दर्शन ज्ञान चरित्र

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सिविल सेवा की तैयारी को समर्पित एक सर्वोत्कृष्ट संस्थान

ज्ञान दर्शन सम्यक् चरित्र

An Institute for Civil Services

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PAPER -I

Rajasthan History Art & Culture

राजस्थान के इतिहास में एक अभूतपूर्व रचनात्मक कदम,
एक नई पहल भारत के सबसे प्रबुद्ध वर्ग के सानिध्य में ....

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Chapter : 1
—: Ancient History of Rajasthan :—

The desert land of rajasthan has been birth place of ancient Stone Age, Indus age and copper age civilizations of Kalibanga, Bairath, Ahar and Ganehswar. The evidences have been found at these places for development of an ancient civilization. The evidence of human habitations can be seen in these civilizations which also gives proof for Mesolithic and Neolithic history.

Aryan History of rajasthan

Rivers like Sararvati and Drushdwati has been a shelter for Aryans and they established Aryan settlements in the Doab region. The hymns for Indra and Soma in the Vedic literature, the rules framed for Yajnas and their importance was all composed in the these river vallys. The texts of Mahabharata and Puranas talk about the Jangal (Bikaner) and Marukantar (Marvar) were associated with Krishna and Balram, who belonged to the Yadava branch of Aryans.

Age of Janpada

The tribes of **Shivi, Malav and Arjunay** belonging to southern Punjab, came to Rajasthan as to recover and preserve their independence after the invasion of Alaxander. Those who stayed established the Matsya and Rajanya Janpada of Bharatpur, Shivi Janpada of Nagri and Shalva Janpada of Alwar. The period between 300 BC to 300 AD was dominated by Malav, Arjunay and shivi in Rajasthan. Jaipur region was the main centre of power of Malavas which later on spread to Ajmer, Tonk and Mewar region. In Bratapur-Alwar region the Arjunaya dominated and Yodheya formed a republic state in the northern Rajasthan in northern Rajasthan.

From the second century BC, Rajasthan fell under the influence of Buddhism but the Hinduism got promoted by infiltration of these tribes. The republic democracy emerged in these small Janpadas could not survive for long and got eroded due to attacks from the invaders and Indian Kings.

Mauryas and Rajasthan

Some part of rajasthan was under the reign of Mauryas, the Ashokan rock edict at Bairath and the temples built by his successors confirms their dominience and influence. According to Kumara Prabandh and other Jain scriptures, the Chitranga Sarovar, Mansarovar near chittor and Chittorgarh fort was built by Mauryan king Chitrangad. Edict near Kota in Kanasva from 795 AD mentions Mauryan king Dhawal.

After the death of Harshvardhan, the political unity of India started eroding. In this era many new Janpadas started emerging, Rajput dynasties started to establish their states. The Pratihar and Rathors of Marvar, Guhils of Mewar, Chauhans of Sambhar, Kachhwahas of Amer and Bhatis of Jaisalmer were the major tribes of Rajput emerged more influential.

- The scholars theorise on the basis of rock edicts that, around 6th century AD, the Pratihars ruled in the region surrounding Mandor, which later was succeded by the Rathors.
- Around the same time Chauhans started to establish their influence in Sambhar region and later became very strong.
- During 5th and 6th century AD the Guhils settled in Mewar and surrounding region.
- The Parmar became powerful in Athurna and Abu during the 10th century AD.
- The Chauhans started to re-establish their reign in regions such as Jalore, Ranthambhore and Hadoti in 13th centuary AD with the authority constantly being challenged of erosion.

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Ancient regions of Rajasthan

The region we today know as Rajasthan was never considered as a single state of entity in ancient time. It was better known as the various states and Janpadas in the region. **George Thomas** used the word **Rajputana** for the first time in 1800 AD. Famous Author **Col. James Todd** for the first time used the term Raythan or Rajasthan for the region in his book titled **Annals and activities of Rajasthan** in 1829. The same term was continued after the independence of India.

- **Jangal Desh:** Bikaner and Jodhpur; the king was known as **Jangaldhar Badshah.**
- **Sapaldaksh:** Ajmer and Central Nagore; ruled over by Chauhans.
- **Shursen:** east Alwar state, Bharatpur state, Dholpur and Karauli state; Capital: **Mathura**
- **Matsya:** southern and western alwar state; capital: **Viratnagar.**
- **Kuru:** Northern Alwar state; capital: **Indraprasth.**
- **Shiv:** Udaipur state; capita: **Madhyamika;** the region had influence of Mev people; the region also known as **Medpat or Pragvat**.
- **Maru:** the region aroung Jodhpur state; the southern part was known as Gurjaratra.
- **Vangad:** Dungarpur, Banswara region;
- **Aburd:** Sirohi state
- **Maad:** Jaisalmer state
- **Hadoti:** Kota and Bundi state
- **Malav:** Parts of southern Jhalawar

Ancient Civilisations

- There is no evidence for when and how humans at first place emerged in Rajasthan, but the ancient remains have been found in the many regions and river vallys i.e. Ajmer, Alwar, Chittorgarh, Bhilwara, Jaipur, Pali, Tonk etc.
- **Palaeo lithic age**: Chittor and surrounding region has most abundant bunch of tools belonging to this region. The Luni Basin also contains remnants for this era.
- **Meso-lithic age**: Luni and its tributaries, Bedach and its tributaries in Chittor.
- **Neo-lithic age**: Bagore and Tilwara; Ajmer, Nagore, Sikar, Kota, Bundi, Tonk etc.

Bronz-Age (Kalibanga):

- This region was situated in current day Hanumangarh on the shore of ancient rivers of Sararwati and Drishdwati around 2400-2250 BC.
- Contains pre, mature and later harappan cultural evidences. It contains one of the oldest agricultural lands belonging to pre-harappan culture.
- Personal and Public drainage facility, city cleanliness and pots to store garbage were parts of the extraordinary system.
- The firealtars found are example of presence of religious society.
- The script found on the eartern pots and seals, is similar to the Indus valley script, which is still un-ciphered.
- Many agricultural tools made from bronze are also found.
- Contains two regions, eastern region with the common people settlement and western region fortified citadel. Both the regions are fortified with a common wall.

Ahar civilization:

- Originated in the **Ayar river** valley region in south-western Rajasthan around 4000 years ago. The region was constantly flourished and destroyed till the 18th century.

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- It was part of the **Banas river civilization**. This region flourished due to presence of copper mines in the surrounding region. The Dhulkot excavation site has found so far copper axes, tools, bones and Bamboo parts.
- **City Plan**: The houses were planned to have open space and open streets. The presence of 4 to 6 Chulhas represents presence of large families.
- **Trade and relations**: Presence of **Greek coins** belonging to 3rd to 1st century BC from Bagore and surrounding region. The civilization also kept close contacts with peripheral regions such as Navdatoli, Harappa, Naagda, Eran, Kaytha etc.

Bairath civilization:

- The region around Jaipur is identified with the region as the capital Viratnagar of Matsya Janpada.
- The primitive hills of this region are Bijak Dungri, Moti Dungri, Bhim Dungri etc. The **Bhabru Edict** of Ashoka was discovered by **Captain** Bert on **Bijak Dungri.**
- **Buddhism**: remains of Stupa and Budda temple (**Gol Mandir**).
- Chinese pilgrim **Huen-tsang** has also mentioned Bairath in his records.

Other civilizations found in Ganeshwarm Khetri, Dariba, Ojhiyana, Kurada etc also contains evidences such as copper tools and weapons. Sunari, Iswal, Jodhpura, Red etc belong to the Iron Age civilization.

Rajasthan in Post-Gupta Age:

- After the fall of Gupta Empire there was a deficiency in the central power and the republics of rajastahan declared them independent.
- There were constant attacks from the invaders and from within the region. The Shaka invasion led by Mihirkul almost destroyed the already fragile lack of authority situation. Yashovarman of Malva was successful in defeating Shakas or Hunas in 532 AD, which brought peace to the region but the region could never emerge out of the devastation.
- Rajasthan was constantly in the process of cultural infusion from outside and by 6th century the foreigners got so much mingled with the locals that it gets hard to tell the difference since then.

Previous Year Questions

Q. Ancient city which is mentioned in both Mahabharata and Mahabhashya?

(RAS Pre 2016)

A. Virat nagar (Bairath)
B. Madhyamika (Nagri)
C. Red
D. Kakort

Q. During which of the following rulers the Delhi Shivalik sthambh edict was placed?

(RAS Pre 2013 held on 31-10-15)

A. Arnoraj
B. Vigraharaj IV
C. Prithviraj II
D. Prithviraj III

Q. What is the Significance of Ghosundi Inscription?

(RAS MAINS 2016)

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Chapter : 2
—: Origion of Rajput and Resistance to Turk Invasion :—

Origion of Rajputs:

1. **Prithviraj Raso:** according to the Prithviraj raso by Chandrabardai, the rajputs were born from fire. He says Ridhi Vashishta formed four branches of rajputs ie. Pratihar, Parmar, Chalukya and Chauhan from fire for the destruction of Rakshasas. The Bhats kept this story propogating till 16th century. Muhnot Nainsi and Suryamalla Mishan also helped to promote thie view.
2. **Gaurishankar Hirachand Ojha:** He says that the Rajputs are decendents of ancient Kshatriyas. He divides the rajputs in two branches Chandravanshi and Suryavanshi. His proposal is based on various edicts and inscriptions.
3. **Col. James Todd:** He was a great historian of rajasthan and proposed that the rajputs are emerged from Shakas and Scithians. This was based on the similarity of rituals and practices such as Sun worship, Sati practice, Ashvamedh yagna, consumption of alcohol, arms worship etc.
4. **Dr. D. R. Bhandarkar:** He predicts the origin of Rajputs from Gurjars, who themselves were related to foreigner while-hunas. He also says the on the basis of Rajore Inscription all four branches of fire born Rajputs are also Gurjars. He further tells on the basis of Bijolia inscription that Chauhans were originated from Gautriya Brahmans and Guhils from Nagar Brahmans.

Early Rajput Dynasties:

Guhils – The Guhils established their rule in the Mewar region. **Bapa** was the most influential king of Guhils. **Alurawal** became the king in 10th century and he got married to Huna princess Hariyadevi. He built the **Varah temple** in Ahar. They were Suryavanshis according to scholar Gaurishankar Hirachand Ojha. The Guhils saw many ups and down during their reign but maintained their rule till the early 13th century.

Gurjar Pratihars – The inscriptions found in Jodhpur tells that Pratihars started ruling the Marwar region in 6th century AD. Huen-Tsang mentioned **Molo (Bhilwara)** as the capital of Pratihars.

Muhnot Nainsi divided Pratihars into 26 branches, of which the Mandor pratihars were the main. **Harishchandra** was the most powerful king of this branch. The Jalore-Ujjain-Kanoj Gurjar Pratihars draw back their lineage to **Nagabhatta.**

Parmars: Initially they emerged from the region around Abu, but later their political power enhanced and their influence extended to Marwar, Sindh, Gujrat, Vagad and Malwa. Their Dynastic master was **Dhumraj,** but they start their lineage from Utpalraj. **Dharavarsha** was the most famous king of Parmars, he worked for development of education and other social welfare. His younger brother **Prahalad dev** was a famous playwright and fearsome warrior, he wrote **Parth-Parakram-Vyayog**. He also established the city of Prahladpur.**Tejpal** built the **Lunavasahi Neminath temple** in Delwara village of Abu. **Bhoj Parmar** from Malwa built the **Tribhuvan Narayan Temple** in Chittorgarh. Vagad Parmars established **Athurna** City near Banswara.

The Chauhans – After decline of the Gurjar-Prastihars the chauhans came into prominence. They had been ruling at Shakambhari or Sambhar to the north of Ajmer since the 7th century AD, after

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disintegration of Gurjar Pratihar power, The Chauhans established a large empire in Rajasthan and the Punjab.

Origin of the Chauhans – According to **jayanak** the author of Prithwiraj Vijay, They belonged to **Suryavamshi** branch of the Rajputs. Todd has purposely declared them to be migrants from foreign lands. **According to Prithwiraj Raso**, they had their origin from the **fire-pit of Yagya**. According to **Asopa**, they were called **Chahmans** because of their control over all the lands around Shakambhari lake.According to Harshanath inscription of 973 AD Anant Pradesh near Sikar was their capital in the beginning. According to Hammir Mahakavya and Surjan Charit, Pushkar near Ajmer was their place of origin.

Early rulers of the Chauhan dynasty – According to genealogy of the Chauhans of Shakambhari, **founder of the Chauhan dynasty was Vasudev (around 551 BC)**, Gopalraj, Guvak-I, Vakpatiraj-I, Sinharaj, Vigrharaj-II, Govindraj III, and Vigrhraj III, After Vigrahraj III, Prithwiraj I ascended the throne. His stone inscription of 1105 AD was found in Jeenmata temple near Rewasa Dhama in Sikar district. His son Ajairaj (1105-1133 AD) became ruler after him. Initially chauhans were the Samantas of Gurjar Pratiahr, but **Guvak** was the first independent king of this dynasty. Guvak built the **Harshnath temple**.

Foundation of Ajmer – Ajairaj founded Ajaimeru after his name and made it his capital. He was succeded by Arnoraj, (1133-1153 AD) Vigrahraj IV became the ruler in 1153 AD. He ruled up to 1164 AD. During his reign the Chauhan power reached its climax. The tomars, who ruled Delhi and had recaptured this city from the Gazanavid rulers, were defeated by Vigrahraj. He captured Delhi from the tomars in 1157 AD and the Tomars accepted his overlordship. Delhi Shivalik stone inscription mentioned that Vigrahraj IV was well aware of the need and duty of protecting his kingdom and his people from the Turkish invasion, and he succeded in driving them away. He defeated and drove away the Gazanvi ruler Khusro Shah.

After Vigrahraj IV, Prithwiraj-II and Someshwar became the ruler in succession. Someshwar was succeeded by Prithwiraj III.

Prithwiraj III, (1177-1192 AD): Prithwiraj III ascended the throne at the young age of 15. He addressed himself to three tasks (1) suppressing those who aspired to become independent, taking advantage of the interregnum (2) Expansion of his kingdom at the expense of neighboring states, in keeping with the ancient tradition and (3) containing and pushing back the foreign invaders.

Early successes – When Prithwiraj ascended the throne, his cousin Nagarjun revolted. He declared himself independent at Gudgaon. Prithwiraj sent an army, which put down his rebellion. In 1182 AD, military action was required to suppress the Bhandanaks. They belonged to Sutlej region.

Conquest of Mahoba – Prithviraj attacked the Chandel kingdom comprising of Bundelkhand, Jejakbhukti and Mahoba etc. in 1182 AD. Mahoba was attcked. Alha and Udal the generals of chandel ruler Parmardadidev made every effort to block the advance of the Chauhan army. They did not succeed and Prithwiraj brought them under control. Prithviraj defeated the Chandels; The Chandels became enemies of the Chauhans and made common cause with the Gahdwals.

Relation with the Chaulukyas – Bhimdev II was Chaulukya king at that time.The Gahadwal kingdom in modern U.P. was a powerful and prosperous kingdom. Jaichand was its ruler. Delhi was the

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bone of contention between these two states. Their expansionist policy resulted in bitter enmity between them. Aggressive policy of Prithviraj towards the Bhandanaks and the Chandels further embittered their relations. Marriage of Samyogita, the daughter of Jaichand with Prithviraj, against his wishes further aggreavated their enmity.

Conquests of Prithwiraj increased his prestige. Prithviraj earned enmity of his neighbors. Chandels and Gahadwals joined hands against him and he was forced to deploy a large army against them. Lack of friendly relations with Gujarat resulted into its neutrality during his war against Ghori.In 1173 Muhammad Ghori became the governor of Gazani in Afghanistan. He began expanding towards the Punjab. After the capture of Lahore by Ghori in 1186, struggle between him and Prithviraj began. According to Prithviraj Prabandh and Hammir Mahakavya, Prithviraj defeated Ghori seven times before 1191 AD. According to the account of Prabandh Chintamani, Prithviraj defeated Ghori 24 times.

First battle of Tarain – 1191 AD, Ghori reached Tabarhind, and captured it. He reached the battlefield of Tarain in Karnal district of Hariyana. Prithviraj also reached this battlefied along with Govindraj, his subordinate Tomar ruler in Delhi. His army attacked both the flanks of the Turkish army. Ghori was wounded and became unconscious because of fierce attack of army of Govindraj. The Turks began to flee the battlefied. The Chauhan army, true to its tradition, did not pursue the retreating Turkish army. The Rajputs had to pay dearly for this mistake committed by them.

Second battle of Tarain – Ghori resorted to stratagem of engaging Prithviraj in negotiation and attacking the enemy unawares.Prithviraj could not understand the real motive of Ghori. His army was put off guards. Ghori ordered an attack in the wee hours of the day when the Rajputs were busy with their morning activities. The Rajput army was taken by surprise and heavy casualties were inflicted on it. Moreover when this army got weary after a few hours battle by the afternoon, Ghori employed his reserve force to ensure complete victory. Prithviraj had to retreat. He was imprisoned at Sirsa and killed after some days; about one lakh soldiers were killed. Ghori was soon able to establish his control over strategic places of northern Bharat, which were the richest parts not only of Bharat but the whole world. The vast resources of this region made the Turks so powerful that it impossible for the Rajputs to dislodge them.

Prithviraj was an ambitious and enterprising ruler who succeeded in overcoming his enemies. At the same time he was a patron of learning and literature. **Jayanak** a great scholar from Kashmir came to Ajmer and settled here. **Prithviraj Vijai** is a famous literary work produced by him. Vidyapati Gaud, Vagishwar, Janardan, Vishvarup, Ashadan and Prithvibhatt known as Chandvardai, were other luminaries patronized by him. Chandvardai is famous for his authorship of **Prithvirajraso**. But lack of foresight and diplomatic skill of Prithviraj and his advisers proved disastrous for the country. Instead of cultivating friendly relations with neighboring countries, they earned the enmity and ill will of these states. As a result when the Turks invaded under Ghori these states did not come forward for his help. Allowing Turks to flee the battlefield after the first battle of Tarain proved to be a costly mistake.

Hammirdev of Ranthombhor (1282-1301)

Govind the third son of Chauhan rulers Prithviraj-III, established the kingdom of Ranthambhor.

Hammirdev ascended the throne in 1282 AD. He was the most powerful ruler of Ranthambhor. Information about the history of this period may be gained from **Hammir Mahakavya** and **Surjan Charitra** of Nayanchandra suri, Hammir Raso of Jodhraj, **Hammirhath** of Chandra Shekhar and historical works of Khusaro and Baruni.Hammir was an enterprising ruler who undertook a campaign for extending his kingdom. He defeated arjun the ruler of Bhamras and exacted tribute from Mandalgarh. He attained success against Mewar, Abu, Vardhanpur (Kathiawad), Pushkar and Champa. He performed koti Yagya after his victories, which enhanced his prestige. His kingdom extended upto Shivpuri in Gwalior district, Balvan in Kota district and Shakambhari.He made an attempt to stem the growth of influence of

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Hammir. Jalaluddin made an attack on his kingdom. He captured the city of Jhain and advanced towards Ranthambhor. He made strenuous attempts for capturing the fort but was forced to give up after heavy losses. The city of Jhain was recaptured by Hammir after outsting the garrison posted by the Sultan. The Sultan tried to regain Ranthambhor in 1292 AD.

Alauddin became emperor in 1296. In 1299 AD some military officers of Alauddin returning with the immense booty from Gujarat revolted. They were given asylum at Ranthambhor. This precipitated war between Alauddin and Hammirdev. According to Hammirhath of Chandra Shekhar, Mir Muhammadshah, the general of the Sultan developed intimate relations with one of the wives of the Sultan and the two hatched a plan to kill the Sultan but the conspiracy was leaked to the Sultan. To escape the wrath of the Sultan Muahmmadshah took shelter with the Chauhan ruler.

Alauddin sent an army under Ulugh khan to caputre Ranthambhor. Ulugh khan reached the city of Jhain near the fort and pillaged it without mercy. Hammir sent his generals Dharmsingh and Bheemsingh to drive away the army of Sultan from Jhain. The army of Sultan was made to free from Jhain. Bheemsingh died fighting along with many of his soldiers. Dharmsingh reached Ranthambhor with the booty recaptured from the Turkish army. The Turkish army besieged the fort again. Pashibs, mechanical device for throwing stone and Gargach, the raised platforms for setting pashibs, were installed on all sides of the fort. Stones began to be thrown incessantly on the solidiers defending the fort. The Rajput soldiers pelted stones continuously on the attackers. The army did not succeed in marking any impact on the defenders. Ulugh Khan was forced to take measures to save his army. Alauddin himself reached Ranthambhor with an army to support his brother Ulugh Khan. Soldiers were ordered to fill the trenches between the fort and the hillock in its front. The Rajput army did not allow any such effort to succeed.

Recourse to Stratagem by Alauddin – After all attempts to caputre the fort failed, Alauddin took recourse to a stratagem. He sent a message to Rav Hammir for beginning peace talks. Hammir sent his minister **Ratipal** for talks. Alauddin lured the minister to his side with a promise to hand over the fort to him. Another important officer of Hammir, **Ranmal** was similarly bribed to barter his loyalty. The Rajputs went on fighting bravely but their storage of ration came to an end. Sources of water in the fort were defiled by throwing beef into them. Under such circumstances, Rav Hammir himself died fighting. Queen Rangdevi committed Johar along with other ladies. This was the **first Saka of Rajasthan and first Jal Johar too**.No member of the ruling family was left alive. On July 11, 1301 AD Alauddin captured the fort.Thus ended the rule of Chahans of Ranthambhor.

Rav Hammir was a great ruler and a great general. He was sucessful in expanding his kingdom at the expense of his neighboring states. He offered stiff resistances to the repeated invasion of the Khilji emperors. He fought seventeen battles against his enemies, in sixteen of which he was successful. Jalaluddin Khilji failed against him completely. Alauddin could succeed only after supreme effort and recourse to treachery and stratagem. Hammirdev was patron of great scholars. In history, He is known for his steadfastness in giving shelter to Turk refugees and never flinched from his resolved even in the face of serious threat to his rule from the powerful emperors of Delhi.

Rawal Ratansingh of Chittorgarh: The Guhil dynasty of Mewar has attained great fame. In the beginning, Nagda was their capital. Later Chittor became their capital. In 1303 AD, Mewar had to face the formidable invasion of Alauddin Khilji.

Causes of the Khilji invasion

Imperialist policy of the Sultans – Alauddi was ambitious ruler. He aimed at establishing his empire in the whole country. He had already conquered Gujarat and Ranthambhor and further extended the vast empire inherited by him. He had invaded the southern parts of Bharat successfully even before becoming the ruler and had come to know of the unlimited wealth of the south. He intended to bring the prosperous kingdoms of the south under his authority. But before that, it was essential to establish control over

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powerful state of the north. Chittor was the most impregnable fort and the capital of a powerful state. Alauddin could not leave it unconquered.

Growing power of Mewar – The Guhil rulers, Jaitrasingh, Tejsingh and Samarsingh extended the kingdom of Mewar greatly. Iltutmish, Nasiruddin Mahmud and Balban had tried to arrest the growing power of Mewar. But this state went on growing from strength to strength. The khiljis intended to expand in the direction of Gujarat. They had already acquired foothold in Malwa. In 1299, AD, Samarsing allowed the army of Sultan invading Gujarat, passage through Mewar only after exacting a fee for the facility. Alauddin could not forgive it. He resolved to crush the growing power of Chittor.

Stratagic importance of Chittor – This was an impregnable fort. It was built on a hill five km in length and about one km in width. Till now no attempt of the Sultans of Delhi to capture it had succeeded. Its strategic importance made it imperative for the Sultans intending to expand their empire in the south, to conquer it. This fort commanded the passage leading to Gujarat and the south.

Eagerness of Alauddin to acquire Queen Padmini – There are diverse opinions about the historicity of the story of Padmini. According to some historians, contemporary sources indicate that Alauddin Khilji came to know about the beauty and grace of Padmini, the wife of Raval Ratansingh of Chittor from Raghavchetan, a person banished from Chittor. The emperor became wild with passion and decided to bring her into his haram.

The Sultan left for Chittor with a vast army on 28 January 1303 from Delhi. He established his camp on a mound between the Bedach and Gambhiri rivers. He divided his army in two parts and surrounded the fort. Khusro, a contemporary historian informed that even after two months the imperial army could not make much impact. Now the Turkish army attempted to storm the fort. This too did not prove effective. Raised platforms were constructed for mounting catapults. Stones were thrown through this mechanical device fort. The Rajputs continued to hurl stones and combustible material and shoot arrows from inside the fort.

The Sultan succeeded in obstructing the supply of grain to the fort. The grain stored in the fort came to an end. The only course open for the Rajputs was to open the gates of the fort and sacrifice their life by flinging themselves against the vastly superior forces of the emperor. The Rajput women immolated themselves under the leadership of the queen to save their honour.

Rana Ratansingh died fighting. Amir Khusro narrated that the fort was captured on August 25, 1303 AD. After the carnage, next day the Sultan ordered a slaughter. Thousands of men, women and children were butchered mercilessly. Beautiful houses and temples were demolished. The Sultan appointed **Khijra Khan** his elder son, governor of Chittor and left for Delhi after some days.

Padmini the queen of Ratansingh possessed unrivalled beauty. The Sultan became enamored of her after hearing of her charming beauty from (Raghavachetan), a person banished from the court of Chittorgarh.

When he did not succeed in capturing Chittor even after eight months, the Sultan resorted to deception and entered the fort on the pretext of having a glimpse of the queen. When the King came up to the gate of the fort to see Sultan off, the later imprisoned the king treacherously. The queen made a plan to free the king from confinement. A message was sent to the emperor that the queen was coming to his haram with her servants. Armed soldiers boarded the 1600 curtained palanquins and reached the imperial camp. They jumped out of the palanquins, freed and esorted Ratansingh safely to the fort under the leadership of Gora and Badal. Fierce battle followed this incident. Ratansingh was killed in it and Padmini and the Rjput ladies committed Johar. Gopinath sharma concludes that the existence of Raghavchetan is historically proved and thinks it wrong not to regard the passionate desire of Alauddin to acquire Padmini to be the cause of his invasion of Chittor.

Khijra Khan found it difficult to maintain his control over Mewar and Chittor. The Sultan permitted him to return to Delhi and Chittor was given over to **Sonagara Maldev**, the brother of Kanhadadev, ruler of Jalore.

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Kanhadadev of Jalore (1305-1312) -In ancient period Jalore was known as Jabalipur, and the fort close to it was called Suvarngiri. A branch of the Chauhans ruled at Jalore. In 1982 AD Kirtipal the younger son of Alhan, the Chauhan king of Nadol founded his rule at Jalore. Kanhadadev ascended the throne in 1305 AD. **Kanahadadeprabandh** by Padmanabh informs about the relations between Jalore and Delhi Sultanate. Khyat of Nensi also gives a lot of information about the history of Jalore. Tarikh-e-Farishta by Farishta and Khajain-ul-Futuh by Amir Khusro also inform about this period. The stone inscription of Makrana informs of the victory of Alauddin over Kanhadadev in 1297.

Causes for invasion by the Sultan – Alauddin had an imperialistic desire for establishing control over the whole of Bharat. Jalore commanded alternative route leading to Gujarat. Thus Jalore was important from the strategic and commercial point of view. Alauddin considered the existence of powerful state of Jalore as an impediment in the realization of his imperialistic designs. The power of Jalore had grown steadily in the last centruy. When the army of Sultan was advancing towards Gujarat, Kahadadev did not allow it a passage, for the fear that the Turkish army would harm the people of his state. In 1298 AD, while the army of Sultan was heading towards Gujarat to destroy the temple of Somnath under the command of Ulughkhan and Nusratkhan, the Sultan asked Jalore king to allow this army a passage through his state. The king refused curtly. The army of Sultan had to pass through Mewar. This army demolished the Somnath temple after reaching Gujarat. The army laden with abundant booty took the Jalore route on its way back to Delhi. While this army was passing through the Jalroe state, there was scuffle in this army over the question of distribution of the riches looted from Gujarat. It was at this time that Kanhadadev sent his minister Jeta Devda to question the passage of the Turkish army without seeking permission. The very next day the Mongols revolted against Ulughkhan the brother of Sultan. The Rajput army under the command of Jeta Devda took this opportunity to attack the Turkish army. The imperial army was defeated and it ran away carrying only part of the booty looted from Gujarat. A large part of the booty was captured by the Jalore army. The Rajput army forced the army of Sultan to part with the pieces of the Shivling of Somnath they had been carrying with them.

Invasion of Jalore – The Sultan was in high spirits after his victories over Ranthambhor and Chittor. According to Farishta the Sultan appointed Ain-ul-mulk Multani to lead the campaign. Ain-ul-mulk was a clever diplomat. He persuaded Jalore king to accept the Sultan as his overlord, and accompany him to Delhi. In the court, Kanhadadev was treated with discourtesy and the Sultan boasted that there was no one among the Hindu rulers who could dare to oppose his army. Kanhadadev accepted the challenge and bid the Sultan for a trial of strength and returned to Jalore. Muhnot Nensi gives another reason for the invasion of Sultan. According to him it was Biramdev who had gone to the court of Sultan. He was an exceptionally charming young man. Princess Firoza, the daughter of Alauddin got attracted towards the Prince and proposed to marry him. The sultan made every effort to dissuade the princess. But the princess remained firm in her resolve. The sultan flew into range and decided to invade Jalore. According to Kanhadade Prabandh the forces of Sultan could not gain any success against Jalore. At this, the Princess asked the king of Jalore to permit her to pay a visit to the fort. Kanahadadev treated her with all courtesy but did not agree to her marriage with the prince. The Princess returned with broken heart. After some years the Sultan sent Gulbihishta, the foster month of the princess to lead the attack with a large army. Fierce struggle took place between the two armies. The Rajputs gave a good account of them-selves under the leadership of Biramdev. But the later were killed during a sudden attack of the enemy. The Jalore army was defeated. But gulbihishta was dejected, for she had avowed to take the prince alive to Delhi. Now the head of the prince was severed and taken to Delhi. The princess was crestfallen. She killed herself by taking a plunge into the Yamuna after the last rites of the departed.

In 1308, the Sultan sent a large army again against Jalore. For an effective siege of Jalore, it was thought necessary to conquer Siwana fort. This war was held by sheetaldev Chauhan. The fort was surrounded on all sides by the army of Sultan in July 1308. The Rajputs sallied forth from the fort to

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attack the Turkish army. The Turk army could not breach the defenses of the fort. The Sultan was forced to reach Siwana himself over the head of large army in support of the besieging army.

Conquest of Siwana – No attempt to scale or breach the walls of the fort seemed to succeed. Now the emperor resorted to underhand method of bribery. Bhavla a traitor defiled the water of tank, the principal source of drinking water for those living in the fort by throwing cow blood in it. Because of scarcity of water the Rajputs were forced to come out of the fort to make the final assault. All the soldiers died fighting and thousands of ladies committed Johar. The sultan captured the strong fort of Siwana and named it Khairabad. The emperor left for Delhi after this victory. Next, the Turks captured and pillaged Barmer. They destroyed The Jain tample of Sanchor. Bhinmal also called Shrimal, which was a great center of learning, was looted and thousands of Brahmins were imprisoned and thousands fled the city and the area around it. Kanhaddev was anguished at these depredations of the army of Sultan. They succeeded in defeating the army of Sultan. Malik Naib reassembled this army and retaliated successfully. After this success he surrounded the Jalore fort. But the Rajputs led by Maldev, the brother of Kahadadev foiled their attempts to capture the fort. The Sultan's army was defeated and Maldev pursued it up to Medta. The commander of Turkish army Shamsakhan was imprisoned along with his wife and retainers. After these failures, a large well-equipped army was sent against Jalore under Kamaluddin Gurg. Kanhadadev opposed this army with all his might. Maldev was entrusted with the task of arresting the advance of this army at Badi, a strategic location. But Kamaluddin succeeded in besieging the fort. For some days skirmishes went on between the Turkish army surrounding the fort and the Rajput contingents attacking this army from out sides the fort. The position of the Turk army improved steadily. The garrison ran out of its food supply.

Recourse to underhand method – A Dahiya soldier was persuaded by the Turk commander to disclose the secret way for entering the fort on promises of being handed over the fort. The Rajput army was taken by surprise by an attack through an unexpected direction. When the wife of the treacherous soldier came to know of it, the brave lady cut her husband to pieces. The Rajputs confronted this army with great bravery. They sacrificed their lives with death-defying courage. Even after Kanhadadev died fighting, his soldiers continued to fight. Their number went on dwindling. When all hopes of victory were lost, the courageous ladies flung themselves into the raging fire. The Turks conquered this fort in 1312 AD. Only one member, Maldev survived of the family of kanhadadev. He opted to serve the Sultan and was given the charge of Chittor fort.

After the Khiljis, the Tughalqs and Saiyads also attmpted to establish control over Jalore but they could not conquer the freedom loving Rajputs of this region.

The causes for the defeat of the Rajputs – The Rajputs were brave, courageous, death defying, freedom loving and unflinching in their patriotism. But lack of unity and diplomatic skill were their chief defects. Prithviraj Chauhan, Hammir, Rantansingh and Kanhadadev, all suffered from these common defects.

Lack of unity – The Rajput rulers could never unite against the foreign invaders. As a result they were defeated on after the other. The Turks were hard put to conquer Ranthambhor, Chittor, Siwana and Jalore. The struggle lasted for many months and even years in some cases. Yet the fort that was surrounded did not get support from the neighboring regions.

Treacherous conduct – On many occasions some traitors betrayed their state for personal gains. In Ranthambhor, Ranmal and Ratipal helped the enemy. In Jalore, dahiya soldier betrayed his people. In these cases the traitors hastened defeat of their states.

Lake of intelligence system – As the Rajput rulers had a tradition of employing straight forward methods only; they did not develop an efficient spy system. As a result they did not have information of the strength, Plans and activities of their enemies. They did not keep track of the movement of forces of their enemies.

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Observance of lofty ideals – Traditions of region and philosophy guided them in their state policies. They followed these ideals even during the war, such as never to attack the enemies who were fleeing the battlefield. As a result their enemies went on invading them without fear of reprisal. They did not resort to fraudulent practices or stratagem against the enemy, and therefore did not suspect such practices on the part of their foes.

Fighting defensive wars only against foreign enemies – The Rajputs fought only defensive wars against the Sultans of Delhi, Where as they could easily have driven the foreigners out by a united effort. Their defensive policy resulted in a progressive decline of their power and they were left at the mercy of foreign invaders who attacked these states as and when they chose.

Previous Year Questions

Q. On which of the following regions the rulers from Varik dynasty ruled?

(RAS Pre 2013 held on 31-10-15)

A. Badnor
B. Osiyan
C. Bayana
D. Alwar

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Chapter : 3
—: Rise of Mewar Under the Sisodias :—

Sisodia dynasty – In the beginning of 13th century the fall in the central power of Chauhans turned the history in the favor of Guhils. During the reign of **Ratansingh (1302-03)**, Allauddin Khilji attacked Delhi. The motive behind this siege is believed to be his desire to marry the beautiful queen **Padmini** besides the political and economic wealth. In 1326 AD, **Hammir** the chief of Sisoda jagir established his dynasty at Chittor. He was a great leader. Hammir ousted **Maldev**, who had been supported by the Sultan of Delhi, from Chittor. After Hammir, **Kshetrasingh** and **Lakha** became the rulers of Mewar in succession. Lakha married **Hansabai**, daughter of Marwad King, whose hand had been proposed for **Chunda** the eldest son of the Maharana. During the reign of Lakha (1382-1421) the **Pichola Lake** in Udaipur was built.

The Marwad ruler set a condition for agreeing to his marriage that the son born of this marriage would inherit the throne of Mewar. **Chunda** presented an example of devotion to his father by publicly disclaiming his right to the throne.

Mokul, the son of Hansabai became the ruler at the age of twelve. Mokul established Mewar as Intellectual and artistic centre. He refurbishded the **Samidheshwar Temple (Tribhuvan Narayan Mandir)**, which is a great example of medieval architecture. He also fortified the Ekling Temple in Udaipur.

When he was camping at Jilwada on his way Gujarat Chacha and Mera, his two uncles killed him. His young son, Kumbha was also with him at this time. Kumbha was escorted securely to Chittor by the loyal sardars and declared king.

Maharana Kumbha (1443-1468)

Kumbha proved to be one of the greatest rulers of Mewar. About 60 stone inscriptions of this period have come to light. Of these **Ekling Mahatmya** found at Eklingji temple, **Kumbhalgarh inscription** and **Kirtistambh inscriptions** are very important. Various Khayats and Persian historical works inform, about prasad Mandan of Mandan. **Amarkavya Vanshavali** and **Rajprashasti** found at Rajnagar also give important information. **Rasikpriya** was a commentary on **Geeta Goving** of Jaidev written by Kumbha. **Kumbhalgarh Prashasti**, written on **five slabs** was found at the **Namadev temple** at Kumbhalgarh. **Kirtistambha Prashasti** was incribed on many slabs in Kirtistambh, now known as Vijaistambh, a Chittorgarh.

Kumbha was faced with many internal and external difficulties in the beginning.

The maharana took steps to curb the power of **Chacha and Mera**. Chacha and mera were sons of Maharana kshetrasingh, the great grandfather of Kumbha. The maharana sent **Ranmal** against them. Chacha and Mera were killed with many of the supporters during the war.

Ranmal began strengthening his position by appointing persons from Marwar on important posts. As a result people of all ranks of Mewar began to suspect the growing of influence of the people of Marwar. Chunda left mewar in protest and went to the court of the king of Malwa. Disaffection against Ranmal reached its climax. Chunda, when apprised of the situation reached Chittor from mandu. A conspiracy was hatched to murder Ranmal. It took five years to overcome the two internal problems.

After the death of Ranmal, Chunda established control of Mewar over Marwad and occupied its capital **Mandor**. Ranmal's son Jodha went into hiding in a village Kahuni. Jodha began to strengthen his position in Marwad and made several attempts to recapture Mandor but did not succeed.

Friendly relations were established between Mewar and Marwad. Jodha improved his relations with Mewar by marrying his daughter to Raymal, son of Kumbha.

Kumbha sent an army against it, which captured Gagron, Bambawada and Mandalgarh. The Bundi ruler accepted over lordship of Kumbha. Thus Mewar came to control over a vast state stretching from Abu in the west to Gagron in the east.

Causes of Strife –

(1) Malwa and Mewar were neighbouring states, whose rulers Mahmud Khilji and Kumbha

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were ambitious rulers and intended to expand their Kingdoms.

(2) In 1435 AD **Hoshangshah** the Sultan of Malwa died. After him, Mahamud Khilji, a minister of his, occupied the throne. At this, Umarkhan, son of the deceased Sultan went to Kumbha for help. Umarkhan attacked and occupied Sarangpur with the help of Maharan Kumbha. Mahmud Khilji considered it an act of hostility.

(3) Some of the nobles of Mewar had taken shelter in Malwa. They were given jagirs in Malwa. Chacha and Mera who had killed Mokal also took asylum at Mandu.

Battle of Sarangpur – In 1437 AD, Kumbha attacked Malwa. A fierce battle was fought at Sarangpur. Mahmud Khilji was defeated. He fled towards Mandu. He was brought to Chittor and kept here for six months and allowed to go back to malwa thereafter.

Cultural Progress: Kumbha is known not only for his military, diplomatic and political successes, but also for his achievements in the field of architecture, sculpture, painting, music and literature.

Architecture – Architectural creations of the period could be divided into (A) palaces, (B) temples, (C) forts, (D) tower and (E) tanks for water storage.

Palaces – Palaces were built during this period at Chittorgarh, Kumbhalgarh and Achalgarh. The palaces were modest building. These provide proof of simplicity and thrift in the life of the Maharana. Palaces were reconstructed at the sites of old places. There were rooms for queens and apartment for princes. The palaces had large rooms for storage of grains and magazine. Even the stables attached to the palaces were not large.

