



CHAPTER 1

A HISTORICAL OVERVIEW:

RETROSPECTIVE OF MĀRWĀR KINGDOM

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A detailed analytical study of world history from the prehistoric era to the modern era prospects immense possibilities for human evolution. Numerous responsible factors govern the sequence of overall human development, which are repetitively incessant and definite ontogenesis. In these numerous constituents, geographical parameters are always proved as key factors that directly or indirectly influence the core structure of the human settlements, even can say exposure to their life's encoding depend on these facets.

In past studies, it has been noticed by scholars that from the prehistoric era early human behaviour was very sensitive toward geographic structural parameters. While the priority before finalizing the habitats, they always tried to analyze future possibilities and outcomes of the sites. With time and evolving minds, prehistoric humans scattered and settled into different subcontinents around the world. Within this evolution, a single-family unit was prosperous into Tribe and then settled and evolved into a civilization. Somehow overall geographical factors consecutively performed an important role in the evolutions. Among all these factors, rivers become the pivot around which all these civilizations headways, whether Egyptian, Chinese, Indus, etc.

In the socio-cultural and religious life of India, rivers are proclaimed as a very high position, because water plays a fundamentally significant role in their life. Especially when the river takes a turn; such a point is considered sacred and auspicious. Mostly the significant *Hindū* pilgrimage centers and temple sites are built on either the river's turn or the riverside. Due to these facts, whenever a researcher made a historical overview of socio-political and cultural identities, it is not possible to ignore geographical positioning. These factors are somehow responsible for the prosperity of any region and have been attracting invaders for years. Similarly, the *Mārwār* region is also known for its specific and unique character, and it is well known for its role in determining Indian history.

1.1 The Naming of *Mārwār*, Area, Geographical Expansions and Borders, Hill Ranges, Rivers, Lakes, Mines, and Agriculture.

The *Mārwār* region is located in the northern part of India and to the west of the modern Indian state of *Rājasthān*. The region got its name from its geographical structure, which over time came to be recognized as political boundaries. The term *Mārwār* is coined from *Marū* and *Wād*, which means desert and protector, hence *Mārwār* means "country protected from the desert".¹ Similarly, names formulated for other regions in India, such as *Kāthiāwār*, *Jhālāwār*, etc., proved the term *Wād* to be the protector.

Here most of the land of the region is either desert or arid, in the ancient texts and inscriptions, this region has been known by different names like "*Marū*, *Marūsthalī*, *Marūmēdinī*, *Marūmamḍala*, *Mārav*, *Marūpradēśa*, *Marūkamtara*, etc".² The term *Marū* can be seen in various literary sources like *Ṛigvēda*, *Vanaparva* of *Mahābhārata*, *Brahatsamhitā*, *Samohantaṁtra* (composed before 1450 AD), *Hamīr-Mad-Mardan* by *Jayasimha Sūrī*, *Jūnāgaḍha* inscription of *Rūdradāmana*, etc.³

As per geographical entity, the area of *Mārwār* was fixed but politically there was a lot of ambiguity. The political boundaries of *Mārwār* were not the same and the medium of state expansion in each era has been narrow and wide, the sword, the organizational power of the conqueror, and the circumstances of the time have been determined to mark and significantly crucial.

This region was ruled by many *Kṣatriya* dynasties, the main ones being *Kuṣāṇa*, *Kṣatrapa*, *Gupta*, *Hūṇa*, *Cauhān*, *Pratihār*, *Chāvaḍa*, *Parmār*, *Solamkī*, *Johiā*, *Imdā*, *Dahiyā*, *Gaur*, *Rāthor*. Later invaded by various Sultans during the Sultanate period, and after the decline of the Sultanate era, these episodes were continued *Śēr Śāh Sūrī*, *Mughals*, *Marāṭhās*, and Britishers

¹ Ojha, Gaurishankar Hirachand. *Jodhpur Rajya Ka Itihaas*. Vol. 1 (Jodhpur: Maharaja Man Singh Pustak Prakash Shodh Kendra, 2010), 2.

² Ibid., 1.

³ Sharma, Dashratha, *Rajasthan Through the Ages: From the Earliest Times To 1316 AD*. Vol. 1 (Bikaner: Rajasthan State Archive, 1966), 11.

(East India Company and later direct rule of the British crown) and remained under to constantly interfere in the region.

This political turmoil created a lot of instability in the region, but this region was identified with political boundaries during the reign of *Rāthors*, specifically during *Rāv Māldēv*; he was considered one of the most powerful rulers among the Indian kingdoms. This branch of the *Rāthor* dynasty became the longest-ruling dynasty in the region.

As per area, this kingdom was the largest among other kingdoms of *Rājputānā* and the fourth largest after the kingdoms of *Haidarābād*, *Kaśamīr*, and *Kēlat*.⁴ Its area was 35016 square miles, with a maximum length of 320 miles and a width of 170 miles.⁵ Which is spread between 24° 37' and 27° 42' north latitudes and 70° 5' and 75° 22' east longitude in the southwest of *Rājputānā*.⁶

When 'Mamdor', the capital of *Mārwar* was taken over by *Rāv Jodhā*, he was not optimistic about the future of his dynasty here, so while looking at the future possibilities he shifted his administration to a newly founded city called *Jodhpur* and declared it the new capital of *Mārwar*. Which later also came to be known as *Jodhpur* State, synonymous with *Mārwar* State.

The *Mārwar* kingdom was sharing borders with neighboring kingdoms (Map.1), which includes *Bīkānēr* in the north, *Jaisalmēr* in the north-west, *Thārpārkar* of *Simdh* in the west, *Udaipur (Mēwār)* in the south-west, *Ajamēr-Mērwār* and *Kīśangadhā* in the east and *Jaipur* in the northeast.⁷

There are two hilly outbreaks in the region, first one is spread around *Jodhpur* city, which is without greenery and arid by nature and the other one has enough water availability and greenery due to the abundance of rainfall, this belt is known as the *Arāvalī* range of mountains (locally *Adāvalā*).⁸ It is

⁴ B.N.Reu. *Glories of Marwar and the Glorious Rathors* (Jodhpur: Book Treasures, 2003), 1.

⁵ Ojha, *Jodhpur Rajya*, 2.

⁶ The Rajputana Gazetteer. Vol-2 (Calcutta: Office of the Superintendent of Govt. Printing, 1879), 222.

⁷ Ibid.

⁸ Singh, Hardayal. *Suchi Patra Report: Sal Tamam* (Jodhpur: Raj Marwad, 1942), 4.

extended in the southeast from *Sambhar* Lake to *Udaipur* and *Sirohī*, whereas *Mārwar* lies in the west of the range. Other ranges include the *Sumdha's* hills (3257') at *Jaswantpur*, and the *Chappan's* hills (3199') near *Sivāṇā* are prominent and at *Mārwar*, the highest mountain peak has a height of 3607' above sea level.⁹

There are very few rivers in the region, and all are seasonal due to a lack of rainfall. The monsoon arrives from July to September, and if there is no rain, then there is a famine-like condition. There is little rainfall in December and January, which is helpful in agriculture. The *Lūṇī* is the largest river in the region, which originates from the *Puṣkar's Nāga Parvata (Ajmer)* and passes through *Mēḍtā*, *Jaitāraṇ*, *Bilāḍā*, *Jodhpur*, *Sivāṇā*, *Pacapadrā*, *Bālotrā*, *Mālāṇī*, and *Sāmchor Parganās* and after 200 miles flow from north to south it enters into the Rann of Kutch.¹⁰

In the rainy season, there is sweet water availability, although during off-seasons, received sweet water after digging at some depth but digging after a limit resulted in salty water. Even if the water stagnates at any place nearby the river also becomes salty.¹¹ The *Lūṇī* has several tributaries, among which are the *Sukḍī*, *Joḍḍī*, *Līlaḍī*, *Bāmḍī*, *Javāī*, *Guhīyavāl*, and *Raipur*.

In the *Mārwar* region, lakes can be categorized into two types, mainly sweet and salty lakes. Most of the sweet water lakes are man-made among them *Jaswant Sāgar*, *Sardār Samand*, *Bāl Samand*, and *Kāylāṇā* are prominent in that *Jaswant Sāgar* is the largest.¹² Apart from these, there are other water bodies like ponds, wells, etc., and their water is mainly used for farming occupations. On the other hand, prominent salty water lakes are *Sāmbhar*, *Dīdwaṇā*, and *Pacapadrā*, which were used to produce salt during the British period, these lakes were takeover by British companies, and salt produced from the lakes was exported to northern India.¹³

⁹ Ojha, *Jodhpur Rajya*, 2-3.

¹⁰ Singh, *Suchi Patra*, 5.

¹¹ Gahlot, Jagdish Singh. *Marwar Rajya Ka Bhugol* (Jodhpur: Hindi Sahitya Mandir, 1937), 13.

¹² Ibid., 13.

¹³ Ibid., 14.

Due to *Mārwār* 's geographical and natural conditions, the climate remains arid, with extreme cold in winter and high temperatures in summer. The lowest temperature recorded is 80.9 °F and the maximum is 120.9 °F.¹⁴ From April to June, dusty-gusty heatwaves and sand tornados are at their peak, which become the cause for people's death. In the northern and western parts of the region, the desert and sandy flat areas are widely spread out, the sand has the character to become cool and heats quickly which has a positive effect on the temperature. The *Arāvali* ranges greatly influence the rainfall, the area nearby *Arāvalī* Mountains receives more rainfall but less in *Jodhpur* city and its eastern part, while very little in the west and rare in the northwest.¹⁵

The major factors affecting the rainfall are the southwest winds from the Arabian Sea and northeast winds from the Bay of Bengal, but due to less recorded rainfall, there is always the possibility remains of famine. In the eighteenth century, during the reign of *Mahārājā Vijaysimha*, this state was affected by severe famine in 1754 and 1756 AD. In this context, the primary information found in *Mum̃diyād Rī Khyāt* as:

“*Samat Aṭhārai So Bārē Ro Samat Mārwād Mē Kāl
Mahābhayānak Paḍīyo Dhān, Ghās, Pāṇī Rūpīyā Sātē Mīlē
Nahī*”.¹⁶

This means during this famine even grass and water were not available in exchange for money.

Due to the effects arisen by the natural forces and geological conditions, some of the world's best-known stone types are found here, among them marble of *Makrāṇā*, yellow sandstone of *Khāṭu*, pink and maroon sandstone from the mines of *Jodhpur*, *Pacapadrā*, *Sojat*, *Pāli*, *Khāṭū*, *Mēḍatā*, and *Nāgaur* are prominent. These stones have been used in some of the best-known architectural works of India, such as the *Tāj Mahal* of *Āgrā*, the *Mēhrāṅgaḍh*

¹⁴ Ibid.,11.

¹⁵ Ibid, 10-12.

¹⁶ Bhati,V.S, ed. *Mum̃diyād Rī Khyāt*. (Jalore: Arjunsingh Sonagara Publications, 2005), 261.

of *Jodhpur*, the *Ummēd Bhawan* Palace of *Jodhpur*, the Red Fort of Delhi, the Victoria Memorial of Kolkata, etc.

Apart from the stone mines, there were many other mines, which the mines of *Jālor* and *Sojat* were known for Copper and Zinc. Mainly, the Gypsum which is used in building construction has been extracted from the region of *Nāgaur*, *Maṃglod*, *Chatisar*, *Bhadvāsī*, etc., regarding sites often references found in *Kamṭhā Bahis*. Specially *Bāḍmēr*, *Kapūrḍī*, and *Ālamsariyā* are the main source of *Multānī* clay, while Copper is found in the region of *Pālī's Pānigar* hill, *Sojat*, and *Jodhpur*. Tin and Glass used to be received from the mines of *Sojat* and Alum from the *Pālī* region. *Bhīnmāl* and adjoining areas of *Gujarāt* were the main sources of Iron.¹⁷

The maximum area of the *Mārwār* is desert or flat sandy but the area nearby *Arāvalī* falling within its boundaries is fertile and this in-between part is known as *Ḍumaṭī*. There are mainly four varieties of soil in which *Bēkal* is considered good for Millet, Green Gram, *Moṭh*, Rosewood, Watermelon, Cluster Beans, etc. The second one has a clay character, which is considered suitable for the cultivation of Wheat. The third kind is yellow and suitable for cultivations of Wheat, Tobacco, and Onion and the fourth one is white, which is suitable for other general cultivations.¹⁸

The *Mārwār* region has comparatively less forest cover, but the green forest cover can be seen where *Ajamēr* is adjacent to the border is about 56 miles wide, and along the *Mēwār* the border extends up to 53 miles, with an average width of 3 miles. Due to normal rainfall in this part, there is an abundance of forest density, specifically in the southeast and southern parts. This belt has been the main source of *Khair*, Rosewood, Bamboo, *Amaltās*, Indian Gooseberry, *Baheḍā*, *Musalī*, *Mahuā*, Honey, etc. before India got independence, these raw materials were consumed in *Mārwār* and also exported to the other parts of the country.¹⁹

¹⁷ Gahlot, *Marwar Rajya*, 19-20.

