



RARE

1879

SL

# ANNALS AND ANTIQUITIES

OF



## RAJASTHAN,

OR THE

PROPERTY OF THE  
HOME DEPT.  
OF THE GOVERNMENT OF INDIA

### CENTRAL AND WESTERN RAJPOOT STATES

OF

## INDIA.



BY

LIEUTENANT-COLONEL JAMES TOD,

*Late Political Agent to the Western Rajpoot States.*

VOL. II.

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TO

HIS MOST GRACIOUS MAJESTY

WILLIAM THE FOURTH.

SIRE,

NOT THE PROPERTY OF THE  
HOME DEPT.  
OF THE GOVERNMENT OF INDIA.

YOUR MAJESTY has graciously sanctioned the presentation of the Second Volume of the ANNALS OF RAJPOOTANA to the Public under the auspices of Your Majesty's name.

In completing this work, it has been my endeavour to draw a faithful picture of States, the ruling principle of which is the paternity of the Sovereign. That this patriarchal form is the best suited to the genius of the people, may be presumed from its durability, which war, famine, and anarchy have failed to destroy. The throne has always been the watch-word and rallying-point of the Rajpoots. My prayer is, that it may continue so, and that neither the love of conquest, nor false views of policy, may tempt us to subvert the independence of these States, some of which have braved the storms of more than ten centuries.

It will not, I trust, be deemed presumptuous in the Annalist of these gallant and long-oppressed races thus to solicit for them a full measure of Your Majesty's gracious patronage; in return for which, the Rajpoots, making Your Majesty's enemies their own, would glory in assuming the 'saffron' robe, emblematic of death or victory, under the banner of that chivalry of which Your Majesty is the head.

That Your Majesty's throne may ever be surrounded by chiefs who will act up to the principles of fealty maintained at all hazards by the Rajpoot, is the heartfelt aspiration of,

SIRE,

Your Majesty's

Devoted subject and servant,

JAMES TOD.





## INTRODUCTION.

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THE PROPERTY OF THE  
HOME DEPT.  
OF THE GOVERNMENT OF INDIA

In placing before the Public the concluding volume of the Annals of Rajpootana, I have fulfilled what I considered to be a sacred obligation to the races amongst whom I have passed the better portion of my life; and although no man can more highly appreciate public approbation, I am far less eager to court that approbation, than to awaken a sympathy for the objects of my work, the interesting people of Rajpootana.

I need add nothing to what was urged in the Introduction to the First Volume on the subject of Indian History; and trust that, however slight the analogy between the chronicles of the Hindus and those of Europe, as historical works, they will serve to banish the reproach, which India has so long laboured under, of possessing no records of past events: my only fear now is, that they may be thought redundant.

I think I may confidently affirm, that whoever, without being alarmed at their bulk, has the patience attentively to peruse these Annals, cannot fail to become well acquainted with all the peculiar features of Hindu society, and will be enabled to trace the foundation and progress of each state in Rajpootana, as well as to form a just notion of the character of a people, upon whom, at a future period, our existence in India may depend.

Whatever novelty the enquirer into the origin of nations may find in these pages, I am ambitious to claim for them a higher title than a mass of mere





archæological *data*. To see humanity under every aspect, and to observe the influence of different creeds upon man in his social capacity, must ever be one of the highest sources of mental enjoyment; and I may hope that the personal qualities herein delineated, will allow the labourer in this vast field of philosophy to enlarge his sphere of acquaintance with human varieties. In the present circumstances of our alliance with these states, every trait of national character, and even every traditional incident, which, by leading us to understand and respect their peculiarities, may enable us to secure their friendship and esteem, become of infinite importance. The more we study their history, the better shall we comprehend the causes of their international quarrels, the origin of their tributary engagements, the secret principles of their mutual repulsion, and the sources of their strength and their weakness as an aggregate body: without which knowledge it is impossible we can arbitrate with justice in their national disputes; and, as respects ourselves, we may convert a means of defence into a source of bitter hostility.

It has been my aim to diversify as much as possible the details of this volume. In the *Annals of Marwar*, I have traced the conquest and peopling of an immense region by a handful of strangers; and have dwelt, perhaps, with tedious minuteness on the long reign of Raja Ajit Sing and the thirty year's war, to shew what the energy of one of these petty states, impelled by a sense of oppression, effected against the colossal power of its enemies. It is a portion of their history which should be deeply studied by those who have succeeded to the paramount power; for Arungzeb had less reason to distrust the stability of his dominion than we have: yet what is now the house of Timour? The resources of Marwar were reduced to as low an ebb at the close of Arungzeb's reign, as they are at the present time: yet did that state surmount all its difficulties, and bring armies into the field that annihilated the forces of the empire. Let us not, then, mistake the supineness





engendered by long oppression, for want of feeling, nor mete out to these high-spirited people the same measure of contumely, with which we have treated the subjects of our earlier conquests.

