

Ror Raja

Material for Research

By
Colonel Ram Chandra Singh Vishishtha Sewa Medal (VSM)
Rasina

Ror Raja

Material for Research

By Colonel Ram Chandra Singh Vishishtha Sewa Medal (VSM) of Rasina

Ror is a prosperous farming community residing mainly in Karnal, Kaithal, Kurukshetra, Panipat and Yamunanagar districts of Haryana. Earlier i.e., till 1970 all these districts were sub-divisions of Karnal district. Rors had been addressed by all communities as ROR RAJA.

History writing is generally controversial and difficult because it does not suit the temperament, level of knowledge, ego, views and so on of all readers.

On this paper what I am penning down is collection of information, which can assist some modernly educated people to further conduct research on Rors. I believe some people are eager to know more about the RORs.

What majority of Rors had been saying about themselves?

- We had come from Dilli – Badli (15 Kms. North of Red Fort – Delhi)
- We lived initially in 84 (Chaurasi) ‘Sirkis’ South-West of Thanesar (Kurukshetra)
- Rors had dug the Kurukshetra (Thanesar) ‘Sarovar’
- There used to be four Ror ‘Lambardars’ in Thanesar
- In employment there used to be 72 ‘chowkidars’
- About their settlement in present day villages, practically all are unanimous in saying that our great grandfathers had come from so and so village to inhabit the present villages. About dates even educated people are horribly wild
- About livelihood and occupation, most say with boast that their great grandfathers had a “Lainda” of 100 buffaloes and a “Chauna” of cows. Some say they had goats and sheeps.
- During the Punjab land settlement in last decades of 19th century, Jaga Bhat of Rajasthan, Lambardar Muslim of “Jhundla” and a Bania of Panipat played a crucial role in convincing Doi (name unclear – may be representative of Governor General Dalhousie) about the agricultural worthiness of Rors. Land was registered in their names.
- From pastoral life, Rors became full blast agriculturists in the beginning of 20th century when the water of Western Yamuna Canal and other canals/ channels of East Punjab were made available by the British Indian Government.
- Rors had been proudly addressing each other as “Chaudhry”
- We had not given ‘Dolas’ to Muslims. ‘Dolas’ (bride) were offered particularly by Rajput rulers/ chieftans to Mughals to retain their lands during the period of 1530 – 1700 A.D.

Some observations on Rors

1. Cunningham in around 1860-70 (dates to be checked) had listed 33 villages of Rors (lowest among all other communities) in Punjab census. In 1911 census, it is believed that Rors total population was around forty thousand.
2. Some people sarcastically (in ignorance) call Rors as the 37th caste/race and people who had lifted horses dung.
3. Their conversation with each other including females is laced with 'Ra' and 'Ri' a typical Rajasthani custom particularly of Mewar region.
4. 'Chaurasi' area South-West of Kurukshetra had been their original strong-hold; may be even now.
5. Heard from people born in 1900 A.D. Grazed buffaloes in Malwa, milked in Ajmer, prepared 'Kheer' in Agra and served to 'Nikaner' (Bikaner). In Hindi the saying goes, "Bhains charayi Malwa, dhar kadi Ajmer, kheer banayi Agra, kha gayi Nikaner". Indore in MP is center of Malwa region. Ajmer 250 Kms from Indore, Agra 340 Kms from Ajmer and Bikaner 500 Kms. from Agra. This is left for an educated person to draw logical conclusion from the above saying. It would suffice for me to say that above mentioned geographical area was of interest to their (Ror's) forefathers may be as pastoral, farmers, soldiers, feudals or rulers.
6. Ror women sing the tragic historical event as a song about the daughter and daughter-in-law of Chanda Rawal of Mewar. Daughter-in-law of Chanda Rawal tells the son of a Mughal, who had caught the hand of Chanda Rawal's daughter for a bride, to leave her for the honour of Chanda Rawal. Daughter-in-law offered herself to become his bride. Son of Mughal did not relent and accept the alternative offer. A 'Baluch' who was also interested in Rawal's daughter, refrained seeing the might of Mughal. Taken by force by the son of Mughal, Chanda Rawal's daughter burnt herself in the tent where she was lodged in a military camp. I can hazard the guess of this event around 1500 – 1600 A.D., when the Mughal Empire was at its glory. Rawals were ruling Mewar region including Chittorgarh and nearby areas like Udaipur.
7. Nagaur in Marwar near Jodhpur had excellent bullocks. Rors had been boasting their good pair of bullocks as good as 'Nangori'.
8. 'Sati' system was banned by British Indian Government around 1880. On auspicious occasions, 'Sati' is glorified in the first song. There are 'Satis' by different names in major villages.
9. Women sing 'Devi' song highlighting that 'Devi' temple is on a high hill and tiring for them to climb. Hills are either Aravalis in Rajasthan or mountains in Himalayas.
10. Recently one school of thought among Rors says that in 1761 A.D. when the Maratha Army was defeated by (Afgan) Pathan Ahmed Shah Abdali, in the third battle of Panipat, the remnants of defeated Maratha Army melted in the Dhak jungles South-West of Kurukshetra and started calling themselves as Rors.
11. Ror 'Gotras' (clans): In past few years, some authors of books on Rors have penned down 'Gotras' of most of the Rors villagewise or otherwise. On survey of these gotras it stands out clearly that nearly 50% gotras are of Jats of Haryana and Rajasthan, 40% of Rajputs and balance 10% may be Marathas and others. This percentage of Jats/ Rajputs/ Marathas can be further researched.

12. Some people, I understand including those who feel all Rors are Marathas, in anger call in a derogatory sense those Rors who refuse to fall in line of Maratha group thinking as 'Gulas'.

What and Who is/ was Ror?

To a person who believes in logic, reasoning, proof and historical facts, word Ror is baffling. So far there is convincingly no proof available in all material on Rors. Rohida (Rahida) is a tree found on the hills of Aravali mainly around Udaipur, which has commercial value. Rajputs since ages have been naming their sons as Rorji/ Ror Singh. Bhainsror, a fort of Ranas is about 60 Kms from Chittorgarh, Behror is near Alwar, Rorji ka Khera is about 50 Kms from Udaipur on road to Chittorgarh. Like this there will be many names/ places. There used to be a sect of Rajputs called Rehad; but during Muslim invasions (may be around 1100 – 1300 A.D.) they were defeated and melted away, but later resurfaced as Chaudhrys. Now they are called "Rar" jats but popularly known as politically dominating 'Mirdhas' of Jodhpur/ Nagaur. Bhawalpur, now in Pakistan Sindh was long back seat of Aroras before the advent of Muslims in India. There is no trace of connections, at least in my thinking so far, of a very small number of Rors of Kurukshetra with Aroras. At least at present it is ruled out.

Some people had written about a historical (archaeological) site near Agra may be ancient seat of Rors. Historians will reject it in absence of any supporting proof based on like period, books or any useful material. So, researchers have to devote time and of course money on this riddle of Ror Raja.

One piece of information I would state for going into the depth of it. After the battle of Haldi Ghati in 1576 A.D., Rana Pratap merged with Bhils in the mountaneous jungles of Aravali around Udaipur and died in these jungles around 1595 A.D. without surrendering to Akbar, then emperor of India. Rana Pratap's brother, Shakti Singh accepted the authority of Akbar and was awarded all privileges like that of the rulers of Jaipur, Jodhpur, Bundi, Bikaner to name important ones.

After Rana Pratap his son Amra (Amar Singh) also accepted the authority of Mughals around 1615 A.D., but he was excused not to present himself in Mughal Darbar like other rulers. Shakti Singh's descendents and other Rajputs who became his followers were/ now also called Shaktawats. Shaktawats ruled some places say 100 Kms around Udaipur/ Chittorgarh like Mandalgarh, Bhainsrorgarh, Shahpura and Banera. Mughals had given the title of Raja to Shaktawat rulers. Around 1700 A.D. (dates to be checked) Rorji also called Ror Raja, who ruled Banera (Halfway on National Highway Chittorgarh-Udaipur) had ten sons. There are villages on the names of these sons and they do write Ror with their named villages. More I will say in my comments.