¹⁸ Tod, James. *Annals and Antiquities of Rajasthan*. Vol-2. (New Delhi: Rupa Publications, 2014), 125-126.

¹⁹ Singh, *Suchi Patra*, 6.

Knowing the geographical conditions, these factors of the region are playing a crucial role in shaping the socio-political, economical, and cultural aspects of the *Mārwār* region, and often the mountain ranges prevented the political definition of *Mārwār* from being changed. The same *Lūṇī* river used to divide *Mārwār* into two parts, in which the desert area on one side and the mountainous area on the other side, due to which cultural differences are observed in both parts despite being a region.

The areas which had water and irrigation facilities were mainly *Jaitāraṇ*, *Sojat*, *Jodhpur*, *Sivāṇā*, *Sāṁcor*, etc. so they had more prosperity, density, and expansion of population. The harsh climatic conditions were part of the native residents' life and they had become accustomed to it, even due to the harsh and laborious conditions of life, The residents were of strong physical build and high stature, but the situation became very dangerous and uncomfortable for the foreign travelers, and these factors controlled the frequency of travel. Whenever dire circumstances were created by foreign invaders, these geographical conditions became proven shelters for the native rulers. These conditions have contributed a lot to define the life and regional definition of the *Mārwār*.

1.2 Dynasties Prior to *Rāṭhor* Dynasty and Their Emanation

In concern to *Mārwār*, there are references found not only in historical records but even in the *Paurāṇik* texts. These sources provide an idea of the activities taking place in the region. The borders of this region had been established as a gateway to the world's trade and other activities with the rest of India. These were the key factors that despite being arid nature, the eagle eye of various dynasties and foreign invaders always remained in this region.

The ancient texts lay out an understanding of the various activities that took place in the region, the root term used for the region is *Marū*, especially in the text like *Ṛigvēda*.²⁰ The reason for the origin of this region as a desert is described in the epic *Rāmāyaṇa*. According to the text, when *Rāmacandra*

²⁰ *Ṛigvēd* 1.35.6. (Sharma, *Through the Ages*, 11.)

reached the seashore with intended of getting a waterway for *Laṁkā*, he requested the Ocean for the pathway. When the Ocean did not pay any attention to it, *Rāmacaṁdra* angered and activate *Āgnēya Astra* to dry up the Ocean, seeing this he frightenedly appeared and prayed to *Rāmacaṁdra* (*Yuddha Kāṁda Saṁdarbha*):

//32// *Uttreṇāvkaśosti Kaścita Puṇyatara Mam |*

Drumakulya Iti Khyāto Lokē Khayāto Yathā Bhavān //32//²¹

Translation: Hey Lord! Just as you are a famous and pious soul in the world, similar to my north there is a very holy country known as *Drumakulya*.

//35// *Tasya Tada Vacanaṁ Śrutvā Sāgrasya Mahatmanaḥ |*

Mumoca Taṁ Śaraṁ Dīptaṁ Paraṁ Sāgardarśanāta //35//²²

Translation: After hearing the gracious word of the Ocean, Lord *Rāma* released the *Āgnēya Astra* in the same country as shown by the Ocean.

//36// *Tēn Tanmarukāṁtāraṁ Prathivyaṁ Kila Viśrutama |*

Nipātitaḥ Śaro Yatra Vajrāśanisamaprabhaḥ //36//²³

Translation: The place where the celestial *Vajra* had fallen, that place became famous on the earth by the name of *Marūkāṁtara*.

//40// *Vikhyātaṁ Triṇu Lokeṣu Marūkāṁtāra Mēva Ca |*

Śoṣayitvā Tu Taṁ Kuṣi Rāmo Daśarathātamaḥ //40//²⁴

//42// *Varaṁ Tasmai Dadau Vidvāna Makhēdnarāvikramaḥ //42//²⁵*

Translation, 40 and 42: Since then that place has become famous in the three worlds only by the name of *Marūkāṁtara*, which was earlier the

²¹ Shastri, Ramayan Dutt, Trans. *Shrimad Valmiki Ramayana*. Vol-2 (Gorakhpur: Geeta press, 2015), 1103-1106.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

Kukṣi region of the Ocean, after drying it, the mighty *Daśaratha Namdana Śrī Rāma* gave a boon to that desert.

Geological research decidedly proves that this region used to be a maritime area, and later due to the plate shifting and land movements, the desert emerged here. If we pay attention to the western part of *Mārṇār*, even today, there are semi-lithic forms of conch shells, *Kauḍi*, and seashells are found, which is an indication of the sandy land coming out there by the disappearance of water due to natural factors.

As per *Mahābhārata*, the northern part of *Mārṇār* also included the present *Bikānēr* region, which was known as *Jāṅgal Pradēśa* and it was under the suzerainty of the *Kaurāva*.²⁶ Similarly, it is known from *Srīmadbhāgawata* (*Daśamaskandha, Adhayāy-50*) that to take revenge for *Kaṁsa*, his father-in-law king of *Magadha Jarāsaṅgha* attacked seventeen times on *Mathurā*.²⁷ After this, there was an attack of *Kālayamana* on the city, seeing that *Kṛṣṇa* thought that if *Jarāsaṅgha* attacked again in this situation then the *Yadu* people will be killed in vain, so he sent them towards *Dwārakāpurī*.²⁸ From this, it is estimated that probably from this time (i.e. before the time of *Mahābhārata*) *Mārṇār*'s south side *Gujarāt* must have started being populated.²⁹

Apart from this, the descriptions of this region are found in many other texts, such as *Amarakośa Kāṁda*, *Nītiśataka*, *Hitopadēśa*, etc. However, if excluded the *Paurāṇik* sources of the region, the pre-*Maurya* period remains in the dark concerning the known sources.

In 321 BC, *Dhanānamda* the ruler of the *Namda* dynasty was defeated by the founder of the *Maurya* dynasty and conquered *Pāṭaliputra*. It is known from various sources that during his reign he had subjugated all of northern India, including the *Mārṇār* region of *Rājputānā*.

²⁶ Reu, *Glories*, 1.

²⁷ Reu, Vishveshwaranatha. *Marwar Ka Itihaas*. Vol-2 (Jodhpur: Rajasthani Granthagar, 2009), 15.

²⁸ Ibid.

²⁹ "Marūḍhanvamatikramya Sauvīrābhīrayoḥ Parān." - *Srīmadbhāgawata* (Ibid.)

When, after the death of Alexander, his kingdom was divided among his generals, then the territory of Bactria (*Balkh*) came to the share of his general Seleucus Nicator, he again marched to conquer the region of *Pamjāb*, but after losing to *Chandragupta*, many more territories have to be surrendered.³⁰ Different sources evince that Greek historian and diplomat Megasthenes came to the court of *Chandragupta*, Seleucus sent him as his ambassador to the court of *Chandragupta*, who has written the account of that period about India in the book *Indica*.

The *Chandragupta's* successor was *Bindusāra*, also known as *Bhadrasāra* and *Wārisāra*. The Greek writers referred to him as '*Amitrochates*' which is probably from the *Sanskrit* term '*Amitraghāta*' (destroyer of enemies),³¹ he retained the kingdoms of his father. His successor was *Aśoka* who greatly expanded the empire in the major parts of India, *Afghānistān*, and *Balūcistān*. *Aśoka* embraced Buddhism and for its propagation, erected pillars at various important places and inscribed religious orders on big rocks, which are considered very important in the form of historical sources of that period. Similarly, a column inscription '*Vairāt*' was found in the territory of *Jaipur*, from which it is estimated that during that period probably the *Mārwār* region may have been under the *Maurya* empire.³²

Due to the incompetence of the successor of the *Maurya*, their empire started shifting to independent separate powers in various regions. The last ruler of this dynasty was *Bṛihadraṭha*, who was killed by his commander *Puṣyamitra* and took over his kingdom and founded the *Śuṅga* dynasty, during their reign *Yavan* had advanced a lot.³³ The Contemporary grammarian *Maharṣi Patanjali* composed *Mahābhāṣya*, in which he mentioned past actions, which is:

Arūṇadhavanaḥ Sākētam |
*Arūṇadhavanaḥ Madyamikām ||*³⁴

³⁰ Ojha, *Jodhpur Rajya*. Vol-2, 46.

³¹ Ojha.G.H. *Rajputane Ka Prachin Itihaas*. (Jodhpur: Rajasthani Granthagar, 2018), 102.

³² Reu, *Glories*, 2.

³³ Ojha, *Jodhpur Rajya*, 6.

³⁴ Ibid.

This gives us an indication that the *Yavana* had reached *Sākēt* (*Ayodhyā*) and *Madhyamikā* (located 9 miles west of *Cittauḍ* city). *Madhyamikā* is in the *Mēwār* region, so it is estimated that an area of the *Marū* region was possibly conquered by *Yavan*, but it is also known from *Gārgīsaṃhitā* and *Mālavikagnimitram* that this *Yavan* was defeated by *Vasumitra*; the grandson of *Puṣyamitra*. On this basis, we can assume that for some time *Śūṅga* 's dominion may also have been in the *Marū* region.

After them, the *Kuṣaṇa* took over this part. *Kaniṣka* became a great king of the *Kuṣaṇa* dynasty, who spread his kingdom from the northern west of India to the region of *Vimdhya* hills in the south³⁵, possibly *Mārwār* may have been part of his empire.

Vim Kadphises had conquered a large area of *Kābul*, *Kāmdhāra*, Persia, *Siṃdha*, and *Rājputānā*. Although not much is known about him, even so, an inscription dated 229 AD has been found from *Ārā* in the *Kharoṣṭhī* script, in which *Kaniṣka* is described as the son of Vim Kadphises.³⁶ Despite his inclination towards Buddhism, he was a worshiper of *Śiva*, this is known from the *Śiva* idol found on his coins.³⁷

Among the rulers of Western *Kṣatrapa*, in 119 AD *Nahapāna* became a very famous ruler. The kingdom of *Nahapāna* was spread from the districts of *Nāsik* and *Pūnā* in the south to the *Gujarāt*, *Kāthiyāwād*, *Mālawā* and *Puṣakar* of *Rājputānā* to the north, so there is a great possibility that it may have ruled the southern part of *Mārwār*.³⁸

Around 150 AD, *Casaṭan*'s grandson *Rūdradāmana* tried to expand his ancestral empire, as a result of his conquest, he included many territories in his empire, in which northern *Gujarāt*, Kutch, *Mārwār*, and *Siṃdha* were prominent.³⁹ The *Jūnāgaḍha* inscriptions evince that he had gained control over the *Marūmaṇḍal*, even enough *Drama* coins of *Śaka Kṣatrapa* have been

³⁵ Reu, *Glories*, 2.

³⁶ Reu, *Marwar*.Vol-2, 16.

³⁷ Ojha, *Prachin Itihaas*, 116.

³⁸ Ojha, *Rajputane Ka Itihaas*, 109.

³⁹ Reu, *Glories*, 2.

found here, which has been confirmed by Vishweshwarnath Reu in his work the coins of *Mārwār*.

In the *Gupta* dynasty, *Śri Gupta* was the founder of this dynasty, after which this dynasty became famous by the name *Gupta* dynasty because in their earlier inscriptions there was no evidence of which dynasty they belonging to.⁴⁰ *Ghatotkaccha* was the son of *Śri Gupta*, possibly *Gupta* and *Ghatotkaccha* may have been feudatories of some big king, probably because of which they got the title of *Mahārāja*. The *Caṁdragupta* was the son and successor of *Ghatotkaccha*, he assumed the title of *Mahārājādhirāja* and issued gold coins with images of him and his wife, due to this many scholars speculate that he may have gotten the kingdom from father-in-law, but there is no evidence of such.

The *Caṁdragupta*'s son and successor *Samudragupta* continued his legacy and progressively outspread the *Gupta* empire, but when *Samudragupta*'s son *Caṁdragupta* came to the throne, the *Gupta* empire extended from *Baṁgāl* to *Balūcistāna*. It held several titles, the main ones being *Vikramāditya*, *Śri Vikrama*, *Ajīta Vikrama*, *Simha Vikrama*, and *Mahārājādhirāja*.⁴¹

The *Caṁdragupta*-Second ruled over *Gujarāt*, *Kāṭhiyāwād*, *Kutch*, *Mālawā* and *Rājputānā*, etc. He conquered the kingdom of the Western *Kṣatrap* around 393 AD and ended their kingdom. During his reign, Chinese traveler Fa-Hien traveled to India and described the kingdom's splendor at that time. In the *Mārwār* the *Gupta* dynasty ruled from *Caṁdragupta* to *Bhānugupta*, their coins are found in *Mārwār*.⁴²

Gupta inscription dated 609 AD has been found in the temple of Goddess *Dadhimatī* which is situated on the border of village *Goṭha* and *Maṁgloda*, twenty-four miles northwest of *Nāgaaur* in *Mārwār*.⁴³ The ruins of the *Gupta* fort is located at *Maṁdor* the old capital of *Mārwār* (plate.1). Here on the two

⁴⁰ Ojha, *Prachin Itihaas*, 116.

