



at length reached Omurkote with only a few attendants. The Raja, who has the title of Rana, took compassion on his misfortunes and spared nothing that could alleviate his sufferings, or console him in his distress."—Briggs' Ferishta, vol. ii. p. 95.

We are now in the very region where Hemayoon suffered miseries, and in its chief town, Omurkote, Akber, the great monarch India over knew, first saw the light. Let us throw aside the veil which conceals the history of the race of Hemayoon's protector, and notwithstanding he is now but nominal sovereign of Omurkote, and lord of the village of Chore, give him "a local habitation and a name," even in the days of the Macedonian invader of India.

Dhat, of which Omurkote is the capital was one of the divisions of Maroothali, which from time immemorial was subject to the Pramara. Amongst the thirty-five tribes of this the most numerous of the races called Agnicula, were the Soda, the Omur, and the Soomura;* and the conjunction of the two last has given a distinctive appellation to the more northern *thui*, still known as *Omursoomra*, though many centuries have fled since they possessed any power.

Arore, of which we have already narrated the discovery, and which is laid down in the map about six miles east of Bekher on the Indus, was in the region styled Omursoomra, which may once have had a much wider acceptance, when a dynasty of thirty-six princes of the Soomura tribe ruled all these countries during five hundred years.† On the extinction of its

power, and the restoration of their ancient rivals, the Sind-Samma princes, who in their turn gave way to the Bhattis, this tract obtained the epithet of Bhattipoh; but the ancient and more legitimate name, Oomursoomra, is yet recognized, and many hamlets of shepherds, both Oomurs and Soomuras, are still existing amidst its sand-hills. To them we shall return, after discussing their elder brethren, the Sodas. We can trace the colonization of the Bhattis, the Chawuras and the Solankis, the Gehlotes, and the Rahtores, throughout all these countries, both of central and western Rajpootana; and wherever we go, whatever new capital is founded, it is always on the site of a Pramara establishment. *Pirithitynna Pramara*, or 'the world is the Pramara,' I may here repeat, is hardly hyperbolic when applied to the Rajpoot world.

Arore, or *Alore* as written by Abulfazil, and described by that celebrated geographer, Ebn-Haukal, as "rivalling Mooltan in greatness," was one of the 'nine divisions of Maroo' governed by the Pramara, of which we must repeat, one of the chief branches was the Soda. The islandic Bekher, or Mansoor (so named by the lieutenant of the Khalif Al-Munsoor), a few miles west of Arore, is considered as the capital of the Sogdi, when Alexander sailed down the Indus; and if we couple the similarity of name to the well-authenticated fact of immemorial sovereignty over this region, it might not be drawing too largely on credulity to suggest that the Sogdi and Soda are one and the same.* The Soda princes were the

* See table of tribes, and sketch of the Pramaras, Vol. I page 62 and 71.

† Ferishta, Abulfazil.

* To convince the reader I do not build upon nominal resemblance, when localities do not bear me out, he is requested to call to mind, that we have elsewhere



patriarchs of the desert when the Bhattis immigrated thither from the north: but whether they deprived them of Arora as Lodorva, the chronicle does not intimate. It is by no means unlikely that the Omurs and Soomras, instead of being co-equal or co-eval branches with the Soda, may be merely subdivisions of them.

We may follow Abulfazil and Ferishta in their summaries of the history of ancient Sinde, and these races. The former says: "In ancient times there lived a Raja, named Sehris, whose capital was Alore, and his dominions extended to Cashmere north, to Mehran (the Indus) west, while the sea confined them to the south. An army from Persia invaded this kingdom; the Raja was killed in battle, and the Persians, after plundering every thing, returned home. The Raja was succeeded by his son Roysahy* (*qu. Rae Sa, or Soda?*). This

assigned to the *Yadus* of the Punjab, the honour of furnishing the well-known king named Poras; although the *Puar*, the usual pronunciation of *Pramar*, would afford a more ready solution.

* Colonel Briggs, in his translation, writes it *Hully Sa*, and in this very place remarks on the "mutilation of Hindu names by the early Mahomedan writers, which are frequently not to be recognized;" or, we might have learned that the adjunct *Sa* to *Hully* (*qu. Heri*), the son of Sehris, was the badge of his tribe, Soda. The *Roy-sahy*, or *Rae-sa* of Abulfazil, means 'Prince Sa' or 'Prince of the Sodas'. Of the same family was Dahir, whose capital, in A. H. 90, was (says Abulfazil) "Alore or Debeil," in which this historian makes a geographical mistake: Alore or Arora being the capital of Upper Sinda, and Debeil (correctly *Dewul the temple*), or Tatta, the capital of Lower Sinda. In all probability Dahir held both. We have already dilated, in the annals of Mewar, on a foreign prince named "Dahir Despati," or *the sovereign prince, Dahir*, being amongst her defenders, on the first Mooslem invasion, which we conjectured must have been that of Mahomed Kasim, after he had subdued Sinda. Bappa, the lord of Chetore, was nephew of Raja Mauu Mori, shewing a double motive in the exiled son of Dahir to support Chetore against his own enemy

dynasty continued until the Khalifat of Walid, when Hejaufe, the governor of Irac, sent Mahomed Kasim, A. H. 99 or A. D. 717, who succeeded in the conquest, slaying the Hindu prince, Dahir. After this, the country was governed by the family of Ansary; next, by the family of Soomra; and then came the dynasty of Seemeh (Sammah), who esteemed themselves of the stock of Jumsheed, and each took the name of Jam."*

Ferishta gives a similar version. "On the death of Mahomed Kasim, a tribe who trace their origin from the Ansaris established a government in Sinda; after which the *zemindars* (lords of the soil or indigenous chiefs) usurped the power, and held independent rule over the kingdom of Sinda for the space of five hundred years. These, the Soomuras, subverted the country of another dynasty called Soomuna (the Seemeh of Albufazil), whose chief assumed the title of Jam."†

The difficulty of establishing the identity of these tribes from the cacography of both the Greek and Persian writers, is well

Kasim. The Moris and Sodas were alike branches of the *Pramar* (see Vol. I. p. 71). It is also worth while to draw attention to the remark elsewhere made on the stir made by Hejaufe of Khorasan (who sent Kasim to Sinda) amongst the Hindu princes of Zabulistan: dislocated facts, all demonstrating one of great importance, namely, the wide dominion of the Rajput race, previous to the appearance of Mahomed.

Oriental literature sustained a loss which can scarcely be repaired, by the destruction of the valuable MSS. amassed by Colonel Briggs, during many years, for the purpose of a general history of the early transactions of the Mahomedans.

*Of the latter stock he gives us a list of seventeen princes. Gladwin's translation of *Ajeen Akbery*, vol. ii. p. 122.

† See Briggs' *Ferishta*, vol. iv. pp. 411 and 422.



exemplified in another portion of Ferishta, treating of the same race, called by him *Somuna*, and *Suma* by Abulfazil. "The tribe of *Sahna* appears to be of obscure origin, and originally to have occupied the tract lying between *Bekher* and *Tatta* in *Sinde*, and pretend to trace their origin from *Jemshid*." We can pardon his spelling for his exact location of the tribe, which, whether written *Soomuna*, *Sehna*, or *Seemeh*, is the *Summa* or *Samma* tribe of the great *Yadu* race, whose capital was *Summa-ca-kote*, or *Samma-nagari*, converted into *Minagara*, and its princes into *Sambas*, by the Greeks. Thus the *Sodas* appear to have ruled at *Arore* and *Bekher*, or *Upper Sinde*, and the *Sammās* in the lower,* when *Alexander* passed through this region. The *Jharejas* and *Jams* of *Noanuggur* in *Saurashtra* claim descent from the *Summas*, hence called elsewhere by Abulfazil "the *Sinde-Summa* dynasty;" but having been, from their amalgamation with the "faithful," put out of the pale of Hinduism, they desired to conceal their *Samma-Yadu* descent, which they abandoned for *Jumshid*, and *Samma* was converted into *Jam*.

We may, therefore, assume that a prince of the *Soda* tribe held that division of the great *Puar* sovereignty, of which *Arore*, or the insular *Bekher*, was the capital, when

* The four races called *Agnicula* (of which the *Pramar* was the most numerous), at every step of ancient Hindu history are seen displacing the dynasty of *Yadu*. Here the struggle between them is corroborated by the two best Mahomedan historians, both borrowing from the same source, the more ancient histories, few of which have reached us. It must be borne in mind that the *Sodas*, the *Oomurs*, the *Soomuras*, were *Pramaras* (vulg. *Puar*); while the *Summas* were *Yadus*, for whose origin see *Annals of Jessulmer*.

Alexander passed down the *Indus*; nor is it improbable that the army, styled *Persian* by Abulfazil, which invaded *Arore*, and slew *Raja Sehri*, was a *Græco-Bactrian* army led by *Apollodotus*, or *Menander*, who traversed this region, "ruled by *Sigertides*" (*qu. Raja Sehri*!) even to "the country of the *Soron*," or *Saurashtra*, where, according to their historian, their medals were existant when he wrote in the second century.* The histories so largely quoted give us decided proof that *Dahir*, and his son *Raesa*, the victims of the first *Islamite* invasion led by *Kasim*, were of the same lineage as *Raja Sehri*; and the *Bhatti* annals prove to demonstration, that at this, the very period of their settling in the desert, the *Soda* tribe was paramount, which, together with the strong analogies in names of places and princes, affords a very reasonable ground for the conclusion we have come to, that the *Soda* tribe of *Puar* race was in possession of *Upper Sinde*, when the *Macedonian* passed down the stream; and that, amidst all the

* Of these, the author was so fortunate as to obtain one of *Menander*, and three of *Apollodotus*, whose existence had heretofore been questioned: the first of the latter from the wreck of *Surapoori*, the capital of the *Suraeni* of *Meen* and *Arrian*; another from the ancient *Awint*, or *Oojein*, whose monarch, according to *Justin*, held a correspondence with *Augustus*; and the third, in company with a whole jar of *Hindu-Scythic* and *Bactrian* medals, at *Agra*, which was dug up several years since in excavating the site of the more ancient city. This, I have elsewhere surmised, might have been the abode of *Aggrames*, *Agra-gram-essour*, the "lord of the city of *Agra*," mentioned by *Arrian* as the most potent monarch in the north of *India*, who, after the death of *Porus*, was ready to oppose the further progress of *Alexander*. Let us hope that the *Punjab* may yet afford us another peep into the past. For an account of these medals, see *Transactions of the Royal Asiatic Society*, vol. i. p. 313.

vicissitudes of fortune, it has continued (contesting possession with its ancient Yada antagonist, the Samma) to maintain some portion of its ancient sovereignty unto these days. Of this portion we shall now instruct the reader, after hazarding a passing remark on the almost miraculous tenacity which has preserved this race in its desert abode during a period of at least two thousand two hundred years,* bidding defiance to foreign foes, whether Greek, Bactrian, or Mahomedan, and even to those visitations of nature, famines, pestilence, and earthquakes, which have periodically swept over the land, and at length rendered it the scene of desolation it now presents; for in this desert, as in that of Egypt, tradition records that its increase has been and still is progressive, as well in the valley of the Indus as towards the Jumna.

Omurkote.—This stronghold (*kote*) of the Omurs, until a very few years back, was the capital of the Soda Raj, which extended, two centuries ago, into the valley of Sindh, and east to the Looni; but the Rahtores of Marwar, and the family at present ruling Sindh, have together reduced the sovereignty of the Sodas to a very confined spot, and thrust out of Omurkote (the last of the nine castles of Maroo) the descendant of Sehri, who from Atore, held dominions extending from Cashmere to the ocean. Omurkote has sadly fallen from its ancient grandeur, and instead of the five thousand houses it

contained during the opulence of the Soda princes, it hardly reckons two hundred and fifty houses, or rather huts. The old castle is to the north-west of the town. It is built of brick, and the bastions, said to be eighteen in number, are of stone. It has an inner citadel, or rather a fortified palace. There is an old canal to the north of the fort, in which water still lodges part of the year. When Raja Maun had possession of Omurkote, he founded several villages thereunto, to keep up the communication. The Talpooris then found it their interest, so long as they had any alarms from their own lord paramount of Candahar, to court the Rahtore prince; but when civil war appeared in that region, as well as in Marwar, the cessation of all fears from the one, banished the desire of paying court to the other, and Omurkote was unhappily placed between the Kulloras of Sindh and the Rahtores, each of whom looked upon this frontier post as the proper limit of his sway, and contended for its possession. We shall therefore give an account of a feud between these rivals, which finally sealed the fate of the Soda prince, and which may contribute something to the history of the ruling family of Sindh, still imperfectly known.

When Beej Singh ruled Marwar, Meer Noor Mahomed Kullora, governed Sindh; but being expelled by an army from Candahar, he fled to Jessulmer, where he died. The eldest son, Untur Khan, and his brothers, found refuge with Buhadoor Khan Khyrani; while a natural brother, named Gholam Shah, born of a common prostitute, found means to establish himself

* Captain, now Colonel Pottinger, in his interesting work on Sindh and Beloochistan, in extracting from the Persian work "*Majmoo' Waridat*," calls the ancient capital of Sindh, *Ulaor*, and mentions the overthrow of the dynasty of "*Sahir*," (the Sehri of Abulfazl), whose ancestors had governed Sindh for two thousand years.



on the musnud at Hyderabad. The chiefs of Daudputra espoused the cause of Untur Khan, and prepared to expel the usurper. Bahadoor Khan, Subzul Khan, Alli Morad, Mohamud Khan, Kaim Khan, Alli Khan, chiefs of the Khyrani tribe, united, and marched with Untur Khan to Hyderabad. Gholam Shah advanced to meet with him, and the brothers encountered at Obaora; but legitimacy failed: the Khyrani chiefs almost all perished, and Untur Khan was made prisoner, and confined for life in Guja-ca-kote, an island in the Indus, seven coss south of Hyderabad. Gholam Shah transmitted his musnud to his son Serefraz, who, dying soon after, was succeeded by Abdul Nubbee. At the town of Abhepoora, seven coss east of Sheodadpor (a town in Lohri Sinde), resided a chieftain of the Talpoori tribe, a branch of the Baloch, named Goram, who had two sons, named Beejur and Sobdan. Serefraz demanded Goram's daughter to wife; he was refused, and the whole family was destroyed. Beejur Khan, who alone escaped the massacre, raised his clan to avenge him, deposed the tyrant, and placed himself upon the musnud of Hyderabad. The Kulloras dispersed; but the Beejur, who was of a violent and imperious temperament, became involved in hostilities with the Rahtores regarding the possession of Omurkote. It is asserted that he not only demanded tribute from Marwar, but a daughter of the Rahtore prince, to wife, setting forth as a precedent his grandfather Ajit, who bestowed a wife on Ferochsere. This insult led to a pitched battle, fought at Doogara, five coss from Dhurnidur, in which the Baloch army was

fairly beaten from the field by the Rahtore; but Beejy Sing, not content with his victory, determined to be rid of this thorn in his side. A Bhatti and Chondawut offered their services, and lands being settled on their families, they set out on this perilous enterprize in the garb of Ambassadors. When introduced to Beejur, he arrogantly demanded if the Raja had thought better of his demand, when the Chondawut referred him to his credentials. As the Beejur rapidly ran his eye over it, muttering "no mention of the *dola* (bride)," the dagger of the Chondawut was buried in his heart. "This for the *dola*," he exclaimed; and "this for the tribute," said his comrade, as he struck another blow. The Beejur fell lifeless on his cushion of state, and the assassins, who knew escape was hopeless, plied their daggers on all around; the Chondawut slaying twenty-one, and the Bhatti five, before they were hacked to pieces. The nephew of Beejur Khan, by name Futteh Alli, son of Sobdan, was chosen his successor, and the old family of Kullora was dispersed to Bhooj, and Rajpootana, while its representative repaired to Candahar. There the Shah put him at the head of an army of twenty-five thousand men, with which he reconquered Sinde, and commenced a career of unexampled cruelty. Futteh Alli, who had fled to Bhooj reassembled his adherents, attached the army of the Shah, which he defeated and pursued with great slaughter beyond Shikarpoor, of which he took possession, and returned in triumph to Hyderabad. The cruel and humbled Kullora once more appeared before the Shah, who, exasperated



at the inglorious result of his arms, drove from his presence; and after wandering about, he passed from Mooltan to Jessulmer, settling at length at Pokurn, where he died. The Pokurn chief made himself his heir, and it is from the great wealth (chiefly in jewels) of the ex-prince of Sindh, that its chiefs have been enabled to take the lead in Marwar. The tomb of the exile is on the north side of the town.*

This episode, which properly belongs to the history of Marwar, or to Sindh, is introduced for the purpose of shewing the influence of the latter on the destinies of the Soda princes. It was by the Beejur, who

fell by the emissaries of Beejy Sing, that the Soda Raja was driven from Omurkote, the possession of which brought the Sindies into immediate collision with the Bhattis and Rahtores. But on his assassination and the defeat of the Sindh army on the Rind, Beejy Sing re-inducted the Soda prince to his *gadi* of Omurkote; not, however, long to retain it, for on the invasion from Candahar, this poor country underwent a general massacre and pillage by the Afghans, and Omurkote was assaulted and taken. When Futteh Ali made head against the army of Candahar, which he was enabled to defeat, partly by the aid of the Rahtores, he relinquished, as the price of this aid, the claims of Sindh upon Omurkote, of which Beejy Sing took possession, and on whose battlements the flag of the Rahtores waved until the last civil war, when the Sindies expelled them. Had Raja Maun known how to profit by the general desire of his chiefs to redeem this distant possession, he might have got rid of some of the unquiet spirits by other means than those which have brought infamy on his name.