Temples – Mandan was the famous architect of this period who had profond knowledge of ancient architecture. Kumbhaswami temples at Chittor, Meera temple (Eklingji), Ranakpur Temple and Kumbhalgarh and Shringarchavari of Chittor are the examples of temple architecture of this period.

Forts – For purpose of security, forts were constructed and repaired under the direction of Mandan, the great architect of this period. Of the 84 forts counted during this period, 32 were constructed or repaired by Kumbha. Forts of Chittorgarh, Kumbhalgarh, Basanti, Machan and Achalgarh may be cited for examples of fort construction of this period. The highest point of Kumbhalgarh fort is known as **Katargarh.**

The victory Tower of Chittor – The vijay Stambh of Chittor, also known **Vishundhwaja** is a unique monument well known in the world. It was built as mark of victory over **Sultan Mahmud Khilji** in the **Battle of Sarangpur** in 1937. Its construction began in 1448 AD and completed in 1459 AD. It has nine storey's, built on a large platform. It is 30 feet square at the base and has height of 122 feet. There is quadrangular flight of steps for reaching the top. There are idols of deities of various sects installed at all parts of the tower. Kumbha had built it to commemorate his victory over the sultan of Malwa.

Sculpture – Sculpture could be divided in following groups.

- Icons of various deities including Jain Tirthnkars.
- Pauranik demigods such as Yaksha, Gandharva, Kinnar etc.
- Priezes depicting scenes of life, such as battle sconces, scenes of groups singing devotional songs, festivities and processions etc.
- Frizes depicting Pauranik stories.

At Kumbhalgarh, there are icons of 24 forms or incarnations of Vishnu. The icons of Varaha and Nrisingh incarnations of Vishnu at Chittor are notable. The icon of Vishnu was installed in front of the entrance to the Vijaya Stambh. There are icons of Tripursundari, Lakshmi, Nanda, Uma, Parvati and Gouri in Vaijastambh.

Drawing and Painting – Painting patronized in Mewar. There are leftovers of murals to be seen on the walls of Kumbha Palace at Chittor. Literacy works of this period mention that wall of the houses of rich people were decorated with paintings. Margins of the books were also painted. Paintings were made on a treatise named Supasnah Chariam during the period of Kumbha. In execution of these painting, gold dust was also used.

Music and dance – Kumbha was an enthusiastic patron and connoisseur of music. Sangitraj, Sangit Ratnakar and Sud Prabandh were the treatises written by Kumbha himself. Depiction of musical troups and persons playing various

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musical instruments on the frizes of Vijaya Stambh and temples of this period prove the importance of music in people's life. Depiction of dance-poses, prove the popularity of dance in society.

Literature and learning – Kumbha was a patron of scholars and a scholar himself. He was well versed in Vedas, Purans, Smritis, Mimansa, Upnishads and Vyakaran. Kumbha himself authored the Rasik Priya a commentary on the Geetagovinda of celebrated poet Jaidev. The great architects, Kanha Vyas the author of Ekling Mahatmaya was also patronized by him. It was around this period that Jain saints like Soma Sundar, Jaichandra Suri, Somadev, Sundar Suri, Sundargani etc. preached in Mewar and produced literature.

Titles used for Kumbha – Maharaja dhiraj, Rayayan (King of Kings), Rajguru (skilled in state craft), Danguru (liberal in making gifts), Halguru (Possessed of knowledge of agricutlure), Paramguru, Chhapguru (expert bow-man), Narpati, Aswapati (expert equestrian) and Ganapati (a leader of man) were soma of the titles used for him.

Estimate of Kumbha – Kumbha thoroughly imbibed the traditional education that was given to the princes at that time in our country. He was the very personification of a perfect king in accordance with the tradition of Bharat. He succeeded in bringing order in his strife torn state. He cultivated friendly relations with the neighboring states. He succeeded in keeping formidable enemies of Mewar like the sultans of Malwa and Gujarat at bay. He was free from the blemishes that accompany absolute power. He studied ancient religious and philosophical literature and his refined interests spanned such diverse fields as architecture, sculpture, and music aside from the matters related to statecraft.

Maharana Sanga (1509-1528 AD)

The period of about forty years after the death of Maharana Kumbha was one of turmoil in Mewar. His elder son **Udaisingh killed Kumbha**. The people not prepared tolerate Udaisingh as ruler. After a struggle lasting for five years, **Raymal** the second son of Kumbha became the ruler. He ruled from 1473 to 1509 AD. Disturbances occurred because of struggle among his sons, Prithviraj (Udna Rajkumar), Jaimal, Rai Singh and Sangram Singh, known as Sanga for the throne.

It is said that the three went to an astrologer to ascertain, who of them would be the next king. When it was predicted that Sanga would ascend the throne after Raymal, he was attacked by his brothers to prove the astrologer wrong. Sanga lost an eye in the scuffle. He ran away to save his life from the anger of his brothers and reached Ajmer. Karamchand Panwar sheltered Sangram Singh in Ajmer. Prithviraj was cheated and poisoned to death and Jaimal died fighting the Solankis. Therefore Sanga was declared the next king by Raymal before he died.

Early difficulties of Sanga – When Sanga ascended the throne, Mewar was surrounded on all sides by enemies. Lodi emperors of Delhi and sultans of Malawa and Gujarat, all were planning to prey upon Mewar. Internal condition of Mewar spurred them on to invade the state. The Maharan distributed Jagirs among patriotic Sardars. Mandal, Phulia Baneda etc. were added to the charge of Karmachand in addition of Ajmer. This strenghtened the security of the state from the northeastern directions. Invasion of the Delhi sultans was expected from this direction. By making friendship with the rulers of Vagad and Sirohi, he secured the southern and western parts of his state.

Extension of the sphere of influence by Sanga – Sanga resumed the policy followed by Kumbha. He tried to cultivate friendly relations with neighboring states instead of making them enemy by acquisitive policy. Aggressive policy was adopted against recalcitrant states to make them agree to come within the fold of a united Rajput confederacy. He followed a policy of fighting enemy states which intended to destabilize and disintegrate Mewar and conquer it.

Struggle against Malwa

Malwa was a powerful state to the southern border of Mewar. There was always a threat of invasion from this state. After the death Nasiruddin in 1511, a struggle for the throne took place. **Mahmud Khilji** was victorious in this struggle. After some time, opponents of Mahmud installed his younger brother **Sahibkhan** as sultan. Mahmud Khilji captured the throne again with the help of Medini Ray, the powerful feudal of Chanderi. As a result of struggle for the throne, relations of the sultan became strained with many of his nobles.

Causes for struggle between Mewar and Malwa:

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Maharana Sanga intended to ascertain independence of the states, which were still free from foreign dominance. The Rajput rulers of Rajasthan accepted the leadership of Mewar for his purpose. Internal conditions of Malwa offered an opportunity to interfere in its affairs to render it incapable of threatening the independence and integrity of Mewar and other Rajput states.

Mahmud Khilji became sultan with the help of **Medini Ray**. After some time he became scared of the growing influence of the latter. He began seeking help of sultan of Gujarat to rid himself from the influence of Medini Ray. The Gujarat Sultan lent him support and both the sultans unitedly attacked Medini Ray. The latter sought help from Rana Sanga from their onslaught. Sanga helped him readily to strengthen the Rajput influence in Malwa.

Events of the struggle – While Medini Ray had left for to seek support of the Maharana leaving his son at Mandu, the capital of Malwa, both the sultans attacked his son and killed him and other members of his family. After capturing **Mandu** the two sultans attacked **Gagron** the stronghold of Medini Ray to crush his power completely. The Maharana accompanied Medini Ray to Gagron. Forces of Sanga defeated the Mandu sultan. The sultan was wounded and fell from his horse. Sanga took him to his camp and made arrangements for treatment of the sultan. The bejeweled belt and crown of the sultan were snatched away from him by the Maharana as the trophy of victory in the war. The Maharana captured the districts of Malwa, which were close to Hadoti and Ranthambhor. The sultan was taken to Chittor and kept there for six months. He was released after his wounds healed. Nizamuddin, a contemporary Persian historian, praised the Maharana wholesomely for releasing a foe and giving his state back to him. He wrote that there was no other example of such magnanimity to come by. In fact this was in keeping with the Rajput tradition. Maharan Kumbha had done the same two generations back. Gopinath Sharma writes that the Maharana Kumbha conquered the state of sultan by victory in the battlefield and won his heart by liberal gesture. Sanga extended his influence by cultivating close relations with Medini Ray.

Conflict with Gujarat

Mujaffarshah II ascended the throne in 1511 AD after the death of Mahmud Begada. During his period conflict between Meawar and Gujarat began again.

Causes of conflict

Traditional enmity – There had been a tradition of enmity between Mewar and Gujarat since the period of Mokal. Sanga intended to strengthen the position of Mewar against Gujarat.

Growth of power of Mewar – Sanga established friendly relations with Sirohi, states of Vaged and Marwad and a confederacy of these states was formed under Mewar. Gujarat considered this confederacy as directed against itself. Therefore a struggle between Mewar and Gujarat became inevitable.

Help given to Malwa against Mewar by Gujarat – Mujaffarshah, the Gujarat sultan assisted Malwa against Medini Ray, the ally of Sanga. For this reason Sanga decided to punish Gujarat after dealing with Malwa.

Establishment of control over **Nagore** by Sanga – Sanga established control over Nagore, a small Muslim state in the middle of Rajasthan and realized tribute from this state. Gujarat sultan decided to set Nagore free from the control of Mewar.

Beginning of the conflict – Contest of the throne of Idar, a small state bordering Gujarat became the cause for struggle between Guajarat and Mewar. After the death of **Surajmal**, the king of Idar, his brother Bheem occupied the throne, because Raymal, the son of Surajmal was a minor. Bheem died after some time and his son Bharmal became the ruler. Raymal sought help from Sanga. Sanga reached Idar and seated Raymal on the throne. In 1515 AD Bharmal occupied the throne again with he help of Gujarat. Raymal took of the jungle and began harassing Bharmal by guerrilla tactics when the Gujarat army left. Raymal made of vigorous attack and occupied the throne again. Mujaffarshah again sent an army under command of Mubriz-ul-mulk and installed Bharmal on the throne. Sanga came to the help of Raymal again. Kings of Sirohi and Dungarpur also accompanied him. Mubriz-ul-mulk ran away on the arrival of this large army. Raymal was put on the throne again and the Maharana pursued the Gujarat army.

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He Captured Ahmednagar and came back to Chittor. Mujaffarkhan sent an army under Malik Ayaz to average this humiliating defect. This army reached Mandsaur Dungarpur, Banswar and Sagwada were attacked. Mahmud Khilji also joined this army at Banswada. Sanga reached Nandsa about 25 KM from Mandsaur. Salhadi Tanwar also joined this army along with many Rajput Sardars. Sanga succeeded in sending back the Malwa sultan through diplomacy and Ayaz, the commander of Gujarat army concluded peace fearing utter defect. Sanga thus succeeded in defending Mewar from a formidable coalition of Gujarat and Malwa.

Struggle with the Sultan – Mewar succeeded in advancing its northeastern boundaries during the reign of **Sikandar Lodi**. **Ibrahim Lodi** on becoming sultan in 1517 AD tried to reestablish his control on this region. He also resented dominance of Mewar over Malwa, which had been a part of Delhi Sultanate.

Battles of Khatoli and Badi – In 1517 AD, Ibrahim Lodi led an attack against Mewar. A fierce battle was fought at **Khatoli near Bundi**. The sultan was defeated and fled from the battlefield. A son of the sultan was imprisoned. The Maharana released him after securing reason. The next year, the sultan sent Miyan Husain and Miyan Makhan as the head of a large army. Again the army of sultan was defeated by the Maharan, At **Badi near Dholpur.**

Significance of this struggle – Success of the Maharana against the sultan of Delhi was very significant. This marked great growth of power and prestige of Mewar. The confederacy of the Rajput states became more solid and Sanga became its undisputed leader. His successes over Malawa, Gujara and Delhi Sultantes are the glorious chapters in the history of Mewar. For once the foreign powers that had begun their rapid expansion since the second battle of Tarain were on the defensive. According to Tod, seven kings, nine ravs and 104 feudal vassals presented themselves for military service at his command. A belief grew among the Rajput Sardars that the Maharana should be able to establish a Hindi empire in the whole of northern Bharat.

Struggles with the Mughals

When the power and prestige of Sanga was at its peak, a new threat for the Rajput hegemony emerged because of the invasion of Babur from Afghanistan. **Babur** had been through many ups and downs in his career. He became the ruler of a small state near Samarkand in central Asia in 1494 AD at the age of eleven. He lost his kingdom to his relatives. After a struggle of ten years he established his control over Kabul, away from the state whose kingship he had inherited. By 1504, Babur began attempts of advance towards Bharat. Since 1513 Ad after getting support from the disgruntled nobles of the sultan of Delhi he invaded the Punjab and defeated and killed Ibrahim Lodi in the first battle of Panipat in 1526 AD. But Babur did not consider this position as secure in the Punjab, Delhi and Agra, Until Rana Sanga, the most powerful ruler of north Bharat was defeated.

Circumstances leading to the battle of Khanwa (1527) – For following reasons a struggle between Babur and Sanga became inevitable.

Non Cooperation of the Maharana – Babur blamed Sanga for not giving any help in his war against Lodi sultan. But according to noting in the diary of the **chief Purohit of Mewar**, it was Babur who had sent a message to the Maharana to lend him help against Ibrahim Lodi. He even promised to allow the Maharana to occupy the region up to Agra. Babur in fact made a request and the nobles of Maharana gave their opinion that it was not wise to "**offer milk to a snake**". Babur made non-cooperation of the Maharana an excuse for advancing against Mewar.

Conflict of interests – Babur intended to establish Mughal Empire in Bharat. Success attained by Babur in capturing the Punjab, Delhi and Agra, once under the Sultan, created uneasiness among the Rajputs led by Sanga. They hoped to establish an indigenous empire in place of foreign rule in northern Bharat. They were not prepared to tolerate establishment of another foreign empire after the bitter experience of the sultanate. On the other hand the Mughals could not feel secure until the united power of the Rajputs was crushed.

Asylum given to the Afghans by the Maharana – After the Afghans had been defeated,

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many of their leaders sought asylum in Mewar. Among them were **Mahmud Lodi**, brother of Ibrahim Lodi and **Hasankhan Mewati**. They wanted to make common cause with the Maharana for ousting Babur from Bharat.

Conquest of the areas belonging to the Sultanate by Sanga – Babur considered the areas belonging to the sultanate as part of the Mughal Empire. The Maharana occupied region, south of Agra and threatened the empire conquered by the Mughals.

Events of the struggle – Babur sent an army to conquer Bayana, dholpur and Gwalior, situated close to southeastern border of his empire. Rana Sanga prepared for the struggle. He sent letters to his subordinate rulers and vassals to gather under his command for throwing out the Mughals. **Maldev, the son Rav Ganga, king of Marwar; Medini Ray of Chanderi; Jaimal Rathod of Medta; Akshayraj of Sirohi; Rawal Udaisingh of Dungarpur; Rawal Ratansingh of Salumbhar; Jhala Ajja of Sadadi and Jhala Sajja of gogunda** were among those who assembled at the call of the Maharana.

Sanga reached **Ranthambhor** with this army. **Chandrabhan** of Chandawar and **Manikchandra Chauhan** also met this army after it reached Ranthambhor. This vast army headed for Bayana from Ranthambhor. Forces of Babur occupied Bayana. Sanga besieged Bayana and defeated the contingents, which were sent for the rescue of Bayana by Babur. The garrison stationed at the fort surrendered on February 16, 1527 AD. Their life was spared. Capture of this fort was a big success for the Rajput forces.

Now Babur left Agra and reached Fatahpur Sikari. The soldiers who had been sent for the relief of Bayana also reached here. They narrated harrowing experience of their encounter with the Rajput army. As a result fear overtook the Mughal army. **Babur has left an account of his army gripped with fear in Baburnama**. Under these circumstances Babur motivated his army by inspiring it for the **Jihad** and presenting before his soldiers the fanciful vision of the great future that lay before them after victory. To further invigorate his soldiers, he broke dramatically to pieces the beautiful cutlery of wine and emptied the jars of liquor before them on February 25, with a vow never to touch wine again. This had the desired effect on the morale of the army.

After that he pitched his army camp at Khanwa about 10 km from Fatehpur Sikri. Trenches were dug. The carts carrying guns were tied with chains. The soldiers carrying matchlocks were positioned behind them. The cavalry was arranged in both the flanks.

Rana Sanga headed for Khanwa at a very slow speed. His army reached the battleground on **March 13**, taking almost one month in reaching here from Bayana. The **delay** he made, allowed Babur a long time to make his field fortifications. Sanga did not have a choice of place, nor enough time for positioning his army in battle array. His army included **Mahmud Lodi, Prithviraj of Amber, Bharmal of Idar and Kalyanmal prince of Bikaner** in addition to the kings and chiefs already mentioned. Sanga divided this army into **four** divisions and supervised it, seated on an elephant. Even before the army was properly arranged, the battle began at about 9.30 AM on March 17, 1527 AD. In the beginning, the Rajputs were successful but afterwards the strategy of the Mughals proved effective. Many notable Rajput chiefs died fighting. Sanga, who could easily be spotted because of his elephant, was wounded by an arrow and became unconscious. He was taken out of the battlefield by his loyal sardars. The Rajputs died in large number.

Causes of the defeat of Sanga – Before the battle of Khanwa, the Rajput confederacy seemed to have an edge in its favour. The Rajput army exceeded the Mughal army in number. Yet the Rajputs were defeated in the battle. There were many causes of their defeat.

Change of side by Salahadi Tanvar – According to Rajput accounts, crossing over of Salahadi Tanwar to the enemy side was the main cause of defeat of Sanga. But according to Persian sources Salhadi changed side during the last state of the battle when defeat of Sanga had become certain.

Lack of unity of command – The Rajput army consisted of levies of different rulers and chiefs. The soldiers fought under their own leaders and obeyed their command only. Sanga had only a nominal control over this army, whereas in the army of Babur there was unity of command. He

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was the sole leader of his army and the battle was fought according to his plan.

Lack of discipline – In such an army composed of contingents of different rulers and their vassals it was difficult to maintain discipline. Every chief of ruler took his own decision and tried to demonstrate velour of soldiers. Such an army resembled a crowed.

High stakes for the soldiers of Babur – The army of Babur was fighting with its back to the wall. If they were defeated there was no place in the country to fall back, on the Rajputs would retreat to their states. For this reason the Mughals fought desperately with all their right.

Cavalry proved superior as compared to foot soldiers – The Rajput army consisted mainly of foot soldiers while Babur's force consisted of cavalry. When there was need for man, the cavalry proved much better than foot soldiers.

Use of artillery and matchlocks by the Mughal army – The use of guns and gunpowder titled the balance in favor of the Mughals in the battle. Bows and arrows and swords and spears couldn't match the artillery in a war.

Differences in the methods of warfare – The Mughals keep an army in reserve which was put to use at a crucial time. The Mughals were adept at the Tulghuma system of warfare which consisted of surrounding the enemy by swift movement of the two flanks of the cavalry. The Rajputs never experimented with new methods of warfare. Their only method was pushing the enemy by a frontal attack. The Mughal system combined all good elements of Afghan, Uzbeg and Turkish warfare with those of their own.

Sluggish movement of Sanga's army – After the conquest of Bayana, Sanga's army took about one month to reach Khanwa. If he had attacked the Mughals swiftly, result of the war would have been different. He allowed all the time to the enemy to prepare for the battle.

Importance of the battle of Khanwa – The battle of Khanwa was one of the most decisive battles in the history of Bharat. It opened an opportunity for the Mughals to establish their empire in Bharat. The Rajput power was not broken completely, but by the time the Rajputs were in a position to fight back, the Mughals had established themselves firmly. Moreover as a result of this battle, Rajput confederacy was broken. Henceforth they did not fight unitedly against the common foe. Many of the Rajput kings close to serve the Mughals and became the pillars of their Empire.

Last days of Sanga – Sanga was taken to Basva, a palce near the scene the battle. When he regained consciousness he began asking to be taken to the battlefield again. When he came to know of the misfortune that had befallen, he was crest-fallen and refused to go back to Chittorgarh. He stopped wearing turban and tied a piece of rag on head. He was keen on having a battle again with Babur. People close to him knew that a struggle at this time would ruin Mewar utterly. They all decided to poison him. He died at Kalpi near Gwalior on January 30, 1528 AD, about 10 months after the battle of Khanwa.

An estimate of Rana Sanga – Ojha writes of him that he was a brave, generous, and grateful ruler. He had the generosity to set an enemy ruler free and allow him to become king again. He provided all help to the dispossessed rulers who sought his help. Difficulties encountered by him since early life toughened him into a brave soldier. Only because of his great qualities he was able to make Mewar the strongest power of northern Bharat. His abilities made him undisputed head of the Rajput confederacy. He has been described as the fragment of a soldier who had lost an eye, a hand and a leg in battles. He is famous for having eighty scars of wounds on his body. In spite of his defeat at the hands of Babur, he remained an inspiring personality immortalized for his patriotism, bravery and qualities of leadership. He was the last king in the history of India under whose command almost all Rajput kings united and fought alongside.

Maharana Pratap – (1572-1597)

After the death of Sanga, Mewar passed through a difficult time. **Ratansingh** (1528-31), **Vikramaditya** (1531-35) and **Banbeer** (1535-37) ruled for short duration. This was a sign of troubled times. Mewar suffered a moral and material setback during these years. Bahadurshah of Gujrat attacked chittor twice during the reign of Vikramaditya which further detreorated and

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economy of Mewar suffered. During the attack the wife of Sanga and mother of Vikramaditya, Karmavati asked for help from Humanyu by sending him a Rakhi, but the help didn't reach in time and Karmavati committed Johar. But contribution of Meera to the Bhakti movement of the country and the great sacrifice of Panna are the redeeming features of these difficult times.

Udaisingh the youngest son of Sanga was declared king by the faithful nobles of Mewar in 1537 AD. Udaisingh (1537-72) was a sagacious ruler. **Akbar** conquered Chittorgarh fort during his reign and ordered massacre of thousands of innocent people. Udaisingh left the fort before it was surrounded by the forces of Akbar, and shifted the center of his state in region around Udaipur.

Pratap ascended the throne in 1572 Ad. He was the eldest son of Udaisingh. He was born on May 9, 1540. His mother was Jayantibai, daughter of Akshyaraj Songara, king of Sirohi. Udaisingh decleared jagmal, son of the Bhatiyani Rani, his successor. But the nobles were in favor of Pratap. They placed him on the throne at Gogunda after the death of Udaisingh. He was seated on the throne on February 28, 1572 AD. Jagmal left Mewar to serve Akbar. Pratap had lived at Chittor during his early years and later remained in the hilly region when Udaisingh left Chittor. He was popularly called 'Kika' which literally means small child in local dilect. On ascending the throne, Pratap took a vow to have his food on plates made of tree leaves instead of plates of gold and silver and not to sleep on soft cushions until he took Chittor back from the Mughals. He firmly lived up to his vows till he breathed his last.

Problems at the time when Pratap became the king – On assuming the throne Pratap was faced with the following problems –

The Mughals were bent upon conquering Mewar. They had already captured Chittorgarh the strongest fort of Mewar and its capital. They had also captured Badnor, Bagore, Jahajpur and Rayla etc.

Because of external invasions and unsettled conditions, Mewar was in a bad shape politically, economically and socially. There was need for bringing back order in the state.

Militarily the state had become weak because of loss of territory and killing of many *sardars* in the wars. Many Rajput families had become extinct. It was a challenging task to make Mewar a power to reckon with the enemies waiting to pounce upon it at the first opportunity.

Pratap and his vassals had two options before them. The one to bow down before Akbar was to save his state from the depredations of the Mughals. The other course was a difficult one, to maintain freedom of the state and prepare for a struggle with the Mughals. Pratap and his nobles chose the difficult course in keeping with the tradition of Mewar. Mewar had all along been struggling against the foreign powers. Pratap and his vassals were motivated by no personal or parochial considerations. Lofty ideals of protecting that great cultural and religious tradition of Bharat from the onslaught of foreigners inspired them.

After reaching Kumbhalgarh, the seat of his power at this time, Pratap went to the people of villages and towns to take them into confidence and to raise their morale. He derived strength from them. This is how the people prepare themselves for the impending war with the foreign power. Because of the events after the battle of Khanwa the people had suffered a lot. There was need to raise the moral and material state of the people and infuse courage, confidence, discipline, enthusiasm, and willingness to endure hardship for the national cause. After their victory in 1568, the Mughals massacred 30 thousand persons at Chittor and the people of nearby villages were subjected to arson and loot. Even women and children were not spared. The mental state of people who had witnessed or heard of this holocaust or who had lost their relatives could easily be conjectured. The task of raising the morale of people from such a state was not an easy one. But Pratap a youth of 32 was ably assisted by his subordinate vassals in this uphill task. Pratap succeeded in preparing the people mentally for a long struggle in the offing, through the personal example of a life of austerity, hardship and dedication for a noble cause.

Refuse of Pratap to accept the hegemony of Akbar – Amber had allied with Akbar in 1562 and accepted his suzerainty. In this very year Medta had been conquered and its ruler Jaimal was given asylum and Jagir in Mewar. Jodhpur had been

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conquered the same year. Udaisingh left Chittor in 1567 when Akbar attacked it, looking to the prevailing conditions in which it was impossible to save this fort from conquest by the Mughals. Use of Gunpowder had made the fort was not in a position to stand a long siege. In 1568 AD Akbar conquered Chittor. In 1569 Ranthambhor was acquired. In November-December 1570, Akbar held a Darbar at Nagore, where Jodhpur, Bikaner and Jaisalmer surrendered their independence. Yet Pratap and Mewar were firm in their resolve to maintain their independence and continue to struggle for the truth and higher values.

In August-Septemeber 1572 AD, soon after Pratap ascended the throne, A Mughal envoy Jalajkhan Korchi visited Pratap to induce him to fall in line with the other states of Rajputana. Kunvar Mansingh Kachhvaha of Amber came as the ambassador of Akbar in April 1573 to present Mughal point of view of Pratap. There was a meeting between Pratap and Mansingh at Udaisagar dam, near Udaipur. Each of them tried to convince the other to fall in with him. Various literary works such as Amarkavya Vamshavali, Rjratnakar and Raval Rannajiri Vat, Depict Mansingh asking Pratap to accept Akbar as his overlord, and Pratap reasoning with Mansingh to throw away the yoke of the foreign enemy, who was perpetrating untold excesses. Mansingh was earnestly requested to lead the struggle for independence. Pratap promised him all help to bring the rulers of Rajputana under his banner. But both refused to change their stand. Mansingh left Udaipur without success.

In October 1573 AD, Akbar sent Bhagvandas, the ruler of Amber. He too did not succeed in convincing Pratap. In December of the same year Todarmal came with the same aim. He also tried to rason with Pratap. But the latter did not budge from his resolve to fight the foreign enemy.

During 1574-76 AD armies were sent by the Mughals to conquer Bihar, Bengal and Orissa. Even before the war in the east was over, campaign for the conquest of Mewar was launched. Akbar had family resolved to conquer Mewar if Pratap refused to yield, so that the last bastion of opposition to the Mughal hegemony was crumbled.

Diplomatic preparation of Pratap – Aside from preparing the people to make up their mind to withstand a long war, Pratap contracted the rulers who were equally threatened due to expansionist policy of the Mughals. He succeeded in forging a confederacy, which included king of Gwalior, the Afghans, Rav Chandrasen of Marwad and Rav Surtan of Sirohi, combining all the forces opposed to the Mughals was a great diplomatic success of Pratap.

Strategy of Pratap – His main aim was reconquer the portions of Mewar captured by the Mughals. He asked the people not to cultivate their fields in the plains, easily accessible to the Mughals, so that they should not be able to procure their supplies in Mewar. Leader of the Bheels was entrusted with the task of security of the passes that led to the heart of the hilly region, which was turned into a vast fortified area. Forts of Gogunda and Kumbhalarh were well stocked with supplies and their defenses were strengthened. All the people and the sardars were called upon to perform their duties sincerely at the pain of dire consequences.

The battle of Haldighati, June 18, 1576 – Akbar sent a large army under the command of Mansingh. Among the other notable officers in the army were Asifkhan as paymaster, and Bakshikhan, Mujahidkhan and Jagannath Kachayaha.

Mansingh reached Khamnor through mandalgarh from Ajmer. Pratap reached Gogunda with his forces on June 18, 1576. When the vanguard of the Mughal army attacked Mewar army, which had taken position on both side of the narrow pas of haldighati, it was fiercely attacked. Many Mughal soldiers lost their lives. After this, soldiers of the Mewar army rushed down and made a frontal attack on the Mughals. The Mughal soldiers were forced to flee to save their lives. Now the Mewar army pursued them and took its position in the plain called the Rakta Tal near Khamnor village. Here both the wings of the two armies, their central divisions and elephant corps got locked in fight. During this melee, the Maharana reached near the elephant, on which Mansingh was riding, accompanied by Lunkaran, Ramshah, Tarachand, Punja and Hakim Sur etc. His faithful horse, fixed his front legs on the tusk of the elephant. Pratap flung his spear at mansingh, who saved himself by ducking under the canopy of

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the elephant. Now the Maharana left the battlefield according to the strategy that had been prepared in consultation with his nobles. He was able to unite both the wings of his army. The Mughals had not been able to assemble and make attack on the forces of the Maharana. According Badayuni the Mughals did not have the courage to pursue the Maharana. They were worried about their own safety. While Maharana was leaving the battleground he left Jhala Beeda behind to engage the enemy. Chetak could not carry the Maharan for long distance as it was wounded. It fell down and died after taking his master a little away from the battlefield.

The Mughals mistaking Bida for the Maharana rushed at him. The battle went on raging fiercely. Ramshah of Gwalior sacrificed his life along with all his sons, Shankardas Rathod, Jhala bida etc and many others lay dead on the battleground. Both the sides lost hundreds of soldiers. The next day, Mansingh took his army after this indecisive battle to Gogunda. Trenches were dug and walls constructed to save the Mughal soldiers from any surprise attack of the Maharana's army. The Maharana made arrangements for the treatment of sounded soldiers of his army and obstruct supply line of the Mughal army. The Bheels created difficulties for the beleaguered army. They ran away with its provisions whenever they got an opportunity. The Mughal army did not have the strength to pursure the Maharana in batches stealthily, with holding their identity. Akbar was not happy with Mansingh for the outcome of the battle. He was not allowed to attend the court for some days.

Results of this battle – Most of the historians inform that the Mughals were victorious in the battle of Haldighati. They have been misled by the Mughal official historians. In fact this was a drawn battle, from which the Mughals could derive no benefit. If we go by its results, Pratap was victorious. Badayuni informs us that the Mughals did have the strength and confidence to pursue the Maharana. The emperor was so angry with Mansingh that he did not allow him to attend the court for some days. Failure in this battle dispelled the illusion of invincibility of the Mughals. It boosted the confidence of the Maharana. With this battle, a long struggle began which lasted over a decade and after that the Mughals had to give up without attaining any success against the Maharana.

Resistance against the Mughals after Haldighati – The Maharana continued his war after the battle of Haldighati. After reaching Kumbhalgarh, he captured Gogunda again. Akbar followed up the struggle by sending Bagavandas and Mansingh of Amber and Kutubuddinkhan against the Maharana. Later the Emperor himself reached Gogunda. The Maharana continued guerrilla struggle. He left Kumbhalgarh and took to the hilly region whenever Mughal armies reached Mewar and came back to his capital as soon as the Mughals left. After Akbar left Mewar, the Maharana killed Mughal commander Mujahidbeg and occupied Gogunda again. Akbar got very furious and sent Shahbajkhan with a large army in 1577 AD. This army was ordered to capture Kumbhalgarh. The Mughals camped at Kelwada near the fort. From here he tried to storm the fort four times but without success. The fort was taken by the Mughals with great difficulty on April 3, 1578. The Maharana was able to get out of the fort safely.

After taking the fort, Shahbajkhan combed the hills and jungles around Gogunda, Udaipur and Chavand forever a month in search of the Maharana. He left in the month of May 1578, Pratap recaptured most of the places from the Mughal army of occupation as soon as Shahbajkhan left.

Shahbajkhan was sent again in December 1578. The Maharana again took shelter in the hills. Shahbajkhan captured many places again and installed military posts. But he did not succeed in laying his hands on the Maharana. He remained till April 1579 in Mewar. As soon as Shahbajkhan left again, the Maharana succeeded in regaining the places that had been lost. Shahbaj was sent for the third time in 1580 AD. He did not succeed again in Capturing the Maharana.

After the successive failures of Shahbajkhan, Abdurrahim Khankhana was sent in 1580 AD with a vast army. He left his family in the village Sherpur and began attacking various places and combing operation for capturing the Maharana. While Khankhana was busy supervising these activities, Amarsingh the eldest son of Maharana

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made a surprise attack on Sherpur and imprisoned the family of Khankhana including his wives. When Pratap came to know of it, he ordered Amarsingh to send back the members of the family of Khankhana honorably. This act of grace of the Maharana raised his stature even in the eyes of his enemy. Khankhana also did not get any success in his campaign.

The battle of Diwer, October 1582 – After successive failure of the operations aimed at killing or capturing the Maharana, the emperor stopped sending armies to Mewar. But the Mughal army of occupation was permanently stationed. For this purpose Mewar was divided into four sectors. In these sectors large number of Thanas or military posts were established. Among the centers of these sectors were Deval near Dungarpur, Debari near Udaipur, Desuri near Pali and Diwer on the road to Ajmer. Diwer sector was the most important of all these because road to Ajmer was of great strategic importance. All the Mughal invading armies had to take to this road for making attack on Mewar. Therefore Sultan Khan, the uncle of Akbar, was stationed in this sector.

In October 1582, the sardars of Mewar and Bheels surrounded Diwer. Sultankhan gathered the soldiers stationed at various posts, for the security of Diwer. There was a pitched battle between the Mughals under Sultankhan and mewar army led by Pratap himself. Padihar Solanki wounded Sultankhan and his elephant. Pratap killed the elephant by thrusting his spear in his tender organ. Amarsingh pierced the body of Sultankhan penetrating through his thick armor by a powerful thrust of spear. Battle of Diwer was decisive. The Mughals soldiers fled to save their life. Other Mughal posts were also captured by the Rajputs and Bheels. Jawar and Chhappan regions towards the south were also captured. Pratap occupied Chavand and made it his capital.

When this information reached the emperor, he sent Jagannath Kachhvaha against Pratap. On the arrival of Mughal forces, Pratap took refuge in the hills again. Jagnnath Kachhavaha left after searching for Pratap for some days. After 1585 AD Akbar stopped sending forces against Mewar. He lost all hope of capturing the Maharana. Mewar remained at peace for the next 12 years and Pratap devoted himself to the task of bringing back normalcy in his war-torn state. He breathed his last in 1597 AD.

An estimate of Pratap – Pratap was the immortal warrior of freedom struggle. He carried on an unequal fight with dauntless courage. His strategy of guerrilla warfare succeeded against the mighty power of the Mughals. Pratap was able to get back all the areas of Mewar lost during the period of Udaisingh except for Chittor and Mandalgarh. Mughal generals, including an uncle of the emperor lost their lives in this struggle. Pratap was able to attain this miraculous success because of the popular support he was able to secure. Akbar in his desperation tried his best generals to conquer the Maharana for one decade and then gave up the task after finding it impossible. The great tradition of Mewar and personal attributes of the Maharana are the factors responsible for the estimated support he got from his people. His struggle was a great source of inspiration to his contemporaries and remains so till the present times. During the struggle for independence of Bharat, he remained a beacon or light for the patriots. Even Akbar for whom he was the most vexatious enemy, acknowledged his sterling qualities. It was he who paid Pratap greatest tribute. When he was informed of the death of Pratap, he was stunned and tears welled out of his eyes. It is hard to come by such an example in the panorama of history. Gorishankar Heerachand Ojha is right in his opinion that "the name of ever memorable, protector of Hinduism, bravest of brave Pratap is the most significant and glorious. He was a selfless patriot, lover of freedom, skilled strategist, man of strong resolution and a generous *Kshatriya.*

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Previous Year Questions

Q. Which of the following was not from Kumbha's Court? **(RAS Pre 2016)**

A. Tilla bhatt
B. Mani sundar suri
C. Muni jin vijay suri
D. Natha

Q. Maharana Sanga defeated Ibrahim Lodi in which of the following battles? **(RAS Pre 2012)**

A. Battle of Khatoli
B. Battle of Sarangpur
C. Battle of Sivana
D. Battle of Khanwa

Q. Which rajput rular kept his struggle against mughals continue and did not surrender? **(RAS Pre 2012)**

A. Raisingh of Bikaner
B. Chandrasen of Marwar
C. Bharmal of Amer
D. Amarsingh of Mewar

Q. The ruler of Mewar who repaired and rehabilitated the Achalgarh fort: **(RAS Pre 2010)**

A. Rana Ratansingh
B. Maharana Kumbha
C. Rana Sanga
D. Maharana Raj Singh

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Chapter : 4
—: Relations of the Rajput states with the Mughals :—

Relations between the Rajput states and the Mughals were marked either by resistance on the part of the Rajput states to Mughal domination or assisting them in building their empire.

Resistance to the Mughal Empire

The Rajput states resisted foreign invasion since the beginning. The Arabs, expanding their empire with terrific speed, conquered Persia in 642 AD. Now they were on the boundaries of Bharat, the richest country in the world. They began pounding at the doors of Bharat. But their progress halted on the borders of this country because of the stiff resistance offered by the Rajput states. The Arabs, the Turks and after them the Mughals did conquer Bharat because of its political and military weakness, but resistance by the rulers and the people to protect its culture and way of life continued. The Rajput rulers were the spearheaded this resistance. Besides Sanga and Pratap, there were several other rulers who kept on their struggle against foreign domination.

Rathores of Western and Northern Rajasthan

The Rathors established their rule in northern and western region of rajasthan, of which the Rathors of Bikaner and Jodhpur are most famous.

Rav Jodha established the city of Jodhpur and built the fort of Mehrangarh. Rao Ganga helped Sanga by sending help of 4000 soldiers in the battle of Khanwa.

Rav Maldev (1531-1562)

After the defeat of Sanga and the Rajput confederacy at Khanwa in 1527 AD, the Rajput states were rendered leaderless. Rav Maldev tried to fill the gap for some time. Maldev was the eldest son of **Rav Ganga** the ruler of Marwad. He was born on 5th Dec. 1511. His mother was the daughter of **Devada ruler Jagmal of Sirohi**. During the reign of Ganga, he participated in the disastrous battle of Khanwa, and helped in taking away the wounded Maharana Sanga from the battlefield. He collaborated with Mewar during its period of crisis. He was instrumental also in the installation of Udaisingh as ruler of Mewar in 1537. He played important role in expanding the power of Marwad before ascending the throne after his father. He defeated Khanjada Dolatkhan of Nagore who came to assist Shekha, the brother Rav Ganga in the battle of Sevki.

Rav Ganga died of a fall from the balcony of his palace in a state of stupor resulting from an over dose of opium. Some historians write that he was pushed down from the balcony by Maldev. But in that case he would not have been acceptable as a ruler to the proud nobility of Marwad.

Situation in Marwar when Maldev ascended the Throne – When Maldev became the ruler, his effective control was limited to the Paraganas of Jodhpur and Sojat. In all other parts of Marwar, the Rathod feudal vassals had become independent. These Jagirdars considered the king as their overload only nominally. When need arose, they gave the king military help. But they no longer felt bound to do so, for they held control over the villages of their Jagirs by the sword only. In parts of Marwad some communities other than Rajputs held sway. There were Sirvais in Bilada, Singhals in Bhadrajun, Pathans, who had come lately from Bihar, in Jalore and Kayamkhani Muslims in Jhunjhunu. Dolatkhan was the ruler of Nagore. Maldev was an ambitious and enterprising ruler. He intended to establish control over whole of Marwar. Persian historians described him as a ruler possessed of *hashmat*, that is pomp and glory.

