

an unsuccessful effort to recover Canouj; and then attempted to wrest Mundore from the Purihars, but "watered their lands with his blood." He left seven sons, viz. Raepal, Keerutpal, Behur, Peetul, Joogail, Daloo, and Begur.

Raepal succeeded, and revenged the death of his father, slaying the Parihar of Mundore, of which he even obtained temporary possession. He had a progeny of thirteen sons, who rapidly spread their issue over these regions. He was succeeded by his son Kanhul, whose successor was his son Jalhun; he was succeeded by his son Chado, whose successor his son Theedo. All these carried on a desperate warfare with, and made conquests from, their neighbours. Chado and Theedo are mentioned as very troublesome neighbours in the annals of the Bhattis of Jessulmeer, who were compelled to carry the war against them into the "land of Kher." Rao Theedo took the rich districts of Beenmahal from the Sonigurra, and made other additions to his territory from the Deora and Belechas. He was succeeded by Siluk or Silko. His issue, the *Silkarwuts*, now Bhomias, are yet numerous both in Mehwo and Rardurro. Silko was succeeded by his son Beerumdeo, who attacked the Johyas of the north, and fell in battle. His descendants, styled *Beerumote* and *Beejawut*, from another son Beejo, are numerous at Saitroo, Sewanoh, and Daichoo. Beerumdeo was succeeded by his son Chonda, an important name in the annals of the Rahtores. Hitherto they had attracted notice by their valour and their raids, whenever there was a prospect of success; but they had so multiplied

in eleven generations, that they now essayed a higher flight. Collecting all the branches bearing the name of Rahtore, Chonda assaulted Mundore, slew the Purihar prince, and planted the banners of Canouj on the ancient capital of Maroo.

So fluctuating are the fortunes of the daring Rajpoot, ever courting distinction and coveting *bhom*, 'land,' that but a short time before his success, Chonda had been expelled from all the lands acquired by his ancestors, and was indebted to the hospitality of a bard of the Charun tribe, at Kaloo; and they yet circulate the *cavit*, or quatrain, made by him when, in the days of his greatness, he came and was refused admittance to "the lord of Mundore;" he took post under the balcony, and *improvised* a stanza, reminding him of the Charun of Kaloo; "*Chonda nuhyn aroe chith, Katchur Kaloo tinna? Bhoop bhyo bhy-bhith, Mundawur ra malea?*" "Does not Chonda remember the porridge of Kaloo, now that the lord of the land looks so terrific from his balcony of Mundawur?" Once established in Mundore, he ventured to assault the imperial garrison of Nagore. Here he was also successful. Thence he carried his arms south, and placed his garrison in Nadole, the capital of the province of Godwar. He married a daughter of the Purihar prince,* who had the satisfaction to see his grandson succeed to the throne of Mundore. Chonda was blessed with a progeny of fourteen sons, growing up to manhood around him. Their names were

* He was of the *Eendo* branch of the Purihars, and his daughter is called the "*Eendavotni*."

CHAPTER III.

Accession of Rao Joda.—Transfers the seat of government from Mundore to the new capital Jodhpur.—The cause.—The Vana-priest, or Druids of India.—Their penances.—The fourteen sons of Joda.—New settlements of Satulmeer, Mairta, Bikaner.—Joda dies.—Anecdotes regarding him.—His personal appearance.—Rapid increase of the Rahtore race.—Names of tribes displaced thereby.—Accession of Rao Soojoh.—First conflict of the Rahtores with the Imperialists.—Rape of the Rahtore virgins at Peepar.—Gallantry of Soojoh.—His death.—Issue.—Succeeded by his grandson Rao Ganga.—His uncle Saga contests the throne.—Obtains the aid of the Lodi Pathans.—Civil War.—Saga slain.—Baber's invasion of India.—Rana Sanga generalissimo of the Rajpoots.—Rao Ganga sends his contingent under his grandson Raemul.—Slain at Biana.—Death of Ganga.—Accession of Rao Maldeo.—Becomes the first amongst the princes of Rajpootana.—Reconquers Nagore and Ajmeer from the Lodis, Jhalore and Sewanoh from the Sindhils.—Reduces the rebellious allodial vassals.—Conquest from Jessulmeer.—The Maldotes.—Takes Pokurn.—Dismantles Satulmeer.—His numerous public works.—Cantons belonging to Marwar enumerated.—Maldeo resumes several of the great estates.—Makes a scale of rank hereditary in the line of Joda.—Period favourable to Maldeo's consolidation of his power.—His inhospitality to the Emperor Hemayoon.—Shere Shah invades Marwar.—Maldeo meets him.—Danger of the Imperial army.—Saved by stratagem from destruction.—Rahtore army retreats.—Devotion of the two chief clans.—Their destruction.—Akber invades Marwar.—Takes Mairta and Nagore.—Confers them on Rae Sing of Bikaner.—Maldeo sends his second son to Akber's court.—Refused to pay homage in person.—The emperor gives the firman of Jodhpur to Rae Sing.—Rao Maldeo besieged by Akber.—Defends Jodhpur.—Sends his son Oodi Sing to Akber.—His reception.—Receives the title of Raja.—Chundersen maintains Rahtore independence.—Retires to Sewanoh.—Besieged, and slain.—His sons.—Maldeo witnesses the subjection of his kingdom.—His death.—His twelve sons.

JODA was born at Dunlo, the appanage of his father in Mewar, in the month Bysak, S. 1484. In 1511 he obtained Sojot, and in the month Jait, 1515 (A.D. 1459), laid the foundation of Jodhpur, to which he transferred the seat of Government from Mundore. With the superstitious Rajpoot, as with the ancient Roman every event being decided by the omen or the augur, it would be contrary to rule if so important an occasion as the change of capital, and that of an infant state, were not marked by some propitious *prestige*, that would justify the abandonment of a city won by the sword, and which had been for ages the capital of Maroo. The intervention, in this instance, was of a simple nature; neither

the flight of birds, the lion's lair, or celestial manifestation ; but the ordinance of an anchorite, whose abode, apart from mankind, was a cleft of the mountains of Bakurcheerea. But he behest of such ascetics are secondary only to those of the divinity, whose organs they are deemed. Like the Druids of the Celts, the Vana-prast Jogi, from the glades of the forest (*vana*), or recess in the rocks (*gopha*), issue their oracles to those whom chance or design may conduct to their solitary dwelling. It is not surprising that the mandates of such beings prove compulsory on the superstitious Rajpoot: we do not mean those squalid ascetics, who wander about India, and are objects disgusting to the eye; but the genuine *Jogi*, he who, as the term imports, mortifies the flesh, till the wants of humanity are restricted merely to what suffices to unite matter with spirit; who has studied and comprehended the mystic works, and pored over the systems of philosophy, until the full influence of *maya* (illusion) has perhaps unsettled his understanding; or whom the rules of his sect have condemned to penance and solitude; a penance so severe, that we remain astonished at the perversity of reason which can submit to it.* To these,

* We have seen one of these objects, self-condemned never to lie down during forty years, and there remained but three to complete the term. He had travelled much, was intelligent and learned, but far from having contracted the moroseness of the recluse, there was a benignity of mien, and a suavity and simplicity of manner in him, quite enchanting. He talked of his penance with no vain-glory, and of its approaching term without any sensation. The resting position of this Druid (*vana-prast*) was by means of a rope suspended from the bough of a tree, in the manner of a swing, having a cross-bar, on which he reclined. The first years of this penance, he says, were dreadfully painful; swollen limbs affected him to that degree, that he expected death; but this impres-

sion had, long since worn off. "Even in this, is there much vanity," and it would be a nice point to determine whether the homage of man or the approbation of the Divinity, most sustains the energies under such appalling discipline. the Druids of India, the prince and the chief-tain would resort for instruction. They requested neither lands nor gold: to them "the boasted wealth of Bokhara" was a partiele of dust. Such was the ascetic who recommended Joda to erect his castle on 'the Hill of Strife' (*Jodagir*), hitherto known as *Bakurcheerea*, or 'the bird's nest,' a projecting elevation of the same range on which Mundore was placed, and about four miles south of it. Doubtless its inaccessible position seconded the recommendation of the hermit, for its scarped summit renders it almost impregnable, while its superior elevation permits the sons of Joda to command, from the windows of their palace, a range of vision almost comprehending the limits of their sway. In clear weather, they can view the summits of their southern barrier, the gigantic Aravali; but in every other direction, it fades away in the boundless expanse of sandy plains. Neither the founder, nor his monitor, the ascetic, however, were engineers, and they laid the foundation of this strong-hold without considering what an indispensable adjunct to successful defence was good water; but to prevent any slur on the memory of Joda, they throw the blame of this defect on the hermit. Joda's engineer, in tracing the line of circumvallation, found it necessary to include the spot chosen as his hermitage, and his remonstrance for undisturbed possession was treated with neglect; whether by the prince as well as the chief architect, the

sion had, long since worn off. "Even in this, is there much vanity," and it would be a nice point to determine whether the homage of man or the approbation of the Divinity, most sustains the energies under such appalling discipline.

legend says not. The incensed Jogi pronounced an imprecation, that the new castle should possess only brackish water, and all the efforts made by succeeding princes to obtain a better quality, by blasting the rock, have failed. The memory of the Jogi is sanctified, though his anger compelled them to construct an apparatus, whereby water for the supply of the garrison is elevated from a small lake at the foot of the rock, which, being entirely commanded from the walls, an assailant would find difficult to cut off.

This was the third grand event in the fortunes of the Rahtores, from the settlement of Seoji.*

Such was the abundant progeny of these princes, that the limits of their conquests soon became too contracted. The issue of the three last princes, viz. the fourteen sons of Chonda, the twenty-four of Rimmul, and fourteen of Joda, had already apportioned amongst them the best lands of the country, and it became necessary to conquer "fresh fields in which to sow the Rahtore seed."

Joda had fourteen sons, viz.

Names of Chiefs.	Clans.	Fiefs or Chieftainships.	Remarks.
1. Santul, or Satil.....		Satulmeer.....	Three coss from Pokurn.
2. Soojoh (Sooraj)			Succeeded Joda.
3. Gomoh			No issue.
4. Doodoh.....	Mairtea.....	Mairta.....	Doodoh took Sambhar from the Chohans. He had one son, Beerum, whose two sons, Jeimul and Jugmal, founded the clans Jeimulote and Jugmalote.
5. Birsing.....	Birsingate.....	Nolai.....	
6. Beeko	Beekaet.....	Bikaneer	Independent state.
7. Bharmul	Bharmulote.....	Bai Bhilara...	—
8. Seoraj	Seorajote	Dhoonara.....	On the Looni.
9. Kurmsi.....	Kurmsote.....	Kewnsir	—
10. Raemul.....	Raemulote ...	—	—
11. Samutsi	Samutseote	Dawaroh	—
12. Beeda	Beedawut.....	Beedavati.....	In Nagore district.
13. Bunhur.....			Clans and fiefs not mentioned.
14. Neemo			

* Palli did not remain to Seoji's descendants, when they went westward and settled on the Looni : the Seesodias took it with other lands from the Purihar of Mundore. It was the feud already adverted to with Mewar which obtained for him the fertile districts of Palli and Sojut, by which his territories at length touched the Aravali, and the fears of the assassin of Rana Koomblo made his parricidal son relinquish the provinces of Sambhar and Ajmeer.—See Vol. I. p. 223.



The eldest son, Santul, born of a female of Boondi, established himself in the north-west corner, on the lands of the Bhattis, and built a fort, which he called Satulmeer, about five miles from Pokurn. He was killed in action by a Khan of the Sabraes (the Saracens of the Indian desert), whom he also slew. His ashes were burnt at Kusmoh, and an altar was raised over them, where seven of his wives became suttees.

The fourth son, Doodoh, established himself on the plains of Mairta, and his clan, the Mairtea, numerous, and has always sustained the reputation of being the "first swords" of Maroo. His daughter was the celebrated Meera Bae, wife of Rana Khombo,* and he was the grandsire of the heroic Jeimul, who defended Cheetore against Akber, and whose descendant, Jeyt Sing of Bednore, is still one of the sixteen chief vassals of the Oodipur court.

The sixth son, Beeko, followed the path already trod by his uncle Kandul, with whom he united, and conquered the tracts possessed by the six Jit communities. He created a city, which he called after himself Bikaner.

Joda outlived the foundation of his new capital thirty years, and beheld his sons and grandsons rapidly peopling and subjugating the regions of Maroo. In S. 1545, aged sixty-one, he departed this life, and his ashes were housed with those of his fathers, in the ancestral abode of Mundore. This prince, the second founder of his race in these regions, was mainly indebted to the adversities of early life for the prosperity his later years

enjoyed; they led him to the discovery of worth in the more ancient, but neglected, allodial proprietors displaced by his ancestors, and driven into the least accessible regions of the desert. It was by their aid he was enabled to redeem Mundore, when expelled by the Ghelotes, and he nobly preserved the remembrance thereof in the day of his prosperity. The warriors whose forms are sculptured from the living rock at Mundore, owe the perpetuity of their fame to the gratitude of Joda; through them he not only recovered, but enlarged his dominions.* In less than three centuries after their migration from Canouj, the Rahtores, the issue of Seoji, spread over a surface of four degrees of longitude and the same extent of latitude, or nearly 80,000 miles square, and they amount at this day, in spite of the havoc occasioned by perpetual wars and famine, to 500,000 souls. While we thus contemplate the renovation of the Rahtore race, from a single scion of that magnificent tree, whose branches once overshadowed the plains of Ganga, let us withdraw from oblivion some of the many noble names they displaced, which now live only in the poet's page. Well may the Rajpoot repeat the ever-recurring simile, "All is unstable; life is like the scintillation of the fire-fly; house and land will depart, but a good name will last for ever!" What a list of noble tribes could we enumerate now erased from independent existence by the successes of "the children of Siva" (*Siva-putra*)!†

* See Vol. I. p. 557.

† Seoji is the Bhaka for Siva;—the ji is merely an adjunct of respect.

* See Vol. I. p. 223.

Puriharas, Bendas, Sanklas, Chohans, Gohels, Dabeys, Sindhils, Mohils, Sonigurras, Cattis, Jits, Hools, &c. and the few who still exist only as retainers of the Rahtore.

Soojoh* (Soorajmul) succeeded, and occupied the *gadi* of Joda during twenty-seven years, and had at least the merit of adding to the stock of Seoji.