The Annals of the Bhattis may be considered as the link connecting the tribes of India Proper with the ancient races west of the Indus, or Indo-Scythia; and although they will but slightly interest the general reader, the antiquary may find in them many new topics for investigation, as well as in the Sketch of the Desert, which has preserved the relics of names that once promised immortality.

The patriarchal simplicity of the Jit communities, upon whose ruins the state of Bikaner was founded, affords a picture, however imperfect, of petty republics,—a form of Government little known to eastern despotism, and proving the tenacity of the ancient Geta's attachment to liberty.

Amber, and its scion Shekhavati, possess a still greater interest from their contiguity to our frontier. A multitude of singular privileges is attached to the Shekhavati federation, which it behoves the paramount power thoroughly to understand, lest it should be led by false views to pursue a policy detrimental to them as well as to ourselves. To this extensive community belong the Larkhanis, so utterly unknown to us, that a recent internal tumult of that tribe was at first mistaken for an irruption of our old enemies, the Pindarries.

Harouti may claim our regard from the high bearing of its gallant race, the Haras; and the singular character of the individual with whose biography its history closes, and which cannot fail to impart juster notions of the genius of Asiatics.

So much for the matter of this volume :—with regard to the manner, as the Rapoots abhor all pleas *ad misericordiam*, so likewise does their annalist, who begs to repeat, in order to deprecate a standard of criticism inapplicable to





this performance, that it professes *not* to be constructed on exact historical principles: *Non historia, sed particular historia.*

In conclusion, I adopt the peroration of the ingenuous, pious and liberal Abulfazil, when completing his History of the Provinces of India: "Praise be unto God, that by the assistance of his Divine Grace, I have completed the History of the *Rajpoots*. The account cost me a great deal of trouble in collecting, and I found such difficulty in ascertaining dates, and in reconciling the contradictions in the several histories of the Princes of *Rajpootana*, that I had nearly resolved to relinquish the task altogether: but who can resist the decrees of Fate? I trust that those, who have been able to obtain better information, will not dwell upon my errors; but that upon the whole I may meet with approbation."

*York Place, Portman Square,*

*March 10th, 1832.*





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CSL



ANNALS



OF

MARWAR.

OF THE PROPERTY OF THE  
HOME DEPT.  
OF THE GOVERNMENT OF INDIA.

## CHAPTER I.

*The various etymons of Marwar.—Authorities for its early history.—Yati genealogical roll.—The Rahtore race, who inhabit it, descended from the Yavan kings of Parlipur.—Second roll.—Nayn Pal.—His date.—Conquers Canouj.—Utility of Rajpoot genealogies.—The Surya Prakas, or poetic chronicle of the bard Kurnidhan.—The Raj Roopac Akheat, or chronicle of Ajit Sing's minority and reign.—The Beejy Vulas.—The Kheat, a biographical treatise.—Other sources.—The Yavanas and Aswas, or Indo-Seythic tribes.—The thirteen Rahtore families, bearing the epithet Camdhuj.—Raja Jeichund, king of Canouj.—The extent and splendour of that state before the Mahomedan conquest of India.—His immense array.—Title of Mandalica.—Divine honours paid to him.—Rite of Soenair undertaken by Jeichund.—Its failure and consequences.—State of India at that period.—The four great Hindu monarchies.—Delhi.—Canouj.—Mewar.—Anhulwara.—Shabudin, king of Gor, invades India.—Overcomes the Chohan king of Delhi.—Attacks Canouj.—Destruction of that monarchy after seven centuries' duration.—Death of Jeichund.—Date of this event.*

MARWAR is a corruption of *Maroo-war*, classically *Maroosthali* or *Maroosthan*, 'the region of death.' It is also called *Maroo-desa*, whence the unintelligible *Mardes* of the early Mahomedan writers. The bards frequently style it *Mordhur*, which is synonymous with *Maroo-desa*, or, when it suits their rhyme, simply *Maroo*. Though now restricted to the country subject to the Rahtore race, its

ancient and appropriate application comprehended the entire 'desert,' from the Sutlej to the ocean.

A concise genealogical sketch of the Rahtore rulers of Marwar has already been given;\* we shall therefore briefly pass over those times 'when a genealogical tree would strike root in any soil;' when the ambition

\* See Vol. I. p. 67.



of the Rahtores, whose branches (*sachæ*) spread rapidly over 'the region of death,' was easily gratified with a solar pedigree. As it is desirable, however, to record their own opinions regarding their origin, we shall make extracts from the chronicles (hereafter enumerated), instead of fusing the whole into one mass, as in the Annals of Mewar. The reader will occasionally be presented with simple translations of whatever is most interesting in the Rahtore records.

Let us begin with a treatment of the author's authorities; first, a genealogical roll of the Rahtores, furnished by a Yati, or Jain priest, from the temple of Nadolaye.\* This roll is about fifty feet in length, commencing, as usual, with a theogony, followed by the production of the 'first Rahtore from the spine (*raht*) of Indra,' the nominal father being "Yavanaswa, prince of Parlipur." Of the topography of Parlipur, the Rahtores have no other notion than that it was in the north; but in the declared race of their progenitor, a *Yavan* prince, of the Aswa or Asi tribe,† we have a proof of the Scythic origin of this Rajpoot family.