Role of Jagga Bhats

Jagga bhats of Tunga, a place 40 Kms on Jaipur-Agra Highway, had been visiting Ror villages for a long time. Traditionally they were given one Rupee and one Kg grain for their services. They will record new marriages and births in families in their books. These Tunga

Bhats visit rajputs of Northern Haryana and Western U.P. and Rors. They have divided their “jajmans” in the ratio of 2:1 that is two brothers go to Rajputs and one to Rors. They seem to have authentic records of 8-9 generations of nearly all Ror villages, which to my mind is undisputable. This is also a fact that during land consolidation, “Doi”, around 1880-1890 needed proof of Ror being agriculturists and not a pastoral nomad. The Jagga Bhats of Tunga brought their books on camel back to establish the status of Rors as agriculturists and degraded former feudals/ rulers. The Rors became land owners.

The Jaggas, it is understandable, may not be able to produce convincing history of the Rors due to their limited resources and level of education, but to discard them on this basis will amount to closing forever this vital historical resource coming since generations. It may encourage some emotional and ambitious people to concoct Ror history on their whims and fancies away from historical facts. Artificial things do not last long. So, I appeal and urge to all Rors that Jagga’s services should continue which are at minimal price. It is also a link of ancestral chain.

Comments

Annals and Antiquities of Rajasthan

Most of my comments will be based on “Annals and Antiquities of Rajasthan”, a book now in three volumes available in Delhi and Jaipur, written by Colonel James Todd in 1820 A.D. after nearly four years touring in whole of Rajasthan (Then Rajputana). Todd’s sources of information were Jagga Bhats, Charans – the official bards of then Rajput rulers, Brahmins, Jain scholars and of course rulers themselves. This book is basically a record of Rajput rulers, their royal races, customs, religion, tradition and practices. Today any Rajput of substance treat this book most accurate and authentic than any other book available in the market; so a bible of Rajputs. Anyone who reads this book will be convinced about its credibility.

Population and villages

Today Rors may be around four lakhs in 150 villages. If less than 100 years ago that is 1911 A.D. (Punjab census report) they were forty thousand that is one tenth of today’s population. By that logic, they may be around four thousand in 1811 A.D. So, safely one can say they were not more than six to eight thousand in 1811 A.D. Again going back to 1711 A.D. they may be around eight hundred that is one tenth of eight thousand. By this logic, in 1711 A.D. Rors were at most 1500 in total. If there were 33 villages in 1870 A.D. there might have been 10 villages in 1770 A.D. In 1711 A.D. 1500 Rors possibly might be living in AILIS (a temporary halting place used till 1940 A.D. in Himalayan foot-hill jungles with animals brought for grazing), thatched huts, ‘Sirkis’ or ‘Kutchha makans’.

Digging Kurukshetra Brahm Sarovar

I had heard from many elderly people that they had been hearing from their ancestors that Rors had dug Kurukshetra Brahm Sarovar. Jagga bhat Deshraj of Tunga, had also confirmed

that Rors had done yajna at Kurukshetra. About date and period the Jaggas are ignorant. Some people without historical sense, ego, due to present day better financial status or political ambition, may think digging sarovar as degrading/ insulting and reject this ancestral information outrightly. They are urged to probe into it.

Aurangzeb and his son Bahadur Shah (ruled 1707 to 1712 A.D.) had Hindu Rajput wives besides of their own religion. Aurangzeb, known to all history students, was religiously fanatic and wanted Rajput rulers, in addition to general public, to embrace Islam. To achieve this aim, he banished Raja Ajit (Ajit Singh of Jodhpur) and raja jai Singh of Amber (now jaipur) from their ruling territories from 1695 A.D. to 1707 A.D. Aurangzeb died in 1707 A.D. in Aurangabad now in Maharashtra. After Aurangzeb's death, Ajit captured Jodhpur and Jai Singh – Amber.

In 1710 A.D., Aurangzeb's wife, a Rajputani, and Bahadur shah's (then ruler of Delhi) wife also a Rajputani desired to go on pilgrimage to Kurukshetra. Ajit Singh of Jodhpur, Jai Singh of Jaipur and other Rajput chieftans were summoned to Delhi for going on pilgrimage to Kurukshetra along with royal Mughal caravan. Ajit, Jai Singh, rulers of Bundi and Banera (may be others also) collected mainly Rajput soldiers/ workers and Jats (Chaudhrys called at that time, even now also in Western and South-Western parts of Rajasthan) as camp workers, of different gotras, to go to Kurukshetra via Delhi. The rulers camped (as always used to camp) on the banks of Yamuna, present day ISBT and Tibetan refugee camp. The workers possibly camped in nearby Baadli village. From Baadli village, the Mughal and Hindu Rajas' caravan moved to Kurukshetra along Sher Shah Suri Marg. Royal caravan had elephants for the king/ queen, nobles and Hindu rulers whereas workers moved on camels in front, on the flanks and rear of the caravan. On reaching Kurukshetra, Rajput soldiers/ workers and Chaudhry (Jats) workers must have camped in 84 'Sirkis' South West of Kurukshetra. Camels could move even today 80-100 Kms in 15/16 hours a day. Rajput soldiers/ workers and Chaudhrys (Jats) used to be rotated from their dwellings/ Muzara lands within two to three years to different places. No one except rulers/nobles had right over lands as we have in our villages today.

In caravan, Rajput soldiers and Jat workers who were young and able-bodied had their wives and children with them, as it was customary to move with their families.

An acecdote (kissa kahani) as given in Col. Todd's book 'Annals and antiquities of Rajasthan volume II page 1016 produced in appendix A will throw light on the requirement of digging Kurukshetra Sarovar. The digging operations must have continued from six months to one year under supervision of a Hindu Rajput chieftain (may be Ror Raja?). As digging must have taken longer period, some workers/ pioneers might have been mustered from villages between Delhi and Kurukshetra, who on completion of mission might have stayed back in kurukshetra along with Rajput soldiers/ workers, if at that time they thought to be in good books of rulers. But people from Rajasthan even after completion of the mission of digging sarovar must have stayed back, as assumed on the persuasion of their chieftain (may be Ror Raja) because there were no permanent dwellings of people/workers in those days and people could settle anywhere.

Ror 37th Royal Race/ Caste?

If we accept above line of thinking, Ror Raja, it is probable, might have told all those young people, who had come with their families, engaged in digging of Kurukshetra sarovar that he would create their 37th royal race if they stayed with him in this pious Hindu religious place. People basically Rajput soldiers and Jat workers (Chaudhrys) must have preferred to stay with Ror Raja. Since 8th/ 9th century, when Rajputras were created out of Indian/ Hindu races to 18th century upto the fall of Mughal empire, Bharat was ruled by 36 ruling royal races, as given in appendix B, taken from Col. Tod's book volume 1.

Now –a-days 36 castes loosely are used to denote tradesmen like blacksmith, goldsmith, cobblers, sweepers and so on, farming communities like Jats, Gurjjar, Ahir and so on, businessmen like Baniyas and priests like Brahmins. Traders, farmers, tradesmen and priests, if we survey all over India, will run into thousands. In medieval India, all above mentioned people were in support of ruler and did not have much importance as on today. The person who mattered was the ruler. 36 ruling races already given in appendix B.