The contentions for empire, during the vacillating dynasty of the Lodi kings of Dehli, preserved the sterile lands of Maroo from their cupidity; and a second dynasty, the Shere-shahi, intervened ere 'the sons of Joda' were summoned to measure swords with the Imperialists. But in S. 1572 (A.D. 1516), a desultory band of Pathans made an incursion during the fair of the Teej,† held at the town of Peepar, and carried off one hundred and forty maidens of Maroo. The tidings of the rape of the virgin Rajpootnis were conveyed to Soojoh, who put himself at the head of such vassals as were in attendance, and pursued, overtook and redeemed them, with the loss of his own life, but not without a full measure of vengeance against the "northern barbarian." The subject is one chosen by the itinerant minstrel of Maroo, who, at the fair of the Teej, still sings the rape of the one hundred and forty virgins of Peepar, and their rescue by their cavalier prince at the price of his own blood.

Soojoh had five sons, viz. 1. Bhago, who died in non-age: his son Ganga succeeded

to the throne. 2. Oodoh, who had eleven sons: they formed the clan Oodawut, whose chief fiefs are Neemaj, Jytarum, Goondoche, Biratea, Raepur, &c. besides places in Mewar. 3. Saga, from whom descended the clan Sagawut; located at Burwoh. 4. Priag, who originated the Priagote clan. 5. Beerumdeo, whose son, Naroo, receives divine honours as the *putra of Maroo*, and whose statue is worshipped at Sejut. His descendants are styled Narawut Joda, of whom a branch is established at Puchpahar, in Harouti.

Ganga, grandson of Soojoh, succeeded his grandfather in S. 1572 (A. D. 1516); but his uncle, Saga, determined to contest his right to the *gadi*, invited the aid of Dowlut Khan Lodi, who had recently expelled the Rahtores from Nagore. With this auxiliary a civil strife commenced, and the sons of Joda were marshalled against each other. Ganga, confiding in the rectitude of his cause, and reckoning upon the support of the best swords of Maroo, spurned the offer of compromise made by the Pathan, of a partition of its lands between the claimants, and gave battle, in which his uncle Saga was slain, and his auxiliary, Dowlut Khan, ignominiously defeated.

Twelve years after the accession of Ganga, the sons of Joda were called on to unite their forces to Mewar to oppose the invasion of the Moguls from Turkistan. Sanga Rana, who had resumed the station of his ancestors amongst the princes of Hind, led the war, and the king of Maroo deemed it no degradation to acknowledge his supremacy, and send his quotas to fight under the standard

* One of the chronicles makes Satil occupy the *gadi* after Joda, during three years; but this appears a mistake—he was killed in defending Satulmer.

† For a description of this festival, see Vol. I, p. 455.



of Mewar, whose chronicles do more justice to the Rahtores than those of their own bards. This, which was the last confederation made by the Rajpoots for national independence, was defeated, as already related, in the fatal field of Biana, where, had treachery not aided the intrepid Baber, the Rahtore sword would have had its full share in rescuing the nation from the Mahomedan yoke. It is sufficient to state that a Rahtore was in the battle, to know that he would bear its brunt; and although we are ignorant of the actual position of the Rana, we may assume that there post was in the van. The young prince Raemul (grandson of Ganga), with the Mairtea chieftains Khartoe and Rutna, and many others of note, fell against the Chagitai on this eventful day.

Ganga died* four years after this event, and was succeeded by

Maldeo in S. 1588 (A. D. 1532), a name as distinguished as any of the noble princes in the chronicles of Maroo. The position of Marwar at this period was eminently excellent for the increase and consolidation of its resources. The emperor Baber found no temptation in her sterile lands to divert him from the rich plains of the Ganges, where he had abundant occupation; and the district and strong-holds on the emperor's frontier of Maroo, still held by the officer of the preceding dynasty, were rapidly acquired by Maldeo, who planted his garrisons in the very heart of Dhoonder. The death of Sanga Rana, and the misfortunes of the house of Mewar, cursed with a succession of minor

princes, and at once beset by the Moguls from the north, and the kings of Guzzerat, left Maldeo to the uncontrolled exercise of his power, which, like a true Rajpoot, he employed against friend and foe, and became beyond a doubt the first prince of Rajwarra, or, in fact, as styled by the Mahomedan historian Ferishta, "the most potent prince in Hindustan."

The year of Maldeo's installation, he redeemed the two most important possessions of his house, Nagore and Ajmeer. In 1596 he captured Jhalore, Sewanoh, and Bhadrachoon from the Sindhils; and two years later dispossessed the sons of Beeka of supreme power in Bikaner. Mehwo, and the tracts on the Looni, the earliest possessions of his house, which had thrown off all dependance, he once more subjugated, and compelled the ancient allodial tenantry to hold of him in chief, and serve with their quotas. He engaged in war with the Bhattis, and conquered Beekumpur, where a branch of his family remained, and are now incorporated with the Jessulmeer states, and under the name of Maldotes,* have the credit of being the most daring robbers of the desert. He even established branches of his family in Mewar and Dhoondar, took, and fortified Chatsoo, not twenty miles south of the capital of the Cuchwahs. He captured and restored Serohi from the Deoras, from which house was his mother. But Maldeo not only acquired, but determined to retain, his conquests, and erected numerous fortifications throughout the country. He enclosed

* The Yati's roll, says Ganga, was poisoned; but this is not confirmed by any other authority.

* Mr. Elphinstone apprehended an attack from the Maldotes on his way to Caubul.

the city of Jodhpur with a strong wall, besides erecting a palace and adding other works to the fortress. The circumvallations of Mairtea and its fort, which he called Malkote, cost him £24,000. He dismantled Satulmeer, and with the materials fortified Pokurn, which he took from the Bhattis, transplanting the entire population, which comprehended the richest merchants of Rajasthan. He erected forts at Bhadranoon, on the hill of Bheemlode, near Sewanoh, at Goondoche, at Reeah, peepar and Dhoonara. He made the Koondulkote at Sewanoh, and greatly added to that of Filodi, first made by Hamira Nirawut. He also erected that bastion in Gurh Beetli (the citadel of Ajmeer) called the Kote-boorj, and shewed his skill in hydraulics by the construction of a wheel to bring water into the fort. The chronicler adds, that "by the wealth of Sumbur," meaning the resources of this salt lake, he was enabled to accomplish these works, and furnishes a list of the possessions of Jodhpur at this period, which we cannot exclude: Sojut, Sambur, Mairtea, Khatah, Bednore, Ladnoo, Raepur, Bhadranoon, Nagore, Sewanoh, Lohagurh, Jykulgurh, Bikaneer, Beenmahl, Pokurn, Barmair, Kusoli, Rewasso, Jajawur, Jhalore, Baoli, Mular, Nadole, Filodi, Sanchore, Deedwana, Chatsoo, Lowain, Mularna, Deorah, Futtehpur, Umursir, Khawur, Baniapur, Tonk, Thoda, Ajmeer, Jehajpur and Pramarc-Oodipur (in Shikhavati); in all thirty-eight districts, several of which, at Jhalore, Ajmeer Tonk, Thoda, and Bednore, comprehended each three hundred and sixty townships, and there were none which did not number eighty.

But of those enumerated in Dhoondar, as Chatsoo, Lowain, Tonk, Thoda, and Jehajpur in Mewar, the possession was but transient; and although Bednore, and its three hundred and sixty townships, were peopled by Rahtores, they were the descendants of the Mairteas under Jeimul, who became one of the great vassals of Mewar, and would, in its defence, at all times draw their swords against the land which gave them birth.* This branch of the house of Joda had for some time been too powerful for subjects, and Mairtea was resumed. To this act Mewar was indebted for the services of this heroic chief. At the same time, the growing power of others of the great vassalage of Marwar was checked by resumptions, when Jyturun from the Oodawuts, and several other fiefs, were added to the fisc. The feudal allotments had never been regulated, but went on increasing with the energies of the state, and the progeny of its princes, each having on his birth and appanage assigned to him, until the whole land of Maroo was split into innumerable portions. Maldeo saw the necessity for checking this subdivision, and he created a gradation of ranks, and established its perpetuity in certain branches of the sons of Rinmul and Joda, which has never been altered.

Ten years of undisturbed possession were granted Maldeo to perfect his designs, ere his cares were diverted from these to his own defence. Baber, the founder of the Mogul dynasty, was dead, and his son and successor

* Such is the Rajpoot's notion of *swamdherna*, or "fidelity to him whose salt they eat," their immediate lord, even against their king.

had been driven from his newly-conquered throne by his provincial lieutenant, Shere Shah : so rapidly do revolutions crowd upon each other where the sword is the universal arbitrator. We have elsewhere related that the fugitive monarch sought the protection of Maldeo, and we stigmatized his conduct as unnational; but we omitted to state that Maldeo, then heir-apparent, lost his eldest, perhaps then only son Raemul in the battle of Biana, who led the aid of Marwar on that memorable day, and consequently the name of Chagitai, whether in fortune or in flight, had no great claims to his regard. But little did Maldeo dream how closely the fortunes of his house would be linked with those of the fugitive Hemayoon, and that the infant Akbar, born in this emergency, was destined to revenge this breach of hospitality. Still less could the proud Rahtore, who traced his ancestry on the throne of Canouj one thousand years before the birth of the "barbarian" of Ferghana, deem it within the range of probability, that he should receive honours at such hands, or that the first title of *Raja*, *Rajeswar*, or 'raja, lord of rajas,' would be conferred on his own son by this infant, then rearing amidst the sand-hills at the extremity of his desert dominion ! It is curious to indulge in the speculative inquiry, whether, when the great Akbar girded Oodi Sing with the sword of honour, and marked his forehead with the unguent of Raja-shah, he brought to mind the conduct of Maldeo, which doomed his birth to take place in the dismal castle of Amerkote, instead of in the splendid halls of Delhi.

Maldeo derived no advantage from his

inhospitality ; for whether the usurper deemed his exertions insufficient to secure the royal fugitive, or felt his own power insecure with so potent a neighbour, he led an army of eighty thousand men into Marwar. Maldeo allowed them to advance, and formed an army of fifty thousand Rajpoots to oppose him. The judgment and caution he exercised were so great, that Shere Shah, well versed in the art of war, was obliged to fortify his camp at every step. Instead of an easy conquest, he soon repented of his rashness when the admirable dispositions of the Rajpoots made him dread an action, and from a position whence he found it impossible to retreat. For a month the armies lay in the sight of each other, every day the king's situation becoming more critical, and from which he saw not the slightest chance of extrication. In this exigence he had recourse to one of those stratagems which have often operated successfully on the Rajpoot, by sowing distrust in his mind as to the fidelity of his vassals. He penned a letter, as if in correspondence with them, which he contrived to have dropped, as by accident, by a messenger sent to negotiate. Perhaps the severity of the resumptions of estates seconded this scheme of Shere Shah; for when the stipulated period for the attack had arrived, the raja countermanded it. The reasons for this conduct, when success was apparent, were soon propagated ; when one or two of the great leaders, in order to demonstrate their groundlessness, gave an instance of that devotion with which the annals of these states abound. At the head of twelve thousand, they attacked and forced

the imperial entrenched camp, carrying destruction even to the quarters of the emperor; but multitudes prevailed, and the patriotic clans were almost annihilated. Maldeo, when too late, saw through the stratagem which had made him doubt the loyalty of his vassals. Superstition, and the reproaches of his chieftains for his unworthy suspicions, did the rest; and this first *levee en masse* of the descendants of Seoji, arrayed in defence of their national liberties, was defeated. With justice did the usurper pay homage to their gallantry, when he exclaimed, on his deliverance from this peril, "he had nearly lost the empire of Hindusthan for a handful of barley."*

Maldeo was destined to outlive the Shere-shahi dynasty, and to see the imperial crown of India once more encircle the brows of the fugitive Hemayoon.† It had been well for the Rahtores had his years been lengthened; for his mild disposition and natural indolence of character gave them some chance that these qualities would be their best advocate. But he did not long survive the restoration. Whether the mother of his successor, prince Akbar, not yet fifteen, stimulated by the recollection of her misfortunes, nursed his young animosity against Maldeo for the miseries of Amerkote, or whether it was merely an act of cautionary policy to curb the Rajpoot power, which was inconsistent with his own, in S. 1617 (A. D. 1561) he

invaded Marwar, and laid siege to Malakote or Mairtea, which he took after an obstinate and sanguinary defence, part of the garrison cutting their way through his host, and making good their retreat to their prince. The important castle of Nagore was also captured; and both these strong-holds and their lands were conferred by Akbar on the younger branch of the family, Rae Sing, prince of Bikaner, now established in independence of the parent state, Jodhpur.

In 1625 (A. D. 1569), Maldeo succumbed to necessity; and in conformity with the times, sent his second son, Chundersen, with gifts to Akbar, then at Ajmeer, which had become an integral part of the monarchy; but Akbar was so dissatisfied with the disdainful bearing of the desert king, who refused personally to pay his court, that he not only guaranteed the free possession of Bikaner to Rae Sing, but presented him with the *ferman* for Jodhpur itself, with supremacy over his race. Chundersen, appears to have possessed all the native pride of the Rahtore, and to have been prepared to contest his country's independence, in spite of Akbar and the claims of his elder brother, Oodi Sing, who eventually was more supple in ingratiating himself into the monarch's favour. At the close of life, the old Rao had to stand a siege in his capital, and after a brave but fruitless resistance, was obliged to yield homage, and pay it in the person of his son Oodi Sing, who, attending with a contingent, was enrolled amongst the commanders of 'one thousand;' and shortly after was invested with the title of *Mota Raja*, or 'the fat Raja,' by which epithet

* In allusion to the poverty of the soil, as unfitted to produce richer grains.

† There is a biographical account of this monarch, during his exile in Persia, written by his *abdar*, or 'cup-bearer,' in the library of Major W. Yule, of Edinburgh, and which, when translated, will complete the series of biography of the members of the house of Timour.



alone he is designated in the annals of that period.