⁴¹ Ibid., 120.

⁴² Ojha, *Jodhpur Rajya*, 47.

⁴³ Ojha, *Prachin Itihaas*, 124.

pillars block of *Toraṇa* the relief of *Kṛṣṇa Līlā* is engraved. These blocks also had inscriptions in the *Gupta* script, but now it has deteriorated.⁴⁴ During excavations, a large earthen pot was found on which the potter's name is inscribed in the *Gupta* script.⁴⁵ Based on these facts the influence of the *Gupta* emperors were on the *Mārwār* region.

The *Gupta* era marked the beginning of a new era in not only the art history of *Rājasthān* but even markedly influenced Indian architecture. The era marked the beginning of the *Śikhara* style of temple architecture. *Bhānugupta*, the last ruler of the *Gupta* empire was killed in a war against the *Huṇa*, which ended the *Gupta*'s suzerainty.

As the *Huṇa* advanced from *Pamjāb* to the south, they fought with the *Gupta* king *Kumāragupta*, in that *Kumāragupta* was killed, but his son *Skandagupta* defeated the *Huṇa* king. At the time of *Budhagupta* sometime before 499 AD, the *Huṇa* king *Tormāṇa* conquered the western part of the *Gupta* empire i.e. *Gujarāt*, *Kāṭhiyāwād*, *Rājputānā*, *Mālawā*, etc. and established his kingdom here.⁴⁶

Tormāṇa and his son *Mihirkula* were two important rulers in the *Huṇa* dynasty. At the time of *Tormāṇa*, he had subjugated *Gāṁdhāra*, *Pamjāb*, *Kāśmīr*, and the western part of the *Gupta* empire, so it is more likely that after annexing *Rājputānā* to his territory, perhaps some part of *Mārwār* also remained within his limits.⁴⁷ *Tormāṇa* died sometime after this purpose and *Mihirkula* become the successor, he had made Iranian-style Sassanian coins (Sassanian dynasty).⁴⁸

⁴⁴ Vyas, Mangilal. *Jodhpur Rajya Ka Itihaas*. (Jaipur: Pancasila Prakashan, 1975), 7.

⁴⁵ Reu, *Glories*, 2.

⁴⁶ Ojha, *Prachin Itihaas*, 128.

⁴⁷ Reu, *Glories*, 2.

⁴⁸ In 484 AD the *Huṇa* killed *Firoz* and looted the treasury of Persia, due to which from there the Sassanian coins entered India. The right side of the coins had image of the king's head and the *Agni Kumda* on the opposite side. Even after the destruction of the *Huṇa* kingdom, till first half of the 12th century these coins were prevalent in the region of *Gujarāt*, *Mālwā* and *Rājputānā*, but gradually as their size decreased its thickness increased and the face of the king became so ugly that it started looking like a donkey's hoof. Due to this its name became *Gadhiyā*. Such coins are found in many regions of *Mārwār*. (Smith, Vincent. A. Catalogue of the coins in the Indian museum Calcutta. Vol-2. (Oxford: The University of Oxford, 1906), 234 (See Indo Sassanian Coins Plate-25).

Around 532 AD, *Mihirkula* was defeated by *Yaśodharma*, and *Rājputānā*, *Mālawā*, etc were out of his hand.⁴⁹ An inscription of *Mihirkula* has been found from *Gwāliyar*, which is of his forty-fifth reign year, it bears his name on one side, and the inscription "*Jayatuvṛṣa (Bahudha Jayatu Vṛṣabhadhwaj)*" on the other, which reveals his being a devote of *Śiva*.⁵⁰

Although the original place of *Baisa* (*Vardhan* Dynasty) was *Kanauja* and their most influential ruler was *Harṣavardhana*, who settled his capital in *Kanauja* and rein till 647 AD. He spreads his suzerainty over a large part of India. The Chinese traveler Hsüan Tsang came to India during his reign and also stayed with him as a guest.⁵¹ According to the estimate, after continuously engaged in the war for thirty years, he established a vast kingdom by subjugating the area from *Kaśmīr* to *Asam* and from *Nēpāl* to *Narmadā*, but his victory chariot was held back due to the defeat by the *Cālukya* ruler *Pulakēśī*- Second of *Badāmī*.⁵² In about six years, the five states of India, *Pañjāb*, *Siṃdh*, *Madhya Pradēśa*, *Baṃgāl*, *Gujarāt*, and *Rājputānā* were under his suzerainty.⁵³

The Western *Kṣatrapa* lost some part of *Mārwār* in the hand of *Gurjara*, and gradually the east (south to north) part of *Mārwār* became under their reign, and because of that, the whole region was referred to as *Gurjarātrā*. Chinese *trāvellor* Hsüan Tsang came to *Bhīnmāl* in 641 AD and mentioned it as the capital of *Gurjarātrā* and addresses it as Pi-Lo-Mo-Lo.⁵⁴ According to Hsüan Tsang, the country which remained under the *Gurjara* rulers after the defeat of the *Kṣatrapa* was called *Gurjarātrā*. He mentioned the borders of *Gurjarātrā* as 833 miles, which indicates that this region outspread into a large area.

⁴⁹ Ojha, *Prachin Itihaas*, 128.

⁵⁰ Smith, *Catalogue of the coins*, Vol-1. 236.

⁵¹ Ojha, *Jodhpur Rajya*, 49.

⁵² *Samarsasakti Sakalottarāpathēśvar Śrīharṣavarddhan Parājyopalabdhaparamēśvar Nāmadhēsy* (from the copper plate of *Pulakēśī*'s elder son's queen *Vijayabhāṭṭārikā*) (Ojha, *Prachin Itihaas*, 135)

⁵³ Ibid.

⁵⁴ Jain, Kailash Chand. *Ancient Cities and Towns of Rajasthan*. (Delhi: Motilal Banarasidas, 1972), 157.

Hsüan Tsang records are also supported by the copper plate of VS 900 about *Pratihār* king *Bhojadēv*-first, which inscribed:

“*Gurjjarttrā-Bhūmana Dēṇdavānaka-viṣaya-samva(mba)ddba*
Śivāgrām Grahārē”⁵⁵

Which means - He donates *Sivā* village (subject *Dēṇdavānak*) of *Gurjarātrā Bhūmi* (country) ". Here *Dīdwānā* is said to be a subject of *Gurjarātrā*, which refers to that at that time a large part of *Mārwār* was included in *Gurjarātrā*. This copper plate was found in a ruined temple in *Sivā* village which is 7 miles distance from the present *Dīdwānā* district in the *Mārwār* region. A similar fact is conveyed in the 9th-century inscription found from *Kalimjar*.⁵⁶

It is not possible to say with certainty when and how long the *Gurjara* had ruled over this area, but it can be assumed that around 150 AD at the time of *Rūdradāmana* the kingdom of *Gurjara* did not take place in *Bhīnmāl*. Perhaps the *Gurjara* had ruled there when the kingdom of the *Kṣatrapa* was defeated and before 628AD their Kingdom had dusk from here, because as mentioned in the "*Brāh̥sphutasiddham̐ta*" by Astrologer *Bhillamālākācārya Brahmagupta* of *Bhīnmāl* that:

“*Srī Cāpavaṁśatilake Śrīvyagramukhē Nrapē Śakanrapāṇām |*
Pamcāśatsamyuktaiḥ Pamcabhiratitaiḥ ||7||
Brāh̥sphutasiddham̐taḥ Sajjanagaṇitagolavitprityai |
Trimśadvaṣēraṇa krato Jiṇṇusutabrahāgupten ||8||”⁵⁷

In 628 AD, king *Vyāghramukha* of the *Chāpa* dynasty (*Cāvadā Vam̐sa*) ruled in *Bhīnmāl*, the capital of *Gurjarātrā*. So, it is possible that before them they ruled this land.

As it is known from the above statement that after the *Gurjara*, *Cāvadā* had ruled here and declared *Bhīnmāl* the capital of their kingdom, but the proper chronological history of the *Cāvadā* has not been found. Although they

⁵⁵ Epigraphia Indica, Vol.15, P.211. (Ojha, *Prachin Itihaas*, 130).

⁵⁶ Ibid., 210.

⁵⁷ *Brāh̥sphutasiddham̐taḥ* (Ojha, *Prachin Itihaas*, 78).

must have ruled there till 739 AD such evince is proved by the copper plate of *Solamkī Sāmaṃt Pulakēśī* (*Avanijanaśray*) of *Lāta*. Similarly, an inscription of 625 AD was found from *Basamtagaḍha* regarding the time of king *Varmalāta*, which evinces that the *Sāmaṃt Rājīla* of that king was the son of *Vajrabhaṭa* (*Satyāśraya*) and the ruler of *Arbudadēśa* (the region of *Ābu*).⁵⁸

The copper plate of *Solamkī Sāmaṃt Pulakēśī* of *Lāta* mentioned about onslaught by the Arabs and the act of destroying the kingdom of *Cāvaḍā*.⁵⁹ It is mentioned in a Persian text *Kitāb Futūḥ Al-Buldān* that at the time of Caliph *Haṣan*, *Junaid* was the ruler of *Simḍha* and attack *Marūwād* (*Mārūwār*) including *Al-Vēlmāl*.⁶⁰ *Al-Balādhurī* said that "he conquered *Al-Vēlmāl* and *Jurz*". Here *Al-Vēlmāl* and *Jurz* referred to *Bhīnmāl* and *Gujarāt*.⁶¹

In 628 AD, *Brahmagupta* wrote *Brāhmasphutasiddhānta* under the patronage of king *Vyāgramukha* of the *Chāpa* (*Cāvaḍā*) dynasty and called himself *Bhillamalākāchārya*. Although there is no evidence that the *Cāvaḍā* ruler held the title *Vyāgramukha*, it can be inferred.

The famous *Māgha* poet living in *Bhīnmāl* has told his grandfather *Suprabhdēva* as the chief minister (*Rājā Sarvādhikāra*) of king *Varmalāta* in his "*Śīsupāla Vadha*" (*Māghkāvya*).⁶² Therefore *Varmalāta* should be the king of *Bhīnmāl*. However, in the *Vasamtagaḍha* inscription and the *Śīsupāla Vadha*, the chronology of king *Varmalāta* has not been given, but before three years of the king *Varmalāta* inscription, in 628 AD *Brahmagupta* mentioned in his *Brāhmasphutasiddhānta* that the king of that time was a *Vyāgramukha* of *Chāpa* dynasty.⁶³

Due to constant attacks, the *Cāvaḍā* lost suzerainty from the region in the hand of the *Pratihār*, few inscriptions of *Pratihār* were found in the *Mārūwār* region, among them three have been inscribed about the genealogy of

⁵⁸ Epigraphia Indica, Vol- 9, Page 292. (Ibid.,139)

⁵⁹ Ojha, *Prachin Itihaas*, 139.

⁶⁰ Elliot, Sir. H.M. *The History of India*. Edited by Prof. John Dowson. Vol.1. Allahbad: Kitab Mahal, n.d) 441-442.

⁶¹ Ibid., 126.

⁶² *Śīsupālavadhakāvya*; Sarg 20, "Kavivamśavarṇan", Śloka 1 (Ojha, *Prachin Itihaas*, 138.)

⁶³ Reu, *Glories*, 3.

their lineage and the origin of the dynasty. One of these has been found in the old *Parkotā* of *Jodhpur*, which is dated 873 AD and belongs to king *Bāuka* of *Maṁdor*.⁶⁴ Apart from this other two inscriptions are written in *Samskṛt* and *Prākṛt* and found at place *Ghaṭiyālī*, 20 miles north of *Jodhpur* city.⁶⁵

These inscriptions evince about *Hariśacandra* who was a *Brāhmaṇ* and also known as *Rihillādhi*. The original inscriptions are preserved in the *Rājputānā* museum of *Ajamēr*, which is like:

Viprah Śrī Haricaṁdrāvyam Patnī Bhadrā Ca Kṣatr (Tri) Yā |...|

Tēn Śrī Haricaṁdrēṇ Pariṇītā Dvijātmajā |

Dvitīyā Kṣatr (Tri) Yā Bhadrā Mahākulaguṇānvitā ||

Pratihārā Dvijā Bhutā Brāhāṇyām Yēmvansutaḥ |

*Rajñī Bhadrā Ca Yānsūtē Tē Bhūtā Madhupāyinaḥ ||*⁶⁶

Haricaṁdrā had two wives, one belonging to a *Dvija Brāhmaṇ* clan and another from the *Guṇavatī Kṣatriya* clan, out of which the son born from *Brāhmaṇ Varṇa* was called *Brāhmaṇ Pratihār* and the son from *Kṣatriya Varṇa* queen *Bhadrā* are called *Kṣatriya Pratihār*.⁶⁷

The descendants of *Brāhmaṇ Pratihār* are still present in *Mārwar*. It is estimated from these inscriptions that the sons of *Hariśacandra* had taken possession of the fort of *Maṁdor* around VS 670 and built a *Paḍkotā*, later his great-grandson *Nāgabhaṭṭa* established his capital at *Mēḍatā* and built a temple at *Maṁdor* by giving his name *Nāhaḍswāmīdēva*.⁶⁸

Nāhaḍswāmī's eldest son *Tāta* gave the kingdom to his younger brother *Bhoja* and went for penance to the hermitage of *Maṁdavaya Ṛṣi*. The *Kakka* was born in the sixth generation of king *Bhoja*. When the *Pratihār* king

⁶⁴ Reu, *Marwad*.Vol-2, 18.

