

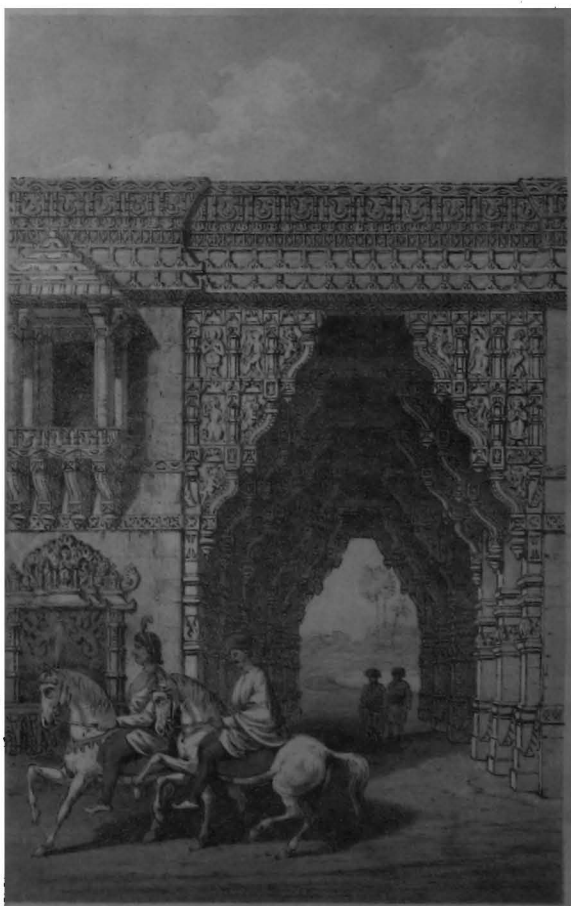
V2318·M5
A856·1
3550

Dhananjayrao Gadgil Library



GIPE-PUNE-003550

RÂS MÂLÂ.



3. THE GREAT GATEWAY OF THE
CITY OF DELHI.

R A S M A L Ā;

राममाला

OR,

HINDOO ANNALS

OF THE

PROVINCE OF GOOZERAT,

IN

WESTERN INDIA.

BY

ALEXANDER KINLOCH FORBES,

Of the Honorable East India Company's Civil Service.

WITH ILLUSTRATIONS.

PRINCIPALLY ARCHITECTURAL, FROM DRAWINGS BY THE AUTHOR.

VOL. I.

LONDON:

RICHARDSON BROTHERS, 23, CORNHILL.

1856.

V2318.M5

A856.1

3550

PREFACE.

To ancient India—a subject attractive to the historian and the scholar—much attention has been directed; the more humble task of investigating its mediæval story has been comparatively little attempted. If, however, the days of Asoka and of Chundragoopt afford a nobler field of enquiry, it should not, on that account, be forgotten that the times which are less remote are more practically connected with existing Hindoostan. Modern India, moreover, affords a safe basis from which to stretch forward to immediately preceding times, while as long as these shall continue to be covered with darkness, it is but a hazardous task to grasp at the light, however splendid, which shines beyond them. The stranger, who is for any length of time resident in the land of the Hindoos, can hardly fail to notice many customs and usages of that people which are evidently relics of a state of society not long gone by—visions, as it were, of a noble vessel, whose phantom-like outline, if only by an illusion such as that which produces the Fata Morgana, exhibits, in exalted reflection, these existing things. The very remains of Moslem power themselves are most strongly impressed with the character of the racæ whose rule was supplanted by that of the crescent, and from even

these we might have gathered the fact that many a splendid metropolis must have adorned the plains of Aryaverta before the avalanche of Mohummedan invasion fell from the western mountains upon the land. We have, however, more definite traces of these glories of by-gone days, and can picture to ourselves, at least in outline, the gorgeous Kanouj, the mysterious Yogeeneepoor, the almost fabulous metropolis of Bhoj. Nor did the cities which we have mentioned exist alone. The monarchs of Kuleeân extended their sway over a territory more ample still than that which owned the supremacy of either, and equal, at least, to the Purmâr, the Chohân, or the Râthor was the Solunkhee of Unhilpoor.

