in death." Now he singled out his rival Irrinkowal,\* who was alike eager to end the strife, and blot out his disgrace in his blood. They met: some seconds were lost in a courteous contention, each yielding to his rival the first blow, at length dealt out by Sadoo on the neck of the disappointed Rahtore. It was returned with the rapidity of lightning, and the daughter of the Mohil saw the steel descend on the head of her lover. Both fell prostrate to the earth: but Sadoo's soul had sped; the Rahtore had only swooned. With the fall of the leaders the battle ceased; and the fair cause of strife, Korumdevi, at once a virgin, a wife, and a widow, prepared to follow her affianced. Calling for a sword, with one arm she dismembered the other, desiring it might be conveyed to the father of her lord—"tell him such was his daughter." The other she commanded to be struck off,

\* *Arankowal*, 'the lotus of the desert,' from *aranya* (Sanskrit), 'a waste,' and *comala* (pronounced *komal*), 'a lotus': classically it should be written *arancomala*; I write it as pronounced.

and given, with her marriage jewels thereon, to the bard of the Mohils. The pile was prepared on the field of battle; and taking her lord in her embrace, she gave herself up to the devouring flames. The dismembered limbs were disposed of as commanded; the old Rao of Poogul caused the one to be burnt, and a tank was excavated on the spot, which is still called after the heroine, "the lake of Korumdevi."

This encounter took place in S. 1492, A.D. 1407. The brunt of the battle fell on the Sanklas, and only twenty five out of three hundred and fifty left the field with their leader, Mehraj, himself severely wounded. The rejected lover had four brothers dangerously hurt; and in six months the wounds of Irrinkowal opened afresh: he died, and the rites to the manes of these rivals in love, the *chaomassa*\* of Sadoo, and the *duadasat*† of Irrinkowal, were celebrated on the same day.

Without pausing to trace the moral springs of that devotion which influenced the Mohila maiden, we shall relate the sequel to the story (though out of place)‡ in illustration of the prosecution of feuds throughout Rajasthan. The fathers now took up the quarrel of their sons; and as it was by the prowess of the Sankla vassal of Mundore that the band of Sadoo was discomfited, the old Rao Raningdeo, drew together the lances of Poogul, and carried destruction into the fief of Mehraj. The Sanklas yield in valour

\* The rites to the manes on the completion of the 'sixth month.'

† The rites to the manes on the 'twelfth day.'

‡ The greater portion of these anecdotes, the foundation of national character, will appear in the respective annals.



to none of the brave races who inhabit the "region of death;" and Mehraj was the father of Harba Sankla, the Palladin of Maroodes, whose exploits are yet the theme of the erratic bards of Rajasthan. Whether he was unprepared for the assault, or overcome by numbers, three hundred of his kin and clan moistened the sand-hills of the Looni with their blood. Raningdeo, flushed with revenge and laden with spoil, had reached his own frontier, when he was overtaken by Chonda of Mundore, alike eager to avenge the loss of his son Irrinkowal, and this destructive inroad on his vassal. A desperate conflict ensued, in which the Rao of Poogul was slain; and the Rahtore returned in triumph to Mundore.

Unequal to cope with the princes of Mundore, the two remaining sons of Raningdeo, Tunno and Mairah, resolved to abandon their faith, in order to preserve the point of honour, and "to take up their father's feud."\* At this period the king, Khizer Khan, was at Mooltan; to him they went, and by offers of service and an open apostacy, obtained a force to march against Chonda, who had recently added Nagore to his growing dominions. While the brothers were thus negotiating, they were joined by Keelun, the third son of their common sovereign, the Rawul of Jessulmeer, who advised the use of *chul*, which with the Rajpoot means indifferently stratagem or treachery, so that it facilitates revenge. With the ostensible motive of ending their feuds, and restoring tranquillity to their borderers, whose sole occupation was watching, burning, and devastating, Keelun offered a daughter in

marriage to Chonda, and went so far as to say, that if he suspected aught unfair, he would, though contrary to custom and his own dignity, send the Bhatti princess to Nagore. This course being deemed the wisest, Chonda acquiesced in his desire "to extinguish the feud (*wer bujaona*)."

Fifty covered chariots were prepared as the nuptial *cortege*, but which, instead of the bride and her handmaids, contained the bravest men of Poogul. These were preceded by a train of horses led by Rajpoots, of whom seven hundred also attended the camels laden with baggage, provisions, and gifts, while a small armed retinue brought up the rear. The king's troops, amounting to one thousand horse, remained at a cautious distance behind. Chonda left Nagore to meet the cavalcade and his bride, and had reached the chariots ere his suspicions were excited. Observing, however, some matters which little savoured of festivity, the Rahtore commenced his retreat. Upon this the chiefs rushed from their chariots and camels, and the royal auxiliaries advancing, Chonda was assailed and fell at the gate of Nagore; and friend and foe entering the city together, a scene of general plunder commenced.

Once more the feud was balanced; a son and a father had fallen on each side, and the petty Rao of Poogul had bravely maintained the *wer* against the princes of Mundore. The point of honour had been carried to the utmost bound by both parties, and an opportunity of reconciliation was at hand, which prevented the shadow of disgrace either to him who made or him who accepted the overture. The Rahtores dreaded

\* *Bap ra wer lena*.



the loss of the recent acquisition, Nagore, and proposed to the Bhattis to seal their pacification with the blood of their common foe. United, they fell on the spoil-encumbered Tatars, whom they slew to a man.\* Their father's feud thus revenged, the sons of Raningdeo (who, as apostates from their faith, could no longer hold Poogul in fief, which was retained by Keelun, who had aided their revenge) retired amongst the *abhoria* Bhattis, and their descendants are now styled *Moomun Musulman Bhatti*.

From such anecdotes, it will be obvious wherein consists the point of honour with the Rajpoots; and it is not improbable that the very cause which has induced an opinion that females can have no influence on the lords of the creation, namely, their seclusion, operates powerfully in the contrary way.

In spite of this seclusion, the knowledge of their accomplishments and of their personal perfections, radiates wherever the itinerant bard can travel. Though invisible themselves, they can see; and accident often favours public report, and brings the object of renown within the sphere of personal observation: as in the case of Sadoo and the Mohila maiden. Placed behind screens, they see the youths of all countries, and there are occasions when permanent impressions are made, during tournaments and other martial exercises. Here we have just seen, that the passion of the daughter of the Mohil was fostered at the risk of the destruction not only of her

father's house, but also that of her lover; and as the fourteen hundred and forty towns, which owned the sway of the former, were not long after absorbed into the accumulating territory of Mundore, this insult may have been the cause of the extirpation of the Mohils, as it was of the Bhattis of Poogul.

The influence of women on Rajpoot society is marked in every page of Hindu history, from the most remote periods. What led to the wars of Rama? the rape of Sita. What rendered deadly the feuds of the Yadus? the insult to Droupadi. What made prince Nala an exile from Nirwur? his love for Damayanti. What made Raja Bhartri abandon the throne of Avanti? the loss of Pingala. What subjected the Hindu to the dominion of the Islamite? the rape of the princess of Canouj. In fine, the cause which overturned kingdoms, commuted the sceptre to the pilgrim's staff, and formed the groundwork of all their grand epics, is woman. In ancient, and even in modern times, she had more than a negative in the choice of a husband, and this choice fell on the gallant and the gay. The fair Droupadi was the prize of the best archer, and the Pandu Arjuna established his fame, and bore her from all the suitors of Kampila. The princess of Canouj, when led through ranks of the princes of Hind, each hoping to be the object of her choice, threw the marriage-garland (*burmala*) over the neck of the effigy of the Chohan, which her father in derision had placed as porter at the gate. Here was incense to fame and incentive to gallantry!\*

\* Khizer Khan succeeded to the throne of Delhi in A.D. 1414, and according to the Jessulmeer annals, the commencement of these feuds was in A.D. 1407.

\* The Samnite custom, so lauded by Montesquieu as the reward of youthful virtue, was akin in sentiment to the



In the same manner, as related in another part of this work, did the princess of Kishengurh invite Rana Raj Sing to bear her from the impending union with the emperor of the Moguls; and abundant other instances could be adduced of the free agency of these invisibles.

It were superfluous to reason on the effects of traditional histories, such as these, on the minds and manners of the females of Rajasthan. They form the amusement of their lives, and the grand topic in all their conversaciones; they read them with the *Purohit*, and they have them sung by the itinerant bard or Dholi minstrel, who disseminates them wherever the Rajpoot name extends. The Rajpoot mother claims her full share in the glory of her son, who imbibes at the maternal fount his first rudiments of chivalry; and the importance of this parental instruction cannot be better

illustrated than in the ever-recurring simile, "make thy mother's milk resplendent;" the full force of which we have in the powerful, though over-strained expression of the Boondi queen's joy on the announcement of the heroic death of her son: "the long-dried fountain at which he fed, jetted forth as she listened to the tale of his death, and the marble pavement, on which it fell, rent asunder." Equally futile would it be to reason on the intensity of sentiment thus implanted in the infant Rajpoot, of whom we may say without metaphor, the shield is his cradle, and daggers his playthings; and with whom the first commandment is, "avenge thy father's feud;" on which they can heap text upon text, from the days of the great Pandu moralist Vyasa, to the not less influential bard of their nation, the Tricala Chund.

## CHAPTER XXIV.

*Origin of female immolation.—The sacrifice of Sati, the wife of Iswara.—The motive to it considered.—Infanticide—its causes among the Rajpoots, the Rajkumars and the Jarejas.—The rite of Johur.—Female captives in war enslaved.—Summary of the Rajpoot character—their familiar habits.—The use of Opium.—Hunting.—The use of weapons.—Jaitis, or wrestlers.—Armouries.—Music.—Feats of dexterity.—Maharaja Sheodan Sing.—Literary qualifications of the Princes—Household economy—furniture—dress, &c.*

WE now proceed to consider another trait of Rajpoot character, exemplified in the

Rajpoot, except that the fair Rajpootni made herself the sole judge of merit in her choice. It was more calculated for republican than aristocratic society:—"On assembloit tous les jeunes gens, et on les jugeoit; celui qui etait declare le meilleur de tout prenoit pour sa femme la fille qu'il vouloit: l'amour, la beaute, la chetete, la vertu, la naissance, les richesses meme, tout

practice of female immolation, and to inquire whether religion, custom, or affection, has most share in such sacrifice. To arrive

"cela etait, pour ainsi dire, la dot de la vertu." It would be difficult, adds Motesquieu, to imagine a more noble recompense, or one less expensive to a petty state, or more influential on the conduct of both sexes.—*L'Esprit des Loix*. Chap. xvi, livre, vii.



at the origin of this rite, we must trace it to the recesses of mythology, where we shall discover the precedent in the example of *Sati*, who to avenge an insult to Iswara, in her own father's omission to ask her lord to an entertainment, consumed herself in the presence of the assembled gods. With this act of fealty (*sati*) the name of Daksha's daughter has been identified; and her regeneration and reunion to her husband, as the mountain-nymph *Mera*, or 'Parvati,' furnish the incentive to similar acts. In the history of these celestial beings, the Rajpootni has a memorable lesson before her, that no domestic differences can afford exemption from this proof of faith: for Jupiter and Juno were not more eminent examples of connubial discord than *Mera* and *Siva*, who was not only alike unfaithful, but more cruel, driving *Mera* from his Olympus (*Koylas*), and forcing her to seek refuge in the murky caverns of Caucasus. Female immolation, therefore, originated with the sun-worshipping *Saivas*, and was common to all those nations who adored this the most splendid object of the visible creation. Witness the Scythic Geta or Jut warrior of the Jaxartes, who devoted his wife, horse, arms, and slaves, to the flames; the "giant Geta" of Scandinavia, who forgot not on the shores of the Baltic his Transoxianian habits; and the Frisian Frank and Saxon descended from him, who ages after omitted only the female. Could we assign the primary cause of a custom so opposed to the first law of nature with the same certainty that we can prove its high antiquity, we might be enabled to devise some means for its abolition. The

chief characteristic of *satiism* is its expiating quality: for by this act of faith, the *Sati* not only makes atonement for the sins of her husband, and secures the remission of her own, but has the joyful assurance of reunion to the object whose beatitude she procures. Having once imbibed this doctrine, its fulfilment is powerfully aided by that heroism of character inherent to the Rajpootni; though we see that the stimulant of religion requires no aid even in the timid female of Bengal, who, relying on the promise of regeneration, lays her head on the pyre with the most philosophical composure.

Nothing short of the abrogation of the doctrines which pronounce such sacrifices exculpatory can be effectual in preventing them; but this would be to overturn the fundamental article of their creed, the notion of metempsychosis. Further research may disclose means more attainable, and the sacred Sastras are at once the surest and the safest. Whoever has examined these, is aware of the conflict of authorities for and against cremation; but a proper application of them (and they are the highest who give it not their sanction) has, I believe, never been resorted to. Vyasa, the chronicler of the Yadus, a race whose manners were decidedly Scythic, is the great advocate for female sacrifice: he (in the *Mahabharat*) pronounces the expiation perfect. But Manu inculcates no such doctrine; and although the state of widowhood he recommends might be deemed onerous by the fair sex of the west, it would be considered little hardship in the east. "Let her emaciate her body, by living voluntarily on



"pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man." Again he says, "A virtuous wife ascends to heaven, if, after the decease of her lord, she devote herself to pious austerity; but a widow, who slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord,"\*

These and many other texts,\*enjoining purity of life and manners to the widow, are to be found in this first authority, but none demanding such a cruel pledge of affection. Abstinence from the common pursuits of life and entire self-denial, are rewarded by "high renown in this world, and in the next the abode of her husband;" and procure for her the title of "*sadhvi* or the *virtuous*." These are deemed sufficient pledges of affection by the first of sages.† So much has

been written on this subject, that we shall not pursue it further in this place; but proceed to consider a still more inhuman practice, infanticide.

Although custom sanctions, and religion rewards, a Sati, the victim to marital selfishness, yet, to the honour of humanity, neither traditionary adage nor religious text can be quoted in support of a practice so revolting as infanticide. Man alone, of the whole animal creation, is equal to the task of destroying his offspring: for instinct preserves what reason destroys. The wife is the sacrifice to his egotism, and the progeny of her own sex to his pride; and if the unconscious infant should escape the influence of the latter, she is only reserved to become the victim of the former at the period when life is most desirous of extension. If the female reasoned on her destiny, its hardships are sufficient to stifle all sense of joy, and produce indifference to life. When a female is born, no anxious inquiries await the mother—no greetings welcome the newcomer, who appears an intruder on the

\* Manu, *on Women*, chap. v. text 157, 160, 161.

† Were all Manu's maxims on this head collected, and with other good authorities, printed, circulated, and supported by Hindu missionaries, who might be brought to advocate the abolition of Satiism, some good might be effected. Let every text tending to the respectability of widowhood be made prominent, and degrade the opponents by enumerating the weak points they abound in. Instance the polyandry which prevailed among the Pandus, whose high priest Vyasa was an illegitimate branch; though above all would be the efficacy of the abolition of polygamy, which in the lower classes leaves women destitute, and in the higher condemns them to mortification and neglect. Whatever result such a course might produce, there can be no danger in the experiment. Such sacrifices must operate powerfully on manners; and, barbarous as is the custom, yet while it springs from the same principle, it ought to improve the condition of women from the fear that harsh treatment of them might defeat the atonement hereafter. Let the advocate for the abolition of this practice by the hand of power, read attentively Mr. Colebrooke's essay "On the Duties of a faithful Hindu Widow," in the fourth volume of the *Asiatic Researches*, to correct the notion that there

is no adequate religious ordinance for the horrid sacrifice. Mr. C. observes (p. 220): "Though an alter-native be allowed, the Hindu legislators have shewn themselves disposed to encourage widows to burn themselves with their husband's corpse." In this paper he will find too many authorities deemed sacred for its support; but it is only by knowing the full extent of the prejudices and carefully collecting the conflicting authorities, that we can provide the means to overcome it. Jehangir legislated for the abolition of this practice by successive ordinances. At first he commanded that no woman, being mother of a family, should under any circumstances be permitted, however willing, to immolate herself; and subsequently the prohibition was made entire when the slightest compulsion was required, "whatever the assurances of the people might be." The royal commentator records no reaction. We might imitate Jehangir, and adopting the partially prohibitive ordinance, forbid the sacrifice where there was a family to rear.



scene, which often closes in the hour of its birth. But the very silence with which a female birth is accompanied, forcibly expresses sorrow; and we dare not say, that many compunctious visitings do not obtrude themselves on those, who, in accordance with custom and imagined necessity, are thus compelled to violate the sentiments of nature. Families may exult in the *Satis* which their cenotaphs pourtray, but none ever heard a Rajpoot boast of the destruction of his infant progeny.

What are the causes, we may ask, sufficiently powerful to induce the suppression of a feeling which every sentient being has in common for its offspring? To suppose the Rajpoot devoid of this sentiment, would argue his deficiency in the ordinary attributes of humanity: often is he heard to exclaim, "accursed the day when a woman child was born to me!" The same motive which studded Europe with convents, in which youth and beauty were immured until liberated by death, first prompted the Rajpoot to infanticide: and, however revolting the policy, it is perhaps kindness compared to incarceration. There can be no doubt that monastic seclusion, practised by the Frisians in France, the Langobardi in Italy, and the Visigoths in Spain, was brought from Central Asia, the cradle of the Goths.\* It is, in

fact, a modification of the same feeling, which characterizes the Rajpoot and the ancient German warrior,—the dread of dishonour to the fair: the former raises the poniard to the breast of his wife rather than witness her captivity, and he gives the opiate to the infant, whom, if he cannot portion and marry to her equal, he dare not see degraded.

Although religion no where authorizes this barbarity, the laws which regulate marriage amongst the Rajpoots powerfully promote infanticide. Not only is inter-marriage prohibited between families of the same clan (*campa*), but between those of the same tribe (*gote*); and though centuries may have intervened since their separation, and branches thus transplanted may have lost their original patronymic, they can never be regrafted on the original stem: for instance, though eight centuries have separated the two grand subdivisions of the Gehlotes, and the younger, the Seesodia, has superseded the elder, the Aharya, each ruling distinct states, a marriage between any of the branches would be deemed incestuous: the Seesodia is yet brother to the Aharya, and regards every female of the race as his sister. Every tribe has therefore to look abroad, to a race distinct from its own, for suitors for the females. Foreign war, international feuds, or other calamities, affect tribes the most remote from each other; nor can war or famine thin the clans of Marwar, without diminishing the female population of Ambar: thus both suffer in

\* The Ghikers, a Scythic race inhabiting the banks of the Indus, at an early period of history were given to infanticide. "It was a custom," says Ferishta, "as soon as a female child was born, to carry her to the market-place and there proclaim aloud, holding the child in one hand, and a knife in the other, that any one wanting a wife might have her; otherwise she was immolated." By this means they had more men than women, which occasioned the custom of several husbands to one wife. When any one husband visited

her, she set up a mark at the door, which being observed by the others, they withdrew till the signal was removed.



a twofold degree. Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it; and the Rajpoots were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed by the great Jey Sing of Ambar, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajpoot state a decree, which was laid before a convocation of their respective vassals, in which he regulated the *dæja* or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate. This plan was, however, frustrated by the vanity of the Chondawut of Saloombra, who expended on the marriage of his daughter a sum even greater than his sovereign could have afforded; and to have his name blazoned by the bards and genealogists, he sacrificed the beneficent views of one of the wisest of the Rajpoot race. Until vanity suffers itself to be controlled, and the aristocratic Rajpoot submit to repulcan simplicity,\* the evils arising from nuptial profusion will not cease. Unfortunately, those who could check it, find their interest in stimulating it, namely, the whole class of *mangtas* (mendicants), bards, minstrels, jugglers, Brahmins, who assem-

ble on these occasions, and pour forth their epithalamiums in praise of the virtue of liberality. The *bardais* are the grand recorders of fame, and the volume of *precedent* is always resorted to, in citing the liberality of former chiefs; while the dread of their satire (*viserva*, literally 'poison') shuts the eyes of the chiefs to consequences, and they are only anxious to maintain the reputation of their ancestors, though fraught with future ruin. "The Dahima emptied "his coffers," (says Chund, the pole-star of the Rajpoots), "on the marriage of his "daughter with Pirthwiraj; but he filled them "with the praises of mankind." The same bard retails every article of these *dæjas* or 'dowers,' which thus become precedents for future ages; and the "*lac passao*," then established for the chief bardai, has become a model to posterity. Even now the Rana of Oodipur, in his season of poverty, at the recent marriage of his daughters bestowed "the gift of a lac" on the chief bard; though the articles of gold, horses, clothes, &c. were included in the estimate, and at an undue valuation, which rendered the gift not quite so precious as in the days of the Chohan. Were bonds taken from all the feudal chiefs, and a penal clause inserted, of forfeiture of their fief by all who exceeded a fixed nuptial expenditure, the axe would be laid to the root, the evil would be checked, and the heart of many a mother (and we may add, father) be gladdened, by preserving at once the point of honour and their child. When ignorance declaims against the gratuitous love of murder amongst these brave men, our contempt is excited equally by its short-sighted conclusions,

\* Could they be induced to adopt the custom of the ancient Marsellois, infanticide might cease: "Marseille fut la plus sage des republiques de son temps: les dots ne pourraient passer cents ecus en argent, et cinq "en habits, dit Strabon." *De l'Esprit des Loix* ch. xv, liv. v. 21.



and the affected philanthropy which overlooks all remedy but the "*sic volo*." Sir John Shore, when acting on the suggestions of the benevolent Duncan for the suppression of this practice amongst the Rajkumars, judged more wisely as a politician, and more charitably in his estimate of human motives. "A prohibition," says he, "enforced by the denunciation of the severest temporal penalties, would have had little efficacy in abolishing a custom which existed in opposition to the feelings of humanity and natural affection;" but "the sanction of that religion which the Rajkumars professed, was appealed to in aid of the ordinances of civil authority; and an engagement binding themselves to desist from the barbarous practice was prepared, and circulated for signature amongst the Rajkumars." It may well be doubted how far this influence could extend, when the root of the evil remained untouched, though not unseen, as the philanthropic Duncan pointed out in the confession of the Rajkumars: "all unequivocally admitted it, but all did not fully acknowledge its atrocity; and the only reason they assigned for the inhuman practice was, the great expense of procuring suitable matches for their daughters, if they allowed them to grow up." The Rajkoomar is one of Chohan *sachæ*, chief of the *Agniculas*, and in proportion to its high and well-deserved pretensions on the score of honour, it has more infanticides than any other of the "*thirty-six royal races*." Amongst those of this race out of the pale of feudalism, and subjected to powers not Rajpoot, the practice is four-fold greater, from

the increased pressure of the cause which gave it birth, and the difficulty of establishing their daughters in wedlock. Raja Jey Sing's enactment went far to remedy this. Conjoin his plan with Mr. Duncan's provide dowers, and infanticide will cease. It is only by removing the cause, that the consequences can be averted.