In 17th/ 18th centuries it was machoism to have followers, besides own offsprings, to present a sword force for capturing territories. A few examples like Rajawat, Ranawat, Shaktawat, Udawat and even Ahlawats. Ror Raja might had been working on those lines to create a Ror Raja sword force basically out of Rajput soldiers and Jat (chaudhry) workers. The concept of 37th Race/ caste might have lured people to remain behind Ror Raja because he was closer to the king of Delhi. If this bait of remaining closer to the king of Delhi by being followers of Ror Raja had not been there, people who had come from Rajasthan would have attempted to return to their home states/ territories but one thing is certain that Jats of villages between Delhi and Kurukshetra like Gulia, kadyian, Latther, Jaglan, Dahyia to name a few would have returned to their villages/ habitations. They remained with Ror Raja.

Indian political and Military landscape after Aurangzeb's death in 1707 A.D., had dramatically changed. Marathas under Peshwas were knocking at the door of Delhi, Sikhs were forming misals, Jats were making Mughal lines hell around Agra and Pindaris were plundering. Ror Raja's ambition of creating 37th royal Race/ caste never took off, but rather disappeared. However, his followers, calling themselves Rors did remain united initially in 84 'Sirkis' in the Dak jungles South-West of Kurukshetra (closer to Kurukshetra sarovar). Subsequently, marriages among them did not pose any problem because they had come from so many different gotras. With the passage of time and their pastoral life-style, they expanded East and West of Kurukshetra. Today their agricultural proficiency is a history.

Possibly Ror Raja is of Rana Descent

1. As mentioned earlier, Banera (between Chittorgarh and Udaipur) became seat of followers of Shakti Singh (brother of Rana Pratap) and the head of Banera was given the title of Raja by Mughal Delhi Durbar. It is also mentioned earlier that one Raja Rorji around 1700 A.D. had nearly ten sons and even today there are 10-12 villages around Banera named after Rorji's sons and they do say that they are descendants of Raja Rorji.

2. Aurangzeb's Hindu wife used to be called Udaipuri (Udaiperi). Col Tod in 1820 A.D. investigated and found out Udaipuri was not from the family of Udaipur Ranaji but was likely from the family of Banera, as given in appendix 'C'. In 1710 A.D. Ror Raja of Banera must have gone on pilgrimage to Kurukshetra along with other Hindu rulers like Ajit of Jodhpur and Jai Singh of Amer (Jaipur), because Rajputani wives of Aurangzeb and his son Bahadur Shah had desired to visit Kurukshetra.
3. Udaipuri is from Banera, and Ror Raja is also from Banera, they must also be related. Hence we may say Ror Raja is from Banera. However, it needs lot of survey, study and investigations.
4. Ranas, Udaipur rulers (that includes of Banera also) for last 600 years at least had been called Rawals, Gohils, now Sisodias in that order. So Ror Raja was a Gohil. The word Gohil must have been corrupted as Gohila (or Gula) as Rors are sarcastically addressed some time.

Ror Gotras

The information is being furnished, as a sample, on some of the Gotras of Rors. Researchers can take it further, at least on their own Gotras if not all.

Mahla:

Mahla (Mohila or Mohil) is ancient ruling race, one out of 36 Rajput ruling races, ruled in 1440 villages, epicenter being Nagaur district in Marwar Rajasthan. They were defeated by Rathores of Jodhpur around 1500 A.D. Degraded from rulers, they merged with Jats and are farmers now. See appendix 'D'. Volume II pages 1127 and 1144 of Col. Tods book.

Khokhra and Dandhal:

In 1820 A.D. they were shown as part of Rathores. See appendix E Volume I page106. Dandhals who write Deen Dayal can re-think.

Hurda:

Hurda is now a tehsil/ sub-division, earlier a state of Rajputs, of Bhilwara district of Rajasthan. The people who ruled in Hurda, not in position to say, may be a clan of Ranas as it falls near Chittorgarh/ Udaipur in Mewar.

Khinchis:

Khinchis/ Khichi/ Khenchi pronounced as per different geographical regions, ruled in Malwa region of present day Jhalawar district of Rajasthan, from the fort of Gagron, 15 kms from Jhalawar district HQ. The fort is spread along a hill ridge in 5 kms and surrounded by 'Ahu' river, a perennial tributary of Kali Sindh river. Muslim Sultans captured the fort around 1400 A.D. and Khinchis disintegrated. Now Rajputs have accepted them as a part of their society. Some had become Khichad Jats, some were forced by Muslims to be Butchers and degraded to Khatiks. Mogaji, a Khinchis bard, when in 1820 A.D. was relating atrocities on Khinchis by Muslim Sultans, blood came in his eyes due to pain. Ancient seat of Khinchis, before Gagron, was Ahar, 5 kms from Udaipur, now a mound under Archaeological department control and a tourist historical site. Khinchis of Ahar Kurana to think over it. However, Col. Tod's books are full of references on Khinchis.

Chauhan:

After 1192 A.D., Chauhan the most popular and biggest ruling race, which had spread in North India including Pakistan territory, disintegrated, degraded and even converted to Islam. Now-a-days, they are found among Rajputs, Jats, other intermediatory and lower classes. It is difficult, in absence of evidence, to say as to with whom that is Ajit, Jai Singh, ruler of Bundi they came with. No comments if they had come from any other place including present day U.P. Needs investigation with proof.

Taya:

If you go to Udaipur, ask anybody who is local of Udaipur including auto taxi driver about the address of Tayas. Tayas of Udaipur had adopted Jainism around 1830 A.D. and are prosperous businessmen. Their forte is foreign trade. Their population in Udaipur is around 200 and some, may be 200, had gone for business in Ahmedabad, Mumbai and Delhi. About their background, they feel they had branched off from Ranas. In my opinion, nearly 600 to 800 Tayas are there in major five villages of Kaithal, other gotras population had merged with Tayas in above-mentioned five villages in last 250 +years time period. Some one had advocated that there are Tayas in Marathas. This is misleading, mischievous, baseless and untrue.

Sagwal:

There is a sub-division Sagwara of Udaipur near Gujarat border. There is no information on Sagwals about their origin. If Sagwal and Sangwan is the same thing, then there is a 84 villages 'Khap' of Sangwan Jats near Delhi/ Rohtak. Researchers, at least a Sagwal should probe into it, either they are Rajputs of Sagwara or Jats of Haryana.

Chopra:

30 kms on Sirsi road from Jaipur, there are 5 villages of Jat Chopras. Possibly these Jat Chopras had gone with Jai Singh of Jaipur in 1710 A.D. to Kurukshetra. There are also some Jain Chopras in Rajasthan. It is for certain that Ror Chopras are not connected with Punjabi Chopras.

Mirdha:

Mirdhas are in Jodhpur and Nagaur and they are India-fame Jat political personalities.

Turan:

Tuar seems to have been corrupted into Turan in speaking while living in inhospitable terrain, along with the animals in jungles.

Atri:

There are Atri Jats in meerut, Atri Rajputs near Jaga bhat Tunga village in Rajasthan and of course Maratha Brahmin Atri (Atre). Locals of Kunjpura should connect it better.

Other Gotras:

Thola, Badsar, Dhankad, Beniwal, Jhoon, Baliana and Lamba are Jats in Rajasthan and Haryana. Gohlan might be from Gohil; but there are Gahlan Jats also in Haryana.

Gotras Research

Any serious researcher, my advice, should solicit the help/ services of Dr. Rajpal Singh of Jagadhari/ Yamunanagar College, in analyzing the background of gotras, because he has already worked on the subject and has good knowledge of Jat/ Rajput gotras. As a guide I would state that all gotras of Ror not commented upon by me are respectable, existing and available among Rajputs/ Jats 100 kms around Jaipur, Jodhpur and Udaipur (including Bundi). Of course there are some Maratha gotras also. So, there is no need to change/ twist the gotras.