Condition of north Bharat – Political condition of north Bharat at this time was conductive for an enterprising ruler who aspired to extend his empire. Humayun who became emperor of Delhi after Babur, could not keep his empire intact. He was embroiled with Bahadrushah of Gujarat and Sherkhan Sur, the leader of the Afghans in Bihar. The Battle of Khanwa dealt a heavy blow to Mewar. Mewar was further weakened by internal troubles. The Kachivahas of

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Amber and Rathods of Bikaner were not powerful enough to take the place vacated by Mewar. A leader was required to unite the Rajput states again. Maldev rose to the occasion and expanded his authority.

Expansion of the kingdom

On assuming the throne he began expanding his kingdom. In 1533 AD, he captured Falodi from the Bhati ruler of Jaisalmer. Capture of Nagore from Dolatkhan by him was significant event. In 1536, he took Bilada from the Sirvais. In 1538, he surrounded Sivana and its ruler Dungarsi left the fort when his supply of food depleted. In 1539 he attacked Bhadrajun. Singhal Vira was its ruler. Viramdev of Medta who helped Maldev in this campaign was killed but Maldev succeeded in capturing Bhadrajun and Rajput from the Singhals.

In 1539 Maldev attacked Jalore, which was held by Sikandarkhan. Maldev had given help to Sikandarkhan when the Bilochis attacked him. Yet he began creating troubles in the villages of the kingdom of Maldev. In 1539 Rathod Bida was sent to capture Jalore. Bida succeeded in this venture.

Maldev captured extensive areas of Mewar also when this state was weakened because of fissiparous tendencies. Badnor. Kosithal, bisalpur, Madaria and Jahajpur etc were the areas of Mewar acquired by Maldev.

Consquest of Medta – Vriamdev son of Duda was the ruler of Medta. Enmity began between Maldev and Viramdev during the reign of Rav Ganga for possession of an elephant. Ultimately viramdev agreed to send the elephant but the beast died on the way of Jodhpur. Viramdev further excited the anger of Maldev by occupying Ajmer. When Maldev became the ruler, Viramdev accepted him as the king. But Maldev was not reconciled. He sent his army along with the army of Dolatkhan against Viramdev. He was forced to leave Medta and flee to Ajmer. In 1538 AD Maldev captured Ajmer also. Maldev captured the Paragnas of Chaksu, Sambhar and Lalsot etc from Viramdev. Dispossession of all these districts compelled ambitious Viramdev to go over to Shershah. Viramdev began requesting Shershah for invasion of Marwad and making him its ruler in place of Maldev.

Conquest of Bikaner – His early successes inspired Maldev to attempt to establish hegemony over all the states of Rajasthan with an aim to be able to face the foreign powers effectively. With this aim he sent a large army under the command of Kumpa against. Rav Jetsi the Rathod chief of Bikaner in 1541 AD. Jetsi was defeated and killed. Maldev entrusted Didwana and Bikaner to Kumpa for administration. Unfortunately Kalyanmal, son of Jetsi, went over to Shershah, for gaining his support for conquering Bikaner. The kingdom of Marwad became contiguous with Delhi the Empire because of these conquests. Due to Rajput pride and a burning desire to take revenge, Viramdev and Kalyanmal went to seek support from Shershah against Madev. Shsershah and afterwards the Mughals benefited from internal bickering of the Rajput rulers.

Relation with Humayun – While Maldev was exerting to increase his power, significant political events were taking place in north Bharat. Taking advantage of Weakness and indolence of Humayun, the Afghans became powerful again. They defeated Humayun at Chausa and Kannauj in 1540 AD under the leadership of Shershah Sur. Shershah sent an army in pursuit of Humayun and chased him out of his empire. He established his control over most parts of north Bharat.

Maldev kept watching the events carefully. He knew that in spite of all entreaties of Kalyanmal and Viramdev, Shershah had more urgent problems to attend to and was not in a position to invade Rajasthan. He availed himself of this opportunity and consolidated his power.

Maldev wanted to take advantage of struggle between Shershah and Humayun. He wisely decided to support the weaker of the two. He thus hoped to check the growing power of Shershah by using one enemy against another. Maldev sent an invitation of Humayun when he was near Bhakkar and promised to assist him with an army of twenty thousand. But Humayun did not give any importance to this offer of Maldev. At this time Humayun was planning to invade Gujarat with the help of ruler of Thatta in Sindh. But the latter did not lend Humayun any help. His condition went on deteriorating. Even under such precarious circumstances, Humayun's lust for pleasure possessed him. He married the fourteen year old Hamidabano Begum, daughter of the religious preceptor of Hindal. Consequently Hindal and a

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staunch supporter of his Yadgar Nasir Mirza became disaffected with Humayun.

Sixteen months after the offer of help made by Maldev, Humayun flet the need for availing himself of that offer. He reached near Jodhpur from Kachha via Falodi. After reaching here, he sent Atkakhan, Raymal Soni and Mir Samand to Maldev. Maldev sent a camel load of presents including gold coins and proposed to bestow the Jagir of Biakner upon him. The envoys of Humayun informed him of the untrustworthy demeanor of Maldev. Mulla Surkha the former librarian of Humayun also suggested him to retrace his steps. According to his information, an envoy of Shershah was there at Jodhpur at this time and Maldev was of a mind to imprison him. On receiving such disconcerting information, Humayun left for Amarkot. He reached this place on August 22, 1542.

An Assessment of the policy of Maldev towards Humayun – All Mughal historians criticizes Maldev for his bad faith towards Humayun. But this is a faulty judgment on the policy of Maldev. In actuality, it was the fault of Humayun that he did not pay any attention to the offer when it was made in January 1541. He tried to secure help from Maldev sixteen months after the offer of help was made to him, by which time the political situation has undergone a great change. By this time, Shershah had go entrenched firmly in power, while all the supporters of Humayun had deserted him. Now it would have been utterly impolitic for Maldev to ally with a cipher. Besides, the charge leveled against Maldev, that he intended to imprison Humayun is incorrect. If Maldev had wanted to confine Humayun, he could easily have done so. Maldev honored his guest by sending him suitable presents and offer of the Jagir of Bikaner. But at the same time Maldev did not want to offend Shershah unwarrantedly. Humayun was in no position to substantially contribute in a struggle against Shershah. Therefore refusal of Maldev to assist Humayun in May 1542 was a political wisdom and not an act of bad faith.

Maldev and Shershah Sur

After Humayun had fled the country and Kalyanmal and Viramdev had reached the court of Shershah, there was every possibility of a conflict between Marwad and Shershah. Maldev had intended to make a trial of strength with Shershah with the assistance of Humayun, when the latter was in a position to lend sufficient help. But Humayun lost the opportunity. Since then, Maldev avoided to incur wrath of Shershah. Maldev adopted a neutral policy at this time. He neither dishonoured the envoy of Shershah, nor did he help Humayun. Yet a struggle between the two was unavoidable. After the exit of Humayun from the scene, Maldev appeared to be the most powerful adversary to challenge the Afghan empire. The Situation was similar to that which confronted Babur after his victory over Ibrahim Lodi sixteen years back.

Real cause for struggle between Shershah and Maldev – Hitorians differ whether political or religious reason was there behind this struggle between Maldev and Shershah. Abbas Sherwani writes in his Tarikh-e-Sherwani that Sherhas declared in his court that he would 'Vanquish that Kafir first'. In actually religious sentiments were roused to serve political end. But this is also true that the Muslim rulers in those times considered the Muslim alone as their supporters and power behind the throne, to serve whose interest was their first duty. The two states had common boundary for a long stretch. Both the states were being lead by ambitious rulers. They had both carved large kingdoms, by their exertions. Collision between them was quite natural for political reasons.

Battle of Sumel (January 1544 AD.) – Shershah began planning attack on Marwad but he did not want to let the enemy know when and through which direction he would make his attack. He let Maldev guess whether he would first make Kalyanmal king of Biakner and then attack Marwad from that direction or he would first reach Ajmer, help Viramdev to capture Medta and then attack Marwad. Shershah kept moving around Delhi on the pretext of hunting excursions. In fact he wanted to swoop-down upon Marwad suddenly. He made his military base at Fatehpur (Jhunjhunu) for the attack. He took the route, which was not Fatehpur, Maldev became aware of the intention of Shershah. He called his armies from Medta and Nagore etc and gathered them at Jaitaran and Pipad. From these places his army could move to any part of Marwad swiftly. Shershah quartered his

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army at village Babra near Ajmer. Shershah called his armies from Ranthambhor and Agra also. These armies were asked to make a pretense of attacking Ajmer. But Maldev was not deceived by this fraudulent move. Shershah now had a large force of eighty thousand, including artillery. He made arrangements for the protection of his army through field fortification with the help of felled trees, trenches and sand bags. Maldev reached Sumelgiri, about twelve miles away from Babra. He remained firmly entrenched in his encampment. For about a month the two armies remained in their readiness to attack each other.

This stalemate suited Maldev better. He was within his kingdom. His supply line was quite secure. Shershah found himself in a difficult situation. Any move forward or back ward was fraught with danger. To extricate himself from this impasse, Shershah took recourse to a stratagem. According to Munshi Deveprased, the whole planning was made by Viramdev of Medta, when Shershah was desperately looking for a way out of the impasse to several armies. Viramdev sent an amount of Rupees twenty thousand of Kumpa, one of the trusted generals of Maldev, purportedly to purchase blankets for him. A similar amount was sent to another trusted general Jeta ostensibly for purchasing swords of Sirohi. After that, false information was trickled to Maldev that, his generals had been bribed to change side during the battle. On investigation, money was recovered from the tents of the two generals. Maldev became convinced of the treachery of his generals. According to Munshi Deviprased, Shershah got 100 letters sewn in Shields. These shields were sold to the feudal vassals of Marwad. After that, information was sent to Maldev about his chiefs preparing to go over to Shershah. He was asked to look for the proof hidden in the shields of his vassals. At this, Maldev got scared and decided to desert his military camp. He was earnestly entreated to have faith in his generals. But he was not to be convinced.

Jeta and Kumpa resolved to vindicate their loyalty for the state by sacrificing their life. They started from their camp with their armies to attack the enemy in the dead of night. They had 12000 soldiers to fight against an 80,000 strong army of Shershah. Shershah had come to know if the confusion in the enemy camp. He removed his army about 10 KM. backward. The Rathore army was lead astray on failing to trace the enemy camp. When this army reached close to the encampment of Shershah, he began offering prayers in the thick of battlefield. It was at this juncture that Jalalkhan, commander of his army, reached the battleground with a large force. The 12,000 men of Jeta and Kumpa could not measure up to the large and well-equipped army of Shershah. The Rathore army was sandwiched between the two forces, the one at its front and the other at its rear. Yet the Rajputs fought bravely till the end. Most of them died fighting. Shershah was greatly impressed by the bravery of Rajputs and he exclaimed "I had almost lost my empire for the sake of a handful of millet."

Significance of the battle of Sumel - If Maldev had understood the fraud of Viramdev and Shershah, the outcome of the struggle would have been different. The battle proved a turning point in the history not only of Rajasthan but whole of north Bharat. The loss of 12000 Rathores and Jeta and Kumpa was a big blow for Marwad. According to G.N. Sharma, glory of the Rajputs received a setback. In future it became difficult for the Rajputs states to maintain their freedom. He further adds, "The age of heroes, of the kind of Prithviraj Chauhan, Kumbha, Sanga and Maldev was now over. Henceforth personalities dependent on and serving the foreign power, like Viramdev, Kalyanmal, Mansingh and Ajitsingh dominated the scene." it was thus a decisive battle in the history of Rajasthan. After this battle, Shershah captured Ajmer. Medta was given to Viramdev and Bikaner to Kalyanmal. Shershah headed for Jodhpur via Nagore. Maldev took shelter in the hill region of Siwana. This was the condition to which Maldev, once the most powerful Hindu ruler of north Bharath, was reduced; Shershah captured Jodhpur without any hindrance.

Reconquest of Marwad by Maldev – Shershah established his military posts before leaving Marwad. He died in 1545 AD. As soon as Maldev heard of the death of Shershah, he drove the Afghans out of Marwad. He recaptured Jodhpur in 1546. Falodi, Pokran, Satalmer etc. were captured soon afterwards. In 1552-53 AD, ruler of Jaisalmer also accepted Maldev as his overlord. In 1558 Jalore was included in Marwad

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kingdom. But he was defeated in 1558 by the ruler of Medta. Shershah appointed Hajikhan as governor of Ajmer. After Humayun captured Delhi and Agra again, Hajikhan accepted suzerainty of Mewar. But after some time his relations with Mewar deteriorated and he consented to the overlord-ship of Marwad and their combined forces defeated Mewar. Once again, Maldev became the king of whole of Marwad and the most powerful ruler in Rajasthan.

Marwad and Akbar – Akbar was an ambitious ruler. After the weakening of Sur kingdom the foreign elements in north Bharat assembled under the banner of the Mughals again. He sent an army against Hajikhan to conquer Ajmer in 1557. Hajikhan ran away to Jaitaran near Beawar. The Mughal army pursued him and captured Ajmer and Jaitran. Jaimal, who had been turned out of Medta by Maldev, requested Akbar, for giving back Medta to him. Akbar sent army under Saifuddin Mirja who conquered Medta and handed it over to Jaimal. Maldev died on 7th November 1562.

An estimate of Maldev – Maldev holds an important place in the history of Rajasthan in the 16th century. Up to the sixth decade on this century, Delhi Sultanate was in a weak condition and the Rajputs tried to establish their rule in north Bharat. But the battle of Khanwa dashed their hopes. Maldev tried to fill the void created by the decline of power of Mewar. He tried to fulfill the task in which Sanga had failed. He succeeded in expanding the small kingdom that he inherited from his father to include 58 Paragnas.

A great general – Maldev was successful in 52 battles that he fought. Except the battle of Sumel, he never left the battlefield without a trial of strength. Rulers like Humayun and Shershah sought his help in the course of their reign. This provides a proof of the high esteem he commanded.

A great diplomat – Maldev sent an invitation of Humayun with a view to check the growing power of Shershah. Unfortunately Humayun did not pay heed to his offer. Later, Humayun tried to secure his help when situation had changed because it would have offended Shershah, at the same time he did not harm Humayun, even though it was demanded by Shershah. After the battle of Sumel, he chose to continue his struggle from the hilly region. After the death of Shershah he took no time in recapturing the Paragnas of Marwad formerly held by him. His failure to tackle and pacify Viramdev and Kalyanmal was his diplomatic failure, which precipitated invasion by Shershah. This was really typical of a deep malaise, which accounts for the success of the foreign powers in Bharat.

Patronage of Literature – Maldev patronized literature. Asiyan-ke-dohe, Asha Barhat-ke-geet, Ihasardas-ke-sorath are important literary works of his period. Ratansingh-ri-veli and Jin-ratri-katha were also written during this period. Laghustavaraj is a work composed in Samskrit during his regime.

A great builder – The impact of art and architecture of the period of Kumbha and the Persian architecture are visible in the architectural remains of this period. Maldev constructed or repaired many forts. Some of these are Jodhpur, Falodi, Pokaran, Raypur, Medta, Siwana, Ajmer and Bikaner. Many temples, tanks and cenotaphs etc were constructed by him.

Maldev, thus, had many qualities. He is unjustly blamed for forcing rulers like Kalyanmal and Viramdev to go over to Shershah. In actuality conquest of neighboring states was a natural phenomenon and was essential for bringing order in the region. The Charans have used appellation of Hindubadshah for Maldev for the success achieved by him in extending his kingdom. Going over of the defeated chieftains to seek help from the foreign power should really be blamed. His greatest blunder was that he distrusted his loyal subordinates.

Rav Chandrasen

Soon after the death of Maldev in November 1562, internecine struggle began in Marwad. Maldev had declared Chandrasen his successor, as he considered him more capable. He had banished his eldest son Ram to prevent his investiture. Ram went to his in-laws in Mewar. He had deprived his second son Udaisingh also to the right of inheritance. As Maldev had declared Chandrasen as the heir against the rule of primogeniture, struggle for the throne began.

The Mughal Empire had been established again in July 1555. Humayun died in January 1556

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and Akbar ascended the throne. The Mughal nobility gave every support to the young ruler for establishing Mughal rule firmly in Bharat. Most of the supporters of Delhi Sultanate rallied round the new empire, for in the event of disintegration on foreign rule they would find themselves in an alien country at the mercy of native people. Most of the native Muslims also supported the foreign rule. There were some Afghans who felt deprived of an opportunity of ruling the country. Some of them still wielded power and influence in Rajasthan. The Mughals targeted these Afghans, as they might prove their formidable enemies.

When Maldev died, Chandrasen was in Jagir. Because of opposition of the feudal nobility, he could ascend the throne only on December 31, 1562. Mughal commander Meerjahan occupied Jalore, taking advantage of the unsettled conditions in Marwar.

Suppression of revolts – A large number of feudal vassals supported Ram and Udaisingh against Chandrasen. Ram advanced from Kelwa in Mewar with the support of some nobles and began his depredations in Dunada region. Chandrasen took action against Raymal first, who ran away. Then he advanced against Ram. He was also defeated. Now Chandrasen attacked Gangani where Udaisingh had established his power. He was defeated in the battle of Lohavat and badly wounded. His supporters carried him to Falodi. Chandrasen surrounded Falodi also. Looking to the expansionist policy of the Mughals, the feudal vassals of Marwar now prevailed upon Chandrsen to raise the siege and make peace with Udaisingh.

Resistance to the Mughals – Ram was still engaged in hostile activities. Chandrasen sent a force against him. Ram was defeated in the battle of Nadole. He now took shelter in Ajmer with the Mughal govenor. The Mughals had an opportunity to fish in the troubled waters. The Mughal governor invaded Marwar in support of Ram. At this time the feudal nobles succeeding in bringing about an understanding between the two brothers so that they could resist the possible Mughal invasion successfully. Sojat was given to Ram in Jagir. The Mughals, with their regional center at Nagore, were always looking for an opportunity to interfere in the internal matters of states of Rajputana for expanding their influence. Any rebel against the established authority of a Rajput state was most welcome to them. After a year, Ram went to the Mughal emperor to seek his support. Akbar had already conquered Medta and Nagore. Now he sent an army under Hussainkulikhan in support of Ram for attacking Jodhpur. The city was besieged and Chandrasen was forced to vacate the fort because of shortage of food grains. He took shelter in Bhadrajun. Jodhpur was captured by the Mughals in 1563 AD. After losing Jodhpur, Chandrasen found himself in a very difficult situation. He had to sell gold ornaments and jewels to meet the expenses of his adherents.

Nagore assemblage– Akbar held a court at Nagore from November 5 to December 31, 1570 after pilgrimage to Ajmer. Rulers of various states assembled here to pay their respect to the emperor. By this, the Mughals had conquered Medta, Jodhpur, Ranthambhor and Chittor. During this long stay of Akbar at Nagore many kings and high ranking feudal vassals of the Rajput rulers gathered at this place including of Jodhpur, Bikaner and Jaisalmer. Rav Kalyanmal came here with his son Raymal and accepted the emperor as his suzerain. Raval of Jaisalmer did the same. Both these rulers went to extent of marrying their daughters in the Mughal royal family.

Rav Chandrasen also reached here. According to a historian Ramkaran Asopa Akbar ignited him. According to Pandit Reu, Akbar offered to return him Jodhpur if he accepted Mughal suzerainty. According to Reu, Chandrasen had come just to seek information and less the attitude of the emperor. His brother Ram and Udaisingh were also present here. Chandrasen came to know that Akbar was inclined to favour Udaisingh. He also understood left the Mughals wanted to take advantage of internal bickering of various Rajput states. Therefore he left Nagore and went back to Bhadrajun, leaving his son behind at Nagore.

Abdul Fazal and Badayuni describe wrongly that Chandrasen submitted to the Mughal authority. This does not seem to be correct. If he had done so, there was no need for him to away from Nagore, while all other dignitaries were still

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camping at this place. The Mughal invation on Bhadrajun soon afterwards, proves the same.

Mughal attack on Bhadrajun – The Mughal emperor was bent upon forcing Chandrasen to accept Mughal domination. Chandrasen had left Nagore without seeking leave and without accepting Mughal overlord-ship. Akbar ordered Khan-e-kalan, the governor of Ajmer to proceed against Chandrasen. The Khan attacked Bhadrajun. Chandrasen did not have the length to fight the Mughal authority at this time. He made an escape from Bhadrajun and reached Siwana fort. Akbar appointed Kalyanmal governor of Jodhpur in Octorber 1572. This was a shrewd diplomacy of setting the Rathore against a Rathore and to ascertain security of the road from Delhi to Malwa and Gujarat against the possbile attacks of Pratap and Chandrasen.

Mughal attacks on Siwana – After the loss of Bhadrajun, Chandrasen made Siwana his capital. This was an impregnable fort in the midst of difficult hilly terrain. Chandrasen began making attack on Mughal areas and looting caravans going from Delhi to Gujarat. Raisingh of Bikaner, Shah Kulikha, Keshodas Medtia and Taiyabkhan etc. were sent against Chandrasen with a determination to bring the resistance of Chandrasen to an end. This army attacked Sojat first. Kalla son of Ram was ruling here. He had begun supporting Chandrasen. Kalla took refuge at Siriyari in Godwad region. The Mughals pursued him to his place. He was defeated and made to surrender. The Mughals captured Sojat.

This was followed by a siege of Siwana. Chandrasen adopted guerrilla tactics and left Siwana leaving it under the command of Fatta. This was a strategy similar to that adopted by Maharana Udaisingh about 15 years back. Chandrasen went away to Piplod in the mountainous terrain. From here he continued to harass the Mughal army besieging Siwana, employing a technique of attacking suddenly and then disappearing when pursued. A large army had to be sent under Jalalkhan to assist the Mughal army already operating against Chandrasen. At this, Chandrasen took refuge in the forest of Kanuja to save himself from the purusing army. But he continued to attack the Mughal army by guerilla methods. Jalakhan, the Mughal commander was killed during one of these attacks.

In 1576 a large army was sent under Shahbajkhan to capture Siwana. He relieved the army, which had been engaged in siege operations for the last two years and intensified the blockade. Supplies reaching the fort from outside were completely stopped. The Rathod army submitted before the Mughals when no supplies were left in the fort in March 1576 A.D. Even after the loss of Siwana, attacks of Chandrasen on the Mughals continued.

Bhati attack on Pokaran – After some time Chandrasen took refuge in Mewar. While he was out of Marwad, Bhati Hararay of Jaisalmer mad an attack on the fort of Pokaran, held by Anandaram Pancholi on behalf of Chandrasen, in October 1576. The siege continued for about four months. Yet the garrison held on. An agreement was reached at last, according to which the Bhati ruler paid Chandrasen one lakh Fadiya as mortagage money. Chandrasen had a right to get back the fort on repayment of the money.

Chandrasen forced to leave Marwad – After losing Sivana and the growing pressure of the purusing Mughal armies, Chandrasen was forced to leave Marwar. For about a year and a half he remained in the kingdom of Sirohi. From here he went to Dungarpur in the hope of receiving support and shelter. When the Mughals reached here in his pursuit he had to flee from Dungarpur also. For some time he remained in Banswada and from there he went to Ajmer. During all these years he continued to attack Mughal military posts.

Return to Marwad – The Rathods became disaffected with the Mughals when direct Mughal rule was established in Sojat state. The Rathods invited Chandrsen to Sojat. With the help of the Rathods, he captured Sojat in 1579. This was followed by a vigorous attack on Ajmer. This was the time when all the energy and attention of the Mughals was directed towards making attacks on Pratap. In 1580 AD an army was sent against Chandrasen. He took Shelter in the hill region of Saran. A large number of Rathod sardars reached Saran to help Chandrasen. Rathod Bersal was the only notable exception. Chandrasen advanced against his Jagir Dudad to punish Bersal. Rathod Askaran intervened to bring about a compromise between the two. Chendrasen died on January 11,1581. It is suspected that he was poisoned.

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Estimate of Chandrasen – Rav Chandrasen was the first Rajput ruler to challenge the mighty Mughal Empire. After Maldev almost all the Rajput rulers succumbed before the Mughal threat. They established close family relations with Akbar by marrying their daughters in the Mughal Royal family. Akbar was able to entice these rulers by honoring them and entrusting them with responsible tasks to serve the Mughal Empire faithfully. All the rulers of Rajasthan lay prostrate at the feet of the Emperor. But Chandrasen refused to follow suit. He continued his fight for the freedom of Marwad. He sold family gold and jewels, shifted his capitals, wandered in hills and forests, left Marwad when hotly pursued by the Mughal armies and roamed all over Rajasthan, but did not give up his patriotic struggle. In the beginning loyalty of the feudal vassals was divided, but in the end they were convinced of his patriotic fervor and all of them lent him their support during the last years of his life. His two elder brothers, Ram and Udaisingh, enjoyed a life of ease and comfort without caring for the woes of the people. Chandrasen set an example for Maharana Pratap. In many ways he may be called the forerunner of Pratap. He lent support to Pratap indirectly by forcing the Mughals to divert their resources on another front. He will continue to be remembered for the difficulties, he underwent and the privations he suffered for his love of freedom from foreign domination.

Three years after the death of Chandrasen his elder brother, Udaisingh was acknowledged as the ruler of Marwar by Akbar. He ruled up to 1595 AD. He served the Mughals on various fronts. He married his daughter to Salim, the son of Akbar. After Udaisingh, Sursingh was accepted as the king, although he had many elder brothers. He served the Mughals and held various important posts. He died in 1619 AD, serving the Mughals in the south at Mahkar. After him, Gajsingh was designated king. He was also in the south when sursingh died. Jehangir sent him the robes, for the ceremony of investiture at Burhanpur. Gajsingh died in 1638 at Agra. Gajsingh selected his younger son Jasvantsingh for the throne.

Jasvant singh was a young boy of 12 when he ascended the throne. He was called to Agra for the ceremony of investiture. He played an important role in the war of succession among the sons of Shahjehan in 1657 AD. An army was sent from Agra under Dara to fight Aurangzeb, who was advancing from the south. Jasvant Singh was the chief of this army. He was asked by Aurangzeb to keep away from the struggle for succession and return to Jodhpur. In the battle of Dharmat, Jasvantsingh played an important role. But Aurangzeb was victorious. Jasvant Singh was sounded and taken out of the battleground by his Rathod confidants. The imperial army was commanded by Ratansingh Rathod in his absence.

When Aurangzeb became the Emperor, he did not feel well disposed towards Jasvantsingh. Role of Jasvantsingh before the battle of Khajuwa further embittered their relations. Just before this battle between Aurangzeb and shahshuja, Jasvant singh attacked and looted the camp of Aurangzeb and went away to Jodhpur. Even then Aurangzeb maintained the semblance of good relations and appointed Jasvantsingh Governor of Gujarat in 1659 AD. In 1662 he was ordered to proceed to Maharastra and help Shaishtakhan in the campaign against Shivaji. In April 1663 Shivaji made a night attack against Shaishtakhan and returned safely through the way leading to Singhgarh. Camp of Jasvantsingh lay on the way through which Shivaji made his escape. Therefore Jasvantsingh was blamed for letting Shivaji escape unscathed. Yet Aurangzeb did not take any action against him. The reason was the Emperor did not want open hostility with Jasvantsingh. But he was given the rigorous task of maintaining order in Afghanistan. Jasvantsingh died at Jamrud in Afghanistan on November 28, 1678.

Attempts to established Mughal rule in Marwar and subdue the Rathods – With the death of Jasvantsingh began attempts of the Emperor to bring Marwad effectively under the Mughal rule and the heroic struggle of the Rathod Sardars for the independence of their state under the leadership of Durgadas.

Durgadas Rathod (1638-1718)

The heroic struggle of Durgadas – Durgadas was born in 1638, in a village of Marwad. His father Askaran was the minister of king of Marwad. Askaran had three wives. He was not happy with the mother of Durgadas. He and his mother lived in the small village of Lunva. The mother and child subsisted on agriculture in the

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village. Askaran had no contact with them. The mother filled the heart of the child with loyalty for the state and the ruling dynasty.

An event of 1655, when Durgadas was 17 years old, shaped his future course of life. A government servant grazing some camels let the animals graze in his filed. At this Durgadas had a scuffle with the person and killed him for using foul words for the Rathod dynasty. The king summoned Durgadas to explain his conduct. Confession of the crime by Durgadas and the explanation given by him for his conduct highly impressed the king. He was taken into Government service and became a trusted confidant of jasvantsingh. He remained with the Maharaja in the south, in Gujarat and at Jamrud.

When Jasvantsingh died he did not have any son, but his two wives were expectant. Aurangzeb was looking for an opportunity to bring Marwad under Mughal administration. Marwad lay on the way of Gujarat from Delhi whose ports were of great commercial importance for the external trade of the Mughal Empire. By capturing Jodhpur he hoped to pave the way for the subjugation of whole of Rajasthan. Aurangzeb brought Jodhpur under Mughal administration. Tahirkhan was appointed Faujdar of Jodhpur, Khidmatgujarkhan, commander of the Jodhpur fort; Arnwarali its chief Ameen and Abdurrahman, Kotwal of the city. Officers of Jasvantsingh were ordered to handover the charge to newly appointed officers.

The two Jodhpur queens gave birth to a son each on February 19, 1679, at Lahor. They were named Ajitsingh and Dalthambhan. From Lahor the convoy of Rathod soldiers, escorting the queens reached Ludhiyana on March 12. At Ludhiyana, the Rathod Sardars got an order to proceed to Delhi instead of Jodhpur. The queens reached Delhi on April 5, 1679. After reaching Delhi, the Rathod Sardars repeatedly requested the Emperor through Asadhkhan to allow Ajitsingh to be taken to Jodhpur, and to declare him heir apparent. Aurangzeb continued to make empty promises while Imperial control over Jodhpur was intensified. Temples were demolished and idols were brought to Delhi to be trampled upon in the mosques. Search was conducted to find out the hidden treasure of Jasvantsingh. But even after a lot of search and making breaches at many places in Jodhpur and Siwana, no trace of the treasure was found. Because of such conduct of the Emperor, suspicion began to grow in the minds of the Rathod nobility about the real motive of the Emperor. They resolved to save the royal family of Jodhpur from the clutches of the Emperor. But they were not powerful enough to openly defy the Emperor. It was planned that the Rathore Sardars should leave Delhi for Jodhpur in small batches and make preparation for revolt. Some of them were asked to remain in Delhi so that they may obstruct the pursuing Mughal army by rearguard action when the family of Jasvantsingh had flown from Delhi. The aim was to allow them sufficient time, so that, they may not be overtaken by the pursuing Mughal soldiers. All this activity took place after May 26, 1679, the day when Indrasingh, the grandson of Amarsingh, elder brother of Jasvantsingh was declared ruler of Jodhpur for a sum of rupees thirty six lakh and the Mughal officers appointed at Jodhpur, were ordered to give every assistance to Indrasingh.

Durgadas took upon himself the responsibility of escorting the queens and the children safely out of Delhi. After the Rajput Sardars had left Delhi, Aurangzeb instructed Kotwal Fauladkhan to take the Jodhpur royal family to Noorgarh. He was asked to give harsh punishment to those Rathod Sardars who opposed carrying out of this order. Incidentally Durgadas and his associates had already taken Ajitsingh out of Delhi. When Fauladkhan reached the place where Jodhpur family had been lodged, Raghunath bhati with his 100 companions violently attacked the Mughal soldiers. Raghunath and most of his soldiers sacrificed their life heroically. When the news of escape of Ajitsingh spread, the imperial army was sent in his pursuit. Ranchhodadas impeded its way to allow the convoy of Jodhpur family enough time to get away from the city. Yet the Imperial army, in hot pursuit of the convoy, overtook it. In the scuffle that took place, many Rathods including the queens and Dalthambhan were killed. Durgadas with selected soldiers barred the way of the Mughals to allow infant Ajitsingh to escape. The Mughal contingent had to return unsuccessful. Durgadas reached Marwad safely with the child around 23 July.

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Freedom struggle of the Rathods – The loyal soldiers of Jasvantsingh reached Salasar with Ajitsingh near Jodhpur. But life of Ajitsingh was not secure in Marwad state, therefore Ajitsingh was left under the safe custody of wife of a Pushkarna Brahmin jaidev of Kalindiri near Sirohi. Mukundadas Khichi, a trusted soldier was appointed to keep watch, remaining in disguise for the safety of the child.

When information of the arrival of Ajit spread in Marwad, the Rathods began uniting under the leadership of Durgadas. They expelled the Mughal Faujdar and occupied Jodhpur. Aurangzeb reached Ajmer for reestablishing Mughal control over Marwad. The Rathods were defeated in a battle near Pushkar and Jodhpur was re-conquered by Aurangzeb. Now the Rathods adopted guerrilla tactics. Aurangzeb tried to create confusion by presenting a spurious prince as Ajitsingh. But this stratagem did not prove effective.

Rathod-Sisodia alliance – Such a course of action by Aurangzeb compelled Durgadas to seek help from Maharan Rajasingh of udaipur to give protection to Ajitsingh. The Maharan a not only accepted this request, but gave the Rathods all help in their struggle for independence. Aurangzeb sent an army under Hasanalikhan against Mewar. He himself came to supervise the military action. But as soon as he left Mewar the Mughals were driven out.

The Rahods were encouraged by the prompt support given by the Maharana. They began fighting the Mughals more resolutely. Aurangzeb sent his son Prince Akbar against Marwad but he failed completely in containing the Rathods.

Revolt of Prince Akbar – The struggle for independence was taking a heavy toll of life and depredations of the Mughal armies were causing great material loss. Durgadas attempted to deal a heavy blow to the Mughal Empire by enticing Prince Akbar to revolt against the unethical and impolitic policies of his father. The Prince was convinced that the Mughal Empire could be saved from utter ruin only by removing Aurangzeb with the help of Maharana Rajsingh. Akbar came to Nadol with Durgadas and declared himself Emperor on January 1, 1681. aurangzeb was stunned when the news reached him. He was at Ajmer with an army of only 10,000. The combined arimies of the Rajputs and Akbar reached near village Dorai. Aurangzeb at this time hit upon a stratagem to deceive the Rajputs. A letter was written by hands of Rajputs. The prince was praised for having befooled the Rajputs. On getting this letter the Rajputs were filled with doubt about the bona fides of the prince. They left the camping place of the combined armies in the dead of night. When the prince came to know of it in the morning, he retraced his steps to catch up with the Rajputs. The truth dawned on had been done. In the mean time the Emperor strengthened his position. Durgadas gave all help to the prince gripped by despondency. To save him from the wrath of the Emperor, he accompanied him to the Maratha court. His son and two daughters were sent to Barmer under the protection of Jagannath Ramchandot.

Mukundadas Khichi, appointed for the security of prince Ajitsingh revealed his identity because of insistence of the Rathod Sardars in March 1687. Durgadas returned to Marwad on getting a letter informing him of it from Mukundadas. Prince Akbar left for Iran after his failure to secure Maratha help for his cause. In the mean time, Maharana Jaisingh of Mewar made peace with the Mughals. But even after Mewar became neutral, the Rathods continued their guerrilla warfare against the Mughals.

Escalation of the struggle for independence – After the return of Durgadas from the south, the struggle for freedom of Marwad became more intense. The Mughal Faujdar of Jodhpur, Inayatkhan found himself in a very precarious situation and was forced to surrender Siwana to Ajitsingh. Aurangzeb had to move to the south when Prince Akbar went to the court of Shambhaji. Before leaving for the south, Aurangzeb asked the Rathods for sending the son and daughters of Prince Akbar to him and offered to give a Mansab (a high rank in Mughal military service) to Durgadas for this service. But durgadas declined the offer before a mansab was given to Ajitsingh. In 1695 AD Durgadas agreed to send daughter of Akbar Safiyat-un-nisa to Aurangzeb with the medication of Ishwardas Nagar. When the princess reached Delhi Aurangzeb thought of making arrangements for her religious education. But he was pleasantly surprised to learn that Durgadas had

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made suitable arrangement for teaching her the Quran. Aurangzeb was so pleased with Durgadas that he sent him rupees one lakh for the expenses incurred on the journey of the princess and gave him the Paragna of Medla in Jagir. In 1698 Durgadas reached the Emperor accompanying Buland Akhtar, the son of Akbar. Aurangzeb honored him with the bestowal of a Mansab of 300 Jat and 2000 Sawar. He was also given the Paraganas of Jaitaran, Medta and Siwana. Ajitsingh was given a Mansab of 1500 Jat and 2000 Sawar and Paraganas of Jalore and Sanchor. The anomaly of highter Mansab for Durgadas made Ajitsingh unhappy.

In 1705 AD Durgadas went to serve the Mughals and in 1706 he went to Mewar where he was given the Paragana of Sadadi in Jagir.

Capture of Jodhpur by the Rathods – No sooner did the news of death of Aurangzeb in 1707 reach Marwad than, Ajitsingh occupied Jodhpur. On learning this Durgadas returned to Marwar. He was welcomed by Ajitsingh himself by coming forward to receive.

Banishment of Durgadas – After ascending the throne, Attitude of Ajitsingh towards Durgadas began to change. He began to doubt his integrity. Under such circumstances Durgadas chose to leave Marwad and came to his Jagir in Mewar. The Mughal Emperor also returned to him the Paragnas that had been confiscated after the capture of Jodhpur by the Rathods. His Mansab was also given back to him. The Maharana of Mewar deputed him for the conquest of Rampura. Durgadas performed the task and managed administration of the district for some time. In 1717, he left Rampura for Ujjain. Here he died on November 22, 1718 at the age of eighty.

An estimate of Durgadas – Durgadas was intensely devoted to the freedom of the Rathod state and ruling dynasty of Jodhpur. He succeeded in organizing the release of the infant prince Ajitsingh against all odds. This is a proof of his zeal for a cause, fervent loyalty and organizing capacity. After his release the Prince was securely brought up and made the focal point of Rathod unity and struggle for freedom. He struggled hard during his whole life for the freedom of Marwad. His success in winning over Prince Akbar against the Emperor is a proof of his diplomatic skill. He gave unstinted support to the prince, even after failure of revolt against the Emperor. Arrangement for the security and islamic education of the son and daughter of the prince symbolize his large heartedness and liberal attitude. His great qualities earned him recognition even in the court of Aurangzeb. Maharan Jaisingh and Shambhaji Bhonsle also honored him. In the words of G.H. Ojha, "his name will remain immortal in the history of Rathods."

Collaboration with the Mughals

Kachhvaha Dynasty

The Kachhvaha dynasty emerged on the pages of Rajasthan history from 12th century. Their initial struggle include fight with Meenas and Badgurjars. Initially **Dulherai and Prithviraj** were the most powerful rulers, who managed to include Dausa, Ramgarh, Khoh, Jhotwara, Getor and Amer into their state border.Prithviraj was a Samant under Sanga and fought against the mughals in battle of Khanwa.

Bharmal became the king in 1547 and while understanding the power of Akbar as a strong centre accepted his dominience and gave her daughter **Harkubai** to Akbar in marriage, this queen of Akbar was also known as **Begam Mariyam Ujjamani.** Bharmal was the first king to accept the alliance under Akbar.

Mansingh, king of Amber (1550-1614): Raja Mansingh was born in 1550 AD. He was son of **Bhagvantdas** and grandson of raja **Bharmal** king of Amber. He was taken into Mughal service, when he was only twelve years of age and brought to Agra by Akbar. He served the Mughals for a very long period. He received great honor from the Mughals and held important posts. The period of his service under the Mughals may be divided in three phases.

The first phase (1562 to 1574) – When Akbar went to capture **Ranthambhor** in 1568 with a vast army, Raja bhagvantdas and Mansingh accompanied him. Ranthambhor was held by **Surajmal Hada**, the king of **Bundi**. He did not find himself powerful enough to hold his own against army of the Mughal Empire. Bhagvantdas mediated between Surajmal Hada and the Mughal emperor and an agreement was made by which, the

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former accepted domination of the Mughals and handed over the fort of Ranthambhor to them.