* The memoir adds: Futteh Ali was succeeded by his brother, the present Gholam Ali, and he by his son, Kurram Ali. The general correctness of this outline is proved by a very interesting work (which has only fallen into my hands in time to make this note), entitled "Narrative of Visit to the Court of Sindh," by Dr. Burnes. Beejur Khan was minister to the Calora rulers of Sindh, whose cruelties at length gave the government to the family of the minister. As it is scarcely to be supposed that Raja Beejy Sing would furnish assassins to the Calora, who could have little difficulty in finding them in Sindh, the insult which caused the fate of Beejur may have proceeded from his master, though he may have been made the scape-goat. It is much to be regretted that the author of the "Visit to Sindh" did not accompany the Ameers to Sehwan (of which I shall venture an account obtained nearly twenty years ago). With the able memoir and map (by his brother, Lieut. Burnes) of the Rind, a new light has been thrown on the history and geography of this most interesting and important portion of India. It is to be desired that to a gentleman so well prepared may be entrusted the examination of this still known region. I had long entertained the hope of passing through the desert, by Jessulmer to Ootch, and thence, sailing down to Mansoorah, visiting Arar, Sehwan, Samma-nagari, and Bamunawasso. The rupture with Sindh in 1820 gave me great expectations of accomplishing this object, and I drew up and transmitted to Lord Hastings a plan of marching a force through the desert, and planting the cross on the insular capital of the Sogdi; but peace was the order of the day. I was then in communication with Meer Sohrab, governor of Upper Sindh, who, I have little doubt, would have come over to our views.

Chore.—Since Omurkote has been wrested from the Sodas, the expelled prince, who still preserves his title of Rana, resides at the town of Chore, fifteen miles north-east of his former capital. The descendant of the princes who probably opposed Alexander, Menander, and Kasim, the lieutenant of Walid, and who sheltered Hemayoon when driven from the throne of India, now subsists on the eleemosynary gifts of those with whom he is connected by marriage, on the few patches of land of his own desert



domain left him by the rulers of Sindh. He has eight brothers, who are hardly pushed for a subsistence, and can only obtain it by the supplement to all the finances of these states, plunder.

The Soda, and the Jhareja, are the connecting links between the Hindu and the Mooslem; for although the further west we go, the greater is the laxity of Rajpoot prejudice, yet to some thing more than mere locality must be attributed the denationalized sentiment, which allows the Soda to intermarry with a Sindie: this cause is *hunger*; and there are few zealots who will deny that its influence is more potent than the laws of Menu. Every third year brings famine, and those who have not stored up against it, fly to their neighbours, and chiefly to the valley of the Indus. The connexions they then form often end in the union of their daughters with their protectors but they still so far adhere to ancient usage, as never to receive back into the family caste of female so allied. The present Rana of the Sodas has set the example, by giving daughters to Meer Ghulam Ali and Meer Sohrab, and even to the Khossa chief of Dadar; and in consequence, his brother princes of Jessulmer, Bah and Parkur, though they will accept a Soda princess to wife (because they can depend on the purity of her blood), yet will not bestow a daughter on the Rana, whose offspring might perhaps grace the harem of a Baloch. But the Rahtores of Marwar will neither give to, nor receive daughters of Dhat. The females of desert region, being reputed very handsome, have become almost an article of matrimonial traffic; and it is asserted,

that if a Sindie hears of the beauty of a *Dhattiani*, he sends to her father as much grain as he deems an equivalent, and is seldom refused her hand. We shall not here further touch on the manners or other peculiarities of the Soda tribe, though we may revert to them in the general outline of the tribes, with which we shall conclude the sketch of the Indian desert.

Tribes.—The various tribes inhabiting the desert and valley of the Indus would alone form an ample subject of investigation which would, in all probability, elicit some important truths. Amongst the converts to Islam, the inquirer into the pedigree of nations would discover names, once illustrious, but which, now hidden under the mantle of a new faith, might little aid his researches into the history of their origin. He would find the *Soda*, the *Catti*, the *Mullani*, affording in history, position and nominal resemblance, grounds for inferring that they are the descendants of the Sogdi, Cathi, and Malli, who opposed the Macedonian in his passage down the Indus; besides swarms of Getes or Yuti, many of whom have assumed the general title of Baloch, or retain the ancient specific name of *Noomri*; while others, in that of *zjhut*, preserve almost the primitive appellation. We have also the remains of those interesting races the *Johyas* and *Dahyas*, of which much has been said in the Annals of Jessulmer, and elsewhere; who as well as the *Getes* or *Jits*, and *Huns*, hold places amongst the "thirty-six royal races" of ancient India.* These, with the *Barahas* and the *Lohanas*,

* See sketch of the tribes, Vol. I. p. 73.



tribes who swarmed a few centuries ago in the Punjab, will now only be discerned in small numbers in "the region of death," which has even preserved the illustrious name of *Kaorwa*, Crishna's foe in the Bharat. The *Sehrae*, or great robber of our western desert, would alone afford a text for discussion on his habits and his raids, as the enemy of all society. But we shall begin with those who yet retain any pretensions to the name of Hindu (distinguishing them from the proselytes to Islām), and afterwards descant upon their peculiarities. Bhatti, Rahtore, Joda, Chohan, Mallani, Kaorwa, Johya, Sooltano, Lohana, Arorah, Khoomra, Sindil, Maisuri, Vishnuvi, Jakhur, Shiag or Ashiag, Pooniah.

Of the Mahomedan there are but two, Kullora and *Sehrae*, concerning whose origin any doubt exists, and all those we are about to specify are *Nyads*,* or proselytes chiefly from Rajpoot or other Hindu tribes:

Zjut; Rajur; Oomra; Soomra; Mair, or Mer; Mor, or Moher; Baloch; Loomrea, or Looka; Sumaicha; Mangulia; Baggreah; Dabha; Johya; Kairooe; Jangurea; Oondur; Berowee; Bawuri; Tawuri; Chrendea; Khossa; Sudani; Lohanas;

Before we remark upon the habits of these tribes, we may state one prominent trait which characterises the *Nyad*, or convert to Islam, who, on parting with his original faith, divested himself of its chief moral attribute, toleration, and imbibed a double portion of the bigotry of the creed he adopted. Whether it is to the intrinsic quality of the Mahomedan faith that we are

to trace this moral metamorphosis, or to a sense of degradation (which we can hardly suppose) consequent on his apostacy, there is not a more ferocious, or intolerant being on the earth than the Rajpoot convert to Islamism. In Sindh, and the desert, we find the same tribes, bearing the same name, one still Hindu, the other Mahomedan; the first retaining his primitive manners, while the convert is cruel, intolerant, cowardly, and inhospitable. Escape, with life at least, perhaps a portion of property, is possible from the hands of the Maldote, the Larkhani, the Bhutti, or even the Tawuries, distinctively called "the sons of the devil;" but from the Khossas, the *Sehraes*, or Bhuttis, there would be no hope of salvation. Such are their ignorance and brutality, that should a stranger make use of the words *russah* or *rustah* (rope, and road), he will be fortunate if he escape with bastinado from these beings, who discover therein an analogy to *rusool*, or 'the prophet;' he must for the former use the words *kilbur*, *rundori*, and for the latter, *duggra*, or *dugg*.* It will not fail to strike those who have perused the heart-thrilling adventures of Park, Denham, and Clapperton—names which will live for ever in the annals of discovery—how completely the inoffensive, kind, and hospitable negro, resembles in these qualities the Rajpoot, who is transformed into a wild-beast the moment he can repeat "La-allah, il-allah, Mahomed Rusoolalla," 'there is but one God, and Mahomed is the prophet of God:' while a remarkable change has taken place

* *Nyad* is the noviciate, literally the first (and) new (now), or original converts, I suppose.

* *Duggra* is very common in Rajpootana for a 'path way;' but the substitute here used for *russah*, a rope, I am not acquainted with.



amongst the Tatar tribes, since the anti-destructive doctrines of Budha (or Hinduism purified of polytheism) have been introduced into the regions of Central Asia.

On the Bhattis, the Rahtores, the Chohans, and their offset the Mallani, we have sufficiently expatiated, and likewise on the Soda; but a few peculiarities of this latter tribe remain to be noticed.

Soda.—The Soda, who has retained the name of Hindu, has yet so far discarded ancient prejudice, that he will drink from the same vessel and smoke out of the same *hooka* with a Moosulman, laying aside only the tube that touches the mouth. With his poverty, the Soda has lost his reputation for courage, retaining only the merit of being a dexterous thief, and joining the hordes of Sehraes and Kossas who prowl from Dandputra to Guzzerat. The arms of the Sodas are chiefly the sword and shield, with a long knife in the girdle, which serves either as a stiletto or a carver for his meat: few have matchlocks, but the primitive sling is a general weapon of offence, and they are very expert in its use. Their dress partakes of the Bhatti and Mahomedan costume, but the turban is peculiar to themselves, and by it a Soda may always be recognized. The Soda is to be found scattered over the desert, but there are offsets of his tribe, now more numerous than the parent stock, of which the Sumaicha is the most conspicuous, whether of those who are still Hindu, or who have become converts to Islam.

Kaorwa.—This singular tribe of Rajpoots, whose habits, even in the midst of pillage are entirely nomadic, is to be found chiefly

in the *thul* of Dhat, though in no great numbers. They have no fixed habitations but move about with their flocks, and encamp wherever they find a spring or pasture for their cattle; and there construct temporary huts of the wide-spreading *peeloo*, by interlacing its living branches, covering the top with leaves, and coating the inside with clay: in so skilful a manner do they thus shelter themselves, that no sign of human habitation is observable from without. Still the roaming Sehrae is always on the look-out for these sylvan retreats, in which the shepherds deposit their little hoards of grain, raised from the scanty patches around them. The restless disposition of the Kaorwas, who even among their ever-roaming brethren enjoy a species of fame in this respect, is attributed (said my Dhatti) to a curse entailed upon them from remote ages. They rear camels, cows, buffalos, and goats, which they sell to the Charuns and other merchants. They are altogether a singularly peaceable race; and like all their Rajpoot brethren, can at will people the desert with palaces of their own creation, by the delightful *uml-pani*, the universal panacea for ills both moral and physical.

Dhote, or *Dhatti*, is another Rajpoot, inhabiting Dhat, and in no greater numbers than the Kaorwas, whom they resemble in their habits, being entirely pastoral, cultivating a few patches of land, and trusting to the heavens alone to bring it forward. They barter the *ghee* or clarified butter, made from the produce of the flocks, for grain and other necessities of life. *Rabri* and *chauch*, or 'porridge and butter milk,' form the grand fare of the desert. A couple



of seers of flour of bajra, jooar, and kajjri, is mixed with some seers of *chauch*, and exposed to the fire, but not boiled, and this mess will suffice for a large family. The cows of the desert are much larger than those of the plains of India, and give from eight to ten seers (eight or ten quarts) of milk daily. The produce of four cows will amply subsist a family of ten persons from the sale of *ghee*; and their prices vary with their productive powers, from ten to fifteen rupees each. This *rabri*, so analogous to the *kouskous* of the African desert, is often made with camel's milk, from which *ghee* cannot be extracted, and which soon becomes a living mass when put aside. Dried fish, from the valley of Sinde, is conveyed into the desert on horses or camels, and finds a ready sale amongst all classes, even as far east as Barmair. It is sold at two *dokras* (coppers) a seer. The *pooras*, or temporary hamlets of the Dhattis, consisting at most of ten huts in each, resemble those of Kaorwas.

Lohana.—This tribe is numerous both in Dhat and Talpoora: formerly they were Rajpoots, but betaking themselves to commerce, have fallen into the third class. They are scribes and shopkeepers, and object to no occupation that will bring a subsistence; and as to food, to use the expressive idiom of this region, where hunger spurns at law, "excepting their cats and their cows, they will eat any thing."

Arorah.—This class, like the former, apply themselves to every pursuit, trade, and agriculture, and fill many of the inferior offices of government in Sinde, being shrewd, industrious, and intelligent. With the

thrifty Arorah and many other classes, flour steeped in cold water suffices to appease hunger. Whether this class has its name from being an inhabitant of Arore, we know not.

Bhattiah is also one of the equestrian order converted into the commercial, and the exchange has been to his advantage. His habits are like those of the Arorah, next to whom he ranks as to activity and wealth. The Arorahs and Bhattiahs have commercial houses at Shikarpoor, Hydrabad, and even at Surat and Jeipoor.

Brahmins.—*Bishauve* is the most common sect of Brahmins in the desert and Sinde. The doctrines of Menu with them go far as much as they are worth in the desert, where "they are a law unto themselves." They wear the *jumoo*, or badge of their tribe, but it here ceases to be a mark of clerical distinction, as no drones are respected; they cultivate, tend cattle, and barter their superfluous *ghee* for other necessities. They are most numerous in Dhat, having one hundred of their order in Chore, the residence of the Soda Rana, and several houses in Omurkote, Dharnas, and Mittie. They do not touch fish or smoke tobacco, but will eat food dressed by the hands of a *malli* (gardener), or even a *nae* (barber caste); nor do they use the *chowka*, or fire-place, reckoned indispensable in more civilized regions. Indeed, all classes of Hindus throughout Sinde will partake of food dressed in the *serai*, or inn, by the hands of the *Butearin*. They use indiscriminately each other's vessels, without any process of purification but a little sand and water. They do not even burn their dead, but



bury them near the threshold; and those who can afford it, raise small *chabootras*, or altars, on which they place an image of Siva, and a *gunra*, or jar of water. The *junnoo*, or thread which marks the sacerdotal character in Hindusthan, is common in these regions to all classes, with the exception of Kolis and Lohanas. This practice originated with their governors, in order to discriminate them from those who have to perform the most servile duties.

Rebarris.—This term is known throughout Hindusthan only as denoting persons employed in rearing and tending camels, who are there always Mooslems. Here they are a distinct tribe, and Hindus, employed entirely in rearing camels, or in stealing them, in which they evince a peculiar dexterity, uniting with the Bhattis in the practice as far as Daudputra. When they come upon a herd grazing, the boldest and most experienced strikes his lance into the first he reaches, then dips a cloth in the blood, which at the end of his lance he thrusts close to the nose of the next and wheeling about, sets off at speed, followed by the whole herd, lured by the scent of blood and the example of their leader.