Ror Raja and Marathas

Maharashtra is four times bigger than Haryana in population and territory (land mass). Communities in Maharashtra are Brahmins, Marathas, OBCs and S.C. S.T. Brahmins besides being priests, are farmers and good soldiers. Marathas are biggest in population, land-owners, farmers and fighters. Marathas are something like Jats and Rajputs combined together. Authentic history says Sindhiya (Gwalior) was a husband's man (farmer) and Holkar (Indore) a goat keeper. Maharashtra is full of Deccan plateau hills and Western Ghat mountains which are ideal place for Guerrilla warfares. Supported by this terrain, Shivaji, who died in 1680 A.D., a Maratha, brought down mighty Mughal empire extended from Kabul to Bay of Bengal, to its knees.

When Aurangzeb died in 1707 A.D., the rein of Maratha forces was in the hands of "Peshwas", Brahmins. After Shivaji's death, the leadership of Maratha forces slipped into the hands of Peshwas whereas the fighting force was still the Maratha, interspersed with Brahmin fighters.

In 1705 A.D. the Peshwa and his Maratha forces crossed Narmada and launched military operations in central provinces (now M.P.) against Muslim rulers, against Hindu rulers of Eastern Rajasthan and towards Orissa. In 1739 A.D. the Mughal ruler of Delhi was confined within the four walls of Lal Quila. Rulers of Rajasthan, M.P. and Orissa were paying "Chauth" and "Sardeshmukhi".

From 1739 to 1761 A.D. Maratha soldiers mounted on "Satara" horses were in total domination of territories astride Sher Shah Suri Marg (now G.T. road – NH 1) from Delhi to Peshawar/ Kabul. This is the period (1739-1761 A.D.) when Rors (followers of Ror Raja) came in contact with Marathas in Dhak jungles South-West of Kurukshetra. Marathas established a military camp housing 5-10 thousand soldiers and 3-4 thousand horses in "Bahu-Samana" on G.T. road near Kurukshetra for duties in Punjab and Afganistan, from 1740 to 1760 A.D.

Seventy two Ror chowkidars got employment in Bahu-Samana military camp, perhaps to look after horses. Marathas from Shivaji days were staunch Hindus. They must have been influenced by strong Kshatriyas stand of Rors, living nearly all together and that too Hindu most pious place of Kurukshetra.

Marathas, who sacrificed so much while fighting bitter battles with Muslims developed strong anti-Muslim, particularly against convertes to Islam, feelings. They used to over-run Muslim settlement/ villages and settle Hindus in those destroyed villages. Between Delhi and Ambala there could never come up big villages/ towns because Mughal/ Muslim armies were always on move most of the time on G.T. road. However some Mughal administrative personnel supported by Muslim attendants were stationed in Samalakhia, Panipat, Karnal, Kurukshetra and Ambala. Marathas overran and destroyed all Muslim posts in Panipat, Karnal and Kurukshetra. Marathas attacked and banished Nawab of Kunjpura. Barring a few Muslim villages, most of the Muslim/ Jullaha settlements were destroyed, 30-40 kms astride G.T. road. This is 20 years time initially (1740 A.D. – 1760 A.D.) when Rors in 15-30 strengths depending upon their past Rajasthan groupings were made to settle by Marathas 30 kms astride G.T. road to include places like Kurukshetra, Amin, Tarawadi and Karnal. An elderly man of Kunjpura did tell me that Marathas made them to settle in Kunjpura. Researchers may hear many such stories from other villages. This support of Marathas made Rors somewhat comfortable and kept them united, even Jats of Haryana who could have gone to their villages did not do so. In last 40 to 50 years (from 1710 – 1760 A.D.) generations have changed, Rajputs and Jats of Rajasthan must have abandoned the idea of moving to their regions/ villages, a distance of 500 – 800 kms, so they stayed on.

Third battle of Panipat (1761 A.D.)

After the defeat of Marathas at Panipat in 1761 A.D., about four to five thousand soldiers did not know as what to do or where to go. Some might have withdrawn to Rajasthan in organized manner but most stayed on and melted in jungles/ villages in all four directions of Panipat, of course some with families. Maratha families used to be with soldiers due to long distances from Maharashtra. About 25 years back, when I was talking on third battle of Panipat with a Maharashtrian scholar, he did say the remnant soldiers after Panipat battle merged with the people of Haryana like Marathas with Jats and Brahmins with Brahmins. A keen historian should investigate the merging of Marathas with local people of Haryana. It is understood that, in Pundri, Maratha Brahmins had merged with Brahmins.

Logically, when for 20 years (1740 – 1760 A.D.) there was interaction between Marathas and Rors South of Kurukshetra, the Marathas must have merged with Rors after the third battle of Panipat. Researchers must identify Marath gotras and then identify those Marathas in Rors. Dabras in Rors, I believe is for sure Maratha. See appendix F. So, those who write Dabur instead of Dabra can re-think. I understand Bajida Jattan Ranas used to be called Rane; Rane is 100% Maratha martial gotra. They are also doing well in business now a days.

Are all Rors Marathas?

Maratha is the best brand amongst Martial communities in India. Maratha, rich or poor, gets respect in India. Some people amongst Rors not only claim that all Rors are Marathas, but they want to bull-dose and force/ coerce their unresearched belief by aggressive posture, may be perhaps for political motives or ignorance. Anything without logic and reasoning does not last for long. After reading this paper, Maratha advocates amongst Rors should cool down and become reasonable. All those who have rajput/ Jat brand in Rors may not be as good as

Marathas but not that bad also. My advise to Maratha brand, after reading this paper, is to invite Jagga Bhats who are a link between the past and the present with hardly any fee and restore their activities honourably.

Lawlessness period (Dahad Padna)

From 1710 to 1761 A.D. law and order was weak between Delhi and Ambala (in fact entire North India). Law and order totally crumbled after 1761 A.D. and remained so upto 1815 A.D. when East India company showed its presence in Delhi. Sikhs of Kaithal, plunderers themselves, could restore some order in 1808A.D., in their territory. During lawlessness there used to be raids (dahad) in settlement/ villages for grain, buffaloes, ghee or grass for horses. People used to protect themselves by using shields (dhal), *sang*, *sail* and spears. Raids forced people to concentrate in villages for protection and they accepted the important and dominating gotra as the gotra of the village discarding their own gotra.

This point I will elaborate for example, taking Rasina village as an example. Five 'Taya', as history goes, brothers founded Rasina, say between 1740 –1760 A.D. 'Bhati' Rajputs of Jodhpur/ Jaisalmer, 'Duda' Rajputs of Merta (Meerabai's ancestors), 'Dhakla' (not sure either 'Dhaka' Jats or of Dhakla Khera – an opium cultivating place near Chittorgarh – should be Rajputs), Ghotu (needs investigation). 'Thinge' sounds like Maratha merged with 'Tayas' for harmony and social necessity. This type of merging must have taken place in other villages also.

Territorial area of Rors

It is clear that they were in small area south of Kurukshetra and due to pastoral nature used to go to Himalayan foothills/ forests for animal grazing. During lawlessness period, due to raids of Sikh *misls*, some people must have settled down in present day U.P.

Why did Rajput Rors not merge with Rajputs of Karnal?

In those days of 1710 –1740 A.D. Rajputs food, dress, social life had become closer to Muslims due to their matrimonial alliances with Muslims. Rajputs of Rajputana (now Rajasthan), although great number of them also had given their daughters to Muslims, still felt that they were superiors to Rajputs of Haryana. After 1950 A.D. only Rajasthan Rajputs started taking daughters of Haryana Rajputs and even today leaving exceptions do not want to marry their daughters to Haryana Rajputs. This complex must have forced Rors for not merging with Rajputs.

Nadir Shah invasion of India in 1738 A.D.