It is to the story of the city of Wun Râj, and of the Hindoo principalities and chieftainships which sprang up amidst its ruins, and which have, many of them, continued in existence to the present day, that the reader's attention is in the present work invited. I am well aware that my subject—not only Indian, but also local, as it is—is likely to be one of but little general interest, nor am I blind to many of my own deficiencies in its treatment. Eight years' residence in Goozerat, and much association, public and private, with its varied people, from the banks of the Taptee to those of the Bunâs, may, however, have given me some advantages.

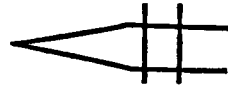
While at the outset disclaiming, on my own part, all pretensions to Oriental learning, I have, nevertheless, to mention that I have received from Hindoo scholars assistance which, though it detract from the merit of the compiler, will not be thought to lessen the value of the compilation.

To the late Peerchundjee Bhundâree, a native of Marwar and a Jain by religion, who, though a member of the commercial class, which is usually indifferent to literature, was a

proficient in both the classical and the popular lore of his nation, I am obliged, first, for the gift of a copy of the Prubundh Chintāmunee, and, secondly, for indispensable assistance in translating it.

To Dulputrām Dâyâ, a Brahmin, and a native of Wudwân, on the frontier of Soreth, I am still more widely indebted.

I had not been very long in Goozerat when, in the course of my public employment, a paper was placed before me which bore the characteristic signatures of two bards.* My curiosity was excited; I made enquiries, and sought the acquaintance of such of the class as were within my reach. Of the treasures of the bardic repertoire I thus obtained a glimpse which stimulated instead of satisfying me. I soon felt that native assistance was absolutely necessary both to enable me to overcome the scruples of those who possessed the legendary hoard in which I desired to participate, and also to furnish me with some knowledge of the bardic dialect, which was required as a means of unlocking the casket in which the treasure was contained. Good fortune brought early to my notice the name of the Kuveshwur, or poet,—for with that title, Dulputrâm is invested by the suffrage of his countrymen,—and I secured his services in A.D. 1848. From that period my valuable co-adjutor has been almost constantly by my side. It was some time before our efforts met with any success, although I furnished him with the means of making the tour of a considerable portion of Goozerat, with the view of collecting chronicles and traditions, and of copying inscriptions. It might, perhaps, amuse, but would certainly weary, the reader were



* This paper will be found translated in the note at p. 70, vol. ii.

I to describe the numerous obstacles which we found opposed to us, by ignorance, jealousy, and avarice. Sufficient notion of these will be conveyed when I mention the facts that I was sometimes believed to be employed in searching for concealed treasure, that at other times my object was supposed to be that of detecting flaws in the titles to lands with the view of their assumption by government, and that it was frequently hinted to me that the proper return for permission to extract from a bardic record would be the presentation of a *village* to the family of the recorder. Subsequently, however, my official duties brought me into personal contact with the chiefs of the Wāghela, Jhālā, and Gohil clans, and I soon discovered that a hint from one of these traditionally-honored feudal lords was far more influential than any entreaties which I could use, or any advantages which I could offer. As Political Agent in the Myhee Kāntā I found these facilities extended not only to the clans of that province, but also to the Guikowār territories (from the authorities of which I had received at least one previous rebuff), and through the kindness of Bābā Sahib, the worthy lieutenant of the Baroda government at Puttun, I secured a copy of the Dwyāshrāy, and other valuable materials from the very centre of interest—the site of Unhilpoor.

My researches, pursued, as they necessarily were, in the hours of relaxation from tolerably heavy official duties, were not confined to the Jain and the bardic chronicles; I availed myself also of every opportunity of observing Hindoo popular customs, more especially such as were alluded to in the writings and traditions which I collected; I procured copies of inscriptions on temples, wells, and tombstones, and I examined every remnant of Hindoo architecture which I found myself able to visit. In this last department of enquiry much assistance was

furnished me by Premchund Sulât, the able architect of the new Jain temple at Ahmedabad, and by two very intelligent persons of the carpenter caste—the late Turbhowundâs, and Bhoodhur Dâyarâm.

Meanwhile the Goozerat Vernacular Society sprung up, and the Kuveshwur, who was well prepared for the purpose, won prizes for two essays,—on popular superstitions in Goozerat, and on Hindoo castes—of both of which I have made much use in the Fourth Book of the present work.