Chundersen, with a considerable number of the brave vassals of Maroo, determined to cling to independence and the rude fare of the desert, rather than servilely follow in the train of the despot. When driven from Jodhpur, they took post in Sewanoh, in the western extremity of the state, and there held out to the death. For seventeen years he maintained his title to the *gadi*, and divided the allegiance of the Rahtores with his elder brother Oodi Sing (though supported by the king), and stood the storm in which he nobly fell, leaving three sons, Oogursen, Aiskurn, and Rae Sing, who fought a duel with Rao Soortan, of Sirohi, and was slain, with twenty-four of his chiefs,* near the town of Duttani.

Maldeo, though he submitted to acknowledge the supremacy of the emperor, was at least spared the degradation of seeing a daughter of his blood bestowed upon the opponent of his faith; he died soon after the title was conferred on his son, which sealed the dependence of Maroo. His latter days were a dismal contrast to those which witnessed his conquests in almost every part of Rajpootana, but he departed from this world

* It was fought with a certain number on each side, Rahtores, against Decras, a branch of the Chohans, the two bravest of all the Rajpoot races. It reminds us of some of the duels related by Froissart.

in time to preserve his own honour untarnished, with the character of the most valiant and energetic Rajpoot of his time. Could he have added to his years and maintained their ancient vigour, he might, by a junction with Pertap of Mewar, who single-handed commenced his career just as Maldeo's closed, have maintained Rajpoot independence against the rising power of the Moguls.*

Maldeo, who died S. 1671 (A.D. 1615), had twelve sons:—

1. Ram Sing, who was banished, and found refuge with the Rana of Mewar; he had seven sons, the fifth of whom, Kesoodas, fixed at Chooly Maheswar.
2. Raemul, who was killed in the battle of Biana.
3. Oodi Sing, Raja of Marwar.
4. Chundersen, by a wife of the Jhala tribe; had three sons, the eldest, Oogursen, got BINAI; he had three sons, Kurrun, Kanji, and Kahun.
5. Aiskurn; descendants at Jooneah.
6. Gopal-das; killed at Eedur.
7. Pirthi Raj; descendants at Jhalore.
8. Ruttunsi; descendants at Bhadratoon.
9. Bhairaj; descendants at Ahari.
10. Bikramajeet
11. Bhan
12. —

} No notice of them.

* See Annals of Mewar, p. 259 *et seq.*

CHAPTER IV.

Altered condition of the Princes.—Installation of Raja Oodi Sing.—Not acknowledged by the most powerful clans until the death of Chundersen.—Historical retrospect.—The three chief epoch of Marwar history, from the conquest of its dependence on the empire.—Order of succession changed, with change of capital, in Mewar, Amber, and Marwar.—Branches to which the succession is confined.—Dangers of mistaking these.—Examples.—Joda regulates the fiefs.—The eight great nobles of Marwar.—These regulations maintained by Maldeo, who added to the secondary fiefs.—Fiefs perpetuated in the elder branches.—The brothers and sons of Joda.—Various descriptions of fiefs.—Antiquity of Rajpoot feudal system.—Akber maintains it.—Paternity of the Rajpoot sovereigns not a fiction, as in Europe.—The lowest Rajpoot claims kindred with the sovereign.—The name Oodi Sing, fatal to Rajpootana.—Bestows his sister Jod Bae on Akber.—Advantages to the Rahtores of this marriage.—Numerous progeny of Oodi Sing.—Established the fiefs of Govingurh and Pisangurh.—Kishengurh and Rutlam.—Remarkable death of Raja Oodi Sing.—Anecdotes.—Issue of Oodi Sing.—Table of descent.

THE death of Maldeo formed an important epoch in the annals of the Rahtores. Up to this period, the will had waited upon the wish of the gallant descendants of Siva ; but now the vassals of Maroo acknowledged one mightier than they. The banner of the empire floated pre-eminent over the 'panchranga,' the five-coloured flag, which had led the Rahtores from victory to victory, and waved from the sandhills of Amerkote to the salt-lake of Sambhur ; from the desert bordering the Garah to the peaks of the Aravali. Henceforward, the Rahtore princes had, by their actions or subservience, to ascend by degrees the steps to royal favor. They were required to maintain a contingent of their proud vassals, headed by the heir, to serve at the Mogul's pleasure. Their deeds own them, not ignobly, the grace

of the imperial court ; but had slavish submission been the sole path to elevation, the Rahtore princes would never have attained a grade beyond the first 'munsub,' conferred on Oodi Sing. Yet though streams of wealth enriched the barren plains of Maroo ; although a portion of the spoils of Golconda and Beejipur augmented its treasures, decorated its palaces, and embellished its edifices and mausoleums ; although the desert kings took the 'right hand' of all the feudality of Hind, whether indigenous or foreign—a feudal assemblage of no less than seventy-six petty kingdoms—yet the Rahtore felt the sense of his now degraded condition, and it often burst forth even in the presence of the suzerain.

Maldeo's death occurred in S. 1625 ; but the chronicles do not admit of Oodi Sing's

elevation until the death of his brother Chundersen from which period we may reckon that he was, though junior, the choice both of his father and the nobles, who did not approve of Oodi Sing's submission to Akber. In fact, the Raja led the royal forces against the most powerful of his vassals, and resumed almost all the possessions of the Mairteas, and weakened the others.

Before we proceed to trace the course pursued by Oodi Sing, who was seated upon the cushion of Maldeo in S. 1640 (A. D. 1584), let us cast a short retrospect over the annals of Maroo, since the migration of the grandson of the potentate of Canouj, which, compared with the ample page of western history, present little more than a chronicle of hard names, though not destitute of facts interesting to political science.

In the table before the reader, aided by the explanations in the text, he will see the whole process of the conquest, peopling, and settlement of an extensive region, with its partition or allotments amongst an innumerable *frerage* (*bhyad*), whose children continue to hold them as vassals of their king and brother, the descendant of their mutual ancestor Sivaji.

We may divide the annals of Marwar, from the migration of Sivaji from Canouj to the accession of Oodi Sing, into three distinct epochs :

1st. From the settlement of Seoji in the land of Kher, in A. D. 1212, to the conquest of Mundore by Chonda, in A. D. 1381;

2d. From the conquest of Mundore to the founding of Jodhpur, in A. D. 1459 ; and

3d. From the founding of Jodhpur to the accession of Oodi Sing, in A. D. 1584, when the Rahtores acknowledged the supremacy of the empire.

The two first epochs were occupied in the subjugation of the western portion of the desert from the ancient allodiality ; nor was it until Chonda conquered Mundore, on the decline of the Chohans of the east, that the fertile lands on either side the Looni were formed into fiefs for the children of Rinnull and Joda. A change of capital with the Rajpoot is always productive of change in the internal organization of the state ; and not unfrequently the race changes its appellation with its capital. The foundation of Jodhpur was a new era, and henceforth the throne of Maroo could only be occupied by the tribe of Joda, and from branches not constituting the vassals of the crown, who were cut off from succession. This is a peculiar feature in Rajpoot policy, and is common to the whole race, as will be hereafter more distinctly pointed out in the annals of Ajmeer.

Joda, with the ambition of the founder of a state, gave a new form to the feudal institutions of his country. Necessity, combined with pride, led him to promulgate a statute of limitation of the sub-infeudation of Maroo. The immense progeny of his father Rinnull, twenty-four sons, and his own, of fourteen, almost all of whom had numerous issue, rendered it requisite to fix the number and extent of the fiefs ; and amongst them, henceforward constituting permanently the *frerage* of Maroo, the lands were partitioned, Kandul having emigrated and established

over Maroo, Pertap of Mewar, the idol of the Rajpoots, was enduring every hardship in the attempt to work out his country's independence, which had been sacrificed by his father, Oodi Sing. In this he failed, but he left a name hallowed in the hearts of his countrymen, and immortalized in the imperishable verse of the bard.

On the union of the imperial house with that of Jodhpur, by the marriage of Jod Bae to Akber, the emperor not only restored all possessions he had wrested from Marwar, with the exception of Ajmeer, but several rich districts in Malwa, whose revenues doubled the resources of his own fiscal domain. With the aid of his imperial brother-in-law, he greatly diminished the power of the feudal aristocracy, and clipped the wings of almost all the greater vassals, while he made numerous sequestrations of the lands of the ancient allodality and lesser vassals; so that it is stated, that, either by new settlement or confiscation, he added fourteen hundred villages to the fisc. He resumed almost all the lands of the sons of Doodoh, who, from their abode, were termed *Mairtea*; took Jaitarun from the Oodawuts, and other towns of less note from the sons of Champa and Koompo.

Oodi Sing was not ungrateful for the favors heaped upon him by the emperor, for whom his Rahtores performed many signal services: for the raja was latterly too unwieldy for any steed to bear him to battle. The 'king of the Desert' (the familiar epithet applied to him by Akber) had a numerous progeny; no less than thirty-four legitimate sons and daughters, who added new clans

and new estates to the feudal association of Maroo: of these the most conspicuous are Govingurh and Pisangurh; while some obtained settlements beyond its limits which became independent and bear the name of the founders. Of these are Kishengurh and Rutlam in Malwa.

Oodi Sing died thirteen years after his inauguration on the cushion of Joda, and thirty-three after the death of Maldeo. The manner of his death, as related in the biographical sketches termed '*Kheat*,' affords such a specimen of superstition and of Rajpoot manners that it would be improper to omit it. The narrative is preceded by some reflections on the moral education of the Rahtore princes, and the wise restraints imposed upon them under the vigilant control of chiefs of approved worth and fidelity; so that, to use the words of the text, "they often passed their twentieth year, ignorant of woman." If the 'fat raja' had ever known this moral restraint, in his riper years he forgot it; for although he had no less than twenty-seven queens, he cast the eye of desire on the virgin-daughter of a subject, and that subject a Brahmin.

It was on the raja's return from court to his native land, that he beheld the damsel, and he determined, notwithstanding the sacred character of her father and his own obligations as the dispenser of law and justice, to enjoy the object of his admiration. The Brahmin was an '*Aya-punti*,' or votary of *Aya-Mata*, whose shrine is at Bai-Bhilara. These sectarians of Maroo, very different from the abstinent Brahmins of Bengal, eat flesh, drink wine, and share in all the com-

mon enjoyments of life with the martial spirits around them. Whether the scruples of the daughter were likely to be easily overcome by her royal tempter, or whether the raja threatened force, the '*Kheat*' does not inform us; but as there was no other course by which the father could save her from pollution but by her death, he resolved to make it one of vengeance and horror. He dug a sacrificial pit, and having slain his daughter, cut her into fragments, and mingling therewith pieces of flesh from his own person, made the '*homa*,' or burnt sacrifice to Aya Mata, and as the smoke and flames ascended, he pronounced an imprecation on the raja: "Let peace be a stranger to him! and in three pahars,* three days, and three years, let me have revenge!" Then exclaiming, "My future dwelling is the '*Dabi Baori*!'" sprung into the flaming pit. The horrid tale was related to the raja, whose imagination was haunted by the shade of the Brahmin; and he expired at the assigned period, a prey to unceasing remorse.

Superstition is sometimes made available for moral ends; and the shade of the *Aya-punti* Brahmin of Bhilara has been evoked, in subsequent ages, to restrain and lead unto virtue libidinous princes, when all other control has been unavailing. The celebrated Jeswunt Sing, the great grandson of Oodi, had an amour with the daughter of one of his civil officers, and which he carried on at the *Dabi Baori*.† But the avenging ghost of the Brahmin interposed between him

and his wishes. A dreadful struggle ensued, in which Jeswunt lost his senses, and no effort could banish the impression from his mind. The ghost persecuted his fancy, and he was generally believed to be possessed with a wicked spirit, which, when exercised, was made to say he would only depart on the self-sacrifice of a chief equal in dignity to Jeswunt. Nahur Khan, 'the tiger lord,' chief of the Koompawut clan, who led the van in all his battles, immediately offered his head in expiation for his prince; and he had no sooner expressed this loyal determination, than the holy men who exorcised the spirit, caused it to descend into a vessel of water, and having waved it thrice round his head, they presented it to Nahur Khan who drank it off, and Jeswunt's senses were instantly restored. This miraculous transfer of the ghost is implicitly believed by every chief of Rajasthan, by whom Nahur was called 'the faithful of the faithful.' Previous to dying, he called his son, and imposed on him and his descendants, by the solemnity of an oath, the abjuration of the office of *Purdhan*, or hereditary premier of Marwar, whose dignity involved such a sacrifice; and from that day, the Champawuts of Ahwa succeeded the Koompawuts of Asope, who renounced the first seat on the right for that on the left of their princes.

We shall conclude the reign of Oodi Sing with the register of his issue from 'the Book of Kings.' It is by no means an unimportant document to such as are interested in these singular communities, and essentially useful to those who are called upon to interfere in their national concerns. Here we

* A pahar is a watch of the day, about three hours.

† A reservoir excavated by one of the Dabi tribe.

see the affinities of the branch (*sacha*) to the parent tree, which in one short century has shaded the whole land; and to which the independents of Kishengurh, Roopnagurh, and Rutlam, as well as the feudal chiefs of Govingurh, Khyrwa, and Pisangurh, all issues from Oodi Sing, look for protection.

Issue of Raja Oodi Sing :—

1. Soor Sing, succeeded.
2. Akhiraj.
3. Bugwandas; had issue Bullo, Gopalidas, Govindas who founded Govingurh.
4. Nururdas
5. Sukut Sing
6. Bhoput
7. Dilput had four sons ; 1. Mubesdas, whose son, Rutna, founded Rutlam;*
 2. Jeswunt Sing ; 3. Pertap Sing ;
 4. Kunirain.

* Rutlam, Kishengurh, and Roopnagurh, are independent, and all under the separate protection of the British Government.

8. Jaet had four sons ; 1. Hur Sing ; 2. Umra ; 3. Kunniram ; 4. Prainraj, whose descendants held lands in the tract called Bullati and Khyrwa.
9. Kishen, in S. 1669 (A.D. 1613), founded Kishengurh ; he had three sons, Sehesmul, Jugmul, Bharmul, who had Hari Sing, who had Roop Sing, who founded Roopnagurh.
10. Jeswunt, his son Maun founded Manpura, his issue called Manroopa Joda.
11. Kessoo founded Pisangurh.
12. Ramdas,
13. Poorunmul,
14. Madoodas,
15. Mohundas,
16. Keerut Sing,
17. —

No mention of them.

And seventeen daughters not registered in the chronicle.

CHAPTER V.