There is no particular connection of Nadir Shah attack on India with these papers, for interest sake it may be. Nadir Shah, a Persian (now Iran) entered India to loot Delhi. Delhi Mughal ruler ordered Governor of Ambala to fall back to Karnal to face Nadir Shah at Karnal. Karnal was evacuated and Mughal forces took defences in Karnal feeling right arm strong based on the East on Yamuna river. Persian forces took 20 km detour through Dhak jungles via near

present day Manjura and appeared near Madhuban/ Kutail totally surprising Mughals in Karnal; thus annihilating Mughals from the rear and also cutting their withdrawal route to Delhi. Nadir Shah proceeded to Delhi for plundering. It is presumed that there were no Rors in Karnal at that time. It is also presumed that Rors/ Jats must have been settled in Karnal, after this event, by Marathas. Rors were / and are at the highest point in Karnal.

Conclusion

Some of the key points as conclusion are given below for intellectuals to ponder over:

1. In 1710, approximately 2000-3000 people with their families including children comprising of 65% Jats and 30% Rajputs of different Gotras (Clans) mainly from Jaipur and Jodhpur Rajputana states under the leadership of Raja Jai Singh (Jaipur) and Raja Ajit (Jodhpur) and also Raja Ror of Banera (60 Kms from Chittorgarh) had gone to Kurukshetra after a few days camping at Dilli – Badli.
2. Raja Jai Singh, Raja Ajit and chieftain Raja Ror were summoned by widow Hindu Rani of Aurangzeb to accompany her for pilgrimage to Kurukshetra. After the death of Aurangzeb in 1707 A.D., Bahadur Shah who ruled Delhi from 1707 to 1712 was the son of above-mentioned Hindu Rani of Aurangzeb who hailed from Banera. Bahadur Shah's wife was also a Hindu. Bahadur Shah's mother and wife, both being Hindu, were keen to go on pilgrimage to Kurukshetra.
3. After the anecdote of an eagle in Kurukshetra, Aurangzeb's Hindu wife desired and ordered that Brahm Sarovar of Kurukshetra be dug.
4. Jats and Rajputs of Rajasthan who had come along with the Rajas of Jaipur, Jodhpur and Banera, were ordered to dig the pious pond of Thanesar (Kurukshetra). Jats with other communities between Delhi and Kurukshetra were also commandeered to come and assist in digging the sarovar. Possibly digging operations were conducted under the supervision of Raja Ror. Most of the Jats, after completion of the digging operations went back to their villages, but some merged with the Rajasthani people, follower of Raja Ror and became part of Ror clan and still exist so.
5. After sometime, may be few years, Rors (follower's of Raja Ror) started rearing cattle like buffaloes, cows, sheeps and camels and became animal husbandman in the Dhak jungles South-West of Kurukshetra in an area of 20-30 miles.
6. Living on cattle wealth for their livelihood in the Dhak jungles South-West of Kurukshetra continued as main occupation of these people for 4-5 generations i.e., 100 years plus.
7. They (Rors) braved the lawlessness of Sikh rule for 80 years i.e., from 1775 to 1855. Sikhs had quite a number of small forts and Rors settled initially around these Sikh forts for e.g. Kaul, Sakra and Rasina to name a few Sikh forts.
8. During Sikh turmoil some Rors were pushed across Yamuna into present day Uttar Pradesh/ Uttaranchal where the Rors got protection under Rajput/ Muslim rulers from the tyranny of Sikhs.
9. After the East India Company defeated Sikhs of Kaithal region around 1850, Rors also saw stability in their settlements like other communities of the region.
10. Due to their pastoral nature Rors were not sticking to one place for a longer period and moved from one settlement to another settlement. This nomadic type nature of Rors created a difficulty for the British administrators in around 1880 A.D. for

allotting agricultural land to them. Some prominent Rajputs, Muslims and Baniyas had to convince British administrators for the agricultural worthiness of Rors.

Whatever I have heard about Rors as to what Rors say about themselves, what others say about them, was made the basis of my comments. These papers can be used for discussions for further refinement, provided some people, researchers in particular, do read “Annals and Antiquities of Rajasthan” to deepen the discussions.

Dependence on agriculture is reducing, which compels people to go in four corners of the world in pursuit of livelihood. This paper should equip those people going out with more knowledge of Ror Raja.

Some people perhaps due to social and political ambitions want to give all Rors a new, of course, most respectable brand of Marathas but that would be far from truth and untenable. Majority of Rors are either Rajputs or Jats, which are also respectable brands. However, I would like to say that some Maharashtrians after the third battle of Panipat in 1761 had merged with Jats, Brahmins and also Rors. The percentage of Maharashtrians in Rors like other communities could be a few percentage only.

It will be my priceless pleasure if these papers are read by intellectuals and researchers for enhancing their awareness about Ror Raja.

graciously, in the face of the world; to Ajit he presented the sanad of the Nine Castles of Maru, and to Jai Singh that of Amber. Having taken leave of the king, the two Rajas went on the *parab*¹ to the sacred lake of Pushkar. Here they separated for their respective domains, and Ajit reached Jodhpur in Sawan 1767. In this year he married a Gaur Rani, and thus quenched the feud caused by Arjun, who slew Amra Singh in the Ammkhass.² Then he went on a pilgrimage to Kurukshetra, the field of battle of the Mahabharata, and made his ablutions in the fountain of Bhishma.³ Thus 1767 passed away" [81].

¹ [The day on which the sun enters a new sign of the zodiac.]

² This is another of the numerous instances of contradictory feelings in the Rajput character. Amra, elder brother of Jaswant, was banished Marwar, lost his birthright, and was afterwards slain at court, as already related. His son, Indar Singh and grandson Mohkam, from Nagor, which they held in separate grants from the king, never forgot their title as elder branch of the family, and eternally contested their claim against Ajit. Still, as a Rathor, he was bound to avenge the injuries of a Rathor, even though his personal foe.—Singular inconsistency!

³ There is an anecdote regarding the fountain of this classic field of strife, the Troad of Rajasthan, which well exemplifies the superstitious belief of the warlike Rajput. The emperor Bahadur Shah was desirous to visit this scene of the exploits of the heroes of antiquity, stimulated, no doubt, by his Rajputni queen, or his mother, also of this race. He was seated under a tree which shaded the sacred fount, named after the great leader of the Kauravas, his queen by his side, surrounded by *kanats* to hide them from profane eyes, when a vulture perched upon the tree with a bone in its beak, which falling in the fountain, the bird set up a scream of laughter. The king looked up in astonishment, which was greatly increased when the vulture addressed him in human accents, saying "that in a former birth she was a Jogini, and was in the field of slaughter of the Great War, whence she flew away with the dismembered arm of one of its mighty warriors, with which she alighted on that very tree, that the arm was encumbered with a ponderous golden bracelet, in which, as an amulet, were set thirteen brilliant symbols of Siya, and that after devouring the flesh, she dropped the bracelet, which fell into the fountain, and it was this awakened coincidence which had caused the scream of laughter." We must suppose that this, the *palada* of the field of slaughter, spoke Sanskrit or its dialect, interpreted by his Rajput queen. Instantly the pioneers were commanded to clear the fountain, and behold the relic of the Mahabharata, with the symbolic emblems of the god all-perfect! and so large were they, that the emperor remarked they would answer excellently well for "slaves of the carpet." * The Hindu princes then present, among whom were the Rajas Ajit and Jai Singh, were shocked at this levity and each entreated of the king one of

the phallic symbols. The Mirza Raja obtained two, and both are yet at Jaipur, one in the Temple of *Silah Devi*,* the other in that of *Govinda*. Ajit had one, still preserved and worshipped at the shrine of *Girdhari* at Jodhpur. My old tutor and friend, the *Yati Gyanchandra*, who told the story while he read the chronicles as I translated them, has often seen and made homage to all the three relics. There is one, he believed, at Bundi or Kotah, and the Rana by some means obtained another. They are of pure rock crystal, and as each weighs some pounds, there must have been giants in the days of the Bharat, to have supported thirteen in one armlet. Homer's heroes were pigmies to the Kauravas, whose bracelet we may doubt if Ajax could have lifted. My venerable tutor, though liberal in his opinions, did not choose to dissent from the general belief, for man, he said, had beyond a doubt greatly degenerated since the heroic ages, and was rapidly approximating to the period, the immediate forerunner of a universal renovation, when only dwarfs would creep over the land.