My return, for a limited period, to England, and the valuable permission of the Honorable the Court of Directors of the East India Company to my inspecting the records at the India House for the purpose of illustrating my collections, have enabled me to complete my labors. The result is now placed before the public in the hope that, unworthy as it is, it may still be of use to the local officer, and may interest some few even of my countrymen at home, in the fortunes of their fellow-subjects—*the Hindoos in Goozerat.*

In imitation of the titles of some of the legends from which it is derived, I have called my compilation “Râs Mâlâ,” or “A Garland of Chronicles.”*

* As the present work is wholly popular, and advances no pretensions to a scientific character, I have used the common form in spelling names which are in daily use, and I have, in other cases, adopted the mode of spelling which experience has shown me to be most readily accepted by the general reader. Thus, for the correct *Khumbâyut*, I use *Cambay*, a word which has established itself in English literature; and, for the classical *Anhilpur*, I substitute the popular *Unhilpoor*, which is to be pronounced according to the usual sound of the vowels in English. I have, however, taken the liberty of accenting one letter, the long *â*, as in *Râs Mâlâ*. Wherever it occurs it should be pronounced as the *a* in *Mario*. May I trouble the reader so far as to add, that the *ye* in *Jye Singh*, *Shutroonjye*, &c., should be pronounced as the *y* in *why*, *by*, &c., or as the *igh* in *high*.

CONTENTS.

BOOK I.

CHAPTER.	PAGE.
I.—Natural Boundaries of Goozerat—Shutroonjye—Wullubhee- poor.....	3
II.—Jye Sheker the Chowra, Prince of Punchâsur	25
III.—Wun Râj and his Successors—The Chowra Dynasty of Unhil- poor.....	36
IV.—Mool Râj Solunkhee.....	49
V.—Châmoond—Wullubh—Doorlubh—The Fall of Somnath ..	67
VI.—Bheem Dev. I.	82
VII.—Raja Kurun Solunkhee—Regency of Myenul Devee—Sidh Râj	102
VIII.—The Tale of Jug Dev Purmâr	118
IX.—Râ Khengâr	154
X.—Sidh Râj	171
XI.—Koomâr Pâl	180
XII.—Ujye Pâl—Bâl Mool Râj—Bheem Dev II.	205
XIII.—Retrospective View of the Kingdom of Unhilpoor.....	236
XIV.—The Wâghelas—Tej Pâl and Wustoo Pâl—Mount Aboo—The Purmârs of Chundrâwutee	261
XV.—Raja Kurun Wâghela	277

BOOK II.

CHAPTER.	PAGE.
I.—First Mohummedan Period	287
II.—The Wāghelas — Loonāwārā — The Shodā Purnmārs — The Kātees—The Jhālās—Eedur—The Gohils of Peerum ..	293
III.—Moozuffer Shah I.—Shah Ahmed I.	324
IV.—Ahmed Shah I.—Mohummed Shah I.—Kooth Shah	348
V.—Mahmood Begurra	355
VI.—Mahmood Begurra	367
VII.—Moozuffer II.—Sikunder—Mahmood II.—Buhādūr Shah— Mahmood Luteef Khan—Close of the Dynasty of Ahmed- abad—The Emperor Akbar	381
VIII.—Affairs of Eedur—Row Nāronḍās—Row Veerum Dev—Row Kulecān-Mul	395
XI.—The Shrine of Umbā Bhuwānee—Dāntā	418
X.—Eedur	442
XI.—The Gohils	451

ILLUSTRATIONS TO VOL. I.

PLATE.	PAGE.
I.—Gate of a Hindoo city from Junjoowârà <i>frontispiece</i>	
Sketch-map of Goozeratand Soreth	4-5
II.—Porch of the temple at Modheyra	105
III.—Koond in front of the temple at Modheyra	106
Fig. 1. Plan and elevation of corner tower of the fortress of Junjoowârà.....	251
Fig. 2. Plan and elevation of corner tower of the fortress of Dubhoee	252
Fig. 3. Plan of the Roodra Mâlâ at Sidhpoor	253
Fig. 4. Roodra Mâlâ at Sidhpoor, elevation of Keerttee Stumbh	254
Fig. 5. Plan of temple and reservoir at Modheyra	255
Fig. 6. Elevation of one of the double temples at the Monsur tank	256
IV.—Mohammedan gateway from Shah Alum	287
V.—Tombs of the Sultans at Sirkbej	380
VI.—A well in the Eedur country.. ..	442