In 1572 **Sherkhan Fauldi** revolted in Gujarat. Akbar himself rushed to quell the revolt. He took Mansingh with him. Mansingh was entrusted with the task of pursuing the son of Sherkhan. He succeeded in driving him out and looted his baggage. After this revolt was suppressed, Mirza brothers revolted in Surat. This time Mansingh was given the charge of vanguard of the army. He highly impressed the emperor by his bravery and quality of leadership. While returning from Gujarat, Mansingh was given the task of subduing askaran the Rawal of Dungarpur. The Rawal could not withstand the onslaught of Mughals and took refuge in hilly region. After capturing Dungarpur, Mansingh visited Udaipur with a message of the Emperor for Pratap, asking him to accept Mughal domination. Mansingh tried to persuade the Maharana without success.

In 1574, **Daudkhan** the ruler of Bengal, Bihar and Orissa, raided Mughal districts. Akbar led the charge against Daudkhan. Mansingh was among the important officers who accompanied the Emperor. During these years Mansingh became a close confidant of Akbar by the dint of his qualities and loyalty.

The Second phase (1574-1587) – This period almost covers the regime of his father Bhagvantdas. **Mansingh was the chief commander of the army sent against Pratap in 1576**. Asafkhan, Gazikhan and Sayyad Ahmedkhan etc. were among those, sent with him. The battle was fiercely fought. Mansingh failed to attain the purpose for which he was sent. According to **Dr. Beniprasad** he did not imprison Pratap nor did he pursue him because he did not intend to harm Pratap seriously. For his failure Akbar rebuked Mansingh and did not allow him to attend the court for some days.

In 1580 AD a stepbrother of Akbar, **Mirza Hakim** revolted at **Kabul**. He attacked **Badakhshan**. Mansingh was sent to help the ruler of Badakhshan. He defeated the army of Mirza Hakim. In 1581, Mansingh was sent again against Mirza Hakim along with prince Murad. The Mirza was wounded and ran away from the battlefield on July 30, 1581. He died after some time. Mansigh captured Kabul. During posting at Kabul, Mansingh crushed the rebellion of Raoshanias. In 1586, **Mansingh and Todarmal** crushed the **Usufjais** and their depredations were brought under control. He was called back from Kabul in 1587 for reasons of health.

The third phase (1587-1614) – In 1587 Mansingh was appointed governor of **Bihar** for establishing order in this disturbed state. In Bihar there was strong opposition to the Mughal rule at this time. Even before he could grasp the situation of Bihar he had to come back to Amber after the news of death of his father Bhagavantdas. He ascended the throne on February 14, 1590. Akbar gave him the **Mansab of 5000 Jat and Sawar**, formerly held by Bhagwvantdas and Bharmal.

After the investiture he returned to Bihar. He started a campaign for subduing rulers opposing the Mughal rule. **Puranmal** the king of Gidhor, towards the east of Patna, was defeated and made to submit. Mansingh was given elephants and other costly presents. A brother of Mansingh married the daughter of Puranmal. This was followed by campaign against Anant Charu in Gaya district. He was also subdued. King of Shambhupuri near Gaya was conquered next. Mansingh crushed the refractory Muslim leaders like Kuli Kalamak and Kachera. Mansingh sent 54 elephants and looted many costly items during these campaigns for the emperor.

Campaign to bring Orissa under control – In 1590 Mansingh sent an army against Katlukhan of Orissa. In a battle near Raipur, the Mughal army commanded by **Jagatsingh**, son of Mansingh was defeated on May 21, 1950. A few days after this battle, Katlukhan died. His son Nasir accepted Mughal domination and made peace with Mansingh. By this treaty the famous temple of Jagannath Puri came under the management of the Mughals. Mansingh was presented elephants and many costly items by Nasirkhan.

In 1591 the Afghans broke the alliance and stormed the temple of Jagannath Puri. Mansingh led an army to punish Nasir in November 1591. He defeated the Afghans and conquered Katak. He also defeated **Raja Ramchandradev** of Orissa, who accepted Mughal orver-lordship and married his daughter Akshayadevi to Mansingh.

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After Orissa, Mansingh directed his attention to subdue the Afghan power in Bengal. Several campaigns had to be undertaken for this purpose.

After these resounding successes Mansingh reached Lahore to attend the grand Mughal Darbar held here in February 1594. He was welcomed with great honor at Lahore for his successes in Bihar, Orissa and Bengal.

Posted as governor of Bengal – After losingh their hold in Orissa the Afghans began gathering in Bengal to establish their power again. Mansingh was made governor of Bengal in March 1594, in order to clear Bengal of Afghan influence. Mansingh started a sustained campaign for mopping operation and succeeded in crushing the Afghans by defeating them in various battles.

At this time troubles began brewing in **Kuchbihar**, where **Raghavdev** a cousin of Raja **Lakshminarayan** wanted to capture power with the help of afghan leader **Isakhan**. Infighting in the ruling family facilitated Mughal interference. Raja Lakshminarayan presented himself before mansingh and accepted Mughal over lordship. He married his sister to Mansingh. The Afghans and Raghavdev were driven out. With the death of isakhan, in 1599, Afghan power was considerably weakened.

Mansingh forced Kedararav Raja of Dhaka to accept Mughal suzerainty. Mansingh remained in Bengal for about 10 years. During this long stay in Bengal he succeeded in establishing firm control of the Mughals in Bengal, which was one of richest parts of this country because of its climatic conditions and industrial growth. But his health began to deteriorate, as he lost his three young and capable sons. Akbar honored him by increasing his mansab to 7000 Jat and 6000 Sawar.

Last days of Akbar – In his last days, Akbar was tormented by unruly conduct of his son Salim. It is said that **Mansingh** opposed the declaration of Salim as the next Emperor and he hatched a conspiracy for seating his son Khusro on the throne. Akbar died on October 15, 1605, and Salim became the emperor. He assumed the name of Jehangir.

Relations of Mansingh with Jehangir – Honor and position of Mansingh was not affected during the reign of jehangir. He was reappointed governor of Bengal in November 1605. In 1608 he was called to Agra. A granddaughter of his was also married to Jehangir on this occasion.

A little later he was ordered to assist the Khankhana in his southern campaign. He could not attain much success in the south because of several reasons. He did not have an independent charge of the army, he had grown old and there was lack of coordination among the commanders of the army. Mansingh died serving the Mughals at Elichpur on July 6, 1614.

Estimate of Raja Mansingh: - Mansingh was a great general, a competent administrator and a shrewd diplomat. He tried to build up friendship between the Rajputs and Mughals in the hope that internal freedom of Rajput states would not be infringed, their religion would be tolerated and the Hindus would live honorably under the Mughals. Because of his exertions, Mughal Empire was strengthened in Afghanistan in the west and Bengal, Bihar and Orissa in the east. All the eastern states were thickly populated. These states were very prosperous. There were strongholds of Hindu resistance in all these states even after four hundred years had elapsed since the establishment of the Turkish rule in this part of the country. Mansingh played the most significant role in subduing the Hindu rulers in these states by adopting a policy of carrot and stick. Prospects of advantage were dangled before them, large armies were sent on their refusal to come to terms. He even established matrimonial relations with them. He also brought Afghan influence to an end by a systemically campaign. Honors were showered on him for his services. Akbar gave him the title of Farjand and Mirja Raja, reserved only for members of the Mughal family. He was counted among the nine jewels of the court of Akbar. Because of his connection with the Mhughals his small state became very prosperous.

He fought many battles against the Rajput rulers and gave valuable help to Akbar in laying firm foundation of the Mughal Empire. There might have been good intentions in collaborating with the foreign rulers, but the hopes entertained by him and the others like him were not realized.

Refusal of Mansingh to accept Din-e-Ilahi shows that he was firm in adherence to his faith. He had a great regard for Maharana Pratap. He did not exert to pursue Pratap after the battle of

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Haldighati. Because of his influence, the Mughals did not do much harm to the people of Mewar.

His successor **Mirza Raja Jaisingh** worked as mediater to establish the treaty of Purandar between Aurangjeb and Chhatrapati shivaji, which indicates his farsightedness and efficiency.

Sawai Jaisingh II (1700-1743): He was a political expert, strategist, Astronomer and Lauret. During mughar reign he was Subedar of Malwa. He organized the Rajput conference in Hurda (Bhilwara) on 17th July, 1734. He increased his influence over Bundi state and became the most powerful person in the state.

He was a scholar in Sanskrit and Persian literature and Astronomy. He prepared a list of astronomical bodies in 1725 and named it after the Mughal King, **Zizmuhammadshahi.** He also wrote the famous Literature piece **Jaisingh Karika** on the subject of Astrology. He also built the fort of Nahargarh (Sudarshangarh) and placed the cannon named Jaibaan in Jaigarh fort. He also built five astro-laboratories (Jantar-Mantar), which contains world's largest solar clock. He was the last king to perform the Ashvamedha Yajna.

Maharaja Raisingh of Bikaner (1541-1612)

Raisingh was the eldest son of Kalyanmal, king of Bikaner. He was born in July 1541. He succeeded his father in 1574. He adopted the titles of Maharaja and Maharajadhiraj. He accompanied his father, when the latter came to attend the court of Akbar at Nagore in 1570. The Bikaner state was quite close to Delhi. Kalyanmal not only accepted over-lordship of the Mughals but he contracted matrimonial relations also with them. Kalyanmal was able to secure his throne with the help of Shershah in 1544 AD. Therefore he had a proclivity for subordination to the Emperors of Delhi-Agra.

Raisingh inherited this tradition of loyalty to the Mughals. Internecine struggle for throne in marwad provided the Mughals an opportunity to interfere in its internal matters. Rav Chandrasen, Ram and Udaisingh were contending for the throne of Marwad. Ram and Udasingh tried to secure help of the Mughals. The Mughals occupied Jodhpur and Chandrasen began a struggle with them. Mewar was preparing under the leadership of Pratap to withstand the Mughal onslaught. Rav Surtan of Sirohi also took a tough stand against the Mughals. The situation favored a self-seeking and ambitious ruler to ingratiate himself with the Emperor. He could rise to higher ranks by going against the interests of his own compatriots.

Appointment as governor of Marwad – Ambition of Ram and Udaisingh, presented the emperor with an opportunity to send Husainkulikhan, the governor of Ajmer to capture Jodhpur. Chandrasen had to leave Jodhpur and take shelter in Bhadrajun in 1565 AD. After the Nagore Darbar, Bhadrajun was attacked by the Mughals. Chandrasen began guerrilla warfare to harass the besieging Mughal army. While Akbar was engaged in quelling the rebellion in Gujarat, information reached him that Rav Surtan of Sirohi started raiding the area of Gujarat that formed the part of Mughal Empire, and Chandrasen was harassing the Mughal forces going to Gujarat from Delhi via Marwad. Akbar, in keeping with his policy of encouraging mutual conflict among the Rajput rulers, appointed Raisingh to administer Marwad. He held this post for three years. He attacked Ibrahim Mirja who reached Nagore after being dispossessed of Gujarat by the Mughals. The Mirja was surrounded with his army near Katholi and defeated badly. He fled to the Punjab from Nagore region.

In 1574, Raisingh was sent against Rav Chandrasen by Akbar. He attacked Kalla the son of Ram, ruler of Sojat, who had been collaborating with Chandrasen. Kalla was pursued and forced to accept Mughal Suzerainty. This was followed by the siege of Siwana. Fatta, a vassal of Rav Chandrasen was the keeper of the fort after Chandrasen had vacated it to continue harassing the Mughals by guerrilla warfare. For two years the siege went on. Raisingh was removed from his posting in Marwad and Shahbajkhan was given the task of conquering Siwana.

Rav Surtan of Sirohi accepted Mughal suzerainty when their armies, heading for Gujarat were passing through Sirohi. But he started hostilities again. Tajkhan of Jalore also revolted. Akbar sent Raisingh against both of them. When the Mughal army reached Jalor, Tajkhan accepted Mughal authority. After that Raisingh headed against Sirohi. Rav Surtan also submitted and presented himself for the Mughal service. But this was only a ruse. He revolted again soon. Now

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Raisingh invested Sirohi. Surtan took refuge in hill region of Mount Abu. The Mughal army pursued him in this difficult terrain also. He surrendered when he was surrounded on all sides. Raisingh took him in the presence of Akbar. The Emperor forgave him at the recommendation of Raisingh. After his success the Mansab of Raisingh was increased in 1577 AD and 51 Paragnas were given to him in Jagir.

Appointment in Kabul and Kandhar – When Hakim Mirja revolted, Raisingh was also sent to Kabul along with Mansingh in 1581 AD. Hakim Mirja attacked the army of Raisingh during this campaign. Raisingh succeeded in driving away the Mirja. After some time, he helped Rav Surtan against Bija Devda, a refractory vasssal of the Rav, and turned him out. After this, Rav Surtan handed over half of his kingdom to the Mughals. The accession of this area of Sirohi into Mughal Empire facilitated operations going on against Pratap.

In 1582 AD, Raisingh was sent to lend support during campaigns of Khan-e-Jaman in Bengal. In 1585 Ad he was sent against the Balochis. Raisingh succeeded in suppressing this powerful tribe. For this service, Akbar rewarded Raisingh with the Jagir of Bhatner. Raisingh gave proof of his fidelity by pursuing and killing, Keshodas son of his own brother, Amarsingh, for the offence of killing Karimbeg, a Mughal officer.

Raisingh was sent to assist Khankhana, in the task of coquering Sindh. Khankhana succeded in conquering Sindh with the help of Raisingh.

Raisingh sent in the south – In 1593 AD, Prince Murad was sent for the conquest of Ahmednagar. Raisingh was sent with him. In 1596 AD Chand bibi the regent managing the affairs of the state in the minority of the young ruler Bahadur, made peace with the Mughals. But the Nijamshahi nobles did not agree to it and continued their struggle. Raisingh was given Nagore and Kathiawad in jagir and ordered to proceed against Ahmednagar. Ultimately, the Mughals captured Ahmednagar in 1600 AD.

Displeasure of the Emperor – In 1597 the Emperor became displeased with Raisingh because of some petty incident. Nasirkhan, father of one of the wives of Akbar, visited Bhatner, a town of the kingdom of Bikaner. Here he made advances towards a girl of the town. Teja a servant of Raysingh, beat-up Nasirkhan for this misconduct. On receiving complaint the emperor ordered Raisingh to handover Teja to the Mughal authorities but Raisingh gave protection to Teja. At this, Emperor confiscated his Jagir of Bhatner and made it over to his son Dalpatsingh, who was hostile towards his father at this time. After acquiring Bhatner, Dalpatsingh began preparations for attacking his father. Raisingh made a request to the Emperor for seeking forgiveness and restraining Dalpatsingh. The Emperor granted his request.

Jehagir and Raisingh – Jahagir increased the mansab of Raisingh to 5000 Sawar on becoming Emperor in 1605 AD. When Khusro revolted against the Emperor, the later gave him the duty of administration of Agra before leaving the capital in pursuit of the Prince. The Emperor gave Raisingh help in putting down the rebellion of Dalpatsingh when he revolted again. During the last years of his life, Raisingh was deputed in the south once again, where he died in January 1612.

An estimate of Raisingh – Raisingh was a self seeking person who devoted himself to the service of the Mughals against his own compatriots. He was an intrepid soldier, an able administrator and a shrewd diplomat. He fought many battles for the expansion of the Mughal Empire ranging from Kabul in west to Bengal in the east. Akbar had a firm faith in his loyalty. But he was never given independent charge of the army, because of lack of foresight. By remaining steadfast in the Mughal service he improved economic condition of his desert kingdom. But he displayed courage to support his adherent against the Imperial order when his action was not wrong. He was a patron of art and literature and a Sanskrit scholar himself. He composed Raisingh Mahotsaya and a commentary on Jyotish Tantramala. He constructed fort of Bikaner. He constructed many beautiful buildings and garden spots also. He was humble and kind who cared for the welfare of his people.

Cultural and Historical places of Rajasthan

Achalgarh: Situated near Abu, Achalgarh was capital of Parmars in Pre-medieval age.

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Kumbhaswami temple and Achalgarh fort of Achaleshwar hill built by Kumbha is situated here.

Ajmer: The major places of the city include **Dhai din ka Jhopda** built by **Qutubudding Aibak**, Tomb and Khankah of Sufi saint Muinuddin Chishti, Soniji Ki Nasiya (Jain temple with gold work), **Taragarh fort** built by Ajayraj.

Alwar: Ravraja Pratap singh established the city of Alwar. Alwar fort also known as **Bala fort** was built by Afghan governer Hassan Khan Mevati. Musi Maharani Ki Chhatri by Raja Bakhtawarsingh.

Abu: In Mahabharata Abu is considered as a pilgrim place. Delwara Jain temples are famoud for their intricate carvings, beautiful Meenakari and Pachchikari on white marble. The mount Abu is considered as the birthplace of Rajputs from fire.

Amer: Amer gained importance due to its location on the Delhi-Ajmer road in medieval period. It was the capital city of Kachhwaha rulers. The Amer for is an excellent example of maturity of fort architecture. Beautiful works can be seen in Diwan-e-aam and Diwan-e-khas **(Shish Mahal)**. The fort also contains Jagatshiromani temple and Shiladevi temple (won by Mansingh from Bengal).

Udaipur: founded by Udaising in 16th century. The palaces here are famous for large areas and beautiful architecture. **Maharana Sangram Singh II** built the **Saheliyon ki Bari** and **Maharana Sajjan singh** built the **Gulab Bagh**.

Rishabhdev (Kesariyaji): famous for the **Rishabhdev temple**, Bhils call them Kalaji as the statue of the deity is made of Black Stone. The pilgrims offer saffron to the deity, that's why it is also known as Kesariyanath ji.

Osiyan: In Jodhpur, famous for pre-medieval Hindu and Jain temples.

Karauli: Founded by **Yadu king Arjunsingh.**

Kiradu: 32 km from Barmer, famous for pre-medieval age temples ex. **Someshwar temple**. Also known as **Khajuraho of Rajasthan.**

Kishangarh: established by ruler of Jodhpur Kishansingh in 1609 on the Ajmer Jaipur route.

Keshavray Patan: situated near Bundi on the shores of Chambal River. **Shatrushal** king of Bundi built the large **Keshav (Vishnu)** temple.

Kota: founded by Jaitsi son of Samrasi, who was ruler of Bundi in 13th century. Kota emerged as a separate state out of bundi after the farmaan from Shahjahan. Kota was also the centre of 1857 revolt.

Kaulvi: The Kaulvi caves in Dag town of **Jhalawar** districts are Buddhist Viharas belonging to 5th to 7th century. These are rock cut caves in the hills.

Khanwa: Famous for the battle between Babar and Maharana Sanga in 1527.

Chavand: Situated on the route between Udaipur and Rishabhdevji. Maharana Pratap shifted his capital to Chavand after the battle of Haldighati.

Jaipur: Founded by Sawai Jaisingh in 1727. The city contains the mix of Rajput and Mughal architecture.

Jalore: Jalore or Jabalipur was considered to be ashram of **Maharshi Jabali.** The ruler Kanhad dev fought with Allaudding khilji for long time. The Suvarnagiri Fort in Jalore was bult by Parmars and the fort encompasses Vaishnav and Jain temples and tomb of sufi saint Malikshah.

Jaisalmer: This capital city of Bhatis was established in 12th century by **Maharawal Jaisal.** The fort of Jaisalmer is also known as Sonar fort, because it was made up of Yellow stone.

Jodhpur: Established by **Rav Jodha** in 1459. The fort of Mehrangarh is also knows as **Mayur Dhwaj. Jaswant thada** near the fort was built in the memory of Jaswant Singh II.

Jhalrapatan: Situated around 4 miles from Jhalawar, founded by the prime minister of Kota state **Jhala Jalim Singh**. The city contained 108 temples in ancient times and because of their bells or Jhalars the place got its name.

Tonk: In 17th century a Brahmin established this city by consolidating 12 villages. **Amir Khan** in 19th century established the **Tonk Riyasat**.

Dungarpur: Rawal Veer Singh in 14th century founded this city. This later became the capital city of Vagad state. The city was famous in medieval times because of Sculptures made of green stone. The Udaivilas Palace here is made up of white marble and blue stone.

Deeg: Famous for Jaat rulers palaces near Bharatpur. A fort made up of soil surrounds deeg, which is called **Gopalgarh.**

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Nagore: Its ancient name was **Ahichhatrapur**.

Nathdwara: Situated on the shores of Banas river in Rajsamand. Here in the Shrinath ji temple Krishna is worshipped in his child form.

Pushkar: Mentioned in Puranas, it's a famous pilgrimage place for Hindus.

Bundi: Rav Deva founded the Bundi state in 13th century. The Taragarh of bundi was built by **Rav Barsingh** in 14th century.

Bayana: The mentions of Bayana are found in records of Ibn-e-batuta and Jiyaudding barauni. It has strategic importance because of proximity to Agra. It was famous for Indica farming in medieval period.

Badoli: Near Rawatbhata in Chittor district, famous for temples.

Bikaner: founded by **Rav Bika** in 15th century.

Bharatpur: The Eastern gateway to Rajasthan, Bharatpur was established by Jaat ruler Badansingh in beginning of 18th century. His successor Surajmal extended its borders and decorated the city with palaces and fortification. The invincible fortification gave it the name of **Lohagarh**.

Bhinmal: Sitauted in Jalore, is associated with ancient history. The Sanskrit poet Magh compiled his work Shishupal vadh here. Chinese pilgrim also visited Bhinmal.

Mandawa: the most important town of Shekhavati situated in Jhunjhunu.

Mandor: Near Jodhpur, it was the capital of Marwar.

Sawai Madhopur: Founded by the ruler of Jaipur Sawai Madho Singh.

Previous year questions

Q. Consider the following wars that has placed their marks on the history of Rajasthan

(RAS Pre 2013 held on 31-10-15)

A. Battle of Khanwa
B. Battle of bhatner
C. Battle of Sumel-Giri
D. Battle of Haldighati

Arrange these wars in chronological order

A. 2, 1, 3, 4
B. 1, 2, 3, 4
C. 1, 3, 4, 2
D. 1, 4, 2, 3

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Chapter-5
—: Administrative and Revenue System in Rajasthan :—

The Administration

In medieval period, throughout the states there was no uniformity in administration.

The rulers of Rajasthan were holding hereditary rights, but their formal succession was approved by the leading nobles. Once a ruler was accepted as their master, the nobles of the State and the people gave all kinds of co-operation. He exercised supreme civil, criminal and military powers. All the high officials of the State, including Diwan and the Pradhan were appointed by him, and they remained in the office at his and sweet will.

The **samanth inscription** and the **Eklinga inscription** give us details of designations and functions of Councilors in Mewar. They were **Amatya, Sandhivigrahik, Akshapatalika, Bhishakacharya, Durgaraja, Skandavarika, etc.** These officers were in charge of revenue, peace and war, records, medicine, forts and forces.

Central Administration

The king, Pradhan, Diwan and Baksi, Nayab Bakshi, Shikdar were the parts of Central administration.

Pradhan: According to convention, the **Pradhan** was one who was next to the ruler. He exercised all powers including **civil, financial, judicial and military**. **Pancholi Himmat** was the Pradhan of **Maharana Raimal** of Mewar. **Girdhar Pancholi** was the Pradhan of **Maharana Sanga**. **Udai Singh's** Pradhan was **Shah Asha** and of **Rana Pratap** were **Rama and Shah Bhama**. In Amar Singh's time, Dungarshah was designated Mukhya Mantri instead of the Pradhan.

Pradhan was knows with different names in different states – Diwan in Kota and Bundi, **Pradhan** in Mewar, Marwar and Jaisalmer, **Muhasib** in Jaipur and **Mukhyatar** in Bikaner and Bharatpur. This post was not necessarily filled by Rajputs. All important posts of the state were filled by the Maharaja after taking the Pradhan in confidence or on his recommendations. No important paper could be submitted to the ruler without his approval. He received all kinds of reports from the spies and news-reporters, and the reports from the lower units. The political correspondence and revenue and treasury records were examined by him and through him the ruler could form an idea of the judiciary was also his responsibility.

The various departmental heads like **Dharmasabhadhyciksha** (the officer-in-charge of religious rites and institutions, **Danadhyaksha** (head of charitable institutions), **Nyayadhish** (the Chief justice), etc., was holding responsible posts of the states.

The contract of the rulers of Rajasthan with the Mughals was a significant factor in the evolution of a new administrative system in the states. Many of the rulers of Rajasthan entered into alliances with Akbar and his successors, which resulted into elaboration of the administrative machinery in certain departments.

The rulers of Jaipur, Jodhpur, Bikaner and Kota either acted as Subedars of the Mughal subas or served in the Mughal army as important officers.

The Diwan: In Mewar, the rulers, after their contacts with the Mughal emperors, designated themselves as Diwanji of God Eklinga. In other states like Jodhpur, the Diwan was in charge of supervising **the financial and revenue departments** all accounts of the collection, according to the **Haqiqat Bahis** and **Havala Bahis**, of revenue and the details of deposits in the treasury were submitted to him by the concerned officers of the various administrative units. The duties of the Diwan of Amber and Diwan of Ain-i-Akbari more or less resemble. He exercised general supervision over the entire administration. It was the duty of the Bakshi and Waqiyanavis, Khazanchi and Amil to sent abstracts or original of their records for his review, which he transmitted to the ruler for his information. The Kharitas, the Parwanas and the Pattas were submitted to the ruler through him. The disputes of Jagirdars and the claims of seniority of the various officials were resolved by him and his direction was acceptable to the parties concerned.

Bakshi: Bakshi was appointed generally in the states with 3 heads. Next to the Diwan was the important post of the Bakshi who **checked and**

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passed the salary of all the officers of the state and the armed forces. He was also in charge of **recruitment and commissariat**. He was also in charge of taking the musters as well as taking suitable action against the defaulters who abstained from furnishing the quota of troops on duty. He was assisted by Bakshi Jagir, Bakshi Desh, Bakshi Pargana, Daroghas of Topkhana, Philkhana, Tabela, Topkhana Zakhira, etc., in discharging several duties of military nature.

Nayab-Bakshi- He used to keep record of expenses on army and the fort. He also kept the account of Rekh of the Samantas.

The Khan-I Saman: The **department of household** was in charge of an officer styled Khan-i-Saman. His department purchased and stored all kinds of articles needed for the state. His duties were just the same as were the duties of the Mir-Saman in the Mughal set up.

The Kotwal: The officer in charge of peace and public security was kotwal. He was the chief police officer responsible for maintaining law and order within the state, detecting thieves, regulating prices and checking weights and measures, operating census, keeping watch at night etc. He was the head of the Kotwals of the parganas and chaukidars of the villages.

The Khazanchi: Another important officer was treasurer who was styled as Khazanchi. He was styled as koshpati in early medieval times in Mewar.

The other officers, somewhat inferior in status to those mentioned above, were the daroga-i-dakchowki, the damga-i-sayar (collector of taxes), the mushriff (the revenue secretary), the wciqa-i-navis or news reporter, the daroga-i-dbdarkhana (the paneri or keeper of water), the daroga-i-famshkhana or incharge of furniture and royal tents, the daroga-i-naqqarakhana or in charge of music gallery, the khavas in charge, the personal servants, the daroga-i-tambulkhana, or in charge of betel leaves, etc,

The Pargana Administration:

To keep the administration in concurrence with the central administration, the practices were extended to Rajasthan. Riyasats further divided the administrative machinery to smaller units such as Parganas, Grams and Moza (last unit village). In later periods these positions of village bureaucracy became hereditary.

In the time of Akbar, **Maharaja Udai Singh** adopted Mughal pattern in grouping the villages of Marwar into **six parganas**. The number further rose to twenty-one during **Ajit Singh's** time. In Jaipur, the pargana unit was introduced by **Raja Man Singh**. It comprised of a large number of mauzas which were size of the Pargana varied from about a thousand to four or five hundred villages. In Kota too the pargana units were introduced from **Maharao Madho Singh's** time.

The Amil was the highest officer of the Pargana. The main functions of this officer was to collect revenue and maintain records of revenue demand with the help of his subordinate officials like amins, qanungos, patels, patwari, etc. He was responsible for the assessments by the Zabti and Jinsi system. For all realizations in kind, cash, ijara and hasil, he was concerned. The general welfare of the peasants and the improvement of land and agriculture were his concern. The civil and criminal cases were decided in his kachehri. The decisions of the Panchayats were also brought to his notice.

The Pargana treasury was under the **Potdar**. The **Kotwals**, the **thanedars** and the **naib-thanedars** looked after the police administration of the Pargana. The **Faujdars** posted at the Parganas helped the amils in maintaining law and order in the parganas. They also assisted the amils in realizing the revenue.

In Jodhpur, the Hakim and the Faujdar were the important officers of the pargana. The Hakim exercised both executive and judicial powers in the pargana.

Faujdar functioning was to look after the defense of the pargana through the local militia, the police and the army, His other important function was to help the amalguzar, amin and amil in the realization of revenue, if the cultivators were reluctant to pay it.

The Village Administration: Below the pargana was the village, the smallest administrative unit. In the early medieval days, the village officer was known as Gramik from the gram or village to which he was attached. Gradually Patwari became a very important officer by virtue of his being related to the patta or the

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papers concerning assessment and collection of revenue. The other officers who assisted the Patwari were **Kanwari** (guard of the fields), the **Tafedar** (keeper the produce), the **shahana** (in charge of collection and controlling duties and state share) and the **chaukidars** (the watchmen).

There are evidences of the existence of village assemblies called village panchayats, presided over by the village headmen and represented by important elders of the villages – These bodies decided disputes of all kinds civil, criminal, religious and social. They also arranged for watch and ward of the village, managed the upkeep of wells, regularized irrigation, etc. Besides, the caste, which concerned the welfare of the members of the individual castes they were also functioning in their own and helping in the administration of the villages. The caste Panchayats and the village Panchayats worked in co-operation in a manner that both the institutions became the integral part of the village administration.

THE REVENUE SYSTEM

The basic division of land was Khalsa, havala, jagir, bhom and sasan. The khalsa land was directly under the Diwan for revenue purposes. The havala villages in Marwar were looked after by the havaldar. Such villages were the private lands of the members of the royal household. The jagir villages were under the jagirdars. The sasan land was free from the direct revenue payment, but such land was to be controlled by the Hakim of the pargana for the change of the owner, if it occurred. The bhom land was rent-free and was held on the basis of hereditary rights.

No uniform system of assessment of land was in vogue in Rajasthan. It varied from state, pargana to pargana and jagir to jagir. The batai (division of crops), kunta or kankut (conjectural estimate on standing crop), mukata (fixed rate in cash or kind), latai (measuring and weighing after reaping and thrashing), ijara (fixed rate from the Ijaredar), Zabti (measurement and assessment), raiyati (share of the peasant) were the systems of collecting land revenue.

The land revenue, as assessed was the share of the state. In addition to it there were many taxes and cesses which contributed to the income of the state. Some of these were Chalubarar (tax on adults), Kawari (house-tax), ghasmari (tax on pasture land), sawar kharch (cavalry tax), faujbal (military or defense tax), bigori (levy on assessment), etc. The dakhala was an additional tax on the change of the name of jagir was conferred upon the payment of succession tax. The peasant had also to pay to the state the dues out of their share to be distributed to the qanungo, patel, chaudhari, patwari, chaukidar, etc.

Provincial Administration

Samanta System: The samanta system was believed to be started in 6th century to arrival of Muslim invaders according to various scholars. Initially the king used to appoint his relatives and trustworthy people as samanta to govern the kings rule, but later this became a dynastic practice. These samantas controlled the land revenue and in the meantime became the owners of lands and the position became hereditary. The land allotted to them was known as **Samanta-Jagir**.

According to **Col James Todd** the Samant system was similar to Feudal system practiced in medieval England. In the west the Samanta and the king had the master servent relationship and in India it had blood or marital relations. In feudalism there was a clear hierarchy between the king as supreme and Samant as subservient, but in India the samant was at the similar position as king in Political and Social position in their respective Jagirs and was an integral pillar in provincial administration with king being the Key pillar.

Features of Samant system:

1. It was a dynastic arrangement based on blood relations.
2. The king used to appoint Samantas to various key positions in the administration
3. No important political, Administrative, Military and Policy decisions were made without consulting the Samanta.
4. The relation was not of Master and servent and a model code of condust was followed instead that the king should address the samant as Kakaji or Bhai ji and the Samant should in return address the king as Baapji.
5. The Growth of decline of Samant was directly proportional to that of the King. The Samanta did not have the power to

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start war negotiate peace with any other king.

6. The Samant had to maintain certain army for the security of the state; it was done with the responsibility to protect their own motherland they must be preapared.
7. The Samant played decisive role in appointing a successor to the king.
8. In the Medieval period this system was further sub-divided into Shrenis.

Changes in Medieval time

The samanta system saw some change in the medieval period. The era of Akbar making relations with the Rajputs started in 1562. As the after the Mughal alliance the possibility was come to standstill and the rule became less dependent on the army.

The kings became the Mansabdars of the Mughals which gave them special priviledges. These changes caused the samanta system to take the role of Master-servent, which brought the samants from associate to mere assistant.

The Samanta now had to pay taxes along with the services to the emperor. Two types of taxes were there: Patta Rekh: the land revenue estimate of the land as mentioned in the official records or Patta of the Jagir. Bharat Rekh: the actual land revenue submitted by the Samanta.

Shrenis of Samants: After the emergence of Mansabdari, the samant got further divided into shrenis, which were different in various states. Four shrenis in Marwar – Raajvi, Sardar, Ganayat and Mutsaddi, three shrenis in Mewar known as Umrao with different number of officials in different shrenis.

The other two major categories or shrenis of samantas **were Bhomia Samant and Grasia Samant. Bhomias** were the ones who have given sacrifice while protecting the borders or the villages. These samants could not be expelled from their terriroty. **Grasias** used to provide gras or the produce from their fields.

JUDICIAL ORGANIZATION

The judicial organization was partly based on the traditional and partly on Mughal systems. The rulers were regarded as the fountain of justice. The dandapati was the head of justice. The same was styled later on as Daroga-i-Adalat in Jodhpur. In the parganas, the hakims performed judicial function. The appeals against the hakim were laid in the adalat of the Daroga-i-Adalat. There were Qazis to dicide civil and criminal cases in important towns like Ajmer, Nagore, Mandal and Jaipur. These towns happened to remain for sometime under Mughal control. In villages the panchayats decided all kinds of cases—religious, civil and criminal. The method to test the culprit by ordeal was also in vogue. The punishments were severe and code of law was the recognized conventions of the region as well as Hindu Shastras.

MILITARY ORGANIZATION AND ADMINISTRATION

The army consisted of the standing army and levies from vassal chiefs. Some able bodied persons were also called on duty who volunteered their services for defense. The arms used were bows, arrows, spears, lances, daggers, shields and slings. With the Mughal contact helmet, iron-chained cover and iron masks over the body and face were used. Since then, greater reliance was laid on cavalry line in place of infantry. As regards the supervision of the army, different officers were put in charge of different branches of the army. Artillery was also new introduction in the Rajput offensive and defensive wars. Owing to the growing power of the nobles and the increasing menace of the Marathas, the rulers of Rajasthan began to recruit Afghans, Rohillas, Sindhis and Purbias as mercenaries.

The personnel of the standing army were under the supervision of the Bakshi who was both recruiting-officer and pay-master-general. The jagirdari levies were paid by the jagirdars. The broad classification of the army was under the heads pyada (foot), sawars, bandugchis, sutarsawars, rathkhana, philkhana, golandaz, etc. The salaried footmen monthly pay was about rupees 8 to 12. The wages of the sawar ranged from rupees 10 to 20 per month. The Kiledars were in charge of the forts. The nalband, Bhishti, Masalchi, nai, bhangi and others were among the lower staff of the attendant of the army.

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Previous Year Questions

Q. The term Patta rekha from history of Rajasthan is associated with **(RAS Pre 2016)**

A. Estimated revenue
B. Military tax
C. Import-export tax
D. Begar

Q. In medieval Rajasthan which official had most importance after the king? **(RAS Pre 2013 held on 31-10-15)**

A. Mahamatya
B. Chief Minister
C. Sandhi Vigrahak
D. Pradhan

Q. Which of the following is wrong? **(RAS Pre 2013 held on 19-11-13)**

A. Khalsa land was in control of the king.
B. Jagirdar had hereditary control over the Jagir
C. Bhomiyas were given land for their fulfillment of watching them pretection of the roads
D. The king had control over the charnota land

Q. The first historian from 19th century, who wrote about the Samant system.was: **(RAS Pre 2010)**

A. Col James Todd
B. Dr. L P tessitory
C. George Griarsan
D. George Thomas

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Chapter : 6
—: Freedom struggle of 1857 and Rajasthan :—

The freedom struggle has wrongly been called the *ghadar* or military revolt. The soldiers did play an important role in the struggle, but it was not confined to them only. The people all over the country were dissatisfied. The aim of the war was to bring foreign rule to an end. The events taking place in other parts of the country had their impact Rajasthan.

Condition in Rajasthan on the eve of war of 1857

Dissatisfaction was growing in Rajasthan since the beginning of British interference 1818 AD. Exploitative policies of the British lead to widespread unrest in various sections the people in all states of Rajasthan.

British Mediation in disputes between the states – According to stipulations of the treaties for 1818, the British became intermediary in disputes between the states. Treaties made the states subordinate to the British Empire. There was dissatisfaction because of the decisions of British gave in disputes between the states, as in many cases their decisions favored the rulers who were close to the British officers.

Element of disputes between the rulers and feudal nobles – After 1818 the kings had to need for military assistance of the feudal nobles, therefore they tried to curb their strength. They began to bring their estates in state management. The feudal barons tried to seek help of the political agents against the rulers. The British political officers were in a position to the side according to imperial interest. They allowed the rulers to crush their feudatories or to put pressure on the rulers to mend their ways. Interests of the people did not figure in the matter. This situation caused dissatisfaction among the nobles in many states.

British interference in the succession disputes – The British always tried to install such persons on the throne who were likely to be amenable to the British authorities. Whenever there was an opportunity, they installed miners on the throne. It gave them opportunity to tend their control in the internal matters. In 1823, Ranveersingh the king of Bharatpur died. Durjansal ascended the throne with the support of the feudal nobles. But the British seated Balvantsingh on the throne. Durjansal the legal heir was imprisoned. In 1815, Bakhtawarsingh the king of Alwar died. The British interfered in deciding heir to the throne. Banesingh was given the throne and Balwantsingh was given the real authority. In 1826 AD the British divided the state and gave Tijara to Balvantsingh.

The Riyasats where there was no clear successor or is underage, the British constituted a council undet the chairmanship of AGG resident to control the affairs of the state. British used the same method in Jaipur via political agent in 1835 and in Banswara in 1844 as the King Maharawal Lakshmansingh was underage.

Arrears of tribute – In 1818 AD amount of annual tribute for the states was fixed. This amount was fixed arbitrarily without reference to the capacity of the states to pay. The Marathas also realized the tribute, but it was realized in installment keeping the financial condition of the state in view. But the British realized strictly and in most cases arrears of tributes went on increasing. The British got a chance to meddle in the internal matters of the state because of this.

Armies raised and stationed in the states at the expenses of the states – This was stipulated in the treaties of 1818 AD that when need arose, military assistance would be given to the states. But the British recruited armies and stationed at strategic places in the states. Expenses of these armies were realized from the states. These armies could be used against the very states that paid for their expenses. Kota contingent, Jodhpur Legion and Udaipur Bheel Corps etc. were such armies.

The rulers did not have any control over these armies. Martial castes and tribes according to their view, in fact, though by them to be having no sympathy or allegiance for the rulers were recruited in these armies. The British intended to create loyalty for themselves by enrolling people of such castes and tribes in the forces and providing them employment. As a result own forces of the rulers and feudal nobles of Rajasthan became redundant. They were forced to disband their armies. The soldiers dependent for employment in these levies became unemployed.