Accession of Raja Soor.—His military talents obtain him honours.—Reduces Rao Soortan of Sirohi.—Commands against the King of Guzerat.—Battle of Dhundoca gained by the Raja.—Wealth and honours acquired.—Gifts to the bards.—Commanded against Umra Balecha.—Battle of the Rewa.—Slays the Chohan.—Fresh honours.—Raja Soor and his son Guj Sing attend the court of Jehangir.—The heir of Marwar invested with the sword by the Emperor's own hands.—Escalade of Jhalore.—Raja Guj attends Prince Khoorm against the Rana of Mewar.—Death of Raja Soor.—Maledictory pillar erected on the Nerbudda.—The Rahtore chiefs' dissatisfaction at their long detention from their native land.—Raja Soor embellishes Jodhpur.—His issue.—Accession of Raja Guj.—Invested with the Rajaship of Boorhanpur.—Made Viceroy of the Dekhan.—The compliment paid to his contingent.—His various actions.—Receives the title of Dulthumna, or 'barrier of the host.'—Causes of Rajpoot influence on the Imperial succession.—The Sultan Purvez and Khoorm, sons of Rajpoot Princesses.—Intrigues of the Queens to secure the succession to their immediate offspring.—Prince Khoorm plots against his brother.—Endeavours to gain Raja Guj, but fails.—The Prince causes the chief adviser of Raja Guj to be assassinated.—Raja Guj quits the royal army.—Prince Khoorm assassinates his brother Purvez.—Proceeds to depose his father Jehangir, who appeals to the fidelity of the Rajpoot Princes.—They rally round the throne, and encounter the rebel army near Benares.—The Emperor slights the Rahtore Prince, which proves nearly fatal to his cause.—The rebels defeated.—Flight of Prince Khoorm.—Raja Guj slain on the Guzerat frontier.—His second son, Raja Jeswant, succeeds.—Reasons for occasional departure from the rules of primogeniture amongst the Rajpoots.—Umra the elder, excluded the succession.—Sentence of banishment pronounced against him.—Ceremony of des-vatu, or 'exile,' described.—Umra repairs to the Mogul court.—Honours conferred upon him.—His tragical death.

SOOR SING succeeded in S. 1651 (A. D. 1595). He was serving with the Imperial forces at Lahore, where he had commanded since S. 1648, when intelligence reached him of his father's death. His exploits and services were of the most brilliant nature, and had obtained for him, even during his father's life, the title of 'Sowao Raja,' and a high grade amongst the dignitaries of the

empire. He was commanded by Akber to reduce the arrogant prince of Sirohi, who, trusting to the natural strength of his mountainous country, still refused to acknowledge a liege lord. This service well accorded with his private views, for he had a feud (*wer*) with Rao Soortan, which, according to the chronicle, he completely revenged. "He avenged his feud with

Soortan and plundered Sirohi. The Rao had not a pallet left to sleep upon, but was obliged to make a bed for his wives upon the earth." This appears to have humbled the Deora, "who, in his pride, shot his arrows at the sun for daring to shine upon him." Soortan accepted the Imperial firman in token of submission, and agreed to serve with a contingent of his hardy clansmen in the war then entrusted to Raja Soor against the king of Guzerat, whose success we shall relate in the simple language of the chronicle:—"The Raja took the *pan* against the king Mozuffur, with the title of viceroy of Guzerat. The armies met at Dhundoca, where a terrible conflict ensued. The Rahtores lost many valiant men, but the Shah was defeated, and lost all the insignia of his greatness. He sent the spoil of seventeen thousand towns to the king, but kept a crore of *dribs* for himself, which he sent to Jodhpur, and therewith he enlarged the town and fort. For this service Akber increased his *munsab*, and sent him a sword, with a *khelat*, and a grant of fresh lands."

Raja Soor, it appears in the sequel, provided liberally for the bards; for no less than 'six lords of verse,' whose names are given, had in gift £10,000 each of the spoils of Guzerat, as incentives to song."

On the conquest of Guzerat, Raja Soor was ordered to the Dekhan. "He obeyed, and with thirteen thousand horse, ten large guns, and twenty elephants, he fought three grand battles. On the Rewa (Nerbudda) he attacked Umra Balecha,* who had five thousand horse, whom he slew, and reduced

all his country. For this service the king sent him a *nobut* (kettle-drum), and conferred on him Dhar and its domain."

On Akber's death and the accession of Jehangir, Soor Sing attended at court with his son and heir, Guj Sing, whom the king with his own hands invested with the sword, for his bravery in the escalade of Jhalore, which had been conquered by the monarch of Guzerat and added to his domain. The poet thus relates the event: "Guj* was commanded against Behari Pathan; his war-trump sounded; Arabudha heard and trembled. What took Alla-o-din years, Guj accomplished in three months; he escalated Jhalindra† sword in hand; many a Rahtore of fame was killed, but he put to the sword seven thousand Pathans, whose spoils were sent to the king."

Raja Soor, it would appear, after the overthrow of the dynasty of Guzerat, remained at the capital, while his son and heir, Guj Sing, attended the king's commands, and soon after the taking of Jhalore, was ordered with the Marwar contingent against Rana Umra of Mewar: it was at the very moment of its expiring liberties,‡ for the chronicle merely adds, "Kurrun agreed to serve the king, and Guj Sing returned to Tarragurh.§ The king increased both his own *munsab* (dignity) and that of his father, Raja Soor."

Thus the Rajpoot chronicler, solicitous only to record the fame of his own princes,

* *Guj*, 'the elephant.'

† Classical appellation of Jhalore.

‡ The chronicle says, "In S. 1669 (A.D. 1613), the king formed an army against the Rana:" which accords exactly with the date in the emperor's own memoirs.

§ Ajmeer of which the citadel is styled Tarragurh.

* Balecha is one of the Chohan tribes.



does not deem it necessary to concern himself with the agents conjoined with them, so that a stranger to the events of the period would imagine, from the high relief given to their actions, that the Rahtore princes commanded in all the great events described; for instance, that just mentioned, involving the submission of the Rana, when Raja Guj was merely one of the great leaders who accompanied the Mogul heir-apparent, Prince Khoorm, on this memorable occasion. In the Diary of Jehangir, the emperor, recording this event, does not even mention the Rahtore prince, though he does those of Kotah and Duttea, as the instruments by which Prince Khoorm carried on the negociation;* from which we conclude that Raja Guj merely acted a military part in the grand army which then invaded Mewar.

Raja Soor died in the Dekhan, in S. 1676 (A. D. 1620). He added greatly to the lustre of the Rahtore name, was esteemed by the emperor, and, as the bard expresses it, "His spear was frightful to the Southron." Whether Raja Soor disapproved of the exterminating warfare carried on in these regions, or was exasperated at the unlimited service he was doomed to, which detained him from his native land, he, in his last moments, commanded a pillar to be erected with a curse engraven thereon, imprecated upon any of his race who should once cross the Nerbudda. From his boyhood he had been almost an alien to his native land: he had accompanied his father wherever he led the aid of Maroo was serving at Lahore at

the period of his accession, and died far from the monuments of his fathers, in the heart of the peninsula. Although the emperor was not ungrateful in his estimate of these services,—for Raja Soor held by patent no less than "sixteen grand fiefs"* of the empire, and with the title of *Sowae* raised above all the princes, his associates at court,—it was deemed no compensation for perpetual absence from the hereditary domain, thus abandoned to the management of servants. The great vassals, his clansmen, participated in this dissatisfaction, separated from their wives, families, and estates; for to them the pomp of Imperial greatness, or the sunshine of court-favour, was as nothing when weighed against the exercise of their influence within their own cherished patrimony. The simple fare of the desert was dearer to the Rahtore than all the luxuries of the Imperial banquet, which he turned from with disgust to the recollection of 'the green pulse of Mundawur,' or his favourite *rabri*, or, 'maize porridge,' the prime dish with the Rahtore. These minor associations conjoined with greater evils to increase the *mal de pays*, of whose influence no human being is more susceptible than the brave Rajpoot.

Raja Soor greatly added to the beauty of his capital, and left several works which

* Of these, nine were the subdivisions of his native dominions, styled "The Nine Castle of Maroo;" for on becoming one of the great feudatories of the empire, he made a formal surrender of these, receiving them again by grant, renewed on every lapse, with all the ceremonies of investiture and relief. Five were in Guzerat, one in Malwa, and one in the Dekhan. We see that thirteen thousand horse was the contingent of Marwar for the lands thus held.

* See Annals of Mewar, Vol. I. p. 279.

bear his name; amongst them, not the least useful in that arid region, is the lake called the *Soor Sagur*, or 'Warrior's Sea,' which irrigates the gardens on its margin. He left six sons and seven daughters, of whose issue we have no account, viz. Guj Sing, his successor; Subbul Sing, Beerundeo, Bejoy Sing, Pertap Sing, and Jeswunt Sing.

Raja Guj, who succeeded his father in A.D. 1620, was born at Lahore, and the *zeeka* of investiture found him in the royal camp at Boorhanpur. The bearer of it was Darab Khan, the son of the khankhana, or premier noble of the emperor's court, who, as the Imperial proxy, girt Raja Guj with the sword. Besides the 'nine castle' (*Noko-tee Marwar*), his patrimony, his patent contained a grant of 'seven divisions' of Guzerat, of the district of Jhulaye in Dhoondar; and what was of more consequence to him, though of less intrinsic value, that of Musaoda in Ajmeer, the heirloom of his house. Besides these marks of distinction, he received the highest proof of confidence in the elevated post of viceroy of the Dekhan; and, as a special testimony of Imperial favour, the Rahtore cavaliers composing his contingent were exempted from the *dagh*, that is, having their steeds branded with the Imperial signet. His elder son, Umra Sing, served with his father in all his various battles, to the success of which his conspicuous gallantry on every occasion contributed. In the sieges and battles of Kirkgurh, Golconda, Kelena, Pernala, Gujurgurh, Asair and Satarra, the Rahtores had their full share of glory, which obtained for

their leader the title of *Dulthumna*, or 'barrier of the host.' We have already* remarked the direct influence which the Rajpoot princes had in the succession to the Imperial dignity, consequent upon the intermarriage of their daughters with the crown and the various interests arising therefrom. Sultan Purvez, the elder son, and heir of Jehangir, was the issue of a princess of Marwar, while the second son, Khoorm, as his name imports, was the son of a Cuchwaha† princess of Amber. Being the offspring of polygamy, and variously educated, these princes were little disposed to consider consanguinity as a bond of natural union; and their respective mothers, with all the ambition of their race, thought of nothing but obtaining the diadem for the head of their children. With either of these rival queens, the royal children who were not her own, had no affinity with her or hers, and these feelings were imparted from the birth to their issue, and thus it too often happened that the heir of the throne was looked upon with an envious eye, as a bar to be removed at all hazards. This evil almost neutralized the great advantages derived from intermarriage with the indigenous races of India; but it was one which would have ceased with polygamy. Khoorm felt his superiority over his elder brother, Purvez, in all but the accidental circumstance of birth. He was in every respect a better man, and a braver and more successful soldier; and, having his ambition thus early nurtured by the

* See Vol. I. p. 290.

† *Cuchma* and *Khoorm* are synonymous terms for the race which rules Amber,—the *Tortoises* of Rajasthan.

stimulants administered by Bheem of Mewar, and the intrepid Mohabet,* he determined to remove this barrier between him and the crown. His views were first developed whilst leading the armies in the Dekhan, and he communicated them to Raja Guj of Marwar, who held the post of honour next the prince, and solicited his aid to place him on the throne. Gratitude for the favours heaped upon him by the king, as well as the natural bias to Purvez, made the Raja turn a deaf ear to his application. The prince tried to gain his point through Govindas, a Rajpoot of the Bhatti tribe, one of the foreign nobles of Maroo, and confidential adviser of his prince; but, as the annals say, "Govindas reckoned no one but his master and the king." Frustrated in this, Khoorm saw no hopes of success but by disgusting the Rahtores, and he caused the faithful Govindas to be assassinated by Kishen Sing;† on which Raja Guj, in disgust, threw up his post, and marched to his native land. From the assassination of Purvez, which soon followed, the deposal of his father appeared but a step; and Khoorm had collected means, which he deemed adequate to the design, when Jehangir appealed to the fidelity of the Rajpoots, to support him against filial ingratitude and domestic treason: and, in their general obedience to the call, they afforded a distinguished proof of the operation of the first

principle, *Gadi-ca-an*, allegiance to the throne, often obeyed without reference to the worth of its occupant. The princes of Marwar, Amber, Kotah, and Boondi put themselves at the head of their household retainers on this occasion, which furnishes a confirmation of a remark already made, that the respective annals of the states of Rajasthan so rarely embrace the contemporaneous events of the rest, as to lead to the conclusion, that by the single force of each state this rebellion was put down. This remark will be further exemplified from the annals of Boondi.

Jehangir was so pleased with the zeal of the Rahtore prince,—alarmed as he was at the advance of the rebels,—that he not only took him by the hand, but what is most unusual, kissed it. When the assembled princes came in sight of the rebels, near Benares, the emperor gave the *herole*, or vanguard, to the Cutchwaha prince, the Mirza Raja of Amber. Whether this was a point of policy, to secure his acting against prince Khoorm, who was born of this race, or merely, as the Marwar annals state, because he brought the greater number into the field, is immaterial; but it was very nearly fatal in its consequences: for the proud Rahtore, indignant at the insult offered to him in thus bestowing the post of honour, which was his right, upon the rival race of Amber, furlled his banners, separated from the royal army, and determined to be a quiet spectator of the result. But for the impetuous Bheem of Mewar, the adviser of Khoorm, he might that day have been emperor of India. He sent a taunting

* A Rajpoot of the Rana's house, converted to the faith.

† This was the founder of Kishengurh; for this iniquitous service he was made an independent Raja in the town which he erected. His descendant is now an ally by treaty with the British government.

message to Raja Guj, either to join their cause or "draw their swords." The Rahtores overlooked the neglect of the king in the sarcasm of one of their own tribe; and Bheem was slain, Govindas avenged, the rebellion quelled, and Khoorm put to flight, chiefly by the Rahtores and Haras.

In S. 1694 (A. D. 1638), Raja Guj was slain in an expedition into Guzerat; but whether in the fulfilment of the king's commands, or in the chastisement of freebooters on his own southern frontier, the chronicles do not inform us. He left a distinguished name in the annals of his country, and two valiant sons, Umra and Jeswunt, to maintain it: another son, Achil, died in infancy.