⁶⁵ *The Journal of the Royal Asiatic Society of Great Britain & Ireland* (London: The Society, 1895), 517-518.

⁶⁶ Ibid.

⁶⁷ Ojha, *Prachin Itihaas*, 140.

⁶⁸ Reu, *Glories*, 3.

Tatsarāja of *Bhīnmāl* attacked the *Gomḍa* king of *Mumgēr*, that time *Sāmaṃt Kakka* accompanied *Vatsarāja*. When *Vatsarāja* attacked *Mālawā* that time the *Rāṣtrakūta* king *Dhruvarāj* of *Manyakhēta* came to support *Mālawā*, so *Vatsarāja* had to step back and went to *Mārwār*. During VS 840, In *Harivaṃśa Purāṇ*, *Jinsēna* mentioned *Vatsarāja* as the king of the west,⁶⁹ this *Kakka* had a son *Bāhuka*.

The *Kakka*'s brother *Kakkuka* develop friendly relations with the people of *Mārwār* and *Gujarāt* and established a new market in *Ghaṭiyālē* and also erected a victory tower in the *Maṃdor* and *Ghaṭiyālē*.⁷⁰ An inscription dated VS 993 of *Pratihār Jaskaraṇa* has also been found from *Cēraī* in the *Mārwār*. *Durlabharāja* and *Jaskaraṇa* may have been descendants of *Bāhuka* and *Kakkuka*, possibly the *Pratihār* ruled *Maṃdor* till 1143 AD, this is assumed from the fragmented inscription of *Sahajpāla* found in *Maṃdor*. There are dates of earlier *Rayapāla*, which is from VS 1189 to VS 1202, so possibly around VS 1202, *Sahajpāla* was the king there.⁷¹

The origin of the *Paramār* kingdom was the *Ābu* region, from here they conquered *Mārwār*, *Simḍha*, part of present-day *Gujarāt* and *Mālawā*, etc. The founder of the *Paramār* of *Ābu* was *Dhūmrāja*, but the chronological lineage is found in his descendant *Utpalrāja*. Therefore, the royal family of *Ābu* was the main family of this dynasty. However, the branches that emerged from this stem were more powerful, stable, and gained more fame compare them. The first name *Simḍhurāja* is found in the dynasty inscription, which claimed the title of *Mahārājā* of *Marūmaṃdal*.⁷² Probably this would mean that apart from being the ruler of *Ābu*, he also conquered some areas of *Mārwār*.

Araṇyarāja son of *Utpalrāja*, and *Adbhuta Kṛshṇarāja* son of *Araṇyarāja* were successive successors. The inscription of *Varakāṇā* (*Jodhpur*) which is engraved on the seat of *Mahāvīra*'s statue, is located in

⁶⁹ Reu, *Marwad*. Vol-2, 19.

⁷⁰ Ojha, *Prachin Itihaas*, 142.

⁷¹ Archaeological Survey of India: Annual Report- 1909-10. (Calcutta: Superintendent Government Printing, 1914), 101.

⁷² Bhatiya, Pratipal. *The Parmaras (C.800-1305 AD)*. (New Delhi: Munshiram Manoharlal Oriental Institute, 1970), 163.

Varakāṇā and dedicated to the *Adbhuta Kṛshṇarāja*. The chronology of this inscription is 16th June, 967 AD, which mentioned that this statue was installed by a *Vardhamāna* of the *Vēṣṭikā* family during the reign of *Kṛshṇarāja* and the architect was *Narāditya*,⁷³ this is the earliest known inscription of this family.

The Dharaṇīvarāḥ was the successor of *Kṛshṇarāja*. In the *Rājasthān*, it is popular in the public that *Dharaṇīvarāḥ* had nine brothers, among them he divided his kingdom and these nine capitals became famous by name of *Navakoṭī Mārwar*. That popular chronicle is:

“*Maṁdovar Samant, Huvā Ajamēr Sidadhsuva |*
Gaḍha Puṁgala Gajmalla, Huvo Lodrāvē Bhāṇabuva ||
Alh Palha Arabadda, Bhojarāja Jālamdhara |
Jogarāja Dharadhāta, Huvo hāmsū Pārkkar ||
Navakoṭ Kiradū Saṁjugata, Thir Paṁvāra Hara Thappiyā |
Dharaṇīvarāḥ Dhara Bhāiyā, Kota Baṁta Jū Jū Diyā ||”

These *Navakoṭa* were *Maṁdovar* (*Maṁdor*), *Ajamēr*, *Gaḍha Puṁgala*, *Sidadhsuva*, *Laudrāvā*, *Arbuda*, *Jālamdhara*, *Dharadhāt*, *hāmsū*, *Kiradū*. Although this chronicle does not appear to be true, it may have been composed by someone later, because *Ajamēr* was settled around VS 1165 at the time of *Ajayadēva Cauhān*. In that situation, how *Dharaṇīvarāḥ* gave *Ajamēr* to his second brother, but in *Mārwar*, the trend of *Navakoṭī Mārwar* is still used in the sayings and proverbs.

The *Dharaṇīvarāḥ* conquered vast territories up to *Gujarāt*, *Ābu*, *Mārwar*, and *Simdh*. In 1163 AD, *Dhārāvarṣa* took birth in the *Dharaṇīvarāḥ*'s clan, he was brave and powerful and from time to time supported the kings of *Gujarāt*.⁷⁴ Inscriptions regarding the *Parmār* clan of *Mārwar* have been found in places like *Osiyām*, *Bhīnmāl*, *Bhaḍūd*, *Jālor*, *Kirāḍū*, *Koyalvāv*, *Nāṇā*, etc.

The *Kṛshṇarāja II* took birth in the fifth generation of *Dharaṇīvarāḥ*, his detailed inscriptions dated from 1060 AD to 1067 AD were found in the

⁷³ Ibid., 165.

⁷⁴ Ojha, *Jodhpur Rajya*, 50.

Bhīnmāl region. In this region, their two branches were prominent, out of which the first established its rule in *Ābu* and the second one in the *Kirāḍū*.⁷⁵ Apart from these, *Parmār* also ruled in *Jālor*, *Vāgaḍ*, and *Bhīnmāl* of *Rājputānā*.

The *Kṛshṇarāja* was imprisoned by *Solaṃkī Bhīmadēva I* of *Gujarāt* but liberated by the ruler of *Nāḍol Cauhān Bālprasāda*. The *Parmāra* ruled *Ābu* about to VS 1368, later *Cauhān* conquered this region. In the inscription of VS 1218 found at *Kirāḍū*, which inscribed names of thirty rulers of *Kirāḍū* from the *Parmār* branch.⁷⁶ The inscriptions of the twelfth and thirteenth centuries were found at the *Rola* village near *Nāgaaur* which confirmed the reign of the *Parmār* in the region.

Although it is worth noting that in 941 AD, nephew *Solaṃkī Mularājsimha* killed *Sāmaṃtasimha* the last *Cāvaḍā* king of *Gujarāt* and became the ruler.⁷⁷ Then he extended his ambitions to the north and defeated the *Parmār* king *Dharaṇīvarāḥ*, but *Dharaṇīvarāḥ* was given protection by the *Raṣṭrakūṭa* king *Dhavalā* of *Hathūmḍī*.⁷⁸ According to *Mūlarāja*'s copper plate of 994 AD, he donated the village *Varaṇak* of *Satyapur* (*Sāṃcor* and some part of *Mārwar*).⁷⁹

From this, it is clear that he subjugated the *Ābu* kingdom of *Parmār* because at that time *Sāṃcor* was under the kingdom of *Parmār*. The *Solaṃkī* king *Bhīmadēva I* conquered this region in 1021 AD, he subdued the *Cauhāns* of *Nāḍol* and then *Jayasimha* whose reign lasted from 1093 AD to 1142 AD.⁸⁰

It is known from the copper plate of VS 1051 that *Solaṃkī Mularāja* had conquered the northern part by defeating the *Parmār* of *Sāṃcor* and the

⁷⁵ Reu, *Glories*, 4.

⁷⁶ Reu, *Marwar*.Vol-2, 22.

⁷⁷ Ojha, *Jodhpur Rajya*, 51.

⁷⁸ *Yaṃ Mūlādudamūlayadagurubalaḥ Śrīmūlarājo Nrapo
Dappardho Dharaṇīvarāhanrapati Yadvdvi (Davdi) Paḥ Pādapaṃ |
Āyātaṃ Bhuvi Kaṇḍīśīkamabhiko Yastaṃ Śaranyo Dadhau
Daṃṣṭrāyāmiva Rūḍhamūḍhamahimā Kolo Mahīmaṇḍalaṃ ||6||
-Epigraphia Indica. Vol-10(New Delhi: Archaeological Survey of India, 9011-12) 21.*

⁷⁹ Ojha, *Rajputane Ka Itihaas*, 186.

⁸⁰ Reu, *Marwar*.Vol-2, 22.

Parmār became their *Sāmaṃt*.⁸¹In VS 1202, *Solaṃkī Kumārapāla* subjugated *Sāmbhar*, *Kumārapāla*'s inscription of VS 1209 was found in the *Somēśvara* temple at *Pālī* which evince that for a short period he was the ruler of *Sāmbhar*,⁸² he ruled this region by defeating the *Śākambharī Cauhān Arṇorāja*.⁸³

The inscriptions of *Solaṃkī Kumārapāla* dated between 1145 AD to 1173 AD are found in *Gujarāt*, *Rājputānā*, and *Mālawā*, out of these; nine inscriptions have been found in the *Mārwār* region, and the copper plate dated 1156 AD is from *Nādola*.⁸⁴ The inscriptions sites in *Mārwār* are *Kirāḍū*, *Pālī*, *Bhāṭumḍa*, *Bāī*, *Jālorā*, *Nārlāī*, *Ratangaḍha*, *Nāṇā*, *Bhīnmāl*, *Nādola*, and *Sāṃcor*.

An inscription of *Solaṃkī Kumārapāla* dated 1153 AD of *Pālī* evinces that the town of *Pālī* was under his suzerainty which was administered by *Sāmaṃt Bāhardēva*. It also evinces from the *Kirāḍū* inscription dated 1178 AD that *Sāmaṃt Madanbrahmadēva Cauhān* of *Solaṃkī Bhīmadēva II* ruled here, although for a short period *Dēsūrī* was also ruled by the *Solaṃkī* rulers.⁸⁵

Historical sources evince that *Maṃdor* and *Nāgaur* were also ruled by *Nāgavaṃśī*, it is believed that the term *Nāga* in *Nāgagaṃgā*, *Nāgādarī*, *Nāgaur*, and *Nāgāṇā* supports this fact.⁸⁶ Scholars believe that the hill *Bhogīśail* originating from *Maṃdor* is also referred to them, the term *Bhogī* is synonymous with a Snake.

Present *Nāgaur* is formerly known as *Ahichatrapur*, which had been the capital of the *Nāgavaṃśī*.⁸⁷As it is written in the *Viṣṇu Purāṇa*:

“*Navanāgāḥ Padmāvatyām Kāmtīpuryām Mathurāyām |*”

-*Viṣṇupurāṇa; Aṃsa-4, Adhyāya-24*⁸⁸

⁸¹ Ibid.

⁸² Ibid.

⁸³ Reu, *Glories*, 5.

⁸⁴ Ojha, *Rajputane Ka Itihaas*, 190.

⁸⁵ Reu, *Glories*, 5.

⁸⁶ Vyas, *Rajya Ka Itihaas*, 7.

⁸⁷ Ibid.

⁸⁸ Ojha, *Prachin Itihaas*, 199.

that the *Nav Nāgavamśī* kings ruled in *Padmāvatī* (*Pohā, Gwālior State*), *Kāmṭipur*, and *Mathurā*. Whereas in the *Vāyu Purāṇ*:

“*Navanāgāstu Moksyanti Purī Campāwatī Nṛpaḥa |*

Mathuram Ca Purim Ramyam Nāgā Bhoksyanti Sapta Vai ||”

- *Vayupurāṇ*; *Amś -11, Adhyāya- 382*.⁸⁹

The *Nāgavamśī* kings are mentioned to be ruled in *Campāpurī* and seven kings in the *Mathurā*.