Jakhur, *Shiagh*, *Pooniah*, are all denominations of the Jit race, a few of whom preserve under these ancient subdivisions their old customs and religion; but the greater part are among the converts to Islam and retain the generic name, pronounced *zjhut*. Those enumerated are harmless and industrious, and are found both in the desert and valley. There besides these a few scattered families of ancient tribes,

as the Sooltano* and Khoomra, of whose history we are ignorant, Jöhyas, Sindils and others, whose origin has already been noticed in the annals of Maroosthali.

We shall now leave this general account of the Hindu tribes, who throughout Sindo are subservient to the will of the Mahomedan, who is remarkable, as before observed, for intolerance. The Hindu is always second; at the well, he must wait patiently until his tyrant has filled his vessel; or if, in cooking his dinner, a Mooslem should require fire, it must be given forthwith, or the shoo would be applied to the Hindu's head.

Sehrae, *Kossah*, *Chandea*, *Sudani*.—The Sehrae is the most numerous of the Mahomedan tribes of the desert, said to be Hindu in origin, and descendants of the ancient dynasty of Arore; but whether his descent is derived from the dynasty of Sehris (written Sahir by Pottinger), or from the Arabic word *sehra*, 'a desert,' of which he is the terror, is of very little moment. The Kossas, or Khossas, &c. are branches of the Sehrae, and their habits are the same. They have reduced their mode of rapine to a system, and established *koorie*, or black-mail, consisting of one rupee and five *durris* of grain for every plough, exacted even from the hamlets of the shepherds throughout the *thul*. Their bands are chiefly mounted on camels, though some are on horse back; their

* Abulfazil, in describing the province of Bijore, inhabited by the Eusofayes, says that a tribe called "Sultana, who affirmed themselves to be descendants of the daughter of Sultan Secunder Zulkernain, came from Cabul in the time of Mirza Ulugh Beg, and possessed themselves of this country." Mr. Elphinstone enquired in vain for this offspring of Alexander the Great.



arms are the *shail* or *sang* (lances of bamboo or iron), the sword and shield, and but few fire-arms. Their depredations used to be extended a hundred coss around, even into Jodpoor and Daudputra, but they eschew coming in contact with the Rajpoot, who says of a Sehrae, "he is sure to be asleep when the battle *nakarra* beats." Their chief abode is in the southern portion of the desert, and about Noakote, Mittie, as far as Buliarie. Many of them used to find service at Oodipoor, Jodpoor, and Sooe-Bah, but they are cowardly and faithless.

Sumaicha is one of the *Nyad*, or proselytes to Islam from the Soda race, and numerous both in the *thul* and the valley, where they have many *pooras* or hamlets. They resemble the Dhotes in their habits, but many of them associate with the Sehraes, and plunder their brethren. They never shave or touch the hair of their heads, and consequently look more like brutes than human beings. They allow no animal to die of disease, but kill it when they think there are no hopes of recovery. The Sumaicha women have the reputation of being great scolds, and never veil their faces.

Rajurs.—They are said to be of Bhatti descent, and confine their haunts to the desert, or the borders of Jessulmer, as at Rangurh, Keallah, Jaraillah, &c.; and the *thul* between Jessulmer and Upper Sinde; they are cultivators, shepherds, and thieves, and are esteemed amongst the very worst of the converts to Mahomedanism.

Oomurs and *Soomras* are from the Pramari or Fuar race, and are now chiefly in the ranks of the faithful, though a few are to be

found in Jessulmer and in the *thul* called after them; of whom we have already said enough.

Kullora and *Talpoori* are tribes of celebrity in Sinde, the first having furnished the late, and the other its present, dynasty of rulers; and though the one has dared to deduce its origin from the Abbasides of Persia, and the other has even advanced pretensions to descent from the prophet, it is asserted that both are alike Ealoches, who are said to be essentially Jit or Gete in origin. The Talpooris, who have their name the town (*poora*) of palms (*tal* or *tar*), are said to amount to one-fourth of the population of *Lohri* or *Little Sinde*, which misnomer they affix to the dominion of Hydrabad. There are none in the *thul*.

Noomrie, *Loomrie*, or *Looka*.—This is also a grand subdivision of the Baloch race, and is mentioned by Abulfazil as ranking next to the Kulmani, and being able to bring into the field three hundred cavalry and seven thousand infantry. Gladwin has rendered the name *Nomurdy*, and is followed by Rennel. The Noomris, or Loomries, also styled *Looka*, a still more familiar term for *foa*, are likewise affirmed to be Jit in origin. What is the etymology of the generic term *Baloch*, which they have assumed, or whether they took it from; or gave it to, Balocchistan, some future enquirer into these subjects may discover.

Zihut, *Jut*, or *Jit*.—This very original race, far more numerous than perhaps all the Rajpoot tribes put together, still retains its ancient appellation throughout the whole of Sinde, from the sea to Daudputra, but there are few or none in the *thul*. Their habits

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differ little from those who surround them. They are amongst the oldest converts to Islam.

Mair, or Mer.—We should scarcely have expected to find a mountaineer (*mera*) in the valley of Sindé, but their Bhatti origin sufficiently accounts for the term, as Jessulmer is termed Mer.

Mohor, or Mor.—Said to be also Bhatti in origin.

Tauri, Thori or Tori.—These engross the distinctive epithet of *bhoot*, or 'evil spirits', and the yet more emphatic title of, 'sons of the devil.' Their origin is doubtful, but they rank with the Bawaris, Khen-gars, and other professional thieves scattered over Rajpootana, who will bring you either your enemy's head or the turban from it. They are found in the thuls of Daudputra, Beejnote, Noke, Noakote, and Oodur. They are proprietors of camels, which they hire out, and also find employment as convoys to caravans.

Johyas, Dahyas, Mangulias, once found amongst the Rajpoot tribes, now proselytes to Islam, but few in number either in the valley or the desert. There are also *Bairowis*, a class of Baloch, *Khairowis*, *Jangreas*, *Oondurs*, *Baggreahs*, descended from the Pramars and Sankla Rajpoots, but not possessing, either, in respect to numbers or other distinctive marks, any claims on our attention.

Daudputra.—This petty state, though beyond the pale of Hinduism, yet being but a recent formation out of the Bhatti state of Jessulmer, is strictly within the limits of Maroosthali. Little is known regarding the family who founded it, and we shall

therefore confine ourselves to this point, which is not adverted to by Mr. Elphinstone, who may be consulted for the interesting description of its prince, and his capital, Bhawalpoor, during the halt of the embassy to Cabul.

Daud Khan, the founder of Daudputra, was a native of Shikarpoor, west of the Indus, where he acquired too much power for a subject, and consequently drew upon himself the arms of his sovereign of Candahar. Unable to cope with them, he abandoned his native place, passed his family and effects across the Indus, and followed them into the desert. The royal forces pursued, and coming up with him at Sootialloh, Daud had no alternative but to surrender, or destroy the families who impeded his flight or defence. He acted the Rajpoot, and faced his foes; who, appalled at this desperate act, deemed it unwise to attack him, and retreated. Daud Khan, with his adherents, then settled in the *kutehee*, or flats of Sindé, and gradually extended his authority into the *thal*. He was succeeded by Mobarick Khan; he, by his nephew Bhawal Khan, whose son is Sadik Mahomed Khan, the present lord of Bhawalpoor, or Daudputra, a name applied both to the country and to its possessors, "the children of David." It was Mobarick who deprived the Bhattis of the district called Khadal, so often mentioned in the annals of Jessulmer, and whose chief town is Derrawal, founded by Rawul Deoraj in the eighth century; and where the successor of Daud established his abode. Derrawal was at that time inhabited by a branch of the Bhattis, broken off at a very early period,



its chief holding the title of Rawul, and whose family since their expulsion have resided at Gurialah, belonging to Bikaner, on an allowance of five rupees a day, granted by the conqueror. The capital of the "sons of David" was removed to the south bank of the Garah by Bhawul Khan (who gave it his name), to the site of an old Bhatti city, whose name I could not learn. About thirty years ago* an army from Candahar invaded Daudputra, invested and took Derrawul, and compelled Bhawul Khan to seek protection with the Bhattis at Beekumpoor. A negotiation for its restoration took place, and he once more pledged his submission to the Abdalli king, and having sent his son Mobarick Khan as a hostage and guarantee for the liquidation of the imposition, the army withdrew. Mobarick continued three years at Cabul, and was at length restored to liberty and made Khan of Bhawulpore, on attempting which he was imprisoned by his father, and confined in the fortress of Kinjer, where he remained nearly until Bhawul Khan's death. A short time previous to this, the principal chiefs of Daudputra, viz. Buddaira Khyrani, chief of Mozgurh, Khodabukah of Teraroh, Ikhtiar Khan of Gurhie, and Hadji Khan of Ootch, released Mobarick Khan from Kinjer, and they had reached Morarrah, when tidings arrived of the death of Bhawul Khan. He continued his route to the capital; but Nusseer Khan, son of Allum Khan, Goorgecha (Baloch), having formerly injured him and dreading punishment, had him assassinated, and placed his brother, the

present chief, Sadik Mahomed, on the musnud: who immediately shut up his nephews, the sons of Mobarick, together with his younger brothers, in the fortress of Derrawul. They escaped, raised a force of Rajpoots and Poorbias, and seized upon Derrawul; but Sadik escalated it, the Poorbias made no defence, and both his brothers and one nephew were slain. The other nephew got over the wall, but was seized by a neighbouring chief, surrendered, and slain, and it is conjectured the whole was a plot of Sadik Khan to afford a pretext for their death. Nuseer Khan, by whose instigation he obtained the musnud, was also put to death, being too powerful for a subject. But the Khyrani lords have always been plotting against their liege; an instance of which has been given in the annals of Bikaner, when Teraroh and Mozgurh were confiscated, and the chiefs sent to the castle of Kinjer, the state prison of Daudputra. Gurhie still belongs to Abdalla, son of Hadji Khan, but no territory is annexed to it. Sadik Mahomed has not the reputation of his father, whom Beejy Sing, of Marwar, used to style his brother. The Daudputras are much at variance amongst each other, and detested by the Bhattis, from whom they have hitherto exacted a tribute to abstain from plunder. The fear of Candahar no longer exists at Bhawulpore, whose chief is on good terms with his neighbour of Upper Sindh, though he is often alarmed by the threats of Runjeet Sing of Lahore, who asserts supremacy over "the children of David."

* This memorandum was written, I think, in 1811 or 1812.

Diseases.—Of the numerous diseases to which the inhabitants of the desert are



subjected, from poor and unwholesome diet, and yet more unwholesome drink, *ratandha* or night blindness, the *narooa* or Guinea-worm, and *varicose* veins, are the most common. The first and the last are mostly confined to the poorer classes, and those who are compelled to walk a great deal, when the exertion necessary to extricate the limbs from a deep sand, acting as a constant drag upon the elasticity of the fibres, occasions them to become ruptured. Yet, such is the force of habit, that the natives of Dhat in my service, who had all their lives been plying their limbs as *kasids*, or carriers of despatches, between all the cities on the Indus and in Rajpootana, complained of the firmer footing of the Indian plains, as more fatiguing than that of their native sand-hills. But I never was a convert to the Dhatti's reasoning; with all his simplicity of character, even in this was there vanity, for his own swelled veins, which could be compared to nothing but rattans twisted round the calf of his limbs, if they did not belie his assertion, at least proved that he had paid dearly for his pedestrianism in the desert. From the *narooa*, or Guinea worm, there is no exemption, from the prince to the peasant, and happy is the man who can boast of only one trial. The disease is not confined to the desert and western Rajpootana, being far from uncommon in the central states; but beyond the Aravali the question of "*how is your narooa?*" is almost a general form of greeting, so numerous are the sufferers from this malady. It generally attacks the limbs and the integuments of the joints, when it is excruciating almost past endurance. Whether it arises from animalculæ in sand or

water, or porous absorption of minute particles imbued with the latent vital principle, the natives are not agreed. But the seat of the disease appears immediately under and adhesive to the skin, on which it at first produces a small speck, which, gradually increasing and swelling, at length reaches a state of inflammation that affects the whole system. The worm then begins to move, and as it attains the degree of vitality apparently necessary for extricating itself, its motions are unceasing, and night and day it gnaws the unhappy patient who only exists in the hope of daily seeing the head of his enemy pierce the cuticle. This is the moment for action: the skilful *narooa*-doctor is sent for, who seizes upon the worm, and winding it round a needle or straw, employs it as a windlass, which is daily set in motion at a certain hour, when they wind out as much line as they can without the risk of breaking it. Unhappy the wretch whom this disaster befalls, when, happening to fall into a feverish slumber, he kicks the windlass, and snaps the living thread, which creates tenfold inflammation and suppuration. On the other hand, if by patience and skill it is extracted entire, he recovers. I should almost imagine, when the patriarch of Uz exclaims, "My flesh is clothed with worms: my skin is broken and become loathsome. When I lie down, I say, when shall I arise and the night be gone?" that he must have been afflicted with the *narooa*, than which none of the ills that flesh is heir to can be more agonizing.*

* My friend Dr. Joseph Duncan (attached to the Residency when I was political agent at Oodipoor) was attacked by the *narooa* in a very aggravated form. It



They have the usual infantine and adult diseases, as in the rest of India. Of these the *seetla*, or 'small-pox,' and the *teejarrā*, or 'tertīn,' are the most common. For the first, they merely recommend the little patient to 'Seetla Mata;' and tread the other with astringents, in which infusion of the rind of the pomegranate is always (when procurable) an ingredient. The rich, as in other countries, are under the dominion of empirics, who entail worse diseases by administering mineral poisons, of whose effects they are ignorant. Enlargement of the spleen under the influence of these fevers is very common, and its cure is mostly the actual cantery.

Famine, is, however, the grand natural disease of these regions, whose legendary stanzas teem with records of visitations of *Bookha mata*, the 'famished mother,' from the remotest times. That which is best authenticated in the traditions of several of these states, occurred in the eleventh century, and continued during twelve years! It is erroneously connected with the name of Lakha Phoolani who was the personal foe of Seoji, the first Rahtore emigrant from Canonj, and who slew this Robin Hood of the desert in S. 1268 (A. D. 1212). Doubtless the desiccation of the Caggar river, in the time of Hamir Soda, nearly a century before, must have been the cause of this. Every third year they calculate upon a partial visitation, and in 1812 one commenced

fixed itself in the ankle-joint, and being broken in the attempt to extricate it, was attended by all the evil results I have described, ending in lameness, and generally impaired health, which obliged him to visit the Cape for recovery, where I saw him on my home eighteen months after, but he had even then not altogether recovered from the lameness.

which lasted three or four years, extending even to the central states of India, when flocks of poor creatures found their way to the provinces on the Ganges, selling their infants, or parting with their own liberty, to sustain existence.

Productions, animal and vegetable.—The camel, 'the ship of the desert,' deserves the first mention. There he is indispensable; he is yoked to the plough, draws water from the well, bears it for his lordly master in *mesheks*, or 'skins,' in the passage of the desert, and can dispense with it himself altogether during several days. This quality, the formation of his hoof, which has the property of contracting and expanding according to the soil, and the induration of his mouth, into which he draws by his tongue the branches of the *babool*, the *kher*, and *jowas*, with their long horns, sharp and hard as needles, attest the beneficence of the Supreme Artist. It is singular that the Arabian patriarch, who so accurately describes the habits of various animals, domestic and ferocious, and who was himself lord of three thousand camels, should not have mentioned the peculiar properties of the camel, though in alluding to the incapacity of the unicorn (rhinoceros) for the plough, he seems indirectly to insinuate the use of other besides the ox for this purpose. The camels of the desert are far superior to those of the plains, and those bred in the *thule* of Dhat and Barmair are best of all. The Rajas of Jessulmer and Bikaner have crops of camels trained for war. That of the former state is two hundred strong, eighty of which belong to the prince; the rest are the quotas of his chief; but how they are



rated, or in what ratio to the horsemen of the other principalities, I never thought of enquiring. Two men are mounted on each camel, one facing the head, the other the rear, and they are famous in a retreating action; but when compelled to come to close quarters, they make the camel kneel down, tie his legs, and retiring behind, make a breastwork of his body, resting the matchlock over the pack-saddle. There is not a shrub in the desert that does not serve the camel for fodder.