The second son, Jeswunt, succeeded, and furnishes another of many instances in the annals of Rajpootana, of the rights of primogeniture being set aside. This proceeded from a variety of motives, sometimes merely paternal affection, sometimes incapacity in the child 'to head fifty thousand Rahtores,' and sometimes, as in the present instance, a dangerous turbulence and over-boiling impetuosity in the individual, which despised all restraints. While there was an enemy against whom to exert it, Umra was conspicuous for his gallantry, and in all his father's wars in the south, was ever foremost in the battle. His daring spirit collected around him those of his own race, alike in mind, as connected by blood, whose actions, in periods of peace, were the subjects of eternal complaint to his father, who was ultimately compelled to exclude Umra from his inheritance.

In the month of Bysak, S. 1690 (A. D. 1634), five years before the death of Raja Guj, in a convocation of all the feudality of Maroo, sentence of exclusion from the succession was pronounced upon Umra, accompanied by the solemn and seldom practised rite of *Des-vatch* or exile. This ceremony, which is marked as a day of mourning in the calendar, was attended with all the circumstances of funeral pomp. As soon as the sentence was pronounced, that his birth-right was forfeited and assigned to his junior brother, and that he ceased to be a subject of Maroo, the *khelat* of banishment was brought forth, consisting of sable vestments, in which he was clad; a sable shield was hung upon his back, and a sword of the same hue girded round him; a black horse was then led out, being mounted on which, he was commanded, though not in anger, to depart whither he listed beyond the limits of Maroo.

Umra went not alone; numbers of each clan, who had always regarded him as their future lord, voluntarily partook of his exile. He repaired to the imperial court; and although the emperor approved and sanctioned his banishment, he employed him. His gallantry soon won him the title of Rao and the *munsab* of a leader of three thousand, with the grant of Nagore as an independent domain, to be held directly from the crown. But the same arrogant and uncontrollable spirit which lost him his birth-right, brought his days to a tragical conclusion. He absented himself for a fortnight from court, hunting the boar or the tiger, his only recreation. The emperor (Shah Jehan)

reprimanded him for neglecting his duties, and threatened him with a fine. Umra proudly replied, that he had only gone to hunt, and as for a fine, he observed, putting his hand upon his sword, that was his sole wealth.

The little contrition which this reply evinced, determined the king to enforce the fine, and the paymaster-general, Sallabut Khan,* was sent to Umra's quarters to demand its payment. It was refused, and the observations made by the Syud not suiting the temper of Umra, he unceremoniously desired him to depart. The emperor, thus insulted in the person of his officer, issued a mandate for Umra's instant appearance. He obeyed; and having reached the *aum-khas*, or grand divan, beheld the king, "whose eyes were red with anger," with Sallabut in the act of addressing him. Inflamed with passion at the recollection of the injurious language he had just received, perhaps at the king's confirmation of his exclusion from Marwar, he unceremoniously passed the Omrahs of five and seven thousand, as if to address the king; when, with a dagger concealed in his sleeve, he stabbed Sallabut to the heart. Drawing his sword, he made a blow at the king, which descending on the pillar, shattered the weapon in

pieces. The king abandoned his throne and fled to the interior apartment. All was uproar and confusion. Umra continued the work of death, indifferent upon whom his blows fell, and five Moghul chiefs of eminence had fallen, when his brother-in-law, Urjoon Gore, under pretence of cajoling him, inflicted a mortal wound, though he continued to ply his dagger until he expired. To avenge his death, his retainers, headed by Bulloo Champawut and Bhao Koom-pawut, put on their *saffron garments*, and a fresh carnage ensued within the *loll kella*.* To use the words of their native bard, "The pillars of Agra bear testimony to their deeds, nor shall they ever be obliterated from the record of time; they made their obeisance to Umra in the mansions of the sun." The faithful band was cut to pieces; and his wife, the princess of Boondi, came in person and carried away the dead body of Umra, with which she committed herself to the flames. The Bokhara gate by which they gained admission, was built up, and henceforward known only as "Umra Sing's gate;" and in proof of the strong impression made by this event,†

* The place within the citadel (*kella*), built of red (*loll*) freestone.

* Sallabut Khan Bakshee, he is called. The office of Bakshee is not only one of paymaster (as it implies), but of inspection and audit. We can readily imagine, with such levies as he had to muster and pay, his post was more honourable than secure, especially with such a band as was headed by Umra, ready to take offence if the wind but displaced their moustache. The annals declare that Umra had a feud (*wer*) with Sallabut; doubtless for no better reason than that he fulfilled the trust reposed in him by the emperor.

† It may be useful to record such facts, by the way of contrast with the state policy of the west, and for the sake of observing that which would actuate the present paramount power of India should any of its tributary princes defy them as Umra did that of the universal potentate of that country. Even these despots borrowed a lesson of mercy from the Rajpoot system, which does not deem treason hereditary, nor attains a whole line for the fault of one unworthy link. Shah Jehan, instead of visiting the sins of the father on the son, installed him in his fief of Nagore. This son was Rae Sing; and it devolved to his children and grand-child-

it remained closed through centuries,

ren, (1) until Indur Sing, the fourth in descent, was expelled by the head of the Rahtores, who, in the weakness of the empire, re-annexed Nagore to Jodhpur. But perhaps we have not hitherto dared to imitate the examples set us by the Moghul and even by the Mahratta; not having sufficient hold of the affections of the subjected to venture to be merciful; and thence our vengeance, like the bolt of heaven, sears the very heart of our enemies. Witness the many chieftains ejected from their possessions; from the unhallowed league against the Rohillas, to that last act of destruction at Bhurtpoor, where, as arbitrators, we acted the part of the lion in the fable. Our present attitude, however, is so commanding, that we can afford to display the

(1) Namely, Hati Sing, his son Anop Sing, his son Indur Sing, his son Mokum Sing. This lineal descendant of Raja Guj, and the rightful heir to the 'cushion of Joda,' has dwindled into one of the petty *thakoots*, or lords of Marwar. The system is of eternal vicissitudes, amidst which the germ of reproduction never perishes.

until opened in 1809 by Capt. Geo. Steell, of the Bengal engineers.*

attribute of mercy; and should unfortunately, its action be required in Rajpootana, let it be ample, for there its grateful influence is understood, and it will return, like the dews of heaven, upon ourselves. But if we are only to regulate our political action by the apprehension of danger, it must one day recoil upon us in awful retribution. Our system is filled with evil to the governed, where a fit of bile in ephemeral political agents, may engender a quarrel leading to the overthrow of a dominion of ages.

* Since these remarks were written, Captain Steell related to the author a singular anecdote connected with the above circumstance. While the works of demolition was proceeding, Capt. S. was urgently warned by the native of the danger he incurred in the operation, from a denunciation on the closing of the gate, that it should thenceforward be guarded by a huge serpent—when suddenly, the destruction of the gate being nearly completed, a large Cobra-di-capella rushed between his legs, as if in fulfilment of the anathema. Capt. S. fortunately escaped without injury.



CHAPTER VI.

Raja Jeswunt mounts the gadi of Marwar.—His mother a princess of Mewar.—He is a patron of science.—His first service in Gondwana.—Prince Dara appointed regent of the empire by his father, Shah Jehan.—Appoints Jeswunt viceroy in Malwa.—Rebellion of Arungzebe, who aspires to the crown.—Jeswunt appointed generalissimo of the army sent to oppose him. Battle of Futtehabad, a drawn battle.—Jeswunt retreats.—Heroism of Rao Rutna of Rutlam.—Arungzebe proceeds towards Agra.—Battle of Jajow.—Rajpoots over-powered. Shah Jehan deposed.—Arungzebe, now emperor, pardons Jeswunt, and summons him to the presence.—Commands him to join the army formed against Shuja.—Battle of Cadjwa. Conduct of Jeswunt.—Betrays Arungzebe and plunders his camp.—Forms a junction with Dara.—This prince's inactivity.—Arungzebe invades Marwar.—Detaches Jeswunt from Dara.—Appointed viceroy of Guzerat.—Sent to serve in the Dekhan.—Enters into Sevaji's designs.—Plans the death of Shaista Khan, the king's lieutenant.—Obtains his office.—Surperseded by the prince of Amber.—Re-appointed to the army of the Dekhan.—Stimulates Prince Moazzim to rebellion.—Superseded by Delire Khan.—Jeswunt tries to cut him off.—Removed from the Dekhan to Guzerat.—Outwitted by the king.—Ordered against the rebellious Afghans of Cabul.—Jeswunt leaves his son, Prithwi Sing, in charge of Jodhpur. Prithwi Sing commanded to the court by Arungzebe, who gives him a poisoned robe.—His death.—Character.—The tidings reach Jeswunt at Cabul, and cause his death.—Character of Jeswunt.—Anecdotes illustrative of Rahtore character.—Nahur Khan.—His exploits with the tiger, and against Soortan of Sarohi.

RAJA JESWUNT, who obtained, by the banishment of Umra, the 'cushion' of Marwar, was born of a princess of Mewar; and although this circumstance is not reported to have influenced the change of succession, it will be borne in mind that, throughout Rajpootana, its princes regarded a connection with the Rana's family as a primary honour.

"Jeswunt (says the Bardai) was unequalled amongst the princes of his time. Stupidity and ignorance were banished; and science

flourished where he ruled: many were the books composed under his auspices."

The south continued to be the arena in which the material Rajpoot sought renown, and the emperor had only rightly to understand his character to turn the national emulation to account. Shah Jehan, in the language of the chronicler, "became a slave to the seraglio," and sent his sons, as viceroys, to govern the grand divisions of the empire. The first service of Jeswunt was in the war of Gondwana, when he led a body composed

of "twenty-two different contingents" in the army under Arungzebe. In this and various other services (to enumerate which would be to go over the ground already passed),* the Rahtores were conspicuous. Jeswunt played a comparatively subordinate part, until the illness of the emperor, in A. D. 1658, when his elder son Dara was invested with the powers of regent. Prince Dara increased the *munsab* of Jeswunt to a leader of 'five thousand,' and nominated him his viceroy in Malwa.

In the struggle for empire amongst the sons of Shah Jehan, consequent upon this illness, the importance of the Rajpoot princes and the fidelity we have often had occasion to depict, were exhibited in the strongest light. While Raja Jey Sing was commanded to oppose prince Shuja, who advanced from his viceroyalty of Bengal, Jeswunt was entrusted with means to quash the designs of Arungzebe, then commanding in the south, who had long cloaked, under the garb of hypocrisy and religion, views upon the empire.

The Rahtore prince was declared generalissimo of the army destined to oppose Arungzebe, and he marched from Agra at the head of the united contingents of Rajpootana, besides the imperial guards, a force which, to use the hyperbole of the bard, "made Shesnag writhe in agony." Jeswunt marched towards the Nerbudda, and had encamped his army in a position fifteen miles south of Oojein, when tidings reached him

of his opponent's approach. In that field on which the emperor erected a town subsequently designated *Futtehabad*, or 'abode of victory,' Jeswunt awaited his foes. The battle which ensued, witnessed and so circumstantially related by Bernier, as has been already noticed in this work,* was lost by the temerity of the Rahtore commander-in-chief, who might have crushed the rebellious hopes of Arungzebe, to whom he purposely gave time to effect a junction with his brother Morad, from the vain-glorious desire "to conquer two princes at once." Dearly did he pay for his presumption; for he had given time to the wily prince to sow intrigues in his camp, which were disclosed as soon as the battle joined, when the Moghul horse deserted and left him at the head of his thirty thousand Rajpoots, deemed, however, by their leader and themselves, sufficient against any odds. "Jeswunt, spear in hand, mounted his steed *Maboo*, and charged the imperial brothers; ten thousand Moslems fell in the onset, which cost seventeen hundred Rahtores, besides Gehlotes, Haras,† Gores, and some of every clan of Rajwarra. Arung and Morad only escaped because their days were not yet numbered. Maboo and his rider were covered with blood; Jesoh looked like a famished lion, and like one he relinquished his prey." The bard is fully confirmed in his relation of the day, both by the Moghul historian and by Bernier, who says, that notwithstanding the immense superiority of the imperial princes, aided by a numerous

* The new translation of Ferishta's History, by Lieut.-Col. Briggs, a work much wanted, may be referred to by those who wish to see the opinion of the Mahomedan princes of their Rajpoot vassalage.

* Vol. I. p. 489.

† See Kotah annals, which state that that prince and five brothers all fell in this field of carnage.

artillery served by Frenchmen, night alone put a stop to the contest of science, numbers, and artillery, against Rajpoot courage. Both armies remained on the field of battle, and though we have no notice of the anecdote related by the first translator of Ferishta, who makes Jeswunt "in bravado drive his car round the field," it is certain that Arungzebe was too politic to renew the combat, or molest the retreat which took place next day towards his native dominions. Although, for the sake of alliteration, the bard especially singles out the *Gehlotes* and *Gores*, the tribes of Mewar and Seopur, all and every tribe was engaged; and if the Rajpoot ever dared to mourn the fall of kindred in battle, this day should have covered every house with the emblems of grief; for it is stated by the Moghul historian that fifteen thousand fell, chiefly Rajpoots. This was one of the events glorious to the Rajpoot, shewing his devotion to whom fidelity (*swamdherma*) had been pledged,—the aged and enfeebled emperor Shah Jehan, whose "salt they ate,"—against all the temptations offered by youthful ambition. It is forcibly contrasted with the conduct of the immediate household troops of the emperor, who, even in the moment of battle, worshipped the rising sun, whilst the Rajpoot sealed his faith in his blood; and none more liberally than the brave Haras of Kotah and Boondi. The annals of no nation on earth can furnish such an example, as an entire family, six royal brothers, stretched on the field, and all but one in death.*

Of all the deeds of heroism performed on this day, those of Rutna of Rutlam, by universal consent, are pre-eminent, and "are wreathed into immortal rhyme by the bard" in the *Rasa Rao Rutna*.* He also was a Rahtore, the great grandson of Oodi Sing, the first Raja of Maroo; and nobly did he shew that the Rahtore blood had not degenerated on the fertile plains of Malwa. If aught were wanting to complete the fame of this memorable day, which gave empire to the scourge of Rajpootana, it is found in the conduct of Jeswunt's queen, who, as related,† shut the gates of his capital on her fugitive lord, though he "brought back his shield" and his honour.