The *Simḍhurāja*, father of the *Mālawā* king *Parmār Bhoja* married the *Nāgavamśī* princess *Śaśiprabhā*.⁹⁰ An inscription of 792 AD was found near the gate of the *Sērgaḍha* town in *Kotā* which intagliated four names of *Nāgavamśīs* respectively, *Bimḍunāga*, *Padmanāga*, *Sarvanāga*, and *Dēvadatta*.⁹¹ Among them *Dēvadatt* had been mentioned as a *Sāmaṃt*, so he may have been *Sāmaṃt* of *Raghuvamśī Pratihār* of *Kanauja*. Therefore, based on the similarities of the places scholars have accepted the possibilities of the *Nāgavamśī* rulers.

Apart from this, many other *Rājput* clans had control over small areas of *Mārwar*, like the *Johiyā (Yodhyaiy)* who ruled over the northern part adjoining *Bikānēr*.⁹² Similarly, some inscription evidence is available of the existence of the *Dadhīcik* dynasty in *Marūmaṇḍal*, two inscriptions related to this *Dadhīcik (Dahiyā)* lineage have been found in the temple of the Goddess *Kēvāy* at *Kimsariyā* (4 miles north of *Parbatsar*), among them, first one is dated VS 1054 and another is dated VS 1300 and whereas one inscription dated VS 1272 has been found from *Maṅglānā* village of *Parbatsar*.⁹³ Similarly, the *Gaura Rājput* also ruled over some areas, especially the names of *Goḍawād*, and *Gorāvata (Māroṭh)* are related to their names,⁹⁴ according to Durgalal Mathur *Dahiyā* and *Gaura* were *Sāmaṃts* of *Cauhāns*.

⁸⁹ Ibid.

⁹⁰ Ojha, *Rajputane Ka Itihaas*, 26.

⁹¹ Ibid., 200

⁹² Reu, *Glories*, 5

⁹³ Ibid., 5.

⁹⁴ Reu, *Marwar*. Vol-1, 5.

In the *Mārwar*, even after the *Pratihār*, the *Guhil* ruled over some areas for a long time; in which the *Khēḍ* and *Pipād* are prominent. The hill region of *Nāgadā* especially the *Arāvalī* range was the important settlement of the *Bhīla* tribe, this area was ruled by *Bappā Rāwāl* of the *Guhil* dynasty which is a branch of the *Vallabhī* royal family. The *Guhil* dynasty was first established in *Idar*, which later spreads into many branches.⁹⁵ In about 686 AD, *Cauhān Vāsudēv* came from *Ahichatrapur* and established his rule in *Sāmbhar*, thus his descendants came to be known as *Śākambharīśawara* or *Sāmbharī Rāja*, and their area including *Nāgaur* called as *Sapālak* or *Sāvlakha*.⁹⁶

During 960 AD in the south of *Mārwar*, the *Lakṣamaṇa Cauhān* of *Śākambharī* established his suzerainty over *Nādola*. A *Nādola* inscription of *Lakṣamaṇa*'s reign dated VS 1024 evinces that the suzerainty of *Cauhān* over *Nādola* was established around VS 1024.⁹⁷ According to the records of *Prthvīrājvijaya* around 1108 AD, the *Cauhān* settled *Ajamēr* and declared it the capital of their dynasty rule. Although till 1241 AD they ruled here but after the death of *Harīrāja Cauhān* brother of the *Prthvīrāja Cauhān*, it was completely shifted under the control of the Islamic rule.⁹⁸

Around VS 1218 *Kīrtipāla Cauhān* of *Nādola* conquered *Jawālīpur* (*Jālor*) from *Parmār* and established his control over it. The name of the hill on which the *Jālor* fort was built is *Swarṇagiri* (Plate.2), hence the *Cauhān* of *Jālor* were called *Sonagarā Cauhān*.⁹⁹ The rise of *Sonagarā Cauhān* was in the vast region of *Mārwar* and controlled over *Nādola*, *Mam̄dor*, *Bāḍmēr*, *Bhīnmāl*, *Ratanpur*, *Satyapur*, etc.

After VS 1218, they conquered *Kīrāḍū* from *Paramār* but *Alāuddīn Khiljī* snatched the fort of *Jālor* from the *Kānhaḍadēva* the sixth descendant of *Kīrtipāla*¹⁰⁰ but after a short period, the *Cauhān* regained their suzerainty over

⁹⁵ Vaidya, C.V. *Early History of Rajputs*. (Jaipur: M.M.Publications, 1995), 72.

⁹⁶ Reu, *Glories*, 4.

⁹⁷ *Epigraphia Indica* (1907-08). Vol.9 (New Delhi: Archaeological Survey of India, (reprint) 1981), 62-64.

⁹⁸ Reu, *Marwar*. Vol-1, 20.

⁹⁹ Bhandarkar, Dr. D.R. "Chauhans of Marwar." *Epigraphia Indica* (1911-12). Vol.11 (New Delhi: Archaeological Survey of India, (reprint) 1981), 26.

¹⁰⁰ Sharma, Dashratha. *Early Chouhan Dynasty*. (Jodhpur: Book Treasure, 2016), 191.

Sāmchor.¹⁰¹ A fragmented inscription regarding *Sahajpāla* son of *Rāyapāl* found from *Maṁdor* evinces that at the time of *Sahajpāla*, *Cauhān* ruled over *Maṁdor*.¹⁰² after that, *Sumdhā* hill inscription dated VS 1316 of *Sonagarā* *Cauhān* evinces that *Cācigadēva*'s father *Udayasimhaadēva* had conquered *Maṁdor*.¹⁰³

The branch of *Cauhān* control over *Satyapur* is called *Samcorā Cauhān* (*Satyapuriyā*).¹⁰⁴ Thus the *Cauhān* rules for a long time over the south-east, south, and south-west regions of *Mārwār*. In between, they also became *Sāmarit* of the *Cālukya* which evinces from many inscriptions that have been found in this region regarding *Cālukya Kumārāpāla*. The branch of *Cauhān* established in *Jālor* continued to rule till they were defeated in 1425 AD by *Rāv Raṇmal*, son of *Rāṭhod Rāv Cuṁdā*.¹⁰⁵

There is a branch of *Parihār* known as *Imdā* who felt incapable of protecting the fort of *Maṁdor*, so they gifted *Maṁdor* in dowry to *Rāv Cuṁdā*. After this incident, the *Rāṭhor* clan properly iron out their roots in the *Mārwār*, and in a true sense, the political boundaries of *Mārwār* were started defining.

1.3 Rāṭhor's Emanation in the Mārwār

We know from the above discussions that no dynasties before the *Rāṭhor* clan had control over the entire *Mārwār*. It is an assumption that a large part of the *Mārwār* may have been ruled by some dynasties, but this statement becomes baseless due to a lack of evidences. Although the influence of the *Cauhān* has been visible in large part and the evidence of which is also visible, later on, they had also considered the subordination of *Solamkī*. Though, they were split into separate branches like *Cauhān*, *Bālot*, *Dēvaḍā*, *Hādā*, *Khīmci*, etc. which disintegrated their strength and organized power to an end.

¹⁰¹ Ojha, *Jodhpur Rajya*, 52.

¹⁰² ASI Annual Report- 1909-10, 101-103.

¹⁰³ *Epigraphia Indica*, Vol.9, 74.

¹⁰⁴ Bhandarkar, *Chauhans of Marwar*, 26.

¹⁰⁵ Reu, *Glories*, 4.

From the available shreds of evidence and by considering the scholarly work of Pt. B.N Reu and G.H Ojha, it can be concluded that the credit for defining the *Mārwar* as one political identity goes to the *Rāṭhor* dynasty. However, the history of the *Rāṭhor* was full of constant struggles and as their power rose the earlier traditional dynasties also accepted their supremacy.

The *Rāṭhors* of *Mārwar* claim to be a branch of the *Raṣṭrakūṭa*. However, there is no evidence of direct connection found between them and the earlier *Raṣṭrakūṭas* of *Mārwar*, instead, there is a connection traced with *Jayacandra* of *Ujjain*. The founder of the *Rāṭhor* branch in *Mārwar* is *Rāv Sīhā* and locally he has been attributed as *Kanaujyā Rāṭhor* and considered a descendant of *Jayachandra*; the ruler of *Kanauja*. This is also evinced from the genealogy inscribed in the oldest inscription of VS 1650 found from *Bikānēr*, which reveals *Rāv Sīhā* as a descendant of *Jayacandra*.¹⁰⁶

Even in the *Puṣpikās* of *Jain* texts, *Jayacandra* is mentioned as *Raṣṭrakūṭa*, in the *Jain* text " *Purātana Prabandha* " around VS 1529, it is written that:

“*Kānyakubja Dēśē Vārāṇasīpurī Navayojana Vistīra Dvādaśa
Yojanāyāma, Tatra Śrī Vijayachandrāṅgajo Rāstrakūṭīya
Jētracandra Rājyaṁ Karoti.*”

-*Purātana Prabandha Saṁgraha* P.99¹⁰⁷

Accordingly, *Kānyakubja* country has a *Navayojana* spread in city *Vārāṇasīpurī*, which is ruled by *Raṣṭrakūṭa Jayacandra*, the son of *Vijayachandra*. Similarly, a copy of *Kalpasutra* of VS 1546 is preserved in *Mohanlāl Gyān Bhaṁdār* at *Sūryapur*, which explain that:

“*Kṣatriyavantaḥ Pūrva Viditaḥ Śrī Rāstrakūṭa Iti Nāmnā Śrī
Jayacandra Rājā Jātaścaturāṅga Bala Yukta|
Tasyānvayē Prasiddhaḥ Tyāgī Bhogī Sadāśriyā Kalitaḥ|
Āsthāmāścaryayutaḥ Saṁgato Rāvā Kulayudharya||*”

¹⁰⁶ Vyas, *Rajya Ka Itihaas*, 16.

¹⁰⁷ Ibid., 17.

That means *Jayacandra* as the *Raṣṭrakūṭa* and his descendant *Āsthāna* had stabled the kingdom.¹⁰⁹ Therefore, based on available records it seems that a branch of *Raṣṭrakūṭa* which over time has been defined as *Rāṭhor*. Based on *Khyāts* even Reu critically tried to prove this fact, as per the above-given shreds of evidence *Rāv Sīhā* belongs to the lineage of king *Jayacandra*.

According to Reu, after *Jayacandra Gahaḍawāl* was killed by the hands of *Śahābuddīn Gaurī*, his son *Hariśacandra* (also called *Vardāyīsēna*) succeeded *Kanauja*. *Vardāyīsēna* 's son was *Sētrām*, whose brother or son was *Rāv Sīhā*, hence the *Rāṭhor* (*Raṣṭrakūṭa*) and *Gahaḍwāl* were two different names for the same dynasty.¹¹⁰

G.H. Ojha has described the *Gahaḍwāl* and *Rāṭhor* dynasties as different because the term *Rāṭhor* is not used in any *Gahaḍwāl*'s inscriptions. To prove his opinion, he also referred to the marital relations between *Gahaḍwāl* and *Rāṭhor*. Nowadays most scholars are agreed with Ojha's opinion, but the origin of the *Rāṭhors* is still controversial.

In 1197 AD *Kanauj* was conquered by the Islamic forces, at that time *Rāv Sīhā* was staying in the *Mahuī* village.¹¹¹ It is written in the *Khyāts* of *Mārwār* that *Rāv Sīhā* came from *Kanauj*.¹¹² As per the *Khyāts*, during the *Dwārakā* pilgrimage in 1212 AD, *Rāv Sīhā* helped the *Brāhmaṇs* of *Bhinmāl*.

The town *Pālī* was an important trading center of *Mārwār*¹¹³, often forest Tribes i.e., *Mīṇā*, *Mērē*, *Bhīla*, etc., used to loot the traders on this trade

¹⁰⁸ Ibid.

¹⁰⁹ *Kṣatriyavaṃtaḥ Pūrva Veditaḥ Śrī Raṣṭrakūṭa Iti Nāmnā
Śrī Jayachandro Rājā Jātaścaturaṃga Bal Yukt |
Tasyānvyē Prasidhaḥ Tyagī Bhogī Sadāśrīyā Kalitaḥ |
Āsthāmāścaryayutaḥ Saṃgato Rāvā Kulayudhry ||*
"Praśasti Saṃgrah" (Vyas, Ibid., P17.)

¹¹⁰ Reu, *Marwar*. Vol-2, 31-32.

¹¹¹ The 'Mahui' village is located in the *Farūkhābād* district of *Madhya Pradesh*, still the ruins of *Rāv Sīhā*'s palace can be traced, which is built on the banks of the *Kālī* River, People call this place by the name of " *Sīhārāv kā Khēḍā*".