As to the almost universality of this practice amongst the Jarejas, the leading cause, which will also operate to its continuance, has been entirely overlooked. The Jarejas were Rajpoots, a subdivision of the Yadus; but by intermarriage with the Mahomedans, to whose faith they became proselytes, they lost their caste. Political causes have disunited them from the Mahomedans, and they desire again to be considered as pure Rajpoots; but having been contaminated, no Rajpoot will intermarry with them. The owner of a *hyde* of land, whether Seesodia, Rahtore, or Chohan, would scorn the hand of a Jareja princess. Can the "*sic volo*" be applied to men who think in this fashion?

Having thus pointed out the causes of the sacrifice of widows and of infants, I shall touch on the yet more awful rite of *Johur*, when a whole tribe may become extinct, of which several instances have been recorded in the annals of Mewar. To the fair of other lands the fate of the Rajpootni must appear one of appalling hardship. In each stage of life, death is ready to claim her; by the poppy at its dawn, by the flames in riper years; while the safety of the interval depending on the uncertainty of war, at no period is her existence worth a twelve-month's purchase. The loss of a battle, or the capture of a city, is a signal to avoid



captivity and its horrors, which to the Rajpootni are worse than death. To the doctrines of Christianity, Europe owes the boon of protection to the helpless and the fair, who are comparatively safe amidst the vicissitudes of war; to which security the chivalry of the middle ages doubtless contributed. But it is singular that a nation so refined, so scrupulous in its ideas with regard to females, as the Rajpoot, should not have entered into some national compact to abandon such proof of success as the bondage\* of the sex. We can enter into the feelings, and applaud the deed, which ensured the preservation of their honour by the fatal *johur*, when the foe was the brutalized Tatar. But the practice was common in the international wars of the Rajpoots; and I possess numerous inscriptions (on stone and on brass), which record as the first token of victory the captive wives of the foeman. When "the mother of Sisera looked out of the window, and cried through the lattice, why tarry the wheels of his chariot—have they not sped? have they not divided the prey, to every man a damsel or two?"† we have a perfect picture of the Rajpoot mother expecting her son from the foray.

The Jewish law with regard to female captives was perfectly analogous to that of Manu; both declare them "lawful prize," and both Moses and Manu establish rules sanctioning the marriage of such captives with the captors. "When a girl is made captive by her lover, after a victory over her kinsman," marriage "is permitted by

"law."\* That forcible marriage in the Hindu law termed *Rakshasa*, viz. "the seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsman and friends have been slain in battle,"† is the counterpart of the ordinance regarding the usage of a captive in the *Pentateuch*,‡ excepting the "shaving of the head," which is the sign of complete slavery with the Hindu. When Hector, anticipating his fall, predicts the fate which awaits Andromache, he draws a forcible picture of the misery of the Rajpoot; but the latter, instead of a lachrymose and enervating harangue as he prepared for the battle with the same chance of defeat, would have spared her the pain of plying the "Argive loom" by her death. To prevent such degradation, the brave Rajpoot has recourse to the *johur*, or immolation of every female of the family: nor can we doubt that, educated as are the females of that country, they gladly embrace such a refuge from pollution. Who would not be a Rajpoot in such a case? The very term widow (*rand*), is used in common parlance as one of reproach.§

\* Manu, on Marriage, art. 26.

† Manu, on Marriage, art. 33.

‡ "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife."—Deut. chap. xxi, ver. 10, 11, 12, 13.

§ I remember in my subaltern days, and wanderings through countries then little known, one of my Rajpoot

\* *Bunda* is 'a bondsman' in Persian; *Bandi*, 'a female slave' in Hindi.

† Judges, v. 28-30.



Manu commands that whoever accosts a woman shall do so by the title of "*sister*,"\* and that "way must be made for her, even "as for the aged, for a priest, a prince, or a "bridegroom;" and in the admirable text on the laws of hospitality, he ordains that "pregnant women, brides, and damsels, "shall have food† before all the other "guests;" which, with various other texts, appears to indicate a time when women were less than now objects of restraint; a custom attributable to the paramount dominion of the Mohamedans, from whose rigid system the Hindus have borrowed. But so many conflicting texts are to be found in the pages of Manu, that we may pronounce the compilation never to have been the work of the same legislator: from whose dicta we may select with equal facility texts tending to degrade as to exalt the sex. For the following he would meet with many plaudits: "Let women be constantly supplied with "ornaments at festivals and jubilees, for if "the wife be not elegantly attired, she will "not exhilarate her husband. A wife gaily "adorned, the whole house is embellished."‡

soldiers at the well, impatient for water, asked a woman for the rope and bucket by the uncivil term of *rand*: "*Myn Rajpootni cho*," 'I am a Rajputni,' she replied in the Hara dialect, to which tribe she belonged, "*aur Rajpoot ca ma cho*," 'and the mother of Rajpoots.' At the indignant reply the hands of the brave Kulian were folded, and he asked her forgiveness by the endearing and respectful epithet of "mother." It was soon granted, and filling his brass vessel, she dismissed him with the epithet of "son," and a gentle reproof. Kulian was himself a Rajpoot, and a bolder lives not, if he still exist; this was in 1807, and in 1817 he gained his sergeant's knot, as one of the thirty-two firelocks of my guard, who led the attack, and defeated a camp of fifteen hundred Pindarries.

\* On Education, art. 129.

† On Marriage, art. 114.

‡ On Marriage, arts. 57, 60, 61, 62, 63.

In the following text he pays an unequivocal compliment to her power: "a female is able "to draw from the right path in this life, not "a fool only, but even a sage, and can lead "him in subjection to desire or to wrath." With this acknowledgment from the very fountain of authority, we have some ground for asserting that "*les femmes font les "mœurs*," even in Rajpootana; and that though immured and invisible, their influence on society is not less certain than if they moved in the glare of open day.

Most erroneous ideas have been formed of the Hindu female from the pictures drawn by those who never left the banks of the Ganges. They are represented as degraded beings, and that not one in many thousands can even read. I would ask such travellers, whether they know the name of Rajpoot, for there are few of the lowest chieftains, whose daughters are not instructed both to read and write; though the customs of the country requiring much form in epistolary writing, only the signature is made to letters. But of their intellect, and knowledge of mankind, whoever has had to converse with a Rajpootni guardian of her son's rights, must draw a very different conclusion.\* Though excluded by the Salic law of India from governing, they are declared to be fit regents during minority; and the history of

\* I have conversed for hours with the Boondi queen-mother on the affairs of her government and welfare of her infant son, to whom I was left guardian by his dying father. She had adopted me as her brother: but the conversation was always in the presence of a third person in her confidence, and a curtain separated us. Her sentiments shewed invariably a correct and extensive knowledge, which was equally apparent in her letters, of which I had many. I could give many similar instances.



India is filled with anecdotes of able and valiant females in this capacity.\*

The more prominent traits of character will be found disseminated throughout the Annals; we shall therefore omit the customary summaries of nationalities, those fanciful debtor and creditor accounts, with their balanced amount, favourable or unfavourable according to the disposition of the observer; and from the anecdotes scattered through these pages, leave the reader to form his own judgment of the Rajpoot. High courage, patriotism, loyalty, honour, hospitality, and simplicity, are qualities which must at once be conceded to them; and if we cannot vindicate them from charges to which human nature in every clime is obnoxious; if we are compelled to admit the deterioration of moral dignity, from the continual inroads of, and their consequent collision with, rapacious conquerors; we must yet admire the quantum of virtue which even oppression and bad example have failed to banish. The meaner vices of deceit and falsehood, which the delineators of national character attach to the Asiatic without distinction, I dany to be universal with the Rajpoots, though some tribes may have been obliged from position to

\* Ferishta in his history gives an animated picture of Durgavati, queen of Gurrah, defending the rights of her infant son against Akbar's ambition. Like another Boadicea, she headed her army, and fought a desperate battle with Asoph Khan, in which she was wounded and defeated; but scorning flight, or to survive the loss of independence, she, like the antique Roman in such a predicament, slew herself on the field of battle.

Whoever desires to judge of the comparative fidelity of the translations of this writer, by Dow and Briggs, cannot do better than refer to this very passage. The former has clothed it in all the trappings of Ossianic decoration: the latter gives "a plain unvarnished tale," which ought to be the aim of every translator.

use these shields of the weak against continuous oppression. Every court in Rajasthan has its characteristic epithet; and there is none held more contemptible than the affix of *jootha durbar*, 'the lying court,' applied to Jeypur; while the most comprehensive measure of praise is the simple epithet of *sachha*,\* 'the truth-teller.' Again, there are many shades between deceit and dissimulation: the one springs from natural depravity; the other may be assumed, as with the Rajpoot, in self-defence. But their laws, the mode of administering them, and the operation of external causes, must be attentively considered, before we can form a just conclusion of the springs which regulate the character of a people. We must examine the opinions of the competent of past days, when political independence yet remained to the Rajpoots, and not found our judgment of a nation upon a superficial knowledge of individuals. To this end I shall avail myself of the succinct but philosophical remarks of Abulfuzil, the wise minister of the wise Akbar, which are equally applicable to mankind at large, as to the particular people we are treating of. "If," he says, speaking of the Hindus, "a diligent investigator were to examine the temper and disposition of the people of each tribe, he would find every individual differing in some respect or other. Some among them are virtuous in the highest degree, and others carry vice to the greatest excess. They are renowned for wisdom, disinterested friendship, obedience

\* *Sachha* is very comprehensive; in common parlance it is the opposite of 'untrue'; but it means 'loyal, upright, just.'



"to their superiors, and many other virtues: "but, at the same time, there are among "them men whose hearts are obdurate and "void of shame, turbulent spirits, who for "the merest trifle will commit the greatest "outrages."

Again: "The Hindus are religious, "affable, courteous to strangers, cheerful, "enamoured of knowledge, lovers of justice, "able in business, grateful, admirers of truth, "and of unbounded fidelity in all their "dealings. Their character shines brightest "in adversity. Their soldiers (the Rajpoots) "know not what it is to fly from the field of "battle; but when the success of the com- "bat becomes doubtful, they dismount from "their horses, and throw away their lives in "payment of the debt of valour."

I shall conclude this chapter with a sketch of their familiar habits, and a few of their in-door and out-door recreations.

To Baber, the founder of the Mogul dynasty, India is indebted for the introduction of its melons and grapes; and to his grandson Jehangir for tobacco.\* For the introduction of opium we have no date, and it is not even mentioned in the poems of Chund. This pernicious plant has robbed the Rajpoot of half his virtues; and while it obscures these, it heightens his vices, giving to his natural bravery a character of insane ferocity, and to the countenance, which would otherwise beam with intelligence, an air of imbecility. Like all stimulants, its effects are magical for a time;

\* The autobiography of both these noble Tatar princes are singular compositions, and may be given as standards of Eastern intellectual acquirement. They minutely note the progress of refinement and luxury.

but the reaction is not less certain: and the faded form or amorphous bulk too often attest the debilitating influence of a drug which alike debases mind and body. In the more ancient epics, we find no mention of the poppy-juice as now used, though the Rajpoot has at all times been accustomed to his *madhava ra-peala*, or 'intoxicating cup.' The essence,\* whether of grain, of roots, or of flowers still welcomes the guest, but is secondary to the opiate. *Umul lar kana*, 'to eat opium together,' is the most inviolable pledge; and an agreement ratified by this ceremony is stronger than any adjuration. If a Rajpoot pays a visit, the first question is, *umul kya?* 'have you had your opiate?'—*umul kao*, 'take your opiate.' On a birth-day, when all the chiefs convene to congratulate their brother on another 'knot to his years,' the large cup is brought forth, a lump of opiate put therein, upon which water is poured, and by the aid of a stick a solution is made, to which each helps his neighbour, not with a glass, but with the hollow of his hand held to his mouth. To judge by the wry faces on this occasion, none can like it, and to get rid of the nauseous taste, comfit-balls are handed round. It is curious to observe the animation it inspires; a Rajpoot is fit for nothing without his *umul*, and I have often dismissed their men of business to refresh their intellects by a dose, for when its effects are dissipating they become mere logs.† Opium to the Rajpoot

\* *Arac*, 'essence'; whence *arrack* and *rack*.

† Even in the midst of conversation, the eye closes and the head nods as the exciting cause is dissipating, and the countenance assumes a perfect vacuity of expression. Many a chief has taken his siesta in his chair, while on a visit to me: an especial failing of my



is more necessary than food, and a suggestion to the Rana to tax it highly was most unpopular. From the rising generation the author exacted promises that they would resist initiation in this vice, and many grew up in happy ignorance of the taste of opium. He will be the greatest friend to Rajasthan who perseveres in eradicating the evil. The valley of Oodipur is a poppy garden, of every hue and variety, whence the Hindu Sri may obtain a coronet more variegated than ever adorned the Isis of the Nile.

A pledge once given by the Rajpoot, whether ratified by the "eating opium together," "an exchange of turbans," or the more simple act of "giving the righthand," is maintained inviolable under all circumstances.

Their grand hunts have been described. The Rajpoot is fond of his dog and his gun. The former aids him in pulling down the boar or hare, and with the stalking-horse he will toil for hours after the deer. The greater chieftains have their *rumnas* or preserves, where poaching would be sum-

good friend Raj Kulian of Sadri, the descendant of the brave Shama, who won "*the right hand*" of the prince at Huldighat. The lofty turban worn by the Raj, which distinguishes his tribe (*the Thala*), was often on the point of tumbling into my lap, as he unconsciously nodded. When it is inconvenient to dissolve the opium, the chief carries it in his pocket, and presents it, as we would a pinch of snuff in Europe. In my subaltern days, the chieftain of Senthai, in Jeypur, on paying me a visit, presented me with a piece of opium, which I took and laid on the table. Observing that I did not eat it, he said he should like to try the *Frangi ca umal*, 'the opiate of the Franks.' I sent him a bottle of powerful *Schedam*, and to his inquiry as to the quantity of the dose, I told him he might take from an eighth to the half, as he desired exhilaration or oblivion. We were to have hunted the next morning; but having no sign of my friend, I was obliged to march without ascertaining the effect of the barrier of *apheim* for the waters of Friesland; though I have no doubt that he found them quite Lethean.

marily punished, and where the slaughter of all kinds of beasts, elk, hog, hyena, tiger, boar, deer, wild-dog, wolf or hare, is indiscriminate. Riding in the ring with the lance in tournaments, without the spike, the point being guarded; defence of the sword against the lance, with every variety of "noble horsemanship," such as would render the most expert in Europe an easy prey to the active Rajpoot, are some of the chief exercises. Firing at a mark with a match-lock, in which they attain remarkable accuracy of aim; and in some parts of the country throwing a dart or javelin from horseback, are favourite amusements. The practice of the bow is likewise a main source of pastime, and in the manner there adopted it requires both dexterity and strength. The Rajpoot is not satisfied if he cannot bury his arrow either in the earthen target, or in the buffalo, to the feather. The use of the bow is hallowed; Arjuna's bow in the "great war," and that of the Chohan king, Prithwi raj, with which the former gained Droupadi and the latter the fair Sunjogta, are immortalized like that of Ulysses. In these martial exercises, the youthful Rajpoot is early initiated, and that the sight of blood may be familiar, he is instructed, before he has strength to wield a sword, to practise with his boy's scimitar on the heads of lambs and kids. His first successful essay on the animals '*ferce nature*' is a source of congratulation to his whole family.\* In this

\* The author has now before him a letter written by the queen-mother of Boondi desiring his rejoicings on *Lalji*, the beloved's *coup de main* on a deer, which he had followed most pertinaciously to the death. On this occasion, a court was held, and all the chiefs presented offerings and congratulations.



manner the spirit of chivalry is continually fed, for every thing around him speaks of arms and strife. His very amusements are warlike; and the dance and the song, the burthen of which is the record of his successful gallantry, so far from enervating, serve as fresh incitements to his courage.

The exhibition of the *jaitis*, or wrestlers, is another mode of killing time. It is a state concern for every prince or chief to entertain a certain number of these champions of the glove. Challenges are sent by the most celebrated from one court to another; and the event of the *akarra*, as the arena is termed, is looked to with great anxiety.

No prince or chief is without his *silleh-khaneh*, or armoury, where he passes hours in viewing and arranging his arms. Every favourite weapon, whether sword, matchlock, spear, dagger, or bow, has a distinctive epithet. The keeper of the armoury is one of the most confidential officers about the person of the prince. These arms are beautiful and costly. The *sirohi*, or slightly-curved blade, is formed like that of Damascus, and is the greatest favourite of all the variety of sabres throughout Rajpootana. The long cut-and-thrust, like the *Andrea Ferrara*, is not uncommon; nor the *khand*, or double-edged sword. The matchlocks both of Lahore and the country are often highly finished and inlaid with mother-of-pearl and gold: those of Boondi are the best. The shield of the rhinoceros-hide offers the best resistance, and is often ornamented with animals, beautifully painted, and enamelled in gold and silver. The bow is of buffalo-horn, and the arrows of reed, and barbed in

a variety of fashions, as the crescent, the trident, the snake's tongue, and other fanciful forms.

The Maharaja Sheodan Sing (whose family are heirs presumptive to the throne) was one of my constant visitors; and the title of 'adopted brother,' which he conferred upon me allowed him to make his visits unreasonably long. The Maharaja had many excellent qualities. He was the best shot in Mewar; he was well read in the classic literature of his nation; deeply versed in the secrets of the chronicles, not only of Mewar but of all Rajwarra; conversant with all the mysteries of the bard, and could *improvise* on every occasion. He was a proficient in musical science, and could discourse most fluently on the whole theory of *Sangita*, which comprehends vocal and instrumental harmony. He could explain each of the *ragas*, or musical modes, which issued from the five mouths of Siva and his consort Mera, together with the almost endless variations of the *ragas*, to each of which are allotted six consorts or *raginis*. He had attached to his suite the first vocalists of Mewar, and occasionally favoured me by letting them sing at my house. The chief *cantatrice* had a superb voice, a *contr' alto* of great extent, and bore the familiar appellation of 'Catalani.' Her execution of all the *bussunt* or 'spring-songs,' and the *megh* or 'cloud-songs' of the monsoon, which are full of melody, was perfect. But she had a rival in a singer from Oojein, and we made a point of having them together, that emulation might excite to excellence. The chieftain of Saloombra, the chief of the Suktawuts, and others, fre-



quently joined these parties, as well as the Maharaja : for all are partial to the dance and the song, during which conversation flows unrestrained. Sadoola, whose execution on the guitar would have secured applause even at the Philharmonic, commanded mute attention when he played a *tan* or symphony, or when, taking any of the simple *tuppas* of Oojein as a theme, he wandered through a succession of voluntaries. In summer, these little parties were held on the terrace or the house-top, where carpets were spread under an awning, while the cool breezes of the lake gave life after the exhaustion of a day passed under 96° of Fahrenheit. The subjects of their songs are various, love, glory, satire, &c. I was invited to similar assemblies by many of the chiefs ; though none were so intellectual as those of the Maharaja. On birth-days or other festivals, the chief bardai often appears, or the bard of any other tribe who may happen to be present. Then all is mute attention, broken only by the emphatic "*wah, wah!*" the measured nod of the head, or fierce curl of the moustache, in token of approbation or the reverse.\*

The Maharaja's talents for amplification were undoubted, and by more than one of his friends this failing was attributed to his long residence at the court of Jeypur, whose cognomen will not have been forgot-

ten. He had one day been amusing us with the feats of his youth, his swimming from island to island, and bestriding the alligators for an excursion.\* Like Tell, he had placed a mark on his son's head and hit it successfully. He could kill an eagle on the wing, and divide a ball on the edge of a knife, the knife itself unseen. While running on in this manner, my features betraying some incredulity, he insisted on redeeming his word. A day was accordingly appointed, and though labouring under an ague, he came with his favourite matchlocks. The more dangerous experiment was desisted from, and he commenced by dividing the ball on the knife. This he placed perpendicularly in the centre of an earthen vessel filled with water ; and taking his station at about twenty paces, perforated the centre of the vessel, and allowed you to take up the fragments of the ball ; having previously permitted you to load the piece, and examine the vessel, which he did not once approach himself. Another exhibition was striking an orange from a pole without perforating it. Again, he gave the option of loading to a bystander, and retreating a dozen paces, he knocked an orange off untouched by the ball, which, according to a preliminary proviso, could not be found : the orange was not even discoloured by the powder. He was an adept also at chess †

\* Poetic impromptus pass on these occasions unrestricted by the fear of the critic, though the long yawn now and then should have given the hint to my friend the Maharaja that his verses wanted Attic. But he had certainly talent, and he did not conceal his light, which shone the stronger from the darkness that surrounded him : for poverty is not the school of genius, and the trade of the schoolmaster has ever been the least lucrative in a capital where rapine has ruled.