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Framework for controlling the states – The Agent to Governor General with his staff was appointed with his office at Ajmer for exercising control over the states. He held a very high position. In order to raise his dignity above the big states, salute of 17 guns, higher even than those of the rulers of Jodhpur and Jaipur was fixed for him. There were British Political Agents working under him stationed at various state capitals. There were Agency Vakils as the link of communication between the state and the Political Agent. These officials interfered in the matters of state and exercised control over them. Many times they shielded the officers of the states, who became close to them. It became difficult for the ruler to punish his own officials. In every state was a center of power above that of the king.

Economic Exploitation – Even during the period of anarchy and Maratha invasion, second half of the 18th century, people of the states of Rajasthan were well off. Trade routes to Afghanistan that passed through Rajasthan, lead to Egypt or ports of the eastern Mediterranean. Large income to the state and businessmen generated because of trade through these trade routes. Salt, opium and cloth of Rajasthan were the export commodities. According to Col. Todd, because of thriving trade, goods produced in Europe and Kashmir could be purchased in the towns of Mewar. To desert state of Jaisalmer derived an annual custom duty of rupees three lakh. There were rich traders who lent money to rulers and feudal nobles in there need. Money could be sent to distant places through bills of exchange or drafts. Firm of Mirjamal Potdar was a famous banking house of Churu whose Delhi branch transacted about 5000 drafts in a year.

After the treaties of 1818 AD, British economic policies dealt a crushing blow to business houses of Rajasthan. The British diverted the business through sea routes. Now Rajasthan was linked to the international market in such a way that was detrimental to its traditional industries. Now foreign goods, the most important of which were foreign textiles, began to penetrate the local market. Earlier, textiles and other commodities of northern Bharat passed through Rajasthan on their way to Afghanistan. As a result of all this, importance of such commercial towns as Jaisalmer, Nagore, Pali, Malpura, Churu, Sikar, Navalgarh, Rajgarh etc came to an end. In 1820 AD income from custom duties derived by Jaipur states was rupees five lakh and fifty thousand, by 1850 AD, it was reduced to rupees one lakh and fifty thousand only. Income from custom of other states, such as Marwad, Bikarner and Udaipur was similarly affected.

Exodus of business community from Rajasthan – Businessmen from the states of Rajasthan began to leave these states in large number after 1818. On the one hand the British connection destroyed trade of Rajasthan. On the other hand they were encouraged by the British to settle in other parts of the country. They were allotted land free of cost, guarantied recovery of money owed to them as a result of Business transactions. Movement of goods between distant places was made more secure. The business community was vital for the exploitative import and export trade of Bharat.

Because of these changes, opportunities of business in the states of Rajasthan were sharply reduced. Changes that were affected in the nature of external trade destroyed traditional rural and urban industries.

Opium policy – Mewar, Pratapgarh, Kota and Jhalawar were the states producing opium in large quantities. The British established control over lucrative export trade of this commodity. The states got some amount on every chaste of opium purchased by the East India Company. But it was a very small amount and the agriculturists, businessmen and government all suffered because of British monopoly over export of opium.

Beginning of Missionary activity – Encouragement was given to missionary activities by the British authorities. While renewing the charter of the Company in 1813 AD for twenty years, it was ordered to allow the missionaries to propagate Christianity. The company was asked to make laws to facilitate missionary work. After the treaties of 1818, the political officers made every effort to help missionary activities in the states. The rulers and feudal nobles did not have the courage to check the activities of missionaries. The tribal areas of Rajasthan were mainly targeted for missionary work. As a result social solidarity in the tribal areas was affected. The British intended to expand their support base by conversion to Christianity. People in the states began to look at these activities suspiciously, and opposition to them began to spread.

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Planned policies of the British were more harmful economically for the people of Rajasthan than the unmethodical loot of the Marathas. There was dissatisfaction in all sections of the society, but there was lack of leadership to give direction to rampant dissatisfaction. Only because of this reason no major armed insurrection took place in Rajasthan.

Spread of disaffection in Rajasthan and its various centers – The armed rising of the people of Bharat was a significant event of history. Most of the European historians have called it military revolt. This is a biased view about the war of 1857. As a matter of fact, both, the Hindus as well as Muslims were equally agitated over the dishonorable treatment meted out to the last Mughal Emperor Bahadurshah. The doctrine of laps put forward by Lord Dalhousie and his annexation of many princely states of Bharat into British Empire intensely angered the people. The rulers and feudal nobles were annoyed by constant interference of British officers in the internal matters of the states. The British attempt to undermine our ancient traditions in the name of social reform alarmed the people. The encouragement given to Christian missionaries caused anxiety in society.

The Soldiers initiated freedom struggle in our country. Its immediate cause was the use of cartridges greased with the fat of cows and pigs. The caps of these cartridges had to be removed with teeth before loading the gun. As soon as, the soldiers came to know of this fact they burst with anger. The soldiers considered it a conspiracy to divest them of their religion.

Because of rash action of the soldiers, freedom struggle burst out before the appointed date. On February 26, 1857, the soldiers of Barhampur Cantonment, refused use of greased cartridges. This company was disbanded on March 29, 1857. Mangal Pandey, a soldier of the 34th regiment of Berrakpur Cantonment protested against the use of these cartridges and killed the commanding officer. Mangal Pandey was imprisoned and put to death. On May 10, 1857, soldiers of the Merath cantonment revolted. Rash behavior of the soldiers launched the freedom struggle three weeks before the date fixed by its leaders, Nanasaheb, Laxmibai of Jhansi, Tatia Tope, Kunvarsingh and the Mughal Emperor Bahadurshah etc.

Events of the freedom struggle in Rajasthan-

Rajasthan had a peculiar situation in the whole country. In no part of the country was there such a large compact area under the native rulers. In Rajasthan the British had established six military stations for the maintenance of their interests at Naseerabad, Neemuch, Devli, Beawar, Arinpura and Kherwada. But, in these six centers they did not have British soldiers. Only the officers were British. There was Kota Contingent at Devli, Mer Regiment at Beawar, Jodhpur Legion at Arinpura, Bheel Corps at Kherwada and Bengal Native infantry at Naseerabad. There were about 5000 soldiers in them.

Patric Lawrence, the A.G.G. of Rajasthan came to know of the revolt at Merath on May 19, 1857. As soon as he came to know of it, he sent directions to rulers of Rajasthan to maintain law and order in their respective states, and not to allow the insurgents to enter their states. They were directed to imprison such persons if they enter their states. They were also directed to keep their forces in readiness near the boundaries of British India, so they could be put to use when need arises.

All the states of Rajasthan obeyed the orders of the A.G.G. to the best of their capacity. The rulers of Mewar and Marwad at once put their forces at the disposal of the British government. Ruler of the other states also followed suit.

Buggle at Naseerabad – Security of Ajmer was the chief concern of the A.G.G. Patric Lawareness. Ajmer was the center of British power in Rajasthan. Large quantity of arms and ammunition was stored in this city. There were several government offices and treasury in this city. If these fell in the hands of the freedom fighters, their position would be strengthened enormously. At this time 15th native infantry that had come from Merath was stationed at Ajmer. The A.G.G. had no faith in its loyalty. Therefore he sent it to Naseerabad and called Mer platoon from Beawar to be stationed at Ajmer. He also called Kota Contingent from Devli and a European platoon from Deesa in Gujarat, for the safety of Ajmer. The soldiers of the Naseerabad Cantonment flared up at the lack of faith for them in the minds of the British authorities. There removal from

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Ajmer and doubts raised about their integrity was an insult to the soldiers who had not yet been affected by nationalist sentiments. At this time messengers from Delhi and Avadh were busy spreading disaffection for the British Empire. They were attired like fakeers and saints. They were visiting cantonments and roaming in the markets. They were inciting soldiers to protect their religious faith by boycotting the use of greased cartridges. At this time the government order came for discontinuing the use of such cartridges. This further confirmed that the cartridges had been greased with the fat of and pigs.

The A.G.G. was scared of the possibility of a flare up of freedom struggle. He ordered the Bombay Lancers to patrol the cantonment. The canons were charged with ammunition. These precautionary measures in anticipation of possible trouble incited the soldiers further. The soldiers of the 15th Native Infantry of Naseerabad succeeded in persuading the soldiers manning the guns to make common cause with the freedom fighters on May 28, 1857. They succeeded in capturing the guns. On May 30, the 30th Native infantry also revolted. The soldiers plundered the cantonment and attacked the bungalows of British officers of the army. They began attacking the European officers who tried to reason with them. An officer named Newburrow was hacked to pieces. They plundered the treasure and distributed it among themselves. The British officers ran away with their families to save their lives.

These fighters for independence marched towards Delhi after sacking Naseerabad cantonment. Lieutenant Heathcoat and Lieutenant Walter tried unsuccessfully to stop them.

These soldiers reached Delhi on June 18, and attacked the British army besieging the city and defeated it.

This is surprising that these soldiers did not try to capture Ajmer. The city was not properly protected at this time. They could have easily captured it and strengthened their position by capturing arms and ammunitions and the store at Ajmer. They could also plunder the treasury and acquire funds needed for conducting their struggle.

Possible reasons for opting not to capture Ajmer – Following explanation is given for the decision taken in this respect by the soldiers-

- They intended to reach Delhi post-haste, in accordance with the plan of the central leadership of the revolutionaries. Attempt to capture Ajmer would mean loss of valuable time.
- All the soldiers had accepted Bahadurshah as their Emperor. They wanted to secure a Farman, that is, ordered from him to make their revolt legitimate.
- They had information of armies heading for Ajmer from Bombay and Deesa. Therefore, they did not think it proper to waste their time in a less urgent pursuit.

Most of the feudal nobles and common masses in Rajasthan were sympathetic towards these soldiers. For this reason the soldiers got all support supplies and encouragement from the people on their way to Delhi.

Revolt at the Neemuch cantonment – Events of Nasirabad had their impact on Neemuch. The British officers were fear-struck at the news of happenings at Naseerabad. Neemuch also did not have European soldiers. Col. Abbot held a meeting of Native under officer and administered them oath of loyalty towards the British Monarch. The next day he spoke to the soldiers on the parade ground and told them about the oath their senior compatriots had been administered. They were exhorted to follow the lead of their officers and perform their duties with sincerity. But the soldiers were seething with discontent. Alibeg the soldier belonging to the Mounted platoon gave expression to their feelings. He questioned Col. Abbot, "Have the British honored their words? Have they not annexed Avadh unwarrantedly?" Alibeg told Abbot plainly that the soldiers were not bound morally with the oath they had taken. Alibeg was somehow pacified that day by Col. Abbot. But disaffection towards the British went on growing. Information of the revolt of Naseerabad had reached the soldiers at Neemuch.

The native soldiers of Neemuch revolted on June 3, 1857 in the night. They plundered the magazine and set in on fire. They attacked the bungalows of British officers. These officers fled towards Mewar to save their life. The people of

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Mewar and the village folk everywhere had a great tradition of giving asylum even to an enemy who sought protection. An agriculturist of village dungala gave them protection from the pursuing soldiers. Later, a military contingent sent by the Maharana of Mewar rescued them and escorted them to Udaipur. Maharana Swaroopsingh, though not a friend of the British at heart and deadly opposed to the Bheel Corps established in Mewar and many other measures of the British, welcomed them and kept them in the palace, in keeping with the great tradition of hospitality of Mewar.

At Neemuch, Captain Mac Donald tried to save the fort from capture. But native soldiers of the garrison also rose in revolt. They looted the treasure. The soldiers had such an intense hatred for the British that did not even spare the life of wife and children of the British Sergeant.

The soldiers of the Neemuch cantonment reached Shahpura. They looted bungalows of the British officers at **Chittorgarh, Hamirgarh and Baneda** on their way to Shahpura. The king of Shahpura made arrangement for their supplies. These soldiers stayed here for two day. From here, they reached Nimbaheda, which was a part of Tonk state. Native officers of the state and the people of Nimbaheda welcomed them. From these soldiers headed for Deoli and besieged the Cantonment of the Kota Contingent. The native soldiers of this cantonment made common cause with them. The cantonment was looted and ransacked. From here, the soldiers fired with the zeal for freedom from the foreigners, reached-Tonk. The People of Tonk welcomed them in spite of the orders of the Nabab not to lend any help of them. From Tonk the soldiers reached Delhi via Agra. Here they attacked the British army besieging the city.

The Maharana of Mewar ordered his officers to obey Captain Shawers, the British political agent, after receiving instructions from the A.G.G. After receiving information of the events of Neemuch, Shawers sent a platoon of the Mewar Bheel corps to chase freedom fighters out of Mewar and headed for Neemuch himself with another force. He pursued the soldiers going towards Delhi up to Shahpura. But at Shahpura the ruler neither welcomed him nor made arrangement for his supplies. He did not even open the palace gate of Shahpura when Shawers reached here. He was under the influence of popular sentiments. Captain Shawers succeeded in establishing control over Neemuch with the help of the army of Mewar. The soldiers of Mandsaur recaptured Neemuch with the help of soldiers of Nimbaheda. But the Mewar army succeeded ultimately in establishing control over Neemuch. At this time a rumour spread in the Mewar army that powder of animal bones was mixed in the flour supplied to them. Arjunsingh Sahiwala, the commander of the Mewar army brought the situation under control by himself eating the food made of this flour demonstratively.

Feudal Nobles of Mewar coming to the help of the freedom fighters – In Mewar some of the freedom-loving feudal nobles were opposed to the control exercised by the British, ever since the treaty of 1818. The British had been assisting the rulers in infringing traditional rights and privileges of the feudal nobility. The reason was that they felt that the tradition of control exercised by the feudal vassals in matters of state would thwart their policy of establishing control over the system of decision making in the state. Disputes had arisen over the question of payment on the occasion of the ceremony of tying sword (Talwar Bandhai) by the Maharana, when the heir took over authority after the death of a feudal vassal. There was dispute about the communication of service traditionally performed by the vassals, partly into cash. The British had been prolonging the disputes between the ruler and the feudal vassals purposively because divided and rule was their prime policy. The ruler was equally unhappy with the role of the A.G.G. Patric Lawrence, who had earlier worked as the Political Agent in Mewar. The A.G.G. tried to win over the Maharana as soon as the trouble started. The Maharana sent circular letters to the feudal nobles to help the British in their war against the freedom fighters. Both the Maharana and the British feared the feudal nobles. If they helped the war against the British and the war succeeded, both the Maharana and the British stood to lose. For this reason the Maharana supported the British. Captain Shawers also wrote a circular letter to the nobles of Mewar that anyone

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supporting the rebels in breaching peace would be dealt with sternly by the British.

The Maharana gave refuge to 40 women and children who came from neemuch at Jag Mandir, an island resort in the lake Pichhola.

Salumbar Rawat Kesarisingh put forth his demand for allowing the old privileges (Rah Marjad), that had been discontinued for some time, within eight days. He threatened to put another person on the throne at Chittorgarh, which was under his control at this time. The Maharana informed the Political Agent of the threat given to him by Kesarisingh. **Col. Brook**, the commanding officer of the Bheel Corps at Kherwada informed the P.A that the Salumbar Rawat was planning to attack Kherwada Cantonment. Shawers warned the Rawat immediately that if he disobeyed the orders of Maharana, his jagir would be sequestrated. Yet Rawat Kesarisingh allowed safe passage to the freedom fighters of Marwad, whom he had given shelter at Salumber. He even allowed Thakur Kushalsingh of Ouwa to stay on for some more days in the down.

Rawat Jodhsingh of Baneda gave shelter to the soldiers of British army. Kotharia Jagirdar gave asylum to Bheemji Chauhan who had run away with the property looted from the British officers.

The feudatories of Mewar did not themselves participate in the freedom struggle, but they provided all help to those who had revolted against the British.

Struggle at Devli – Devli Cantonment was the station of the Kota Contingent. This army had been sent to Mathura even before the freedom struggle began in Rajasthan. This army revolted in July, 1857. The revolutionaries of neemuch reached Devli via Nimbaheda and Jahajpur and besieged its headquarters. A Platoon of the army of Mahidpur posted at Devli at this time, revolted and united with the freedom fighters of the Neemuch Containment. This combined force headed for Delhi via Tonk. The British now recruited a force of 800 soldiers belonging to Meena tribe and posted them for the security of premises of Devli Cantonment.

Struggle by the feudal nobles of Marwad in 1857 – Maharaja Mansingh of Jodhpur was not happy with the establishment of British ascendancy. He began opposing British interference in the internal matters of the state since the treaty of 1818. After him Takhtasingh of Ider was made ruler at the instance of the British. The feudal nobles of Marwad were not happy with his installation. Takhtasingh tried to curb the power of nobles. He began imposing fine on them on flimsy grounds and sequestrated their villages with the approval of the political Agent. The conflict between the ruler and the Thakurs went on growing. The Thakur of Ouwa refused to pay the fine of Rs. 3000 imposed on him. He also intervened in the succession dispute of a neighboring Jagir Bithoda. he conspired to murder, Kanji the Thakur who succeeded. Maharaja Takhtasingh sent an army to chastise him. But this army failed in its purpose. The feudal nobles of Gaular Alniyawas and Asop, assisted Khusalsingh against the ruler of Marwad.

Struggle by Purbia soldiers at Arinpura – The company government established Jodhpur Legion at Arinpura in 1835 AD, on the ground that the army of Jodhpur was inefficient. This was in contravention of the treaty of 1818. Jodhpur state had to bear the expenses of this army. This army was composed of cavalry, infantry and artillery. In the infantry there were eight companies of the Purbia soldiers recruited from U.P. One Platoon of this army was posted in Sirohi state to keep the Jagirdar of Rowa under control. This army revolted on August 21, 1857 the soldiers of this army attacked the barracks of British officers and soldiers at Abu. Commandant of the army at Abu Mr. Hall ran away with his family. After resorting to firing for some time, these soldiers reached Arinpura. At this place rest of the Jodhpur legion also revolted. They plundered the Arinpura cantonment and started for Delhi, Shouting slougans 'Delh Chalo and kill the Firangees.

Role of Khusalsingh of Aurwa – The Auwa Thakur led this revolt against the British and the Pro British ruler Takhtasingh of Marwad. This army started for Delhi after declaring opposition to the British Empire. When they started for Delhi, they came to know that the army of Jodhpur was camping at Pali to obstruct their path. They skirted this army and took the route via Kharwa. Thakur Shivnathsingh of Asop, Ajitsingh of Alniawas and Bishansingh of Gular also came to Auwa with their armies. Thakur of Khejadala also sent his army.

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Feudal vassals of Salumbar, Rupnagar and Lashani of Mewar state also sent their soldiers.

Maharaja Takhtasingh sent an army to oppose the combined armies of the freedom fighters. The freedom fighters defeated the Jodhpur army badly on September 8, 1857 near Bithoda. Lt. Heathcoat fled the field and 76 soldiers of Jodhpur along with Onadsingh, the commandant of Jodhpur fort, were killed in the battle. At the information of this defeat of the Jodhpur army, the A.G.G., George Lawrence was alarmed. He reached Auwa on September 18, to fight the army of Khusalsingh. George Lawrence was also badly defeated. At the time of this struggle, Mockmenson, the Political Agent of Jodhpur reached the scene of Battle with an army. He reached the camp of Khusalsingh by mistake. The soldiers of Khusalsingh killed him and hanged his dead body at the door of Auwa fort. Grorge Lawrence went back to Ajmer after this defeat. Now this army marched towards Delhi in October 1857. Thakurs of Asop, Gular and Alniawas accompanied this army up to Narno. From here Shivnath singh the Thakur of Asop was constrained to return to Asop on getting information of an attack of the Jodhpur army on his Jagir. Shivnathsingh was imprisoned and taken to Jodhpur. Takhtasingh confiscated the Jagirs of Asop, Alniawas and Gular. Thakur Ajitsingh of Alniawas and Bishansingh of Gular took shelter in Shekhawati. They began making attack on Marwad from their hideout in Shekhawati.

George Lawrence sent an army of 1800 under Brigadier Holmes. Army of Jodhpur was sent to assist this army under Hansraj. This army attacked Auwa on January 20, 1858. When victory of the British, seemed certain, khusalsingh left the fort on January 23, making his younger brother Prithvisingh in charge of the fort. Prithvisingh resisted the British army for five days. After some days the British succeeded in bribing the keeper of the fort to open the gate. After the fort was conquered, it was raised to ground. Inhuman treatment was meted out to the people of Auwa. Temples were demolished. Icon of Mahakali was taken to Ajmer and put in a musium. Khushalsingh took shelter at Salumbar in Mewar. He surrendered before the British army of Neemuch, on August 8, 1860. He was for his offence. But the court did not pronounce him guiltuy.

Khusalsingh was a great fighter for freedom. Some historians argue that he was fighting not for freedom but for the privileges of his class against the ruler of Jodhpur. This is further argued that he took advantage of anti British struggle for freedom to take advantage for his personal benefit and became leader of the anti British coalition of the Jagirdars and soldiers. But such a view is erroneous. Khusalsingh got support not only from the feudal nobility of Marwad but also from the nobility of Mewar and the common people of these states. The Purbia soldiers considered him their leader only because of his anti\ British sentiments. The excesses perpetrated after the capture of Auwa on the people of this Jagir goes to show that, Thakur Khusalsingh commanded support of the common people of his Jagir. This is a reality that Thakur Khusalsingh was a symbol of anti British feelings of the people of Marwad.

Public revolt at Kota – The revolt at Kota was revolt of the common people of this state against the British supremacy. It would not be right considered is as resulting from the revolt of the Kota Contingent. The contingent had been deputed at Kota. As early as May 19, 1857. At Kota, the struggle was initiated by the army of the Kota state and the people of Kota. The ruler of Kota also became target of the people because of his pro British attitude.

Major Burton was the Political Agent at Kota. He reached Neemuch with the armies of Kota, Jhalawad and Bundi on hearing of the revolt at the Neemuch Cantonment. By the time he reached Neemuch, the freedom fighters had left for Delhi. Therefore his army captured Neemuch without any opposition. At this Burton got order from the A.G.G. to remain in Kota. While he was planning to go to Kota, he got a message from the Kota Maharav about the strong anti British sentiments in army and among the people of Kota. For this reason he remained at Neemuch for some time. At the end of September, the

Agency Vakil informed him of the return of normalcy in the state. After getting this message

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Burton reached Kota on October 5, 1857. He met the king on October 14. The P.A. asked the King among the people. The King refused to punish them on the ground that his officers will not obey the order. It is clear that the administrative officers of the state were not prepared to carry out the orders of the King at the behest of the British authorities. Col. Eden informed the A.G.G. on October 15 about the refusal of the king to punish the persons desired by the Political agent. According to Eden the King was in sympathy with the anti British elements.

When the soldiers of Kota came to know about the conversation between the King and the P.A., they became furious. The army of Kota revolted on October 15, 1857. The residency was besieged. Major Burton fought with the freedom fighters. But he was over powered and killed along with his two sons. The Agency Surgeon Dr. Sadler was also done to death along with another doctor of his staff. The head of Major Burton was fixed on a pike and paraded in the city. The soldiers captured magazine, godowns, offices and police station. They established their control on administration. Arrangements were made for the security of fort and forced the Maharav to reside in the fort. The contingents of army stationed at Shergarh and other places also revolted. The people of Kota state threw-off the rule of the Maharav ruling on behalf of the British.

This is absolutely clear that anti British feelings pervaded among the masses in the Kota state. The revolutionaries had planned it methodically. They established control over various branches of administration and distant parts of the state. It is significant that the king made no attempt to save Major Burton during the five hours he remained besieged before surrendering. It is said that the king himself was surrounded by the rebellious freedom fighters at this time. Later Maharav Ramsingh informed the British government that because of being surrounded by the soldiers he could do nothing to save Major Burton. He requested the British government to put down the revolution and assist him in restoring his hold on the government.

This letter was intercepted by the revolutionaries. They were intensely angry and the king was put under strict surveillance. The revolutionaries had full control on the administration at this time. They had full support and sympathy of the people. Feudal nobles of Kota fearing that their own position was threatened because of success of the revolution, gathered an army of 1500 in support of the king. But they too did not succeed. Now the revolutionaries began to attack the feudal nobles and big businessmen.

Under these tense circumstances an agreement was made between the ruler and the revolutionaries by the medication of the Priest of the temple of Mathuradheesh. In this document the Maharav accept that Major Burton was killed by his order. This agreement was made by the ruler under duress. The king continued to request the British for this release. He even requested the Maharana of Udaipur to his wife to Udaipur for fear that sanctity of the queens quarters may be violated.

Ruler of Karoli sent an army of 2000 in January 1858, for the release of the Kota ruler. This army succeeded in driving the army keeping the Kota ruler under control from the fort. But the control of the revolutionaries on the city of Kota and the administration of the state continued till March 1858.

Major General H.G. Roberts attacked the revolutionaries of Kota on March 22, 1858, with an army of 5500 from Naseerabad. This large well-equipped army was ablte to push the revolutionaries out of Kota only after a fierce fight of eight days. The revolutionaries field toeards Gagron. Here they joined the soldiers of Mewat. The maharav also sent an army under Fatehsingh who succeeded in establishing control over Gagron. The Mewatis were massacred in large number. From Gagron the revoluntionaries reached Bhanvargarh. The people of this town welcomed them and supplied them with victuals. The Political Agent reached his place on the heels of the revolutionaries. But by when they had left Bhanvargarh also. The P.A. took the people to task for supplying the revolutionaries with provisions. The shopkeepers of this place strongly protested the imposition of fine and left the town as a measure of protest. The P.A. had to revoke this order. The British official reports clearly mention that the people of Kota helped the revolutionaries. After control was established again on Kota, the

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people were subjected to excesses for their offence. For once the P.A. toyed with the idea of imposing a fine of Rs. 15 lakh on the people of Kota, but this was not accepted by the higher authorities. The chief leaders of the revolutionaries, Jaidayal and Mahrabkhan were publicly hanged to death on a Neem tree near the Agency building to overawe the people. Other leaders connected with the revolution were also done to death.

The commission of enquiry, investigating the circumstances of killing of Major Burton and his sons absolved the ruler of having any hand in these killings. But he was held responsible for his inaction. For this reason number of his salute of guns was curtailed from fifteen to eleven. The revolt of Kota was apeople's revolt led by the soldiers. There were similar anti British popular feelings in other part of Rajas than. But the revolt was not as well organized and as successful in the other states of Rajasthan. If the organizers of freedom struggle had done equally well in other parts of the country, we would have attained independence in 1857.

Jhalawad – Prithvisingh the ruler of Jhalawad sent an army to **help** the British against **Tantya Tope**. But the people were sympathetic towards the revolutionaries. One of the Platoons of this army called Gopal paltan fought on the side of the British against Tantya Tope This army was defeated at Ralayata by Tantya. Rest of the army of Jhalawad remained inactive during the battle.

Revolution in other parts of the state – The freedom struggle affected almost all parts of Rajas than, though it was no equally successful and equally well organized.

Jaipur state – Sawai Ramsingh the ruler of Jaipur was a supporter of the British. The king lent his entire army of 6000 to the British to quell the revolt. Jaipur helped the British by maintaining the line of communication between Agra and Ajmer for them. But there were freedom lovers in this state also who tried to whip up revolution. The P.A. came to know about them in the very inception. The persons involved in revolutionary activities were Vilayat Khan, Sadullakhan and Usmankhan. These persons were imprisoned. The P.A. ensured security of the Europeans by lodging these soldiers and their families in Nahargarh fort.

Bharatpur – After the revolt of Mathura, the army of Bharatpur also revolted. The ruler of Bharatpur asked Major Morrison, the P.A., to leave Bharatpur because anti British feelings were growing in the state. Anti British sentiments did not abate even after the P.A. had left the state. The freedom fighters were growing in the state. Anti British sentiments did not abate even after the P.A. had left the state. The freedom fighters were allowed safe passage through the Bharatpur state. They received support of the people and the state.

Alwar State – Anti British feelding was rempant in the Alwar state also. Many freedom fighters took refuge in Alwar state during the war of 1857. Faizulakhan the Diwan of teh state did not make serious attempt to imprison the freedom fighters of other places staying in Alwar. Col. Edn the P.A. of Jaipur complained the government about it.

Dholpur state – Dholpur too did not remain unaffected by the event of 1857. Armies of freedom fighters reached Dholpur from Indore and Gwalior in October 1857. In this state, soldiers of the state army and the officials sympathized with the revolutionaries who sought refuge in Dhoplur. The freedom fighters plundered several places in Dholpur and besieged the ruler. The king was forced to accept their demands. He was shorn of all authority. The revolutionaries captured artillery of the Dholpur army and used it in attacking Agra. The Maharaja was able to regain his authority in December, 1857, when 200 soldiers came to help him from the Punjab equipped with four cannons.

Tonk state – The Nabab of Tonk was firm in his loyalty towards the British. But the army of Tonk and its people participated enthusiastically in the struggle for freedom. In Nimbaheda a part of the Tonk state, officers and the people lent help to the soldiers of Neemuch participating in the struggle for freedom. The army also revolted in Tonk. Soldiers of this army stopped the contingent of Tonk commanded by the British officers being sent to Jaipur. They invited and welcomed the army of Neemuch and helped it. The soldiers of Neemuch and Tonk combined in besieging the Nabab in his fort. The Nabab became completely powerless. The soldiers forced him to pay their salary and accompanied the soldiers of Neemuch to Delhi. The Nabab requested the British government not to let the British soldiers pass through Tonk as they may not have a safe passage through his state because of the activities of the revolutionaries.

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Mewar State: - Maharana Swaroopsingh sent help to the British. The relations of Maharana were not good either with the Maratha Sardars, and he wanted to disarm his Samants. As the news of mutiny from Meerut reached Mewar, the revolutionary activities started there too and the king tried with full force to suppress. The rulers of Shahpura supported the revolutionaries.

Tantya Tope in Rajasthan: - Entry of Tantya Tope in Rajasthan in 1857 was a very important event. The people and Jagirdars of Rajasthan having anti British feeling were electrified by the sojourn of his army in the state. Tantya entered Rajasthan after his defeat at Gwalior. He entered Hadoti and proceeded towards Jaipur with a hope of securing support of the people. He reached Tonk via Lalsot. Brogadoer Holmes was pursuing him. In Tonk he got support of army of the Nabab. From here he went to Salumber, where the Rawat helped him. The British defeated Tantya on August 9, 1958. He was defeated again by the British on August 14. After these defeats Tantya went towards Jhalrapatan and captured it. The local people helped him, but he was defeated twice again in September and left Rajasthan after failing to get enough support to be able to face the British army. He came to Rajasthan again in December 1858. He captured Banswada and visited Salumbar again. Here he got support. Tantya went to Dausa and Sikar after Salumbar. He was dfeated again and out of Rajasthan. The jagirdar of Narwar hatched a conspiracy and informed the British of hiding place. Tantya was caught in April 1859 and put to death. The feudal chief of sikar was imprisoned for having helped Tantya. Death penalty was given to him in 1862.

Causes for failure of the revolt – The Mughal Emperor was imprisoned and sent to Rangoon of September 21 1857. Since than the freedom struggle began to weaken. Visit of tantya Tope to Rajasthan in the middle of 1858 was the flicker of the dying fire of the freedom struggle. With the capture of tantya Tope in April 1859 the war of independence of 1857 came to an end in Rajasthan.

Strong anti British feeling was demonstrated in Rajasthan during this war. The people gave vent to their hatred for the British openly on many occasions. When the P.A. Captain vers went to meet the Maharana of Udaipur during the days of this war, the people only abused him. The army of Jodhpur threw stones at the memorial built for Captain erland. The People gave full support to the freedom fighters at Kota, Bharatpur, Alwar and Tonk. Such sympathy for the war of independence was to be seen all over the state. Inn speed of such popular sentiments, the war against the British failed in Rajasthan. Following reasons have been given for it.

Lack of Leadership – There were many states in Rajasthan. There were hundreds of Jagirs increase states. Revolts took place at many places, but tehre was no recognized leader to get direction to the freedom fighters. Rajput rulers contacted the Maharana of Udaipur about the stand they should take in this matter. The Maharana, though entertaining anti British feeling, lacked the courage to lead the revolt. He handed over all correspondence to the British authorities. The feudal nobles of Marwad tried to work under the leadership of Emperor. But he was out of Rajasthan. He was not in a position to provide leadership and give direction to the freedom fighters in Rajasthan. The revolutionaries of Rajasthan could not get united to fight the British E.mpire.

Lack of coordination – In Rajasthan, revolts took place at many places, but there was no coordination among the freedom fighters of various states. There was lack of communication between the revolutionaries of Naseerabad, Neemuch, Alwar, Kota, tonk, Auwa, Dholpur etc. This proved to be a major factor for the utter failure of the revolts in Rajasthan.

Lack of Strategy – These revolts were not well planned and methodical. The British worked according to a stratagy and crushed the revolts taking place in various states and Jagirs of Rajasthan. British armies were led by and experienced military officers. They did not face any problem regarding supply of foodstuffs arms and ammunition.

Lack of enthusiasm among the Rajputs – Because of the policy adopted by the rulers of Rajasthan, there was lack of enthusiasm among the Rajputs the most important martial continuity, although they were seething with discontent. If the Rajputs had revolted against the British wholeheartedly, result of the war of independence would have been different not only in Rajasthan but also in other states of the country as well.

Lack of cooperation of the rulers – The rulers of states of Rajasthan were short sighted. They are only for their own comfort and security of their throne. They lacked spirit of enterprise acquired to face the British power firmly. Their lack of patriotic spirit helped the British greatly in winning the war of 1857.

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Results of the war of 1857

Participation of the people of Rajasthan in the war of 1857 meant that the British connection with the states was not to the liking of the people. The impression in the minds of British authorities that the British hegemony coming in the wake of Maratha depredations would be liked by the people was misplaced.

The British Changed their policy towards the rulers – The rulers of Rajasthan and in other parts of the country served as the breakwater for stemming the tide of popular revolt. The British understood well that the existence of the rulers was very useful as the collaborators for keeping the people under bondage. Now they recast their policy towards the rulers. Drastic change was made in the policy of annexation of the states of the British Empire, pursued vigorously till 1856. The doctrine of lapse was now a thing of the past. Right to adopt was given to the rulers, although the Political Agent and other higher officers of the Foreign and Political Department exercised indirect control in choice of the successor. Arrangement was made for educating the Princes to tutor them according to their plan.

Curbing the powers of the feudal nobility – The Thakurs had provided leadership to the revolt in 1857. Now steps were taken to curb their powers drastically. In place of service rendered by the Thakurs, by presenting themselves with their soldiers when were called by the rulers, cash began to be charged from them by the rulers of Rajasthan. Therefore they had to disband their forces. Their powers of policing and judicial powers were curtailed. Their right to charge custom duty on the goods passing through their Jagirs was also abrogated. British legal system was introduced in place of traditional legal system, which gave them ample powers. In this manner, the authority exercised by the Thakurs over the people was greatly reduced.

Change in bureaucracy – Earlier the thakurs occupied important position in the bureaucracy of the states. Now the British P.A. began to dictate the rulers about the choice of their officers and only those who received English education and were loyal towards the British, were appointed for administrative posts.

Development of means of communication – The British had to face difficulty in sending their troops during the war of independence. After the war, attention was paid to connect distant places by roads for strategic and commercial considerations. Naseerabad, Neemuch, Deesa, Deoli and Ajmer etc. were connected with Agra. Pressure was brought to bear on the rulers to make provision in their budget for this purpose. Development of means of communication benefited the British enormously in establishing their political and economic control over the states of Rajasthan.

Social changes – As a result of spread of English education, the middle class began to grow. The British gave every encouragement in the growth of this class. The growth of this class was vital for the growth of foreign trade, which meant export of raw material to, and import of manufactured goods from England in to the states. Later this very class played an important role in administration too. As a result, position of the Brahmins and Rajputs was weakened in society.

Nature of the revolt

The revolt was started in various cantonments by the soldiers in Rajasthan. But this did not remain a revolt of soldiers only. Col. Malleson regards it a revolt of feudal nobility against the rulers. But this is a wrong assumption. In reality it was directed against the British, because the Political Agents were always behind the decisions taken by the rulers. Apart from this, the feudal nobles were not motivated by their own narrow interests only. They had the support of the people behind them. Every person had this much knowledge that the British were not there in the states for the betterment of the people, and intended to turn them out. The people were agitated by the missionary activities begun by the British. The revolt that took place in Neemuch, Naseerabad, Arinpura, Auwa etc. was only a part of the nationwide struggle for independence. It was because of the popular sentiments that the ruler of Bharatpur asked Morrison to leave the state, and the king of Kota asked Burton not to come to the state as people were in an angry mood. The Nabab of Tonk, advised the British not to pass through his state, as it was not within his power to guarantee them safe passage. This is quite evident that all sections of the people except for the rulers participated in the freedom struggle in Rajasthan. This is a fact that the war of 1857 was one for the freedom of the state from the British control in Rajasthan.

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Previous Year questions

Q. Where was the headquarters of Shekhavati Brigade situated **(RAS 2013 held on 31-10-15)**

A. Sikar
B. Jhunjhunu
C. Khetri
D. Fatehpur

Q. Which among the following gave emphasis to having separate educational institutions for ruling class of Rajasthan? **(RAS Pre 2013 held on 31-10-15)**

A. Col. Loch
B. Lord Lansdown
C. Cap. Walter
D. Lord Mayo

Q. Which of the following places was not a center of the revolt of rajasthan? **(RAS Pre 2012)**

A. Ajmer
B. Jaipur
C. Neemuch
D. Aauva

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Chapter : 7
—: Various Stages in the Formation of Rajasthan :—

After the establishment of control over the states of Rajasthan the people were subjected to political slavery and economic exploitation. The people were exploited by the British government, rulers of the state and the feudal vassals. The peasantry and tribal people were the first to rise against this exploitative system, when situation became unbearable. The native rulers and feudal vassals crushed their movements atrociously with the British support. With the growth of freedom struggle in the country the people's struggle escalated.

Since the third decade of the 20th century, freedom of the country from the British, within a few years, seemed a foregone conclusion. But the rulers of the states were not willing to relinquish their rule. The Political leaders and the politically awakened people of the states had an apprehension that the rulers and the nobility of the states may combine to thwart their democratic aspirations. This concern found expression in the Haripura session of the all India Congress of 1938. In the 1939 session of the Deshi Rajya Lok Parishad, the leaders of the masses of the 562 princely states deliberated about the future of their states in independent Bharat. They decided on merger of the 562 states in fourteen entities. A criterion was fixed for viable states on the basis of population and annual revenue. A Session of the Rajasthan unit of the Deshi Rajya Lok Parishad was held in November 1946. A momentous resolution was passed during this session. Purpose of this resolution was that all the states of Rajasthan and centrally administered Ajmer Merwada should be welded into a unit. It was thought, that the small states, if they remain independent would not be able to provide the basic amenities to its people, which are expected of a progressive state.

The British were not interested in unity of the country or the basic needs of the people. Just before the independence, a mischievous proposal was presented during the deliberations of the Cabinet Mission. It was proposed that the authority exercised by the British as the sovereign power, might be returned to the states. These states were treated at par with the directly administered British provinces during the period of interim government just before the independence. The princes began toying with the idea of forming a union of their own, at forums like the Chamber of Princes. The king of Bikaner asked the rulers to participate in the constituent assembly elected to draft a constitution for Bharat to protect their own interests. But our national leaders took no time in beginning attempts for ensuring unity of the country. Sardar Patel, Home Minister in the interim government, was a great patriot and a statesman of highest order. He exerted to the limit of his capacity for the merger of the princely states in to the Bharatiya union. Secretariat for the Princely states was established on July 15, 1947. It began to plan viable groupings of the states, which may become provinces in independent Bharat. Sardar Patel and V.P. Menon, Secretary in the Princely States Secretariat owe the credit for grouping all the 562 states and forming them into units.