¹¹² Singh, Raghuvir. *Jodhpur Rajya Ki Khyat*. (Jaipur: Panchashil 1998), 14.

¹¹³ *Pālī* town was the key trading centre of *Mārwār* (*Majmuē Hālāt*, 22)

route.¹¹⁴ By this time the strength of the *Solamkī* and the *Cauhān* had declined, which proved them incapable of providing securities on these routes. Therefore, when *Rāv Sīhā* returned from *Dwārkā* through the route of *Pālī*, that time on the request of the *Pālīwāl Brāhmaṇas* he agreed to stay in *Pālī* for their protection.¹¹⁵

Although some historians believe that when *Rāv Sīhā* reached *Puṣkar*, at that time these *Brāhmaṇas* requested him for protection from tribal loot, so he agreed to provide security, in return *Brāhmaṇas* agreed to pay taxes to *Rāv Sīhā*,¹¹⁶ while this *Sīhā* also successively control over the surrounding region.¹¹⁷ An inscription of VS 1313 has been found in the village *Biṭū*, which evinces the death of *Rāv Sīhā* while staying in this region. According to this inscription, *Rāv Sīhā* died on 9 October 1273 AD. According to Ojha, the date of *Sīhā* 's arrival in *Mārwār* would have been around 1243 AD¹¹⁸, whereas Col. Tod dated it 1212 AD.¹¹⁹

Rāv Sīhā 's son *Āsthān* became his successor, he diplomatically controls over *Idar* and *Khēḍa* from the *Bhīlas* and also ended the rule of the *Guhils*.¹²⁰ This *Khēḍa* was established as the permanent center for the suzerainty route of *Rāṭhōrs*, due to the efforts of *Āsthān*, this dynasty become a permanent resident of *Mārwār* and got the ruling class identities of *Mārwār*.

After *Āsthān*, his successor became *Dhuhaḍ*, he made an unsuccessful attempt to conquer *Maṁdor* from *Pratihār Dhirapal*.¹²¹ From *Kanauj*, he brought the idol of his clan's Mother Goddess *Chakrēśwarī* and installed it at *Nāgāṇā*. It is noteworthy that the *Dēvalī* of *Dhuhaḍ* has been found in the *Tīrasīmgāḍī* village of *Pacapadarā*, which evinces his death in 1309 AD.¹²²

¹¹⁴ The native *Pālīwāl* Brahmin merchants were very prosperous due to the trade activities through *Pālī* with foreign countries i.e., Persia, Arab, etc.

¹¹⁵ Singh, *Rajya Ki Khyat*, 14-20.

¹¹⁶ Vyas, *Rajya Ka Itihaas*, 18.

¹¹⁷ Reu, *Marwar*. Vol-2, 210.

¹¹⁸ Ojha, *Jodhpur Rajya*, 155-157.

¹¹⁹ Tod, *Annals and Antiquities*. Vol-2, 9.

¹²⁰ Singh, *Rajya Ki Khyat*, 22-26.

¹²¹ Bhati, *Mundiyad*, 5.

¹²² Ojha, *Jodhpur Rajya*, 167.

Dhuhaḍ 's successor was *Rāyapāl*, he became famous as *Māhirēlaṇ* (*Dēvarāja Imdra*) due to his successful famine relief efforts.¹²³ After *Rāyapāl*, *Kānpāl*, *Jālaṇasī*, *Chādā*, *Tīdā*, *Kaṁhaḍadēv*, *Tribhuvaṇsī* and *Salakhā* respectively succeeded one by one. *Salakhā* had four sons, *Mallīnāth*, *Jaitmāla*, *Vīramadēva* and *Shobhita*.

had successfully made control over the entire *Mahēvā* (*Mālāṇī*) region. From him, a separate branch of *Rāṭhor* emerged and was known as *Mahēcā*. *Mallīnāth* held the title of *Rāwal* and was completely independent in his internal affairs,¹²⁴ from here the two important branches were separated among the *Rāṭhor* of *Mārwār*, the descendants of *Mallīnāth*¹²⁵ remained the rulers of *Mālāṇī* and remained into small *Jāgīrs*, whereas the descendants of *Vīramadēv* became the overlords of the fort,¹²⁶ in regard to this a proverb is very prevalent in *Mārwār*:

“*Vīram Rā Gaḍhē Nē Mālā Rā Maḍhē*”.¹²⁷

Vīramadēv became the successor of *Salakhā*, the royal lineage of *Jodhpur* belongs to him. In 1383 AD he was killed during fighting with the *Johiyās*, this incident is confirmed by the *Dēvalī* inscription found from *Gajnēr* located in *Bikānēr*.¹²⁸ *Vīramadēv* 's successor was his son *Cumḍā*, he was courageous and due to his ability, he got the village of *Sādarī* from *Rāwal Mallīnāth*.

Imḍā Rājput was fed up with the invasion by the Muslims of *Nāgaur*, so they married their daughter to *Rāv Cumḍā* and gave *Maṁdor* in dowry, regarding this incident a couplet prevails in *Mārwār*:

“*Imḍā Ro Upakār Kamdhaj Kadē Na Bhūljē* |

¹²³ Singh, *Rajya Ki Khyat*, 27.

¹²⁴ Ibid.

¹²⁵ The inscription of Saṁvat 1686 in regarding genealogy of *Mālā*'s descendant *Rāwal Jagmāl*'s is given as follows: 1. *Rāv Mālā*, 2. *Jagamāl-I*, 3. *Maṁdalīka*, 4. *Bhojarāj*, 5. *Vidā*, 6. *Nisal*, 7. *Varsimha*, 8. *Hāpā*, 9. *Mēgharāj*, 10. *Dujāṇsāl*, 11. *Tējasī*, 12. *Jagmāl-II*, 13. *Bhārmal*.

¹²⁶ Vyas, *Rajya ka Itihaas*, 20.

¹²⁷ Reu, *Marwad*. Vol-1, 55.

¹²⁸ Ojha, *Jodhpur Rajya*, 199.

The *Mamdor* emerged as the capital of the *Rāṭhor* clan, which is attributed to *Rāv Cumḍā*, he provided stability to the *Rāṭhor* rule in *Mārwār*, and according to local sources he conquered *Nāgaur*. Reu states that he had also taken possession of *Khāṭū*, *Ḍīḍawānā*, *Sāmbhar*, and *Nāḍol*, although Reu does not have any specific verifiable basis for this view. The local records also evince the conflict of *Rāv Cumḍā* with *Bhātīs* and the Muslim ruler of *Nāgaur*, this conflict resulted in *Cumḍā*'s death.

Before death, *Rāv Cumḍā* had taken a promise from *Raṇamal* to renounce his ruler's rights in favor of his younger brother *Kānā*, therefore, accepting *Kānā*'s rule as a promise, he went to *Mahāraṇā Mokal* of *Mēwār*, where *Mahāraṇā Mēwār* honored him by giving the *Jāgīr* of *Dhanalā*.¹³⁰ Therefore, despite not being the eldest son of *Cumḍā*, *Kānā* became the successor. After *Kānā*, his brother *Satā* became the successor, but he was a weak and incapable ruler, so *Raṇamal* dispossess him from the *Mamdor* to protect the *Rāṭhor* rule in *Mārwār*.¹³¹

Raṇamal's influence was increasing in *Mēwār* due to his bravery and intelligence, and he also helped *Rāṇā Kumḥā* to get the throne, these days he used to stay at *Chittauḍgaḍha*.¹³² This growing influence had become unbearable for *Sisodiyā* chieftains and they started instigating *Kumḥā* against *Raṇamal*, *Kumḥā* was misled and murdered *Raṇamal* by conspiracy.¹³³ At this time his son *Jodhā* used to live in the palace of the *Talātī*, on receiving the information about the *Raṇamal*'s murder, he immediately along with his seven hundred companions escaped towards *Mārwār*.¹³⁴

On *Jodhā*'s escape from *Mēwār*, the *Mēwārī* force chased him and there was the first clash near *Kapāsaṇ*, despite escaping from here, there were many clashes till reaching the *Somēśvar Ghāṭā*. Due to these conflicts, many soldiers

¹²⁹ Reu, *Marwad*.Vol-1, 69.

¹³⁰ Bhati, Dr. Narayan Singh, ed. *Marwad Ra Pargana Ri Vigat. Vol.1.* (Jodhpur: Rajasthan Oriental Research Institute, 1969).20-27.

¹³¹ Bhati, *Mundiyad*, 14.

¹³² Singh, *Rajya Ki Khyat* 43-44.

¹³³ Ibid.

¹³⁴ Reu, *Marwad*.Vol-2, 83.

of *Jodhā* died and only two hundred and fifty warriors were left, therefore, along with seven companions they sent *Jodhā* to *Mārwār* and the rest of the *Sardārs* stayed and fought with the *Mēwāri* soldiers.¹³⁵

When *Jodhā* reached *Maṁdor*, he immediately gathered his community warriors and left for *Jāṁgalu*, later *Mēwāri* forces captured *Maṁdor* fort,¹³⁶ and with the *Raṇamal*'s death, the *Rāṭhōrs* had to be deprived of their capital *Maṁdor*. The *Rāṇākpur* inscription dated VS 1496 of *Kumbhā* evinces victory over *Maṁdor* so *Raṇamal* must have died before this time.¹³⁷ During this, *Jodhā* made many unsuccessful attempts to conquer *Maṁdor*, but later *Rāv Jodhā* succeeded in conquering *Maṁdor* with the help of his relatives and supporters, thus after fifteen years of continuous struggle, in 1453 AD, *Rāv Jodhā* regain his ancestral possession of the *Maṁdor*.¹³⁸

At this time the *Mēwār* ruler *Kumbhā* was embroiled in a war with the *Sultān* of *Mālāwā*.¹³⁹ In such circumstances *Rāṇā Kumbhā* thought it would be appropriate to compromise with the *Rāṭhōrs*, on the other hand, *Jodhā* also wanted to consolidate his newly established state, that's why he also agreed.¹⁴⁰ Therefore, as a result of the agreement in a very cordial atmosphere, the animosity between *Mārwār* and *Mēwār* was ended. After the agreement with *Mēwār* in 1458 AD, *Rāv Jodhā* officially performed his coronation at the *Maṁdor*.¹⁴¹

The experience in the past had made *Jodhā* realize that if the rule must be given stability, then *Maṁdor* fort is not capable of it, so he decided to establish a new fort city from security consciousness. For this purpose, the *Masūriyā* hill located at the southern end of *Bhogīsail* was chosen, but later the *Paṁcētiyā* hill had been considered most suitable for the purpose, it is also

¹³⁵ Bhati, *Pargana Ri Vigat*. Vol.1, 31.

¹³⁶ Ibid.

¹³⁷ Ojha, *Jodhpur Rajya*, 229.

¹³⁸ Bhati, *Mundiyad*, 17.

¹³⁹ Vyas, *Rajya ka Itihaas*, 40.

¹⁴⁰ Bhati, *Pargana Ri Vigat*. Vol.1, 34-36.

¹⁴¹ Reu, *Glories*, 18.

known as *Ciḍiyā Ṭūmka Pahādī* because of an ascetic named *Ciḍiyā Nātha* lived here before the construction of the fort.¹⁴²

However, Colonel Tod had told the reason for the construction of this fort as the inspiration of an ascetic.¹⁴³ This hill is six miles south of the *Maṁdor*, regarding fort construction a couplet is famous, which is:

“*Pandarā Sau Pandrotarai, Jēṭh Māsa Jodhān |*
Suda Igyāras Vār Śani, Maṁdiyau Gaḍha Mēharān ||”¹⁴⁴

It means the foundation of the *Jodhpur* fort was laid on Saturday, 12 May 1459 AD (*Gyārasa, Śukala Pakṣha, Jēṭha Māsa, VS 1515*) (plate. 1.2). Usually, in *Mārwār*, the foundation work of construction activity is considered auspicious on Saturday.

The city was planned on three sides of the fort and named *Jodhpur* on the name of *Rāv Jodhā* and the capital of *Mārwār* was shifted from *Maṁdor* to *Jodhpur*.¹⁴⁵ This decision of *Jodhā* was full of thoughtfulness and sagacity, in a true sense, this time *Rāṭhor* permanently established themselves in the *Mārwār* and succeeded in conquering a large area of the region. *Rāv Jodhā* conquered important territories like *Jāmgalu (Bīkānēr)* from *Sāmkhālā's* suzerainty and *Cāpaḍa Droṇapur* from *Cauhāns*,¹⁴⁶ after *Maṁdor*, he also conquest *Caukaḍī, Kosānā, and Sojat* from *Sisodiyā*¹⁴⁷

In the royal court of *Rāv Jodhā*, he decides the plan of action to formulate the pattern of *Sāmaṁtśāhī* and apportion it into *Dāvī* and *Jīvaṇī Misal*. In this system he kept their sons in the *Dāvī Misala* and their brothers in the *Jīvaṇī Mishal*, this *Mishal* system was sustained respectfully and continued by the later rulers.¹⁴⁸ *Mahārāṇā Udā I* of *Mēwār* gifted *Ajamēr* and *Sāmbhar* to *Rāv Jodhā* because *Udā* doubted the trustworthiness of his

¹⁴² Vyas, *Rajya Ka Itihaas*, 42.