\* There are two of these alligators quite familiar to the inhabitants of Oodipur, who come when called "from the vasty deep" for food ; and I have often exasperated them by throwing an inflated bladder, which the monsters greedily received, only to dive away in angry disappointment. It was on these that my friend affirmed he had ventured.

† *Chaturanga*, so called from imitating the formation of an army. The 'four' *chatur* 'bodied' *anga* array ;



and choupan, and could carry on a conversation by stringing flowers in a peculiar manner. If he plumed himself upon his pretensions, his vanity was always veiled under a demeanour full of courtesy and grace; and Maharaja Sheodan Sing would be esteemed a well-bred and well-informed man at the most polished court of Europe.

Every chief has his band, vocal and instrumental; but Sindia, some years since, carried away the most celebrated vocalists of Oodipur. The Rajpoots are all partial to music. The *tuppa* is the favourite measure. Its chief character is plaintive simplicity; and it is analogous to the Scotch, or perhaps still more to the Norman.\*

The Rana, who is a great patron of the art, has a small band of musicians, whose only instrument is the *shehna*, or hautboy. They played their national *tuppas* with great taste and feeling; and these strains, wafted from the lofty terrace of the palace in the silence of the night, produced a sensation of delight not unmixed with pain, which its peculiarly melancholy character excites. The Rana has also a few flute or flageolet players, who discourse most eloquent music. Indeed, we may enumerate this among the principal amusements of the Rajpoots; and although it would be deemed indecorous to

be a performer, the science forms a part of education.\*

Who that has marched in the stillness of night through the mountainous regions of central India, and heard the warlike sound the *tooraye* from his turreted abode, perched like an eyrie on the mountain-top, can ever forget its graduated intensity of sound, or the emphatic *hem! hem!* 'all's well,' which follows the lengthened blast of the cornet reverberating in every recess.†

A species of bagpipe, so common to all the Celtic races of Europe, is not unknown to the Rajpoots. It is called the *meshek*, but is only the rudiment of that instrument whose peculiar influence on the physical, through the moral agency of man, is described by our own master-bard. They have likewise the double flageolet; but in the same ratio of perfection to that of Europe as the *meshek* to the heart-stirring pipe of the north. As to their lutes, guitars, and

\* Chund remarks of his hero, the Chohan, that he was "master of the art," both vocal and instrumental. Whether profane music was ever common may be doubted; but sacred music was a part of early education with the sons of kings. Rama and his brothers were celebrated for the harmonious execution of episodes from the grand epic, the *Ramayana*. The sacred canticles of Jaydeva were set to music, and apparently by himself, and are yet sung by the Chobis. The inhabitants of the various monastic establishments chaunt their addresses to the deity; and I have listened with delight to the modulated cadences of the hermits, singing the praises of Pataliswara from their pinnacled abode of Aboo. It would be injustice to touch incidentally on the merits of the minstrel Dholi, who sings the warlike compositions of the sacred Bardai of Rajasthan.

† The *tooraye* is the sole instrument of the many of the trumpet kind which is not dissonant. The Kotah prince has the largest band, perhaps, in these countries; instruments of all kinds—stringed, wind, and percussion. But as it is formed by rule, in which the sacred and shrill conch-shell takes precedence, it must be allowed that it is any thing but harmonious.

or elephants, chariots, horse, and foot. His chief antagonist at chess was a blind man of the city.

\* The *tuppa* belongs to the very extremity of India, being indigenous as far as the Indus and the countries watered by its arms; and though the peculiar measure is common in Rajasthan, the prefix of *punjabi* shews its origin. I have listened at Caen to the *voila* or *hurdy-gurdy*, till I could have fancied myself in Mewar.



all the varieties of tintibulants (as Dr. Johnson would call them), it would fatigue without interesting the reader to enumerate them.

We now come to the literary attainments of the lords of Rajasthan, of whom there is none without sufficient clerkship to read his grant or agreement for *rekwali* or black-mail; and none either so ignorant, or so proud, as the boasted ancestral wisdom of England, whose barons could not even sign their names to the great charter of their liberties. The Rana of Oodipur has unlimited command of his pen, and his letters are admirable; but we may say of him nearly what was remarked of Charles the Second—"he never wrote a foolish thing, "and seldom did a wise one." The familiar epistolary correspondence of the princes and nobles of Rajasthan would exhibit abundant testimony of their powers of mind: they are sprinkled with classical allusions, and evince that knowledge of mankind which constant collision in society must produce. A collection of these letters, which exist in the archives of every principality, would prove that the princes of this country are upon a par with the rest of mankind, not only in natural understanding, but, taking their opportunities into account, even in its cultivation. The prince who in Europe could quote Hesiod and Homer with the freedom that the Rana does on all occasions Vyasa and Valmiki, would be accounted a prodigy; and there is not a divine who could make application of the ordinances of Moses with more facility than the Rana of those of their great lawgiver Manu. When they talk of the wisdom of their

ancestors, it is not a mere figure of speech. The instruction of their princes is laid down in rules held sacred, and must have been far more onerous than any system of European university-education, for scarcely a branch of human knowledge is omitted. But the cultivation of the mind, and the arts of polished life, must always flourish in the ratio of a nation's prosperity, and from the decline of the one, we may date the deterioration of the other with the Rajpoot. The astronomer has now no patron to look to for reward; there is no Jey Sing to erect such stupendous observatories as he built at Delhi, Benares, Oojein, and at his own capital; to construct globes and armillary spheres. of which, according to their own and our system, the Kotah prince has two, each three feet in diameter. The same prince (Jey Sing) collated De la Hire's tables with those of Ulug Beg, and presented the result to the last emperor of Delhi, worthy the name of the Great Mogul. To these tables he gave the name of *Zeej Mohamed Shahe*. It was Jey Sing who, as already mentioned, sought to establish sumptuary laws throughout the nation, to regulate marriages, and thereby prevent infanticide; and who left his name to the capital he founded, the first in Rajasthan.

But we cannot march over fifty miles of country without observing traces of the genius, talent, and wealth, of past days; though,—whether the more abstruse sciences, or the lighter arts which embellish life,—all are now fast disappearing. Whether in the tranquillity secured to them by the destruction of their predatory foes, these arts and sciences may revive, and the nation



regain its elevated tone, is a problem which time alone can solve.

In their household economy, their furniture and decorations, they remain unchanged during the lapse of a thousand years. No chairs, no couches adorn their sitting apartments, though the painted and gilded ceiling may be supported by columns of serpentine, and the walls one mass of mirrors, marble, or china;—nothing but a soft carpet, hidden by a white cloth, on which the guests seat themselves according to rank. In fine, the quaint description of the chaplain to the first embassy which England sent to India, more than two hundred years ago, applies now, as it probably will two hundred years hence. "As for the furniture the greatest men have, it is *curta supelles*, very little; "they (the rooms) being not beautified with hangings, nor with any thing besides to line their walls; for they have no chairs, no stools, nor couches, nor tables, nor beds enclosed with canopies, nor curtains, in any of their rooms. And the truth is, that if they had them, the extreme heat would forbid the use of many of them; all their bravery is upon their floors, on which they spread most excellent carpets."\*

\* Those who wish for an opinion "of the most excellent moralities which are to be observed amongst the people of these nations," cannot do better than read the 14th section of the observant, intelligent, and tolerant chaplain, who is more just, at least on one point, than the modern missionary, who denies to the Hindu filial affection. "And here I shall insert another most needful particular, which deserves a most high commendation to be given unto that people in general, how poor and mean soever they be; and that is, the great exemplary care they manifest in their piety to their parents, that, notwithstanding they serve for very little, but five shillings a moon for their whole livelihood and subsistence, if their parents be

It were useless to expatiate on dress, either male or female, the fashion varying in each province and tribe, though the texture and materials are every where the same: cotton in summer, and quilted chintz or broad cloth in winter. The ladies have only three articles of *parure*; the *ghagra*, or 'petticoat'; the *kanchli*, or 'corset'; and the *dopati*, or 'scarf,' which is occasionally thrown over the head as a veil. Ornaments are without number. For the men, trousers of every shape and calibre, a tunic girded with a ceinture, and a scarf, form the wardrobe of every Rajpoot. The turban is the most important part of the dress, and is the unerring mark of the tribe; the form and fashion are various, and its decorations differ according to time and circumstances. The *bala-bund*, or 'silken fillet,' was once valued as the mark of the sovereign's favour,

"in want, they will impart, at the least, half of that little towards their necessities, choosing rather to want themselves, than that their parents should suffer need." It is in fact one of the first precepts of their religion. The Chaplain thus concludes his Chapter "On the Moralities of the Hindu."—"O! what a sad thing is it for Christians to come short of Indians, even in moralities; come short of those, who themselves believe to come short of heaven!"

The Chaplain closes his interesting and instructive work with the subject of Conversion, which is as remote from accomplishment at this day, as it was at that distant period. "Well known it is that the Jesuits there, who, like the Pharisees 'that would compass sea and land to make one proselyte' (Matt. 23—25), have sent into Christendom many large reports of their great conversions of infidels in East India. But all these boastings are but reports; the truth is, that they have there spilt the precious water of Baptism upon some few faces, working upon the necessity of some poor men, who for want of means, which they give them, are contended to wear crucifixes; but for want of knowledge in the doctrine of Christianity are only in name Christians." (a)

(a) "A Voyage to East India," (*Della Valle*.) pp. 402, 417, 419, 480.



and was tantamount to the courtly "orders" of Europe. The colour of the turban and tunic varies with the seasons; and the changes are rung upon crimson, saffron, and purple, though white is by far the most common. Their shoes are mere slippers, and sandals are worn by the common classes. Boots are yet used in hunting or war, made of chamois leather, of which material the warrior often has a doublet, being more commodious, and less oppressive, than armour. The dagger or poniard is inseparable from the girdle.

The culinary art will be discussed else-

where, together with the medical, which is very low, and usurped by empyrics, who waste alike the purse and health of the ignorant by the sale of aphrodisiacs, which are sought after with great avidity. Gums, metals, minerals, all are compounded, and for one preparation, while the author was at Oodipur, 7,000 rupees (nearly £1,000) were expended by the court-physician.

Their superstitions, incantations, charms, and phylacteries against danger, mental or bodily, will appear more appropriately where the subject is incidently introduced.





## PERSONAL NARRATIVE OF THE AUTHOR.

## CHAPTER XXV.

## JOURNEY TO MARWAR.

*Valley of Oodipur.—Departure for Marwar.—Encamp on the heights of Toos.—Resume the March.—Distant view of Oodipur.—Deopur.—Zalim Sing.—Reach Pulanoh.—Ram Sing Mehta.—Manikchand.—Ex-rajah of Nursingurh.—False policy pursued by the British government in 1817-18.—Departure from Pulanoh.—Aspect and geological character of the country.—Nathdwara ridge.—Arrival at the city of Nathdwara.—Visit from the Mookhia of the temple.—Departure for the village of Oosurwas—benighted.—Elephant in a bog.—Oosurwas.—A Sanyasi.—March to Sumaicha.—The Shero Nullah.—Locusts.—Coolness of the air.—Sumaicha.—March to Kailwarra, the capital.—Elephant's pool.—Moorcho.—Kheyrlee.—Maharaja Dowlut Sing.—Komulmeer.—Its architecture, remains, and history.—March to the "Region of death," or Marwar.—The difficult nature of the country.—A party of native horsemen.—Bivouac in the glen.*

October 11th, 1819.—Two years had nearly sped since we entered the valley of Oodipur, the most diversified and most romantic spot on the continent of India. In all this time, none of us had penetrated beyond the rocky barrier which formed the limit of our horizon, affording the vision a sweep of six miles radius. Each hill and dale, tower and tree, had become familiar to us; every altar, cenetaph, and shrine, had furnished its legend, till tradition was exhausted. The ruins were explored, their inscriptions deciphered, each fantastic pinnacle had a name, and the most remarkable chieftains and servants of the court had epithets assigned to them, expressive of some quality or characteristic. We had our 'Red Riever,' our 'Roderic Dhu,' and a 'Falstaff,' at the court; our 'Catalani,' our 'Vestris,' in the

song or the ballet. We had our palace in the city, our cutter on the lake, our villa in the woods, our fairy-islands in the waters; streams to angle in, deer to shoot; much, in short, to please the eye and gratify the taste:—yet did *ennui* intrude, and all panted to escape from the "happy valley," to see what was in the world beyond the mountains. In all these twenty moons, the gigantic portals of Dobarri, which guard the entrance of the Girwoh,\* had not once creaked on their hinges for our egress; and though from incessant occupation I had wherewithal to lessen the *tedium vite*, my companions not having such resources, it was in vain that, like the sage Imlac, I urged them not to feel dull in his "blissful captivity:" the scenery had become hideous, and I verily believe had

\* The amphitheatre, or circle.



there been any pinion-maker in the capital of the Seesodias, they would have essayed a flight, though it might have terminated in the lake. Never did Rasselas sigh more for escape. At length the day arrived, and although the change was to be from all that constitutes the enchantments of vision, from wood and water, dale and mountain, verdure and foliage, to the sterile plains of the sandy desert of Marwar, it was sufficient that it was *change*. Our party was composed of Captain Waugh, Lieutenant Carey, and Dr. Duncan, with the whole of the escort, consisting of two companies of foot and sixty of Skinner's horse, all alike delighted to quit the valley where each had suffered more or less from the prevalent fevers of the monsoon, during which the valley is peculiarly unhealthy, especially to foreigners, when the wells and reservoirs overflow from the springs which break in, impregnated with putrid vegetation and mineral poisons, covering the surface with a bluish oily fluid. The art of filtrating water to free it from impurities is unknown to the Rajpoots, and with some shame I record that we did not make them wiser, though they are not strangers to the more simple process, adopted throughout the desert, of using potash and allum; the former to neutralize the salt and render the water more fit for culinary purposes; the latter to throw down the impurities held suspended. They also use an alkaline nut in washing, which by simply steeping emits a froth which is a good substitute for soap.\*

On the 12th October, at five A.M. our trumpet sounded to horse, and we were not

slow in obeying the summons; the "yellow boys" with their old native commandant looking even more cheerful than usual as we joined them. Skinner's horse wear a jamah or tunic of yellow broad-cloth, with scarlet turbans and cincture. Who does not know that James Skinner's men are the most orderly in the Company's service, and that in every other qualification constituting the efficient soldier, they are second to none? On another signal which reverberated from the palace, where the drums announced that the descendant of Surya was no sluggard, we moved on through the yet silent capital towards the gate of the sun, where we found drawn up the quotas of Bheendir, Dailwarra, Amaid, and Bansil, sent as an honorary guard by the Rana to escort us to the frontiers. As they would have been an incumbrance to me and an inconvenience to the country, from their laxity of discipline, after chatting with their leader, during a sociable ride, I dismissed them at the pass, with my respects to the Rana and their several chieftains. We reached the camp before eight o'clock, the distance being only thirteen miles. The spot chosen (and where I afterwards built a residence) was a rising ground between the villages of Mairta and Toos, sprinkled with trees, and for a space of four miles clear of the belt of forest which fringes the granite barriers of the valley. It commanded an entire view of the plains in the direction of Cheetore, still covered, excepting a patch of cultivation here and there, with jungle. The tiger-mount, its preserves of game, and the mouldering hunting-seats of the Rana and his chieftains, were three miles to the north;

\* *Sabon*, in the *lingua franca* of India, signifies 'soap.'





to the south, a mile distant, we had the Beris River, abounding in trout; and the noble lake whence it issues, called after its founder the Oody Sagur, was not more than three to the west. For several reasons it was deemed advisable to choose a spot out of the valley; the health of the party, though not an unimportant, was not a principal motive for choosing such a distance from the court. The wretchedness in which we found it rendered a certain degree of interference requisite, and it was necessary that they should shake this off, in order to preserve their independence. It was dreaded lest the aid requested by the Rana, from the peculiar circumstances on our first going amongst them, might be construed as a precedent for the intrusion of advice on after occasions. The distance between the court and the agent of the British government, was calculated to diminish this impression, and obliged them also to trust to their own resources, after the machine was once set in motion. On the heights of Toos our tents were pitched, the escort paraded, and St. George's flag displayed. Here camels, almost wild, were fitted for the first time with the pack-saddle, lamenting in discordant gutturals the hardship of their fate, though luckily ignorant of the difference between grazing whither they listed in the happy valley, and carrying a load in "the region of death," where they would only find the thorny *mimosa* or prickly *phok* to satisfy their hunger.

PULANOH, October 13th. There being no greater trial of patience, than the preparations for a march after a long halt, we left the camp at day-break amidst the most

discordant yells from the throats of a hundred camels, which drowned every attempt to be heard, while the elephants squeaked their delight in that peculiar treble, which they emit when happy. There was one little fellow enjoying himself free from all restraints of curbs or pack-saddles, and inserting his proboscis into the sepoy's baggage, whence he would extract a bag of flour and move off, pursued by the owner; which was sure to produce shouts of mirth to add to the discord. This little representative of Ganesa was only eight years old, and not more than twelve hands high. He was a most agreeable pet, though the proofs he gave of his wisdom in trusting himself amidst the men when cooking their dinners, were sometimes disagreeable to them, but infinitely amusing to those who watched his actions. The rains having broken up unusually late, we found the boggy ground, on which we had to march, totally unable to bear the pressure of loaded cattle; even the ridges, which just showed their crests of quartz above the surface, were not safe. Our route was over a fine plain well wooded and watered, soil excellent, and studded with numerous large villages; yet all presenting uniformly the effects of warfare and rapine. The landscape, rendered the more interesting by our long incarceration in the valley, was abstractedly pleasing. On our left lay the mountains enclosing the capital, on one of whose elevated peaks are the ruins of Ratakote, overlooking all around; while to the east the eye might in vain seek for a boundary. We passed Deopur, once a township of some consequence, and forming part of the domain



of the *Bhanaij*,\* Zalim Sing, the heir of Marwar, whose history, if it could be given here, would redeem the nobles of Rajpootana from the charge of being of uncultivated intellect. In listening to his biography, both time and place were unheeded? the narrator, my own venerable *Guru*,† had imbibed much of his varied knowledge from this accomplished chieftain, to whom arms and letters were alike familiar. He was the son of Raja Beejy Song and a princess of Mewar: but domestic quarrels made it necessary to abandon the paternal for the maternal mansion, and a domain was assigned by the Rana, which put him on a footing with his own children. Without neglecting any of the martial amusements and exercises of the Rajpoot, he gave up all those hours, generally devoted to idleness, to the cultivation of letters. He was versed in philosophical theology, astronomy, and the history of his country; and in every branch of poesy, from the sacred canticles of Jayadeva to the couplets of the modern bard, he was an adept. He composed and *improvised* with facility, and his residence was the rendezvous for every bard of fame. That my respected tutor did not over-rate his acquirements, I had the best proof in his own, for all which (and he rated them at an immeasurable distance compared with the subject of his eulogy) he held himself indebted to the heir of Marwar, who was at length slain in asserting his right to the throne in the desert.

*Bhanaij*, or 'nephew,' a title of courtesy enjoyed by every chieftain who marries a daughter or immediate kinswoman of the Rana's house.

† My guide or instructor, Yati Jyan Chandra, a priest of the Jain sect, who had been with me ten years. To him I owe much, for he entered into all my antiquarian pursuits with zeal.