Khar-guddha, *Gorkhur*, or the wild ass, is an inhabitant of the desert, but most abounds in the southern part, about Dhat, and the deep *rooe* which extends from Barmair to Bankasirr and Buliari, along the north bank of the great Rann, or 'salt desert.'

Roz or *Nilgae*, *Lions* &c.—The noble species of the deer, the nilgae, is to be met with in numerous parts of the desert; and although it enjoys a kind of immunity from the Rajpoot of the plains, who may hunt, but do not eat its flesh, here, both for food and for its hide, it is of great use. Of the other wild animals common to India they have the tiger, fox, jackall, hare, and also the nobler animal, the lion.

Of domestic animals, as horses, oxen, cows, sheep, goats, asses, there is no want, and even the last-mentioned is made to go in the plough.

Goats and sheep.—Flocks (here termed *chang*) of goats and sheep are pastured in vast numbers in the desert. It is asserted that the goat can subsist without water from the month of Kartic to the middle of the Cheyt, the autumnal to the spring equi-

nox,—apparently an impossibility: though it is well known that they can dispense with it during six weeks when the grasses are abundant. In the *thuls* of Daudputra and Bhattipoh, they remove to the flats of Sinde in the commencement of the hot weather. The shepherds, like their flocks, go without water, but find a substitute in the *chauch*, or butter-milk, after extracting the butter, which is made into *ghee*, and exchanged for grain or other necessities. Those who pasture camels also live entirely upon their milk, and the wild fruits, scarcely ever tasting bread.

Shrubs and fruits.—We have often had occasion to mention the *kyr* or *khureel*; the *khajri*, whose pod converted, when dried, into flour, called *sangri*; the *jhal*, which serves to hut the shepherds, and in Jeyt and Bysak affords them fruit; the *peeloo*, used as food; the *babool*, which yields its medicinal gum; the *ber*, or jujube, which also has a pleasant fruit; all of which serve the camel to browse on, and are the most common and most useful of the shrubs: the *jowas*, whose expressed juice yields a gum used in medicine; the *phoke*, with whose twigs they line their wells; and the alkaline plant the *saji*, which they burn for its ashes. Of these, the first and last are worthy of a more detailed notice.

The *khureel*, or *kyr* (the *capparis*, or caper-bush), is well-known both in Hindustan and the desert: there they use it as a pickle but here it is stored up as a culinary article, of importance. The bush is from ten to fifteen feet in height, spreading very wide: there are no leaves on its ever-green twig-like branches, which bear a red



flower, and the fruit is about the size of a large black currant. When gathered, it is steeped for twenty-four hours in water, which is then poured off, and it undergoes, afterwards, two similar operations, when the deleterious properties are carried off; they are then boiled and eaten with a little salt, or by those who can afford it, dressed in ghee and eaten with bread. Many families possess a stock of twenty mannds.

The *saji* is a low bushy plant, chiefly produced in the northern desert, and most abundant in those tracts of Jessulmer called Khadal, now subject to Daudputra. From Poogul to Derrawal, and thence by Moreedkote, Ikhtiar Khan-ca-gurbie, to Khyrpoor (Dyr Ali), is one extensive *thul*, or desert, in which there are very considerable tracts of low hard flat, termed *chittram*,* formed by the lodgment of water after rain, and in these spots only is the *saji* plant produced. The salt, which is a sub-carbonate of soda, is obtained by incineration, and the process is as follows: Pits are excavated and filled with the plant, which, when fired, exudes a liquid substance that falls to the bottom. While burning, they agitate the mass with long poles, or throw on sand if it burns too rapidly. When the virtue of the plant is extracted, the pit is covered with sand, and left for three days to cool; the alkali is

then taken out, and freed from its impurities by some process. The purer product is sold at a rupee the seer (two pounds weight); of the other upwards of forty seers are sold for a rupee. Both Rajpoots and Mahomedans pursue this employment, and pay a duty to the lord paramount of a copper *pie* on every rupee's worth they sell. Charuns and others from the towns of Marwar purchase and transport this salt to the different marts, whence it is distributed over all parts of India. It is a considerable article of commerce with Sind, and entire caravans of it are carried to Bekher, Tatta, and Cutch. The virtue of the soda is well understood in culinary purposes, a little *saji* added to the hard water soon softening the mass of pulse and rice preparing for their meals; and the tobaccoists use considerable quantities in their trade, as it is said to have the power of restoring the lost virtues of the plant.

Grasses are numerous, but unless accompanied by botanical illustration, their description would possess little interest. There is the gigantic *sehrun*, or *soon*, classically known as the *ousa*, and said to have originated the name of Cush, the second son of Rama, and his race the Cushwaha. It is often eight feet in height; when young, it serves as provender for animals, and when more mature, as thatch for the huts, while its roots supply a fibre converted by the weavers into brushes indispensable to their trade. There is likewise the *sirkunda*, the *dhamun*, the *dhooba*, and various others; besides the *gokra*, the *papri*, and the *bhoo-rut*, which adhering to their garments, are the torment of travellers.

* *Chittram*, the name applied to these flats of hard soil (which Mr. Biphinstone happily describes, by saying that it rings under the horse's hoofs in marching over it), is literally 'the picture,' from the circumstance of such spots almost constantly presenting the *mirage*, here termed *chittram*. How far the soil, so deeply impregnated with alkaline matter, may tend to heighten, if not to cause this, we have elsewhere noted in a general account of this optical phenomenon in various parts of northern India.



Melons.—Of the cucurbitaceous genus, known in other parts of India. We shall trespass no further with these details, than add, that the botanical names of such trees, shrubs, or grains, as occur in this work, will be given with the general *Index*, to avoid unnecessary repetition.

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Jessulmer to Sewan, on the right bank of the Indus, and Hyderabad, and returned by Omurkote to Jessulmer.

Kooldurra, (5 coss).—A village inhabited by Palliwal Brahmins; two hundred houses; wells.

Gujra-ca-bustee, (2 coss).—Sixty houses; chiefly Brahmins; wells.

Khaba, (3 coss).—Three hundred houses; chiefly Brahmins; a small fort of four bastions on low hills, having a garrison of Jessulmer.

Kumhi, (5 coss). } An assemblage of hamlets of four or five huts on one spot, about a mile
Soom, (5 do.) } distant from each other, conjointly called Soom, having a boorj or tower for defence, garrisoned from Jessulmer; several large wells, termed *baireah*; inhabitants chiefly Sindies of various tribes, pasture their flocks, and bring salt and *kharr* (natron from Deo Chundeswar, the latter used as a mordant in fixing colours, exported to all parts. Half-way between Soom and Moolanoh is the boundary of Jessulmer and Sinde.

Moolanoh,* (24 coss).—A hamlet of ten huts; chiefly Sindies; situated amidst lofty sand-hills. From Soom, the first half of the journey is over alternate sand-hills, rocky ridges (termed *mugro*), and occasionally plain; for the next three, rocky ridges and sand-hills without any flats, and the remaining nine coss a succession of lofty *teebas*. In all this space of twenty-four coss there are no wells, nor is a drop of water to be had but after rain, when it collects in some old tanks or reservoirs, called *nadi* and *tabah*, situated half-way, where in past times there was a town.

It is asserted, that before the Mahomedans conquered Sindé and these regions, the valley and desert belonged to Rajpoot princes of the Pramari Solanki tribes; that the whole *thul* (desert) was more or less inhabited, and the remains of the old tanks and

* There are two routes from Moolanoh to Sehwan. The Dhatti went the longest on account of water. The other is by Sukrand, as follows:

Palri	...	...	...	5 coss.	<i>Sukrand</i>	...	...	...	...	8 coss†
Padsha-ca-bustee	...	...	...	6	<i>Nullah</i>	...	...	...	...	0½
Oodani	...	...	...	5	<i>Mukrand</i>	...	...	...	...	4
Mittrao	...	...	...	10	<i>Koka-ca-bustee</i>	...	...	...	...	6
Meer-ca-kho	...	...	...	6	<i>The Sinde</i>	...	...	...	...	10
Soopurie	...	...	...	5	<i>Sehwan</i>	...	...	...	...	0½
Kumber-ca-nalla	...	...	...	9						

† Town high road from Upper to Lower Sinde.

temples, notwithstanding the drifting of the sands, attest the fact. Tradition records a famine of twelve years' duration during the time of Lakha Foolani, in the twelfth century, which depopulated the country, when the survivors of the *thul* fled to the *Kutchi*, or flats of the Sindh. There are throughout still many *oases* or cultivated patches, designated by the local terms from the indispensable element, water, which whether springs or rivulets, are called *wah*, *bah*, *bairah*, *rar*, *tir*, prefixed by the tribe of those pasturing, whether Sodas, Rajurs or Samaichas. The inhabitants of one hamlet will go as far as ten miles to cultivate a patch.

<i>Bhore</i> , (2 coss.)	} These are all hamlets of about ten huts, inhabited by Rajurs, who cultivate patches of land or pasture their flocks of buffaloes, cows, camels, goats, amidst the <i>thul</i> ; at each of these hamlets there are plenty of springs; at Rajur-ca-bustee there is a pool called <i>Mahadeo-ca-de</i> .
<i>Palri</i> , (3 coss.)	
<i>Rajur-ca-bustee</i> , (2 coss.)	
<i>Hamlet of Rajurs</i> , (2 coss.)	

Deo Chandeeswar Mahadeo, (2 coss.)—When the Soda princes held sway in these regions, there was a town here, and a temple to Mahadeo, the ruins of which still exist, erected over a spring called *Sooraj coond*, or fountain of the sun. The Islamite destroyed the temple, and changed the name of the spring to *Deen-Bawah*, or 'waters of the faith.' The *coond* is small, faced with brick, and has its margin planted with date trees and pomegranates, and a *Moolla*, or priest from Sind, resides there and receives tribute from the faithful. For twelve coss around this spot there are numerous springs of water, where the Rajurs find pasture for their flocks, and patches to cultivate. Their huts are conical like the wigwams of the African, and formed by stakes tied at the apex and covered with grass and leaves, and often but a large blanket of camel's hair stretched on stakes.

Chandia-ca-bustee, (2 coss.)—Hamlet inhabited Mooslems of the Chandia tribe, mendicants who subsist on the charity of the traveller.

<i>Rajur-ca-bustee</i> , (2 coss.)	} <i>Poorwas</i> , or hamlets of shepherds, Samaichas, Rajurs, and others, who are all migratory, and shift with their flocks as they consume the pastures. There is plenty of water in this space for all their wants, chiefly springs.
<i>Samaicha-ca-do</i> , (2 coss.)	
<i>Rajur</i> , do. (1 coss.)	
Do. do. (2 coss.)	
Do. do. (2 coss.)	
Do. do. (2 coss.)	

Odhanioh, (7 coss.)—Twelve huts; no water between it and the last hamlet.

Nallah, (5 coss.)—Descent from the *thul*, or desert, which ceases a mile east of the *nalla* or stream, said to be the same which issues from the Indur at Dura, above Rory-Bekher; thence it passes east of Sohrab's Khyrpoor and by Jinar to Bairseca-ca-rar, whence there is a canal cut to Omurkote and Chore.

Mittra, (4 coss.)—Village of sixty houses, inhabited by Baloches; a *thanna*, or post here from Hyderabad; occasional low sand-hills.

Meer-ca-kooe, (5 coss.)—Three detached hamlets of ten huts each, inhabited by *Aroras*.

Sheepoori, (3 coss.)—One hundred and twenty houses, chiefly *Aroras*: small fort of six bastions to the south-east, garrisoned from Hyderabad.



Kumaira-ca-Nalla, (6 coss.)—This *nalla* issues from the Indus between Kakur-ca-bustee and Sukrund, and passes eastward; probably the bed of an old canal, with which the country is every where intersected.

Sukrund, (2 coss.)—One hundred houses, one-third of which are Hindus; patches of cultivation; numerous water-courses neglected; every where overgrown with jungle, chiefly *ghono* and *khaijri*, (tamarisk and acacia). Cotton, indigo, rice, wheat, barley, peas, grain, and maize, grow on the banks of the water-courses.

Juttooe, (2 coss.)—Sixty houses; a *nalla* between it and Juttooe.

Cazi-ca-Seher, (4 coss.)—Four hundred houses; two *nallas* intervene.

Makairo, (4 coss.)—Sixty houses; a *nalla* between it and Juttooe.

Kakur-ca bustee, (6 coss.)—Sixteen houses; half way the remains of an ancient fortress; three canals or *nallas* intervening; the village placed upon a mound four miles from the Indus, whose waters overflow it during the periodic monsoon.

Pooru, or *Hamlet*, (1 coss.)—A ferry.

The Indus, (1 coss.)—Took boat and crossed to

Sewan or *Sehwan*, (1½ coss.)—A town of twelve hundred houses on the right bank, belonging to Hyderabad.*

* *Sehwan* is erected on an elevation within a few hundred yards of the river, having many clumps of trees, especially to the south. The houses are built of clay, often three stories high, with wooden pillars supporting the floors. To the north of the town are the remains of a very ancient and extensive fortress, sixty of its bastions being still visible; and in the centre the vestiges of a palace still known as *Raja Bhirtterri-ca-Mahl*, who is said to have reigned here when driven from Oojien by his brother *Vicramaditya*. Although centuries have flown since the Hindus had any power in these regions, their traditions have remained. They relate that *Bhirtterri* the eldest son of the *Gandrup Sen*, was so devoted to his wife, that he neglected the affairs of government, which made his brother expostulate with him. This coming to his wife's ears, she insisted on the banishment of *Vicrama*. Soon after a celebrated ascetic reached his court, and presented to *Bhirtterri* the *Amarphull*, or 'fruit of immortality,' the reward of years of austere devotion at the shrine of *Mahadeo*. *Bhirtterri* gave it to his wife, who bestowed it on an elephant-driver, her paramour; he to a common prostitute, his mistress: who expecting to be highly rewarded for it, carried it to the *Raja*. Incensed at such a decided proof of infidelity, *Bhirtterri*, present himself before his queen, asked for the prize—'she had lost it.' Having produced it, she was so overwhelmed with shame that she rushed from his presence, and precipitating herself from the walls of the palace, was dashed to pieces. *Raja Bhirtterri* consoled himself with another wife, *Rani Pingla*, to whose charms he in like manner became enslaved; but experience had taught him suspicion. Having one day gone a hunting, his huntsman shot a deer, whose doe coming to the spot, for a short time contemplated the body, then threw himself on his antlers and died. The *shekari*, or huntsman, who had fallen asleep, was killed by a huge snake. His wife came to seek him, supposing him still asleep, but at length seeing he was dead, she collected leaves, dried reeds, and twigs, and having made a pyre, placed the body under it; after the usual perambulations she set fire to, and perished with it. The *Raja*, who witnessed these proceedings, went home and conversed with *Pinglani* on these extraordinary *suttees*, especially the *Shekaries*, which he called unparalleled. *Pinglani* disputed the point, and said it was the sacrifice of passion, not of love; had it been the latter, grief would have required no pyre. Some time after, having again gone a hunting, *Bhirtterri* recalled this conversation, and having slain a deer, he deeped his clothes in the blood, and sent them by a confidential messenger to report his death in combat with a tiger. *Pinglani* heard the details; she wept not, neither did she speak, but prostrating herself before the sun, ceased to exist. The pyre was raised, and her remains were consuming outside the city as the *Raja* returned from his excursion. Hastening to the spot of lamentation, and learning the fatal issue of his artifice, he threw off the trappings of sovereignty, put on the pilgrim's garb, and abandoned *Oojien* to *Vicrama*. The only word which he uttered, as he wandered to and fro, was the name of his faithful *Pinglani*! "*Hao Pingla! Hao Pingla!*" The royal pilgrim at length fixed his abode at *Sehwan*; but although they point out the ruins of a place still known even to the Islamite as the *am khas* of *Raja Bhirtterri*, it is admitted that the fortress is of more ancient date. There is a *mindra*, or shrine, to the south of the town, also called, after him, *Bhirtterri-ca-mindra*. In this the Islamite has deposited the mortal remains of a saint named *Lall Peer Shahaz*, to whom they attribute their victorious possession of *Sinde*. The cenotaph of this saint, who has the character of a proselyte Hindu, is in the centre of the

Sehwan to Hydrabad.