¹⁴³ Tod, *Annals and Antiquities*. Vol-2, 16.

¹⁴⁴ Mehar, Jahur Khan, and Dr.M.S.Nagar. *Mehrangadh: Jodhpur Ka Itihasik Durga*. (Jodhpur: Mehrangadh Museum Trust, 2007), 59.

¹⁴⁵ Singh, *Rajya Ki Khyat*, 53.

¹⁴⁶ Bhati, *Mundiyad*, 20-21.

¹⁴⁷ Bhati, *Pargana Ri Vigat*. Vol-3, 8-9.

¹⁴⁸ Singh, *Rajya Ki Khyat*, 34.

*Sāmarānt*s, and he also worried about invasions from neighboring states, so he was looking for friendship and cooperation with *Jodhā*.¹⁴⁹

Rāv Jodhā had not inherited anything except state exile and troubles, but with continuous endeavours, he well turned his rule over *Mārwār*. politically he defined *Mārwār* in a new version, due to his farsightedness his clan got stability in *Mārwār*, after which the *Rāṭhor*'s suzerainty continued for a long. An important reason for this lasting is that *Jodhā* not only established a new entity but also made long-lasting efforts and arrangements toward the newly established kingdom. After returning from *Droṇapur* in 1489 AD (*Vaiśākha Sudī* 5, VS 1545), he died in *Jodhpur*; his capital of ambitions.¹⁵⁰ Future outlook decisions of *Jodhā* made a revolutionary impact on *Mārwār* politics, in a true sense, it would not be an exaggeration to say that by following his route, their successor had deeply rooted in *Mārwār* politics.

Rāv Jodhā's successor was his son *Sātal*. When *Mēḍatā* was in suzerainty of *Varasimha*, due to the economic decline of *Mēḍatā*, *Varasimha* had looted a lot in *Sāmbhar*. In return, *Subēdār of Ajamēr Mallu Khān* and his companion *Siriyā Khān* and *Mir Ghaḍulā* attacked back on the *Mēḍatā* and continued this till *Pīpāḍ*. When *Varasimha* finds the situation getting out of control, he sought help from *Rāv Sātal*, on this *Sātal* with *Dudā*, *Sūjā*, *Varjāṃga*, etc. came for help and joined *Varasimha* in *Kosāṇā*, on 1492 AD this battle results in *Sātal* death.¹⁵¹

Rāv Bīkā was the eldest son of *Rāv Jodhā*, on the orders of his father he founded *Bīkānēr* as an independent kingdom, on the request of *Bīkā*, *Jodhā* had promised to give him the state's revered objects and important divine symbols.¹⁵² After the death of *Rāv Sātal*, his brother *Sūjā* became the ruler, *Rāv Bīkā* asked *Sūjā* to send all promised state symbols, but *Sūjā* declined the demand so *Bīkā* attacked *Sūjā* and returned to *Bīkānēr* with all revered objects

¹⁴⁹ Reu, *Marwad*. Vol-2, 103.

¹⁵⁰ Singh, *Rājya Kī Khyat*, 144.

¹⁵¹ Ibid., 56.

¹⁵² G.H. Ojha has given the following list of items on the basis of primary records: 1. Shield and Sword of *Rāv Jodhā* 2. Throne 3. *Chamwar* 4. *Chatra* 5. *Samkhalā* 6. Shield and Sword gifted from *Harbhama* 7. *Katār* 8. Idol of *Lakṣmīnārāyaṇa* 9. *Karamda* 10. *Bhamwar Dola* 11. *Vērīśāla Nagāḍā* 12. *Dala Simgār* Horse 13. *Bhujāi Kī Dēga*

and important symbols.¹⁵³ *Sūjā* made proper arrangements by giving *Hamīr* and *Jaitmāl* respectively *Phalodī* and *Sāṭalmēr*, after that *Sūjā*'s son *Udā* suppressed the *Simdāls* at *Jaitāraṇ* and established his reign.¹⁵⁴

In 1515 AD, the son of *Bāghā* and the grandson of *Sūjā*, *Gāṃgā* became the successor, because *Bāghā* died during the reign of *Sūjā*.¹⁵⁵ *Rāv Gāṃgā* did not pay any intentional efforts to expand the political boundaries of the kingdom. Although, it was only through the joint efforts of *Rāv Gāṃgā* and *Mēwār*'s *Rāṇā Sāṃgā* that *Rāyamāl* (a descendant of *Sonag*) got back the *Idar*.¹⁵⁶ In 1527 AD to support *Mahāraṇa Sāṃgā* during the battle of *Khānwā* between *Bābar* and *Rāṇā Sāṃgā*, *Rāv Gāṃgā* sent his army under the command of *Rāyamāl* and *Ratansīṃha* of *Gāṃgāni*,¹⁵⁷ this step indicates the friendly relations among *Mārwār* and *Mēwār*.

Rāv Gāṃgā was upset with the activities of his brother *Vīram*, so *Gāṃgā* took *Sojat* from him.¹⁵⁸ The enmity between *Gāṃgā*'s son *Māladēv* and *Vīramadēv* also escalated later and became the reason for the battle of *Sumēlgīrī*.¹⁵⁹ There are two views among scholars about the death of *Rāv Gāṃgā*, first that opium intoxicated *Rāv Gāṃgā* was sitting in a window of the Palace enjoying the breeze and while this he falls asleep and fell down, and the second opinion is that prince *Māladēv* pushed him, resulting in his death.

After *Rāv Gāṃgā*, his son *Māladēv* became the ruler, he became the most powerful ruler of *Mārwār* so far. Under his reign, he controlled twenty-one *Parganās*, which is a vindication of his military capabilities and proper administrative management. During his reign, the *Rāṭhor* came in contact with the Afghans and then the Mughals, which had a long-lasting impact on the politics of *Mārwār*.

The Mughal emperor *Bābar* had died six months before *Rāv Māladēv*'s coronation and his inept successor prince *Humayūm* became the emperor of

¹⁵³ Shyamaldas. *Vir Vinod*. Vol-2. (New Delhi: Motilal Banarasidas, 1986), 807.

¹⁵⁴ Singh, *Rajya Ki Khayat*, 67.

¹⁵⁵ Bhati, *Pargana Ri Vigat*. Vol-1, 41-43 and Vol-3, 9-12.

¹⁵⁶ Bhati, *Mundiyad*, 25-26.

¹⁵⁷ Bhati, *Pargana Ri Vigat*, Vol-1, 41-43 and Vol-3, 9-12.

¹⁵⁸ Bhati, *Mundiyad*, 24.

¹⁵⁹ Singh, *Rajya Ki Khayat*, 73.

Delhi. The empire was established and formed by *Bābar* but in the reign of *Humayūm*, it began to disarray as the *Paṭhāns* started making vigorous efforts to achieve their political glory. *Humayūm* 's struggle remained for a lifetime and *Śēr Śāh Sūrī* succeeded in his effort, and Delhi came under the *Sūrī* dynasty.¹⁶⁰

On the other hand, the position of *Rājputānā* was also in turmoil, soon after the defeat of *Rāṇā Sāmgā* in the battle of *Khānwā*, the *Rājputs*' powers were disintegrated by *Sāmgā*'s death. The ruler of *Mēwār* could not carry on his ancestral tradition and after *Sāmgā*, his son *Ratansimha* became the ruler of *Mēwār* but he was killed in the vicious circle of domestic strife, even after this, the situation became direr when *Vikramāditya* was coronated.¹⁶¹

These circumstances were favourable for the ambitious *Māladēv* and there were no major obstacles in the way of expansion of the kingdom, so he started efforts to fulfill his ambitions. He conquered the area of *Bīkānēr* from *Jaitsī* and *Mēḍatā* from *Vīramadēv* and expanded his kingdom. *Vīramadēv* and *Kalyāṇamal* (son of *Jaitsī*) sought help from *Śēr Śāh* to recover their kingdoms, here *Śēr Śāh* considered this an opportunity to take control of *Jodhpur*.¹⁶²

In favorable circumstances with his big military strength, *Śēr Śāh* marched towards *Jodhpur*, but he was apprehended by seeing *Māladēv*'s army, so he conspired for fake correspondence with *Māladēv*'s chieftains and got success. Due to this conspiracy, *Rāv Māladēv* distrusted his chieftains and without fighting returned from there with his chief servant *Bhērūdāsot*, but his *Sāmaṁt Jaitā* and *Kuṁpā* refused to step back and as a result, *Śēr Śāh* and *Māladēv*'s army fought at *Sumēlgīrī* in December 1543 AD.¹⁶³

Although *Jetā* and *Kuṁpā* were killed in this battle, the results of this battle were so horrific, in this battle, six thousand *Rājput* soldiers fought with Eighty thousand *Paṭhān* soldiers, this war was so frightening that in this battle *Śēr Śāh* lost all hope of victory. At the end of it battle, he said, "For a handful of

¹⁶⁰ Shyamaldas, *Vir Vinod*, 25-26.

¹⁶¹ Ibid.

¹⁶² Ojha, *Jodhpur Rajya*, 190-194.

¹⁶³ Bhati, *Mundiyad*, 35-39

Millet, I would have lost the empire of *Him̄dustān*”.¹⁶⁴ After this battle *Śēr Śāh* conquered *Jodhpur*, but *Māladēv* again took control of *Jodhpur* in 1545 AD.¹⁶⁵

Although *Rāv Māladēv* expanded the *Rāṭhor* kingdom by occupying many *Parganās*, the disintegration of *Rāṭhor* power had started during his reign, his eldest son *Rāv Rām* unsuccessfully tried to capture the state, even *Udayasim̄ha* also could not become the favourite of his father, so the younger son *Cam̄drasēna* got the privilege of ascending the throne in 1562 AD.¹⁶⁶

Rāv Cam̄drasēna was a brave and freedom-loving ruler, but due to the alienation of elder brother *Rāmsim̄ha* and *Udayasim̄ha*, *Cam̄drasēna* eventually lost the state of *Jodhpur*, because in 1565 AD after *Rāmsim̄ha* sought help from *Akbar*. The Mughal army headed by *Haśankulī Khān* besieged *Jodhpur* and after some time *Akbar* took control of *Jodhpur*.¹⁶⁷ While being exiled from *Jodhpur*, *Rāv Cam̄drasēn* made *Sivāṇā* his capital, which was later captured by *Akbar*. The *Sivāṇāgaḍha* had always played a crucial role in the safeguarding of many *Rāṭhor* rulers, while they had been exiled from *Jodhpur*. In the end, while fighting with the Mughal army in 1581 AD, *Rāv Cam̄drasēn* took his last breath in the Mountains of *Sincāī* (fig:1.3).¹⁶⁸

As a result of the internal strife of *Mārwar*, the Mughals got an opportunity to take control of *Mārwar*, *Rāv Cam̄drasēna* has a matchless place in the history of *Mārwar*, he was the last *Rāṭhor* ruler who did not accept the subjugation of *Akbar*, with the death of *Rāv Cam̄drasēna*, the independence of the *Rāṭhors* also ended. Even after the death of *Rāv Cam̄drasēna*, *Jodhpur* remained in *Khālasā* for three years, but finally, *Cam̄drasēna*'s elder brother *Udayasim̄ha* accepted *Akbar*'s conditions of *Mansabadārī* and joined the services for Mughals.¹⁶⁹

Udayasim̄ha was given the title of *Rājā*, when *Akbar* granted him the throne of *Mārwar* than he came to *Jodhpur* on 4 August 1583 and ascended

¹⁶⁴ Ojha, *Jodhpur Rajya*, Vol.1, 204.

¹⁶⁵ Bhati, *Mum̄diyād*, 35-39.

¹⁶⁶ Singh, *Rajya Ki Khyat*, 104-105

¹⁶⁷ Bhati, Dr. Hukam Singh, ed. 2001. *Swatantriya Vir Rav Chandrasen*. (Jodhpur: Rajasthani Shodh Sansthan and Maharaja Man Singh Pustak Prakash Shodh Kendra), 47-51.

¹⁶⁸ Singh, *Rajya Ki Khyat*, 112-113.