When the country got independence, there were 19 states in Rajasthan whose rulers were honored by salute of guns by the British. There were three small states whose rulers did not receive this honor. Besides these 22 states, there was the centrally administered Ajmer Merwada. The government of Independent Bharat decided to create united Rajasthan forging all these states into one unit. But this was a very sensitive issue, which needed to tackle with utmost care. Sardar Patel reminded the rulers about the consent they had began to entrust the three important matters relating to defense, foreign relations and communication to the Union Government, during their meeting with the Cabinet Mission. They informed the rulers firmly about the intention of the government of Bharat to keep base matters under the union government.

According to Article 8th of the Indian Independence Act, the British sovereignty over states was brought to an end and the powers were returned to them. It was declared necessary for any state willing to have an independent existence that it should at least have population of 10 lakh and a revenue of rupees One crore. In Rajasthan, there were four states, which fulfilled these conditions namely **Jodhpur, Jaipur, Udaipur and Bikaner**.

The states Ministry of the central government and the political organizations working in the States of Rajasthan that is Prajamandals etc. which represented will of the politically conscious people of the states, were in favor of the merger of states of Rajasthan into one unit.

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Problems relating to various states

Communal disturbances – With the independence, the country partitioned on communal states and there were communal disturbances on an unprecedented scale. Of the state of Rajasthan, Alwar and Bharatpur were the worst affected by communal riots. Riots took place in the Mev area of Alwar state even before independence. Attempts were being made to throw the Mevs out of state. There were rumors in the air that the ruler of Bharatpur and Prime Minister N.B. Khare sympathized with such attempts. Serious communal disturbances took place in some adjoining areas also. Sardar Patel called the representatives of these state to Delhi in October 1947. All those present promised to make every effort to stop the communal riots. However, Dr. Khare raised objection to interference of the center in the internal matters of the states.

Rumour about King of Jodhpur leaning towards Pakistan – Jodhpur state had an extensive area bordering Pakistan. Its ruler was inclined to remain independent. This was rumor that Jodhpur had a leaning towards Pakistan. This information caused serious concern and there was a need for acting swiftly.

Inclination of Bikaner to remain autonomous – The stand taken by the ruler of Bikaner also posed problem. The ruler of Bikaner was inclined to maintain autonomous status. This was paradoxical because Bikaner was a state, which was represented in the constituent assembly. The geographical situation of Bikaner on the border of Pakistan called for urgent steps on the part of the states ministry and Sardar Patel.

The Maharana of Udaipur invited rulers of Rajasthan on June 25, 1946 for exploring possibilities of forming a union. But nothing came of it because there was lack of agreement among the rulers. Attempt was made by ruler of Dungarpur to form a union of Vagad comprising of Dungarpur, Banswada and Pratapgarh. Rulers of Jaipur and Kota also made such an attempt. All these attempts failed because of egoism, personal ambitions, old prejudices and lack of mutual trust.

The states Department of government of Bharat took administration of Alwar and Bharatpur in its hands. Administrators were appointed for these states.

Five stages in the formation of united Rajasthan-

United Rajasthan was formed in five stages. Formation of the **Mastsya Sangh** was the first stage. It comprised of Alwar, Bharatpur, Dholpur and Karoli. Formation of **Samyukta Rajasthan** by the merger of Kota, Bundi, Jhalawar, Tonk Kishangarh, Banswara, Dungarpur, Pratapgarh and Shahpura was the second stage in the making of Rajasthan. In the third stage, Udaipur merged with the Samyukta Rajasthan. In the fourth stage **Vrihat Rajasthan** was formed with the merger of Jaipur, Jodhpur, Bikaner and jaisalmer in the Samyukta Rajasthan. In the fifth stage, the Matsya Sangh also merged into this large state. Thereafter Ajmer Merwada and Sirohi also merged into this state.

1. Formation of the Matsya Sangh – This state was inaugurated on March 18, 1948. It was formed by the merger of Alwar, Bharatpur, Dholpur and Karoli states. These states form the easternmost part of Rajasthan. This union was named after a state of this name during the Mahabharat period. This name was suggested by K.M. Munshi, the great scholar of ancient literature. The instrument of merger was signed on February 28, 1948. N.V. Gadgil, a minister of the central cabinet, inaugurated this state on March 18, 1948. This state had a population of 18 Lakh and revenue of about Rupees two crore. Udaibhansingh the ruler of Dholpur was made the Rajpramukh. Shobharam belonging to Alwar became the Chief Minister. The other ministers were Gopilal Yadav of Bharatpur, Master Bholanath of Alwar, Dr. Mangalsingh of Dholpur and Chiranjilal Sharma of Karoli.

2. The Samyukta Rajasthan – At the time when talks were going for the formation of the Matsya Sangh, rules of the small states of Kota, dungarpur and Jhalawar, decided to form a union. The Prajamandals of these states were also exerting pressure for the formaton of such a union. The rulers of these three states met a Delhi on March 3, 1948 and took a decision about the merger. Banswara, Dungarpur and Pratapgarh were planning another for the merger. Sahahpura and Kishangarh, the two small states whose rulers did not have the privilege of gun salute, who had

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refused merger with Ajmer Merwada, now decided to merge with these states. Rulers of Tonk and Bundi also made up their mind for merger into this group of states. This union finally comprised of nine states Banswara, Dungarpur, Pratapgarh, Kota, Bundi, Jhalawar, Kishangarh, Shahpura and Tonk. It had an area of 16,807 square miles, a population of 23.5 Lakh and revenue of about 1.9 crore. This state was inaugurated on March 25, 1948, with Gokulalal Asawa as the Chief Minister and the Ruler of Kota as Raj Pramukh. It was called the Samyukta Rajasthan.

3. Merger of Mewar in the Samyukta Rajasthan – The Maharana of Mewar was opposed to the merger of his state with Samyukta Rajasthan. But Mewar Prakamandal and the people of the state were not happy with the obdurate stand taken by the Maharana. After initial hesitation, the Maharana decided to merge his state in the Samyukta Rajasthan. He informed of this decision to government of Bharat on March 23, 1948. But now it was too late as the date for the inauguration was nearing. The date fixed for the inauguration could not be postponed. The Maharana signed the instrument of accession on April 11, 1948 and Pandit Nehru inaugurated it on April 15. Maharan Bhupalsingh was made the Rajpramukh for Kota. The Maharana was allowed a privy purse of Rupees 20 lakh. The ruler of Kota was made senior deputy Raj Pramukh and rulers of Bundi and Dungarpur were made the junior Raj pramukhs. There was a stalemate on composition of the ministry. The feudal nobility wanted its representation. Pandit Nehru intervened to resolve the deadlock. Maniklal Verma was made the Chief Minister. The ministry included Gokulalal Asawa, Mohanlal Sukhadia, Premnarayan Mathur, and Bhurelalbya (all from Udaipur), Bhogilal Pandya from Dungarpur, Pandit Abhinavhari from Kota and Brijesundar Sharma from Bundi.

4. Vrihat Rajasthan (Greater Rajasthan) – The greater Rajasthan was formed by the merger of Jaipur, Jodhpur, Bikaner and Jaisalmer with the Samyukta Rajasthan. Except for Jaisalmer, these were the largest states of Rajasthan. Jaipur, Jodhpur and Bikaner fulfilled the conditions for entitlement to independent existence. Therefore the rulers of these states had an ambition to keep their states as separate entities. But the people of these states were insisting for merging with other states of Rajasthan. Government of Bharat had two ideas. The one was to merge these four states into the Samyukta Rajasthan. The other was to make a union of three of these states Jaisalmer, Biakner and Jodhpur boarding Pakistan and make it a centrally administered unit. The view was held, that the Samyukta Rajstha with its limited means would not be in a position to ensure security of its extensive boundary with Pakistan. But popular sentiments forced the government to merge these states into the Samyukt Rajasthan. Jaiprakash Narayan the famous socialist leader stressed creation of the large state of Rajasthan without delay, in a mammoth gathering on November 9, 1948. An organization named **"Rajasthan Andolan Samiti'** was formed under the leadership of Ram Manohar Lohia. V.P. Menon went to the rulers of these states to impress upon them that they would not be allowed to hold the rein of government for long. Sardar Patel announced the merger of these states with Samyukta Rajasthan on January 9, 1949. Maharana of Mewar was made the Maharaj Pramukh for life. The Jaipur ruler was made Rajpramukh, and the rulers of Bundi and Dungarpur were made Junior Rajpramukhs. The Rajpramukh signed instrument of merger giving acceptance to the Central and Concurrent lists. Patel inaugurated the Vishal Rajasthan on March on March 30, 1949. Heeralal Shastri was made the chief minister on April 4, 1949. The ministry included Siddharaj Dhaddha (Jaipur), Premnarayan Mathur (Udaipur), Bhurelal Baya (Udaipur), Moolchand Bapna (Jodhpur), Narsingh Kachhavaha (Jodhpur), Ravraja Hanuvantsingh (Jodhpur), Raghuvardayal (Bikaner) and Vedpal Tyagi (Kota). The King of Jaipur was given a Privy-purse of Rupees 18 lakh per annum; Jodhpur ruler, 17.5 Lakh, Bikaner ruler, 17 Lakh and Jaisalmer 2.8 Lakh. Jaipur was declared the capital. High Court was established at Jodhpur. Bikaner was made the headquarters of Education Department Udaipur that of Mines and Geology and Bharatpur of Agriculture Department.

Merger of the Matsya Sangh: While other states of Rajasthan were merging into one union, the Matsya Sangh remained a separate state. Since the beginning, its government was beset with many problems. The Mevs were creating disturbances.

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The Bharatpur Kisan Sabha and Bharat Nagrik Sabha, had launched a powerful movement for creating a Brij Pradesh, by the merger of Bharatpur and Dholpur. There was possibility of dismemberment of the Matsya Sangh. Under these circumstances, the rulers of all these states were called to Delhi. The question to be decided was, whether these would merge with the neighboring Uttar Pradesh or with Rajasthan. Rulers of Alwar and Karoli were in favor of merger with Rajasthan, while Bharatpur and Dholpur rulers wanted merger with Uttar Pradesh. A committee was appointed under the chairmanship of Shankararavdev. According to the findings of this committee majority of the people of Bharatpur and Dholpur was in favour of merger with Rajasthan. Accordingly the Matsya Sangh was merged with Rajasthan on May 15, 1949. Now fate of Sirohi and Ajmer Merwada remained to be decided.

The question of Sirohi – Sardar patel was in favor of inclusion of Sirohi into the Mahagujarat, which was to be created after the division of the Bombay province. In 1950, Sirohi was divided into two parts. 89 villages with an area of 304 square miles were given over to Gujarat and rest of the state merged with Rajasthan. According to this Distribution, Delwada and Mount Abu, the places of great tourist interest were included in Gujarat. Rajasthan opposed is strongly. Gokulbhai Bhatt, the respectable oleader of Sirohi, put his feight in favor of merger of Mount Abut into Rajasthan. Nehru was forced to give the matter over to the States Reorganization Commission. The Commission recommended inclusion of these places of Sirohi into Rajasthan. Now remained the question of Ajmer-Merwada to be solved. Haribhau Upadyay the prominent leader of Ajmer was of the view that Ajmer should not remain a separate state. He pressed for its inclusion in Rajasthan. The State Reorganization Commission recommended merger of Ajmer Merwada into Rajasthan. Unification of Rajasthan completed on November 1, 1956. The post of Rajpramukh was abolished now and **Gurumukh Nihalsingh** was appointed as the first governor of Rajasthan.

The merger of states of Rajasthan in the union of Bharat and the unification of Rajasthan by the merger of 22 Princely states and a centrally administered state is a very significant event for the people of Rajasthan. The popular organizations named Prajamandal and Prajaparishads played an important role in bringing about the union of the states of Rajasthan.

The stages in the Creation of Rajasthan

S. N.	Name	States	Rakpramukh	Prime Minister	Date
1.	Matsya Sangh	Alwar, Bharatpur, Dholpur and Karoli	Udaibhansingh Ruler of Dholpur	Shobharam	18 March, 1948
2.	Samyukta Rajasthan	Kota, Bundi, Jhalawar, Dungarpur, Banswara, Pratapgarh, Shahpura, Kishangarh and Tonk.	King of Kota	Gokulalal Asawa	25, March 1948
3.	Samyukta Rajasthan	Mewar (In addition to the above)	Maharana Udaipur	Maniklal Verma	18, April 1948
4.	Vrihat Rajasthan	Jaipur, Jodhpur, Bikaner, Jaisalmer (In addition to states of II and III stage)	Maharana Udaipur (Maharajpramukh)King of Jaipur (Rajpramukh)	Heeralal Shastri	30, March 1949
5.	Vrihat Rajasthan	All the above states	Same as above	As above	15 May 1949
6.	Vrihat Rajasthan	Sirohi (without Abu and Delwada) in addition to the above mentioned	Same as above	As above	26, Jan. 1950
7.	Rajasthan	Ajmer-Merwada ans Abu Delwada	Same as above	As above	1, Nov. 1956

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Previous Year Questions

Q. Who became the chief minister of united Rajasthan on 25 March, 1928?

(RAS Pre 2013 held on 31-10-15)

A. Jay Narayan Vyas
B. Gokul Lal Asawa
C. Gokul Bhai Bhatt
D. Hiralal Shastri

Q. In the seventh phase of Integration of Rajasthan which regions were included? **(RAS Pre 2012)**

A. Matsya region
B. Jaipur
C. Sirohi
D. Ajmer and Abu

Q. Rajasthan Sangh was formed in 25 March, 1948. Who became the Rajpramukh? **(RAS Pre 2010)**

A. Maharaja of Dhaulpur
B. Maharaja of Karauli
C. Maharav of Kota
D. Maharaja of Siroh

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Chapter : 8
—: Revolutionary movements in Rajasthan :—

The British to suppression of the national movement by violent means since the Swadeshi movement began in the wake of anti partition movement of Bengal in 1905. As a result, the nationalists were forced to take the path of violence. Bengal became the center of revolutionary activities. This had its impact in Rajasthan also. Vijai singh Pathik, Arjunlal Sethi, Kesarisingh Barhat and Rav Gopal singh Kharwa etc. were among the revolutionaries of Rajasthan.

Vijaysingh Pathik – His name was Bhoopsingh. He was born in Buladshahar district of UP. He came in contact with Ras Bihari Bose and became a revolutionary. He took job in the Railway workshop at Ajmer for spreading dictionary activities in Rajasthan. He became a close associate of Gopal singh Kharwa. An attack on Ajmer and Beawar was planned in 1914 after the beginning of the world war. Unfortunately the plan was leaked and Bhoop singh had to flee Ajmer. Warrant for his arrest was issued and the police began searching hotly for him. He was arrested and remained in jail for some time. He fled the jail in 1917 and reached at Bijolia and guided the peasant movement of Bijolia and other Jagirs. He was jailed again in 1923 and was released in 1927. He **founded Rajasthan Seva Sangh** at Ajmer and launched a newspaper the **'Naveen Rajasthan'**, which was later named the **Tarun Rajasthan**. Through this paper, he attacked oppression of the peasantry by the jagirdars and the bureaucracy.

Arjunlal Sethi – He was born at Jaipur in 1880. He graduated from Allahabad and became a Kamdar in Chomu Jagir. He founded a Jain organization for the expansion of education, which established Vardhman Jain Pathshala in Jaipur in 1906. He founded a Jain Education Society in Ajmer in 1907, whose head quarter was later transferred to Jaipur. Arjunlal participated in the anti partition movement Bengal also. He was present it the Surat Congress Session of 1907. He became associated with the revolutionary activities and was associated with the planning of bomb attack on Lord Harding in 1912. He gave shelter to Asfaq ualla the chief accuse in the Kakori case, in Rajasthan. This attack was made by the revolutionaries of Rajasthan. Arjunlal Sethi was arrested for his involvement in the Ara murder case and Delhi Conspiracy. He Joined the Congress again after some years and became chief leader of the Ajmer Congress. During the last years of his life, he was in financial difficulties and taught Arabic and Persian to the Muslim boys in the Dargah of Ajmer. During the Civil Disobedience Movement of 1930, he was appointed Provincial Dictator. In 1934 he was made chief of the Rajasthan Madhyabharat Congress Committee. Because of differences with other leaders of Rajasthan, he renounced active politics. He was an able organizer and a fiery speaker. When he was proposed the post of Prime Minister of the Jaipur state, his instant reaction was "If Arjunlal takes up service of the state, than who will throw the British out." He wrote several books including Shudra Mukti and Stri Mukti. He also wrote a play Mahendra Kumar which was staged. He remained committed to communal harmony throughout his life. His contribution to the political life of Rajasthan was very significant.

Kesari singh Barhat – Kesari singh Barhat was born in a village of Shahpura state in 1872. He had a hatred for the British since his childhood. He became a close confidant of the Maharana of Mewar. He was acquainted with Shyamjikrishna Verma. The British did not like his intimate relations with Shyamji. Kesari singh was forced to leave the state service at the behest of the British Resident. He went to Jodhpur from Mewar and then to Kota. He remained in the service of Kota state from 1902 to 1907. He had contact with Arjunlal and Gopalsingh Kharwa. Soon he established contact with Rasbihari Bos. He was given the duty of organizing a revolutionary group in Rajasthan. He became famous also as a poet. In 1903 when Maharana of Mewar was going to Delhi, he sent him a poem to dissuade him from attending the Delhi Darbar. It had its desired effect. Since then the secret Police kept on eye on him. According to secret reports, he had contact with such famous revolutionaries as Rasbihari,

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Sachindranath, Avadhbihar and Master Ameerchand. At Kota, he organized a band of revolutionaries, which included Dr. Gurudatt, Laxminarayan and Heeralal. Kesarisingh tried to organize a secret society on the pattern of similar societies of Bengal. Lack of funds was a constraint in execution of the revolutionary activities. A plan was made to collect funds by robbery. Pyarelal a rich Sadhu of Jodhpur was taken to Badrinath had murdered there in 1912. Kesarisingh was found guilty and sent to Jail for 20 years and legged in the central Jail of hazaribag in Bihar. After his release, he submitted a plan for responsible government in the states of Rajasthan to the A.G.G. After 1929, he became a flower of nonviolence. He attended Vardha session of the Congress. He died in 1941.

Kesarisingh had a passionate love of Hindi language. He advised the feudal nobility to send their children to the Mayo College for education. He prepared a plan for a rastriya college in 1894. In 1908, he suggested going to Japan instead of going to England higher studies.

Pratp singh Bharhat – He was the son of Kesari singh. He was a revolutionary. He had his early education under the direction of Arjunsingh. He was sent to Master Amirchand for his hihger education. He began contacting military cantonments of Rajasthan for an armed correction against the British and hatched a conspiracy for killing Reginald Craddoc, the come Member in the Executive Council of the Viceroy. He could not be killed because of esteeming in reaching an appointed place. But the police came to know of it. Warrant was used for his imprisonment. He fled to Hyderabad and took up to job of compounder. He came back to Rajasthan after some time. Because of an informer, he was imprisoned. He was sentenced for five years jail. He was tortured inhumanly n Merath jail for giving information about the revolutionaries. He died of torture in the Jail.

Rav Gopalsingh – Gopalsingh was the Jagirdar of Kharwa. He was deeply involved in the revolutionary movement in Rajasthan. Seth Damodardas Rathi, the owner of Krishna Cotton mills of Beawar was very close to him. Damodardas used to give help to the revolutionaries. Gopalsingh founded Vir Bharat Sabha in association with Kesarsingh. Gopalsingh was entrusted with the task of arranging arms and ammunition for the revolutionary activities. He had intimate relations with Rasbihari Bose and Kesarsingh. The A.G.G. warned him against keeping relations with the revolutionaries but he did not give any importance to his warning. Rasbihari and Shachidranath Sanyal made a plan of armed revolution in northern Bharat during the First World War. Rav Gopalsingh was connected with this plan. Contact was established with the soldiers of Multan, Lahor and Merath cantonments. State armies of Bikaner and Jodhpur were to attack Ajmer. But Manilal one of the confidents of the revolutionaries informed the police. Therefore the plan did not succeed. Gopal singh was asked to leave Kharwa within twenty hours on June 26, 1915. He was ordered to report the Tahseeldar of Tatgarh and give attendance to him every day.

Gopalsingh ran away from Tatgarh on July 10, 1915 and reached Salimabad. The police reached Salimabad to arrest him. He resisted the arrest in the beginning but surrendered in the end. A case was registered against him and he was sentenced for two years. He was kept in Shahjehanpur Jail in Bihar. His Jagir was confiscated. After his release in 1920, he devoted himself to activities of social service. He died in 1956.

Shyamjikrishna Verma – Besides the great revolutionaries mention above, there were others who gave them help and guidance. Shyamji was one of them. He remained Prime Minister of Ratlam, Udaipur and Junagarh states. He was an enthusiastic supporter of swadeshi. He came under police surveillance after the death of Mr. Rand at Poona in 1897. He left Bharat to save himself from the arrest. He reached England where he founded India House and Home Rule Society. He contributed greatly to the struggle for freedom of our country from England.

Damodardas Rathi (1882-1918) – Damodardas was an industrialist. He remained in close contact with Gopalsingh and Arvind Ghosh. He was associated with the Aryasamaj and home rule movement. He contributed greatly to educational activities of the Aryasamaj.

Swami Gopaldas (1882-1939) – Swami Gopaldas belonged to Churu in Bikaner state. He was associated with Hitkarini Sabha and

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educational activities. After the return of Gangasingh, the ruler of Bikaner from the Round Table conference, the Deshi Rajya Lok Parishad distributed leaflets against the Maharaja. The Maharaja imprisoned all public leaders without filling cases against them. Gopaldas was among them. After coming out of the jail, he devoted himself to constructive activities.

Jorawarsingh – He was the younger brother of Kesari singh. He was also a great revolutionary. He performed the act of throwing bomb at Lord Harding in 1912. After fleeing from the scene of bomb attack, he kept roaming in Ahmedabad, Banswara, Dungarpur and Jungle and hills of Malwa. Arrest warrant was issued against him in connection with Ara murder case. He died in 1939 in Kota. Other revolutionaries like Pandit Jwalaprasad, Baba Nrisinghdas and Swami Kumaranand etc. also played important role in the revolutionary activities.

A special feature of the revolutionary activities in Rajasthan was that the revolutionaries were engaged in the activities of social reconstruction also. The revolutionary movement could not become popular in society because nonviolence of Ghandhiji had greater impact on the minds of men. Yet they succeeded in bringing to focus the oppressive policies of the British and the native rulers by fighting against them.

Previous Year Questions

Q. Who established the Vir Bhart Samaj in Kota?

(RAS Pre 2013 held on 31-10-15)

A. Pyare ram
B. Sadhu sitaram
C. Naynuram
D. Kesri singh

Q. In which Riyasat of Rajputana Azad Morcha was established?

(RAS Pre 2013 held on 19-11-13)

A. Jodhpur
B. Jaipur
C. Kota
D. Bikaner

Q. Match the following freedom fighters and their regions of work:

(RAS Pre 2012)

A.	Arjunlal Sethi	Udaipur
B.	Jaynarayan vyas	Jodhpur
C.	Kesrisingh Barhat	Mewar
D.	Govind giri	Vangad

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Chapter : 9
—: Organization of the Prajamandals in various states :—

Rajasthan did not remain unaffected while political consciousness was spreading all over the country. Various political organizations, such as **Rajasthan Seva Sangh** and **Rajasthan Madhyabharat Sangh** succeeded in awakening the people politically in the states of Rajasthan. The freedom fighters of Rajasthan remained in contact with the leaders of the Congress belonging to British Bharat.

Chronlogically the freedom struggle in Rajasthan could be divided in to three phases. The first phase lasted up to 1927. The second phase began in 1927 and lasted till 1938. After 1938 the last phase began.

The first phase – Upto to 1927, the people of the states of Rajasthan were not affected by the political activities going on in the nation. The soldiers returning from the World War helped in spreading political consciousness in the states. The Rowlatt Act and the Non-cooperation movement had also stirred the people. But in the absence of political organization encompassing all the states of Rajasthan, systematic political movement could not be started. An important reason for lack of political activities was that the congress had adopted a policy of non-interference in respect of the native states. Political activities in the states of Rajasthan were limited to the use of khadi and activities of Social reform.

The Second phase – In 1927 the Akhil Bhartiya Deshi Lok Parishad was founded. Since then political activities began taking shape in Rajasthan. In 1931, Ramnarayan Choudhari held the first provincial convention of the Parishad. But the Congress still remained aloof from political activities in Rajasthan

The Third phase – In 1938 a resolution was passed at the session of the **Haripura congress** about giving support to the political organization being run by the people of the states in Rajasthan. This resolution gave a moral support to the movements in the native states. The political organizations named Prajamandals were established in various states of Rajasthan. With this, demand for responsible government in the states began to be raised. While constituting the Prajamandals they had to face 3 pronged power in opposition which were the local ruler, the British government and the Thikanedars of various Thikanas.

Activities of the Prajamandals in various states

Jodhpur – In Jodhpur political activities began as early as 1918 with the founding of **Marwad Hitkarini Sabha** by Chandmal Surana. **Jainarayan Vyas** founded **Marwad Seva Sangh** in 1920. An effort was made in 1923 to rejuvenate the Marwad Hitkarini Sabha. Jainarayan Vyas participated in the Bombay session of the Deshi Rajya Lok Parishad in 1929. The beginning of such political organizations makes it clear that the people of Marwad were politically more mature then the people of other states of Rajasthan. **Prajamandal was founded in Jodhpur in 1934 under the leadership of Bhanvarlal Sarraf**. Its aim was the establishment of responsible governments in the states and making people conscious of their civil rights. The Prajamandal was declared illegal in 1936. But the Marwad unit of **Deshi Rajya Lok Parishad** continued its activities. The Parishad demanded holding of election on territorial basis instead of communal basis. In 1940 the Marwad Lok Parishad was also declared illegal. Now the members of this organization took to peaceful demonstrations. Ranchhodadas Gattaani, Mathuradas Mathura. Kanhaiyalal, Indarmal Jain, Anandraj Surana, Bhanvarlal Sarraf etc tried to popularize, ideology of the Parishad. The government publicized a view that the activities of the Parishad would cause the Parishad to struggle against the feudal nobility.

In 1942 the Parishad began a powerful movement against atrocities of the government and advocated formation of responsible government. Jainarayan Vyas set aside the constitution of the Parishad and declared himself, dictator for conducting the Quit India Movement. The government adopted repressive policy and put its important leaders into jail. The leaders were treated badly in the jail. They began fast against their ill treatment by the jail authorities. **Balmukund Bissa** died in the jail on June 12, 1942 because of

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atrocities perpetrated their. An administration Reforms Commission was appointed in 1944 with S.A. Sudhakar as its president. The lok Parishad did not accept its recommendations because the legislative assembly created according to its recommendations did not have substantial powers. The parishad held its **9th** session in March 1946. It asked the king to act as constitutional head and establish responsible government in the states. But the Maharaja clung to his powers even at a time when the country was about to gain independence.

On March 13, 1947 the Jagirdar of Didwana ill-treated the workers of the Lok Parishad at Dabra. He was criticized for this act by the newspapers all over the country. Hanuvantsingh became the ruler in June 1947. The Lok Parishad started agitation for handing over rights to the people's representatives. November 14, 1947 was observed as the **protest day**. The Maharaja tried to set the Rajputs against non-Rajputs to repetuate his authority. V.P. Menon, the emissary of Patel, was sent to Jodhpur in February 1948. He persuaded the Maharaja to agree to the creation of popular government. In September 1948, an elected government was installed. With the creation of greater Rajasthan in March 1949 the absolute monarchy came to an end in Marwad.

Bikaner – Maharaja Gangasingh was a reactionary ruler of Bikaner. He was one of the founders of the Narendra Mandal, an organization of the rulers, established in 1921. He took part in the **Round Table conference** of London held during 1930-32. He was able to create deceptively, an impression of being a progressive ruler.

Kanhiyalal Dhudh and Swami Gopaldas were the popular leaders of Bikaner state. They founded the **Sarva Hitkarini Sabha** in 1930. Schools for boys and girls were started by this Sabha. The Maharaja got suspicious of its progressive activities. He banned this organization. When the Maharaja went to London to participate in the Round Table Conference, a pamphlet was distributed to presnet the true character of the Maharaja before the people. The Maharaja promulgated a reactionary law the 'Public Security Act' to deal with the persons suspected of being behind the publication of the pamphlet. Swami Gopaldas, Chandanmal, Satyanarayan Sarraf, Khubchand Sarraf etc were put behind the bar by the provisions of this Act. The people strongly opposed this reactionary law. The Maharaja banished important public figures like **Vakil Mukta Parasad,** Magharam Vadya and Laxmidas etc from Bikaner state. Raghubardayal founded the Bikaner Praja Parishad with the aim of establishing responsible government. Shardulsingh became the ruler after the death of Gangasingh in 1943. He also continued repressive policies. The public demonstration against the absolute rule took place on October 26, 1944. On this day slogans were raised against the atrocities of the state. The peasants of Dudhava Khara started a movement against the repressive policies of the Jagirdar. Hundreds of men, women and children presented themselves for arrest witht he tri-colour in their hands. The government imprisoned all political leaders. Some of them were from the state. In March 1946 the government promulgated a repressive Press Law. Soon the political cenario changed in the country. The Maharaja declared his intention to establish responsible government. But the repressive policies continued. The police opened fire at a convention of the Praja Parishad being held at Rajsingh Nagar on June 1946. But at the same time two comittees, a constitution committee and a franchise committee were appointed by the king. Assurance was given to implement the recommendations of the committees, but no action was taken in this direction. A reactionary government was constituted with Jasvantsingh Daudsar as the Prime Minister, on March 16, 1948. The Praja Parishad opposed this government and the only Parishad member, who was included in this government, resigned. The state merged into greater Rajasthan on March 1949.

Jaisalmer – Jaisalmer was one of the most backward states of Rajasthan. It was isolated from rest of the Rajasthan because of its location in the vast desert and lack of means of transportation and communication. The king of Jaisalmer was such a reactionary person that he did not even allow the establishment of a public library in 1915. In 1920 some social leaders of Jaisalmer presented a memorandum to the king, in which demands were made to permit opening a school and publication of a newspaper. It was also requested that a muncipal

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council should be created for Jaisalmer. But nothing case of these demands.

Raghunath singh Mehta, Aidansingh and Sagarmal Gopa were arrested in 1930 for publishing a leaflet congratulating Pandit Jawaharlal Nehru on his birthday. A Maheshwari youth organization established with Raghunathsingh Mehta as its president was declared unlawful. In 1937-38 Shivshankar Gupta, Madanlal Purohit and Lalchand Joshi etc tried to organize the Lok Parishad. They were forced to leave Jaisalmer. Sagarmal Gopa is given the credit for rousing the people of Jaisalmer politically. In 1940 he wrote a book against tyrannical rule in Jaisalmer and distributed it. He was banished from Jaisalmer for the offence. He left Jaisalmer and went to Nagpur. He came to Jaisalmer on the death of his father in 1961. The Resident gave him assurance that no harm will be done to him. But he was arrested on May 22, 1941. He was beaten mercilessly. He was put in Jail for six years for criticizing the state administration through his book. He was treated inhumanly in the jail. He was burnt to death on April 3, 1946 in Jail.

Meethalal vyas founded the Jaisalmer Praja Parishad in the mean time in December 1945. It was started in Jodhpur to escape repressive policy of the Jaisalmer government. The first demand, that this organization made, was for the release of Sagarmal Gopa. Till his death it conducted its activities from Jodhpur. His martyrdom filled its leader with courage. Meethalal Vyas, Jainarayan Vyas and twenty others reached Jaisalmer wity the tricolour. Jainarayan Vyas was taken in procession in May 1946 through the Bazar. A large public meeting took place where slogans were raised and office of the Prajamandal was opened in Jaisalmer. The government did not take any harsh action this time.

Mewar – Popular movement began in Mewar much earlier than in other states. The peasant and tribal movements of Mewar are well known in history. Maniklal Verma who matured during the Bijolia movement established Prajamandal in 1938. The aim of Prajamandal was fight for the rights of the people and constitutional reform. Balvantsingh Mehta was its first president and Bhuralal Baya vice president. With in a few days hundreds of persons became its member.Dharmanarayan, the Prime Minister of the state tried to kill this organization soon after it was born. It was declared illegal and Maniklal was ordered to leave the city. Maniklal shifted to Ajmer and continued propaganda through the press. Jamnalal Bajaj corresponded with the state government pleading to allow Maniklal to come back to Udaipur. But nothing came of it. The people also requested the prime Minister to revoke the order banishing Maniklal. But he did not budge from his decision. The Prajamandal decided to launch a Satyagraha on October 4, 1938, the Dashahra day. They demanded to lift the ban imposed on prajamandan and to allow Maniklal to come back to Udaipur. In the mean time, branches of the Prajamandal were opened in Ahmedabad and Bombay, and the Mahatma had given it his blessings. Maniklal conducted the Satyagrah from out side the state in which thousand of persons took part. Women also took part in the movement enthusiastically. The government attempted to crush the movement by resorting to harsh methods. Arrests were made and houses were searched. Many persons were penalized and many banished from the state. Bhuralal Baya was imprisoned in the fort of Sarada. Later other leaders were also lodged in this fort. Hudreds of persons were arrested.

The Mewar government was bent upon arrestig Maniklal. He reached Deoli, on the border of Mewar, to meet the political activists of the state in February 1939. The Mewar police arrested and beat him up. He was brought to Udaipur and put in jail. Mahatma Gandhi, when informed of it, published a statement in his newspaper the Harijan asking people to breach the law without fcar. In March he advised the Prajamandal to abandon the Satyagrah and begin constructive social work. After that the state government lifted the ban from the Prajamandal. This organization gained popularity in the state. A Kisan Samiti was also organized. The first session of the Prajamandal was held in Udaipur in November 1939 under the leadership of Maniklal. In this session demand was made for responsible government. This session was inagurated by Acharya Kriplani. Vijailaxmi Pandit inaugurated a vast Khadi and village handicraft exhibition. On this occasion the Mewar Harijan Sangh was founded. Mohanlal Sukhadia

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was given the charge of its activities. Balvantsingh Mehta was entrusted with the duty of organizing social service among the tribal people.

After the launching of the Quit India Movement in August 1942, the Mewar Prajamandal requested the Maharana to sever his connection with the British government and establish responsible government in the state. But the state government was bent upon crushing the movement under the direction of the British Resident. The Prajamandal was not given permission to hold a public meeting on august 21. Yet the meeting was held. The state police made many arrests. In April 1944 a large meeting of the leaders of Rajasthan Madhyabharat took place in Udaipur. The government banned the Prajamandal again. At this the Prajamandal took to activities of social services. The ban was lifted in 1945. In December 1945 a session of Deshi Rajya Lok Parishad was held at Udaipur. It was presided over by Pandit Nehru. In 1946, the Prajamandal began agitation for the popular demands. In May 1947, new consitution was implanted in the state. The Prajamandal did not accept it. But it participated in the election. It representative was taken in the government.

Kota – In Kota the credit of spreading political consciousness goes to Pandit Nainuram Sharma an active worker of the Rajasthan Seva Sangh. He founded Hadoti Prajamandal in Kota in 1934 besides conducting movement against forced labour. He did not attain success for some time. In 1939 he founded Kota Prajamandal in association with Abhinav Hari. The Prajamandal aimed at responsible government in the state. Nainuram was killed in 1941 and Abhinav Hari became its leader. He presided over the second session of the Prajamandal held in November 1941. He was arrested in 1942. In 1942 Quite India Movement was launched by Motilal Jain, the President of the Prajamandal. The King was requested to sever his relations with the British. The workers of the Prajamandal closed the gates of police barracks, and unfurled the tricolour near them. For two weeks administration of the city remained in the hands of people's representatives. This reminded of the events of freedom struggle of 1857 at Kota when the revolutionaries ran the government in Kota state for many months. The king was given authority again only when he agreed not to prepetrate excesses against the Poeple. The detainees were relased. The king promised to establish popular government. But he did not make good his promise and did not take any action in this direction till after independence.

Bundi – Signs of political consciousness began to show in 1922. The Barad peasant's movement supported and guided by Pathikji infused spirit among the people. Pathikji began a movement against increase in land tax and forced labour in this year. The credit of founding Budni Prajamandal goes to Kantilal. The Prajamandal raised the question of responsible government and civil rights again and again in its meetings. The Bundi king imposed a ban on public meetings in 1935. The Prajamandal began demanding administrative reforms more vigorously. In 1937 **Rishidatt Mehta** the president of the Prajamandal was arrested and sent to Ajmer. Brijsundar Sharma assumed leadership in his absence. The government declared Prajamandal illegal. Rishidatt Mehta established the Bundi Praja Lok Parishad after his release from jail, which gained popular recognition after some time. The king appointed a committee for framing the consitution in which members of the Prajamandal were nominated. Bundi merged in Rajasthan before the new constitution was promulgated.

Jhalawad – The Hadoti Mandal which, was active in Bundi and Kota states, began its activities in Jhalawad also. Pandit Naryanuram Sharma used to visit Jhalawar in connection with business of stone. He took this opportunity to spread political awareness among the people of Jhalawad. Because of his efforts Ramchandra a teacher of Chhavani Harijan School became an active worker. Mangilal, Tansukhlal Mittal, Madangopal, Ramnivas etc. became active workers of the Hadoti mandal. Because of their influence, the king of Jhalawad declared reforms in the state. This was an important step towards growth of democracy in Jhalawad.

Jaipur - Arjunlal Sethi began political movement in Jaipur. Constructive social work was taken up under the direction of **Jamnalal Bajaj**. Bajaj founded Charkha Sangh in 1927. **Kapurchanda Patni** founded the Jaipur state

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Prajamandal in 1931. But it did not prove much effective. After the Haripura session of the congress in 1938, the Jaipur state Prajamandal was recorganized under the leadership of Jamnalal Bajaj and Heeralal Shastri. Its first session was held in May 1939. Jamnalal Bajaj presided over it. Establishment of responsible government was the main aim of the Prajamandal. Ban was imposed on taking up membership of any unregistered organization in the Jaipur state. Registration of the Prajamandal was disallowed on the ground that Jamnalal did not belong to the Jaipur state. When Jamnalal Bajaj entered the state in contravention of the order against his entry in the state, he was imprisoned near Berath. Heeralal Shastri, Chairanjilal Agarwal, kapurchand Patni etc. were also imprisoned. Now Gulabchand Kasliwal and Daulatmal Bhandari led the Satyagraha in jaipur. Ghandhiji broached the question with the king and asked him to heed the popular demand. The King lifted the ban from the Prajamandal on August 7, 1939, and it was registered in March 1940. Heeralal Shastri was made the first president. In 1942 the Prajamandal activists took part in the Quit India Movement. Heeralal Shastri presented some demands before Mirja Ismail the Prime Minister on October 16, 1942 and threatened to lauch a movement, if these demands were not accepted. One of the demands was that no contribution should be made to the world war in man and material. The other demand was for the establishment of representative government. At this time dispute arose over leadership of the movement. The Ajad Morcha separated from the Prajamandal under the leadership of Baba Hareeshchandra. The separation wrecked the Quit India Movement. The Morcha reunited with the Prajamandal in 1945 through the efforts of Pandit Nehru. The Government appointed a committee to recommend political reforms. It gave its report in 1943. The new ministry took over according to the recommendations of the committee, but responsible government became possible only after the creation of united Rajasthan.

Alwar – Pandit Harinarayan Sharma began the freedom movement in Alwar. He founded a society for the removal of untouchability. Valmiki Sangh and Adivasi Sangh were established with this aim. The Alwar Prajamandal was founded in 1938, which made a demand for responsible government. Agitation began, when registration of this organization was not allowed. Elected municipality was inagurated in Alwar in August 1940. In this month registration of the organization was allowed, but it was not allowed to unfurl the flag. Its volunteers opposed raising fund for the World War in 1940. Pandit Harinarayan Sharma and Master Bholanath were arrested for obstructing the collection of the war fund and case was registered against them. First session of the Prajamandal was held in January 1944 under the leadership of Bhavanishankar Sharma. The Prajamandal continued to press for responsible government. In 1946 Prajamandal supported the demands of the peasantry for giving it ownership of land. The government appointed a committee for recommending constitutional reform on October 30, 1946. It was boycotted by the Prajamandal. The king accepted demand for responsible government in December 1947.