The chronicle proceeds with the foundation of Kanya-cubja,‡ or Canouj, and the origin of Cama-dhwaja,§ (*vulgo* Camdhuj), the titular appellation of its princes, and concludes with the thirteen great *sachæ*, or

ramifications of the Rahtores, and their *Gotra-acharya*, or genealogical creed.\*

Another roll, of considerable antiquity, commences in the fabulous age, with a long string of names, without facts; its sole value consists in the esteem in which the tribe holds it. We may omit all that precedes Nayn Pal, who, in the year S. 526 (A. D. 470†), conquered Canouj, slaying its monarch Ajipal; from which period the race was termed Canoujea Rahtore. The genealogy proceeds to Jeichund, the last monarch of Canouj; relates the emigration of his nephew Seoji, or Sevaji, and his establishment in the desert (*Maroowar*), with a handful of his brethren (a wreck of the mighty kingdom of Canouj); and terminates with the death of Raja Jeswunt Sing, S. 1735 (A. D. 1679), describing every branch and scion, until we see them spreading over Maroo.

Genealogy ceases to be an uninteresting pursuit, when it enables us to mark the progress of animal vegetation, from the germ to the complete development of the tree, until the land is overshadowed with its branches; and bare as is the chronicle to the moralist or historian, it exhibits to the observer of the powers of the animal economy, data, which the annals

\* *Gotama Gotra, Mardwandani Sacha, Sookracharya Guru, Gar-rapti Agni, Pankhani Devi.*

\* An ancient town in Marwar.

† One of the four tribes which overturned the Greek kingdom of Bactria. The ancient Hindu cosmographers claim the Aswa as a grand branch of their early family, and doubtless the Indo-Scythic people, from the Oxus to the Ganges, were one race.

‡ From *Cubja* (spine) of the virgin (*Kanya*).

§ *Cama-dhwaja*, 'the banner of Cupid.'

† It is a singular fact, that there is no available date beyond the fourth century for any of the great Rajpoot families, all of whom are brought from the north. This was the period of one of the grand irruptions of the Getic races from Central Asia, who established kingdoms in the Punjab and on the Indus. *Pal* or *Pali*, the universal adjunct to every proper name, indicates the pastoral race of these invaders.



of no other people on earth can furnish. In A.D. 1193, we see the throne of Jeichund overturned; his nephew, with a handful of retainers, taking services, with a petty chieftain in the Indian desert. In less than four centuries, we find the descendants of these exiles of the Ganges occupying nearly the whole of the desert; having founded three capitals, studded the land with the castles of its feudality, and bringing into the field fifty thousand men, *ek bap ca beta*, 'the sons of one father,' to combat the emperor of Delhi. What a contrast does their unnoticed growth present to that of the Islamite conquerors of Canouj, of whom five dynasties passed away in ignorance of the renovated existence of the Rahtore, until the ambition of Shere Shah brought him into contact with the descendants of Seoji, whose valour caused him to exclaim "he had nearly lost the crown of India for a handful of barley," in allusion to the poverty of their land!

What a sensation does it not excite, when we know that a sentiment of kindred pervades every individual of this immense affiliated body, who can point out, in the great tree, the branch of his origin, whilst not one is too remote from the main stem to forget its pristine connection with it! The moral sympathies created by such a system pass unheeded by the chronicler, who must deem it futile to describe what all sensibly feel, and which renders his page, albeit little more than a string of names, one of paramount interest to the 'sons of Seoji.'

The third authority is the *Sooraj Prakas* (*Surya Prakasa*), composed by the bard Kurnidhan, during the reign and by com-

mand of Raja Abhye Sing. This poetic history, comprised in 7,500 stanzas, was copied from the original manuscript, and sent to me by Raja Man, in the year 1820.\* As usual, the *kavi* (bard) commences with the origin of all things, tracing the Rahtores from the creation down to Soomitra; from whence is a blank until he recommences with the name of Camdhuj, which appears to have been the title assumed by Nayn Pal, on his conquest of Canouj. Although Kurnidhan must have taken his facts from the royal records, they correspond very well with the roll from Nadolaye. The bard is, however, in a great hurry to bring the founder of the Rahtores into Marwar, and slurs over the defeat and death of Jeichund. Nor does he dwell long on his descendants, though he enumerates them all, and points out the leading events until he reaches the reign of Jeswunt Sing, grandfather of Abhye Sing, who "commanded the bard to write the *Sooraj Prakas*."

The next authority is the *Raj Roopac Akheat*, or 'the royal relations.' This work commences with a short account of the *Suryavansa*, from their cradle at Ayodhya; then takes up Seoji's migration, and in the same strain as the preceding work, rapidly passes over all events until the death of Raja Jeswunt; but it becomes a perfect chronicle of events during the minority of his successor Ajit, his eventful reign, and that of Abhye Sing, to the conclusion of the war against Sirbolund Khan, viceroy of Guzerat. Throwing aside the meagre his-

\* This manuscript is deposited in the library of the Royal Asiatic Society.