Jut-ca-bustee, (2 coss).—The word *jut* or *jut* is here pronounced *jut*. This hamlet 'bustee,' is of thirty huts, half a mile from the Indus; hills close to the village.

Sumaicha-ca-bustee, ($2\frac{1}{2}$ do.).—Small village.

Lukhi, ($2\frac{1}{2}$ do.).—Sixty houses; one mile and a half from the river; canal on the north side of the village; banks well cultivated. In the hills, two miles west, is a spot sacred to Parbutti and Mahadeo, where are several springs, three of which are hot.*

Oomri (2 coss).—Twenty-five houses, half a mile from River; the hills not lofty, a coss west.

Soomri, (3 do.).—Fifty houses, on the River hills; one and a half coss west.

Sindoo or Sunn, (4 do.).—Two hundred houses and a bazaar, two hundred yards from the River; hills one and a half coss west.

Majend, ($4\frac{1}{2}$ coss).—On the River two hundred and fifty houses, considerable trade; hills two coss west.

mindra, and surrounded by wooden stakes. It is a curious spectacle to see both Islamite and Hindu paying their devotions in the same place of worship; and although the first is prohibited from approaching the sacred *enciente* of the *peer*, yet both adore a large *saligram*, that vermiculated fossil sacred to Vishnu, placed in a niche in the tomb. The fact is a curious one, and although these Islamite adorers are the scions of conversion, it perhaps shews in the strongest manner that this conversion was of the sword, for generally speaking, the converted Hindu makes the most bigoted and intolerant Mussulman. My faithful and intelligent emissaries, Madari Loll and the Dhatti, brought me a brick from the ruins of this fortress of Sehwan. It was about a cubit in length, and of symmetrical breadth and thickness, uncommonly well burnt, and rang like a bell. They also brought me some charred wheat, from pits where it had been burned. The grains were entire and reduced to a pure carbon. Tradition is again at work, and asserts its having lain there some thousand years. There is very little doubt that this is the site of one of the antagonists of the Macedonian conquerer, perhaps Musicanus, or Mookh-Sehwan, the chief of Sehwan. The passage of the Grecian down the Indus was marked by excesses not inferior to those of the Ghaznive king in later times, and doubtless they fired all they could not plunder to carry to the fleet. There is also a *Nanuk-barra*, or place of worship sacred to Nanuk, the great apostle of the Sikhs, placed between the fortress and the river. Sehwan is inhabited by Hindas and Islamites in equal proportions: of the former, the mercantile tribe of *Maisuri* from Jessulmer, is the most numerous, and have been fixed here for generations. There are also many Brahmins of the Pokurna (1) caste, *Soomars* or gold smiths, and other Hindu artizans; of the Mooslem the Syed is said to be the most numerous class. The Hindus are the menied men. Cotton and Indigo, and great quantities of rice in the husk (*paddy*), grown in the vicinage of Sehwan, are exported to the ports of Tatta and Korachy Bunder by boats of considerable burthen, manned entirely by Mahomedans. The Hakim of Sewhan is sent from Hydrabad. The range of mountains which stretch from Tatta nearly paralleled with the Indus, approaches within three miles of Sewhan and there turn off to the north-west. All these hills are inhabited as far as the shrine of Hinglaz Mata, (2) on the coast of Mekran, (placed in the same range) by the *Loomri*, or *Noemri* tribe, who though styling themselves Baloches, are Jits in origin. (3)

* These springs are frequented, despite the difficulties and dangers of the route from the savage Noemrie, by numerous Hindu pilgrims. Two of them are hot, and named *Surya coond* and *Chandra coond*, or fountains of the sun and moon, and imbued with especial virtues; but before the pilgrim can reap any advantage by purification in their waters, he must undergo the rite of confession to the attendant priests, who, through intercession with Mahadeo, have the power of granting absolution. Should a sinner be so hardened as to plunge in without undergoing this preparatory ordeal, he comes out covered with boils!!! This is a curious confirmation that the confessional rite is one of very ancient usage amongst the Hindus, even in the days of Rama of Kosala.

(1) See Annals of Jessulmer.

(2) This famous shrine of the Hindu Cybele, yet frequented by numerous votaries, is nine days' journey from Tatta by Korachy Bunder, and about nine miles from the sea-shore.

(3) These are the Nonurdies of Rennel.



Omar-ca-bustee, (3 coss.)—A few huts, near the river.

Syed-ca-bustee, (3 do.)

Shikarpoor, (4 do.)—On the river; crossed to the east-side.

Hydrabad, (4 do.)—One and a half coss from the river Indus. Hydrabad to Nusurpoor, nine coss; to Sheodadpoor, eleven do.; to Sheopori, seventeen do.; to Rory-Bekher, six do.; total forty-three coss.

Hydrabad via Omurkote, to Jessulmer.

Sindoo Khan-ca-bustee, (3 coss.)—West bank of Phooleli river.

Tajpoor, (3 do.)—Large town, north-east of Hydrabad.

Kutrail, (1½ coss.)—A hundred houses.

Nusurpoor, (1½ do.)—East of Tajpoor, large town.

Ulyar-ca-Tanda,* (4 do.)—A considerable town built by Ulyar Khan, brother of the late Gholam Alli, and lying south-east of Nusurpoor. Two coss north of the town is the *Sangra Nulla* or *Bawah*,* said to issue from the Indus between Hala and Sukrund, and passing Jundeela.

Meerbah, (5 coss.)—Forty houses; *Bah*, *Tanda*, *Gote*, *Poorwa*, are all synonymous terms for habitations of various degrees.

Sonario, (7 coss.)—Forty houses.

Dingano, (4 do.)—To this hamlet extends the flats of Sinde. Sand-hills five and six miles distant to the north. A small river runs under Dingano.

Korsano, (7 coss.)—A hundred houses. Two coss east of Korsano are the remains of an ancient city; brick buildings still remaining with well and reservoir. Sand-hills two to three coss to the northward.

Omurkote, (8 coss.)—There is one continued plain from Hydrabad to Omurkote, which is built on the low ground at the very extremity of the *thul* or sand-hills of the desert, here commencing. In all this space, estimated at forty-four *cucha* coss, or almost seventy miles of horizontal distance, as far as Sonario the soil is excellent, and plentifully irrigated by *bawahs*, or canals from the Indus. Around the villages there is considerable cultivation; but notwithstanding the natural fertility, there is a vast quantity of jungle, chiefly *babool* (*mimosa arabica*), the evergreen *jhal*, and *jhow* or tamarisk. From Sonario to Omurkote is one continued jungle, in which there are a few cultivated patches dependent on the heavens for irrigation; the soil is not so good as the first portion of the route.

Kuttar, (4 coss.)—A mile east of Omurkote commences the *thul* or sand-hills, the ascent a hundred and fifty to two hundred feet. A few huts of Sumaichas who pasture; two wells.

Dhote-ca-bustee, (4 coss.)—A few huts; one well; Dhotes, Sodas, and Sindies cultivate and pasture.

Dharnas, (8 do.)—A hundred houses, chiefly Pokurna Brahmins and Banyas, who purchase up the *ghee* from the pastoral tribes, which they export to Bhooj and the valley. It is also an entrepot for trade; caravans from the east exchange their goods for the *ghee*, here very cheap, from the vast flocks pastured in the *Rooe*.

* This is the *Sankra* of Nadir Shah's treaty with Mahomed Shah of India, which the conqueror made the boundary between India and Persia, by which he obtained the whole of that fertile portion of the valley of Sinde, east of that stream. Others say, it issues from Dura, above Rory Bekher.



Khairloo-ca-Par, (8 coss).—Numerous springs (*par*) and hamlets scattered throughout this tract. *Lanaifo*, (1½ do.)—A hundred houses; water brackish; conveyed by camels from Khairloo.

Bhoj-ca-Par, (3 do.)—Huts; patches of cultivation.

Bhoi, (6 do.)—Huts.

Gurrira, (10 do.)—A small town of three hundred houses, belonging to Sowae Sing Soda, with several *pooras* or hamlets attached to it. This is the boundary between *Dhat* or the Soda raj and Jessulmer. *Dhat* is now entirely incorporated in Sindh. A *dhanni*, or collector of the transit duties, resides here.

Hursani, (10 do.)—Three hundred houses, chiefly Bhattis. It belongs to a Rajpoot of this tribe, now dependent on Marwar.

Jinjinialli, (10 coss).—Three hundred houses. This is the fief of the chief noble of Jessulmer; his name Kaitsi,* Bhatti. It is the border town of Jessulmer. There is a small mud fortress, and several *tallaos*, or sheets of water, which contain water often during three-fourths of the year; and considerable cultivation in the little valleys formed by the *teebas*, or sand ridges. About two miles north of Jinjinialli there is a village of Charuns.

Guj Sing-ca-bustee, (2 do.)—Thirty-five houses. Water scarce, brought on camels from the Charun village.

Hmir-deora, (5 do.)—Two hundred houses. There are several *bairas* or pools, about a mile north, whither water is brought on camels, that in the village being saline. The ridge of rocks from Jessulmer here terminates.

Chailak, (5 do.)—Eighty houses; wells; Chailak on the ridge.

Bhopa, (7 do.)—Forty houses; well; small *tallao* or pool.

Bhao, (2 do.)—Two hundred houses; pool to the west; small wells.

Jessulmer, (5 do.)—Eighty-five and a half coss from Omurkote to Jessulmer by this route, which is circuitous. That by Jinjinialli 26 coss, Giraup 7, Neelwa 12, Omurkote 25; in all 70 pukka coss, or about 150 miles. Caravans or *kuttars* of camels pass in four days, *casids* or messengers in three and a half, travelling night and day. The last 25 coss, or 50 miles, is entire desert: add to this 44 short coss from Hyderabad to Omurkote, making a total of 129½ coss. The most direct road is estimated at 105 pukka coss, which, allowing for sinuosities, is equal to about 195 English miles.

Total of this route, 85½ coss.

Jessulmer to Hyderabad, by Baisnau.

Koolbur, (5 coss.)

Khaba, (5 do.)

Lakha-ca-gong, (30 coss.)—Desert the whole way; no hamlets or water.

Baisnau, (8 do.)

Bairsa-ca-Rar, (16 do.)—Wells.

Theepro, (3 do.)

Meeta-ca-dhair, (7 do.)—Omurkote distant 20 coss.

Jundeela, (8 do.)

Uliyar-ca-Tanda, (10 do.)—Sankra, or Sangra nalla.

* See Annals of Jessulmer for an account of the murder of this chieftain.



Tajpore, (4 coss.) } In the former route the distance from Ulyar-ca-Tanda, by the town of
Jam-ca-Tanda, (2 do.) } Nusurpore, is called 13 coss, or two more than this. There are five
Hydrabad, (5 do.) } *nallas* or canals in the last five coss.

Total of this route, 108 coss.

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Jessulmer, by Shagurh, to Khyrpoor of Meer Sohrab.

Ana-sagur (3 coss.)

Chonda, (2 do.)

Pani-ca-tur, (3 do.)—*Tur* or *Tir*, springs.

Pani-ca-koochri, (7 do.)—No village.

Korialloh, (4 do.)

Shagurh, (20 do.)*—*Roe* or waste all this distance. *Shagurh* is the boundary; it has a small castle of six bastions, a post of Meer Sohrab, governor of Upper Sindh.

Gurseah, (6 do.)

Gurhur (28 do.)—*Roe* or desert the whole way; not a drop of water. There are two routes branching off from *Gurhur*, one to *Khyrpoor*, the other to *Ranipoor*.

Baloch-ca-bustee, (5 do.) }
Sumaicha ca-bustee, (5 do.) } Hamlets of Baloches and Sumaichas.

Nalla, (2 do.)—The same stream which flows from *Dura*, and through the ancient city of *Alore*; it marks the boundary of the desert.

Khyrpoor, (18 do.)—Meer Sohrab, governor of Upper Sindh, and brother of the prince of *Hydrabad*, resides here. He has erected a stone fortress of twelve bastions, called *Noakote* or *New-castle*. The 18 coss from the *nalla* to *Khyrpoor* is flat, and marks the breadth of the valley here. The following towns are of consequence.

Khyrpoor to Ludkana.—Twenty coss west of the *Indus*, held by *Kurram Ali*, son of the prince of *Hydrabad*.

Khyrpoor to Lukhi.—Fifteen coss and five from *Shikarpoor*.

Khyrpoor to Shikarpoor, (20 coss.)

Gurhur to Ranipoor.

Furarah, (10 coss.)—A village of fifty houses, inhabited by *Sindies* and *Kurars*; several hamlets around. A *dhanni* or collector of transit dues resides here on the part of Meer Sohrab, the route being travelled by *kuttars* or caravans of camels. The *nalla* from *Durah* passes two coss east of *Furarah*, which is on the extremity of the desert. Commencement of the ridge called *Tukur*, five coss west of *Furarah*, extending to *Rory Bekher*, sixteen coss distant from *Furarah*. From *Furarah* to the *Indus*, eighteen coss, or thirty miles breadth of the valley here.

Ranipoor,† (18 coss.)

* Shekh Abul Birkat makes the distance only nine coss from *Shagurh* to *Korialloh*, and states the important fact of crossing the dry bed of the *Caggar*, five coss west of *Korialloh*; water found plentifully by digging in the bed. Numerous *sairas*, to which the shepherds drive their flocks.

† Considerable town on the high road from Upper to Lower Sindh. See subsequent route.

*Jessulmer to Rory Bekher.*

Korialloh, (18 coss.)—See last route.

Bandoh (4 do.)—Tribe of Mooslems, called Oondur, dwell here.

Goteroo, (16 do.)—Boundary of Jessulmer and Upper Sinde. A small castle and garrison of Meer Sohrab's; two wells, one inside; and a hamlet of thirty huts of Sumaichas and Oondurs; *teebas* heavy.

Oodut, (32 do.)—Thirty huts of shepherds; a small mud fortress. *Rooe*, a deep and entire desert, throughout all this space; no water.

Sunkram or *Sangram*, (16 coss.)—Half the distance sand-hills, the rest numerous temporary hamlets constructed of the *jooar*, or maize stalks; several water-courses.

Nalla-Bangra, ($\frac{1}{2}$ do.)—This *nalla* or stream is from Dura, on the Sinde, two coss and a half north of Rory Bekher; much cultivation; extremity of the sand-hills.

Tirgateo, ($\frac{1}{2}$ do.)—A large town; Bankers and Banias, here termed Kirar, and Sumaichas.

Low ridge of hills, called *Tekher*, (4 do.) This little chain of silicious rocks runs north and south; Noakote, the new-castle of Sohrab, is at the foot of them; they extend beyond Furakh, which is sixteen coss from Rory Bekher. Goomut is six coss from Noakote.

Rory, (4 coss.) } On the ridge, on the left bank of the Indus. Crossed over to Bekher; breadth
Bekher, ($\frac{1}{2}$ do.) } of the river near a mile. Bekher is an island, and other branch to Sekher is
Sekher, ($\frac{1}{2}$ do.) } almost a mile over also. This insulated rock is of silex, specimens of which I possess. There are remains of the ancient fortress of *Mansoor*, named in honour of the Caliph Al-Mansoor, whose lieutenants made it the capital of Sinde on the opening of their conquests. It is yet more famed as the capital of the Sogdi of Alexander; in all probability a corruption of Soda, the name of the tribe which has ruled from immemorial ages, and who till very lately held Omurkote.