Arungzebe, on Jeswunt's retreat, entered the capital of Malwa in triumph, whence, with all the celerity requisite to success, he pursued his march on the capital. At the village of Jajow, thirty miles south of Agra, the fidelity of the Rajpoots again formed a barrier between the aged king and the treason of his son; but it served no other purpose than to illustrate this fidelity. The Rajpoots were overpowered, Dara was driven from the regency, and the aged emperor deposed.

Arungzebe, soon after usurping the throne, sent, through the prince of Amber, his assurances of pardon to Jeswunt, and a summons to the presence, preparatory to joining the army forming against his brother Shuja, advancing to vindicate his claims to empire. The Rahtore, deeming it a glorious occasion for revenge, obeyed, and communi-

* See Kotah annals, which state that that prince and five brothers all fell in this field of carnage.

* Amongst the MSS. presented by the Author to the Royal Asiatic Society, is this work, the *Rasa Rao Rutna*.
 † Vol. I. p. 489.

cated to Shuja his intentions. The hostile armies met at Kujwa, thirty miles north of Allahabad. On the first onset, Jeswunt, wheeling about with his Rahtore cavaliers, attacked the rear-ward of the army under prince Mohammed, which he cut to pieces, and plundering the imperial camp (left unprotected), he deliberately loaded his camels with the most valuable effects, which he despatched under part of the force, and leaving the brother to a contest, which he heartily wished might involve the destruction of both, he followed the *cortege* to Agra. Such was the panic on his appearance at that capital, joined to the rumours of Arungzebe's defeat, which had nearly happened, that the wavering garrison required only a summons to have surrendered, when he might have released Shah Jehan from confinement, and with this "tower of strength" have rallied an opposition fatal to the prince.

That this plan suggested itself to Jeswunt's sagacity we cannot doubt; but besides the manifest danger of locking off his army within the precincts of a capital, if victory was given to Arungzebe, he had other reasons for not halting at Agra. All his designs were concert with prince Dara, the rightful heir to the throne, whom he had instructed to hasten to the scene of action; but while Jeswunt remained hovering in the rear of Arungzebe, momentarily expecting the junction of the prince, the latter loitered on the southern frontier of Marwar, and thus lost, for ever, the crown within the grasp. Jeswunt continued his route to his native dominions, and had at least the gratification of housing the spoils, even the regal tents in the castle

of Joda. Dara tardily formed a junction at Mairta; but the critical moment was lost, and Arungzebe, who had crushed Shuja's force, rapidly advanced, now joined by many of the Rajpoot princes, to overwhelm this last remnant of opposition. The crafty Arungzebe, however, who always preferred stratagem to the precarious issue of arms, addressed a letter to Jeswunt, not only assuring him of his entire forgiveness, but offering the viceroyalty of Guzerat, if he would withdraw his support from Dara, and remain neuter in the contest. Jeswunt accepted the condition, and agreed to lead the Rajpoot contingents, under prince Moazzim in the war against Sevaji, bent on reviving the independence of Mahrashtra. From the conduct again pursued by the Rahtore, we have a right to infer that he only abandoned Dara because, though possessed of many qualities which endeared him to the Rajpoot, besides his title to the throne, he wanted these virtues necessary to ensure success against his energetic brother. Scarcely had Jeswunt reached the Dekhan when he opened a communication with Sevaji, planned the death of the king's lieutenant, Shaista Khan, on which he hoped to have the guidance of the army, and the young viceroy. Arungzebe received authentic intelligence of this plot, and the share Jeswunt had in it; but he temporized, and even sent letters of congratulation on his succeeding to the command-in-chief. But he soon superseded him by Raja Jey Sing of Amber, who brought the war to a conclusion by the capture of Sevaji. The honour attending this exploit was, however, soon exchanged for disgrace; for when the Amber prince

found that the tyrant had designs upon the life of his prisoner, for whose safety he had pledged himself, he connived at his escape. Upon this, Jeswunt was once more declared the emperor's lieutenant, and soon inspired prince Moazzim with designs, which again compelled the king to supersede him, and Delire Khan was declared general in chief. He reached Arungabad, and the night of his arrival would have been his last, but he received intimation and rapidly retreated, pursued by the prince and Jeswunt to the Nerbudda. The emperor saw the necessity of removing Jeswunt from this dangerous post, and he sent him the *firman* as viceroy of Guzerat, to which he commanded him to repair without delay. He obeyed, reached Ahmedabad, and found the king had outwitted him and his successor in command; he, therefore, continued his course to his native dominions, where he arrived in S. 1726 (A. D. 1670.)

The wily tyrant had, in all these changes, used every endeavour to circumvent Jeswunt, and, if the annals are correct, was little scrupulous as to the means. But the Raja was protected by the fidelity of his kindred vassalage. In the words of the bardic chronicler, "The *Aswapati** Arung, finding treachery in vain, put the collar of simulated friendship round his neck, and sent him beyond the Attok to die."

The emperor saw that the only chance of counteracting Jeswunt's inveterate hostility was to employ him where he would be least dangerous. He gladly availed himself of a

rebellion amongst the Afghans of Cabul; and with many promises of favor to himself and his family, appointed him to the chief command, to lead his turbulent Rajpoots against the equally turbulent and almost savage Afghans. Leaving his elder son, Pirthwi Sing, in charge of his ancestral domains, with his wives, family, and the chosen bands of Maroo, Jeswunt departed for the land of the 'barbarian,' from which he was destined never to return.

It is related, in the chronicles of Maroo, that Arungzebe having commanded the attendance at court of Jeswunt's heir, he obeyed, and was received not only with the distinctions which were his due, but with the most specious courtesy: that one day, with unusual familiarity, the king desired him to advance, and grasping firmly his folded hands (the usual attitude of deference) in one of his own, said, "Well, Rahtore, it is told me you possess as nervous an arm as your father; what can you do now?" "God preserve your majesty," replied the Rajpoot prince, "when the sovereign of mankind lays the hand of protection on the meanest of his subjects, all his hopes realized; but when he condescends to take both of mine, I feel as if I could conquer the world." His vehement and animated gesture gave full force to his words, and Arungzebe quickly exclaimed, "Ah! here is another Khootun," (the term he always applied to Jeswunt); yet, affecting to be pleased with the frank boldness of his speech, he ordered him a splendid dress, which as customary, he put on, and having made his obeisance, left the presence in the certain assurance of exaltation.

* The common epithet of the Islamite emperors, in the dialect of the bard, is *Asput*, classically *Aswapati*, 'lord of horses.'

That day was his last!—he was taken ill soon after reaching his quarters, and expired in great torture, and to this hour his death is attributed to the poisoned robe of honour presented by the king.*

Pirthwi Sing was the staff of his father's age, and endowed with all the qualities required to lead the swords of Maroo. His death, thus reported, cast a blight on the remaining days of Jeswunt, who, in this cruel stroke, saw that his mortal foe had gone beyond him in revenge. The sacrifice of Pirthwi Sing was followed by the death of his only remaining sons, Juggut Sing and Dulthumun, from the ungenial climate of Cabul, and grief soon closed the existence of the veteran Rahtore. He expired amidst the mountain of the north, without an heir to his revenge, in S. 1737 (A.D. 1681), having ruled the tribes of Maroo for two and forty years. In this year, death released Arungzebe from the greatest terrors of his life; for the illustrious Sevaji and Jeswunt paid the debt to nature within a few months of each other. Of the Rahtore, we may use the words of the biographer of his contemporary, Rana Raj Sing of Mewar: "Sighs never ceased flowing from Arung's heart while Jeswunt lived."

The life of Jeswunt Sing is one of the most

* This mode of being rid of enemies is firmly believed by the Rajpoots, and several other instances of it are recorded in this work. Of course, it must be by porous absorption; and in a hot climate, where only a thin tunic is worn next the skin, much mischief might be done, though it is difficult to understand how death could be accomplished. That the belief is of ancient date, we have only to recal the story of Hercules put into doggerel by Pope:

— "He whom Dejanira
 "Wrapp'd in the envenomed shirt, and set on fire."

extraordinary in the annals of Rajpootana, and a full narrative of it would afford a perfect and deeply interesting picture of the history and manners of the period. Had his abilities, which were far above mediocrity, been commensurate with his power, credit, and courage, he might, with the concurrent aid of the many powerful enemies of Arungzebe, have overturned the Moghul throne. Throughout the long period of two and forty years, events of magnitude crowded upon each other, from the period of his first contest with Arungzebe, in the battle of the Nerbudda, to his conflicts with the Afghans amidst the snows of Caucasus. Although Rahtore had a preference amongst the sons of Shah Jehan, esteeming the frank Dara above the crafty Arungzebe, yet he detested the whole race as inimical to the religion and the independence of his own; and he only fed the hopes of any of the brothers, in their struggles for empire, expecting that they would end in the ruin of all. His blind arrogance lost him the battle of the Nerbudda, and the supineness of Dara prevented his reaping the fruit of his treachery at Kujwa. The former event, as it reduced the means and lessened the fame of Jeswunt, redoubled his hatred to the conqueror. Jeswunt neglected no opportunity which gave a chance of revenge. Impelled by this motive, more than by ambition, he never declined situations of trust, and in each he disclosed the ruling passion of his mind. His overture to Sevaji (like himself the implacable foe of the Moghul), against whom he was sent to act; his daring attempt to remove the imperial lieutenants, one by assas-

sination, the other by open force; his inciting Moazzim, whose inexperience he was sent to guide, to revolt against his father, are some among the many signal instances of Jeswunt's thirst for vengeance. The emperor, fully aware of this hatred, yet compelled from the force of circumstances to dissemble, was always on the watch to counteract it, and the artifices this mighty king had recourse to in order to conciliate Jeswunt, perhaps to throw him off his guard, best attest the dread in which he held him. Alternately he held the viceroyalty of Guzerat, of the Dekhan, of Malwa, Ajmeer, and Cabul (where he died), either directly of the king, or as the king's lieutenant, and second in command under one of the princes. But he used all these favors merely as stepping-stones to the sole object of his life. Accordingly, if Jeswunt's character had been drawn by a biographer of the court, viewed merely in the light of a great vassal of the empire, it would have reached us marked with the stigma of treachery in every trust reposed in him; but, on the other hand, when we reflect on the character of the king, the avowed enemy of the Hindu faith, we only see in Jeswunt a prince putting all to hazard in its support. He had to deal with one who placed him in these offices, not from personal regard, but because he deemed a hollow submission better than avowed hostility, and the Raja, therefore, only opposed fraud to hypocrisy, and treachery to superior strength. Doubtless the Rahtore was sometimes dazzled by the baits which the politic king administered to his vanity; and when all his brother princes eagerly conten-

ded for royal favour, it was something to be singled out as the first amongst his peer in Rajpootana. By such conflicting impulses were both parties actuated in their mutual conduct throughout a period in duration nearly equal to the life of man; and it is no slight testimony to Arungzebe's skill in managing such a subject, that he was able to neutralize the hatred and the power of Jeswunt throughout this lengthened period. But it was this vanity, and the immense power wielded by the kings who could rewarded service by the addition of vice-royalty to their hereditary domains, that made the Rajpoot princes slaves; for had all the princely contemporaries of Jeswunt,—Jey Sing of Amber, the Rana Raj of Marwar, and Sevaji,—coalesced against their national foe, the Moghul power must have been extinct. Could Jeswunt, however, been satisfied with the mental wounds he inflicted upon the tyrant, he would have had ample revenge; for the image of the Rahtore crossed all his visions of aggrandizement. The cruel sacrifice of his heir, and the still more barbarous and unrelenting ferocity with which he pursued Jeswunt's innocent family are the surest proofs of the dread which the Rahtore prince inspired while alive.

Previous, however, to entering on this and the eventful period which followed Jeswunt's death, we may record a few anecdotes illustrative of the character and manner of the vassal chieftains, by whose aid he was thus enabled to brave Arungzebe. Nor can we do better than allow Nahur Khan, chief of the Koompawuts and premier noble, to be the representative portrait of the clans

of Maroo. It was by the vigilance of this chief, and his daring intrepidity, that the many plots laid for Jeswunt's life were defeated; and in the anecdote already given, when in order to restore his prince from a fit of mental delusion,* he braved the superstitions of his race, his devotion was put to a severer test than any which could result from personal peril. The anecdote connected with his *nom de guerre* of Nahur (*tiger*) Khan, exemplifies his personal, as the other does his mental intrepidity. The real name of this individual, the head of the Koompawut clan, was Mokundas. He had personally incurred the displeasure of the emperor, by a reply which was deemed disrespectful to a message sent by royal *ahdy*, for which the tyrant condemned him to enter a tiger's den, and contend for his life unarmed. Without a sign of fear, he entered the arena, where the savage beast was pacing, and thus contemptuously accosted him: "Oh tiger of the *meah*,† face the tiger of Jeswunt;" exhibiting to the king of forest a pair of eyes, which anger and opium had rendered little less inflamed than his own. The animal, startled by so unaccustomed a salutation, for a moment looked at his visitor, put down his head, turned round and stalked from him. "You see," exclaimed the Rahtore, "that he dare not face me, and it is contrary to the creed of a true Rajpoot to attack an enemy who dare not confront him. Even the tyrant, who beheld the scene, was surprised into admi-

ration, presented him with gifts, and asked if he had any children to inherit his prowess. His reply, "how can we get children, when you keep us from our wives beyond the Attok?" fully shews that the Rahtore and fear were strangers to each other. From this singular encounter, he bore the name of Nahur Khan, 'the tiger lord.'

On another occasion, from the same freedom of speech, he incurred the displeasure of the Shahzada, or prince-royal who, with youthful levity, commanded the 'tiger lord' to attempt a feat which he deemed inconsistent with his dignity, namely gallop at speed under a horizontal branch of a tree and cling to it while the steed passed on. This feat, requiring both agility and strength, appears to have been a common amusement, and it is related, in the annals of Mewar, that the chief of Bunera broke his spine in the attempt; and there were few who did not come off with bruises and falls, in which consisted the sport. When Nahur heard the command, he indignantly replied, he "was not a monkey;" that "if the prince wished to see his feats, it must be where his sword had play;" on which he was ordered against Soortan, the Deorah prince of Sirohi, for which service he had the whole Rahtore contingent at his disposal. The Deorah prince, who could not attempt to cope against it in the field, took to his native hills; but while he deemed himself secure, Mokund, with a chosen band, in the dead of night, entered the glen where the Sirohi prince reposed, stabbed the solitary sentinel, bound the prince with his own turban to his pallet, while, environing him with his clansmen, he

* See page 28.