After a four hour's march, picking our way amidst swamps and treacherous bogs, we reached the advanced tents at Pulanoh. Like Deopur, it presented the spectacle of a ruin, a corner of which held all its inhabitants; the remains of temples and private edifices shewed what it had once been. Both towns formerly belonged to the fise of the Rana, who, with his usual improvidence, on the death of his nephew included them in the grant to the temple of Kaniya. I found at my tents the minister's right hand, Ram Sing Mehta; Manikchund, the *dewan* or *factotum* of the chieftain of Bheendir; and the ex-Raja of Nursingurh, now an exile at Oodipur. The first was a fine specimen of the non-militant class of these countries, and although he had seldom passed the boundaries of Mewar, no country could produce a better specimen of a courteous gentleman: his figure tall, deportment easy, features regular and handsome, complexion fair, with a fine slightly-curved beard and mustachios, jet black. Ram Sing, without being conceited, is aware that nature has been indulgent to him, and without any foppishness he pays great attention to externals. He is always elegantly attired, and varies with good taste the colours of his turban and ceinture, though his loose tunics are always white; the aroma of the *uttur* is the only mark of the dandy about him: and this forms no criterion, as our red coats attest, which receive a sprinkling at every visit. With his dagger and pendant tassel, and the *balabund* or purple cordon (the Rana's gift) round his turban, "behold the servant whom the king delighteth to honour." As he has to support himself by paying court





to the Rana's sister, the queens, and other fair influentials behind the curtain, his personal *attrait*s are no slight auxiliaries. He is of the Jain faith, and of the tribe of Osi, which now reckons one hundred thousand families, all of Rajpoot origin, and descendants of the Agnicula stock. They proselytized in remote antiquity, and settling at the town of Osi in Marwar, retain this designation, or the still more common one of Oswal. It was from the Pramara and Solanki branches of the Agnicula race, that these assumed the doctrines of Budha or Jain, not however from the ranks of the Brahmins, but, as I firmly believe, from that faith, whatever it was, which these Scythic or Takshac tribes brought from beyond the Indus. In like manner we found the Chohan (also an Agnicula) regenerated by the Brahmins on Mount Aboo; while the fourth tribe, the Purihara (ancient sovereigns of Cashmere), have left traces in the monuments of their capital, Mundore, that they espoused the then prevailing faith of Rajasthan, namely, that of Budha.

Manikchund, also of the Jain faith, but of a different tribe (the Sambri), was in all the reverse of Ram Sing. He was tall, thin rather bent, and of swarthy complexion, and his tongue and his beads were in perpetual motion. He had mixed in all the intrigues of the last quarter of a century, and, setting Zalim Sing of Kotah aside, had more influenced events than any individual now alive. He was the organ of the Suktawuts, and the steward and counsellor of the head of this clan, the Bheendir chief; and being accordingly the irreconcilable foe of the Chondawuts, had employed all the

resources of his talents, and his credit to effect their humiliation. To this end, he has leagued with Sindhies, Pathans and Mahrattas, and would not have scrupled to coalesce with his Satanic majesty, could he thereby have advanced their revenge: in pursuance of which he has been detained in confinement as a hostage, put to torture from inability to furnish the funds he would unhesitatingly promise for aid, and all the while sure of death if he fell into the hands of his political antagonists. His talent and general information made him always a welcome guest: which was wormwood to the Chondawuts, who laid claim to a monopoly of patriotism, and stigmatised the Suktawuts as the destroyers of Mewar, though in truth both were equally blind to her interests in their contests for supremacy. He was now beyond fifty, and appeared much older; but was cheerful, good-humoured, and conversant in all the varied occurrences of the times. He at length completely established himself in the Rana's good graces, who gave his elder son a confidential employment. Had he lived, he would have been conspicuous, for he had all the talent of his father, with the personal adjuncts possessed by Ram Sing; but being sensitive and proud, he swallowed poison, in consequence it was said of the severity of an undeserved rebuke from his father, and died generally regretted. I may here relate the end of poor Manika. It was on the ground we had just quitted that he visited me for the last time, on my return from the journey just commenced. He had obtained the contract for the whole transit duties of the state, at the rate of





2,50,000 rupees per annum. Whether from the corruption of his numerous deputy collectors, by his own cupidity, or negligence, and his inability to fulfil the contract, or nearly a sixth of the amount, though from his talents and promises, a thorough establishment of this important department, which had been taken from others on his account, was expected. It was difficult to judge charitably of his assertions, without giving occasion to his enemies to put a wrong construction on the motives. He pitched his tent near me, and requested an interview. He looked very disconsolate, and remarked, that he had seven several times left his tent, and as often turned back, the bird of omen having each time passed him on the adverse side : but that at length he had determined to disregard it, as, having forfeited confidence, he was indifferent to the future. He admitted the profligacy of his inferiors, whom he had not sufficiently superintended, and took his leave promising by assiduity to redeem his engagements, though his past character for intrigue made his asseverations doubtful. Again failing to make good his promises, or, as was surmised, having applied the funds to his own estate, he took *sinna* with the Raja of Shahpura ; where, mortified in all probability by the reflection of the exultation of his rivals over his disgrace, and having lost the confidence of his own chief when he obtained that of the Rana, he had recourse to the usual expedient of these countries, when "perplexed in the extreme,"—took poison and died.

The last of the trio of visitors on this occasion, the Raja of Nursingurh, is now, as

before stated, in exile. He is of the tribe of Omuta, one of thirty-six divisions of the Pramaras,\* settled during fifteen generations in Central India, and giving the name Omutwarra to the petty sovereignty of which Nursingurh is the capital. Placed in the very heart of the predatory hordes; the Pindarries and Mahrattas occupied almost every village that owned their sway, and compelled him to the degradation of living under Holkar's orange standard, which waved over the battlements of his abode. To one or other of the great Mahratta leaders, Sindhia and Holkar, all the petty princes were made tributary dependants, and Omutwarra had early acknowledged Holkar, paying the annual sum of eighty thousand rupees : but this vassalage did not secure the Raja from the ravages of the other spoliators, nor from the rapacity of the myrmidons of his immediate lord paramount. In 1817, when these countries, for the first time in many centuries, tasted the blessings of peace, Omutwarra was, like Mewar, a mass of ruins, its fertile lands being overgrown with the thorny *mimosa* or the useful *kesoola*. The Raja partook of the demoralization around him ; he sought refuge in opium and *urru* from his miseries, and was totally unfitted to aid in the work of redemption when happier days shone upon them. His son Chyne Sing contrived to escape these snares, and was found in every respect competent to co-operate in the work of renovation, and through the intervention of the British agent (Major Henley), an arrangement was effected, by which the Raja retired on a

\* One of the four Agniculas.



stipend, and the son carried on the duties of government in his name.

It was unfortunate for these ancient races, that on the fortunate occasion presented in 1817-18, when both Sindhia and Holkar aimed at the overthrow of our power (the one treacherously cloaking his views, the other disclosing them in the field), our policy did not readily grasp it, to rescue all these states from ruin and dependence. Unfortunately, their peculiar history was little known, or it would have been easily perceived that they presented the exact materials we required between us, and the entire occupation of the country. But there was then a strong notion afloat of a species of balance of power, and it was imagined that these demoralized, and often humiliated Mahrattas, were the fittest materials to throw into the scale—against I know not what, except ourselves: for assuredly the day of our reverses will be a jubilee to them, and will level every spear that they can bring against our existence. They would merit contempt if they acted otherwise. Can they cease to remember that the orange flag which waved in triumph from the Sutledge to the Kistna, has been replaced by the cross of St. George? But the snake which flutters in tortuous folds thereon, fitting crest for the wily Mahratta, is only scathed, and may yet call forth the lance of the red-cross knight to give the *coup de grace*.\* Let it then be remembered that, both as regards good policy and justice, we owe to these states—independence.

To what does our interference with Omutwarra tend, but to realize the tribute

\* Sindhia's flag is a snake *argent* on an *orange* field.

of Holkar; to fix a millstone round their necks, which, notwithstanding the comparative happiness they enjoy, will keep them always repining, and to secure which, will make our interference eternal. Had a due advantage been taken of the hostilities in 1817, it might have obviated these evils by sending the predatory sovereign of half a century's duration to a more restricted sphere. It may be said that it is easy to devise plans years after the events which immediately called for them: these not only were mine at the time, but were suggested to the proper authorities; and I am still disposed to think my views correct.

After chatting some time with the two chiefs described, and presenting them with *uttur* and *pan*,\* they took leave.

•NATHDWARA—October 14th.—Marched at day-break, and found the route almost impracticable for camels, from the swampy nature of the soil. The country is much broken with irregular low ridges of micaceous schist, in the shape of a chine or hog's back, the crest of which has throughout all its length a vein of quartz piercing the slate, and resembling a back-bone; the direction of these veins is uniformly N.N.E., and the inclination about 75° to the east. Crossed the Nathdwara ridge, about four hundred feet in height, and like the hills encircling the valley, composed of a brown granite

\* *Pan*, 'the leaf'; *Pan* and *Pat*, the Sanskrit for 'a leaf'; and hence *pana*, 'a leaf or sheet of paper'; and *patra* 'a plate of metal or sacrificial cup,' because these vessels were first made of leaves. I was amused with the coincidence between the Sanscrit and Tuscan *pana*. That lovely subject by Raphael, the "*Madonna impannata*," in the Pitti palace at Florence, is so called from the subdued light admitted through the window, the *panes* of which are of paper.





intersected with protruding veins of quartz, incumbent on blue compact slate. The ascent was a mile and a half east of the town, and on the summit, which is tableland, there are two small lakes, whence water-courses conduct streams on each side of the road, to supply the temple and the town. There are noble trees planted on either side of these rivulets, forming a delightful shade. As we passed through the town to our encampment on the opposite side of the Bunas river, the inhabitants crowded the streets, shouting their grateful acknowledgments to the power which had redeemed the sacred precincts of Kaniya from the scenes of turpitude amidst which they had grown up. They were all looking forward with much pleasure to the approaching festival of Annacuta.

Oct. 15th.—Halted to allow the baggage to join, which, partly from the swamps, and partly from the intractable temper of the cattle, we have not seen since we parted company at Mairta. Received a visit from the mookhia of the temple, accompanied by a pilgrim in the person of a rich banker of Surat. A splendid quilted cloak of gold brocade, a blue scarf with a deep border of gold, and an embroidered band for the head, were brought to me as the gift of the god through his high priest, in testimony of my zeal. I was also honoured with a tray of the sacred food, which consisted of all the dried fruits, spices, and aromatics of the East. In the evening, I had a portion of the afternoon repast, consisting of a preparation of milk; but the days of simplicity are gone, and the Apollo of Vrij has his curds adulterated with rose-water and

amber. Perhaps, with the exception of Lodi, where is fabricated the far-famed *Parmasan*, whose pastures maintain forty thousand kine, there is no other place known which possesses more than the city of the Hindu Apollo, though but a tenth of that of Lodi. But from the four thousand cows, the expenditure of milk and butter for the votaries of Kaniya may be judged. I was entertained with the opinions of the old banker on the miraculous and oracular power of the god of Nathdwara. He had just been permitted to prostrate himself before the car which conveyed the deity from the Yamuna, and held forth on the impiety of the age, in withholding the transmission of the miraculous wheels from heaven, which in former days came once in six months. The most devout alone are permitted to worship the chariot of Kaniya. The garments which decorate his representative are changed several times a day, to imitate the different stages of his existence, from the youthful Bala to the conqueror of Kansa; or, as the Surat devotee said in broken English, "Oh, Sir, he be much great god; he first of all; and he change from de baluk, or child, to de fierce chief, with de bow and arrow a hees hands;" while the old mookhia, whose office it is to perambulate the whole continent of India as one of the couriers of Kaniya, lifted up his eyes, as he ejaculated "Sri Kishna! Sri Kishna!" I gave him a paper addressed to all officers of the British Government who might pass through the lands of the church, recommending the protection of the peacocks and peepul trees, and to forbear polluting the precincts of the god with the blood of animals. To avoid





offending against their prejudices in this particular, I crossed the river, and killed our fowls within our own sanctuary, and afterwards concealed the murder by burying the feathers.

OOSURWAS.—*October, 16th.*—There is nothing so painful as sitting down inactive when the mind is bent upon an object. Our escort was yet labouring in the swamps, and as we could not be worse off than we were, we deemed it better to advance, and accordingly decamped in the afternoon, sending on a tent to Oosurwas; but though the distance was only eight miles we were benighted, and had the comfort to find old Futteh, *the victorious*, floundering with his load in a bog, out of which he was picking his way in a desperate rage. It is generally the driver's fault when such an accident occurs; for if there be but a foot's breadth of sound footing, so sensible is the animal, that he is sure to avoid danger if left to his own discretion and the free use of his proboscis, with which he thumps the ground as he cautiously proceeds step by step, giving signals to his keeper of the safety or the reverse of advancing, as clearly as if he spoke. Futteh's signals had been disregarded, and he was accordingly in a great passion at finding himself abused, and kept from his cakes and butter, of which he had always thirty pounds' weight at sunset. The sagacity of the elephant is well known, and was in no instance better displayed than in the predicament above described. I have seen the huge monster in a position which to him must have been appalling; but, with an instinctive reliance on others, he awaited in tolerable patience the arrival of materials

for his extrication, in the shape of fascines and logs of wood, which being thrown to him, he placed deliberately in front, and making a stout resistance with head, teeth, and foot, pressing the wood, he brought up one leg after the other in a most methodical and pioneer-like manner, till he delivered himself from his miry prison. Futteh did not require such aid; but, aware that the fault was not his, he soon indignantly shook the load off his back, and left them to get it out in any manner they chose.

Waited to aid in reloading, and it being already dusk, pushed on with my dog Belle, who, observing a couple of animals, darted off into the jungles, and led me after her, as fast as the devious paths in such a savage scene would permit. But I soon saw her scampering down the height, the game, in the shape of two huge wolves, close at her heels, and delighted to find rescue at hand. I have no doubt their retreat from my favourite greyhound was a mere *ruse de guerre* to lead her beyond supporting distance, and they had nearly effected their object: they went off in a very sulky and leisurely manner. In my subaltern days, when with the subsidiary force in Gohud, I remember scouring the tremendous ravines near the Antri pass to get a spear at a wolf, my companion (Lient., now Lieut. Col. T. D. Smith) and myself were soon surrounded by many scores of these hungry animals, who prowled about our camp all night, having carried off a child the night before. As we charged in one direction, they gave way; but kept upon our quarters without the least fear, and seemingly enjoyed the fun. I do not





recollect whether it excited any other feeling than mirth. They shewed no symptom of ferocity, or desire to make a meal of us ; or a retreat from these ravines, with their superior topographical knowledge, would doubtless have been difficult.

We passed the Bunas river, just escaping from the rock-bound barriers, our path almost in contact with the water to the left. The stream was clear as crystal, and of great depth ; the banks low and verdant, and fringed with wood. It was a lovely, lonely spot, and well deserved to be consecrated by legendary tale. In ancient times, ere these valleys were trod by the infidel Tatar, coco-nuts were here presented to the genius of the river, whose arm appeared above the waters to receive them ; but ever since some unhallowed hand threw a stone in lieu of a coco-nut, the arm has been withdrawn. Few in fact lived, either to supply or keep alive the traditions which lend a charm to a journey through these wild scenes, though full of bogs and wolves. We reached our journey's end very late and though no tents were up, we had the consolation to spy the cook in a snug corner with a leg of mutton before some blazing logs, round which he had placed the wall of a tent to check the force of the mountain air. We all congregated round the cook's fire, and were infinitely happier in the prospect before us, and with the heavens for our canopy, than with all our accustomed conveniences and fare. Every one this day had taken his own road, and each had his adventure to relate. Our repast was delicious ; nor did any favourable account reach us of tents or other luxuries to mar our

enjoyments, till midnight, when the fly of the doctor's tent arrived, of which we availed ourselves as a protection against the heavy dews of the night ; and though our bivouac was in a ploughed field, and we were surrounded by wild beasts in a silent waste, they proved no drawbacks to the enjoyment of repose.

Halted the 17th, to collect the dislocated baggage ; for although such scenes, seasoned with romance, might do very well for us, our followers were ignorant of the name of Ann Radcliffe or other conjurors ; and though admirers of tradition, like myself, preferred it after dinner. Oosurwas is a valuable village, but now thinly inhabited. It was recently given by the Rana, with his accustomed want of reflection, to a Charun bard, literally for an old song. But even this folly was surpassed on his bestowing the township of Seesodia, in the valley in advance, the place from which his tribe takes its appellation, on another of the fraternity, named Kishna, his master bard, who has the art to make his royal patron believe that opportunity alone is wanting to render his name as famed as that of the illustrious Sanga, or the immortal Pertap. I received and returned the visit of an ascetic Sanyasi, whose hermitage was perched upon a cliff not far from our tents. Like most of his brethren, he was intelligent, and had a considerable store of local and foreign legends at command. He was dressed in a loose orange-coloured unga or tunic, with a torban of the same material, in which was twisted a necklace of the lotus kernel ; he had another in his hand, with which he repeated the name of the





deity at intervals. He expressed his own surprise and the sentiments of the inhabitants at the tranquillity they enjoyed, without any tumultuary cause being discoverable; and said that we must be something more than human. This superstitious feeling for a while was felt as well by the prince and the turbulent chief, as by the anchorite of Oosurwas.

*October 18th.*—Marched at daybreak to Sumaicha, distance of twelve miles. Again found our advanced elephant and breakfast-tent in a swamp: halted to extricate him from his difficulties. The road from Nathdwara is but a footpath, over or skirting a succession of low broken ridges, covered with prickly shrubs, as the Khyr, the Khureel, and Babool. At the village of Gong Goorah, midway in the morning's journey, we entered the alpine valley called the Shero Nulla. The village of Goorah is placed in the opening or break in the range through which the river flows, whose serpentine meanderings indicate the only road up this majestic valley. On the banks, or in its bed, which we frequently crossed, lay the remainder of this day's march. The valley varies in breadth, but is seldom less than half a mile, the hills rising boldly from their base; some with a fine and even surface covered with mangoe trees, others lifting their splintered pinnacles into the clouds. Nature has been lavish of her beauties to this romantic region. The *goolur* or wild fig, the *sitaphal* or custard-apple, the peach or *aroo bodam* (almond-peach), are indigenous and abundant; the banks of the stream are shaded by the withy, while the large trees, the useful mangoe and

picturesque tamarind, the sacred peepul and burr, are abundantly scattered with many others, throughout. Nor has nature in vain appealed to human industry and ingenuity to second her intents. From the margin of the stream on each side to the mountain's base, they have constructed a series of terraces rising over each other, whence by simple and ingenious methods they raise the waters to irrigate the rich crops of sugar-cane, cotton, and rice, which they cultivate upon them. Here we have a proof that ingenuity is the same, when prompted by necessity, in the Jura or the Aravali. Wherever soil could be found, or time decomposed these primitive rocks, a barrier was raised. When discovered, should it be in a hollow below, or on the summit of a crag, it is alike greedily seized on: even there water is found, and if you leave the path below and ascend a hundred feet above the terraces, you will discover pools or reservoirs dammed in with massive trees, which serve to irrigate such insulated spots, or serve as nurseries to the young rice-plants. Not unfrequently, their labour is entirely destroyed, and the dykes swept away by the periodical inundations; for we observed the high-water-mark in the trees considerably up the acclivity. The rice crop was abundant, and the joar or maize was thriving, but scanty; the standard autumnal crop which preceded it, the *makhi*, or 'Indian corn,' had been entirely devoured by the locust. The sugar-cane, by far the most valuable product of this curious region, was very fine, but sparingly cultivated from the dread of this insect, which for the last three years had ravaged the valley. There are



two species of locusts, which come in clouds, darkening the air, from the desert: the *farka* and the *teeri* are their names; the first is the great enemy of our incipient prosperity. I observed a colony some time ago proceeding eastward with a rustling, rushing sound, like a distant torrent, or the wind in a forest at the fall of the leaf. We have thus to struggle against natural and artificial obstacles to the rising energies of the country; and dread of the *farkas* deters speculators from renting this fertile tract, which almost entirely belongs to the fisc. Its natural fertility cannot be better demonstrated than in recording the success of an experiment, which produced *five crops, from the same piece of ground, within thirteen months*. It must, however, be understood that two of these are species of millet, which are cut in six weeks from the time of sowing. A patch of ground, for which the cultivator pays six rupees rent, will produce sugar-cane six hundred rupees in value: but the labour and expence of cultivation are heavy, and cupidity too often deprives the husbandman of the greater share of the fruits, ninety rupees having been taken in arbitrary taxes, besides his original rent.

The air of this elevated region gave vigour to the limbs, and appetite to the disordered stomach. There was an exhilarating *fraicheur*, which made us quite frantic; the transition being from 96° of Fahrenheit to English summer heat. We breakfasted in a verdant spot under the shade of a noble fig-tree fanned by the cool breezes from the mountains.

SUMAICHA consists of three separate

hamlets, each of about one hundred houses. It is situated at the base of a mountain distinctively termed *Rana Paj*, from a well known *path* by which the Ranas secured their retreat to the upland wilds when hard pushed by the Moguls. It also leads direct to the capital of the district, avoiding the circuitous route we were pursuing. Sumaicha is occupied by the Koombhawuts, descendants of Rana Koombho, who came in a body with their elders at their head to visit me, bringing the famed *cukri* of the valley (often three feet in length), cards, and a kid as gifts. I rose to receive these Rajaputras, the Bhomias or yeomen of the valley; and though undistinguishable in dress from the commonest cultivator, I did homage to their descent. Indeed, they did not require the auxiliaries of dress, their appearance being so striking as to draw forth the spontaneous exclamation from my friends, "what noble-looking fellows!" Their tall and robust figures, sharp aquiline features, and flowing beards, with a native dignity of demeanour, (though excepting their chiefs, who wore turbans and scarfs, they were in their usual labouring dresses, immense loose breeches and turbans,) compelled respect and admiration. Formerly they gave one hundred matchlocks for garrison duty at Komulmeer; but the Mahrattas have pillaged and impoverished them. These are the real allodial tenants of the land, performing personal local service, and paying an annual quit-rent. I conciliated their good opinion by talking of the deeds of old days, the recollection of which a Rajpoot never outlives. The assembly under the fig-tree was truly pictur-





esque, and would have furnished a good subject for Gerard Dow. Our baggage joined us at Sumaicha; but many of our camels were already worn out by labouring through swamps, for which they are by nature incapacitated.