Bharatpur – Jagannath Adhikari and Gangaprasad Shastri initiated the freedom movement in Bharatpur. Hindi Sahitya Samiti was founded here in 1912. Kisansingh the Bharatpur ruler had progressive ideas. He encouraged use of Hindi and accepted demand for responsible government by a proclamation on September 15, 1927. The British government took such activities of the rulers seriously. He was forced to give up the throne. A minor, Brijendrasingh was installed in his place. A British officer was appointed for running the government who banished Jagannath Adhikari from the state and banned public meetings and publication of political literature. After the Haripura Congress, the leaders of Bharatpur announced beginning of Satyagrah at Rewadi in Hariyana. In December 1940 the government agreed to allow registration of Prajaparishad and all political leaders were freed. The Prajaparishad aimed at highlighting public grievances, stressing for administrative reforms and expanding education. The Prajaparishad celebrated national week from August 27 to September 2, 1940. The Parishad took part actively in the Quit India Movement. The government organized Brij Jan Pratinidhi Sabha to satisfy the members of the Parishad. But their political objecstives were not fulfilled thereafter the

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Parishad boycotted the Pratinidhi Sabha. Attempts were made to launch Satyagraha in 1945. But the Satyagrah did not succeed because all the leaders were imprisoned. Demand was made in December 1946 for the abolition of Begar and establishment of responsible government at the Kama session of the Prajaparishad. Unfortunately some small incident led to communal disturbances in the state. Bharatpur merged into the Matsya Sangh after independence.

Dholplur – Swami Shriddhanand the leader of Aryasamaj raised voice against absolute government in Dholpur in 1918. After the death of Shriddhanand, the movement became weak. In 1936 Krishnadatta Paliwal founded the Prajamandal in Dholpur. The aim of the Prajamandal was formation of responsible government. Attitude of the ruler was repressive. The Police opened fire during the session of Prajamandal being held in village Tasimo in March 1946. The government was forced to institute enquiry about the Tasimo incident due to popular pressure. Formation of popular government was accepted by the ruler in March 1946, but no step was taken for fulfilling the assurance. In February 1948 SardarPatel called the Maharaja to Delhi. He was forced to grant popular government.

The Other states – In rest of the states also, freedom movements were conducted by the organizations named Prajamandals of Prajaparishads. The Prajamandal was founded in Karoli in 1938. Trilokchandra Mathura and Chiranjilal Sharma led the movement for civil rights and responsible government. In Banswara, Bhupendranath Trivedi founded the Prajamandal. Bhogilal Pandya started the movement in Dungarpur in the name of Seva Sangh in 1944. Prajamandal was founded by Haridev Joshi in the same year. In Pratapgarh. Amritlal Nagar and Chunnilal Prabhakar were inspired by Thakkar Bapa. They founded Prajamandal in 1936. In Sirohi Gokulbhai Bhatt led the formation of Prajamandal.

In the beginning public organizations were engaged in constructive social activities. The attitude of the rulers was so repressive that they did not even allow the publicity of Khadi and establishment of national educational institutions. Press was smothered and books, which were likely to spread political consciousness, were banned. Because of the ban imposed on public meetings, political activities were curbed. After the Congress gave support to freedom movement by a resolution in its Haripura session in 1938, political activities expanded in the states. Barring some peasant movement the people of the states remained faithful towards the rulers. The British were the prime movers behind all the policies of the rulers. They gave all help to the rulers in crushing the political movements with a heavy hand. No ruler was allowed to pursue lenient policy towards the people. The rulers had to remain collaborators of the British in keeping the people in bondage.

After the Haripura Congress the movements going on in various states merged into the national struggle for freedom and the people of the states got freedom simultaneously with British Bharat. When the country got freedom the Prajamandals in various states began demanding merger of their states in the Indian union.

Previous Year Questions

Q. Underline the basic features of the Prajamandal Movement in Rajasthan.

(RAS MAINS 2016)

Q. What was the attitude of Jaipur Prajamandal towards Quit India Movement?

(RAS MAINS 2013)

Q. Explain the role Praja Mandal movements in the political awakening of Rajasthan.

(RAS MAINS 2012)

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Chapter : 10
—: Famous Peasant Movement in Rajasthan :—

1. Bijolia Peasant movement (1897-1941): It was the first peasant movement of Rajasthan and lasted for longest duration- (1897-1941). Bijolia is in Bhilwara district and was a Thikana of Mewar State. The movement was started against 84 types of lag-bag like Chanwari lag, Talwar Bandhai lag etc. Instead it, Begar, customs and Koonta and Lata were also imposed on them. The movement was led by **Vijay Singh Pathik** and later by Manikya lal Verma and Jamuna Lal Bajaj. The movement was anti-feudalists, Self- supported and non-violent. The movement came to an end in 1941 when PM of Mewar, Sir G. Raghavacharya and revenue Minister Mohan Singh Metha held a dialogue with leaders and Prajamandal and handed over the acquired land. The movement was extraordinary as for the fact that not only men but also women took part actively. Dhakad community has special mention in the movement. The movement was efficiently being run by the village community panchayats.

2. Begun Peasant Movement (1921-23) : The peasants of begun a Thikana of Mewar in Chittor district started a movement against the exploitation and leg-bag and begar, in 1921. It was led by Ram Narayan Choudhary. Thakur of Bengu- Anop Singh agreed to their demands but Maharana of Mewar Fateh Singh refused and termed it as Bolshevik agreement. Thakur was imprisoned and Thikana was handed over to court and works under Lala Amrit Lal. In 1923, a settlement commissioner Trench was sent to Bengu where the meeting was held, Trench ordered firing and Rupaji and Kripaji died. Ram Narayan Choudhary and Vijay Singh Pathik were arrested and the movement ended unsuccessfully.

Start - 1921- Menal Village (Bhilwara)

End- 1923- Govindpura Village (Chittor)

3. Neemuchena Peasant Movement (1924-25) : In Alwar, the movement began against an order, prohibiting killing of wild boar. Hunting the wild boar was a favourable pastime of the rulers and the Jagirdars. The boars dmaged crops and caused great harm. The king had to accept the demand of the peasantry. A Powerful movement of the peasantry began in Alwar for other grievances in 1925. The peasants held a public meeting of May 24, 1925 in Neemuchana village. The army surrounded the village and opened fire on the unarmed peasantry and put the village on fir. Hundreds of men, women and children were killed.

This news spreas through out he country. Mhahatma Gandhi pronounced this incident more heinous than even the killing of Jaliyanwala. The Maharaja had to with hold realization of revenue at enhanced rates. After this the movement came to an end. were killed and Gandhi compared it to Jallianwala Bagh Massacre. Finally, it ended unsuccessfully.

4. Bundi Peasant Movement (1926-43): The peasantry of Barad rose against Begar, lagats and the tax imposed for the war debt. They were inspired by the Bijolia movement and decided to struggle for their demands. The Rajasthan Seva Sangh guided them. There were several meetings of the peasants of Barad in 1922. They decided not to pay any tax other than the land tax. Their agitation went on despite the stern warning of government. The agitators were imprisoned for holding meeting at Dabi on June 14, 1922. An agreement was arrived at by the intervention of the British Resident and the Rjasthan Seva sangh. But the peasants did not accept it and the movement went on. With the passage of time the movement gained momentum. Steps were taken to strengthen the peasant Panchayat. The police opened fired on April 2, 1923 when the Panchayat was being held at Dabi, The peasants boycotted the commission appointed to go in to their demands. The peasant leaders nainuram Sharma, Narayansingh and Bhanvarlal Sunar were thrown into jail. Second phase of the death among the Gujars. Counting of animals for taxation, high incidence of land tax and harvesting of grass by the government were the other causes for resentment. The movement lasted till 1945, when it came to an end by the intervention of the revenue minister. Salient feature of the movement was active participation of the women. On many occasions they were in the forefront in place of man.

5. Mev Peasant Movement (1930-34): This movement was led by Yasin khan in Alwar, on the issues of increased taxes, wild pigs and communal demands of Mev. This movement started on the issues of peasant but finally got converted into communal riot. Maharaja Jai Singh of Alwar supported only Hindu Peasant, therefore the British

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officers sent him England to participate in RTC and later movement was placated. An organization- Anjuman Khadim-ul-islam supported this movement indirectly.

6. Peasant Movement of Shekhawati region (1930-34-35) : The movement was an extension of the movement of Sikar, In Shekhawati there were five principal Jagirs, Namey-Bissau, Dundalod, Mulsisar, Mandawa and Navalgarh, which were called the 'Panchpane. In 1932, the Jat Mahasabha appealed the king of Jaipur to intervene to check the atrocities of the Thankurs. But the Thakurs of Panchpane did not pay attention to the order of the king of Jaipur. The peasants were forced to Launch no-rent campaign. The Jagirdars perpetrated inhuman atrocities to quell this movement. After the intervention of the state steps were taken for land settlement in 1934 and 1936. Yet the Problem remained unsolved. After the formation of the Prajamandal in 1938, resolutions began to be passed in its Annual sessions about the grievances of the peasantry of Shekhawati and people were egged upon to continue their struggle. The state government tried to solve this problem between 1942 and 1946. But the demands of the peasantry were not satisfied. Because of dispute between the peasantry and the Jagirdars, consensus began to emerge against the Jagirdari system and serious efforts began for its abolition. The movement of Sikar and Shekhawati helped in creating an atmosphere against the jagir system resulting in bringing this system to an end which had become useless since long.

7. Dudwa Khara Peasant Movement:- 1944 : Dudwa khara is in Churu district of Bikaner Riyasat. It started against the atrocities and exploitation of Thakur Surajmal Singh under the leadership of Hanuman Singh, Pt. Mangaram Vaid and his sister Khaitu Bai. It ended unsuccessufully.

Tribal Movement

The tribal area of Rajasthan had been inhabited for a long by the Bhil, Meena, Grasia etc. They rose in revolt wherever their rights were usurped upon either by rulers or British. The famous tribal movements are:-

1. Bhagat Bheel Movement (1883-1913): This movement was led by **Guru Govind Giri** for the upliftment of Bhils of Bagar region which included Dungarpur, Banswara, Pratapgarh and Sirohi of Mewar region. He organized "**Samp Sabha**" in 1883 to arouse political and social awakening in them. **Mangarh hills** of Banswara become the centre of revolution in 1913- when under Major Barry British soldier of Mewar Bhilcore regiment surrounded the hill and fired upon the sammelan of samp sobha being held there. In this incident, approx 1500 tribal people were killed. Govindguru was arrested and exiled from the state and sent to Gujarat where he died at Kamboi.

2. Eki Bhil Movement- 1920-22: This is also called Bhil movement of **Bhaumat**. South-West region of Mewar is called Bhaumat. This movement was active in Mewar- Sirohi, Pratapgarh, Dungarpur, Banswara and Garasis Bheel of Gujarat under the leadership of **Motilal Tejavat**. It started in 1920 at Matr-kundia fair-Rashim, Chittor. In 1922, Tejavat summoned a huge sammelan of Bhils in **Nimra Village** of **Vijay Naga, Gujarat**. The soldier of Mewar Bhil-core opened firing on the orders of Major Satan. In this incident, approx. 1200 Bhils were killed. Tejavat was shot in legs and he got underground. In 1929, on advice of Gandhi he surrendered and was released in 1942.

3. Meena Tribal Movement- 1945-52.

Meena rule was traditional protector tribes of Jaipur Riyasat. They were divided into Zaminder Meena and chowkidar Meena. Chowdidar Meena was often blamed for dacoit and robbery. Therefore, British Government passed criminal tribe Act in 1924. After this, Jaipur Riyasat passed Habitual criminal Act, 1930 under which Meena rule was declared criminal. To protest against this, Meena Regional Maha Sabha was formed in 1933. Later, in 1944, Meena convened a sammlan in Neem-Ka- Thana under chairmanship of Jain Muni Magar Sagar to protest against these laws.

Social Activist- Bansider Sharma and Laxmi Narayan Gharwal took active part in this movement. Finally, the Habitual criminal Act was abolished in 1952.

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Other leaders who worked for the welfare of Bhil-Garasia community were – Manikya lal varma, Bhogilal Pandya, Mama Baleshwar Dayal, Balwantsingh Mehta, Haridev Joshi, Gaurishankar Upadhyay etc. They established educational institutions, Adult education arrangements, hostels etc in tribal areas.

Contribution of various factors

Arya Samaj: Swami Dayanand Sawaswati and Arya Samaj did very important work in developing the political awareness in Rajasthan. He arrived in Karauli in 1865 as Royal guest and later gave lectures at Kishangarh, Pushkar and Ajmer. He came second time in 1881 in Bharatpur. On August 1882 he launched the second edition of **Satyarth Prakash**. On February 1883 the **Paropkarini Sabha** was established.

He emphasized on Self-rule, Self-deeds and Self-nation. This acted as the basis for libral thought development in Rajasthan. He promoted hindi and translated his Satyarth prakash in Hindi in Udaipur. Arya Samaj educational institutes provided Vedic and Sanskrit education in Hindi and English language. Harvilas Sharda and Chandakaran Sharda raised voice against the social evils. Arya samaj in Rajasthan worked for promotion of khadi, welfare of Harijans and promotion of education.

News-papers – the role of newspapers was first witnessed when the suppression in Bijolia got published in news paper named **Pratap,** the whole country started talking about it. Rajputana Gazette (1885) and Rajasthan Samachar (1889) were among the first newspapers in Rajasthan but they got closed soon. Vijaysingh Pathik started publication Rajasthan Kesri first from Vardha and later from Ajmer in 1920. In 1923 another newspaper by Rajasthan Seva Sangh named **Naveen Rajasthan,** this newspaper supported the tribal and peasant movements, this also stopped publishing in one year. This was restarted by Shobhala Gupta, Ramnarayan Chaudhary and Jaynarayan Vyas by the name **Tarun Rajasthan.** Rishidutt started **Rajasthan** in 1923. Navjyoti, Navjivan, Jaipur Samachar, Tyag Bhumu etc became popular in later times.

Businessmen and Traders: - After first world the businessmen started to agitate over the oppressive policies. Marwari groups in Calcutta started to gather and promote the national spirit. They wanted to lobby against the samants, to reduce their influence in trade.

Seth Damodar Das of Beawar was an excellent industrialist as well as he worked in the political sphere along with Arjunlal Sethi, Kesriingh Barhat, Rao Golkha singh and Vijay Singh Pathik. Rathi was also a huge promoter of Hindi language. He got inspired from Amritlal Chakravarti (chairman of Hindi Sahitya Sammelan) and established **Nagari Pracharini Sabha** in Beaware. He also started movement for use of Hindi in Ajmer-Merwara courts. The British commissioner accepted this demand.

Among other entrepreneurs who worked against the arbitrary use of rule by the government were – Khaburam Saraf in Bikaner, Satyanarayan Saraf, Anandraj Surana, Chandmal Surana, Bhanwarlal Saraf in Jodhpur and Tikaram paliwal and Gulabchand Kasliwal in Jaipur.

Women – The role of women is tremendous in the raising political awareness and involvement in the continuous movements for the rights of the citizen. Betwenn 1930 to 1947 many women went to jail some of them were: Anjana Devi (wife of Ramnarayan Chaudhary), Narayan Devi (wife of Manikyalal Varma), Ratan Shastri (wife of Hiralal Shastri) etc. Bhil girl Kalibai from Dungarpur sacrificed her life while saving her teached Sengabhai in Rastapal Satyagrah in 19 June, 2947.

Poets: The songs and the poems written for the common people acted as a great tool to inspire and motivate the illiterate or low-literate society. **Hulasi** from Bharatpur was one of the most important, who protested against the cruel rule of British in his Veer Ras poems in 19th century. Purnasingh of Bharatpur also wrote many poems about the political movements in the state between 1939 and 1947. Other prominent poets were Meesan from Bundi and Sankardan Samor from Marwar.

Quit India Movement in Rajasthan

Jodhpur: Satyagraha got immediately followed and practiced by people. Major leaders were –Mathuradas Mathur, Ganeshilal Vyas, Sumnesh Joshi, Achelshwar Prasad Sharma, Chhagraj Chaupansiwala, Swami Krishnanand, Dwarka Prasad purohit etc.

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Jaipur: The role of jaipur state was controversial since beginning, a part of Prajamandal wanted to be part of the movement. Hiralal shastri did not give much importance because of his good relations with the prime minister of the state and the Prajamandal was happy with the Maharaja of Jaipur. Shastri's this move was opposed by many leaders, Baba harishchandra and his supporters started a new group called **Azad morcha**.

Kota: in Kota the prajamamdal leader Pt. Abhinnahari was arrested in the beginning of movement. The students closed down the barracks of police and raised the tricolor on the police station on 14th august, 1942. Later the Maharaja accepted the demands to release the leaders.

Bharatpur: the state got pray to flood in the beginning of the movement, so the peoples council postponed the movement work to tackle the natural disaster. The prisoner were released and the government accepted the demand to elect the representatives.

Shahpura: the Shahpura prajamandal in the beginning declared that the state should break all the ties with the government. As a result all the leader were arrested.

Previous Year Questions

Q. Which of the following is correctly matched? **(RAS Pre 2016)**

	Peasant movement	Leader
A.	Bengu Chaudhary	Ram Narayan
B.	Bundi Sharma	Naynuram
C.	Bijolia Pathik	Vijay Singh
D.	Bikaner Laal Joshi	Narottam

Q. Which of the following news papers from Rajasthan before independence was not a promoter of Arya Samaj ideology? **(RAS Pre 2016)**

A. Desh Hiteshi
B. Janhitkarika
C. Paropkari D. Rajputana gazette

Q. Match the following **(RAS Pre 2016)**

Institution	Estaiblishment year
A. Rajasthan Seva Sangh	i. 1921
B. Desh Hiteshi Sabha	ii. 1927
C. Akhil Bhartiya Deshi Rajya Lok Parishad	Iii 1877
D. Chamber of Princes	iv. 1919

Codes:

	A	B	C	D
1.	iv	iii	ii	i
2.	ii	iv	i	iii
3.	i	ii	iv	iii
4.	iv	ii	iii	i

Q. Who among the following started the news paper Rajasthan for public awaereness from Beawar in 1920? **(RAS Pre 2013 held on 31-10-15)**

A. Rishi Dutt Mehta
B. Haribhau Upadhyay
C. Munshi Samarthdan
D. Ramnarayan Chaudhary

Q. Assertion: Due to British Pressure the Mewar Administration made agreement with Bijoliya movement in 1922.

Reason: Bijolia Jagirdar denied the agreement of 1922.

(RAS Pre held on 26-10-13)

Q. Match the following list of female freedom fighters with the list of riyasats.

(RAS Pre held on 26-10-13)

Freedom fighter	Riyasat
A. Savitri Bhati Devi	i. Udaipur
B. Bhagwati Devi	ii. Jodhpur
C. Lakshmi Devi Acharya	Iii Kota
D. Kusum Kumari Gupta	iv. Bikaner

Codes:

	A	B	C	D
1.	iv	i	ii	iii
2.	iii	Ii	i	iv
3.	ii	i	iv	iii
4.	i	iii	ii	iv

Q. Write a short note of Dabra Peasant movement. **(RAS MAINS 2012)**

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Chapter 11
—: Social and Cultural reforms in Rajasthan :—

The British followed the policy of non interference in the internal affairs of a state till 1844, they first made a conducive environment for the cultural reforms. They created a favourable situation by reforming the administrative, Judicial and Economic sphere. They did the huge necessary reform in education of masses; this enabled the social reformers to free the society from the social evils.

Social evils and reform work

Sati: Lord William bentik passed the law prohibiting Sati practice in 1829. He wrote letters to many Riyasat kings to abolish this practice. The kings till 1844 followed a policy of assistance from the order of the Govt and not the pressure. In 1839, a protectioninst committee was formed under the leadership of the Political agent of Jaipur. The committee worked for the abolish the practice.

In 1844 Jaipur protectionist committee passed a bill to abolish sati. The bill had a provision that the AGG (assistant to governer general) would use their personal influence to convince the kings of Udaipur, Jodhpur, Bikaner, Sirohi, Banswara, Dhaulpur, Jaisalmer, Bundi, Kota and Jhalawar to ratify the rules formed by the bill under the political agent. In the above methods regulations against sati were passed in Kota in 1848 and in Jodhpur and Mewar in 1860. With British pressure and punishments the events of Sati reduced to a few by the end of 19th century. After independence in 1987 Rajasthan high court declared the sati practice not in line with the law.

Female foetuside: Rajasthan was cursed with a few incudencts of female foetuside in 19th century. Col James Todd declared dowry as the main reason behind it. In Mewar the first step was taken to pressurize the Maharana by the British agent to stop the practice. In 1844 Maharaja of Jaipur declared tis illegal. This practice was considered completely abolished after 1888.

Child Marriage: the girls used to got married to boy much older than her, due to mainly economic reasons. The girl in this practice used to got widowed in yound age and than live the rest of life with hardship.

Dayanad saraswati was among the first ones to raise voice against this social evil. On 10th December 1903, alwar passed the Child marriage prohibition act.

Slavery: slave practice was followed in Rajasthan sice ancient times. The number slave were often marked as the sign of prosparity and social status. Slaves were mainly four types: 1. Prisoner of war 2. Slaves received in dowry 3. Local servents 4. Hereditary servents.

Dakan Practice: in 1853 AGG Rajputana forced the riyasats to formulate a law to abolish this practice.

Desh Hiteshni Sabha: Established in Mewar in 1877. Poet Shyamal das was also a member and he mentioned in his records that, it applied two limitations on rajputs: to reduce the wedding expanses and to stop polygamy. These initiatives could not get much popularity due to less support from the British government. It was first step towards identification of evils in the Rajput community.

Walter Hitkarini Sabha: Walter was appointed as AGG of Rajputana in 1887. He wrote a letter to Political agenets to form rules on the wedding expanses by the Rajput kings. He organized many conferences to identify and discuss the solutions to social evils. In such a conference on 10th march 1888, all states except states of Bharatpur, Dhaulpur and Banswara took part. The proposal to regulate the expanse in funeral feast and fix the marriage age for boys and girls was also placed in this conference. He organized secong conference in 1889, a committee named Walter Hitkarini Sabha was formed. This committee was functional till 1936 after with was abolished.

Previous Year Questions

Q. The famous historian of rajasthan who was also a social reformer: **(RAS Pre 2010)**

A. Mankaran Sharda
B. Harvilas Sharda
C. C K F Waltare
D. Jamna Lal Ba

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Chapter : 12
Heritage & Rajasthan

Art and Architecture of Rajasthan

Architecture has been an integral part to understand the history of Rajasthan. Kalibanga, Ahar, Bairath, Noh, Nagri etc seen the construction of brick houses in early ancient times. There are many forts, temples, rajprasad, and baoris and havelis scattred all over the geographic region. Forts were the sign of bravery chivalry and sacrifice and fierce battle and defence in medieval times, while the temples signify the spiritual and religious phase of the history. With time and prosparity the arctitectural skills of rajasthan got infused with decoration, grandeur and defence all in one bulding with utilitarian perspective.

Forts:

Kautilya had stated in the Arthashastra that the king should construct forts on the border of the state for defence against the enemies. In ancient treatises forts have been counted among the necessary elements of the state. In **Shukraniti**, the seven elements of state have been mentioned. One of them is fort. **Durga literally means, which is difficult to approach**. Rajasthan is the land of forts and fortresses. Rajsthan has maximum number of forts after Maharashtra and Madhya Pradesh in India. According to an estimate there are more than 250 forts in Rajasthan. He state has excellent locations for construction of forts. The fort building tradition is very old in Rajasthan. The kings constructed forts not for their own comfort but in accordance with the requirements of defence of their subjects and protection of animal wealth. The strong ramparts, large and high walls, invincible towers, the deep and wide ditch around the fort, magazines, water tanks, grain stores, secret entrances and exits tunnels, royal palaces, military barracks and the ghee and oil bodies are found in almost all the forts. **Manukraniti** describes nine types of forts. They are the following:

1. **Eran Durga**: These were made unapproachable by trenches, rocks and defensive walls. Example: Chittorgarht fort, Jalore fort.
2. **Parikh Durga**: These were surrounded on all sides by a trench. Example: Bharatpur fort, Junagarh fort.
3. **Paridh Durga**: These forts were surrounded on all sides by the walls made of bricks, stone and mud. Example: Chittorgarh fort, Jalore fort, Junagarh fort, Jaisalmer fort
4. **Van Durga**: These were surrounded and protected by thorny bushes and trees. Example: Siwana fort
5. **Dhanva Durga**: These were surrounded by desert on all sides. Example: Jaisalmer fort, Junagarh fort, Bhatner fort and the fort of Nagaur.
6. **Jal Durga**: These were surrounded by water on all sides. Example: Gagron fort, bhainsogarh fort, Koshwardhan fort, Shergarh fort.
7. **Giri Durga**: These were constructed on an isolated hill, ensuring supply of water and grains. Example: Chittorgarh fort, Kumbhalgarh fort, Ranthambore fort, Sivana fort, Jalore fort, Achalgarh fort, Jaigarh fort, Mehrangarh fort, Ajaymeru fort, Amer fort and Taragarh (Ajmer).
8. **Sainya Durga**: These were made impregnable by skilful fortification. Example: Allmost all forts of the state.
9. **Sahay Durga**: These were surrounded by people who were friendly towards the state. Example: Chittorgarh fort, Jalore fort, Siwana fort.

Kautilya has also classified forts in Arthashastra. He divides the forts in four categories:

1. Audrik Durga: This is a type Jal Durga. Gagron is an example of such fort.
2. Parvat Durg: Situated on high hill. Jalore, Siwana, Chittor, Ranthambhore, Taragarh, Mehrangarh, Jaigarh etc. come under this category.
3. Dhanvan Durga: the fort constructed in desert land. Jaisalmer fort is an example.
4. Vana Durga: constructed in forest land, Siwana comes under this category.
5. Sthala Durga: the rest of the forts are kept in this category. Forts of Bikaner, Chomu,

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Nagore and Madhorajpura come under this category. Chittorgarh fort comes under all the categories except for Dhanvan Durga.

The above types of forts can be attributed to forts with more than one type ex. The Chittor fort can be called a Giri Durga, Parikh Durga and Eran Durga. This fort is also categorized as Army fort.

Among all these forts, the Sainya Durga is considered to be most impregnable. During the medieval times an innovation was made in construction of forts. The construction of forts started on big hills having plateaus on their summit for agriculture.

The forts had the following features impregnable walls, deep vallys surrounding the walls, secret door and tunnel, Silharvana (armory) inside the fort, water reservoir, Rajprasad and army barracks etc.

Important Forts of Rajasthan

Below is a description of some important and famous forts in Rajasthan.

A. Amer Fort- Jaipur :—

In ancient time, it was famous as Ambawati and Ambikapur. It was built by King Bharmal. Dulha Rai was the founder of Amer. In 1592, ManSingh I built first Hindu temple in Muslim style. It is a symbol of Hindu-Muslim unity. It is the only fort in Rajasthan having natural air conditioning system. Its name was changed to Mominabad by Akbar in 1707.The famous architectural establishment in the fort are :—

1. Temple of Sheela devi
2. Diwan-e-Aam and Diwan-e-Khas built on 40 pillars.
3. Sheesh Mahal
4. Yash Mandir, Sukh Mandir and Shuhag Mandir
5. Jagat Shiromani Temple (behind the fort)
6. Mawatha Lake, Kesar Kyari and Dil-e-Aaram Bag.
7. It has been included in the UNESCO Heritage list, 2013.

B. Jaigarh Fort-Jaipur :—

Jaigarh fort was built by Sawai Mansingh I. Jaigarh is famous as mysterious fort. It is also known as **hill of cheelha**, **prison for political prisoners**, and **fort of treasure**. This fort was built by Sawai Man Singh I for safety of Amer and stupendous treasure. The oldest and **largest cannon of the world** '**Jaibaan**' is placed here on wheels. Acc to some historians, Mirza Raja Jai Singh was builder of this fort. A small fort Vijaigarhi is inside this fort where sawai Jaisingh imprisioned his younger brother Vijay Singh.

The fort has huge factory for manufacturing of cannons. It is also known for it huge water reservoirs. The fort had drainage which got accumulated the rainwater into the reservoirs.

C. Nahargarh Fort- Jaipur :—

It is also famous as **Sudarshangarh** and **Jaipur ka Mukut**. It was built by Sawai Jaisingh II to protect the Jaipur city from the attacks of Marathas. Sawai Madho Singh built 9 palaces in Victoria styles for its 9 queens in the fort (Suraj Prakash, Khushal Prakash, Jawahar Prakash, Lalit Prakash, Lakshmi Prakash, Aanand Prakash, Chandra Prakash, Ratna Prakash, and Vasant Prakash). The valley region of this fort is cremation place for the royal dynasty famous as Gattore ki Chattries.

D. Chittorgarh Fort :—

It is a fine example of Giri Durg. It is on the route from **Delhi to Malwa** and Gujarat on the confluence of the banks of **River Bairach** and River Gambhiri. It is also famous as **Trikut** and situated on **Plateau of Mesa**. The fort contains 7 entrance gates. It is believed that Chittorgarh fort existed since Mahabharata period. It was built by Chitrangad Maurya in 7th century. First of all, ruler of Mewar- Bappa Rawal won this fort by defeating Maurya ruler- **'Maan Mori'** and included in Mewar State. Regarding this fort, there is a saying:

गढ़ तो चित्तौड़गढ़ और सब गढ़ैया।

Among all the forts, Chittor is the only fort, the other forts, are not forts but are fortresses. It witnessed the maximum sacrifices of the brave Rajputs and the johars of their better halves. The fort was invincible because of its high and curved walls, sky touching watch towers and narrow routes. This strategically built fort was not easily fallible. The fort was taken in control by Allauddin Khilji in 1303 and by Bahadurshah in 1534.

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The famous architectural establishments in the fort are:

1. **Lakheta ki Baari**: It is a famous window
2. **Vijay Stambh**: It was built by Maharana Kumba as a symbol of victory over Malwa (Battle of Sarangpur).
3. **Jain Kirti Stambh**: Built by Jain Jija Shah in 7th Centuary and dedicated to Aadi Nath. It is 7 storied, 65 foot high.
4. **Kumbh Shyam Temple**
5. **Kalika Mata Temple (also called Meera temple)**
6. Satbis Devri Jain Temple
7. **Shringar Chawri Jain Temple (built by Shravak Vailak)**
8. **Sameedeshwar temple (Mokal Temple)**
9. **Meera temple**
10. Jatashankar Temple
11. Temple of Tuljimata
12. **Kumbha Palace**
13. **Padmini Palace**
14. Haveli of Gora Badal (Ratan Singh)
15. Haveli of Jaimal-patta (Uday Singh)
16. Haveli of Bhamasah
17. Surajkund
18. Pond of Jaimalji
19. Canopy of Kalla Rathore
20. Canopy of Raidas.
21. The Chittor fort is famous for its 3 Sakas (Johar)

S.No	Year	Ruler of Chittorgarh	Attacked by
1	1303	Maharana Ratan Singh (Queen Padmini)	Allaudin Khilji
2	1535	Vikaramaditya (Queen Karmawati)	Bahadur Shah
3	1567	Maharana Uday Singh (Johar by Jaymal Patta and Uday Singh flewed away)	Akbar

E. Ranthambore Fort :—

It is an example of Giri durg and Van/Eran Durg. It is also famous as '**Garh Ranat Bhawar**'. Abul Fazal called it '**Bakhtar band Durg**'. It was built by **Ranthamdev** in 8th century.The fort of Ranthambhore is unique. The main feature of this fort is that it cannot be visualized from distance though it is built on two high hills. From this fort, the movement of the enemy forces is easily visible. The famous architectural establishments in the fort are :—-

1. **Trinetra Ganesh Temple.**
2. **Hameer Kachari**
3. **HameerMahal (made of Redstone)**
4. Supari Mahal
5. Badal Mahal
6. Canopy on 32 pillars
7. Jawa Bawa Palace
8. Jogi Palace
9. Lakhsmi Naraian temple
10. Dargah of Peer Sadruddin
11. Saptkhandi Rajmahal.
12. Patal Ganga.
13. Incomplete canopy of Sanga.

The **first saka of Rajasthan** was held here when it was attacked by Allaudin Khilji in 1301. Hammir's Commander Ratipal and Ranmal betrayed him because of which Hammir lost the battle and saka was held along with Johar by Rani Rangdevi was held.

F. Kumbhalgarh Fort :—

Fort of Kumbhalgarh comprised of high flat and sloppy walls, strongly built high gates and all the provisions inside to maintain a large garrison to defend it. It was built during the reign of Maharana Kumbha in 1452 after the treaty of aawal- Bawal to keep an eye on Marwar. Mandan was the architect of this fort. About the height **Abul fazal** said that it was too high to see the highest point of the fort with keeping the turban on head, the turban was bound to fall.

The unique feature of this fort is its 36 km long wall on which four horses could run parallel. This wall in known as '**Great wall of India**'. It is the second largest wall of Asia. The fort also has one small fort inside which is famous has '**Katargarh**'. It also have Kumbhaswami temple, 52 Devari Jain temple, Memorial of Kunwar Prithviraj, Palace of Jhala Rani.

G. Mehrangarh Fort – Jodhpur :—

It is an example of Giri Durg built on **Chidiatuk hill**. It was built by Rao Jodha in

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1459. This fort is also known by other names- **Garh Chintamani**, **Mayurdhwaj**, **Mordhwaj**, **Cheriyatuk**. The architectural establishments in the fort are :—

1. This is a two storied fort, built with red sand stone.
2. Contains many cannons, Bhawani and Kilkila are some important of this.
3. This for is the witness of loyalty of the warrior Durgadas.
4. It is the largest living fort of India.
5. Moti Mahal: It was built by Maharaja Sur Singh, Roof of this have gold and glass carvings.
6. Phool Mahal: It was built by Maharaja Abhay Singh.
7. Fateh Mahal: It was built by Maharaja Ajit Singh
8. Singhar Mahal: It was built by Maharaja Bakht Singh
9. Chaukhelao Mahal and Raan Mahal: These are famous for mural paintings.
10. Chamunda Mata Temple: It was built by Rao Jodha.
11. Naagnechi Temple: Kuldevi of Rathore.
12. Canopy of Gora-Bheeva.
13. Jaswant Thada: It was built by queen of Jaswant Singh and is famous as '**Taj Mahal of Rajasthan**'.
14. '**Award of distinction**' has been awarded to Mehrangarh fort by UNESCO.
15. Gulab Sagar and Gulab Sagar ka baccha are two famous ponds.
16. Mansingh Pustak Prakesh Sangrahalya: It was built by Maharaja Man Singh in 1805.

H. Sonargarh- Jaisalmer :—

It is an example of Dhanva durg/Maru durg. Sonargarh for is located on Trikuta hill. It was built by Rao Jaisal. It is the second largest living fort after Chittorgarh fort. It has 99 watch towers. It is the only fort of Rajasthan in which no limestone/cement has been used in construction. It is built of yellow sand stone. The rays of sun falling on these stones give an extra ordinary effect to the fort. It is a symbol of valour of Bhati kings. It is also famous as **Uttar Bhad Kiwad** (Gateway to North). It is believed that one should have strong legs to reach this fort.

A couplet about it is popular

गढ़ दिल्ली गढ़ आगरो, अधगढ़ बीकानेर

भली चिणयो भाटियाँ, सिर तरो जैसलमेर।

It has been included in the world heritage list of UNESCO. The famous establishments and features of the fort are :—

1. The fort appear from a distance like a sail boat in the ocean.
2. The outer periphery is known as **Kamarkot** or **Pada.**
3. Rang Mahal
4. Moti Mahal
5. Gajvilas
6. Jawahar vilas
7. Lakshminarain Temple
8. Tevamrai Temple
9. Ratneshwar Temple
10. Sun Temple
11. Sawngia devi Temple
12. Badal Mahal
13. Jaislu Well
14. Kali Mata Temple
15. Jinbhadra Suri Granth Bhandar: A library having collection of historical volumes.
16. This fort witnessed two and a halfth sakas. In 1550 when Amir Ali from Kandhar killed Lunkaransar by betrayal, but Bhatis won the battle so the femals did not commite johar so this is called the halfth saka.

S. No.	Year	Ruler	Attacked by
1	1291	Mool Raj Bhati	Allaudin Khilji
2	1354	Rawal Duda	Feroz Shah Tuqlaq
3	1550	Rao Lunkaran (Ardhsaka)	Aamir Ali

I. Lohagarh – Bharatpur :—

It is an example of Parikha Durg. It is also famous as- **Mitti ka Quila**, **Purvi Pravesh Dwar** and **Rajasthan ka Ajay Quila**. It was built by

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Maharaj Suraj Mal in 1733. This fort is surrounded by Sujanganga Canal on all sides which act as a ditch. It is a symbol of valour of Jat Kings. It is believed that the doors of main gate made up of eight metals were brought by Maharaja Jawahar Singh from Red Fort of Delhi in 1765. Inauguration of Matsya Sangh was held in this fort. British general Lord Lake tried to siege this fort 5 times but got defeated everytime.

Major establishments inside the fort are:

1. Kishori Palace
2. Jawahar Burj
3. Koshi khas
4. Palace of Dadi Maa
5. Vajeer ki Kothi
6. Ganga temple
7. Lakshman temple

J. Fort of Churu :—

It was built by Thakur Khusal Singh in 1694. It is famous for firing silver bombs by the canon when it was attacked by King of Bikaner Surat Singh in 1814. The fort has a famous Temple of Gopinath.

K. Fort of Siwana :—

It is situated in Barmer and was built by Veer Narain Panwar in 10th century. Its name was changed to Khairabad after Allaudin's victory in 1308. It has a Bhandelao pond.

L. Achalgarh Fort : Abu :—

It was built by Maharana Khumba in 1452. The fort have famous Achaleshwer Mahadev temple and Mandakini kund.

M. Gagron Fort- Jhalawar :—

It is an example of Jal Durg.It was built by Devant Singh Khicchi or Beejal Dev (according to some historians). It is situated on the confluence of **River Kali Sindh** and **River Aahu**. It is built on **Mukundra rock**. It is also called **Samelji** in local language. It is the only fort with have no Base. The famous establishments in the fort are:

1. **Dargah of Meethe Shah**: It is a dargah of Sufi Saint Hamiduddin, a disciple of Khwaja Moinuddin Chisti.
2. **Buland Darwaza**: It was built by Aurungzeb.
3. Canopy of Saint Peepa.
4. Saint Pipa who was a disciple of saint Ramanand was also a ruler of this fort. He renounced the rule and gave it to his brother Achaldas.
5. The fort of Gagron witnessed two sakas.

S. N.	Year	Ruler	Attacked by
1	1423	Achaldas Khicchi	Sultan Hushangdas of Maandu
2	1444	Paalhnsi	Mahmood Khilji of Maandu

N. Mandalgarh Fort- Bhilwara :—

It is an example of Giri Durg. It was built by Chanana Gurjar and was always under the control of Mewar. After Akbar's attack on Chittorgarh in 1567-68, it came under Mughal control. In 1576, during Haldighati battle, Mansingh made this fort his controlling centre/military base.

O. Bhainsrodgarh Fort- Chittorgarh :—

It is an example of Jal durg built on the confluence of River Chambal and River Bamni. It was built by Bhainso Shah and Roda Charan to protect their goods during their journey. It is also known as **Vellore of Rajasthan**. Maharana Kumbha renovated this fort and used it as military base.

P. Bhatner Fort- Hanumangarh :—

It is an example of Dhanvan Durga. It was built on the bank of River Ghaggar by Bhati King Bhupat in 3rd century. Because of its strategic importance it was attacked by any rulers like Mahmood Gaznavi, Temur lang, Kamran and Akbar.