† *Meah* is a term used by the Hindu to a Mooslim, who himself generally applies it to a pedagogue: the village-schoolmaster has always the honourable epithet of *Meah-ji*!

gave the alarm. The Deorahs starting from their rocky beds, collected round their prince, and were preparing for the rescue, when Nahur called aloud, "You see his life is in my hands; be assured it is safe if you are wise; but he dies on the least opposition to my determination to convey him to my prince. My sole object in giving the alarm, was that you might behold me carry off my prize." He conveyed Soortan to Jeswunt, who said he must introduce him to the king. The Deorah prince was carried to court, and being led between the proper officers to the palace, he was instructed to perform that profound obeisance, from which none were exempted. But the haughty Deorah replied, "His life was in the king's hands, his honour in his own; he had never bowed the head to mortal man, and never would." As Jeswunt had pledged himself for his honourable treatment, the officers of the ceremonies endeavoured by stratagem to obtain a constrained obeisance, and instead of introducing him as usual, they shewed him a wicket, knee high, and very low overhead, by which to enter, but putting his feet foremost, his head was the last part to appear. This

stubborn ingenuity, his noble bearing, and his long-protracted resistance, added to Jeswunt's pledge, won the king's favour; and he not only proffered him pardon, but whatever lands he might desire. Though the king did not name the return, Soortan was well aware of the terms, but he boldly and quickly replied, "What can your majesty bestow equal to Achilgurb? let me return to it is all I ask." The king had the magnanimity to comply with his request; Soortan was allowed to retire to the castle of Aboo,* nor did he or any of the Deorahs ever rank themselves amongst the vassals of the empire; but they have continued to the present hour a life of almost savage independence.

From such anecdotes we learn the character of the tiger lord of Asope, and his brother Rahtores of Marwar; men reckless of life when put in competition with distinction and fidelity to their prince, as will be abundantly illustrated in the reign we are about to describe.

* *Achilgurb*, or 'the immoveable castle,' is the name of the fortress of the Deorah princes of Aboo and Sirohi, of which wonderful spot I purpose in another work to give a detailed account.

CHAPTER VII.

The pregnant queen of Jeswunt prevented from becoming Sati.—Seven concubines and one Rani burn with him.—The Chundravati Rani mounts the pyre at Mundore.—General grief for the loss of Jeswunt.—Posthumous birth of Ajit.—Jeswunt's family and contingent return from Cabul to Marwar.—Intercepted by Arungzebe, who demands the surrender of the infant Ajit.—The chiefs destroy the females and defend themselves.—Preservation of the infant prince.—The Eendos take Mundore.—Expelled.—Arungzebe invades Marwar, takes and plunders Jodhpur, and sacks all the large towns.—Destroys the Hindu temples, and commands the conversion of the Rahtore race.—Impolicy of the measure.—Establishes the Jezeya, or tax on infidels.—The Rahtores and Seesodias unite against the king.—Events of the war from the Chronicle.—The Mairtea clan oppose the entire royal army, but are cut to pieces.—The combined Rajpoots fight the imperialists at Nadole.—Bheem, the son of the Rana, slain.—Prince Akber disapproves the war against the Rajpoots.—Makes overtures. Coalition.—The Rajpoots declare Akber emperor.—Treachery and death of Tyber Khan. Akber escapes, and claims protection from the Rajpoots.—Doorga conducts Prince Akber to the Dekhan.—Soning, brother of Doorga, leads the Rahtores.—Conflict at Jodhpur. Affair at Sojut.—The cholera morbus appears.—Arungzebe offers peace.—The conditions accepted by Soning.—Soning's death.—Arungzebe annuls the treaty.—Prince Azim left to carry on the war.—Mooslem garrisons throughout Marwar.—The Rahtores take post in the Aravali hills.—Numerous encounters.—Affairs of Sojut.—Cheraie.—Jytarun.—Rainpur.—Palli.—Immense sacrifice of lives.—The Bhattis join the Rahtores.—The Mairtea chief assassinated during a truce.—Further encounters.—Sewanoh assaulted.—The Mooslem garrison put to the sword.—Noor Alli abducts the Assani damsels.—Is pursued and killed. Mooslem garrison of Sambhur destroyed.—Jhalore capitulates to the Rajpoots.

"WHEN Jeswunt died beyond the Attok, his wife, the (future) mother of Ajit, determined to burn with her lord, but being in the seventh month of her pregnancy, she was forcibly prevented by Ooda Koompawut. His other queen and seven *patras* (concubines) mounted the pyre; and as soon as the tidings reached Jodhpur, the Chundravati queen, taking a turban of her late lord, ascended

the pile at Mundore. The Hindu race was in despair at the loss of the support of their faith. The bells of the temple were mute; the sacred shell no longer sounded at sunrise; the Brahmins vitiated their doctrines and learned the Mooslem creed."

The queen was delivered of a boy, who received the name of Ajit. As soon as she was able to travel, the Rahtore contingent,

with their infant prince, his mother, the daughters, and establishment of their late sovereign, prepared to return to their native land. But the unrelenting tyrant, carrying his vengeance towards Jeswunt even beyond the grave, as soon they reached Delhi, commanded that the infant should be surrendered to his custody. "Arung offered to divide Maroo amongst them if they would surrender their prince; but they replied, 'Our country is with our sinews, and these can defend both it and our lord.' With eyes red with rage, they left the *Aum-khas*. Their abode was surrounded by the host of the Shah. In a basket of sweetmeats they sent away the young prince, and prepared to defend their honour; they made oblations to gods, took a double portion of opium, and mounted their steeds. Then spoke Rinchor, and Govind the son of Joda, and Chundur-bhan the Darawut, and the son of Ragho, on whose shoulder the sword had been married at Oojein, with the fearless Bharmul the Oodawut, and the Soojawut, Raghoonath. 'Let us swim,' they exclaimed, 'in the ocean of fight. Let us root up these Asuras, and be carried by the Apsaras to the mansions of the sun.' As thus each spoke, Soojah the bard took the word: 'for a day like this,' said he, 'you enjoy your fiefs (*puttas*), to give in your lord's cause your bodies to the sword and in one mass to gain *swarga* (heaven). As for me, who enjoyed his friendship and his gifts, this day will I make his salt resplendent. My father's fame will I uphold, and lead the death in this day's fight, that future bards may hymn my praise.' Then spake Doorga, son of Assoh: 'the teeth

of the Yavans are whetted, but by the lightning emitted from our swords, Delhi shall witness our deeds; and the flame of our anger shall consume the troops of the Shah.' As thus the chiefs communed, and the troops of the king approached, the *Raj-loca** of their late lord was sent to inhabit *swarga*. Lance in hand, with faces resembling Yama,† the Rahtores rushed upon the foe. Then the music of swords and shields commenced. Wave followed wave in the field of blood. Sankara‡ completed his chaplet in the battle fought by the children of Doohur in the streets of Delhi. Rutna contended with nine thousand of the foe; but his sword failed, and as he fell, Rembha§ carried him away. Dilloh the Darawut made a gift of life;|| the salt of his lord he mixed with the water of the field.¶ Chundur-bhan was conveyed by the Apsaras to Chandrapur.** The Bhatti was cut piece-meal and lay on the field beside the son of Soortan. The faithful Oodawut appeared like the crimson lotos; he journeyed to Swarga to visit Jeswunt. Sandoh the bard, with a sword in either hand, was in the front of the battle, and gained the mansion of the moon.†† Every tribe and every

* A delicate mode of naming the female part of Jeswunt's family; the '*royal abode*' included his young daughters, sent to inhabit heaven (*swarga*).

† Pluto.

‡ 'The lord of the shell,' an epithet of Siva, as the god of war; his war-trump being a *shell* (*sankh*); his chaplet (*mala*), which the Rahtore bard says was incomplete until this fight, being of human skulls.

§ Queen of the Apsaras, or celestial nymphs.

|| Pope makes Sarpedon say:

The life that others pay, let us bestow,
 And give to fame what we to nature owe.

¶ i. e. blood.

** 'The city of the moon.'

†† The lunar abode seems that allotted for all bards,

elan performed its duty in this day's pilgrimage to the stream of the sword, in which Doorgadas ground the foe and saved his honour.*"

When these brave men saw that nothing short of the surrender of all that was dear to a Rajpoot was intended by the fiend-like spirit of the king, their first thought was the preservation of their prince; the next to secure their own honour and that of their late master. The means by which they accomplished this were terrific. The females of the deceased, together with their own wives and daughters, were placed in an apartment filled with gunpowder, and the torch applied—all was soon over! This sacrifice accomplished, their sole thought was to secure a niche in that immortal temple, which the Rajpoot bard, as well as the great minstrel of the west, peoples with "youths who died, to be by poets sung." For this, the Rajpoot's anxiety has in all ages been so great, as often to defeat even the purpose of revenge, his object being to die gloriously rather than to inflict death; assured that his name would never perish, but, preserved in "immortal rhyme" by the bard, would serve as the incentive to similar deeds. Accordingly, "the battle fought by the sons of Doochurea† in the streets of Delhi," is one of

who never mention *Bhanuloca*, or the 'mansion of the sun,' as a place of reward for them. Doubtless they could assign a reason for such a distinction.

* This is but a short transcript of the poetic account of this battle, in which the deeds, name, and tribe of every warrior who fell, are related. The heroes of Thermopylae had not a more brilliant theme for the bard.

† Here is another instance of the ancient patronymic being brought in by the bards, and it is thus they preserve the names and deeds of the worthies of past days,

the many themes of everlasting eulogy to the Rahtores: and the seventh of Sravan, S. 1736 (the second month of the Monsoon of A. D. 1680), is a sacred day in the calendar of Maroo.

In the midst of this furious contest, the infant prince was saved. To avoid suspicion the heir of Maroo, concealed in a basket of sweetmeats, was entrusted to a Mooslem, who religiously executed his trust and conveyed him to the appointed spot, where he was joined by the gallant Doorgadas with the survivors who had cut their way through all opposition, and who were doomed often to bleed for the prince thus miraculously preserved. It is pleasing to find that, if to "the leader of the faithful," the bigotted Arungzebe, they owed so much misery, to one (and he of humble life,) of the same faith, they owed the preservation of their line. The preserver of Ajit lived to witness his manhood and the redemption of his birth-right, and to find that princes are not always ungrateful; for he was distinguished at court, was never addressed but as *Kaka*, or uncle, by the prince; and to the honour of his successors be it told, the lands then settled upon him are still enjoyed by his descendants.

With the sole surviving scion of Jeswunt, the faithful Doorga and a few chosen friends repaired to the isolated rock of Aboo, and placed him in a monastery of recluses. There the heir of Maroo was reared in entire ignorance of his birth. Still rumours prevailed, that a son of Jeswunt lived; that Doorga and a few associates were his

Rao Doohur was one of the earliest Rahtore kings of Marwar.

guardains; and this was enough for the loyal Rajpoot, who, confiding in the chieftain of Droonara, allowed the mere name of '*Dhunni*' (lord) to be his rallying word in the defence of his rights. These were soon threatened by a host of enemies, amongst whom were the Eendos, the ancient sovereigns of Maroo, who saw an opening for the redemption of their birth-right, and for a short time displayed the flag of the Purihars on the walls of Mundore. While the Eendos were rejoicing at the recovery of their ancient capital, endeared to them by tradition, an attempt was made by Rutna, the son of Umra Sing (whose tragical death has been related), to obtain the seat of power, Jodhpur. This attempt, instigated by the king, proved futile; and the clans, faithful to the memory of Jeswunt and the name of Ajit, soon expelled the Eendos from Mundore, and drove the son of Umra to his castle of Nagore. It was then that Arungzebe, in person, led his army into Maroo; the capital was invested; it fell and was pillaged, and all the great towns in the plains of Mairtea, Deedwana, and Rohit, shared a similar fate. The emblems of religion were trampled under foot, the temples thrown down, mosques were erected on their site, and nothing short of the compulsory conversion to the tenets of Islam of every Rajpoot in Marwar, would satisfy his revenge. The consequences of this fanatical and impolitic conduct recoiled not only upon the emperor but his whole race, for it roused an opposition to this iron yoke, which ultimately broke it in pieces. The emperor promulgated that famous edict, the '*Jezeya*,' against the whole Hindu race, which

cemented into one compact union all who cherished either patriotism or religion. It was at this period of time, when the Rahtores and Seesodias united against the tyrant, that Rana Raj Sing indited that celebrated epistle, which is given in a preceeding part of this work.*

"Seventy thousand men," says the bard,†

* Vol. I. p. 294.

† It may be well to exhibit the manner in which the poetic annalist of Rajpootana narrates such events, and to give them in his own language rather than in an epitome, by which not only the pith of the original would be lost, but the events themselves deprived of half their interest. The character of historic fidelity will thus be preserved from suspicion, which could scarcely be withheld if the narrative were exhibited in any but its native garb. This will also serve to sustain the Annals of Marwar, formed from a combination of such materials, and dispose the reader to acknowledge the impossibility of reducing such animated chronicles to the severe style of history. But more than all, it is with the design to prove what in the preface of this work, the reader was compelled to take on credit; that the Rajpoot kingdoms were in no ages without such chronicles; and if we may not compare them with Froissart, or with Monstrelet, they may be allowed to compete with the Anglo-Saxon chronicles, and they certainly surpass those of Ulster. But we have stronger motives than even legitimate curiosity, in allowing the bard to tell his own tale of the thirty years' war of Rajpootana; the desire which has animated this task from its commencement, to give a correct idea of the importance of these events, and to hold them up as a beacon to the present governors of these brave men. How well that elegant historian, Orme, appreciates their importance, as bearing on our own conduct in power, the reader will perceive by reference to his Fragments (p. 165), where he says, "there are no states or powers on the continent of India, with whom our nation has either connexion or concern, which do not owe the origin of their present condition to the reign of Arungzebe, or its influence on the reigns of his successors." It behoves us therefore, to make ourselves acquainted with the causes, as well as the characters of those who occasioned the downfall of our predecessors in the sovereignty of India. With this object in view, the bard shall tell his own tale from the birth of Ajit, in S. 1737, to 1767, when he had vanquished all opposition to Arungzebe, and regained the throne of Maroo.