* The goddess of arms, their Pallas.

LIST OF THE THIRTY-SIX ROYAL RACES OF RAJASTHAN.—Om! SAKAMBHARI MATA

ANCIENT MSS. ¹	CHAND BARDAL. ²	KUMAR PAL CHARITRA. ³	KHICHI BARD. ⁴	CORRECTED LIST BY THE AUTHOR.	
Ikshwaku. Surya. Soma or Chandra. Yadu. 5 Chahuman (Chauhan). Pramara. Chalukya or Solanki. Parihara. Chawara. 10 Dudla. Rathor. Gohil. Dabhi. Makwahana. 15 Norka. Aswaria. Salar or Silara. Sinda. Sepat. 20 Hun or Hun. Kirjal. Haralra. Rajpal. Dhanpal. 25 Agnipali. Bala. Jhala. Bhagdola. Motdan. 30 Mohor. Kagair. Karjeo. Chadila. Pokara. Nikumbha. 30 Salala.	Ravya or Surya. Salisa or Soma. Yadu. Kakustha. 5 Pramara. Chauhan. Chalukya. Chandak. Silar. 10 Abhira. Makwahana. Gohil. Chapotkat. Parihara. 15 Rathor. Doora. Tak. Sindhu. Ananga. 20 Patak. Pritihara. Didiota. Karitpal. Kotpala. 25 Hul. Gaur. Nikumbha. Rajpalaka. Kani. 30 Kalchorak or Kurkara.	<i>Sanskrit Edition—MSS.</i> Ikshwaku. Soma. Yadu. Pramara. 5 Chauhan. Chalukya. Chandak. Silar (<i>Raj Tilak</i>). Chapotkat. 10 Pritihara. Sakranka. Kurpala. Chandal. Ohil. 15 Palaka. Maurya. Makwahana. Dhanpala. Rajpalaka. 20 Dahya. Turandalika. Nikumbha. Hun. Bala. 25 Harial. Mokar. Pokara.	<i>Gujarati Dialect—MSS.</i> Gotohar Gohil. Ani Gohil. Kathil. Kasot. 5 Nikumbha. Barbeta. Bawariya. Maru. Makwahana. 10 Dahlma. Dudla. Bala. Baghol. Yadu. 15 Jethwa. Jaraja. Jat. Solanki. Pramara. 20 Kaba. Chawara. Chaurasima. Khan. Khyera. 25 Rawali. Masania. Palani. Hala. Jhala. 30 Daharia. Baharia. Sarweya " <i>Chhattiya</i> " <i>in Sar</i> ." Parihara. Chauhan.	—Guhilot. —Pramara. —Chauhan. —Solanki. —Rathor. —Tuar. —Bargujar. —Parihara. —Jhala. 10 Yadu. —Kachhwaha. —Gaur. <i>These subdivide: the following do not, and are called Yaka, or single.</i> Sengar. Bala. 15 Kharwar. Chawara. Dahlma. —Dahya. Bala. 20 Gaharwal. Nikumbha. Dewat. —Johya. Sikarwal. 25 Dabbla. Doda. Maurya. —Mokara. —Abhira. 30 Kalchorak (<i>Haya races</i>). Agnipala. Aswaria or Sarja. Hul. Manatwal. Malla. 30 Chahil.	Ikshwaku, Kakuttha, or Surya. Anwal, Indu, Som, or Chandra. —Grahilot or Guhilot . . . 24 Sakha. Yadu . . . 4 —Tuar . . . 17 —Rathor . . . 13 —Kushwaha or Kachhwaha. —Pramara . . . 35 —Chahuman or Chauhan . . . 26 10 Chalukya or Solanki . . . 16 —Parihara . . . 12 —Chawara . . . Single. Tak, Tak, or Takshak. Jat or Geta. 15 Hun or Hun. Kathil. Bala. Jhala Jethwa or Kamari. . . 2 20 Gohil. Sarweya. Silar. Dabhi. Gaur . . . 5 25 Doda or Dor. Gaharwal. Bargujar . . . 3 Sengar . . . Single. Sikarwal . . . do. 30 Bala . . . do. —Dahla. —Johya. —Mohil. —Nikumbha. Rajpal. 36 Dahlina . . . do. Extra. Hul. —Daharya.

1 The author, after the introduction to "the mother-pantheon,"

¹ The author, after the invocation to "the mother protectress," says, "I write the names of the thirty-six royal tribes."

² The bard Chand says, "Of the thirty-six races, the four Agnipalas are the greatest—the rest are born of woman, but these from fire."

³ As the work is chiefly followed with the exploits of Kumarpal, who was of Chauhan tribe, the author reserves it for a peroration to the last "of all the mightiest is the Chauhan."

⁴ By name Moghji.

"To the Prince Kaum Buksh. [Kāmbakhsh.]
"My son, nearest to my heart. Though in the height of my power, and by God's permission, I gave you advice, and took with you the greatest pains, yet, as it was not the divine will, you did not attend with the ears of compliance. Now I depart a stranger, and lament my own insignificance, what does it profit me? I carry with me the fruits of my sins and imperfections. Surprising Providence! I came here alone, and alone I depart. The leader of this caravan hath deserted me. The fever which troubled me for twelve days has left me. Wherever I look, I see nothing but the divinity. My fears for the camp and followers are great: but, alas! I know not myself. My back is bent with weakness, and my feet have lost the powers of motion. The breath which rose is gone, and left not even

hope behind it. I have committed numerous crimes, and know not with what punishments I may be seized. Though the protector of mankind will guard the camp, yet care is incumbent also on the faithful and my sons. When I was alive, no care was taken; and now I am gone, the consequence may be guessed. The guardianship of a people is the trust by God committed to my sons. Azim Shaw is near. Be cautious that none of the faithful are slain, or their miseries fall upon my head. I resign you, your mother and son, to God, as I myself am going. The agonies of death come upon me fast. Behadur Shaw is still where he was, and his son is arrived near Hindostan. Bedar Bukht is in Guzarat. Hyaut al Nissa, who has beheld no afflictions of time till now, is full of sorrows. Regard the Begum as without concern. Odiporee, ^{your mother}, was a partner in my illness, and wishes to accompany me in death; but every thing has its appointed time."

"The domestics and courtiers, however deceitful, yet must not be ill-treated. It is necessary to gain your views by gentleness and art. Extend your feet no lower than your skirt. The complaints of the unpaid troops are as before. Dara Shekkoh, though of much judgment and good understanding, settled large pensions on his people, but paid them ill and they were ever discontented. I am going. Whatever good or evil I have done, it was for you. Take it not amiss, nor remember what offences I have done to yourself; that account may not be demanded of me hereafter. No one has seen the departure of his own soul; but I see that mine is departing" (*Memoirs of Eradut Khan*). See Scott's *Hist. of the Dekhan* [ii. Part iv.]. [This letter, with some variants, is printed by Billimoria, 73 f.]

¹ The emperor was the adopted brother of Rana Karan.

* Orme [*Fragments*, 119] calls her a Cashmerian; certainly she was not a daughter of the Rana's family, though it is not impossible she may have been of one of the great families of Shahpura or Banera (then acting independently of the Rana), and her desire to burn shows her to have been Rajput. ["Such an inference is wrong, because a Hindu princess on marrying a Muslim king lost her caste and religion, and received Islamic burial. We read of no Rajputni of the harem of any of the Mughal emperors having burnt herself with her deceased husband, for the very good reason that a Muslim's corpse is buried and not burnt. Evidently Udipuri meant that she would kill herself in passionate grief on the death of Aurangzib" (*Jadunath Sarker* i. 64, note).]