*October 19th.*—Marched to Kailwara, the capital of this mountainous region, and the abode of the Ranas when driven from Cheetore and the plains of the Bunas; on which occasion these valleys received and maintained a great portion of the population of Mewar. There is not a rock or a stream that has not some legend attached to it, connected with these times. The valley presents the same features as already described. Passed a cleft in the mountain on the left, through which a stream rushes, called the “elephant’s pool;” a short cut may be made by the foot passenger to Kailwara, but it is too intricate for any unaccustomed to these wilds to venture. We could not ascertain the origin of the “elephant’s pool,” but it is most likely connected with ancient warfare. Passed the village of Moorcho, held by a Rahtore chieftain. On the margin of a small lake adjoining the village, a small and very neat sacrificial altar attracted my regard; and not satisfied with the reply that it was *sutti ca maan*, ‘the place of faith,’ I sent to request the attendance of the village seer. It proved to be that of the ancestor of the occupant: a proof of devotion to her husband, who had fallen in the wars waged by Arungzebe against this country; when, with a relic of her lord, she mounted the pyre. He is sculptured on horseback, with an ace at rest, to denote that it is no churl to whom the record is devoted.

Near the “elephant’s pool,” and at the village of Kheyrlee, two roads diverge: one, by the Birgoola *nal* or pass, conducts direct to Nathdwara; the other, leading to Reechair, and the celebrated shrine of the *four-armed god*, famed as a place of pilgrimage. The range on our left terminating abruptly, we turned by Oladur to Kailwara, and encamped in a mangoe-grove, on a table-land half a mile north of the town. Here the valley enlarges, presenting a wild, picturesque, and rugged appearance. The barometer indicated about a thousand feet of elevation above the level of Oodipur, which is about two thousand above the sea: yet we were scarcely above the base of the alpine cliffs which towered around us on all sides. It was the point of divergence for the waters, which, from the numerous fountains in these uplands, descended each declivity, to refresh the arid plains of Marwar to the west, and to swell the lakes of Mewar to the east. Previous to the damming of the stream which forms that little ocean, the Kunkerowli lake, it is asserted that the supply to the west was very scanty, nearly all flowing eastward, or through the valley; but since the formation of the lake, and consequent saturation of the intermediate region, the streams are ever flowing to the west. The spot where I encamped was at least five hundred feet lower than Arait Pol, the first of the fortified barriers leading to Komulmeer, whose citadel rose more than seven hundred feet above the *terre-pleine* of its outworks beneath.

The Maharaja Dowlut Sing, a near relative of the Rana, and governor of Komulmeer, attended by a numerous suite, the crimson





standard, trumpets, kettledrum, seneschal, and bard, advanced several miles to meet and conduct me to the castle. According to etiquette, we both dismounted and embraced, and afterwards rode together conversing on the affairs of the province, and the generally altered condition of the country. Dowlut Sing, being of the immediate kin of his sovereign, is one of the *babas* or infants of Mewar, enumerated in the tribe called Ranawut with the title of Maharaja. Setting aside the family of Sheodan Sing, he is the next in succession to the reigning family. He is one of the few over whom the general demoralization has had no power, and he remains a simple-minded, straight-forward, honest man; blunt, unassuming, and courteous. His rank and character particularly qualify him for the post he holds on this western frontier, which is the key to Marwar. It was in February 1818 that I obtained possession of this place (Komulneer), by negotiating the arrears of the garrison. Gold is the cheapest, surest, and most expeditious of all generals in the East, amongst such mercenaries as we had to deal with, who change masters with the same facility as they would their turban. In twenty-four hours we were put in possession of the fort, and as we had not above one-third of the stipulated sum in ready cash, they without hesitation took a bill of exchange, *written on the drum-head*, on the mercantile town of Pally in Marwar: in such estimation is British faith held, even by the most lawless tribes of India! Next morning we saw them winding down the western declivity, while we quietly took our breakfast in an old ruined temple. During

this agreeable employment, we were joined by Major Macleod, of the artillery, sent by General Donkin to report on the facilities of reducing the place by siege, and his opinion being, that a gun could not be placed in position in less than six weeks, the grilling spared the European force in such a region was well worth the £4,000 of arrears. My own escort and party remained in possession for a week, until the Rana sent his garrison. During these eight days, our time was amply occupied in sketching and decyphering the monumental records of this singularly diversified spot. It would be vain to attempt describing the intricacies of approach to this far-famed abode, whose exterior is delineated by the pencil. A massive wall, with numerous towers and pierced battlements, having a strong resemblance to the Etruscan, encloses a space of some miles extent below, while the pinnacle or *sikra* rises, like the crown of the Hindu Cybele, tier above tier of battlements, to the summit, which is crowned with the *Badul Mahl*, or 'cloud-palace' of the Ranas. Thence the eye ranges over the sandy deserts, and the chaotic mass of mountains, which are on all sides covered with the *cactus*, which luxuriates amidst the rocks of the Aravali. Besides the *Arait pol*, or barrier thrown across the first narrow ascent, about one mile from Kailwara, there is a second called the *Hulla pol*, intermediate to the *Hanuman pol*, the exterior gate of the fortress between which and the summit there are three more *viz.* the gate of victory, the sanguinary gate, and that of Rama, besides the last, or *Chougun pol*. The barometer stood, at half past seven A. M.,  $26^{\circ} 56'$ ;



thermometer 58° Fahr. at the *Arait pol* : and on the summit at nine, while the thermometer rose to 75°, the barometer had only descended 15', and stood at 26° 50',\* though we had ascended full six hundred feet. Admitting the last range as our guide, the peak of Komulmeer will be 3,353 feet above the level of the ocean. Hence I laid down the positions of many towns far in the desert. Here were subjects to occupy the pencil at least for a month ; but we had only time for one of the most interesting views, the Jain temple before the reader, and a sketch of the fortress itself, both finished on the spot. The design of this temple is truly classic. It consists only of the sanctuary, which has a vaulted dome and colonnaded portico all round. The architecture is undoubtedly Jain, which is as distinct in character from the Brahminical as their religion. There is a chasteness and simplicity in this specimen of monotheistic worship, affording a wide contrast to the elaborately sculptured shrines of the Saivas, and other polytheists of India. The extreme want of decoration best attests its antiquity, entitling us to attribute it to that period when Sumpriti Raja, of the family of Chandragupta, was paramount sovereign over all these regions, (two hundred years before Christ) ; to whom tradition ascribes the most ancient monuments of this faith, yet existing in Rajasthan and Saurashtra. The proportions and forms of the columns are especially distinct from the other temples, being slight and tapering instead of massive, the general characteristic of Hindu architecture ; while the projecting cornices,

which would absolutely deform shafts less slight, are peculiarly indicative of the *Takshac* architect.\* Sumpriti was the fourth prince in descent from Chandragupta, of the Jain faith, and the ally of Seleucus, the Grecian sovereign of Bactriana. The fragments of Megasthenes, ambassador from Seleucus, record, that this alliance was most intimate ; that the daughter of the Rajpoot king was married to Seleucus, who, in return for elephants and other gifts, sent a body of Greek soldiers to serve Chandragupta. It is curious to contemplate the possibility, nay the probability, that the Jain temple now before the reader may have been designed by Grecian artists, or that the taste of the artists among the Rajpoots may have been modelled after the Grecian. This was our temple of Theseus in Mewar. A massive monolithic emblem of black marble of the Hindu Jivapitri, had been improperly introduced into the shrine of the worshippers of the "spirit alone." Being erected on the rock, and chiselled from the syenite on which it stands, it may bid defiance to time. There was another sacred structure in its vicinity, likewise Jain, but of a distinct character ; indeed, offering a perfect contrast to that described. It was three stories in height ; each tier was decorated with numerous massive low columns, resting on a sculptured paneled parapet, and sustaining the roof of each story, which being very low, admitted but a broken light to break the pervading gloom. I should imagine that the sacred architects of the East had studied effect equally with the preservers of learning and the arts in the dark period of

\* At four o'clock P. M., same position, thermometer 81° ; barometer 26° 85'.

\* see note \* 2nd col. in p. 23 ; also note in p. 268.



Europe, when those monuments, which must ever be her pride, arose on the ruins of paganism. How far the Saxon or Scandinavian pagan contributed to the general design of such structures may be doubted; but that their decorations, especially the grotesque, have a powerful resemblance to the most ancient Hindu-Scythic, there is no question, as I shall hereafter more particularly point out.

Who, that has a spark of imagination, but has felt the indescribable emotion which the gloom and silence of a Gothic cathedral excites? The very extent provokes a comparison humiliating to the pigmy spectator, and this is immeasurably increased when the site is the mountain pinnacle, where man and his works fade into nothing in contemplating the magnificent expanse of nature. The Hindu priest did not raise the temple for heterogeneous multitudes: he calculated that the mind would be more highly excited when left to its solitary devotions, amidst the silence of these cloistered columns, undisturbed save by the monotony of the passing bell, while the surrounding gloom is broken only by the flare of the censer as the incense mounts above the altar.

It would present no distinct picture to the eye, were I to describe each individual edifice within the scope of vision, either upwards towards the citadel or below. Looking down from the Jain temple towards the pass, till the contracting gorge is lost in distance, the gradually diminishing space is filled with masses of ruin. I will only notice two of the most interesting. The first is dedicated to *Mama devi* 'the mother of the gods,' whose shrine is on the brow of

the mountain overlooking the pass. The goddess is placed in the midst of her numerous family, including the greater and lesser divinities. They are all of the purest marble, each about three feet in height, and tolerably executed, though evidently since the decline of the art, of which very few good specimens exist executed within the last seven centuries. The temple is very simple and primitive, consisting but of a long hall, around which the gods are ranged, without either niche or altar.

The most interesting portion of this temple is its court, formed by a substantial wall enclosing a tolerable area. The interior of this wall had been entirely covered with immense tables of black marble, on which was inscribed the history of their gods, and, what was of infinitely greater importance, that of the mortal princes who had erected the tablets in their honour. But what a sight for the antiquary! Not one of the many tables was entire; the fragments were strewed about, or placed in position to receive the flesh-pots of the sons of Ishmael, the mercenary Rohilla Afghan.\*

On quitting the temple of Mama Devi, my attention was attracted by a simple monumental shrine on the opposite side of the valley, and almost in the gorge of the pass. It was most happily situated, being

\* These people assert their Coptic origin: being driven from Egypt by one of the Pharaohs, they wandered eastward till they arrived under that peak of the mountains west of the Indus called *Suliman-e-koh*, or 'Hill of Solomon,' where they halted. Others draw their descent from the lost tribes. They are a very marked race, and as unsettled as their forefathers, serving every where. They are fine gallant men, and when managed by such officers as Skinner, make excellent and orderly soldiers; but they evince great contempt for the eaters of swine, who are their abomination.



quite isolated, overlooking the road leading to Marwar, and consisted of a simple dome of very moderate dimensions, supported by columns, without any intervening object to obstruct the view of the little monumental altar arising out of the centre of the platform. It was the Sybilline temple of Tivoli in miniature. To it, over rock and ruin, I descended. Here repose the ashes of the Troubadour of Mewar, the gallant Prithwi-raj, and his heroine wife, Tarra Bhae, whose lives and exploits fill many a page of the legendary romances of Mewar.

This fair 'star' (*tarra*) was the daughter of Rao Soortan, the chieftain of Bednore. He was of the Solanki tribe, the lineal descendant of the famed Balhara kings of Anhulwarra. Thence expelled by the arms of Alla in the thirteenth century, they migrated to Central India, and obtained possession of Tonk-Thoda and its lands on the Bunas, which from remote times had been occupied (perhaps founded) by the Taks, and hence bore the name of Taksilla-nuggur, familiarly Takipur and Thoda.\* Soortan had been deprived of Thoda by Lilla the Afghan, and now occupied Bednore at the foot of the Aravalli, within the bounds of Mewar. Stimulated by the reverses of her family, and by the incentives of its ancient glory, Tarra Bhae, scorning the habiliments and occupations of her sex,

learned to guide the war-horse, and throw with unerring aim the arrow from his back, even while at speed. Armed with the bow and quiver, and mounted on a fiery Kattyawar, she joined the cavalcade in their unsuccessful attempts to wrest Thoda from the Afghan. Jeimul, the third son of Rana Raemul, in person made proposals for her hand. "Redeem Thoda," said the star of Bednore, "and my hand is thine." He assented to the terms: but evincing a rude determination to be possessed of the prize ere he had earned it, he was slain by the indignant father. Prithwi-raj, the brother of the deceased, was then an exile in Marwar; he had just signalized his valour, and ensured his father's forgiveness, by the redemption of Godwar,\* and the catastrophe at Bednore determined him to accept the gage thrown down to Jeimul. Fame and the bard had carried the renown of Prithwi-raj far beyond the bounds of Mewar; the name alone was attractive to the fair, and when thereto he who bore it added all the chivalrous ardor of his prototype, the Chohan, Tarra Bhae, with the sanction of her father, consented to be his, on the simple asseveration that "he would restore to them Thoda, or he was 'no true Rajpoot.'" The anniversary of the martyrdom of the sons of Alli was the season chosen for the exploit. Prithwi-raj formed a select band of five hundred cavaliers, and accompanied by his bride, the fair Tarra, who insisted on partaking his glory and his danger, he reached Thoda at the moment the *tazzia* or bier containing the martyr-brothers, was placed in the centre of the *chowk* or 'square.' The prince, Tarra

\* From the ruins of its temples, remnants of Takshac architecture, the amateur might speedily fill a portfolio. This tract abounds with romantic scenery: Rajmahl on the Bunas, Gokurn, and many others. Herbert calls Cheetore the abode of Taxiles, the ally of Alexander. The Taks were all of the race of *Pooru*, so that *Porus* is a generic, not a proper name. This Taksilla-nugger has been a large city. We owe thanks to emperor Baber, who has given us the position of the city of Taxiles, where Alexander left it, west of the Indus.

\* See page 228.



Bhae, and the faithful Sengar chief, the inseparable companion of Prithwi-raj, left their cavalcade and joined the procession as it passed under the balcony of the palace in which the Afghan was putting on his dress preparatory to descending. Just as he had asked, who were the strange horsemen that had joined the throng, the lance of Prithwi-raj and an arrow from the bow of his Amazonian bride stretched him on the floor. Before the crowd recovered from the panic, the three had reached the gate of the town, where their exit was obstructed by an elephant. Tarra Bhae with her scimitar divided his trunk, and the animal flying, they joined their cavalcade, which was close at hand.

The Afghans were encountered, and could not stand the attack. Those who did not fly were cut to pieces; and the gallant Prithwi-raj inducted the father of his bride into his inheritance. A brother of the Afghans, in his attempt to recover it, lost his life. The Nawab Mulloo Khan then holding Ajmeer, determined to oppose the Seesodia prince in person; who, resolved upon being the assailant, advanced to Ajmeer, encountered his foe in the camp at day-break, and after great slaughter entered Gurl Beetli, the citadel, with the fugitives. "By these acts," says the chronicle, "his fame increased in Rajwarra: one thousand Rajpoots, animated by the same love of glory and devotion, gathered round the *nakarras* of Prithwi-raj. Their swords shone in the heavens, and were dreaded on the earth; but they aided the defence less."

Another story is recorded and confirmed

by Mahomedan writers as to the result, though they are ignorant of the impulse which prompted the act. Prithwi-raj on some occasion found the Rana conversing familiarly with an ahdy of the Malwa king, and feeling offended at the condescension, expressed himself with warmth. The Rana ironically replied: "you are a mighty seizer of kings; but for me, I desire to retain my land." Prithwi-raj abruptly retired, collected his band, made for Neemutch, where he soon gathered five thousand horse, and reaching Depalpur, plundered it, and slew the governor. The king on hearing of the irruption, left Mandoo at the head of what troops he could collect; but the Rajpoot prince, in lieu of retreating, rapidly advanced and attacked the camp while refreshing after the march. Singling out the royal tent, occupied by eunuchs and females, the king was made captive, and placed on an express camel beside the prince, who warned the pursuers to follow peaceably, or he would put his majesty to death; adding that he intended him no harm, but that after having made him "touch his father's feet," he should restore him to liberty. Having carried him direct to Cheetore and to his father's presence, he turned to him saying, "send for your friend the ahdy, and ask him who this is?" The Malwa king was detained a month within the walls of Cheetore, and having paid his ransom in horses, was set at liberty with every demonstration of honour. Prithwi-raj returned to Komulmeer, his residence, and passed his life in exploits like these from the age of fourteen to twenty-three, the admiration of the country and the theme of the bard.



It could not be expected that long life would be the lot of one who thus courted distinction, though it was closed neither by shot nor sabre, but by poison, when on the eve of prosecuting his unnatural feud against his brother Sanga, the place of whose retreat was made known by his marriage with the daughter of the chieftain of Srinuggur, who had dared to give him protection in defiance of his threats.

At the same time he received a letter from his sister, written in great grief, complaining of the barbarous treatment of her lord the Sirohi prince, from whose tyranny she begged to be delivered and to be restored to the paternal roof; since whenever he had indulged too freely in the 'essence of the flower,' or in opium, he used to place her under the bedstead, and leave her to sleep on the floor. Prithwi-raj instantly departed, reached Sirohi at midnight, scaled the palace, and interrupted the repose of Pabhoo Rao by placing his poniard at his throat. His wife, notwithstanding his cruelty complied with his humiliating appeal for mercy, and begged his life, which was granted on condition of his standing as a suppliant with his wife's shoes on his head, and touching her feet, the lowest mark of degradation. He obeyed, was forgiven, and embraced by Prithwi-raj, who became his guest during five days. Pabhoo Rao was celebrated for a confection, of which he presented some to his brother at parting. He partook of it as he came in sight of Komulmeer; but on reaching the shrine of Mama Devi was unable to proceed. Here he sent a message to the fair Tara to come and bid him farewell; but so subtle was the poison, that death

had overtaken him ere she descended from the citadel. Her resolution was soon formed; the pyre was erected, and with the mortal remains of the chivalrous Prithwi raj in her embrace, she sought "the regions of the sun." Such the end of the Seesodia prince, and the star of Bednore. From such instances we must form our opinion of the manners of these people. But for the poisoned confection of the chief of Sirohi, Prithwi-raj would have had the glory of opposing himself to Baber, instead of his heroic brother and successor, Sanga.\* Whether, from his superior order of temperament, and the love of military glory which attracted similarly-constituted minds to his fortunes, he would have been more successful than his brother, it is futile to conjecture.

Oct. 20.—Halted till noon, that the men might dress their dinners, and prepare for the descent into "the region of death," or Marwar. The pass by which we had to gain it was represented as terrific; but as both horse and elephant, with the aid of the hatchet, will pick their way wherever man can go, we determined to persevere. Struck the camp at noon, when the baggage filed off, halting ourselves till three; the escort and advance tents, and part of the *cuisine* being ordered to clear the pass, while we designed to spend the night mid-way in a spot forming the natural boundary of Mewar and Marwar, reported to be sufficiently capacious. Rumour had not magnified the difficulties of the descent, which we found strewn with our baggage, arresting all

\* See Annals, page 231.



progress for a full hour. For nearly a mile there was but just breadth sufficient to admit the passage of a loaded elephant, the descent being at an angle of  $55^{\circ}$  with the horizon, and streams on either side rushing with a deafening roar over their rugged beds. As we gained a firmer footing at the base of this first descent, we found that the gallant Manika, the gift of my friend the Boondi prince, had missed his footing and rolled down the steep, breaking the cantle of the saddle; a little further appeared the cook, hanging in dismay over the scattered implements of his art, his camel remonstrating against the replacing of his *cujavas* or panniers. For another mile it became more gentle, when we passed under a tower of Kumulmeer, erected on a scraped projection of the rock, full five hundred feet above us. The scenery was magnificent; the mountains, rising on each side every variety of form, and there summits, as they caught a ray of the departing sun, reflecting on our sombre path a momentary gleam from the masses of rose-coloured quartz which crested them. Noble forest trees covered every face of the hills and the bottom of the glen, though which, along the margin of the serpentine torrent which we repeatedly crossed, lay our path. Notwithstanding all our mishaps, partly from the novelty and grandeur of the scene, and partly from the invigorating coolness of the air, our mirth became wild and clamorous: a week before, I was oppressed with thousand ills; and now I trudged the rugged path, leaping the masses of granite which had rolled into the torrent.