“under Tyber Khan, were commanded to destroy the Rajpoot, and Arung followed in person to Ajmeer. The Mairtea clan assembled, and advanced to Pooshkur to oppose him. The battle was in front of the temple of Varaha, where the swords of the Mairteas, always first in the fight, played the game of destruction on the heads of the Asuras. Here the Mairteas were all slain on the 11th Bhadoon, S. 1736.

“Tyber continued to advance. The inhabitants of Moordhur fled to the mountains. At Goorah the brothers Roopa and Koombo took post with their clan to oppose him; but they fell with twenty-five of their brethren. As the cloud pours water upon the earth, so did Arung pour his barbarians over the land. He remained but five days at Ajidoorg (Ajmeer), and marched against Cheetore. It fell! it appeared as if the heavens had fallen. Ajit was protected by the Rana, and the Rahtores led the van in the host of the Seesodias. Seeing the strength of the Yavans, they shut up the young prince, like a flame confined in a vessel. Delhi-pat (the king of Delhi) came to Debarri,* at whose pass he was opposed by Koombo, Oogursen, and Oodoh, all Rahtores. While Arungzebe attacked Oodipoor, Azim was left at Cheetore. Then the king learned that Doorgadas had invaded Jhalore; he abandoned his conquest, and returned to Ajmeer, sending Mokurra Khan to aid Beharri at Jhalore; but Doorga had raised contributions (*dind*), and passed to Jodhpur, alike forced to contribute; for the son of Indur Sing, on

the part of the king, now commanded in Tricuta (*triple-peaked mount*). Arung Shah measured the heavens; he determined to have but one faith in the land. Prince Akber was sent to join Tyber Khan. Rapine and conflagration spread over the land. The country became a waste; fear stalked triumphant. Providence had willed this affliction. The Eendos were put in possession of Jodhpur; but were encountered at Kaitapur and put to the sword by the Cham-pawuts. Once more they lost the title of Raos of Moordurdes, and thus the king's intentions of bestowing sovereignty on the Purihars were frustrated on the 13th day of Jeit, S. 1736.

“The Aravali gave shelter to the Rahtores. From its fastnesses they issued, and mowed down entire harvests of the Mooslem, piling them in *kullas*.* Arung had no repose. Jhalore was invaded by one body, Sewanoh by another of the faithful chiefs of Ajit, whose *ant* daily increased, while Arung's was seldom invoked. The king gave up the war against the Rana to sent all his troops into Maroo; but the Rana, who provoked the rage of Arung from granting refuge to Ajit, sent his troops under his own son, Bheem, who joined the Rahtores, led by Indurbhan and Doorgadas in Godwar. Prince Akber and Tyber Khan advanced upon them, and a battle took place at Nadole. The Seesodias had the right. The combat was long and bloody. Prince Bheem fell at the head of Mewarees: he was a noble bulwark to the

* The Cenotaph of these warriors still marks the spot where they fell, on the right on entering the portals.

* The heaps of grain thrashed in the open field, preparatory to being divided and housed, are termed *kullas*.
 † Oath of allegiance.



Rahtores.* Indurbhan was slain, with Jait the Oodawut, performing noble deeds; and Soning Doorga did wonders on that day, the 14th Asoj, S. 1737," (the winter of A.D. 1681).

The gallant bearing of the Rajpoots in this unequal combat, their desperate devotion to their country and prince, touched the soul of prince Akber, who had the magnanimity to commiserate the sufferings he was compelled to inflict, and to question the policy of his father towards these gallant vassals. Ambition came to the aid of compassion for the suffering of the Rahtores, and the persecution of the minor son of Jeswunt. He opened his mind to Tyber Khan, and exposed the disgrace of bearing arms in so unholy a warfare, and in severing from the crown such devoted and brave vassals as the Rahtores. Tyber was gained over, and an embassy sent to Doorgadas offering peace, and expressing a wish for a conference. Doorga convened the chiefs, and disclosed the overture; but some suspected treachery in the prince, others, selfish views on the part of Doorga. To prevent the injurious operation of such suspicions, Doorga observed, that if assent were not given to the meeting, it would be attribute to the base motive of fear. "Let us proceed in a body," said he, "to this conference; who ever heard of a cloud being caught?" They met; mutual views were developed; a treaty was

concluded, and the meeting ended by Akber waving the umbrella of regality over his head. He coined in his own name; he established his own weights and measures. The poisoned intelligence was poured into Arung's ear at Ajmeer; his soul was troubled; he had no rest; he plucked his bread in grief when he heard that Doorga and Akber had united. Every Rahtore in the land flocked to Akber's standard. The house of Delhi was divided, and Govind* again supported the Hindu faith.

The dethronement of the tyrant appeared inevitable. The scourge of Rajpoots was in their power, for he was almost alone and without the hope of succour. But his energies never forsook him; he knew the character of his foes, and that on an emergency his grand auxiliary, stratagem, was equal to an army. As there is some variation both in the Moghul historian's account of his momentous transaction, and in the annals of Mewar and Marwar, we present the latter *verbatim* from the chronicle.

"Akber, with multitudes of Rajpoots, advanced upon Ajmeer. But while Arung prepared for the storm, the prince gave himself up to the women and the song, placing every thing in hands of Tyber Khan. We are the slaves of fate; puppets that dance as it pulls the strings. Tyber allowed himself to dream of treason; it was whispered in his ear that if he could deliver Akber to his father, high rewards would follow. At night he went privily to Arungzebe, and thence wrote to the Rahtores: 'I was the bond of union betwixt you and Akber, but the dam which

* The Mewar chronicle claims a victory for the combined Rajpoot army, and relates a singular stratagem by which they gained it; but either I have overlooked it, or the *Raj Vilas* does not specify that Prince Bheem, son of the heroic Rana Raj, fell on this day, so glorious in the annals of both states.—See Vol. I. p. 300.

* Cristina.

separated the waters has broken down, Father and son again are one. Consider the pledges, given and received, as restored, and depart for your own lands.' Having sealed this with his signet, and dispatched a messenger to the Rahtores, he appeared before Arungzebe to receive the fruit of his service. But his treason met its reward, and before he could say, the imperial orders were obeyed, *a blow of the mace from the hand of the monarch sent his soul to hell.* At midnight the Derveish messenger reached the Rahtore camp; he put the letter into their hand, which stated father and son were united; and added from himself that Tyber Khan was slain. All was confusion; the Rahtores saddled and mounted, and moved a coss from Akber's camp. The panic spread to his troops, who fled like the dried leaves of the sugar-cane when carried up in a whirl wind, while the prince was attending to the song and the wiles of the wanton."

This narrative exemplifies most strongly the hasty unreflecting character of the Rajpoot, who always acts from the impulse of the moment. They did not even send to Akber's camp, although close to their own, to inquire the truth or falsehood of the report, but saddled and did not halt until they were twenty miles asunder. It is true, that in these times of peril, they did not know in whom to confide; and being headed by one of their own body, they could not tell how far he might be implicated in the treachery.

The next day they were undeceived by the junction of the prince, who, when made

acquainted with the departure of his allies, and the treason and death of Tyber Khan, could scarcely collect a thousand men to abide by his fortunes. With these he followed his panic-struck allies, and threw himself and his family upon their hospitality and protection:—an appeal never be made in vain to the Rajpoot. The poetic account, by the bard Kurnidhan, of the reception of the prince by the chivalry of Maroo, is remarkably minute and spirited:—the warriors and senators enter into a solemn debate as to the conduct to be pursued to the prince now claiming *sirna* (sanctuary), when the bard takes occasion to relate the pedigree and renown of the chiefs of every clan. Each chief delivers his sentiments in a speech full of information respecting their national customs and manners. It also displays a good picture of "the power of the swans and the necessity of feeding them with pearls," to enable them sing with advantage. The council breaks off with the declaration of its determination to protect Akber at all hazards, and Jaita, the brother of the head of the Champawuts, is nominated to the charge of protector of Akber's family. The gallant Doorga, the Ulysses of the Rahtores, is the manager of this dramatic convention, the details of which are wound up with an eulogy, in true oriental hyperbole, in the Doric accents of Maroo.—

"*Eh ! Mata poot esa jin
 Jessa Doorga-das
 Band Moordra rakheo
 Bin thamba akhas.*

"Oh mother! produce such sons as Doorga-das, who first supported the dam

of Moordra, and then propped the heavens."

This model of a Rajpoot, as wise as he was brave, was the saviour of his country. To his suggestion it owed the preservation of its prince, and to a series of heroic deeds, his subsequent and more difficult salvation. Many anecdotes are extant recording the dread Arungzebe had of this leader of the Rahtores, one of which is amusing. The tyrant had commanded pictures to be drawn of two of the most mortal foes to his repose, Sevaji and Doorga: "Seva was drawn seated on a couch; Doorga in his ordinary position, on horseback, toasting *bhawties*, or barley-cakes, with the point of his lance, on a fire of maize-stalks. Arungzebe, at the first glance, exclaimed, 'I may entrap that fellow (meaning Sevaji), but this dog is born to be my bane.'"

Doorga at the head of his bands, together with young Akber, moved towards the western extremity of the state, in hopes that they might lead the emperor in pursuit amongst the sand-hills of the Looni; but the wily monarch tried other arts, and first attempted to corrupt Doorga. He sent him eight thousand gold mohurs,* which the Rajpoot instantly applied to the necessities of Akber, who was deeply affected at this proof of devotion, and distributed a portion of it amongst Doorga's retainers. Arungzebe, seeing the futility of this plan, sent a force in pursuit of his son, who, knowing he had no hope of mercy if he fell into his father's hands, was anxious to place distance between them. Doorga pledged himself for his

safety, and relinquished all to ensure it. Making over the guardianship of young Ajit to his elder brother, Soning, and placing himself at the head of one thousand chosen men, he turned towards the south. The bard enumerates the names and families of all the chieftains of note who formed the body-guard of prince Akber in this desperate undertaking. The Champawuts were the most numerous, but he specifies several of the home clans, as the Joda and Mairtea, and amongst the foreign Rajpoots, the Jadoon, Chohan, Bhatti, Deorah, Sonigurra, and Mangulea.

"The king followed their retreat: his troops surrounded the Rahtores; but Doorga with one thousand chosen men left the north on their backs, and with the speed of the winged quitted the camp. Arung continued the pursuit to Jhalore, when he found he had led on a wrong scent; and that Doorga, with the prince, keeping Guzerat on his right, and Chuppun on his left, had made good his retreat to the Nerbudda. Rage so far got the better of his religion, that *he threw the Koran at the head of the Almighty*. In wrath, he commanded Azim to exterminate the Rahtores, but to leave Oodipur on one side,* and every other design, and first secure his brother. The deeds of Camundaj removed the troubles of Mewar, as the wind disperses the clouds which shade the brightness of the moon. In ten days after Azim marched, the emperor himself moved, leaving his garrison in Jodhpur and Ajmeer, Doorga's

* The Mewar chronicle says forty thousand.

* That is, dropped all schemes against it at that moment.

† Candhuj; epithet of the Rahtores.

name was the charm which made the hosts of locusts quit their ground.* Doorga was the sea-serpent; Akber the mountain with which they churned the ocean Arung, and made him yield the fourteen gems, one of which our religion regained, which is Lacshmi, and our faith, which is Dhunnuntari the sage.

" In fidelity who excelled the Kheechees Seo Sing and Mokund, who never left the person of Ajit, when his infancy was concealed in the mountains of Arbood? to them alone, and the faithful Sonigurra, did Doorga confide the secret of his retreat. The vassals of the *Nine Castles of Maroo* knew that he was concealed; but where or in whose custody all were ignorant. Some thought he was at Jessulmeer; others at Beekumpur; others at Sirohi. The eight divisions nobly supported the days of their exile; their sinews sustained the land of Mordhur. Raos, Rajas, and Ranas applauded their deeds, for all were alike enveloped in the net of destruction. In all the nine thousand [towns] of Mordhur, and the ten thousand of Mewar,† inhabitants there were none. Enayet Khan was left with ten thousand men to preserve Jodhpur; but the Champawut is the Soomer of Maroo, and without fear was Doorga's brother, Soning. With Khemkurn the Kurnote, and Subhul the Joda, Beejmal the Mahecha, Jaitmal Soojote, Kesuri Kurnote, and the Joda brethren Seodan and Bheem, and

many more collected their clans and kin, and as soon as they heard that the king was within four coss of Ajmeer, they blockaded the Khan in the city of Joda; but twenty thousand Moghuls came to the rescue. Another dreadful conflict ensued at the gates of Jodhpur, in which the Jadoon Kesore, who led the battle, and many other chiefs were slain, yet not without many hundreds of the foe; the 9th Asar, S. 1737.

" Soning carried the sword and the flame into every quarter. Arung could neither advance nor retreat. He was like the serpent seizing the musk-rat, which, if liberated, caused blindness; but if swallowed, was like poison. Hurnat and Kana Sing took the road to Sojut. They surrounded and drove away the cattle, which brought the Asoors to the rescue. A dreadful strife ensued; the chief of the Asoors was slain, but the brothers and all their kin bedewed the land with their blood. This the *saca* of Sojut, was when 1737 ended and 1738 commenced, when the sword and the pestilence (*murri**) united to clear the land.

* Charms and incantations, with music, are had recourse to, in order to cause the flight of these destructive insects from the fields they light on.

† The number of towns and villages formerly constituting the arondissement of each state.

* *Murri*, or 'death' personified, is the name for that fearful scourge the spasmodic *cholera morbus*, which has caused the loss of so many lives for the last thirteen years throughout India. It appears to have visited India often, of which we have given a frightful record in the Annals of Mewar in the reign of Rana Raj. Sing (See Vol I p 303), in S. 1717 or A. D. 1661 (twenty years prior to the period we treat of); and Orme describes it as raging in the Dekhan in A. D. 1684. They had likewise a visitation of it within the memory of many individuals now living.

Regarding the nature of this disease, whether epidemic, or contagious, and its cure, we are as ignorant now as the first day of our experience. There have been hundreds of conflicting opinions and hypotheses, but none satisfactory. In India, nine medical men out of ten, as well