ANNALS OF MARWAR.

torical introduction, it is professedly a chronicle of the events from S. 1735 (A.D. 1679), to S. 1787 (A.D. 1734), the period to which the *Sooraj Prakash* is brought down.

A portion of the *Beej Vulas*, a poem of 100,000 couplets, also fell into my hands : it chiefly relates to the reign of the prince whose name it bears, Beej Sing, the son of Bukht Sing. It details the civil wars waged by Beej Sing and his cousin Ram Sing (son of Abhye Sing), and the consequent introduction of the Mahrattas into Marwar.

From a biographical work named simply *Kheat*, or 'Story,' I obtained that portion which relates to the lives of Raja Oodi Sing, the friend of Akbar; his son Raja Guj, and grandson Jeswunt Sing. These sketches exhibits in true colours the character of the Rahtores.

Besides these, I caused to be drawn up by an intelligent man, who had passed his life in office at Jodhpur, a memoir of transactions from the death of Ajit Sing, in A.D. 1629, down to the treaty with the English government in A.D. 1818. The ancestors of the narrator had filled offices of trust in the state, and he was a living chronicle both of the past and present.

From these sources, from conversations with the reigning sovereign, his nobles, his ambassadors, and subjects, materials were collected for this sketch of the Rahtores,—barren, indeed, of events at first, but redundant of them as we advance.

A genealogical table of the Rahtores is added, shewing the grand offsets, whose descendants constitute the feudal *frerage*

of the present day. A glance at this table will shew the claims of each house; and in its present distracted condition, owing to civil broils, will enable the paramount power to mediate, when necessary, with impartiality, in the conflicting claims of the prince and his feudatories.

We shall not attempt to solve the question, whether the Rahtores are, or are not, *Ravudvansa*, 'Children of the Sun;' nor shall we dispute either the birth or etymon of the first Rahtore (from the *raht* or spine of Indra), or search in the north for the kingdom of the nominal father; but be content to conclude that this celestial interference in the household concerns of the Parlipur prince was invented to cover some disgrace. The name of *Yavana*, with the adjunct *Aswa* or *Asi*, indicates the Indo-Scythic 'barbarian' from beyond the Indus. In the genealogy of the Lunar races descended of Budha and Ella (*Mercury* and the *Earth*—see Table I., Vol. I.), the five sons of BAJ-ASWA are made to people the countries on and beyond the Indus; and in the scanty records of Alexander's invasion, mention is made of many races, as the Asasenæ and Asacani, still dwelling in these regions.

This period was fruitful in change to the old established dynasties of the Hindu continent, when numerous races of *barbarians*, viz. Huns, Parthians, and Getes, had fixed colonies on her western and northern frontiers.\*

"In S. 526 (A.D. 470), Nayn Pal obtained Canonj, from which period the Rahtores

\* Comas. Annals of Mewar. Gete or Jit Inscriptions. Appendix, vol. i.



assumed the title of Camdhuj. His son was Pudarut,\* his Poonja, from whom sprung the thirteen great families, bearing the patronymic Camdhuj, viz. :

"1st. Dhurma Bhumbo; his descendants styled *Danesra Camdhuj*.

"2nd. Bhanooda, who fought the Afghans at Kangra, and founded Abhipur; hence the *Abhipura Camdhuj*.

"3rd. Virachandra, who married the daughter of Hamira Chohan, of Anhulpur Pattun; he had fourteen sons, who emigrated to the Dekhan; his descendants called *Kupolia Camdhuj*.

"4th. Umrabeejy, who married the daughter of the Pramara prince of Korahgurun on the Ganges;—slew 16,000 Pramaras, and took possession of Korah, whence the *Korah Camdhuj*.†

"5th. Soojun Binode; his descendants *Jirkhaira Camdhuj*.

"6th. Pudma, who conquered Orissa, and also Bogilana, from Raja Tejmun Yadu.

"7th. Aihar, who took Bengal from the Yadus; hence *Aihara Camdhuj*.

"8th. Bardeo; his eldor brother offered him in appanage Benares, and eighty-four townships; but he preferred founding a city which he called Paruk-pur;‡ his descendants *Paruk Camdhuj*.

"9th. Oogra-Prebhoo, who made a pilgrimage to the shrine of Hinglaz Chandel,§

\* Called *Bharat* in the Yati's roll; an error of one or other of the authorities, in transcribing from the more ancient records.

† An inscription given in the Transactions of the Royal Asiatic Society ( vol. ix. p. 440 ), found at Korah, relates to a branch of the Canouj family.

‡ Qu. Parkur, towards the Indus ?

§ On the coast of Mekran.

who, pleased with the severity of his penance, caused a sword to ascend from the fountain, with which he conquered the southern countries touching the ocean :\* his descendants *Chandaila Camdhuj*.