There was one spot where the waters formed a pool or *de*. Little Cary determined to

trust to his pony to carry him across, but deviating to the left, just as I was leaping from a projecting ledge, to my horror, horse and rider disappeared. The shock was momentary, and a good ducking the only result which in the end was the luckiest thing that could have befallen him. On reaching the Hattidurra, or 'barrier of the elephant' (a very appropriate designation for a mass of rock serving as a rampart to shut up the pass), where we had intended to remain the night, we found no spot capacious enough even for a single tent. Orders accordingly passed to the rear for the baggage to collect there, and wait the return of day to continue the march. The shades of night were fast descending, and we proceeded almost in utter darkness towards the bank of the stream, the roar of whose waters was our guide, and not a little perplexed by the tumultuous rush which issued from every glen, to join that we were seeking. Towards the termination of the descent the path became wider, and the voice of the waters of a deeper and horser tone, as they glided to gain the plains of Marwar. The vault of heaven, in which there was not a cloud, appeared as an arch to the perpendicular cliffs surrounding us on all sides, and the stars beamed with peculiar brilliancy from the confined space through which we viewed them. As we advanced in perfect silence, fancy busily at work on what might befall our straggling retinue from the ferocious tiger and plundering mountaneer, a gleam of light suddenly flashed upon us on emerging from the brushwood, and disclosed a party of dismounted cavaliers



seated round their night-fires under some magnificent fig-trees.\*

Halted, and called a council of war to determine our course : we had gained the spot our guides had assigned as the only fitting one for *bivouac* before we reached the plains beyond the mountains : it afforded shade from dew, and plenty of water. The *munitions de bouche* having gone on, was a good argument that we should follow ; but darkness and five miles more of intricate forest, through a path from which the slightest deviation, right or left, might led us into the jaws of a tiger, or the toils of the equally savage Mair, decided us to halt. We now took another look at the group above-mentioned. Though the excitement of the morning was pretty well chilled by cold and hunger (poor sharpeners of the imagination), it was impossible to contemplate the scene before us without a feeling of the highest interest. From twenty-five to thirty tall figures, armed at all points, were sitting or reposing in groups round their watch-fires, conversing and passing the pipe from hand to hand, while their long black locks, and motely-fashioned turbans, told that they belonged to Maroodesa. A rude altar, raised in honour of some "gentle blood" shed by the murky mountaineer, served as a place of rest for the chief of the party, distinguished by the gold band in his turban, and his deer-skin doublet. I gave the usual salutation "Rama, Rama," to the chief and his party, and inquired after the health of their chieftain of Ganora, to whose courtesy I found I owed this mark of

attention. This was the boundary between the two states of Marwar and Mewar, since the district of Godwar was lost by the latter about fifty years ago. The spot has been the scene of many a conflict, and a closer approach disclosed several other altars raised in honour of the slain ; each represented a cavalier mounted on his war-steed, with his lance poised, denoting that in such attitude he fell in defending the pass, or redeeming the cattle from the plundering mountain Mair. A square tablet placed on each, contained the date on which he gained "the mansions of the sun." Midnight being past, and bringing no hope of our appetites growing by what they might feed upon, Dr. Duncan and Captain Waugh took the *jhool*, or broadcloth-housing, from the elephant, and rolling themselves in it, followed the example of the chieftain and reposed upon the ashes of the brave, on an altar adjoining the one he occupied. I soon left them in happy forgetfulness of tigers, Meras, hunger and all the fatigues of the day, and joined the group to listen to the tale with which they enlivened the midnight hour. *This* I can repeat, but it would have required the pencil of a master to paint the scene. It was a subject for Salvator Rosa ; though I should have been perfectly satisfied with one of Captain Waugh's delineations, had he been disposed at that moment to exert the pictorial art. Several of my friends had encountered the mountaineer on this very spot and these humble cenotaphs, covering the ashes of their kin, recalled events not likely to be repeated in these halcyon days, when the names of Bhil and Mair cease to be the synonyms of plunderer. As their may be no place more

\* The burr or banian tree, *Ficus Indica*.



appropriate for a sketch of the mountaineers, the reader may transport himself to the glen of Komulmeer, and listen to the history of one of the aboriginal tribes of Rajasthan.



KOLI and BHIL,  
 (The Foresters of Rajpootana.)



CHARUN or BARD.

## CHAPTER XXVI.

*The Mairs or Meras: their history and manners.—The 'Barwattia' of Goculgurh.—Forms of Outlawry.—Ajeet Sing, the chief of Ganora.—Plains of Marwar.—Chief of Roopnagurh.—Anecdote respecting Daisoori.—Contrast between the Seesodias of Mewar and the Rahtores of Marwar.—Traditional history of the Rajpoots.—Ganora.—Kishendas, the Rana's envoy.—Local discrimination between Mewar and Marwar—ancient feuds—the aonla and the bawul.—Aspect of Marwar.—Nadole.—Superiority of the Chohan race.—Goga of Batinda.—Lakha of Ajmeer—his ancient fortress at Nadole.—Jain relic there. The Hindu ancient arch or vault—inscriptions.—Antiquities at Nadole.—Bendurira—its villages.—Palli, a commercial mart—articles of commerce.—The bards and genealogists the chief carriers.—The "Hill of Virtue."—Khankani.—Affray between two Caravans.—Barbarous self-sacrifices of the Bhats.—Jhalamund.—March to Jodpur.—Reception en route by the chiefs of Pokurn and Neemaj—biography of these nobles—sacrifice of Soortan of Neemaj.—Encamp at the capital.—Negotiation for the ceremonies of reception at the court of Jodpur.*

The *Mair* or *Mera* is the mountaineer of Rajpootana, and the country he inhabits is styled *Mairwarra*, or "the region of hills." The epithet is therefore merely local, for the *Mair* is but a branch of the *Mena* or *Maina*, one of the aborigines of India. He is also called *Mairote* and *Mairawut*; but these terminations only more correctly define his



character of mountaineer.\* Mairwarra is that portion of the Aravali chain between Komulmeer and Ajmeer, a space of about ninety miles in length, and varying in breadth from six to twenty. The general character of this magnificent rampart, in the natural and physical geography of Rajpootana, is now sufficiently familiar. It rises from three to four thousand feet above the level of the sea, and abounds with a variety of natural productions. In short, I know no portion of the globe which would yield to the scientific traveller more abundant materials for observation than the Alpine Aravali. The architectural antiquary might fill his portfolio, and natural history would receive additions to her page in every department, and especially in botany and zoology.† I should know no higher gratification than to be of a scientific party to anatomize completely this important portion of India. I would commence on the Guzerat, and finish on the Shekhawut frontier. The party should

\* *Mera* is 'a mountain' in Sanskrit; *Mairawut* and *Mairote*, 'of or belonging to the mountain.' I have before remarked, that the name of the Albanian mountaineer, *Mainote*, has the same signification. I know not the etymology of *Maina*, of which the Mair is a branch.

† I had hoped to have embodied these subjects with, and thereby greatly to have increased the interest, of my work; but just as Lord Hastings had granted my request, that an individual eminently qualified for those pursuits should join me, a Higher Power deemed it fit to deny what had been long near my heart.

The individual, John Tod, was a cousin of my own, and possessed an intellect of the highest order. He was only twenty-two years of age when he died, and only been six months in India. He was an excellent classical scholar, well versed in modern languages and every branch of natural history. His manners, deportment, and appearance, were all in unison with these talents. Had it pleased the Almighty to have spared him, this work would have been more worthy of the public notice.

consist of a skilful surveyor, to lay down on a large scale a topographical chart of the mountains; several gentlemen thoroughly versed in natural history; able architectural and landscape draughtsmen, and the antiquary to transcribe ancient inscriptions, as well as to depict the various races. The "*Aravali delineated*," by the hand of science, would from a most instructive and delightful work.

A minute account of the Mair, his habits and his history, would be no unimportant feature: but as this must be deferred, I will, in the meanwhile, furnish some details to supply the void.

The Mairs are a branch of the Cheetas, an important division of the Menas. I shall elsewhere enter at large into the history of this race, which consists of as many branches as their conquerors, the Rajpoots. All these wild races have the vanity to mingle their pedigree with that of their conquerors, though in doing so they stigmatize themselves. The Cheeta-Menas accordingly claim descent from a grandson of the last Chohan emperor of Delhi. Unail and Anoop were the sons of Lakha, the nephew of the Chohan king. The coco-nut was sent from Jessulmeer, offering princesses of that house in marriage: but an investigation into their maternal ancestry disclosed that they were the issue of a Mena concubine: and their birth being thus revealed, they became exiles from Ajmeer, and associates with their maternal relatives.

Unail espoused the daughter of a Mena chieftain, by whom he had Cheeta, whose descendants enjoy almost a monopoly of power in Mairwarra. The sons of Cheeta,



who occupied the northern frontier near Ajmeer, became Mahomedans about fifteen generations ago, when Doodoh, the sixteenth from the founder of the race, was created Dawad Khan by the Hakim of Ajmeer; and as Athoon was his residence, the "Khan of Athoon" signified the chief of the Mairotes. Chang, Jhak, and Rajosi, are the principal towns adjoining Athoon. Anoop also took a Mena wife, by whom he had Burrar, whose descendants have continued true to their original tenets. Their chief places are Burrar, Bairawara, Mundilla, &c. Though the progeny of these Menas may have been improved by the infusion of Rajpoot blood, they were always notorious for their lawless habits, and for the importance attached to them so far back as the period of Beesildeo, the celebrated prince of Ajmeer, whom the bard Chund states to have reduced them to submission, making them "carry water in the streets of Ajmeer." Like all mountaineers, they of course broke out whenever the hands of power were feeble. In the battle between the Chohans of Ajmeer and the Purihars of Mundore, a body of four thousand Mair bowmen served Nahur Rao, and defended the pass of the Aravali against Prithwi-raj in this his first essay in arms. Chund thus describes them : \* "Where hill joins hill, the Mair and Mena thronged. The Mundore chief commanded that the pass should be defended—four thousand heard and obeyed, each in form as the angel of death—men who never move without the omen, whose

arrow never flies in vain—with frames like Indra's bolt—faithful to their word, preservers of the land and the honour\* of Mundore; whose fortresses have to this day remained unconquered—who bring the spoils of the plains to their dwellings. Of these in the dark recesses of the mountains four thousand lay concealed, their crescent-formed arrows besides them. Like the envenomed serpent, they wait in silence the advance of the foe.

"Tidings reached the Chohan that the manly Mena, with bow in hand, stood in the mountain's gorge. Who would be bold enough to force it? His rage was like the hungry lion's when he views his prey. He called the brave Kana, and bade him observe those wretches as he commanded him to clear the pass. Bowing he departed, firm as the rock on which he trod. He advanced but the mountaineer (Mair) was immovable as Soomair. Their arrows carrying death, fly like Indra's bolts—they obscure the sun. Warriors fall from their steeds, resounding in their armour as a tree torn up by the blast. Kana quits the steed; hand to hand he encounters the foe; the feathery shafts, as they strike fire, appear like birds escaping from the flames. The lance flies through the breast appearing at the back, like a fish escaping through the meshes of a net. The evil spirits dance in the mire of blood. The hero of the mountain† encountered Kana, and his blow made him reel; but like lightning it was returned, and the mountaineer fell: the crash was as the

\* I cannot discover by what part of the range the invasion of Mondore was attempted; it might have been the pass we are now in, for it is evident it was not from the frontier of Ajmeer.

\* *Laj* is properly 'shame,' which word is always used in lieu of honour: *laj rehho*, 'preserve my shame,' i. e. my honour from shame.

† Purvut Vira.



shaking of Soomair. At this moment Nahur arrived, roaring like a tiger of his prey: he called aloud to revenge their chief, his brother,\* and fresh vigour was infused into their souls. On the fall of the mountain-chief, the Chohan commanded the 'hymn of triumph'† to be sounded; it startled the mountaineer, but only to nerve his soul afresh. In person the Chohan sought his foe. The son of Somesa is a bridegroom. His streaming standards flutter like the first falls of rain in Asar, and as he steps on the bounds which separate Mundore from Ajmeer, 'victory! victory!' is proclaimed. Still the battle rages. Elephants roar, horses neigh, terror stalks every where. The aids of Girnār and of Sindē now appeared for Mundore, bearing banners of every colour, varied as the flowers of the spring. Both arrays were clad in mail; their eyes and their finger-nails alone were exposed; each invoked his tutelary protector as he wielded the *dodhara*.‡ Prithwiraj was refulgent as Indra; the Purihar's brightness was as the morning star; each was clad in armour of proof, immovable as gods in mortal form. The sword of the Chohan descended on the steed of the Purihar; but as he fell, Nahur sprung erect, and they again darted on each other, their warriors forming a fortress around the persons of their lords. Then advanced the standards of the Pramār, like a black rolling cloud, while the lightnings flashed from his sword. Mohunā, the brother of Mundore, received him; they first examined each

other—then joining in the strife, the helm of the Pramār was cleft in twain. Now advanced Chaond, the Dahimā; he grasped his iron lance,\*—it pierced the Purihar, and the head appeared like a serpent looking through the door in his back. The flame (*jote*) united with the fire from which it sprung, while the body fell on its parent earth. By his devotion the sins of his life were forgiven. Nobly did the tiger (Nahur) of Mundore meet the lion of the world. He called aloud, 'hold your ground as did Bul Raja of old.' Again the battle rages—Doorga gluts herself with blood—the air resounds with the clash of arms and the rattling of banners—the Aswar† rains on the foe—Khetrpāl sports in the field of blood—Mahadeva fills his necklace—the eagle gluts itself on the slain—the mien of the warriors expands as does the lotus at the sun-beam—the war song resounds—with a branch of the toolsi on the helm, adorned in the saffron robe, the warriors on either side salute each other." The bard here exclaims, "but why should I enlarge on this encounter?"—but as this digression is merely for breathing time, we shall not follow him, the object being to introduce the mountain Mair, whom we now see *hors de combat*.

Admitting the exaggeration of the poet, the Mair appears to have been in the twelfth century what he is in the nineteenth, a bold, licentious marauder. He maintained himself throughout the whole of the Mogul domination, alternately succumbing and

\* The Purihar prince bestowed this epithet merely in compliment.

† Sindoo *Raga*.

‡ With two (do) edges (*dhara*).

\* Sang is the iron lance, either wholly of iron, or having plates for about ten feet; these weapons are much used in combats from camels in the Desert.

† 'Sword'—*Aswar* in the dialect.



depredating ; and since the Mahrattas crippled these countries, the Mair had regained all his consequence, and was rapidly encroaching upon his Rajput suzerain. But when in 1821 their excesses made it imperative to reduce their holds and fastnesses, they made no stand against the three battalions of sepoys sent against them, and the whole tract was compelled to obedience ; not however, till many of the descendants of Cheeta and Burrar had suffered both in person and property. The facility with which we reduced to entire subjection this extensive association of plunderers, for centuries the terror of these countries, occasioned no little astonishment to our allies. The resistance was indeed contemptible, and afforded a good argument against the prowess of those who had tolerated the existence of a gang at once so mischievous and weak. But this was leaping to a conclusion without looking beneath the surface, or to the moral and political revolution which enervated the arms of Mair and Mahratta, Pindarri and Pathan. All rose to power from the common occupation of plunderers, aided by the national jealousies of the Rajpoots. If the chieftains of Mewar leagued to assault the mountaineers, they found refuge and support in Marwar ; and as their fortresses at all times presented a sanctuary, their Rawuts or leaders obtained consequence amongst all parties by granting it. Every Mair community, accordingly, had a perfect understanding with the chieftain whose lands were contiguous to their own, and who enjoyed rights granted by the Rana over these nominal subjects. These rights were all of a feudal nature, as *rekwali* or 'black

mail,' and those petty proofs of subordination, entitled in the feudal law of Europe "*petit serjanterie*." The token might be a colt, a hawk, or a bullock, and a *nuzzerana*, or pecuniary acknowledgment, perhaps only of half a crown on the chieftain's birth-day, or on the Rajpoot Saturnalia, the *Holi*. But all these petty causes for assimilation between the Rajpoot and the lawless Mair were overlooked, as well as the more powerful one which rendered his arms of no avail. Every door was hermetically sealed against him ; wherever he looked he saw a foe—the magical change bewildered him ; and when their Khan and his adherent were assailed while in fancied security, and cut off in a midnight attack, his self-confidence was annihilated—he saw a red-coat in every glen and called aloud for mercy.

A corps of these mountaineers, commanded by English officers, has since been formed, and I have no doubt may become useful. Notwithstanding their lawless habits, they did not neglect agriculture and embanking, as described in the valley of Shero Nulla, and a district has been formed in Mairwarra which in time may yield a lac of rupees annually to the state.

Some of their customs are so curious, and so different from those of their lowland neighbours, that we may mention a few. Leaving their superstitions as regards omens and auguries, the most singular part of their habits, till we give a detailed sketch of the Menas hereafter, I will notice the peculiarity of their notions towards females. The Mair, follows the customary law handed down from his rude ancestry, and existing long before the written law of Manu, has



no objection to a widow as a wife. This contract is termed *natha*, and his civilized master levies a fine or fee of a rupee and a quarter for the licence, termed *kagli*. On such marriage, the bridegroom must omit in the *mor*, or nuptial coronet, the graceful palmyra leaf, and substitute a small branch of the sacred peepul wreathed in his turban. Many of the forms are according to the common Hindu ritual. The *sat-pheera*, or seven parambulations round the jars filled with grain, piled over each other—the *gat-joora*, or uniting the garments—and the *hatlewa*, or junction of hands of bride and bridegroom, are followed by the Mairs. Even the northern clans, who are converts to Islam, return to their ancient habits on this occasion, and have a Brahmin priest to officiate. I discovered, on inquiring into the habits of the Mairs, that they are not the only race which did not refuse to wed a widow, and that both Brahmins and Rajpoots have from ancient times been accustomed not to consider it derogatory. Of the former, the sacerdotal class, the Nagda Brahmins, established at this town long before the Gehloties obtained power in Mewar. Of the Rajpoots, they are all of the most ancient tribes, now the allodial vassals or bhomias of Rajpootana, as the Chinanoh, Kharwar, Ootain, Dya, names better known in the mystic page of the chronicle than now, though occasionally met with in the valleys of the Aravali. But this practice, so little known, gives rise to an opinion, that many of the scrupulous habits regarding women are the inventions of the priests of more modern days. The facilities for separation are equally simple. If tempers

do not assimilate, or other causes prompt them to part, the husband tears a shred from his turban, which he gives to his wife, and with this simple bill of divorce, placing two jars filled with water on her head, she takes whatever path she pleases, and the first man who chooses to ease her of her load becomes her future lord. This mode of divorce is practised not only amongst all the Menas, but by Jars, Goojars, Aheers, Mallis, and other Soodra tribes. *Jehur le or nikela* 'took the jar and went forth,' is a common saying amongst the mountaineers of Mairwarra.

Their invocations and imprecations are peculiar. The Cheeta or northern Mair, since he became acquainted with the name of the prophet, swears by "*Allah*," or by his first proselyte ancestor, "*Dooda Dawad Khan*," or the still more ancient head of the races "*Cheeta, Burrar ca an*." The southern Mairs also use the latter oath: "by my allegiance to Cheeta and Burrar;" and they likewise swear by the sun, "*Sooraj ca Sogun*," and "*Nath ca Sogun*;" or their ascetic priest, called the *Nath*. The Mahomedan Mair will not now eat hog; the southron refuses nothing, though he respects the cow from the prejudices of those around him, and to please the *Nath* or *jogi*, his spiritual guide. The partridge and the *maloli*, or wag-tail, are the chief birds of omen with him, and the former 'clamouring' on the left, when he commences a foray, is a certain presage of success. To conclude; colonies of the Mairs or Meras will be found as far north as the Chumbul, and even in the peninsula of Saurashtra. Mairwarra is now in subjection to the Bana of Mewar,



who has erected small forts amidst the most influential communities to overawe them. The whole tract has been assessed; the chiefs of the districts being brought to the Rana's presence presented *nuzzerana*, swore fidelity, and received according to their rank gold bracelets or turbans. It was an era in the annals of Mewar to see the accumulated arms of Mairwarra piled upon the terrace of the palace at the capital; but these measures were subsequent to our sojourn in the glen of Komulmeer, from which we have yet to issue to gain Marwar.

Oct. 2. All hailed the return of day-light with reverence. Captain Waugh and the Doctor uncoiled from the elephant's *jhool*, and I issued from my *palki*, which had proved a welcome retreat against the chills of the night-air. By thirst and hunger our appetite for the picturesque was considerably abated, and the contemplation of the spot where we had bivouaced in that philosophical spirit of silence, which all have experienced who have made a long march before breakfast, lost much of its romantic interest. Nevertheless, could I have consulted merely my own wishes, I would have allowed my friends, and escort to follow the canteen, and have pursued an intricate path which branched off to the right, to have had the chance of an interview with the outlaw of Goculgurh.

This petty chieftain, who enjoyed the distinctive epithet of outlaw (*barwattia*), was of the Sonigurra clan (a branch of the Chohans), who for centuries were the lords of Jhalore. He was a vassal of Marwar, now sovereign of Jhalore, and being expelled for his turbulence by his prince, he had

taken post in the old ruined castle of Goculgurh, on a cliff of the Aravali, and had become the terror of the country. By his knowledge of the intricacies of the mountains, he eluded pursuit; and his misdeeds being not only connived at, but his spoils participated by the chief of Deogurh, in whose fief was his haunt, he was under no apprehension of surprise. Inability either to seize the Barwattia, or drive him from his retreat, formed a legitimate excuse for the resumption of Goculgurh, and the dues of 'black-mail' he derived from its twelve dependent villages. The last act of the Sonigurra was most flagrant; he intercepted in the plains of Godwar a marriage procession, and made captives the bridegroom and bride, whom he conveyed to Goculgurh, where they long languished for want of ransom. A party was formed to lay in wait for him: but he escaped the snare, and his retreat was found empty. Such was the state of society in these districts. The form of outlawry is singular in this country, where the penal laws are satisfied with banishment, even in cases of treason, instead of sanguinary law of civilization. The criminal against whom the sentence of exile is pronounced being called into his prince's presence, is clad in black vestments, and placed upon a black steed, his arms and shield all of the same sombre hue of mourning and disgrace; he is then left to gain the frontier by himself. This custom is very ancient: the Pandu brothers were "Barwattias"\* from the Jumna three thousand years ago. The Jesulmeer annals relate the solemnity as prac-

\* This term is compound of *bar* and *wuttuna*, literally '*ex patria*.'





tised towards one of their own prince ; and the author, in the domestic dissensions of Kotah, received a letter from the prince, wherein he demands either that his rights should be conceded or that the government would bestow the "black garment," and leave him to his fate.