ANNALS OF BIKANER

borne in mind that Bida, the brother of Bika, led the first Rajput colony from Mandor, in search of a fresh establishment. His first attempt was in the province of Godwar, then belonging to the Rana; but his reception there was so warm, that [195] he moved northward, and was glad to take service with the chief of the Mohils. This ancient tribe is by some termed a branch of the Yadus, but is by others considered a separate race, and one of the 'Thirty-six Royal Races': all are agreed as to its antiquity. The residence of the Mohil chief was Chhapar,¹ where, with the title of Thakur, he ruled over one hundred and forty townships. Bida deemed circumvention better than open force to effect his purposes; and as, according to the Rajput maxim, in all attempts 'to obtain land,' success hallows the means, he put in train a scheme which, as it affords the least cause for suspicion, has often been used for this object. Bida became the medium of a matrimonial arrangement between the Mohil chief and the prince of Marwar; and as the relation and natural guardian of the bride, he conveyed the nuptial train unsuspected into the castle of the Mohils, whose chiefs were assembled to honour the festivities. But instead of the Rathor fair and her band of maidens, the valorous sons of Jodha rushed sword in hand from the litters and covered vehicles, and treacherously cut off the best men of Mohila. They kept possession of the inner fortress until tidings of their success brought reinforcements from Jodhpur. For this aid, Bida assigned to his father Ladnun and its twelve villages, now incorporated with Jodhpur. The son of Bida, Tej Singh, laid the foundation of a new capital, which he called after his father, Bidesar.² The community of the Bidawats is the most powerful in Bikaner, whose prince is obliged to be satisfied with almost nominal marks of supremacy, and to restrict his demands, which are elsewhere unlimited. The little region of the Mohilas, around the ancient capital Chhapar, is an extensive flat, flooded in the periodical rains from the surrounding *tibas* or 'sandhills,' the soil of which is excellent, even wheat being abundantly produced. This Oasis, as it is entitled to be termed, may be twenty-five miles (twelve cos) in extreme length, by about six in breadth. We cannot affirm that the entire Bidawat district of one hundred and forty villages, and to which is assigned a population of forty

¹ [On S. frontier of the State.]

² [Bidesar or Bidāsar is 64 miles S.S.W. of Bikaner city.]

GEOGRAPHY OF BIKANER

1145

thousand to fifty thousand souls, one-third being Rathors, 'the sons of Bida,' is within this flat. It is subdivided into twelve fiefs, of which five are pre-eminent. Of the ancient possessors, the indigenous Mohils, there are not more than twenty families throughout the land of Mohila; the rest are chiefly Jat agriculturists and the mercantile castes.

Appendix C
Volume D
page 114

SUBJUGATION OF THE JATS BY BIKA

1127

Appendix D

Volume II

Page 1127

Cantons.	No. of Villages.	Districts.
5. Saran . . .	300	Kejar, Phog, Buchawas, Sawai, Badinu, Sirsila, etc.
6. Godara . . .	700	Pundrasar, Gosainsar (great), Shaikhsar Garsisar, Gharibdesar, Rangesar, Kalu, etc.
Total in the six Jat cantons . . .	2200	
7. Bagor . . .	300	Bikaner, Nal, Kela, Rajasar, Satasar, Chhattargarh, Randa-sar, Bitnokh, Bhavanipur, Jaimallsar, etc.
8. Mohila . . .	140	Chaupar (capital of Mohila), Sonda, Hirasar, Gopalpur, Charwas, Bidasar, Ladnun, Malsasar, Kharbuza-ra-kot.
9. Kharipatta, or salt district . . .	30	
GRAND TOTAL . . .	2670	

The Rathor has twenty-four sakha : Dhandal, Bhadel, Chachkit, Duharia, Khokra, Badara, Chajira, Ramdeva, Kabria, Hatundia, Malavat, Sunda, Katecha, Maholi, Gogadeva, Mahecha, Jaisingha, Mursia, Jobsia, Jora, etc., etc.¹ [89].

Silār or Salār.—Like the former, we have here but the shade of a name ; though one which, in all probability, originated the epithet Larike, by which the Saurashtra peninsula was known to Ptolemy and the geographers of early Europe. The tribe of Lar was once famous in Saurashtra, and in the annals of Anhilwara mention is made of Siddharaja Jayasingha having extirpated them throughout his dominions. Salar, or Silar, would therefore be distinctively *the Lar*.¹ Indeed, the author of the Kumarpal Charitra styles it Rajtilak, or 'regal prince' ; but the name only now exists amongst the mercantile classes professing the faith of Buddha [Jainism] : it is inserted as one of the eighty-four. The greater portion of these are of Rajput origin.

9 Feb 99

Patrika

9 Feb 90

नगर परिक्रमा

नादिरशाह का खतरा: जयसिंह तटस्थ

निजाम ने बाजीराव की जिन शर्तों को बादशाह की ओर से स्वीकार किया, उनमें दक्षिण से सम्बन्धित वे प्रमुख मांगें नहीं थीं जो उसने 1736 में उठाई थीं। हां, मालवा और बुन्देलखण्ड वस्तुतः उसे मिल गए थे और पचास लाख रुपयों के भुगतान का वचन भी दिया गया था। मरहटे अधिक की मांग भी सकते थे, किन्तु जैसा बाजीराव ने अपने भाई चिमनाजी को लिखा, "निजाम भारी और शक्तिशाली होने से सुसज्जित था और बुन्देले व राजपूत राजा उसके साथ थे, अतः मैंने तुम्हारी सलाह मानते हुए पर समझौता कर लिया।"

यकी संधि के सम्बन्ध में डा. भटनागर का यह कथन सर्वथा सही है कि उस 'सिद्धान्तहीन ज़ाम' ने इस बार भी अपने आपको बचाने के लिए साम्राज्य के हितों को बेच दिया था। ऐसे अधिकार तक देने का वचन दे दिया था जो बादशाह की सार्वभौमिकता के विरुद्ध थे। और से ऐसी अपमानजनक शर्तों की पेशकश कर कर बाजीराव ने अपने विरोधी मुगल गुट को पूर्णतः समाप्त कर देने का प्रयत्न किया था। उसे दौहारासराय की संधि की शर्तों के पूरे किए स्वयं को भी आशा नहीं थी और वह जानता था कि कोई भी स्वीकार्य समझौता जयसिंह और दौहारा की मार्फत ही हो सकता है। निजाम की विफलता ने जयसिंह की नीति की सार्थकता ही सिद्ध की। उसने मरहटों से शान्ति स्थापित करने के लिए जो शर्तें प्रस्तावित की थीं, वे निजाम द्वारा स्वीकृत की से बेहतर ही नहीं, साम्राज्य के भी हित में थीं क्योंकि उसने मुगल सार्वभौमिकता को अक्षुण्ण रखने का पूरा ध्यान रखा था; पेशवा के लिए मुगल सेवा स्वीकार करना इन शर्तों के अनुसार आवश्यक था जो हो, बाजीराव और निजाम में यह संधि करवाने में भी जयपुर के दीवान अयामल खत्री का विशेष योग्य रहा था जो समझौता हुआ उससे अयामल को निश्चय ही बड़ा सत्तोष हुआ होगा, क्योंकि इससे उसके स्वामी की रीति-नीति की ही पुष्टि होती थी। समझौते के बाद निजाम ने प्रमुख मनसबदारों को पेशवा से मिलने के लिए भेजा था और जयसिंह का युवराज ईश्वरसिंह भी 23 जनवरी को पेशवा से भेंट करने गया था। 'दस्तूर कौमवार' [यौकनेर अभिलेखागार] में उन उपहारों का विवरण उपलब्ध है जो ईश्वरसिंह ने इस अवसर पर पेशवा के अतिरिक्त होल्कर, रणोजी सिन्धिया, पीतानी, रामचन्द्र पंडित और अन्य अनेक लोगों को दिए थे।