¹⁶⁹ Ibid., 97.

the throne.¹⁷⁰ He played an important role in quelling many rebels that took place against *Akbar*, whether it was *Rājā Madhukar Bumdēlā* or *Muzaffar Khān* or being assigned to manage *Lāhor*, or being sent to attack *Rāv Sūratān* of *Sirohī*, he successfully did all.¹⁷¹ The younger son *Sūrasimha* was the successor of *Motā Rājā Udayasimha*, because of *Udayasimha*'s inclination toward *Sūrasimha*'s mother, he had told emperor *Akbar* to make *Sūrasimha* the king after him, which emperor *Akbar* agreed, and in 1595 AD *Sūrasimha* ascended the throne.¹⁷² He was entrusted with the task of protecting *Gujarāt* and played an important role in suppressing many revolts.¹⁷³

After *Sūrasimha*, his eldest son *Gajasimha-I* became the ruler in 1619 AD, *Gajasimha* had attended the service of the *Jahāngīr* while his father was alive, thus he got the throne due to *Jahāngīr* 's favor.¹⁷⁴ this indicates that at this time Mughal emperor used to interfere in the determination of the ruler of *Mārwār*. According to Colonel Tod, at this time, along with the control of *Mārwār*, seven *Parganās* of *Gujarāt*, *Jhīlāī* (*Dhumdhāḍa*), the *Jāgīr* of *Masūdā* (*Ajamēr*), and the *Sūbēdārī* of the south were also given to him. He had suppressed many revolts against the Mughal emperor, the emperor gave him the title of *Dalthamban* and the *Jālor Parganā* in the *Mansab*.¹⁷⁵

After *Mahārājā Gajasimha-I*, despite the presence of his eldest son *Amarasimha*, *Jaswāntasimha-I* got the throne in 1638 AD and was crowned on 25 May 1638 in *Āgarā*.¹⁷⁶ This was done at the behest of *Gajasimha*'s *Pāswān Anārā* because *Gajasimha* was influenced by her.¹⁷⁷ *Jaswāntasimha* served the Mughals for forty years and was considered an influential person in the emperor's decision. Although, his later period was spent in struggle,

¹⁷⁰ Ibid.

¹⁷¹ Elliot, Sir. H.M. *The History of India*. Edited by Prof. John Dowson. Vol.5 (London: Trubner and Co. and Ludgate Hill, 18730), 460-462

¹⁷² Bhati, Dr. Hukam Singh. *Rāṭhodā Rī Khyāt*. Vol.1, (Jodhpur: Itihaas Anusandhan Sansthan, 2007), 132.

¹⁷³ *Akbarnama*, Vol-3. 697. (Reu, *Marwar*. Vol-1, 173.)

¹⁷⁴ Bhati, *Mumdiyād*, 66-67.

¹⁷⁵ Reu, *Marwar*. Vol-1, 189.

¹⁷⁶ Ibid., 210.

¹⁷⁷ Bhati, *Pargana Ri Vigat*. Vol 1, 111-118.

compromises, and subjugation with the Mughal emperor because being against *Auraṃgajēb* in the war of succession hindered the continuity of relations.¹⁷⁸

Many times, *Mahārājā Jaswaṃtasimha* rebelled against *Auraṃgajēb* but eventually, the emperor and *Jaswaṃtasimha* reached an agreement, although internally *Auraṃgajēb* was not happy with *Jaswaṃtasimha*, so he sent the *Mahārājā* to *Kābul* to suppress the rebel of the *Paṭhāns*.¹⁷⁹ While returning from this successful mission, *Jaswaṃtasimha* died in *Pēsāwar* on 28 November 1678 AD.¹⁸⁰

At the time of the death of *Mahārājā Jaswaṃtsimha*, he did not have any son, at this time *Auraṃgajēb*'s hostility towards him came out openly and he took this as an opportunity and declared *Mārwār* as a *Khālasā* and sent royal servants to control over it.¹⁸¹ But at the time of *Jaswaṃtsimha*'s death, his *Jādam* and *Narūkī* queens were pregnant and had two sons, but for the emperor, this was problematic news,¹⁸² the *Rāṭhor Sardārs* requested the emperor to declare prince *Ajītsimha* the ruler of *Mārwār*, but on the contrary, there were proposals to convert *Ajītsimha* into Islam by taking him in the royal surveillance.¹⁸³

But the *Sardārs* secretly moved *Ajītsimha* out of Delhi to *Mārwār* and kept him in secret at the house of *Puṣkarṇā Brāhmaṇā Jayadēv* in *Kālamdarī* village of *Sirohī* where *Jayadēv*'s wife did upbringing and trained him under the supervision of *Khimcī Mukandās*.¹⁸⁴ The *Rāṭhor* chieftains declared him the successor of *Mārwār*, and fought against *Auraṃgajēb*'s army for about thirty years, after the death of *Auraṃgajēb* in 1707 AD, *Ajītsimha* got the privilege of official coronation to *Mārwār*.¹⁸⁵

Auraṃgajēb's successor *Bahādursāh* also had enmity with *Ajītsimha* in his initial period, but in the later adverse conditions, he considered it unfair to

¹⁷⁸ Bhati, *Mumdiyā*, 129.

¹⁷⁹ Ibid.

¹⁸⁰ Reu, *Marwar*.Vol-2, 241.

¹⁸¹ Halder, Ramratan. *Vir Shiromani Durgadas*. (Ajmer: Vedic Yantralaya, 1938), 5.

¹⁸² Bhati, *Mumdiyā*, 130.

¹⁸³ Singh, Raghubir. *Purva Adhunik Rajasthan (1527-1947 AD)*. (Udaipur: Sahitya Sansthan Rajasthan, 1951), 141.

¹⁸⁴ Halder, *Vir Shiromani*, 24.

¹⁸⁵ Bhati, *Rathoda Ri Khyat*.Vol-2, 281-282.

fight with the *Rāṭhōrs* and agreed to settle issues and accepted the suzerainty of *Ajītsimha* over *Jodhpur*.¹⁸⁶ At the behest of *Ajītsimha*, emperor *Raḡī ud-Darjāt* had to remove the tax on *Jaziyā* and other pilgrimages.¹⁸⁷

Ajītsimha was murdered by his son *Bakhatsimha* on 23rd June 1724 AD, the Mughals were behind this conspiracy, and it was only at the behest of the Mughal warlords that *Abhaysimha* or his brother got the work done.¹⁸⁸ *Abhaysimha* was coronated in Delhi and emperor Mohammad Shah conferred the title of *Rājarājēśwar* to *Abhaysimha*,¹⁸⁹ he died in 1749 AD.

Abhaysimha's eldest son *Rāmsimha* ascended the throne, but due to the short-sighted nature of *Rāmsimha*, one after the other all the important *Sāmānt* of *Mārwār* moved to *Nāgaur* in the court of *Rāmsimha*'s uncle *Bakhatsimha*.¹⁹⁰ Intelligently and gradually *Bakhatsimha* increased his power by gaining the cooperation of all *Sāmānts* and later took control of *Jodhpur* in June 1751 AD.¹⁹¹ During this period *Rāmsimha* made many attempts to regain the kingdom with the help of *Marāṭhas* and *Jaipur* ruler but could not succeed, he died in *Jaipur* in 1772 AD.¹⁹²

Mahārājā Bakhatsimha was a capable, intelligent and courageous king but he could not rule *Mārwār* for long and died in 1752 AD.¹⁹³ After him, his eldest son *Vijaysimha* ascended the throne, but during his lifetime, his eldest son *Fatēhsimha* and second son *Bhomsimha* died, so *Bhomsimha*'s son *Bhīmsimha* became the ruler.¹⁹⁴ He faced opposition from his uncle *Zālīmsimha* and cousin *Mānsimha*, so *Mahārājā Bhīmsimha* sent the army to

¹⁸⁶ Rathore, Dr. Vimlesh. *Atharvi Satabdi Me Rajasthan Ka Samajik Evam Arthik Jivan*. Jodhpur: Maharaja Man Singh Pustak Prakash Shodh Kendra, 2018.), 22.

¹⁸⁷ Barhat, Shivduttan. *Ajit Vilas*. Jodhpur: Rajasthan Prachya Vidhya Pratisthan, 1984, 100.

¹⁸⁸ Bhati, Rathoda Ri Khyat. Vol-2, 484.

¹⁸⁹ Reu, Marwar. Vol-2, 331-332.

¹⁹⁰ Vyas, R.P. *Rajasthan Ka Vrihat Itihas*. Vol. 1. Jaipur: Rajasthan Hindi Granth Academy, 1986), 147-148.

¹⁹¹ Bhati, Mumdiya, 248-249.

¹⁹² Reu, Marwar. Vol-2, 366.

¹⁹³ Vyas, R.P. *Role of Nobility in Marwar*. (New Delhi: Jain Brothers, 1969), 150.

¹⁹⁴ Bhati, Rathoda Ri Khyat. Vol.3, 653.

suppress their rebellion and establish peace in *Mārwar*, but while this *Mānsimha* went to *Jālor*.¹⁹⁵

The *Mahārājā Mānsimha* considered himself an independent ruler of *Jālor* but *Mahārājā Bhīmsimha* sent the army to conquer *Jālor* Fort (fig 1.4), but in between *Bhīmsimha* died in *Jodhpur* on October 1803 AD. When this news reached *Jālor*, immediately *Simghī Imdrarāj* and *Bhamdārī Gāmgāram* stopped the battle because *Bhīmsimha* died without having a son, so with the help of the chieftains, *Mahārājā Mānsimha* became the ruler of *Jodhpur* in 1803 AD.¹⁹⁶

The *Mahārājā Mānsimha* was the grandson of *Mahārājā Vijaysimha* and the son of *Gumānsimha*. These days due to the destruction of the influence of the Mughals, *Marāṭhās*, the British East India Company, and later British crown rule had gained a lot of momentum, but still, there was a war between the British and the *Marāṭhās*.¹⁹⁷ A treaty was signed between *Mānsimha* and the East India Company on 22 December 1803 AD, but *Mānsimha* refused to accept the terms and offered to make another treaty by making changes to it.¹⁹⁸

At this time the war was going on between *Simdhiyā* and the company, seeing this an opportunity the *Mahārājā* took control of *Ajamēr*. After being defeated by the company when *Jaswamtrāv Holkar* came towards *Ajamēr* that time *Mahārājā* showed friendship and provided security to his family, by satisfied with this *Jaswamtrāv* moved for *Mālawā*. This friendly act of *Mahārājā Mānsimha* towards *Jaswamtrāv* made Company uncomfortable with *Mahārājā* and they completely cancelled the treaty.¹⁹⁹

During his reign, *Mānsimha* had to face many attacks from his neighbouring kingdoms. Being indifferent to the circumstances, the *Mahārājā* assumed silence and indifference towards the administrative decisions of the kingdom. Seeing such a situation, *Mumtā Akhēcāmda* along with *Āyas Dēvnāth*'s younger brother and other officials conspired to give the state

¹⁹⁵ Reu, *Marwar*.Vol-2, 399.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid., 13.

¹⁹⁸ Ibid.

¹⁹⁹ Singh, *Rajya Ki Khyat*, 14.

administration to *Chattarsimha*, and even notwithstanding the *Mahārājā's* wish, on 19 April 1817 AD with the permission of the *Mahārājā*, *Chattarsimha* became *Yuvarāj*.²⁰⁰

After this new administrative positioning, at the time of the *Pimdāri* war, there was a treaty between the East India Company and the *Jodhpur* kingdom, as per the treaty the company took the responsibility of protecting *Mārwar* from external attacks. In lieu of this, *Mārwar* agreed to pay a tax of Rs.1,08,00 to the Company which they earlier agreed with *Marāṭhā*,²⁰¹ with this treaty, the interference of *Amīr Khān* over the *Mārwar's* *Nāwā*, *Sāmbhar*, etc. ended.²⁰²

On 26 March 1818 AD, *Yuvarāj Chatarasimha* passed away, this sudden administrative disturbance created confusion and tension among the *Sardārs* and *Mutsadīs*, which they planned for adopting someone from *Idar*. But after the intervention of the East India Company, *Mahārājā Mānsimha* agreed to take state responsibilities into their hands.²⁰³

Mahārājā Mānsimha was a very intelligent, scholar, virtuous, and good politician but due to excessive dependencies on the chieftains and excessive devotion to the *Nātha* sect had created chaos in his forty years reign, there was hardly any year in which he was not worried.

Mānsimha had many sons, but all of them had died during his life, due to which he expressed his desire to the political agent Ladlo of East India Company to adopt *Takhatsimha* from *Ahmadnagar* and declare successor behind him, after this, he went to *Maṁdor*, where he died on 4 September 1843 AD. After his death, with the consent of the *Sāmānts* and queens, *Takhatsimha* was adopted from *Ahmadnagar* of the *Idar* state, and his coronation was performed as a new *Mahārājā* of *Jodhpur*.²⁰⁴

From his coronations to the establishment of the Republic of India, his successors respectively took over the administrations of the princely state of *Jodhpur* in coordination with the British *Rāj*. This period passed only in

²⁰⁰ Ibid., 75-78.

²⁰¹ Reu, *Marwar*.Vol-2, 228.

²⁰² Ibid., 229-230.

²⁰³ Ibid.

²⁰⁴ Ibid., 40-42.

harmony and treaties,²⁰⁵ and the kingdom of *Mārwār* remained established as a princely state.

²⁰⁵ See chronology chart of the *Rāṭhor* rulers.