Conversing on these and similar subjects with my Marwarri friends, we threaded our way for five miles through the jungles of the pass, which we had nearly cleared, when we encountered the chieftain of Ganora at the head of his retinue, who of his own accord, and from a feeling of respect to his ancient sovereign the Rana, advanced thus far to do me honour. I felt the compliment infinitely the more, as it displayed that spirit of loyalty peculiar to the Rajpoot, though the step was dangerous with his jealous sovereign, and ultimately was prejudicial to him. After dismounting and embracing, we continued to ride to the tents, conversing on the past history of the province, of his prince, and the Rana, after whom he affectionately inquired. Ajeet Sing is a noble-looking man, about thirty years of age, tall, fair, and sat his horse like a brave Rahtore cavalier. Ganora is the chief town of Godwar, with the exception of the commercial Palli, and the garrison-post Daisoori. From this important district the Rana could command four thousand Rahtores holding lands on the tenure of service, of whom the Ganora chief, then one of the sixteen nobles of Mewar, was the head. Notwithstanding the course of events had transferred the province, and consequently his services, from the Rana of Oodipur to the Raja of Jodpur, so difficult is it to eradicate old feelings of loyalty and attachment,

that the present Thacoor preferred having the sword of investiture bound on him by his ancient and yet nominal suzerain, rather than by his actual sovereign. For this undisguised mark of feeling, Ganora was denuded of its walls, which were levelled to the ground ; a perpetual memento of disgrace and an incentive to vengeance : and whenever the day arrives that the Rana's herald may salute him with the old motto "Remember Komulmeer," he will not be deaf to the call. To defend this post was the peculiar duty of his house, and often have his ancestors bled in maintaining it against the Mogul. Even now, such is the inveteracy with which the Rajpoot clings to his honours, that whenever the Ganora chief, or any of his near kin, attend the Rana's court, he is saluted at the porte, or at the *champ de Mars*, by a silver Mace-bearer from the Rana, with the ancient war-cry, "remember Komulmeer," and he still receives on all occasions of rejoicing a *khelat* from that prince. He has to boast of being of the Rana's blood, and is by courtesy called "the nephew of Mewar." The Thacoor politely invited me to visit him ; but I was aware that compliance would have involved him in difficulties with his jealous prince, and made excuses of fatigue, and the necessity of marching next morning, the motives of which he could not misunderstand.

Our march this morning was but short, and the last two miles were in the plains of Marwar, with merely an occasional rock. Carey joined us, congratulating himself on the ducking which had secured him better fare than we had enjoyed in the pass of



Komulmeer, and which fastened both on Waugh and myself violent colds. The atmospheric change was most trying: emerging from the cold breezes of the mountains to 96° of Fahrenheit, the effect was most injurious: it was 58° in the morning of our descent into the glen. Alas! for my surviving barometer! Mohes, my amanuensis, who had been entrusted with it, joined us next day, and told me the quicksilver had contrived to escape; so I lost the opportunity of comparing the level of the desert with the plains of Marwar.

*Oct. 27th.* Halted to collect the scattered baggage, and to give the men rest; the day was nearly over before the whole came up, each party bringing lamentable reports of the disastrous descent. I received a visit from the chief of Roopnagurh, who, like the Thacoor of Ganora, owes a divided allegiance to the courts on each side the mountains. His castle, which gives him rank as one of the most conspicuous of the second grade of the Rana's nobles, was visible from the camp, being placed on the western face of the mountains, and commanding a difficult passage across them. From thence he looks down upon Daisoori and his ancient patrimony, now transferred with Godwar to the Rahtore prince; and often has he measured his lance with the present occupants to retain his ancient *bhom*, the right derived from the cultivating proprietor of the soil. The chief of Roopnagurh is of the Solanki race, a lineal descendant of the sovereigns of Nehrwalla, and the inheritor of the war-shell of the celebrated monarch Sidraj,\* one of the most powerful who ever sat on an eastern

throne, and who occupied that of Anhulwara from A.D. 1094, during half a century, celebrated as a patron of literature and the arts. When in the thirteenth century this state was destroyed, the branches found refuge, as already described, in Mewar; for the ancestor of Roopnagurh was brother to the father of "the star of Bednore," and was invested with the estate and lands of Daisoori by the same gallant prince who obtained her hand by the recovery of her father's estates. The anecdote is worthy of relation, as shewing that the Rajpoot will stop at nothing "to obtain land." The intestine feuds amongst Rana Raemull's sons, and his constant warfare with the kings of Delhi and Malwa, made his authority very uncertain in Godwar. The Mena and Mair possessed themselves of lands in the plains, and were supported by the Madraicha descendant of the once independent Chohan sovereigns of Nedole, the ancient capital of this region. Sand, the Madraicha, had obtained possession of Daisoori, the garrison-town. To expel him, the prince had recourse to Sadda, the Solanki, whose son was married to the daughter of the Madraicha. The bride for the reward of this treachery was to be the grant in perpetuity of Daisoori and its lands. Sadda's son readily entered into the scheme; and to afford facilities for its execution he went with his wife to reside at Daisoori. It was long before an opportunity offered; but at length the marriage of the young Madraicha to the daughter of Sugra the Balecho was communicated to the Solanki by his son; who told his father "to watch the smoke ascending from the tower of Daisoori," as the signal for the attempt

\* He ruled from A.D. 1094 to 1144.





to get possession. Anxiously did Sand watch from his castle of Sodgurh the preconcerted sign, and when the volume of black smoke ascended, he rushed down from the Aravali at the head of his retainers. The mother-in-law of the young Solanki sent to know why he should make a smoke as if he were burning a corpse, when her son must be returning with his bride. Soon she heard the clash of arms; the Solankis had entered and fired the town, and the bridal party appeared before success was attained. Spears and swords were plied. "'Ware the bull!" (*sandh*) said the Madraicha, as he encountered his foe. "My name is the lion (*singh*) who will devour the bull," reply the Solanki. The contest was fierce, but the Madraichas were slain, and in the morn Prithwi-raj was put in possession of Daisoori. He drew out a grant upon the spot, inserting in it a curse against any of Seesodia blood who might break the bond which had restored the Rahtore authority in Godwar. Although seventeen generations have passed since this event, the feud has continued between the descendants of the lion of Sodgurh and the bull of Daisoori, though the object of dissention is alienated from both.

I could well have dispensed with visits this day, the thermometer being 96°; I was besides devoured with inflammatory cold; but there was no declining another polite visit of the chieftain of Ganora. His retinue afforded a good opportunity of contrasting the Seesodia Rajpoot of fertile Mewar with the Rahtores of Marwar, and which on the whole would have been favourable to the latter, if we confined our view to those

of the valley of Oodipur, or the mountainous region of its southern limit, where climate and situation are decidedly unfavourable. There the Rajpoot may be said not only to deteriorate in muscular form and strength, but in that fairness of complexion which distinguishes him from the lower orders of Hindus. But the danger of generalizing on such matters will be apparent, when it is known that there is a cause continually operating to check and diminish the deteriorating principle arising from the climate and situation (or, as the Rajpoot would say, from the *howa pani*, 'air and water') of these unhealthy tracts; namely, the continued influx of the purest blood from every region in Rajpootana: and the stream, which would become corrupt if only flowing from the commingling of the Chondawuts of Saloombra and the Jhalas of Gogoonda (both mountainous districts), is refreshed by that of the Rahtores of Godwar, the Chohans of Haravati, or the Bhatti of the desert. I speak from conviction, the chieftains above-mentioned affording proofs of the evil resulting from such repeated intermarriages; for, to use their own adage, "a raven will produce a raven." But though the personal appearance of the chieftain of Gogoonda might exclude him from the table of the sixteen barons of Mewar, his son by a Rahtore mother may be exhibited as a redeeming specimen of the Jhalas, and one in every way favourable of the Rajpoot of Mewar. On such occasion, also, as a formal visit, both chieftain and retainers appear under every advantage of dress and decoration; for even the form of the turban may improve the contour of the face, though the



Mairteas of Ganora have nothing so decidedly peculiar in this way as those of other clans.

After some discourse on the history of past days, with which, like every respectable Rajpoot, I found him perfectly conversant, the Ganora chief took his leave with some courteous and friendly expressions. It is after such a conversation that the mind disposed to reflection will do justice to the intelligence of these people : I do not say this with reference to the baron of Ganora, but taking them generally. If by history we mean the relation of events in succession, with an account of the leading incidents connecting them, then are all the Rajpoots versed in this science ; for nothing is more common than to hear them detail their immediate ancestry or that of their prince for many generations, with the events which have marked their societies. It is immaterial whether he derives this knowledge from the chronicle, the chronicler, or both : it not only rescues him from the charge of ignorance, but suggests a comparison between him and those who constitute themselves judges of nationalities by no means unfavourable to the Rajpoot.

Oct. 28th. Marched at day-break. The Thacoor sent a confidential vassal to accompany me through his domain. We could now look around us, as we receded from the apline Aravali, with nothing to obstruct the vision, over the fertile plains of Godwar. We passed near Ganora, whose isolated portals, without tower or curtain to connect them, have a most humiliating appearance. It is to Raja Bheem, some twenty years ago, that their chieftains owe this degradation, in order to lessen their ability to recover the province for its ancient master the Rana.

It was indeed one of the gems of his crown as it is the only dazzling one in that of Marwar. While we marched over its rich and beautiful plains, well watered, well wooded, and abounding in fine towns, I entered into conversation with the Rana's envoy, who joined me on the march. Kishendas has already been mentioned as one of the few men of integrity and wisdom who had been spared to be useful to his country. He was a mine of ancient lore, and his years, his situation, and his character, gave force to his sentiments of determined independence. He was as quick as touchwood, which propensity occasionally created a wordy war between me and my friend, who knew my respect for him. "Restore us Godwar," was his abrupt salutation as he joined me on the march : to which, being a little vexed, as the point could not be agitated by our government, I said in reply, "why did you let them take it?—where has the Seesodia sword slept this half century?" Adding, "God Almighty never intended that the region on this side the mountains should belong to Mewar ;—nature's own hand has placed the limit between you." The old envoy's blood was roused as he exclaimed, "Even on this principle, Godwar is our's, for nature has marked our limit by stronger features than mountains.—Observe, as you advance, and you will find to the further limit of the province every shrub and flower common to Mewar : pass that limit but a few yards, and they are lost :

"Aonla, aonla Mewar :

"Bawul, bawul Marwar.

"Wherever the aonla puts forth its yellow blossoms, the land is of right ours ; we





"want nothing more. Let them enjoy their "stunted babools,\* their khureel, and the "ak; but give us back our sacred peepul, "and the aonla of the border." In truth, the transition is beyond credence marked: cross but a shallow brook, and you leave all that is magnificent in vegetation; the peepul, burr, and that species of the *mimosa* resembling the cypress, peculiar to Godwar are exchanged for the prickly shrubs, as the wild caper, jowas, and many others, more useful than ornamental, on which the camel browses. The argument was, however, more ingenious than just, and the old envoy was here substituting the effect for the cause; but he shall explain in his own words why Flora should be permitted to mark the line of demarcation instead of the rock-enthroned (*Doorga*) Cybele. The legend now repeated is historical, and the leading incidents of it have already been touched upon;† I shall therefore condense the Pancholi's description into a summary analysis of the cause why the couplet of the bard should be deemed "confirmation strong," of the bounds of kingdoms. These traditionary couplets, handed down from generation to generation, are the most powerful evidence of the past, and they are accordingly employed to illustrate the *kheatas*, or annals, of Rajpootana. When, towards the conclusion of the fourteenth century, the founder of the Chondawuts repaid the meditated treachery of Rinmull of Mundore by his death, he took possession of that capital and the entire country of the Rahtores (then but of small extent), which he held for several years. The heir of Mundore became

a fugitive, concealing himself in the fastnesses of the Aravali, with little hope that his name (Joda) would become a patronymic, and that he would be honoured as the second founder of his country: that Mundore itself should be lost in Jodpur. The recollection of the feud was almost extinct; the young Rana of Cheetore had passed the years of Rajpoot minority, and Joda continued a fugitive in the wilds of Bhanduc-perao, with but a few horse in his train, indebted to the resources of some independents of the desert for the means of subsistence. He was discovered in this retreat by a Charun or bard, who, without aspiring to prophetic powers, revealed to him that the intercession of the queen-mother of Cheetore had determined the Rana to restore him to Mundore. Whether the sister of Joda, to give *eclat* to the restoration, wished it to have the appearance of a conquest, or whether Joda, impatient for possession, took advantage of circumstances to make his entrance one of triumph, and thereby redeem the disgrace of a long and humiliating exile, it is difficult to decide; for while the annals of Mewar make the restoration an act of grace, those of Marwar give it all the colours of a triumph. Were the point worthy of discussion, we should say both accounts were correct. The Rana had transmitted the recal of Chonda from Mundore, but concealed from him the motive, and while Joda even held in his possession the Rana's letter of restoration, a concatenation of circumstances, in which "*the omen*" was predominant, occurred to make him anticipate his induction by a measure more consonant to the Rajpoot, a brilliant *coup de main*. Joda

\* *Minosa Arabica*.

† See p. 215.



had left his retreat in the *Roon*\* to make known to Hurba Sankla, Pabooji, and other rieviers of the desert, the changes which the bard had communicated. While he was there, intelligence was brought that Chonda, in obedience to his sovereign's command, had proceeded to Cheetore. That same night "the bard of omen perched on Joda's lance, "and the star which irradiated his birth "shone bright upon it." The bard of Mundore revealed the secret of heaven to Joda, and the heroes in his train: "Ere that star "descends in the west, your pennon will "wave on the battlements of Mundore." Unless, however, this "vision of glory" was merely mental, Joda's star must have been visible in day-light; for they could never have marched from the banks of the Looni, where the Sankla resided, to Mondore, between its rising and setting. The elder son of Chonda had accompanied his father, and they had proceeded two coss in their journey, when a sudden blaze appeared in Mundore: Chonda pursued his route, while his son Manja returned to Mundore. Joda was already in possession; his *an* had been proclaimed, and the two other sons of Chonda had fallen in its defence. Manja, who fled, was overtaken and slain on the border. These tidings reached Chonda at the pass of the Aravali; he instantly returned to Mundore, where he was met by Joda, who showed him the letters of surrender for Mundore, and a command that he should fix with him the future boundary of each state. Chonda thought that there was

no surer line of demarcation than that chalked out by the hand of nature; and he accordingly fixed that wherever the "yellow blossom" was found, the land should belong to his sovereign, and the bard was not slow in perpetuating the decree. Such is the origin of

"Aonla, aonla Mewar."

"Bawul, bawul Marwar."

The brave and loyal founder of the Chondawuts, who thus sacrificed his revenge to his sovereign's commands, had his feelings in some degree propitiated by this arrangement, which secured the entire province of Godwar to his prince: his son Manja fell, as he touched the region of the aonlas, and this cession may have been in '*moondkati*,' the compromise of the price of blood. By such traditional legends, not less true than strange, and to which the rock sculptures taken from Mundore bear evidence, even to the heroes who aided Joda in his enterprize, the *aonla* of the Rajpoots has been immortalized, like the humble *broom* of the French, whose *planta-geneta* has distinguished the loftiest name in chivalry, the proudest race emblazoned on the page of heraldry.

Notwithstanding the crops had been gathered, this tract contrasted favourably with Mewar, although amidst a comparative prosperity we could observe the traces of rapine; and numerous stories were rehearsed of the miseries inflicted on the people by the rapacious followers of Ameer Khan. We crossed numerous small streams flowing from the Aravali, all proceeding to join the "Salt River," or Looni. The villages were large and more populous; yet was there a dulness, a want of that hilarity which pervaded

\* An *alp*, or spot in these mountainous regions, where springs, pasture, and other natural conveniences exist.



the peasantry of Mewar, in spite of their misfortunes. The Rajpoots partook of the feeling, the cause of which a little better acquaintance with their head-quarters soon revealed. Mewar had passed through the period of reaction, which in Marwar was about to display itself, and was left unfortunately to its own control, or with only the impulse of a long-suppressed feeling of revenge in the bosom of its prince, and the wiles of a miscreant minister, who wished to keep him in durance, and the country in degradation.

It creates a refreshing sensation to find the camp pitched in a cool and shaded spot; and at Nadole we had this satisfaction. Here again there was no time for recreation for there was abundant, nay, overwhelming matter doth for the pen and the pencil; but my readers must be satisfied with the imperfect delineations of the first. Nadole is still a place of some consequence, though, but for its temples, we should not have supposed it to have been the capital of a province. With its neighbour, Nadelaye, five miles to the westward, it was the abode of a branch of the Chohans of Ajmeer, established at a very early period. From Nadole sprung the Deors of Sirohi, and the Sonigurras of Jhalore. The former still maintain their ground, in spite of all attempts of the Rahtores; but the Sonigurra, who was immortalized by his struggle against the second Alla, is blotted from the list of independent states; and this valuable domain, consisting of three hundred and sixty towns, is now incorporated with Jodpur.

There is no spot in Rajpootana that does not contain some record of the illustrious

Chohan; and though every race has had its career of glory, the sublimity of which, the annals of the Seesodias before the reader sufficiently attest, yet with all my partiality for those with whom I long resided, and with whose history I am best acquainted, my sense of justice compels me to assign the palm of martial intrepidity to the Chohan over all the "royal races" of India. Even the bards, to whatever family they belong, appear to articulate the very name as if imbued with some peculiar energy, and dwell on its terminating nasal with peculiar complacency. Although they had always ranked high in the list of chivalry, yet the seal of the order was stamped on all who have the name of Chohan, since the days of Prithwi-raj the model of every Rajpoot, and who had a long line of fame to maintain. Of the many names familiar to the bard is Goga of Batinda who with forty-seven sons "drank of the stream of the sword" on the banks of the Sutledge, in opposing Mahmoud. This conqueror proceeded through the desert to the attack of Ajmeer, the chief abode of this race, where his arms were disgraced, the invader wounded, and forced to relinquish his enterprize. In his route to Nehrwalla and Somnath he passed Nadole,\* whose prince hesitated not to measure his sword even with Mahmoud. I was fortunate enough to obtain an inscription regarding this prince, the celebrated Lakha, said to be the founder of this branch from Ajmeer, of which it was a fief—its date S. 1039 (A.D. 983.) The fortress attributed

\* Ferishta, or his copyist, by a false arrangement of the points has lost Nadole in Buzule, using the *b* for the *n* and the *z* for the *l*.



to Lakha is on the declivity of a low ridge to the westward of the town, with square towers of ancient form, and built of a very curious conglomerate of granite and gneiss, of which the rock on which it stands is composed. There was a second inscription, dated S. 1024 (A.D. 968), which made him the cotemporary of the Rana's ancestor, Sacti Khomar of Aetpur, a city also destroyed, more probably by the father of Mahmoud. The Chohan birds speak in very lofty terms of Rao Lakha, who "collected transit dues "from the further gate of Anbulwarra, and "levied tribute from the prince of Chectore."

It is impossible to do full justice to the architectural remains, which are well worthy of the pencil. Here every thing shews that the Jain faith was once predominant, and that their arts, like their religion, were of a character quite distinct from those of Siva. The temple of Mahavira, the last of their twenty-four apostles, is a very fine piece of architecture. Its vaulted roof is a perfect model of the most ancient style of dome in the East; probably invented anterior to the Roman. The principle is no doubt the same as the first substitute of the arch, and is that which marked the genius of Cæsar in his bridge over the Rhone, and which appears over every mountain-torrent of the ancient Helvetii, from whom he may have borrowed it. The principle is that of a horizontal instead of a radiating pressure. At Nadole, the stones are placed by a gradual projection one over the other, the apex being closed by a circular key-stone. The angles of all these projections being rounded off the spectator looking up, can only describe the vault as a series of gradually diminishing amulets or

rings covering to the apex. The effect is very pleasing, though it furnishes a strong argument that the Hindus first became acquainted with the perfect arch through their conquerors. The *torun*, in front of the altar of Mahavira, is exquisitely sculptured, as well as several statues of marble, discovered about one hundred and fifty years ago in the bed of the river, when it changed its course. It is not unlikely that they were buried during Mahmoud's invasion. But the most singular structure of Nadole is a reservoir, called the *chunna ca bowlee*, from the cost of it being paid by the returns of a single grain of pulse (*chunna*). The excavation is immense; the descent is by a flight of grey granite steps, and the sides are built of from the same materials by piling blocks upon blocks of enormous magnitude, without the least cement.