"10th. Mookta-Mun, who conquered possessions in the north from Bhan Tuar: his descendants *Beera Camdhuj*.

"11th. Bhurut, at the age of sixty-one, conquered Keneksir, under the northern hills, from Roodra-sen of the Birgoojur tribe; his descendants styled *Bhureau Camdhuj*.

"12th. Allunkul founded Khyroda; fought the (Moslems) on the banks of the Attok: his descendants *Khyrodea Camdhuj*.

"13th. Chand obtained Tarapoor in the north. He married a daughter of the Chohan of *Tahera*,† a city well known to the world: with her he came to Benares.

"And thus the race of Surya multiplied."

"Bhumbo,‡ or Dherma-Bhumbo, sovereign of Canouj, had a son, Ajy-Chund.§ For twenty-one generations they bore the titles of *Rao*; afterwards that of *Raja*. Oodichund, Nirpati, Keneksen, Sehes-sal, Megsen, Birbhadra, Deosen, Bimulsen, Dansen, Mokund, Bhoodn, Rajsen, Tirpal, Sree-poonja, Beejy Chund,|| his son Jeichund, who became the Naek of Canouj, with the surname *Dul Pangla*."

\* If we can credit these legends, we see the Rahtore Rajpoots spreading over all India. I give these bare facts *verbatim* as some traces may yet remain of the races in those countries.

† A city often mentioned by Ferishta, in the early times of the Mahomedans.

‡ Nayn Pal must have preceded Dherma-Bhumbo by five or six generations.

§ Called Abhe-chand, in the *Sooraj Prakash*.

|| Also styled *Beejy Pal*; classically *Vijy-pala*, 'Fosterer of Victory.'



Nothing is related of the actions of these princes, from the conquest of Canouj by Nayn Pal, in A.D. 470, and the establishment of his thirteen grandsons in divers countries, until we reach Jeichund, in whose person (A.D. 1193) terminated the Rahtore sovereignty on the Ganges; and we have only twenty-one names to fill up the space of seven centuries, although the testimony on which it is given\* asserts there were twenty-one princes bearing the title of *Rao* prior to the assumption of that of *Raja*. But the important information is omitted as to who was the first to assume this title. There are names in the Yati's roll that are not in the *Sooraj Prakas*, which we have followed; and one of these, "Rungut Dhwaj," is said to have overcome Jesraj Tuar, king of Delhi, for whose period we have correct data: yet we cannot incorporate the names in the Yati's roll with that just given without vitiating each; and as we have no facts, it is useless to perplex ourselves with a barren genealogy. But we can assert that it must have been a splendid dynasty, and that their actions from the conqueror Nayn Pal, to the last prince, Jeichund, were well deserving of commemoration. That they were commemorated in written records, there cannot be a doubt; for the trade of the bardic chroniclers in India has flourished in all ages.

Although we have abundant authority to assert the grandeur of the kingdom of Canouj† at the period of its extinction, both from the bard Chund and the concurrent testimony of Mahomedan authors, yet are

\* The *Sooraj Prakas*.

† See Inscriptions of Jeichund, Vijyachund, and Korah, in the 9th and 14th vols. of the Asiatic Researches.

we astonished at the description of the capital, attested not only by the annals of the Rahtores, but by those of their antagonists, the Chohans.

The circumvallation of Canouj covered a space of more than thirty miles; and its numerous forces obtained for its prince the epithet of "*Dul Pangla*," meaning that the mighty host (*Dul*) was lame or had a halt in its movements owing to its numbers, of which Chund observes, that in the march "the van had reached their ground ere the rear had moved off." The *Sooraj Prakas* gives the amount of this army, which in numbers might compete with the most potent which, in ancient or modern times, was ever sent into the field. "Eighty thousand men in armour; thirty thousand horse covered with *pakhur*, or quilted mail; three hundred thousand *paeks* or infantry; and of bow-men and battle-axes two hundred thousand; besides a cloud of elephants bearing warriors."

This immense army was to oppose the Yavana beyond the Indus; for, as the chronicle says, "The king of Gor and Irak crossed the Attok. There Jey Sing met the conflict, when the *Nilab* changed its name to *Soorkhab*.\* There was the Ethiopic (*Habshee*) king, and the skilful Frank "learned in all arts,† overcome by the lord of Canouj."

The chronicles of the Chohans, the sworn

\* The *Nil-ab*, or 'blue water,' the Indus, changed its name to the 'Red stream' (*Soork-ab*), or 'ensanguined.'