समझौते के बाद निजाम तो अग्रेज, 1738 में दिल्ली लौटा जबकि बाजीराव कोई एक पखवाड़े के लिए भोपाल में ही रुक रहा। फिर उसने कोटा पहुंच कर महाराज दुर्जनसाल से निजाम की सहायता करने के 'अमैत्री पूर्ण व्यवहार' के लिए दस लाख रुपए लेने का वायदा करवाया और फिर पूना की ओर कूच किया।

दौहारासराय में निजाम की असफलता वस्तुतः साम्राज्य के सबसे शक्तिशाली सेनानायक की पराजय थी। जयसिंह और खान-ए-दौहारा तो बहुत पहले से ही मरहटों से समझौता कर लेने के पक्षपाती थे, अतः निजाम की पराजय के बाद संभावना यही थी कि बादशाह मालवा और बुन्देलखण्ड की क्षति को मन मारकर सहन कर लेता और समझौते का अनुमोदन भी करता। इससे समूचे भारत पर मरहटों का प्रभुत्व स्थापित होने का मार्ग प्रशस्त हो जाता। यह प्रक्रिया बीच ही में रुक गई क्योंकि 1738 का वर्ष समाप्त होने के पूर्व ही भारत पर एक नई आपदा नादिरशाह के आक्रमण के रूप में आई जिसने भारतीय राजनीतिज्ञों और युद्ध-विशारदों को हतप्रभ रख दिया। उत्तरी-पश्चिमी सीमांत के पहाड़ी मार्गों [दरों] की सुरक्षा के लिए वे मुगल सत्ता के अध्वस्त हो चले थे और 1738 के जून में जब इन्हीं मार्गों से बढ़ कर नादिरशाह पेशावर तक आ पहुंचा तो इस अनपेक्षित खतरे ने सभी को स्तब्ध कर दिया। मरहटों के लिए यह घटना अत्यन्त अग्रिम थी, क्योंकि वे तब समग्र भारत को अपना क्षेत्र मानकर चल रहे थे और अपने विस्तारवाद को अबाध गति से बढ़ा रहे थे। इसलिए तब देश में यह चर्चा भी आम थी कि मरहटा विस्तारवाद की प्रभावशाली ऐक्याम के लिए ही निजाम और सादतखान ने नादिरशाह को भारत में आमंत्रित किया है ताकि वह नया साम्राज्य और नई बादशाहत कायम करे।

बादशाह ने दिसम्बर के आरंभ में कम्हरौनखान, खान-ए-दौहारा और निजाम को नादिरशाह को रोकने के लिए कूच करने के आदेश दिए। 1739 के आरंभ में नादिरशाह लाहौर तक पहुंच गया तो इस खतरे की गंभीरता के प्रति मुगल दरबार सचमुच चौंकस हुआ और साम्राज्य के सुबेदारों, राजपूत राजाओं व पेशवा के नाम भी तुरन्त ससैन्य आने के फरमान जारी किए गए। किन्तु, मुगल दरबार के अधिकारी तो इस संकट की घड़ी में भी अपने पारस्परिक ईर्ष्या-द्वेष में ही उलझे हुए थे। मरहटा आक्रांशकों के लिए नादिरशाह का आक्रमण सचमुच एक बड़ा आघात था और इससे निपटने के लिए पेशवा की सेना के साथ राजपूत और बुन्देला राजाओं की शक्ति को एकजुट करने पर मंत्रणाएं आरंभ हुईं, किन्तु कोई नतीजा नहीं निकला। मरहटा सेना तब बसई के घेरे में उलझी हुई थी और अन्य मरहटा सेनानायक-राजपूतों भौंसले और दाभाडे- भी अपनी-अपनी सैकने में लगे थे। इसलिए राजा शाहू का स्पष्ट निर्देश प्राप्त होने पर भी बाजीराव बिना किसी बड़ी सेना के मुगल बादशाह की सहायता पर जाने की तैयारी नहीं हुआ। जयसिंह ने भी बादशाह की मदद के लिए जाना मूर्खता का कार्य समझा। जयसिंह और पेशवा की सहायता न मिलने से बादशाह आपसो घूट से विभाजित अपने अफसरों पर ही निर्भर रह गया।

-नागरिक

Volume 1 Page 144

144

HISTORY OF THE RAJPUT TRIBES

forms the subject of one of the books of the bard, who never was more eloquent than in the praise of the Dahima.¹

ABORIGINAL RACES *

Bagri, Mer, Kaba, Mina, Bhil, Sahariya, Thori, Khangar, Gond, Bhar, Janwar, and Sarad.

AGRICULTURAL AND PASTORAL TRIBES

Abhira or Ahir, Goala, Kurmi or Kulumbi, Gujar, and Jat

RAJPUT TRIBES TO WHICH NO SAKHA IS ASSIGNED

Jalia, Peshani, Sohagni, Chahira, Ran, Simala, Botila, Gotchar, Malan, Uhir, Hul, Bachak, Batar, Kerach, Kotak, Busa, and Bargota.

CATALOGUE OF THE EIGHTY-FOUR MERCANTILE TRIBES

Sri Sri Mal, Srimal, Oswal, Bagherwal, Dindu, Pushkarwal, Mertawal, Harsora, Surawal, Piliwal, Bhambu, Kandhelwal, Dohalwal, Kederwal, Desawal, Gujarwal, Sohorwal, Agarwal, Jaelwal, Manatwal, Kajotiwal, Kortawal, Chehtrawal, Soni, Sojatwal, Nagar, Mad, Jalhera, Lar, Kapol, Khareta, Barari, Dasora, Bambarwal, Nagadra, Karbera, Battewara, Mewara, Narsinghpura, Khaterwal, Panchamwal, Hanerwal, Sirkera, Bais, Stukhi, Kambowal, Jiranwal, Baghelwal, Orchitwal, Bafanwal, Srigur, Thakurwal, Balmiwal, Tepora, Tilota, Alhargi,

¹ Chand, the bard, thus describes Bayana, and the marriage of Prithwiraja with the Dahimi: "On the summit of the hills of Druinadhar, whose awful load oppressed the head of Sheshnag, was placed the castle of Bayana, resembling Kailas. The Dahima had three sons and two fair daughters: may his name be perpetuated throughout this iron age! One daughter was married to the Lord of Mewat, the other to the Chauhan. With her he gave in dower eight beauteous damsels and sixty-three female slaves, one hundred chosen horses of the breed of Irak, two elephants, and ten shields, a pallet of silver for the bride, one hundred wooden images, one hundred chariots, and one thousand pieces of gold." The bard, on taking leave, says: "the Dahima lavished his gold, and filled his coffers with the praises of mankind. The Dahimi produced a jewel, a gem without price, the Prince Rainsi."

The author here gives a fragment of the ruins of Bayana, the ancient abode of the Dahima.

* [Many names in the following list are not capable of identification, and their correct form is uncertain. Those of the mercantile tribes are largely groups confined to Rājputāna.]

THE PRESENT STATUS OF THE RAJPUT TRIBES 145

Ladisakha, Badnora, Khichia, Gasora, Bahaohar, Jemo, Padmora, Maharia, Dhakarwal, Mangora, Goelwal, Mohorwal, Chitora, Kakalia, Bhareja, Andora, Sachora, Bhungrawal, Mandahala, Bramania, Bagria, Dindoria, Borwal, Sorbia, Orwal, Nuphag, and Nagora. (One wanting.)