N. B. Casids or messengers engage to carry despatches from Jessulmer to Rory Bekher four days and a half; a distance of one hundred and twelve coss.

Bekher to Shikarpoor.

Lukie, also called *Lukiesirr*, (12 coss.)

Sindu Nalla ($3\frac{1}{2}$ do.)

Shikarpoor, ($\frac{1}{2}$ do.)

Total of this route, 16 coss.

Bekher to Ludkana, (28 coss.)

Shikarpoor to Ludkana, (20 do.)

Jessulmer to Dyr Alli Khyrpoor.

Koriallo, (18 coss.)

Kharroh, (20 do.)—*Rooe* or desert all the way. This is the *dohud*, or mutual boundary of Upper Sinde and Jessulmer, and there is a small *mitt-ca-kote* or mud fort, jointly held by the respective troops; twenty huts and one well.

Sootialloh, (20 do.)—*Rooe* all the way. A *dand* for the collection of duties; six wells.



Khyrpoor (Dyr Alli) (20 coss.)—Roce, and deep jungle of the evergreens called *lawa* and *ghul*, from Sootialloh to Khyrpoor.

Total of this route, 78 coss.

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Khyrpoor (Dyr Alli) to Ahmedpoor.

Obctora, (6 coss.)—Considerable town : Indus four coss west.

Subzul-ca-kote, (8 do.)—Boundary of Upper Sindh and Daudputra. This frontier castle, often disputed, was lately taken by Meer Sohrab from Bhawul Khan. Numerous hamlets and water-courses.

Ahmedpoor, (8 coss.)—Considerable garrison town of Daudputra ; two battalions and sixteen guns.

Total of this route, 22 coss.

Khyrpoor (Dyr Alli) to Hyderabad.

Meerpoor, (8 coss.)—Four coss from the Indus.

Mataloh, (5 do.)—Four coss from the Indus.

Gotki, (7 do.)—Two coss from the Indus.

Rory Bekher, (20 do.)—Numerous hamlets and temporary villages, with many water-courses for cultivation in all this space.

	coss.	
<i>Khyrpoor</i>	8	Six coss from the Indus.
(<i>Sohrab-ca.</i>)		
<i>Goomut</i>	8	The coss in this distance seems a medium between the <i>pucka</i> of two coss and the <i>kutchra</i> of one and a half. The medium of one and three quarter miles to each coss, deducting a tenth for windings, appears, after numerous comparisons, to be just. This is alike applicable to all Upper Sindh.
<i>Ranipoor</i>	2	
(See route to it from Gurhar.)		
<i>Hingore</i>	5	
<i>Bhiranapoore</i>	5	
<i>Huliani</i>	1	
<i>Kunjerro</i>	3	
<i>Nosheyra</i>	8	
<i>Mora</i>	7	
<i>Shahpoora</i>	3	
<i>Doulutpoor</i>	3	On the Indus. Here Madarvi crossed to Sehwan, and returned to Meerpoor.
<i>Meerpoor</i>	3	
<i>Lazi-ca-Gote</i>	9	The coss about two miles each ; which deducting one in ten for windings of the road, may be protracted.
<i>Sukrond</i>	11	
<i>Hala</i>	7	
<i>Khurdra</i>	4	
<i>Muttari</i>	4	
<i>Hyderabad</i>	6	

TOTAL 145 coss

*Jessulmer to Ikhtiar Khan-ca-Gurhie.*

Brinsirr, (4 coss.) } These villages are all inhabited by Palliwal Brahmins, and are in the tract
Mordesirr, (3 do.) } termed Kundal or Khadal of which Katori, eight coss north of Jessulmer,
Gogadeo, (3 do.) } is the chief town of about forty villages.—N. B. All towns with the affix
Kaimseer, (5 do.) } of *sirr* have pools of water.

Nohr-ca-Gurhie, (25 coss).—*Rooe* or desert throughout this space. The castle of Nohur is of brick, and now belongs to Daudputra, who captured it from the Bhattis of Jessulmer. About forty huts and little cultivation. It is a place of toll for the *Kuttars* or caravans; two rupees for each camel-load of ghee, and four for with sugar; half a rupee for each camel, and a third for an ox laden with grain.

Mored Kote, (24 coss).—*Rooe* or desert. Ramgurh is four coss, east of this.

Ikhtiar-ca-Gurhi (15 do.)—*Rooe* until the last four coss, or eight miles. Thence the descent from the *teebas* or sand-hills to the valley of the Indus.

Total of this route, 79 coss.

Ikhtiar to Ahmedpoor.....18 coss

—————Khanpoor 5

—————Sooltanpoor..... 8

Jessulmer to Sheo-Kottoroh, Kheraloo, Chotun, Nagger-Parker, Mitie, and return to Jessulmer.

Dabla, (3 coss.)—Thirty houses, Pokurna Brahmins.

Akulli, (2 do.)—Thirty houses, Chohans, well and small *tallao*.

Chore, (5 do.)—Sixty houses, mixed classes.

Deikote, (2 do.)—A small town of two hundred houses; belongs to the Jessulmer *fisc* or *khalsa*. There is a little fort and garrison. A *tallao* or pool excavated by the Palliwals, in which water remains throughout the year after much rain.

Sangur, (6 coss.)—N. B. This route is to the east of that (following) by Cheencha, the most direct road to Bhalotra, and the one usually travelled; but the villages are now deserted.

Beasirr, (2 coss.)—Forty houses and *tallao*. *Bejooras* 2 coss distant.

Mundaye (frontier), (2½ do.)—Two hundred and fifty houses. Saheb Khan Sehrae with a hundred horses is stationed here; the town is *khalsa* and the last of Jessulmer. The ridge from Jessulmer is close to all the places on this route to Mundaye.

Goonguh, (4½ coss)—*Thanna*, or post of Jodpoor.

Sheo, (2 do.)—A large town of three hundred houses, but many deserted, some through famine. Chief of a district. A Hakim resides here from Jodpoor; collects the transit dues, and protects the country from the depredations of the Sehraes.

Kottoroh, (3 coss.)—Town of five hundred houses, of which only two hundred are now inhabited. On the north-west side is a fort, on the ridge. A *Rahtore* chief resides here. The district of Sheo Kottoroh was taken from the Bhattis of Jessulmer by the *Rahtores* of Jodpoor.

Beesallao, (6 coss.)—In ancient times a considerable place; now only fifty houses. A fort on the ridge to the south-west, near two hundred feet high; connected with the Jessulmer ridge, but often covered by the lofty *teebas* of sand.



- Kheraloo*, (7 coss).—Capital of Kherdbur, one of the ancient divisions of Marasthali. Two coss south of Beesallao crossed a pass over the hills.
- Chatur*, (10 coss).—An ancient city, now in ruins, having at present only about eighty houses, inhabited by the Sehraes.
- Bankasirr*, (11 coss).—Formerly a large city, now only about three hundred and sixty houses.
- Bhil-ca-bustee*, (5 do.) } Few huts in each.
Chohan-ca-poorā, (6 do.) }
- Nuggur*, (3 coss).—A large town, capital of Parkur, containing one thousand five hundred houses; of which one-half are inhabited.
- Kaim Khan Sehrae ca-bustee*, (18 coss).—Thirty houses in the *thul*; wells, with water near the surface; three coss to the east the boundary of Sinde and the Chohan Raj.
- Dhote-ca-poorā*, (15 coss).—A Hamlet; Rajpoots, Bhils, and Sehraes.
- Mitti or Mitri-ca-kote*, (3 coss).—A town of six hundred houses in Dhat, or the division of Omurkote belonging to Hyderabad; a relative of whose prince, with the title of Nawab, resides here: a place of great commerce, and also of transit for the caravans; a fortified mahal to the south-west. When the Shah of Cabul used to invade Sinde, the Hyderabad prince always took refuge here with his family and valuables. The sand-hills are immensely high and formidable.
- Chailasirr*, (10 coss).—Four hundred houses, inhabited by Sehraes, Brahmins, Beejuranis, and Bunyas; a place of great importance to the transit trade.
- Sumaicha-ca-bustee*, (10 coss).—*Thul* from Chailasirr.
- Noor-Ali, Pani-ca-Tir*, (9 coss).—Sixty houses of Charuns, Sooltano Rajpoots and *Kaoreas*, 'qu, the ancient Kaorea? water (*pani-ca-tir*) plenty in the *thul*.
- Roal*, (5 coss).—Twelve hamlets termed *bas*, scattered round a tract of several coss, inhabited by different tribes, after whom they are named as Soda, Sehrae, Kaorea, Brahmin, Banya and Sootar, as *Sod-ca-bas*, *Sehrae-ca-bas*, or habitations of the Sodas; of the Sehraes, &c. &c.
- Daellie*, (7 coss).—One hundred houses; a *dhanni*, or collector of duties, resides here.
- Gurrirah*, (10 do.).—Described in route from Omurkote to Jessulmer.
- Raidanoh*, (11 do.).—Forty houses; a lake formed by damming up the water. *Aggur*, or salt-pans.
- Kottoroh*, (9 do.).—
- Sheo*, (3 do.).—The whole space from Nuggur to Sheo-Kottoroh is a continuous mass of lofty sand-hills (*thul-ca-teeba*), scattered with hamlets (*poorwas*), in many parts affording abundant pasture for flocks of sheep, goats, buffaloes, and camels; the *thul* extends south to Noa-kote and Bulwar, about ten coss south of the former and two of the latter. To the left of Noakote are the flats of Talpoora, or Lower Sinde.

Jessulmer to Sheo Kottoroh, Burmair, Nuggur-Gooroh and Sooe-Bah.

- Dhuno*, (5 coss).—Two hundred houses of Palliwals; pool and wells; ridge two to three hundred feet high, cultivation between the ridges.
- Cheoncha*, (7 do.).—Small hamlet; Sirroh, half a coss east; ridge, low *thul*, cultivation.



- Jussorana*, (2 coss.)—Thirty houses of Palliwals, as before; Keeta to the right half a coss.
- Oonda*, (1 do.)—Fifty houses of Palliwals and Jain Rajpoots; wells and pools; country as before.
- Sangur*, (2 do.)—Sixty houses; only fifteen inhabited, the rest fled to Sindé during the famine of 1813; Charuns. Grand *thul* commences.
- Sangur-ca-tallao*, ($\frac{1}{2}$ do.)—Water remains generally eight months in the *tallao*, or pool, sometimes the whole year.
- Beejorae*, (1 coss.) } Between is the *Sandh* or boundary of Jessulmer and Jodpoor. Beejorae has
Khorael, (4 do.) } one hundred and twenty houses of Palliwals; wells and pools at both places.
- Rajaraill*, (1 coss.)—Seventy houses; most deserted since famine.
- Gongah*, (4 do.)—Hamlet of twenty huts; *bairas*, or small wells and pools; to this the ridge and *thul* intermingles.
- Sheo*, (2 do.)—Capital of the district.
- Neemlah*, (4 do.)—Forty houses; deserted.
- Bhadko*, (2 do.)—Four hundred houses; deserted. This is 'the third year of famine'!
- Kupoolri*, (3 do.)—Thirty huts, deserted; wells.
- Julepah*, (3 do.)—Twenty huts; deserted.
- Neggur* (*Gooroo*), (20 coss.)—This is a large town on the west bank of the Looni river, of four to five hundred houses, but many deserted since the famine, which has almost depopulated this region. In 1813, the inhabitants were flying as far as the Ganges, and selling themselves and offspring into slavery to save life.
- Barmair*, (6 do.)—A town of twelve hundred houses.
- Gooroo*, (2 coss.)—West side of the Looni; town of seven hundred houses; the chief is styled Rana, and of the Cohan tribe.
- Batto*, (3 coss.)—West side of river.
- Putturno*, (1 do.) } West side of river.
Gadio, (1 do.) }
- Ranas*, (8 do.)—East side of river.
- Charuni*, (2 do.)—Seventy houses east side.
- Chestulwano*, (2 do.)—Town of three hundred houses; east side of river; belonging to a Chohan chief, styled Rana. Sanchoe seven coss to the south.
- Rutorokh*, (2 coss.)—East side of river; deserted.
- Hotsegong*, (2 do.)—South side of river; temple to Phoolmookheswar Mahadeo.
- Dhootokh*, (2 do.) } North side. On the west side the *thul* is very heavy; east side is plain; both
Tappee, (2 do.) } sides well cultivated.
- Lallpoora*, (2 do.)—West side.
- Soorpoora*, (1 do.)—Crossed river.
- Suntotti*, (2 do.)—Eighty houses, east side of river.
- Bhouteroo*, (2 do.)—East side; relation of the Rana resides here.
- Narke*, (4 do.)—South side river; Bhils and Sonigurras.
- Karoo*, (4 do.)—Schraes.
- Pitlanok*, (2 do.)—Large village; Kolis and Pithils.
- Dhurnidur*, (3 do.)—Seven or eight hundred houses, nearly deserted, belonging to Sooe Bah.



Bah, (4 coss.)—Capital of Rana Narayan Rao, Chohan prince of Viru-Bah.

Loonah, (5 do.)—One hundred houses.

Soco, (7 do.)—Residence of Chohan chief.

Bhalotra on the Looni river to Pokurn and Jessulmer.

Panchbuddra, (3 coss.)—Bhalotra fair on the 11th Maug—continues ten days. Bhalotra has four to five hundred houses in the tract called Sewanchi; the ridge unites with Jhalore and Sewanoh. Panchbuddra has two hundred houses, almost all deserted since the famine. Here is the celebrated Agger, or salt-lake, yielding considerable revenue to the government.

Gopti, (2 coss.)—Forty houses; deserted; one coss north of this the deep *chul* commences.

Patode, (4 do.)—A considerable commercial mart; four hundred houses; cotton produced in great quantities.

Serwaie, (4 coss.)—Two hundred houses, almost deserted.

Serurahi, (1 do.)—Sixty houses. To Patode the tract is termed Sewanchi; from thence Eendavati from the ancient lords of the Eendo tribe.

Boongurro, (3 coss.) } Boongurro has seventy houses, Solunkitullo four hundred, and Pongulli
Solunkitullo, (4 do.) } Sixty. Throughout sand-hills. This tract is called Thulaicha, and the
Pongulli, (5 do.) } Bahtores who inhabit it, Thulaicha Bahtores. There are many of the
 Jit or Jat tribe as cultivators. Pongulli a Charun community.

Bakurri, (5 coss.)—One hundred houses; inhabited by Charuns.

Dholsirr, (4 do.)—Sixty houses, inhabited by Palliwal Brahmins.

Pokurn, (4 do.)—From Bakurri commences the Pokurn district; all flat, and though sandy, no *teebas* or hills.

Odhanio, (6 coss.)—Fifty houses; a pool the south side.

Lahti, (7 do.)—Three hundred houses; Palliwal Brahmins.

Sodacoor, (2 do.) } Sodacoor has thirty houses and Chandun fifty; Palliwals. Dry *nalla* at the
Chandun, (4 do.) } latter; water obtained by digging in its bed.

Bhajka, (3 do.)—One coss to the left is the direct road to Basunki, seven coss from Chandun.

Basunki-talao, (5 do.)—One hundred houses; Palliwals.

Moklait, (1½ do.)—Twelve houses; Pokurna Brahmins.

Jessulmer, (4 do.)—From Pokurn to Odhanio, the road is over a low ridge of rocks; thence to Lahti is a well-cultivated plain, the ridge being on the left. A small *chul* intervenes at Sodacoor, then to Chandun, plain. From Chandun to Basunki the road again traverses the low ridge, increasing in height, and with occasional cultivation, to Jessulmer.

Bikaner to Ikhtiar Khan-ca-Gurhee, on the Indus.