† It is singular that Chund likewise mentions the Frank as being in the army of Shabudin, in the conquest of his sovereign Prithiraj. If this be true, it must have been a desultory or fugitive band of crusaders.





foe of the Rahtores, repeat the greatness of the monarch of Canouj, give him the title of "*Mandalica*." They affirm that he overcame the king of the north,\* making eight tributary kings prisoners; that he twice defeated Sidraj, king of Anhulwarra, and extended his dominions south of the Nerbudda, and that at length, in the fulness of his pride, he had divine honours paid him in the rite *Soenair*. This distinction, which involves the most august ceremony, and is held as a virtual assumption of universal supremacy, had in all ages been attended with disaster. In the rite of *Soenair*, every office, down to the scullion of the "*Rusorah*," or banquet-hall, must be performed by royal personages; nor had it been attempted by any of the dynasties which ruled India since the Pandu: not even Vicrama, though he introduced his own era, had the audacity to attempt what the Rahtore determined to execute. All India was agitated by the accounts of the magnificence of the preparations, and circular invitations were despatched to every prince, inviting him to assist at the pompous ceremony, which was to conclude with the nuptials of the raja's only daughter, who, according to the customs of those days, would select her future lord from the assembled chivalry of India. The Chohan bard described the revelry and magnificence of the scene: the splendour of the *Yug-sála*, or 'hall of sacrifice,' surpassing all powers of description; in which was assembled all the princes of India, "save the lord of the Chohans, and Samara of Mewar," who scorn- ing this assumption of supremacy, Jeichund

made their effigies in gold, assigning to them the most servile posts; that of the king of the Chohans being *Poleah*, or 'porter of the hall.' Pirthiraj, whose life was one succession of feats of arms and gallantry, had a double motive for action—love and revenge. He determined to enjoy both, or perish in the attempt; to "spoil the sacrifice and bear away the fair of Canouj from its halls, though beset by all the heroes of Hind." The details of this exploit form the most spirited of the sixty-nine books of the bard. The Chohan executed his purpose, and, with the *elite* of warriors of Delhi, bore off the princess in open day from Canouj. A desperate running-fight of five days took place. To use the words of the bard, "he preserved his prize; he gained immortal renown, but he lost the sinews of Delhi." So did Jeichund those of Canouj; and each, who had singly repelled all attacks of the kings, fell in turn a prey to the Ghori Sultan, who skilfully availed himself of these international feuds, to make a permanent conquest of India.

We may here briefly describe the state of Hindusthan at this epoch, and for centuries previous to the invasions of Mahmoud.

There were four great kingdoms, *viz.*

- 1st. DELHI, under the Tuars and Chohans;
- 2d. CANOUJ, under the Rahtores;
- 3d. MEWAR, under the Ghelotes;
- 4th. ANHULWARRA, under the Chauras and Solankis.

To one or other of these states, the numerous petty princes of India paid homage and feudal service. The boundary between Delhi and Canouj was the Cali-nadi or 'black stream;' the Calindi of the Greek geograph-

\* They thus style the kings west of the Indus.



ers. Delhi claimed supremacy over all the countries westward to the Indus, embracing the lands watered by its arms, from the foot of the Himalaya,—the desert—to the Aravali chain. The Chohan king, successor to the Tuars, enumerated one hundred and eight great vassals, many of whom were subordinate princes.

The power of Canouj extended north to the foot of the snowy mountains; eastward to Casi (Benares); and across the Chumbul to the lands of the Chundail (now Bundelkhand); on the south its possession came in contact with Mewar.

Mewar, or *Medya-war*, the 'central region,' was bounded to the north by the Aravali, to the south by the Pramaras of Dhar (dependent on Canouj), and westward by Anhulwarra, which state was bounded by the ocean to the south, the Indus on the west, and the desert to the north.

There are records of great wars amongst all these Princes. The Chohans and Ghelotes, whose dominions were contiguous, were generally allies, and the Rahtores and Tuars (predecessors of the Chohans) who were only divided by the Cali-nadi, often dyed it with their blood. Yet this warfare was never of an exterminating kind; a marriage quenched a feud, and they remained friends until some new cause of strife arose.

If, at the period preceding Mahmoud, the traveller had journeyed through the courts of Europe, and taken the line of route, in subsequent ages pursued by Timoor, by Byzantium, through Ghizni (adorned with the spoils of India), to Delhi, Canouj, and Anhulwarra, how superior in all that consti-

tutes civilization would the Rajpoot princes have appeared to him!—in arts immeasurably so; in arms by no means inferior. At that epoch, in the west, as in the east, every state was governed on feudal principles. Happily for Europe, the democratical principle gained admittance, and imparted a new character to her institutions; while the third estate of India, indeed of Asia, remained permanently excluded from all share in the government which was supported by its labour, every pursuit but that of arms being deemed ignoble. To this cause, and the endless wars which feudality engenders, Rajpoot nationality fell a victim, when attacked by the means at command of the despotic kings of the north.

Shabudin, king of Ghor, taking advantage of these dissensions, invaded India. He first encountered Pirthiraj, the Chohan king of Delhi, the outwork and bulwark of India, which fell. Shabudin then attacked Jeichund, who was weakened by the previous struggle. Canouj put forth all her strength, but in vain; and her monarch was the last son of, "*the Yavana of Parlipoor*," who ruled on the banks of the Ganges. He met a death congenial to the Hindu, being drowned in the sacred stream in attempting to escape.