My acquisitions here were considerable. Besides copies of inscriptions made by my Sanscrit scribes, I obtained two originals on brass. Of one of these, dated S. 1218, the memorial of Allandeva, I append a translation,\* which may be considered curious as a formula of endowment of the Jains. I likewise procured several isolated MS. leaves of very great value, relative to the thirty-six royal races, to the ancient geography of India, and to the founding of ancient cities; also a catalogue of longevity of plants and animals, and an extract from a work concerning the descendants of Srenica and Sumpriti, the potent princes of the Jain faith between Mahavira and Vicrama. However meagre these fragments may be, I have incorporated their contents into my

\* See Appendix, No. 7.



mosaic. I also made valuable addition to my collection of medals, for I obtained coins of Mahmoud, Bulbun, and Alla, surnamed *Khooni*, or 'the sanguinary'; and another of a conqueror equally meriting that title, Nadir Shah. But these were of little consequence compared with what one of my envoys brought from Nadolaye,—a small bag full of curious hieroglyphical (if I may so use the term) medals of the Chohan princes.\* One side represents a warrior on horseback, compounded out of a character to which I have applied the above term; on some there was a bull; while others, retaining the original reverse, have on the obverse the titles of the first Islamite conquerors, in the same manner as the currency of France bears the effigies of Louis XVI. and the emblems of the Republic. Whoever will pay a visit to Nadole, will find his labour amply rewarded; I had only leisure to glean a few of these relics, which yet formed a rich harvest. Nadolaye, Balli, Daisoori, Sadri, all ancient seats of the Jain, will yield medals, MSS., and rare specimens of the architectural art. From Aboo to Mundore, the antiquary might fill many portfolios, and collect matter for volumes of the ancient history of this people, for this is the cradle of their faith. That I was enabled to obtain so much during a rapid march through the country, arose partly from previous knowledge, partly from the extent of my means, for I had flying detachments to the right and left of my route, consisting of intelligent natives of each city, accompanied by pundits for

decyphering, and others for collecting whatever was the object of research; who, at the close of each day, brought me the fruits of their inquiries. When any remarkable discovery was made, I followed it up in person, or by sending those in whom I could confide. This is not mentioned from a spirit of egotism, but to incite others to the pursuit by shewing the rewards which await such research.

*October 29th.*—Camp at Eendurra, eleven miles. This small town, placed on the north bank of one of the nameless feeders of the 'salt river,' is the boundary of Godwar; here the reign of the yellow aonla terminates, and here commences *Maroosthulli*, or 'the region of death.' The transition is great. We can look back upon fertility, and forward on aridity, which does not, however, imply sterility; for that cunning artist, nature, compensates the want of verdure and foliage to the inhabitants of the desert, by many spontaneous bounties. An entire race of cucurbitaceous plant is the eleemosynary equivalent for the mangoe and exotics of the central lands of Rajpootana; while indigenous poverty sends forth her commercial sons from Osi, Palli, and Pokurn, to bring wealth from the Ganges and the Kistna, to the Looni, or to the still more remote oasis, Jessulmeer. From Eendurra every thing assumed a new character; the sand, to which we had before scarcely a sprinkling became occasionally heavy; the shallow beds of the numerous streams were white with saline incrustations; and the vegetable creation had been gradually diminishing, from the giant race of the sacred fig-tree with leaf "broad as Amazonian targe," to the dwarfish

\* These will appear more appropriately in a disquisition on Hindu medals found by me in India, in the *Transactions* of the Royal Asiatic Society.



shrubs of the desert. At once the satiric stanza of the bard to a more favoured region was brought to my mind, and as I repeated it to my old friend the Rana's envoy, he enjoyed the confession, and afresh urged his wish that nature should decide the question of their boundaries :

*Ak ra jhapra,  
Phok ra bar,  
Bajra ra rooty,  
Mot'h ra dal,  
Dekho ho Raja, teri Marwar  
' Huts of the ak,  
' Barriers of thorns,  
' Bread of maize,  
' Lentils of the vetch,  
' Behold Raja, your Marwar !'*

The villages are of a construction totally distinct from any thing we have seen, and more approaching the wigwam of the western world. Every commune is surrounded with a circumvallation of thorns, *kanta ka kote*, and the stacks of *bhoos*, or 'chaff which are placed, at intervals, give it the appearance of a respectable fortification. These *bhoos* stacks are erected to provide provender for the cattle in scanty rainy seasons, when the parched earth denies grass, or full crops of maize. They are erected to the height of twenty or thirty feet, coated with a cement of earth and cow-dung, and with a sprinkling of thorns, to prevent the fowls of the air from reposing in them. In this manner with a little fresh coating, they will exist ten years, being only resorted to on emergencies, when the kine may be said to devour the village walls. Their appearance is a great relief to the monotony of a march through the desert ; which, however, cannot strictly be said to commence till you cross the Looni.

*October 30th.*—A long march of twenty-one miles, in which there was little to record,

brought us to Palli, the great commercial mart of western Rajwarra. Like every thing else in these regions, it bore the marks of rapine ; and as in the civil wars of this state its possession was of great importance to either party, the fortifications were raised at the desire of the inhabitants, who did not admire the noise of war within their gates. From the same feeling, when it was proposed to gird the sister mart, Bhilwarra, with walls, the opposition to it was universal. The remnants of the walls lend it an air of desolation. The town is overrated at ten thousand houses. As an emporium its reputation is of ancient date : and, politically, it is connected with the establishment of the reigning family in these regions. A community of Brahmins then held Palli in grant from the princes of Mundore : whence comes a numerous class, termed Palliwal, who follow mercantile pursuits. It was in S. 1212 (A. D. 1156) that Seoji, the founder of the Rahtore dynasty and son to the emperor of Canouj, passed Palli on his return from a pilgrimage from Dwaricka to the Ganges. The Brahmins sent a deputation to relieve them from two great enemies to their repose, namely, the Menas of the Aravali, and the lions, which had become very numerous. Seoji relieved them from both ; but the opportunity "to aquire land" was too good to be lost, and on the festival of the *Holi* he put the leading Brahmins to death, and took possession of Palli.

Commerce, in these regions, is the basis of liberty : even despotism is compelled to leave it unrestrained. Palli, like Bhilwarra, Jhalrapattan, Rinnie, and other marts, enjoys the right of electing its own magistrates,



both for its municipal regulations, and the arbitration of all matters connected with commercial pursuits. It was commerce which freed Europe from the bondage of feudality; and the towns above cited only require the same happy geographical position, to play the part of the Hanse towns of Europe. Like Bhilwarra, Palli has its own currency, which, amidst universal deterioration, it has retained undebased. From remote times, Palli has been the connecting link between the sea-coast and northern India. Commercial houses established at Muscat-Mandavi, Surat, and Noanuggur, transmit the products of Persia, Arabia, Africa, and Europe, receiving those of India and Thibet. To enumerate all the articles, it would be necessary to name the various products of each: from the coast, elephants' teeth, rhinoceros' hides, copper, tin, pewter, dates dried and moist,\* of which there is an immense consumption in these regions; gum-arabic, borax, cocoa-nuts, broad-cloths, striped silks, called *putung*; various dyes, particularly the *kermes* or crimson; drugs, especially the oxides of arsenic and quick-silver; spices, sandal-wood, camphor, tea, *mummage* or mummy,† which is much sought after in medicine, and green glass (*kanch*). From Bhawulpur, soda (*saji*), the dyes called *al* and *mungeet*, matchlocks, dried fruits,

assafoetida, Mooltan chintzes, and wood for household furniture. From Kotah and Malwa, opium and chintzes. From Jeypur, various cloths and sugars. From Bhooj, swords and horses.

The exports of home production are the two staple articles of salt and woollens; to which we may add coarse cotton cloths, and paper made in the town of Palli. The *looes*, or blankets, are disseminated throughout India, and may be had at from four to sixty rupees per pair; scarfs and turbans are made of the same material, but not for exportation. But salt is the chief article of export; and the duties arising therefrom equal half the land revenue of the country. Of the *aggurs*, or 'salt lakes,' Punchbuddra, Filodi, and Deedwana, are the principal, the first being several miles in circuit.

The commercial duties of Palli yielded 75,000 rupees annually, a large sum in a poor country like Marwar.

The Charuns and Bhats, or *Jards* and *genealogists*, are the chief carriers of these regions: their sacred character overawes the lawless Rajpoot chief; and even the savage Koli and Bhil, and the plundering Sahrae of the desert, dread the anathema of these singular races, who conduct the caravans through the wildest and most desolate regions. The traveller avails himself of such convoy who desires to proceed to the coast by Jalore, Beenmahl, Sanchores, and Radhunpur, whence he may pursue his route to Surat, or Muscat-Mandavi.

To the east of Palli about ten miles, there is an isolated hill, called *Poonagir*, 'the hill of virtue,' which is crowned with a small temple, said to have been conveyed by a

\* The *kharik* and *pind khejoor*.

† *Mom* in the language of Egypt signifies 'wax,' says some ancient authority: so it is the usual name of that article in Persian. *Mommy* is probably thence derived. I remember playing a trick on old Seeloo, our *khudbur-dar* at Sindhia's camp, who had been solicited to obtain a piece of *mummage* for a chieftain's wife. As we are supposed to possess every thing valuable in the healing art, he would take no refusal; so I substituted a piece of India rubber.



Buddhist magician from Palithana in Saurashtra. Wherever this ancient and numerous sect exists, magical skill is always asserted. Here we found our old friend, Gough, who had been rambling to the south-west amongst Sahraes, Kossas, and all the wild beings of these uncivilized tracts, in search of new breeds of horses. Halted to enjoy his society.

Pally, 29th.

Kharifa, 30th.

Rohit, 31st.

Nov. 1st.—Khankani, on the north bank of the Looni. There was nothing to arrest attention between Palli and the Looni: all is flat and lonely in the thirty miles which intervene. Our halts were at Kharira, which has two small salt lakes, whence its name; in fact, this superabundant product, *khar* or salt, gives its name to streams and towns. Both Kharira and Rohit, the intermediate places of halt, are feudal estates, and both chiefs had been involved in the recent civil dissensions: Rohit was under the ban.

Here I had an exemplification of the vulgar adage, "two of a trade," &c. Paimah Naik, the leader of one of the largest *tandas*, or caravans, which frequent the desert for salt, had left his convoy, and with his brethren came to exhibit his wounds and fractures received in a fray with the leaders of another caravan. Both were Bhats; Paimah was the head of the Bhamunia Bhats, so called from the place of their abode, and he counted forty thousand beasts of burthen under his control. Shama had no distinctive epithet: he had no home separate from his *tanda*. His little state

when not in motion was on the highways; hence those who dwell entirely with their cattle are styled *ooboh punti*, 'on the road.' Shama had taken advantage of the greater portion of Paimah's caravan being detached, to revenge an ancient feud; and had shewn himself quite an adept in club-law, as the broken heads of his opponents disclosed. To reconcile them was impossible; and as the case was to be decided, not by the scales of abstract justice but by calculating which contributed most in duties, Paimah by this summary process, more than from sympathy to his wounded honour, gained a victory by the exclusion of his rival. As before observed, these classes take advantage of their sacred character amongst the Rajpoots, to become the general carriers of the country: but the advantage which might result to the state from the respect paid to them is neutralized by their avarice, and constant evasion of the payment of all established duties. A memorable example of this kind occurred during the reign of Umra the First, with the ancestor of this same Paimah. The Rana would not submit to the insolent demands of the Bhats, when they had recourse to one of the most sanguinary sacrifices ever recorded—the threat alone of which is generally sufficient to extort acquiescence and concession. But the firmness of Umra has been recorded: and he braved them. Collecting the elder portion of their community, men, women, and youths of both sexes, they made a sacrifice to the number of eighty souls with their daggers in the court of the palace. The blood of the victims was on the Rana's head. It was a species of excommunication, which would



have unsettled a weaker reason ; for the Rajpoot might repose after the murder of a Brahmin, but that of the prophetic *Vates* would rise against him here and hereafter. For once they encountered a mind too strong to be shaken ; Umra banished the whole fraternity of Bhamunia Bhats from his dominions, and the town of Bhamuni reverted to the fisc. The edict remained uncanceled until these days, when amongst the industrious of all classes whom the proclamations\* brought once more to Mewar, came Paimah and his brethren. Although tradition had preserved the causes of their exile, it had made no alteration in their sentiments and opinions, and the dagger was always at hand, to be sheathed in their own flesh whenever provocation called it from the girdle. Paimah beset the Rana in all his rides, demanding a reduction, or rather abolition of duties for his *tanda* ; and at length he took up a position on the terrace fronting the 'balcony of the sun,' threatening a '*chandi*,' for such is the term applied to this suicidal revenge. The Rana, who had not the nerve of his ancestor, sent to me to beseech my interference : with his messenger, one from me returned to invite the Bhats to a settlement. They came as fine, robust, intrepid a set as I ever saw. We soon came to issue : I urged that duties must be paid by all who chose to frequent the passes of Mewar, and that they would get nothing by their present silly mode of endeavouring to obtain remission ; that if they would give a written agreement to abide by the scale of duties laid down, they should receive exemption for five hundred

out of the forty thousand bullocks of their *tanda*, and be re-inducted into Bhamuni, if not, there were daggers (showing them some on the table), and they might begin as soon as they pleased. I added, that, in addition to Rana Umra's penalty of banishment, I would recommend confiscation of their entire caravan. Paimah was no fool : he accepted Bhamuni, and the *manji* for five hundred, and that day received his gold bracelets and clothes of investiture for Bhamuni from the Rana.

Nov. 2. Jhalamund, ten miles. Although within one march of Jodpur, we were obliged to make an intermediate halt, in order to arrange the ceremonials of reception ; a grave matter with all the magnates of the East, who regulate all such affairs by slavish precedent and ancestral wisdom. On such a novel occasion as the reception of an English envoy at this desert court, they were a good deal puzzled how to act. They could very well comprehend how an ambassador direct from majesty should be received and were not unfamiliar with the formula to be observed towards a vice-regal legation. But the present case was an anomaly : the governor of all India, of course, could appear only as the first servant of a commercial body, which, with whatever privileges invested, never could be made to rank with royalty or its immediate emanation. Accordingly, this always proved a clog to our diplomatic missions, until the diffusion of our power from the Indus to the ocean set speculation at rest on the formalities of reception of the Company's ambassadors. On the other hand, the eternal rotation of military adventurers enjoying ephemeral power,

\* See p. 377.





such as the commanders of the myrmidons of Sindhia and Holkar, compelled all the Rajpoot princes to forego much of their dignity ; and men like Ameer Khan, Jean Baptiste, or Bapoo Sindhia, who but a short time ago would have deemed themselves honoured with a seat in the antichamber, claimed equality of reception with princes. Each made it a subject for boasting, how far he had honoured himself by the humiliation of the descendant of the emperor of Canouj, or the scion of Rama. At the same time, as the world is always deceived by externals, it was difficult to concede a reception less distinguished than that granted to the leader of a Mahratta horde ; and here their darling precedent was available. To what distance did the Raja send the *istikbal* to meet Ameer Khan ? what was the rank of the chieftains so deputed ? and to what point did the "offspring of the sun" condescend to advance in person to receive this "lord of the period ?" All these, and many similar questions, were propounded through the Vakeel, who had long been with me, to his sovereign, to whose presence he proceeded in order that they might be adjusted, while I halted at Jhalamund, only five miles from the capital. However, individually, we may despise these matters, we have no option, as public servants, but to demand the full measure of honour for those we represent. As the present would also regulate future receptions, I was compelled to urge that the Raja would best consult his own dignity by attending to that of the government I represented, and distinctly signified, that it could never be tolerated that he should descend to the very foot of his castle to honour

Ameer Khan, and await the English envoy almost on the threshold of his palace. It ended, as such matters generally do in those countries, by a compromise : it was stipulated that the Raja should receive the mission in his *palkee* or litter, at the central barrier of descent.\* These preliminaries being arranged, we left Jhalamund in the afternoon, that we might not derange the habits of slumber of those who were to conduct us to the capital. About half way we were met by the great feudatory chieftains of Pokurna and Nemaj, then lords of the ascendant, and the joint advisers of their sovereign. We dismounted, embraced, complimented each other in the customary phraseology ; then remounted, and rode together until we reached the tents, where after I had requested them to be the bearers of my homage to their sovereign, we mutually saluted and parted.

Salim Sing† was the name of the lord of Pokurna, the most wealthy and the most powerful of all the baronies of Marwar. His castle and estate (wrested from Jessulmeer) are in the very heart of the desert ; the former is strong both by position and art. It is a family which has often shaken the foundation of the throne of Marwar. During four generations have its bold and turbulent chiefs made the most resolute of these monarchs tremble. Deo Sing, the great grandfather of the present chief, used

\* Mr. Wilder, the superintendent of Ajmeer, was deputed by General Sir D. Ochterlony, in Dec, 1818, to the court of Jodpur and was very courteously received by the Raja.

† The sibilant is the *Shibboleth* of the Rajpoot of Western India, and will always detect him. The 'lion' (*sing*) of Pokurna is degraded into 'assafœtida' (*hing*) ; as *Halim Hing*.



to sleep in the hall of the royal palace, with five hundred of his Kompawuts, of which clan he is the chief. "The throne of Marwar is within the sheath of my dagger," was the boast, as elsewhere mentioned, of this haughty noble to his sovereign. His son Subal Sing, followed his father's steps, and even dethorned the great Bijay Sing : a cannon-shot relieved the prince from this terror of his reign. Sowaie Sing, his son and successor, acted the same part towards Raja Bheem, and was involved in the civil wars which commenced in 1806, when he set up the pretender, Dhonkul Sing. The catastrophe of Nagore, in which Meer Khan acted the assassin of the Kampawut and all his associates, relieved Raja Maun from the evil genius of his house ; and the honours this prince heaped on the son of the Kompawut, in giving him the first office in the state, were but a trap to ensnare him. From this he escaped, or his life and the honours of Pokurna would have been lost together. Such is a rapid sketch of the family of the chief who was deputed to meet me. He was about thirty-five years of age ; his appearance, though not prepossessing, was dignified and commanding. In person he was tall, but more powerful than athletic ; his features were good, but his complexion was darker than in general amongst the chieftains of Marwar.

His companion, and associate in the councils of his prince, was in every point of personal appearance the reverse of this portrait. Soortan Sing was chief of the Oodawuts, a clan which can muster four thousand swords, all residing on the lands skirting the Aravali ; and of which his

residence Neemaj, Raepur, and Chundawut, are the principal fiefs. Soortan was a fine specimen of the Rajpoot ;\* his figure tall and graceful ; his complexion fair ; his deportment manly and mild ; in short, he was a thorough gentleman, in appearance, understanding, and manners.

It would be impossible to relate here all the causes which involved him in the catastrophe from which his coadjutor escaped. It was the misfortune of Soortan to have been associated with Salim Sing ; but his past services to his prince amply counterbalanced this party bias. It was he who prevented his sovereign from sheathing a dagger in his heart on the disgraceful day at Purbutsir ; and he was one of the four chieftains of all Marwar who adhered to his fortunes when beset by the united force of Rajpootana. He was also one of the same four who redeemed the spoils of their country from the hands of the multitudinous array which assaulted Jodhpur in 1806, and whose fate carried mourning into every house of Rajasthan.† The death of Soortan Sing was a prodigal sacrifice, and caused a sensation of universal sorrow, in which I unfeignedly participated. His gallant bearing was the theme of universal admiration ; nor can I give a better or a juster idea of the chivalrous Rajpoot, than by inserting a literal translation of the letter conveying the account of his death, about eight months after my visit to Jodhpur.

"Jodhpur, 2d Asar, or 28th June 1820.

"On the last day of Jait (the 26th June),

\* See portrait.

† See page 365, for the murder of the princess of Oodipur, one of its results.



"an hour before daybreak, the Raja sent the " *Alligoles*,\* and all the quotas of the chiefs, "to the number of eight thousand men, to "attack Soortan Sing. They blockaded his "dwelling in the city, upon which, for *three* " *watches*, they kept up a constant fire of "great guns and small arms. Soortan, with "his brother Soor Sing, and his kindred and "clan, after a gallant defence, at length "sallied forth, attacked the foreigners sword "in hand, and drove them back. But who "can oppose their prince with success? The "odds were too great, and both brothers "fell nobly. Nagoji and forty of the bravest "of the clan fell with the *Thakoor* brothers, "and forty were severely wounded. Eighty, "who remained, made good their retreat "with their arms to Neemaj.† Of the "Raja's troops, forty were killed on the spot "and one hundred were wounded. Twenty "of the town's-folk suffered in the fray.

\* The mercenary Rohilla battalions, who are like the Walloons and independent companies which formed the first regular armies of Europe.

† Which they afterwards nobly defended during many months.

"The Pokurna chief, hearing of this, "saddled; but the Maharaja sent Seonat "Sing of Kochamun, the chief of Bhadra- "joon, and others, to give him confidence, "and induce him to stay; but he is most "anxious to get away. My nephew and "fifteen of my followers were slain on this "occasion. The Neemaj chief fell as became "a Rahtore. The world exclaims 'applause : ' "and both Hindu and Toork say he met his "death nobly. Seonat Sing, Buktawar Sing, "Roop Sing, and Anar Sing,\* performed "the funeral rites."

Such is the Rajpoot when the point of honour is at stake ! Not a man of his clan would have surrendered, while their chief lived to claim their lives ; and those who retreated only preserved them for the support of the young lord of the Oodawuts !

\* The last, a brave and excellent man, was the writer of this letter. He, who had sacrificed all to save his prince, and, as he told me himself, supported him, when proscribed by his predecessor, by the sale of all his property, even to his wife's jewels, yet became an exile, to save his life from an overwhelming proscription. To the anomalous state of our alliances with these states is to be ascribed many of these mischiefs.



JAT PEASANT OR WARWAR.



RAJPOOT FOOT-SOLDIER OF MARWAR.