Nae-ca-bastee, (4 coss.) }
Gujnair, (5 do.) } Shandy plains; water at all these villages. From Girajsirr, the Jessulmer
Gooroh, (5 do.) } frontier, the *teebas* or sand-hills commence, and continue moderate to
Beetnoke, (5 do.) } Beekumpoor.
Girajsirr, (8 do.) }
Narraye, (4 do.) }

Beekumpoor, (9 coss.) } Beekumpoor to Mohungurh, *roos* or desert all the way, having considerable
Mohungurh, (16 do.) } sand hills and jungle.

Natchua, (16 do.)—*Teebas*, or sand-hills throughout this space.

Narraie, (9 do.)—A Brahmin village.

Nohur-ca-Gurhee, (24 do.) Deep *roos* or desert; the frontier garrison of *Sinde*; the *gurhee*, or castle, held by *Hadji Khan*.

Morced Kote, (24 coss.)—*Roos*, high sand-hills.

Gurhee Ikhtiar-Khan-ca, (18 do.)—The best portion of this through the *Kutchi*, or flats of the valley. *Gurhie* on the *Indus*.

Total 147 coss, equal to $220\frac{1}{2}$ miles, the coss being about a mile and a half each; 200 English miles of horizontal distance to be protracted.



ANNALS

OF

THE PROPERTY OF THE
HOME DEPT
OF THE GOVERNMENT OF INDIA

AMBER,* OR DHOONDAR.

CHAPTER I.

Designations given by Europeans to the principalities of Rajpootana.—Dhoondar known by the name of its capitals, Amber or Jeypoor.—The country of the Cuchwahs an aggregate of conquests by the race so called.—Etymology of 'Dhoondar.'—Origin of the Cuchwahs.—Raja Nal founds Nurwar.—Dhola Rae expelled, and founds Dhoondar.—Romantic legend of Dhola Rae.—His treachery to his benefactor, the Meena lord of Khogong.—Marries a daughter of a Birgoojer chief, and becomes his heir.—Augments his territories, and transfers his government to Ramgurh.—Marries daughter of the prince of Ajmer.—Is killed in battle with the Meenas.—His son Rankul conquers Dhoondar.—Maidul Rae conquers Amber and other places.—Conquests of Hoondeo.—Of Koonthul.—Accession of Pujoon.—Reflections on the aboriginal tribes at this period.—The Meena race.—Pujoon marries the sister of Prithviraj of Delhi.—His military prowess.—Is killed at the rape of the princess of Canauj.—Malesi succeeds.—His successors.—Pirthavi-raj creates the Baru-kotris, or twelve great fiefs of Amber—He is assassinated.—Baharmull.—The first to wait on the Mahomedan power.—Bhagwandas the first Rajpoot to give a daughter to the imperial house.—His daughter marries Jehangir, and gives birth to Khoosroo.—Accession of Maun Sing.—His power, intrigues and death.—Rao Bhao.—Maha.—Mirza Raja Jey Sing, brother of Raja Maun, succeeds.—Repairs the disgraces of his two predecessors, and renders immense services to the empire.—Is poisoned by his son.—Ram Sing.—Bishen Sing.

By some conventional process, Europeans in India have adopted the habit of designating the principalities of Rajpootana by the names of their respective capitals, instead of those of the countries. Thus Marwar and Mewar are recognised under the titles of their chief cities, Jodpoor and Oodipoor:

Kotah and Boondi are denominations indiscriminately applied to Haravati, the general term of the region, which is rarely mentioned; and Dhoondar is hardly known by that denomination to Europeans, who refer

* This account of the Amber or Jeypoor state is nearly what I communicated to the Marquis of Hastings in

to the state only by the names of its capitals, Amber or Jeipoor, the last of which is now universally used to designate the region inhabited by the Cuchwahs.

The map defined the existing boundaries of this principality, to which I shall indiscriminately apply the terms (as is the practice of the natives) of Dhoondar, Amber, and Jeipoor.

Like all the other Rajpoot states, the country of the Cuchwahs is an assemblage of communities, the territories of which have been wrested from the aboriginal tribes, or from independent chieftains, at various periods; and therefore the term *Dhoondar*, which was only one of their earliest acquisitions, had scarcely a title to impose its name upon the aggregate. The etymology of Dhoondar is from a once celebrated sacrificial mount (*dhoond*) on the western frontier, near Kalik* Jobnair.*

The Cuchwaha or Cuchwa race claims descent from Cush, the second son of Rama, King of Koshula, whose capital was Ayodia, the modern Oode. Cush, or some of his immediate offspring, is said to have migrated from the parental abode, and erected the

1314-15. Amidst the multiplicity of objects which subsequently engaged my attention, I had deemed myself absolved from the necessity of enlarging upon it, trusting that a more competent pen would have superseded this essay, there having been several political authorities at that court since it was written. Being, however, unaware that any thing has been done to develop its historical resources, which are more abundant than those of any other court of India, I think it right not to suppress this sketch, however imperfect.

* The traditional history of the Chohans asserts, that this mount was the place of penance (*tapasya*) of their famed king Beesildeo of Ajmer, who, for his oppression of his subjects, was transformed into a *Rakhus* or *Demon*, in which condition he continued the evil work of his former existence, 'devouring his subjects

celebrated castle of Rhotas, or Rohitas,† on the Soane, whence, in the lapse of several generations, another distinguished seion, Raja Nal, migrated westward, and in S. 351, or A. D. 295, founded the kingdom and city of Nurwar, or classically, Nishida.‡ Some of the traditional chronicles record intermediate places of domicile prior to the erection of this famed city: first, the town of Lahar, in the heart of a tract yet named Cuchwagar or region (*gar*) of the Cuchwahs; and secondly, that of Gwalior. Be this as it may, the descendants of Raja Nal adopted the affix of Pal (which appears to be the distinguishing epithet of all the early Rajpoot

(as literally expressed), until a grand-child offered himself as a victim to appease his insatiable appetite. The language of innocent affection made its way to the heart of the *Rakhus*, who recognized his offspring, and waded his flight to the Jumna. It might be worth while to excavate the *dhoond* of the transformed Chohan king, which I have some notion will prove to be his sepulchre.

† Were this celebrated abode searched for inscriptions, they might throw light on the history of the descendants of Rama.

‡ Prefixed to a descriptive sketch of the city of Nurwar (which I may append), the year S. 351 is given for its foundation by Raja Nal, but whether obtained from an inscription or historical legend, I know not. It, however, corroborates, in a remarkable manner, the number of descents from Nal to Dhola Rae, viz. thirty-three, which, calculated according to the best data at twenty-two years to a reign, will make 726 years, which subtracted from 1023, the era of Dhola Rae's migration, leaves 297, a difference of only fifty-four years between the computed and settled era; and if we allowed only twenty-one years to a reign, instead of twenty-two, as proposed in all long lines above twenty-five generations, the difference would be trifling.

We may thus, without hesitation, adopt the date 351, or A. D. 295, for the period of Raja Nal, whose history is one of the grand sources of delight to the bards of Rajpootana. The poem rehearsing his adventures under the title of Nal and Damyanti (fam. Nal-Dummun), was translated into Persian at Akber's command, by Fiezi, brother of Abulfazil, and has since been made known to the admirers of Sanscrit literature by Professor Bopp of Berlin.



tribes), until Sora Sing (thirty-third in descent from Nal), whose son, Dhola Rae, was expelled the paternal abode, and in S. 1023, A. D. 967, laid the foundation of the state of Dhoondar.

A family, which traces its lineage from Rama of Koshula, Nala of Nishida, and Dhola the lover of Maroni, may be allowed 'the boast of heraldry;' and in remembrance of this descent, the Oushites of India celebrate with great solemnity 'the annual feast of the sun,' on which occasion a stately car, called the chariot of the sun (*Surya ratha*), drawn by eight horses, is brought from the temple, and the descendant of Ramesa, ascending therein, perambulates his capital.

A case of simple usurpation originated the Cuchwaha state of Amber; but it would be contrary to precedent if this event were untinged with romance. As the episode, while it does not violate probability, illustrates the condition of the aboriginal tribes, we do not exclude the tradition. On the death of Sora Sing, prince of Nurwar, his brother usurped the government, depriving the infant, Dhola Rae, of his inheritance. His mother, clothing herself in mean apparel, put the infant in a basket, which she placed on her head, and travelled westward until she reached the town of Khogong (within five miles of the modern Jeipoor), then inhabited by the Meenas. Distressed with hunger and fatigue, she had placed her precious burthen on the ground, and was plucking some wild berries, when she observed a hooded serpent rearing its form over the basket. She uttered a shriek, which attracted an itinerant Brahmin, who told her to be

under no alarm, but rather to rejoice at this certain indication of future greatness in the boy. But the emaciated parent of the founder of Amber replied, "What may be in futurity I heed not, while I am sinking with hunger;" on which the Brahmin put her in the way to Khogong where he said her necessities would be relieved. Taking up the basket, she reached the town, which is encircled by hills, and accosting a female, who happened to be a slave of the Meena chieftain, begged any menial employment for food. By direction of the Meena Rani, she was entertained with the slaves. One day she was ordered to prepare dinner, of which Balunsi, the Meena Raja, partook, and found it so superior to his usual fare, that he sent for the cook, who related her story. As soon as the Meena chief discovered the rank of the illustrious fugitive, he adopted her as his sister, and Dhola Rae as his nephew. When the boy had attained the age of Rajpoot manhood (fourteen), he was sent to Delhi,* with the tribute of Khogong, to attend instead of the Meena. The young Cuchwaha remained there five years, when he conceived the idea of usurping his benefactor's authority. Having consulted the Meena *dhadi*† or bard, as to the best means of executing his plan, he recommended him to take advantage of the festival of the *Dewali*, when it is customary to perform the ablutions *en masse*, in a tank. Having brought a few of his Rajpoot brethren from Delhi, he accomplished his object, filling the reservoirs in which Meenas bathed with their dead bodies. The

* The Thar tribe were then supreme lords of India.

† *Dhadi, dholi, dhoni, Jaega*, are all terms for the bards or minstrels of the Meena tribes.



treacherous bard did not escape; Dhola Rae put him to death with his own hand, observing, "he who had proved unfaithful to one master, could not be trusted by another." He then took possession of Khogong. Soon after, he repaired to Deosah,* a castle and district ruled by an independent chief of the Birgoojur tribe of Rajpoots, whose daughter he demanded in marriage. "How can this be," said the Birgoojur, "when we are both Suryavansi, and one hundred generations have not yet separated us?"† But being convinced that the necessary number of descents had intervened, the nuptial took place, and as the Birgoojur had no male issue, he resigned his power to his son-in-law. With the additional means thus at his disposal, Dhola determined to subjugate the Seroh tribe of Meenas, whose chief, Rao Natto, dwelt at Mauch. Again he was victorious, and deeming his new conquest better adapted for a residence than Khogong, he transferred his infant government thither, changing the name of Mauch, in honour of his great ancestor, to Ramgurh.

Dhola subsequently married the daughter of the prince of Ajmer, whose name was Maroni. Returning on one occasion with her from visiting the shrine of Jumwahi Mata,

the whole force of the Meenas of that region assembled, to the number of eleven thousand, to oppose his passage through their country. Dhola gave them battle: but after slaying vast numbers of his foes, he was himself killed, and his followers fled. Maroni escaped, and bore a posthumous child, who was named Kankul, and who conquered the country of Dhoondar. His son, Maidul Rao, made a conquest of Amber from the Soosawut Meenas, the residence of their chief, named Bhatto, who had the title of Rao, and was head of the Meena confederation. He also subdued the Nandla Meenas, and added the district of Gatoor-Gatti to his territory.

Hoondeo succeeded, and like his predecessors, continued the warfare against the Meenas. He was succeeded by Koontul, whose sway extended over all the hill-tribes round his capital. Having determined to proceed to Bhutwar, where a Chohan prince resided, in order to marry his daughter, his Meena subjects, remembering the former fatality, collected from all quarters, demanding that if he went beyond the borders, he should leave the standards and nakarras of sovereignty in their custody. Koontul refusing to submit, a battle ensued, in which the Meenas were defeated with great slaughter, which secured his rule throughout Dhoondar.

Koontul was succeeded by Pujoon, a name well known to the chivalrous Rajpoot, and immortalized by Chund, in the poetic history (*Rasa*) of the emperor Pirthwi Raj. Before, however, we proceed further, it may be convenient to give a sketch of the power and numbers of the indigenous tribes at this period.

* Deosah (written Dewasah), on the Bangunga river about thirty miles east of Jeypoor.

† The Birgoojur tribe claims descent from Lava or Lao, the elder son of Rama. As they trace fifty-six descents from Rama to Vicrama, and thirty-three from Raja Nala to Dhola Rae, we have only to calculate the number of generations between Vicrama and Nal, to ascertain whether Dhola's genealogist went on good grounds. It was in S. 351 that Raja Nal erected Nurwar, which, at twenty-two years to a reign, gives sixteen to be added to fifty-six, and this added to thirty-three, is equal to one hundred and five generations from Rama to Dhola Rae.



We have already had frequent occasion to observe the tendency of the aboriginal tribes to emerge from bondage and depression, which has been seen in Mewar, Kotah, and Boondi, and is now exemplified in the rise of the Cuchwahas in Dhoondar. The original, pure, unmixed race, of Meenas, Mynas, or Mainas, of Dhoondar, were styled Puchwarra, and subdivided into five grand tribes. Their original home was in the range of mountains called *Kali-kho*, extending from Ajmer nearly to the Jumna, where they erected *Amber*, consecrated to *Amba* the universal mother, or, as the Meenas style her, *Ghatta Rani*, 'Queen of the pass.' In this range was Khogong, Mauch, and many other large towns, the chief cities of communities. But even so late as Raja Baharmull Cuchwaha, the cotemporary of Babar and Hemayoon, the Meenas had retained or regained great power, to the mortification of their Rajpoot superiors. One of these independent communities was at the ancient city of Naen, destroyed by Baharmull, no doubt with the aid of his Mogul connexions. An old historical distich thus records the power of the Meena princes of Naen :

"*Bawun kote chapun durnaza*"

"*Myna murd, Naen ca Raja*"

"*Booro raj Naen ho*"

"*Jab bhoos myn bhutto mango*"

That is, "There were fifty-two strongholds,* and fifty-six gates belonging to the manly Myna, the Raja of Naen, whose sovereignty of Naen was extinct, when even of chaff (*bhoos*) he took a share." If this is not an exaggeration, it would appear that,

* *Kote* is 'a fortress;' but it may be applied simply to the number of *bactions* of Naen, which in the number of its gates might rival Thebes. Lowain, built on its ruins, contains three thousands houses, and has eighty-four townships dependent on it.

during the distractions of the first Islamite dynasties of Dehli, the Meenas had attained their primitive importance. Certainly from Pujoon, the vassal chieftain of Pirthwi Raj, to Baharmull, the cotemporary of Baber, the Cuchwahas had but little increased their territory. When this latter prince destroyed the Meena sovereignty of Naen, he levelled its half-hundred gates, and erected the town of Lowain (now the residence of the Rajawut chief) on its ruins.

A distinction is made in the orthography and pronunciation of the designation of this race: *Myna* or *Maina* meaning the *asal*, or 'unmixed class,' of which there is now but one, the *Oosarra*; while *Meena* is that applied to the mixed, of which they reckon *bara pal**, or twelve communities, descended from Rajpoot blood, as Chohan, Tuar, Jadoon, Purihar, Cuchwaha, Solanki, Sankla, Ghelote, &c. and these are subdivided into less than five thousand two hundred distinct clans, of which it is the duty of the Jaega, Dholi, or Dhom, their genealogists, to keep account. The unmixed Oosarra stock is now exceedingly rare, while mixed races, spread over all the hilly and intricate regions of central and western India, boast of their descent at the expenses of "legitimacy." These facts all tend strongly to prove that the Rajpoots were conquerors, and that the mountaineers, whether Kolis, Bhils, Mynas, Goands,

* *Pal* is the terra for a community of any of the aboriginal mountain races; its import is a 'defile,' or 'valley,' fitted for cultivation and defence. It is probable that Poliger may be a corruption of Paliger, or the region (*gar*) of these *Pals*. *Palita*, *Bhilita*, *Philita*, are terms used by the learned for the Bhil tribes. *Maina* or *Myna*, *Maira*, *Mairote*, all designate mountaineers, from *Mair* or *Mer*, a hill.