This event happened in S. 1249 (A.D. 1193), from which period the overgrown, gorgeous Canouj ceased to be a Hindu city, whom the "thirty-six races" of vassal princes, from the Himalaya to the Vindhya, who served under the banners of "*Bardai Sena*,"\*

\* Another title of the monarch of Canouj, "the bard of the host," from which we are led to understand he was as well versed in the poetic art, as his rival, the Chohan prince of Delhi.





retired to their patrimonial estates. But though the Rahtore name ceased to exist on the shores of the Ganges, destiny decreed that a scion should be preserved, to produce in a less favoured land a long line of kings; that in thirty-one generations his descendant, Raja Man, "*Raj, Rajeswara*," 'the king, the lord of kings,' should be as vain-glorious of the sceptre of Maroo, as either Jeichund when he commanded divine honours, or his

still more remote ancestor Nayn Pal fourteen centuries before, when he erected his throne in Canouj. The Rahtore may well boast of his pedigree, when he can trace it through a period of 1360 years, in lineal descent from male to male; and contented with this, may leave to the mystic page of the bard, or the interpolated pages of the *Puranas*, the period preceding Nayn Pal.



## CHAPTER II.

*Emigration of Seoji and Saitram, grandsons of Jeichund.—Their arrival in the Western Desert.*

—Sketch of the tribes inhabiting the desert to the Indus at that epoch.—Seoji offers his services to the chief of Koloomud.—They are accepted.—He attacks Lakha Phoolana, the famed freebooter of Phoolra, who is defeated.—Saitram killed.—Seoji marries the Solanki's daughter.

—Proceeds by Anhulwarra on his route to Dwarica.—Again encounters Lakha Phoolana, whom he slays in single combat.—Massacres the Dabeys of Mehro, and the Gohils of Kherdhar.—Seoji establishes himself in "the land of Kher."—The Brahmin community of Palli invoke the aid of Seoji against the mountaineers.—Offer him lands.—Accepted.—Birth of a son.—Seoji massacres the Brahmins, and usurps their lands.—Death of Seoji.—Leaves three sons.—The elder, Asothama, succeeds.—The second, Soning, obtains Edur.—Ajmal, the third, conquers Okamundala, originates the Badhail tribe of that region.—Asothama leaves eight sons, heads of clans.—Doothur succeeds.—Attempts to recover Canouj.—Failure.—Attempts Mundore.—Slain.—Leaves seven sons.—Racpal succeeds.—Revenge his father's death.—His thirteen sons.—Their issue spread over Maroo.—Rao Kanhul succeeds.—Rao Jalhun.—Rao Chado.—Rao Theedo.—Carry on wars with the Bhattis and other tribes.—Conquest of Beenmahl.—Rao Siluk.—Rao Beerumdeo, killed in battle with the Johyas.—Clans, their issue.—Rao Chonda.—Conquers Mundore from the Purihar.—Assaults and obtains Nagore from the Imperialists.—Captures Nadole, capital of Godwar.—Marries the Princess of Mundore.—Fourteen sons and one daughter, who married Lakha Rana of Mewar.—Result of this marriage.—Feud between Irinkowal, fourth son of Chonda, and the Bhatti chieftain of Poogul.—Chonda slain at Nagore.—Rao Rinnull succeeds.—Besides at Cheetore.—Conquers Ajmeer for the Rana.—Equalizes the weight and measures of Marwar, which he divides into departments.—Rao Rinnull slain.—Leaves twenty-four sons, whose issue constitute the present frerage of Marwar.—Table of clans.

IN S. 1268 (A.D. 1212), eighteen years subsequent to the overthrow of Canouj, Seoji and Saitram, grandsons of its last monarch, abandoned the land of their birth, and with two hundred retainers, the wreck of their vassalage, journeyed westward to the desert, with the intent, according to some of the chronicles, of making a pilgrimage to the shrine of Dwarica; but according to others,

and with more probability, to carve their fortunes in fresh fields, unscathed by the luxuries in which they had been tried, and proud in their poverty and sole heritage, the glory of Canouj.

Let us rapidly sketch the geography of the tribes over whom it was destined these emigrants of the Ganges should obtain the mastery, from the Jumna to the Indus, and



the Garah river to the Aravali hills. First, on the east, the Cuchwahs, under Milaisi, whose father, Rao Pujoon, was killed in the war of Canouj. Ajmeer, Sambhur, and the best lands of the Chohans, fell rapidly to the Islamite—though the strong-holds of the Aravali yet sheltered some, and Nadole continued for a century more to be governed by a descendant of Beesuldeo. Mansi, Rana of the Eendoh tribe, a branch of the Purihars, still held Mundore, and the various *Bhomias* around paid him a feudal subjection as the first chief of the desert. Northward, about Nagore, lived the community of the Mohils (a name now extinct), whose chief place was Aureent, on which depended 1,440 villages. The whole of the tracts now occupied by Bikaner to Bhatnair were partitioned into petty republics of Getes or Jits, whose history will hereafter be related. Thence to the Garah river, the Johyas, Dyas, Cathæ, Langahas, and other tribes whose names are now obliterated, partly by the sword, partly by conversion to Islamism. The Bhattis had for centuries been established within the bounds they still inhabit, and little expected that this handful of Rahtores was destined to contract them. The Soda princes adjoined the Bhattis south, and the Jharejas occupied the valley of the Indus and Cutch. The Solankis intervened between them and the Pramaras of Aboo and Chandravati, which completed the chain by junction with Nadole. Various chieftains of the more ancient races, leading a life of fearless independence, acknowledging an occasional submission to their more powerful neighbours, were scattered throughout this

space; such as the Dabeys of Eedur and Mehwo; the Gehils of Kherdhar; the Deoras of Sanohore; and Sonigurras of Jhalore; the Mohils of Aureent; the Sanklas of Sindli, &c; all of whom have either had their birth-right seized by the Rahtore, or the few who have survived and yet retain them, are enrolled amongst their allodial vassals.

The first exploit of Seoji was at Koloomud (twenty miles west of the city of Bikaner, not then in existence), the residence of a chieftain of the Solanki tribe. He received the royal emigrants with kindness, and the latter repaid it by the offer of their services to combat his enemy, the Jhareja chieftain of Phoolra, well known in all the annals of the period, from the Sutlej to the ocean, as Lakha Phoolana, the most celebrated riever of Maroo, whose castle of Phoolra stood amidst the almost inaccessible sand-hills of the desert. By this timely succour, the Solanki gained a victory over Lakha, but with the loss of Saitram and several of his band. In gratitude for this service, the Solanki bestowed upon Seoji his sister in marriage, with an ample dower; and he continued his route by Anhulwarra Patun, where he was hospitably entertained by its prince, to the shrine of Dwarica. It was the good fortune of Seoji again to encounter Lakha, whose wandering habits had brought him on a foray into the territory of Anhulwarra. Besides the love of glory and the ambition of maintaining the reputation of his race, he had the stimulus of revenge, and that of a brother's blood. He was successful, though he lost a nephew, slaying Lakha in single combat, which magnified his



fame in all these regions, of which Phoolana was the scourge.

Flushed with success, we hear nothing of the completion of Seoji's pilgrimage; but obedient to the axiom of the Rajpoot, "get land," we find him on the banks of the Looni exterminating, at a feast the Dabey of Mehwo,\* and soon after the Gohils of Kherdhar,† whose chief, Mohesdas, fell by the sword of the grandson of Jeichund. Here, in the "land of Kher," amidst the sand-hills of the Looni, (the salt-river of the desert), from which the Gohils were expelled, Seoji planted the standard of the Rahtores.

At this period, a community of Brahmins held the city and extensive lands about Palli, from which they were termed *Palliwal*; and being greatly harassed by the incursions of the mountaineers, the Mairs and Meenas, they called in the aid of Seoji's band, which readily undertook and executed the task of rescuing the Brahmins from their depredations. Aware that they would be renewed, they offered Seoji lands to settle amongst them, which were readily accepted; and here he had a son by the Solankani, to whom he gave the name of Asothama. With her, it is recorded, the suggestion originated to make himself lord of Palli; and it affords another example of the disregard of the early Rajpoots for the sacred order, that on the

*Holi*, or 'Saturnalia,' he found an opportunity to "obtain land," putting to death the heads of this community, and adding the district to his conquest. Seoji outlived his treachery only twelve months, leaving his acquisitions as a nucleus for further additions to his children. He had three sons, Asothama, Soning, and Ajmal.

One of the Chronicles asserts that it was Asothama, the successor of Seoji, who conquered "the land of Kher," from the Gohils. By the same species of treachery by which his father attained Palli, he lent his aid to establish his brother Soning in Eedur. This small principality, on the frontiers of Guzerat, then appertained, as did Mehwo, to the Dabey race; and it was during the *maatam*, or period of mourning for one of its princes, that the young Rahtore chose to obtain a new settlement. His descendants are distinguished as the Hatondia Rahtores. The third brother, Uja, carried his forays as far as the extremity of the Saurashtra peninsula, where he decapitated Beekumsi, the Chawara chieftain of Okamundala,\* and established himself. From this act his branch became known as the "*Badhail*;"† and the Badhails are still in considerable number in that furthest track of ancient Hinduism called the "World's End."

Asothama died, leaving eight sons, who became the heads of clans, viz. Doohur, Jopsi, Khimpsao, Bhopsoo, Dandul, Jaitmal, Bandur, and Oohur; of which, four Doohur, Dhandul, Jaitmal, and Oohur, are yet known. Doohur succeeded Asothama. He made

\* The Dabey was one of the thirty-six races; and this is almost the last mention of their holding independent possession. See Vol. I. p. 83.

† In my last journey through these regions, I visited the Gohils at Bhaonuggur, in the Gulf of Cambay. I transcribed their defective annals, which trace their migration from "Kherdhar," but in absolute ignorance where it is! See Vol. I. p. 87.

\* On the western coast of the Saurashtra peninsula.  
 † From *badha*, 'to slay.'