Sairias or Sarjas, are the indigenous inhabitants of India. This subject will be fully treated hereafter, in a separate chapter devoted to the Meena tribes, their religion, manners, and customs.

Let us return to Pujoon, the sixth in descent from the exile of Nurwar, who was deemed of sufficient consequence to obtain in marriage the sister of Pirthwi Raj, the Chohan emperor of Dehli, an honour perhaps attributable to the splendour of Pujoon's descent, added to his great personal merit. The chivalrous Chohan, who had assembled around him one hundred and eight chiefs of the highest rank in India, assigned a conspicuous place to Pujoon, who commanded a division of the monarch's armies in many of his most important battles. Pujoon twice signalized himself in invasions from the north, in one of which, when he commanded on the frontier, he defeated Shahudin in the Khyber Pass, and pursued him towards Gazni. His valour mainly contributed to the conquest of Mahoba, the country of the Chundails, of which he was left governor; and he was one of the sixty-four chiefs who, with a chosen body of their retainers, enabled Pirthwi Raj to carry off the princess of Canouj. In this service, covering the retreat of his liege lord, Pujoon lost his life, on the first of the five days' continuous battle. Pujoon was conjoined with Gobind Gehlote, a chief of the Mewar house;—both fell together. Chund, the bard, thus describes the last hours of the Cuchwaha prince: "When Gobind fell, the foe danced with joy: then did Pujoon thunder on the curtain of fight: with both hands he plied the *kharg* (sword) on the heads

of the barbarian. Four hundred rushed upon him; but the five brothers in arms, Kehuri, Peepa, and Boho, with Nursing and Cuchra, supported him. Spears and daggers are plied—heads roll on the plain—blood flows in streams. Pujoon assailed Itimad; but as his head rolled at his feet, he received the Khan's lance in his breast; the Coorma* fell in the field, and the Apsaras disputed for the hero. Whole lines of the northmen strew the plain: many a head did Mahadeo add to his chaplet.† When Pujoon and Govind fell, one watch of the day remained. To rescue his kin came Palhan, like a tiger loosed from his chain. The array of Canouj fell back, the cloudlike host of Jeichund turned its head. The brother of Pujoon, with his son, performed deeds like Carna: but both fell in the field, and gained the secret of the sun, whose chariot advanced to conduct them to his mansion.

"Ganga shrunk with affright, the moon quivered, the Diggals howled at their posts: checked was the advance of Canouj, and in the pause the Coorma performed the last rites to his sire (Pujoon), who broke in pieces the shields of Jeichund. Pujoon was a buckler to his lord, and numerous his gifts of the steel to the heroes of Canouj: not even by the bard can his deeds be described. He placed his feet on the head of *Shesnag*, he made a waste of the forest of men, nor dared the sons of the mighty approach him. As Pujoon fell, he exclaimed, 'one hundred years are the limit of man's life, of which

* *Coorma*, or *Cuchwa*, are synonymous terms, and indiscriminately applied to the Rajpoots of Ajmer; meaning 'tortoise.'

† The chaplet of the god of war is of skulls; his drinking cup a semi-cranium.



fifty are lost in night, and half this in childhood; but the Almighty taught me to wield the brand.' As he spoke, even in the arms of Yama, he beheld the arm of his boy playing the head of the foeman. His parting soul was satisfied: seven wounds from the sword had Malesi received, whose steed was covered with wounds: mighty were the deeds performed by the son of Pujcon."

This Malesi, in whose praise the bard of Pirthwiraj is so lavish, succeeded (according to the chronicle) his father Pujcon in the Raj of Amber. There is little said of him in the transcript in my possession. There are, however abundance of traditional couplets to prove that the successors of Pujcon were not wanting in the chief duties of the Rajpoot, the exercise of his sword. One of these mentions his having gained a victory at Rootrahi over the prince of Mandoo.*

We shall pass over the intermediate princes from Malesi to Pirthwi Raj the eleventh in descent, with a bare enumeration of their names: viz Malesi, Beejul, Rajdeo, Keelun,

* I give this chiefly for the concluding couplet, to see how the Rajpoots applied the word *Khoten* to the lands beyond Cabul, where the great Raja Maun commanded as Akber's Lieutenant:

"*Palhun, Pujcon jeete,*
 "*Mahoba, Canouj turri,*
 "*Mandoo Malesi jeete,*
 "*Raj Rootrahi ee,*
 "*Raj Bhagwandas jeete,*
 "*Mowasi lur*
 "*Raja Maun Sing jeete,*
 "*KHOTEN fouj doobahi."*

"Palhun and Pujcon were victorious;
 "Fought at Mahoba and Canouj;
 "Malesi conquered Mandoo;
 "In the battle of Rootrahi,
 "Raja Bhagwandas vanquished,
 "In the Mowasi (fastnesses, probably, of Mewat),
 "Raj Maun Sing was victorious;
 "Subjugating the army of KHOTEN."

Kontul, Joonsi, Oodikurn, Nursing, Banbeer, Oodharun, Chandrasen, Pirthwiraj.

Pirthwiraj had seventeen sons, twelve of whom reached man's estate. To them and their successors in perpetuity he assigned appanages, styled the *bara koiri*, or 'twelve chambers' of the Cuchwaha house. The portion of each was necessarily very limited: some of the descendants of this hereditary aristocracy now hold estates equal in magnitude to the principality itself at that period. Previous, however, to this perpetual settlement of Cuchwaha fiefs, and indeed immediately between Malesi and Pirthwiraj, a disjunction of the junior branches of the royal family took place, which led to the foundation of a power for a long time exceeding in magnitude the parent state. This was in the time of Oodikurn, whose son Baloji, left his father's house, and obtained the town and small district of Amratsir, which in time devolved on his grandson Shekhji, and became the nucleus of an extensive and singular confederation, known by the name of the founder, Shekhavati, at this day covering an area of nearly ten thousand square miles. As this subject will be discussed in its proper place, we shall no longer dwell on it, but proceed with the posterity of Pirthwiraj, amongst the few incidents of whose life, is mentioned his meritorious pilgrimage to *Dewul*,* near the mouth of the Indus. But even this could not save him from foul assassination, and the assassin was his own son, Bheem, "whose countenance (says the chronicle) was that of a Demon."

* 'The temple'; the Debell of the Mahomedan tribes; the Rajpoot seat of power of the Rajas of Sinde, when attacked by the caliphs of Bagdad.



The record is obscure, but it would appear that one parricide was punished by another, and that Aiskurn, the son of Bheem, was instigated by his brethren to put their father to death, and "to expiate the crime by pilgrimage."* In one list, both these monsters are enumerated amongst the "anointed of Amber," but they are generally omitted in the genealogical chain, doubtless from a feeling of disgust.

Baharmull was the first prince of Amber who paid homage to the Mahomedan power. He attended the fortunes of Baber, and received from Hemayoon (previous to the Pathan usurpation) the munsh of five thousand as Raja of Amber.

Bhagwandas, son of Baharmull, became still more intimately allied with the Mogul dynasty. He was the friend of Akber, who saw the full value of attaching such men to his throne. By what arts or influence he overcame the scruples of the Cuchwaha Rajpoot we know not, unless by appealing to his avarice or ambition; but the name of Bhagwandas is execrated as the first who sullied Rajpoot purity by matrimonial alliance with the Islamite. His daughter espoused Prince Selim, afterwards Jehangir, and the fruit of the marriage was the unfortunate Khoosroo.†

* The chronicle says of this Aiskurn, that on his return, the king (Baber or Hemayoon), gave him the title of Raja of Nurwar. These states have continued occasionally to furnish representatives, on the extinction of the line of either. A very conspicuous instance of this occurred on the death of Raja Juggut Sing, the last prince of Amber, who dying without issue, an intrigue was set on foot, and a son of the ex-prince of Nurwar was placed on the gadi of Amber.

† It is pleasing to find almost all these outlines of Rajpoot history confirmed by Mahomedan writers. It

Maun Sing, nephew* and successor of Bhagwandas, was the most brilliant character of Akber's court. As the emperor's lieutenant, he was entrusted with the most arduous duties, and added conquests to the empire from Khoten to the ocean. Orissa was subjugated by him,† Assam humbled and made tributary, and Cabul maintained in her allegiance. He held in succession the governments of Bengal and Behar, ‡ the Dekhan and Cabul. Raja Maun soon proved to Akber that his policy of strengthening his throne by Rajpoot alliances was not without hazard; these alliances introducing a direct influence in the state, which frequently thwarted the views of the sovereign. So powerful was it,

was in A. H. 993 (A. D. 1586) that this marriage took place. Three generations of Cuchwahas, viz. Bhagwandas, his adopted son Raja Maun, and grandson, were all serving in the imperial army with great distinction at this time. Raja Maun, though styled *Koonwar*, or heir apparent, is made the most conspicuous. He quelled a rebellion headed by the emperor's brother, and while Bhagwandas commanded under a prince of the blood against Cashmere, Maun Sing overcame an insurrection of the Afghans at Khyber; and his son was made viceroy of Cabul—See Briggs' *Ferishta*, vol. ii.

* Bhagwandas had three brothers, Soorut Sing, Madoo Sing, and Juggut Sing; Maun Sing was son of the last.

† Ferishta confirms this, saying he sent one hundred and twenty elephants to the king on this occasion.—Briggs' *Ferishta*, vol. ii.

‡ Ferishta confirms this likewise. According to this historian, it was while Maun was yet only *Koonwar*, or heir apparent, that he was invested with the governments of "Behar, Hajipoor, and Patna," the same year (A. D. 1589) that his uncle Bhagwandas died, and that following the birth of prince Khoosroo by the daughter of the Cuchwaha prince, an event celebrated (says Ferishta) with great rejoicings. See Briggs' *Ferishta*, vol. ii. p. 261. Col. Briggs has allowed the similarity of the names *Khoosroo* and *Khoorum* to betray him into a slight error, in a note of the former prince. It was not Khoosroo, but Khoorum, who was succeeded by his father Jehangir, and was father to the monster Arungzeb, (note, p. 261). Khoosroo was put to death by Khoorum, afterwards Shah Jehan.



that even Akber, in the zenith of his power, saw no other method of diminishing its force, than the execrable but common expedient of Asiatic despots—poison; it has been already related how the emperor's attempt recoiled upon him to his destruction.

Akber was on the death-bed when Raja Maun commenced an intrigue to alter the succession in favour of his nephew, Prince Khoosroo, and it was probably in this predicament that the monarch had recourse to the only safe policy, that of seeing the crown fixed on the head of Selim, afterwards Jehangir. The conspiracy for the time was quashed, and Raja Maun sent to the Government of Bengal; but it broken out again, and ended in the perpetual imprisonment of Khoosroo,* and a dreadful death to his adherents. Raja Maun was too wise to identify himself with the rebellion, though he stimulated his nephew, and he was too powerful to be openly punished, being at the head of twenty thousand Rajpoots; but the native chronicle mentions that he was amerced by Jehangir in the incredible sum of *ten crores*, or millions sterling. According to the Mahomedan historian, Raja Maun died in Bengal,† A.H. 1024 (A.D. 1615); while the chronicle says he was slain in an expedition against the Khilji tribe in the north, two years later.‡

Rao Bhao Sing succeeded his father, and invested by the Emperor with the *Punj-hazari*, or dignity of a legionary chief of five thousand. He was of weak intellect,

and ruled a few years without distinction. He died in A.H. 1030 of excessive drinking.

Maha succeeded, and in like manner died from dissipated habits. These unworthy successors of Raja Maun allowed the princes of Jodpore to take the lead at the imperial court. At the instigation of the celebrated Joda Bae (daughter of Rao Sing of Bikaner), the Rajpootni wife of Jehangir, Jey Sing, grandson of Juggut Sing (brother of Maun), was raised to the throne of Amber, to the no small jealousy, says the chronicle, of the favourite queen, Noor Jehan. It relates that the succession was settled by the Emperor and the Rajpootni in a conference at the balcony of the seraglio, where the Emperor saluted the youth below as Raja of Amber, and commanded him to make his salaam to Joda Bae, as the source of this honour. But the customs of Rajwarra could not be broken: it was contrary to etiquette for a Rajpoot chief to salaam, and he replied: "I will do this to any lady of your majesty's family, but not to Joda Bae;" upon which she good-naturedly laughed, and called out, "It matters not; I give you the raj of Amber."

Jey Sing, the Mirza Raja, the title by which he is best known, restored by his conduct the renown of the Cuchwaha name, which had been tarnished by the two unworthy successors of Raja Maun. He performed great services to the empire during the reign of Arungzeb, who bestowed upon him the *munsab* of six thousand. He made prisoner the celebrated Sevaji, whom he conveyed to court, and afterwards, on finding that his pledge of safety was likely to be broken, was accessary to his liberation. But this instance of magnanimity was more than

* He was afterwards assassinated by order of Shah Jehan. See Dow's *Ferishta*, vol. iii. chap. i. p. 63.

† Dow, vol. iii. p. 46; the chronicle says in S. 1699, or A. D. 1613.

‡ An account of the life of Raja Maun would fill a volume; there are ample materials at Jeipoor.



counterbalanced by his treachery to Dara, in the war of succession, which crushed the hopes of that brave prince. These acts, and their consequences, produced an unconquerable haughtiness of demeanour, which determined the tyrannical Arungzeb to destroy him. The chronicle says he had twenty-two thousand Rajpoot cavalry at his disposal, and twenty-two great vassal chiefs, who commanded under him; that he would sit with them in *darbar*, holding two glasses, one of which he called Dehli, the other Satarra, and dashing one to the ground, would exclaim, "there goes Satarra; the fate of Dehli is in my right hand, and this with like facility I can cast away." These vaunts reaching the emperor's ear, he had recourse to the same diabolical expedient which ruined Marwar,

of making a son the assassin of his father. He promised the succession to the *gadi* of Amber to Kecnat Sing, younger son of the Raja, to the prejudice of his elder brother Ram Sing, if he effected the horrid deed. The wretch having perpetrated the crime by mixing poison in his father's opium, returned to claim the investiture; but the king only gave him the district of Kamah. From this period, says the chronicle, Amber declined.

Ram Sing, who succeeded, had the *munsab* of four thousand conferred upon him, and was sent against the Assamese. Upon his death, Bishen Sing, whose *munsab* was further reduced to the grade of three thousand, succeeded; but he enjoyed the dignity only a short period.

CHAPTER II.

Sowae Jey Sing succeeds.—Joins the party of Azim Shah.—Amber sequestered.—Jey Sing expels the imperial garrison.—His character.—His astronomical knowledge.—His conduct during the troubles of the empire.—Anecdote illustrative of the evils of polygamy.—Limits of the raj of Amber at the accession of Jey Sing.—The new city of Jeypoor.—Conquest of Rajore and Deoti.—Incidents illustrative of Rajpoot character.—Jey Sing's habit of inebriation.—The virtues of his Character.—Contemplates the rite of Aswamedha.—Dispersion of his valuable manuscripts.—His death.—Some of his wives and concubines become satis on his pyre.

II., better known by the title of Sowae Jey Sing, in contradistinction to the first prince of this name, entitled the "Mirza Raja," succeeded in S. 1755 (A.D. 1699), in the forty-fourth year of Arunzeb's reign, and within six years of that monarch's death. He served with distinction in the Dekhan, and

in the war of succession attached himself to the prince Beder Bukt, son of Azim Shah, declared successor of Arungzeb; and with these he fought the battle of Dholpore, which ended in their death and the elevation of Shah Alum Bahadoor Shah. For this opposition Amber was sequestered, and an