Q. Fort of Nagaur- Nagaur :—

It is also famous as fort of Ahichatrapur. It has been awarded '**award of distinction**' by UNESCO.

R. Fort of Bayana- Bayana :—

It is also famous as **Vijay Mandirgarh**. It was built by Yadav king Vijaypal on Mani hill. Vijaystambh built by Samudragupt is situated in this fort.

S. Fort of Shergarh- Dholpur :—

It is an example of Giri Durg in Dholpur. It is also famous as Koshvardhan.

T. Fort of Akbar :—

It is famous as **fort of Magazine**. It was built by Mughal emperor Akbar in 1570. In 1576, during Haldighati battle, Akbar made the strategy of battle in this fort. This is the only fort of Rajasthan which was built in Muslim style. In 1615 Sir Tomas, ambassador of Emperor James I met Jahangir met in this fort.

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U. Taragarh Fort- Ajmer :—

It was built by Ajay Raj Chauhan in 1113 on Beethly hills. Therefore it is famous as **Garh Beethly**. It is also famous as Ajai meru Fort. The name Taragarh of this fort is because of Tarabai - wife of Prithviraj Sisodia (brother of Maharana Sanga). Bishop Haiber called it **Gibraltor of East**. William Bentick in 1832 made it Sanatorium (place to cure TB Patients).This fort is also related to Rudirani- wife of Maldev. Aurangzeb imprisoned his brother Dara Sikoha in this fort. The famous establishments in the fort are :—

1. Dargah of Meer Sahib.
2. Mazar of horse
3. Various ponds in the fort like Nanasahib ka jhalara, Gol jhalara, Abrahim ka jhalara and bada jhalara.

V. Taragarh Fort- Bundi :—

It is an example of Giri Durga.It was built by Rao BarSingh in 14th century to protect Bundi from the sides of Marwar, Malwa and Gujarat. The main gates of the fort are Hathi Pol, Ganesh Pol and Hazari Pol. The fort is famous for mural paintings. The forts have Chatra Mahal, Ratan Mahal, Badal Mahal and Phool Mahal. It also has Jeevan Rekha Mahal, Dewan e Aam, Naubat Khana, Dudha Mahal, and Ashwamala.

W. Tadgarh- Ajmer

It was built by Col. Todd. Vijay Singh Pathik and Gopal Singh were kept as prisoners in this fort.

X. Shergarh Fort- Baran

It is built on the bank of River Parwan. It is also famous as **koshwardan**. It was rest house of Aurangzeb during his south visitors.

Some other Forts

S. N.	Fort	Place
1	Fatehpur Fort	Sikar
2	Karansar Fort	Jaipur
3	Alwar Fort (Bala Quila)	Alwar
4	Kankanbaari Fort	Alwar
5	Fort of Kotra	Barmer
6	Fort of Chomu	Chomu
7	Timangarh fort (Tribhuvangarh Fort)	Karauli
8	Fort of Vair	Vair (Bharatpur)
9	Deeg Fort	Deeg (Bharatpur)
10	Shahbad Fort	Baran
11	Khandar Fort	Sawai Madhopur
12	Basantgarh Fort	Sirohi
13	Ajabgarh fort	Alwar
14	Kilon fort	Barmer
15	Mandrayal fort	Karauli
16	Lakshaman fort	Sikatr
17	Sajjangarj fort	Udaipur
18	Maalkot fort	Merta, Nagaur
19	Kotra fort	Barmer
20	Neemrana fort	Alwar

Rajaprasad

After the establishment of Rajput rule the construction of Rajaprasad or Palaces started. Rajaprasad was divided between Male section and Antapur (Female section). Armory, residence, warehouses for storing foodgrains, worship room etc. were the common features in a Palace. Some of the features of the palaces in rajsthan are:

1. Simplicity, low ceiling, narrow corridors, small size rooms, Jharokhe, Rangmahal and slight slope.
2. With mughal influence fountains, small gardans, domes, small pillars, mehrab etc were also got included.
3. Rajaprasad was also built by Samantas, Thikanedars, Mansabdars etc. for their personal residence.

Important Palaces of Rajasthan :—

1. **Hawa Mahal:** It is situated in Jaipur and was constructed by **Maharaja Pratap Singh** in 1799. Its architect was Lal Chand. It is five storied (Sarad Mandir, Ratan Mandir, Vichitr Mandir, Prakash Mandir and Hawa Mandir) and have 953 windows.
2. **Mubarak Mahal:** It was constructed by Sawai Madho Singh for the guests. It is a unique example of Mughal, European and Rajput artichect.
3. **Chandra Mahal (City Palace):** It was constructed by architect Vidhyadhar. It have seven stories- Sukh Niwas (2nd story), Rang Mandir(3rd story), Shobha Niwas(4th story), Chavi Niwas(5th story), Shri Niwas(6th story) and Mukut Mandir(7th story).

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4. **Samod Palace:** It was constructed by Vihari Das and is situated 40 Km away from Jaipur. Shish Mahal was constructed by Rawal Shiv Singh in late 19th century.
5. **Ek Thambia Palace:** It was constructed by Maharawal Shiv Singh at Gaibsagar, Udaipur as a Shivgyaneshwar temple.
6. **Shish Mahal:** It was constructed by Nawab Wajiuduallah in 1824 at Tonk. It is famous as **Sunhari Kothi** or **Jar Nighar**.
7. **Lalgarh Palace:** It was constructed by Maharaja Ganga Singh at Bikaner, in European style.
8. **Palace of Abli- Meeni:** It was constructed by Rao Mukund Singh of Kota.
9. **Sukh Mahal:** It was constructed by Maharao Vishnu Singh at Jaitsagar, Bundi.
10. **Baadal Vilas Mahal:** It is situated in Jaisalmer fort and have famous five storied taajia tower
11. **Raika Bagh Palace:** It was constructed by Haadirani (queen of Jaswant Singh) in 1663. Dayanad Swami gave sermon from this palace in 1883.
12. **Karauli Mahal:** covered by fortress, has beautiful murals. It has white sandle tree garden.
13. **Hawa Mahal (Kota):** near the Garh Palace of Kota. It is an excellent example of Hindu architecture.
14. **Kashth Prasad:** this is made of wood. It was built by Raja Rajendra Singh in Jhalawar in 1936.
15. **Raj Mahal of Bundi:** This palace has a clock system based on water.
16. **Jainiwas Palace:** It was built by Maharaja Jaisingh. It is also known as City Palace. The main gate is called **Tripolia**. This door is opened only during the Gangaur festival to procession of Gangaur. This palace contains the Mubarak Mahal built by Sawai Madho Singh.
17. **Talhati Mahal:** Situated on the base of the Mehnagarh hill. It was built on a large rock bas by Raja Surisingh for her queen Saubhagya Devi.
18. **Ummed Palace:** This is also known as Chhitar Mahal. This is a modern palace situated in Jodhpur. It was built by Raja Ummed Singh in 1929. This also houses a five-star hotel with the same name.

Some other Palaces

S. N.	Palace	Place	Ruler	Features
1	Gazner Palace	Bikaner	Maharaja Gaj Singh	Constructed during the drought period
2	Ek Thamba Palace	Mandor	Maharaja Ajit Singh	Famous as Prahari Minar
3	Palace of Bijolai	Jodhpur	Maharaja Takht Singh	
4	Shish Mahal	Jaipur	Mirja Raja Jai Singh	Poet Bihari called it Darpan Dham
5	Abhera palace	Kota		State government is developing it as a tourist centre.
6	Gopal Palace	Deeg (Bharatpur)	Suraj Mal	For Summer Vacations
7	Phool Mahal	Udaipur	Rana Abhay Singh	
8	Sariska Palace	Sariska (Alwar)		
9	Juna Palace	Dungarpur		
10	Jag Mandir Mahal	Udaipur	Maharaja Karan Singh / Maharaja Jagat Singh I	
11	Jag Niwas Mahal	Udaipur	Maharaja Jagat Singh II	
12	Vinay Vilas	Alwar		
13	Anoop Palace	Bikaner	Maharaja Anoop Singh	
14	Khush Mahal	Udaipur	Maharaja Sajjan Singh	
15	Jal Mahal	Jaipur	Man Singh II	Situated near Kanak Vrandhavan and Vallry of Flowers.
16	Umaid Bhawan	Jodhpur	Maharaja Umaid Singh	
17	RajMahal	Udaipur	Rana Uday Singh	Fergusan called it Windsor Palace of Rajasthan

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Step-wells (Baori)

Baoris in rajasthan has been integral part of the culture sice ancient times. This is a huge proof of cultural history as well as a way to conservation of water. Baoris are known for their excellent architecture. They are deep, square shaped and of many stories. The art of making baoris believed to be brought by the **Shakas**.

Neemarana Baori: it was built by Raja Todarmal. This is nine storied. Its lengh is 250 feet and breadth 80 feet. It can house a small unit of army.

Other examples of Baoris in rajasthan are Gangrar in Chittor which is 600 years old, Baori in Kotwali campus of Baran, Raniji ki Baori in Bundi, Gulla Baoru, Shyam Baori, Vyas ji ki Baori etc.

Rangamahal Baori: In hanumangarh district, the Rangmahal was destroyed during the alaxander invasion. Recently, in an excavation, an ancient baori is found, which is made of 2 by 2 feet bricks.

Stepwells (Bawari/ Jalara) of Rajasthan

S. N.	Bawari	Place	Features
1	Trimukha Bawari	Dungarpur	Construction by queen Ram Rasde of Maharana Raj Singh
2	Chamna Bawari	Shahpura (Bhilwara)	Constructed by Maharaja Umaid Singh I for a Dancer-Chimna, it is a three storied Bawari.
3	Austi ki Bawari	Shahbad (Baran)	———
4	Tapsi ki Bawari	Shahbad (Baran)	———
5	Chauki Bawari	Bhilwara	———
6	Bairaj ki Bawari	Bhilwara	———
7	Sitaram ji ki Bawari	Bhilwara	It have a cave in which Swami Ramcharanji (Ramsnehi Sect) wrote 36 thousand verses.
8	Rani ji ki Bawari	Bundi	Constructed by Rani Nathawati, widow of Raja Anirudh Singh in 18th century.
9	Anarkali ki Bawari	Bundi	Constructed by Anarkali , a dasi of Rani Nathawati
10	Neemrana ki Bawari	Neemrana (Alwar)	Nine stories, constructed by Raja Todarmal
11	Bubaania ki Bawari	Aluda (Dausa)	———
12	Chand Bawari	Aabhaneri (Bandikui)	Constructed by Pratihar King Chand in 8th century.
13	Naulakha Bawari	Dungarpur	Constructed by Queen Premal Devi, wife of King Aasaran of Dungarpur
14	Uayayvav Bawari	Dungarpur	Constructed by Maharawal Udai Singh
15	Bargaon ki Bawari	Kota	Constructed by Patrani of King Shatrusaal of Kota.
16	Hadirani ki Bawari	TodaRaiSingh (Tonk)	———
17	Garsisar sarovar	Jaisalmer	———
18	Taapi Bawari	Jodhpur	———
19	Mahila Baagh Jhalra	Jodhpur	———
20	Mriga Bawari	Sirohi	———

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21	Sarda Rani ki Bawari	Tonk	————————
22	Meratni Bawari	Jhunjhunu	————————
23	Khetano ki Bawari	Jhunjhunu	————————
24	Jeetmal ka Johada	Jhunjhunu	————————
25	Tulsyaano ki Bawari	Jhunjhunu	————————
26	Chetandas ki Bawari	Jhunjhunu	————————
27	Devkund	Jodhpur	————————
28	Nainsi Bawari	Jodhpur	————————
29	Shri Nathji ka Jhalra	Jodhpur	————————
30	Haathi Bawari	Jodhpur	————————

Havelis in Rajasthan

The Havelis- large dwelling houses were constructed according to traditional pattern of architecture in Rajasthan. They contained a quadrangular courtyard in the middle and rows of rooms around it. There were the Havelis with two courtyards also. The main gate was well decorated. On both sides of this gate, projected windows were constructed which opened on the street. One had to pass through a pol to reach the courtyard. On both side of the Pol, Chabutaras, that is, platforms were constructed, where many persons could sit and relax. These platforms were also called Dyodhis and served the purpose of lounges. These Havelis could be of two, three or even four stories. In Rajasthan rich businessmen or higher officers of the state used to build imposing Havelis.

These Havelis were profusely decorated with sculpture. Foreign travellers visit them for their decorative art. Shekhawati region is famous for its huge and decorative Havelis. Jaisalmer is also famous for the Havelis. The Havelis of Jalimsingh, Nathmal and Patvon ki Haveli of Jaisalmer are famous for their beautiful carvings. Havelis built of stone of Karauli, Bhatatpur and Kota, are also quite famous. Maximum Havelis have been constructed in Shekhawati region. The

havelis of Shekhawati region are known for the embellished frescoes on the walls. Navalgarh (Jhunjhunu) known as the **Swarn Nagari of Shekhawati** has more than 100 havelis.

S. N.	City	Havelis
1	Jaisalmer	Haveli of Jalim Singh, Patwon ki Haveli, Nathmal ki Haveli.
2	Jodhpur	Pushya Haveli, Paal Haveli, Pokaran Haveli, Rakhi Haveli
3	Bikaner	Bachhawat ki Haveli
4	Tonk	Sunhali ki Haveli
5	Churu	Ramvilas Goenka ki Haveli, Suraano ki Haveli, Mantriyo ki Haveli
6	Udaipur	Mohan Singhji ki Haveli, Bagaur ki Haveli
7	Jaipur	Purohitji ki Haveli, Chur Singhji ki Haveli, Ratnakar Bhat Pundrik ki Haveli
8	Jhunjhunu	Isardas Modi ki Haveli, Tiberewal ki Haveli, Malji ka Kamara, Ram Niwas Goenka ki Haveli
9	Nawalgarh	Poddar ki Haveli, Bhagat Poddar ki Haveli, Bhagoriya ki Poddar ki Haveli
10	Sikar	Pansari ki Haveli (Sri Madopur), Goenka seth ki Poddar ki Haveli (Ramgarh), TaraChand Reija ki Haveli (Sikar), Biyani ki Haveli (Sikar)

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Famous Minarets in Rajasthan		
S. N.	Minaret	Place
1	Vijaystambh	Chittorgarh
2	Minaret of Gular kalu daan	Jodhpur
3	Jain Kirti Stambh	Chittorgarh
4	Minaret of Safdarjung	Alwar
5	Tomb of Fatehjung	Alwar
6	Isarlaat (Sargasuli)	Jaipur
7	Minaret of Nehar Khan	Kota
8	Minaret of Gamta Gaji	Jodhpur
9	Nihaal Tower	Dholpur
10	Salim Manzil	Jaipur

Famous Canopies (Chattries/ Memorials) in Rajasthan :—

After the death and cremation of the rulers of Rajasthan, their memorials were raised or built with a specific touch of architecture; these memorials were called the chhatries and the Devals. These chattries were built of the Vansi stone, white marble and the yellow stone of Jaisalmer. These are the good combination of the Mughal and Rajput architecture. These chattries (canopies) are based on pillars, with domes and arches (Mehrabs) and decorated with sculpture and vines, leaves and flowers.

S.N.	Chattrie	Feature
1	**Chattries of Gatore**	Jaipur, it is the cremation site of the Maharajas and the royal family near Nahargarh.
2	**Chattries of Ahar**	These are Chattries or memorials of the Maharanas of Udaipur. Here are the memorials from Maharana Udai Singh to Bhagwat Singh.
3	Chattrie of 84 Pillars	Bundi
4	Chattrie of Kesar Bagh	Bundi
5	Chattrie of Char Bagh	Chattries of the Kota royal dynasty.
6	Chattrie od Bada Bagh	Chattries of the Bhati dynasty of Jaisalmer.
7	**Chattrie of Musa Rani**	Alwar
8	Chattrie of Mama-Bhanja	Jodhpur, famous as Chattrie of Dhanna and Bhiya.
9	Chattrie of Senapati	Jodhpur
10	Chattrie of Raidas	Chittorgarh
11	Chattrie of Durgadas	Ujjain(on the bank of River Shipra)
12	Chattries of Devkund	Chattries of Bikaner royal dynasty
13	**Jaswant Thada**	Jodhpur, in memory of Jaswant Singh II by Sardar Singh in 1906.
14	Chattries of Mandore	Chattries of Jodhpur royal dynasty
15	Chattrie of Aantaid	Related to Digambar Jain
16	Chattrie of Jogidas	Jhunjhunu
17	Chattrie of32 Pillars	Ranthambore
18	Chattrie of Maharana Pratap	Near village Bandoli, on the outskirts of Chawand.
19	**Chhatravilas Bagh**	Kota
20	**Bada Bagh**	Jaisalmer
21	**Rao Kalyanmal Chhatri**	Bikaner
22	**Gopalsingh Chhatri**	Karauli
23	**Setho ki Chhatri**	Ramgarh
24	**Paliwalo ki Chhatri**	Jaisalmer
25	**Nath Community Chhatri**	Jalore, there is a parrot on top of the chhatri.

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Famous Maszids and Tombs of Rajasthan

The land of Rajasthan is famous for the religious tolerance and mixed culture. There are many maszids, churches, gurudwaras, tombs, and the durgah etc. For example, Durgah of Khwaja Moi-Nuddin-Chishti, and the Durgah of Meera Sayeed Khangsawar (Taragarh) at Ajmer.

S. N.	Maszid/ Tomb	Place
1	Durgah of Khawaza Moinuddin Chishti	Ajmer
2	Alauddin's Mosque	Jalore
3	Ikminar Maszid	Jodhpur
4	Usha Maszid	Bayana
5	Bade Peer ki dargah	Nagaur
6	Sultan Taarkin Hamimuddin Shah ki Dargah	Nagaur
7	Meethe Shah ki Dargah	Gagron
8	Idgah Maszid	Jaipur
9	Naliasar Maszid	Sambhar
10	Peer Hazi Nizamuddin ki Dargah	Fatehpur
11	Jama Maszid	Jaipur
12	Akbari Maszid	Amer
13	Akbar Maszid, in the Durgah	Ajmer
14	Gulab kalandar Tomb	Jodhpur
15	Merta Maszid	Jodhpur
16	Gulam Kalander Maszid	Jodhpur
17	Adhai-din-ka Jhopra Maszid	Ajmer

Famous Museums of Rajasthan

1. **The Museum of Jaipur:** It is the Albert Hall building of Ram Niwas Bagh, Jaipur. It has historical paintings, oil painting, swords, royal garments, mummi and other items.
2. **The Rajputana Museum of Ajmer**: It was founded in 1908, and its first curator was Dr. Gauri Shanker Heera Chand Ojha. It is in the main palace of the Mughal fort called the Magazine and the side-galleries, comprising various inscriptions, artful relics, sculptures, arms and weapons and other items. It also has a good library.
3. **The Museum of Bikaner:** It comprises items covering the period from the Indus valley civilization to the Gupta period.
4. **The Museum of Kota**: Here is a good collection of the sculpture of middle ages. There is also a good collection of the manuscripts.
5. **The Museum of Alwar**: It has a good collection of weapons, armoury and historical books and classics.
6. **The Mayo College Museum of Ajmer**: It has not yet brought to light. As the college authorities do not allow the common visitors but it has a good collection of arms, weapons, garments, jiraha Bakhtars, coins, decorative items, utensils, and furniture of the middle ages and of the pre-independence days.

Temple Architecture in Rajasthan

From the Gupta period to the fifteenth century, Rajasthan continued to follow the Nagar style of the temple building. The oldest temple in Rajasthan with a proven stone inscription of 689 A.D. is the Shileshwar temple of Jhalawar.

The temple architecture, which progressed during the reign of the Gurjar Pratihar is called the '**Maha-Maru style**'. It covered the desert area of Rajasthan in the west to Abhaneri near Bandikui in the east, which is called the region of the Matsyadesha. From the eighth to the tenth century many Jain and Hindu temples were built. The similarity between the Jain and the Hindu temples express the sense of religious tolerance between the Hindus and the Jains. The Kalika Mata temple and Kumbha Swami Temple in the fort of Chittorgarh were originally built in the seventh century. The Samidheswer temple in Chittorgarh

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was built during the twelfth century has the clear impact of Solanki rulers. The Mahamaru tradition of temple architecture progressed to highest level between the periods of the eighth to the tenth centuries.

During Kumbha's his reign, architect Mandan earned name and fame. He composed the classics of architecture, like the Dev-Murti prakasnam, Raj-Vallabh mandan. From this point of view Kumbha's reign is regarded the golden age of architecture in Mewar.

Gurjar Pratihara architecture can be seen in Ossian. These temples represent Shivism Vaishanavism, Sakta and Jain, which presents the praiseworthy example of religious tolerance. In the Matsya region, temple built at Aabhaneri (Bandikui-Dausa) is the magnificent example of the Gurjar Pratihara temple tradition.

In the southern parts of Rajasthan also, many temples were built following the Mahamaru and the Maha Gurjar sytles at Badoli, Ramgarh, Menal, Kansua, and Kanwalji.

The south-eastern part of Rajasthan which touch the borders of Gujarat patronised the Jain and the Apbhransa art and architecture.

Jain Temple in Rajasthan

From the eighth to the twelfth centuries, many Jain temples were built. The Mahavir temple at Ghanerao, Parshavnath temple at Sadri, Nav Lakha Parshvanath temple at Pali, Adinath temples Narlai, Nadol and Varman are some famous one.

The south-eastern Rajasthan had been the centre of the Jainism. The example of the Delwara Jain temples at Mount Abu is unique. The sculpture, flora and fauna paintings on the walls inside the temples and the Kamal Vana lead to the temples towards the highest point of art and attraction. The carving work on the white marble in these temples is of the highest level of ornamentation and decoration. The temples of Delwara are the best examples of the Solanki architecture. Charumukha temples of Ranakpura are also artisitic monuments. The widest range of the Jain temple tradition can be seen at Ranakpur. Parashavnath temple of Narkana (Pali) and the Jain temples of Kekind, Jalore, Sanganer and Chittor.

In the post-twelfth century era the Nagar style of temple architecture started its decline. The Muslim invaders demolished the treasures of art and architecture mercilessly. Consequently, the Haveli style temple building tradition evolved.

S. N.	Temple	Place
1	Sonaji ki Nasia	Ajmer
2	Kaseria Nath Temple	Rishabhdev (Udaipur)
3	Delwara Jain Temple	Mt. Abu
4	Vimal Sahi Temple	Mt. Abu
5	Lunav Sahi temple	Mt. Abu
6	Sultan Tarkin/ Bhima Shah Temple	Mt. Abu
7	Parshav Nath Jain Temple	Merta Road
8	Bhairu Bagh Jain Temple	Jodhpur

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S. N.	Temple	Place
9	Saanchia Mata Temple	Oosian (Jodhpur)
10	Lodreva Jain Temple	Lodreva (Jaisalmer)
11	Nakoda Jain Temple	Nakoda (Barmer)
12	Shri Mahavir Temple	Mahavirji (Karauli)
13	Jain Temple	Jhalarapatan
14	Satbis Devri Jain Temple	Chittaurgarh
15	Munchala Mahavir Temple	Pali
16	Narlaai Jain Temple	Pali
17	Naadol Jain Temple	Pali
18	Varkaana Jain Temple	Pali
19	Ranakpur Jain Temple	Pali
20	Bhandasar Jain Temple	Bikaner

Temples of Rajasthan

S.N.	Temple	Place	Period	Feature
1	Chaumukha Jain Temple	Ranakpur, Pali	Dharnak Shah (Lakha's period)	Dedicated to Lord Aadinath, architect was Daipaak, it have 1444 pillars
2	Sun Temple	Faalna, Pali		Gateway of Godaval, mini Mumbai
3	Unchala Mahadev Temple	Ghanerav, Pali		
4	Shrinathji Temple	Shrinathdwara, rajsamand	Maharana Raj Singh , Mewar in 1671-72	Principle seat of Vallabh Sect
5	Dwarikadeesh Temple	Kankroli, Rajsamand	Maaharana Raj Singh , Mewar	One of the seat of Vallabh Sect
6	Mathuradeesh Temple	Kota		One of the seat of Vallabh Sect
7	Govind devji Temple	Jaipur	Sawai Jai Singh	Principle seat of Gaudiya Sect
8	Charbhuja Temple	Gadbor, Rajsamand		Have idol of lord Vishnu
9	Piplad Mata Temple	Haldighati, Rajsamand	Ghuil ruler-Alhaat	
10	Ambika Temple	Jagat, Udaipur		Built in 925 AD
11	Jagdish Temple	Udaipur	Maharana Jagat Singh I	Dedicated to lord Vishnu ,idol in black stone dedicated to lord Jagannath, Also called Sapno ka Temple
12	Rishabhdev Temple	Dhoolev, Udaipur		Dedicated to lord Rishabdev (Aadinath), also called Kalaji by Bheels
13	Eklingji Temple	Kailashpuri, Udaipur	Bappa Rawal	Only temple of Paashupat Sect in rajasthan
14	Saas-Bahu Temple	Nagda, Udaipur		Temple of Maaru- Gurjar style

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S.N.	Temple	Place	Period	Feature
15	Samedeshwar Temple	Chittaurgarh	Parambhoj of Malwa	
16	Saanwalia Temple	Mandfiya, Chittor		
17	Aadinath Temple	Mt. Abu		
18	Neeminath/ Devrani Temple	Mt. Abu	Vimal Shah – Commander of Chalukya ruler Bhim	
19	Sheetlamata Temple	Amer , Jaipur	Maharja Man Singh	Mansingh brought idol of Sheeladevi from Bengal
20	Jagatshiromani Temple	Amer Jaipur		By queen Kankawati in memory of her son-Jagat
21	Harshad mata Temple	Aabhaneri, Dausa		
22	Harsh Mahadev Temple	Sikar		Kooldevta of Chauhans
23	JeenMata Temple	Rewasa, Sikar		
24	Aashapuri Temple	Jalore		Kooldevi of Songara of Jalore, also famous as Mahisasur-maridini, Mahodri Mata, Modra Mata
25	Ganesh Trinetra Temple	Sawai Madhopur		Fair on Bhadrpad Shukla Chaturthi
26	Bahmani Mata Temple	Baran		
27	Shhetleshwar Mahadev Temple	Jhalarapatan, Jalawar		Mahamaaru Style temple
28	Sun Temple	Jhalarapatan, Jalawar		Also called Char Bhuja temple, Saath Saheli temple
29	Kansua Shiv Temple	Kota		Gupta period Temple
30	Shakambhari Mata Temple	Sambhar, Jaipur		
31	Ganesh Temple	Moti Doongi, Jaipur	Maharaja MadoSingh I	
32	Naraini Temple	Rajgarh, Alwar		Kooldevi of Barber caste, also of Meenas
33	Khatu Shyamji Temple	Dantaramgarh, Sikar	Abhay Singh	Fair in Falgun and Kartik
34	Mahamandir	Jodhpur	Maharaja Man Singh	Nath Sect
35	Ravan ka Temple	Jodhpur		
36	Sundha mata Temple	Jalore		Idol of Chamunda Devi is placed
37	Aashapur Temple	Nadol, Pali		Kooldevi of Naadol Chauhan
38	Aburda Mata Temple	Mt. Abu, Sirohi		Doodh Bawari in the valley
39	Somnath Temple	Pali	Kumarpal Solanki in 1209	

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S.N.	Temple	Place	Period	Feature
40	Rasia Baalam Temple	Mt. Abu, Sirohi		Also called Kunwari Kanya Temple
41	Brahmaji Temple	Pushkar, Ajmer		ASI declared it a monument of National Importance, is being developed as a heritage and religious circuit.
42	Rangnath Temple	Ajmer		Largest temple of Rajasthan in South style, idol of Vishnu, Lakshmi and Narsingh.
43	Dadhimati Mata Temple	Goth Mangloth, Nagaur		Mahamaru Style temple
44	Ganga Temple	Bharatpur	Maharaja Balwant Singh in 1846	Got constructed in 90 years
45	Kaila Devi Temple	Karauli		Kuldevi of Yadavs
46	Madan Mohan Temple	Karauli	Maharaja Gopal Singh in 1805	Idol of Madan Mohanji was brought from Jaipur, seat of Gaudiya Sect
47	Tripuri Sundari Mata Temple	Talwara, Barmer		Also called Turtaai Mata temple
48	Gabribai Temple	Dungarpur	Maharawal Shiv Singh	Gabri bai famous as Meera of Bangar region
49	Saint Bhavji Temple	Sanwala, Dungarpur		Incarnation of lord Vishnu
50	Dev Somnath Temple	Dungarpur		On the bank of River Som
51	Veneshwar Mahadev Temple	Navaatapura, Dungarpur		Only temple in India where prayers are offered to broken Shivling, Fair of Veneshwardham in Maagh, called Kumbh of Vaagar.
52	Matrakundia Temple	Rashmi, Chittorgarh		Shiv Temple, Haridwar of Mewar/ Rajasthan
53	Athurna Temple	Banswara	Parmar rulers	
54	Chinch Brahmaji Temple	Banswara	Maharawal Jagmaal	Brahmaji idol
55	Sawai Bhoj Temple	Asind, Bhilwara		On bank of River Khari, religious place of Gurjar caste
56	Lakshman Temple	Bharatpur	Maharaja Baldev	One temple of Lakshman in India
57	Chamunda Temple	Jodhpur	Rao Jodha	
58	Badoli Shiv Temple	Bandoli, Jodhpur	Hun Ruler Mahirkol	Later Gupta Period, Panchaytan Style temple
59	Karni Mata Temple	Deshnok, Bikaner	Maharaja Karni Singh	Kuldevi of Rathore dynasty of Bikaner, famous for rats
60	Sheetla Mata Temple	Chaksu, Jaipur	Maharaja MadhoSingh	Fair on Sheetla Ashtmi
61	Vibhishan Temple	Kaithun , Kota		Only temple of Vibhishan in India
S.N.	Temple	Place	Period	Feature
62	Char Bhuja Nath Temple	Merta , Nagaur	Rao Duda	Idol of Meerabai, tulsidas and Raidas
63	Ghusmeshwar Mahadev Temple	Shiwad, Sawai Madhopur		Shiv idol

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Places associated withfamous Temples of Rajasthan		
S.N.	**Temples**	**Cities**
1	Brahama Temple	Pushker, Ajmer
2	Srinathji Temple	Nathdwara, Udaipur
3	Dwarikadheesh Temple	Kankroli, Udaipur
4	Kesariaji Jain Temple	Reshabhdeo Udaipur
5	Ekling Temple	Kailash puri, Udaipur
6	Shivldevi Temple	Ajmer, Jaipur
7	Jagdish Temple	Udaipur
8	Shiladevi Temple	Amer, Jaipur
9	The Sun Temple	Jaipur
10	Govinddeoji Temple	Jaipur
11	Jain Temple of Delwara	Mt. Abu, Sirohi
12	Kalimata and Mitra Temple	Chittore
13	Madan Mohanji Temple	Karauli
14	Mahaveerji Temple	Sri Mahaveerji, Karauli
15	The sun temple, Sachiv Mata Temple and Jain Temple	Osian, Jodhpur
16	Astpad Temple	Jaisalmer
17	Karnimata Temple	Deshnok, Bikaner
18	Lakshmi Narayan Temple	Biakner
19	Rani Sati Temple	Jhunjhunu
20	Navgrah Temple	Kishangarh, Ajmer
21	Ganesh Temple	Ranthambhore, Sawaimadhopur
22	Kaila Devi Temple	Karauli
23	Varha Temple	Pushker
24	Savitri & Pap Mochani Temple	Pushker
25	Rangnath & ramvaikunth Temples	Pushker
26	Balaji Temple	Jaipur, Sawaimadhopur

Sculpting art in Rajasthan

Sculpture art in rajsthan goes back to 4500 year ago. Statutes of made up of clay and bronze are found in Kalibanga belonging to harappan period. In later time statues made up of red clay have also been found belonging to second century BC in Nagar (Tonk) and Raid (Tonk). Yaksha and Yakshi stautes found from Noh (Bharatpur) are also remarkable. Eastern rajasthan and especially Bharatpur has played an important role in development of sculpture art in rajasthan.

Mauryan Period: Shunga and Kushana period shaive statues have been found from Chauma, Bhandpura, Gamdi etc in Bharatput. The statue of **ekmukhi shiva** found in Rangmaha (hanumangarh) is famous for its humanized form of shiva in mouth of the linga. Many buddist statues have also found in Bharatpur from 1st century AD, including some of the bodhisattvas.

Gupta period: In this period sculpture art got its prominence in all over India and rajasthan was not untouched from it. Statues found from this time are independent of influence from Gandhar school. The statues has Spiritual ans supernatural expressions. The statues contains halo behind the image. Famous statues form this time can be found in some temples from this age in Hadoti, Nagri (chittor), Gangdhar (Jhalawar), Mandor (Jodhpur) devalayas.

Most of the statues found belong to Vishnu ex. Chakradhar Dwibhuji Vishnu in Rupbas (Bharatpur), statues of vishnu found from Bhinmal (Jalore) and Hemvas (Pali).

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Post Gupta times: the art of sculpture has been matured by then. Gods remained the prime subject of sculpting but the expression of energy, power and aggression was added along with compassion, softness and spirituality. Various form of male and female deities started to appear in the form of statues. The temples formed in that period are still present, like Kusama (Sirohi) and Shiv temple on the Shore of Chandrabhaga River in Jhalrapatan Jhalawar. Many evidences from this age for sculpting art can be found in Mewar and Vagad region.

Medieval times: The art of statue making reached its climax in this period. Till this time there has been a huge network of temple scattred all over the state. The interior and exterior od temple was were generally carved intricately with the scenes of not only related to deities and their stories, but also of common people and daily life, fairies, apsaras etc. Major examples of temples from this period can be found in Osiyan in Marwar, Kiradu in Bikaner, Goth-Manglod in Nagore, Harshnath in Sikar, Kansua in Kota, Jhalrapatan in Jhalawar, Delwara in Abu hill, Kokind in Pali, Menal and Bijolia in Bhilwara etc.

The Gurjar-Pratihar rulers of this period were tolerant towards all the religions and the jain school of sculpture developed. Many statues of Jain deities and tirthankaras were made in this period. Some of the famous statues are Sachchiya Mata temple from Osiyan, carving of Krishnaleela in vimalsahi and Lunavsahi temples in Delwara, Jain Saraswati images found from Pallu, Ladnu and Nadol.

Later Medieval times: 15th century in rajasthan was considered the beginning of age of cultural awakening. Kumbha's rise took with itself a huge impetus in art and cultural development. He constructed the 9 storied Vijaysthambh, which is known as the dictionary of Indian sculpture art.

In 16th and 17th century the relations between Mughals and Rajputs started to take friendly turn and this affected the sculpting art by introducing mughal component in the local art. Amer Ruler built the Govinddev ji temple which is an excellent example of mughal sculpting. The main statue of the diety Shiladevi was brought from Bengal by Man singh. Jagdish temple from Udaipur is also an example of Mughar sculpture and architecture. The statute of Jagdish in 5 feet, made of black stone, containing Shankh, Mace, chakra and Lotus in all four hands. There is a huge statue of Garuda dev in front of the Garbha Griha.

Other famous temple and deities from this time were Shrinathji in Nathdwara, Dwarikadhish in Kankroli, Mathuresh ji Kota, Govind dev ji in Jaipur, Ratnabihari ji in Bikaner etc.

Paintings of Rajasthan

Drawing and painting of Rajasthan has an important place in the history of development of these arts in our country. In Rajasthan drawing dates back to prehistoric times. Its examples are found in the rock paintings in the hills of the Chambal region and other hill areas. The paintings belonging to the Harappan period can be found on the clay utensils of Kalibanga, Ahad and hundreds of other prehistoric sites. In medieval times paintings were made in the margins of hand written books. Paintings were made on the Bhojpatras and Tadpatras also. Many Bhojpatras and Tadpatras on which a treatise was written were tied in a bundle after punching them. Therefore these treatises were called Granthas, which literally means tied in a bundle. In the library of Jaisalmer, we find two such treatises of 1060 AD, entitled, **Audh Niyukti Vritti** and **Dash Vekalpika Sutra Churni**. In these treatises Kamdev, goddess Laxmi and elephants have been depicted artistically. Paintings were made on the walls also, but as they do not have a long life few of them have survived. During the 17th and 18th centuries various schools developed in different parts of Rajasthan such as Marwar, Mewar, Bundi, Kota, Sirohi, Jaisalmer and Jaipur. This period is also considered as the **Golden period of Rajasthani paintings.**

The first scientific classification of Rajasthan's painting was done by **Dr. Anand Kumar Swami** in his book '**Rajput Painting**' in 1916. Mewar is considered as place of origin for

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Rajasthani art of painting which originated from '**Apbharnsha style**' of Gujarat. The birthplace of Rajasthani paintings is Medpat in Mewar, which extended influence to Ajanata paintings.

The Rajasthani paintings can be classified under the followings heads :—

1. **Wall and land paintings: -**Folk paintings on walls, temples and the pathwari etc. These paintings were drawn by the rough hands of the common mass symbolic paintings – Geometrical linings, Sanhi, and mandnas.
2. **Paintings on cloth: -** The curtain paintings, Pichwai, and the Phad paintings.
3. **Paintings on paper: -** Pane, like Ganeshji-ka-Pana, Lakshmiji ka Pana, etc.
4. **Paintings drawn on wood: -** The Kawad, and toys.
5. **Painting on baked clay: -**The pottery, folk gods, goddesses and toys.
6. **Paintings on human physique: -**Mehandi drawings and marking on the various parts of the body.
7. The School of Rajasthan painting are classified into :—

School of Painting	Sub- Style
Mewar School	Udaipur, Chawand, Nathdwara, Salumbar, Devgarh
Marwar School	Bikaner, Jodhpur, Ajmer, Nagaur, Kishangarh, Pali, Ghanerao
Dhundhad School	Amer, Jaipur, Alwar, Uniyara, Malpura
Hadaoti School	Kota, Bundi and Jhalawar

The important features of each school of paintings are briefly described below.

Mewar School of Painting

Mewar was the oldest and important centre where painting developed in Rajasthan. It is the original form of Rajasthan painting. The oldest painting of this school is '**Shraavak Pratikraman Sutra Churni**'. Maharana Kumbha's period was the initial phase of this school of paining.

During the period of Pratap and Amarsingh, this art had its beginning in Chawand (**Chawand sub style developed during Maharana Pratap's reign**), the capital of Pratap for some time. In 1615 AD, Amarsingh made peace with the Mughals. As a result the national style of Bharat or the Mughal style, by which name it is known, was introduced in Mewar (**Mughal impact on Mewar painting during Maharana Amar Singh's period**). Raj Singh patronized the Mewar painting and this art reached the height of its development in his period. During his period, Ragmala, Barahmasa, Ekadashi Mahatmya, Kadambari, Prithwiraj Ri Vel, Malti Madhav, Sundar Shringar. A painting school '**Chiteroriowari** or **Tasvirarokarkhana**' was established by Maharana Jagat Singh-I. Later, Nathdwara substyle originated during the reign of Maharana Raj Singh-I. This style of paintings got popular because it was used for portrayal of many religious and spiritual literatures. Shravakapratikramansutrachurni, suparshwanath charitam are the few initial books. **Raagmala** (1605) during the time of Amar Singh was an important work related to painting. It was authored and painted by **Nisardan**.

Because of impact of the Mughal art, men and women were depicted wearing the Mughal dresses along with traditional attire, with pointed noses, long and rounded face. Women have fish shaped eyes, long, thin and twisted figures. Men are shown wearing Dhotis, Chakdar Jamas (the dresses cut below the waist on the left and right side so that the front part and the back part are separated), payjamas, pointed caps or turbans and shoes. Women are shown wearing Ghagras, fine starched Odhanis and blouses sticking the body and exposing the naval. They wear ear pendants, necklaces, row of bangles, ornamental tufts of threads hanging from the armlet, pearls tied with the coil of hair and floral garlands. Kadam trees were beautifully portrayed in the paintings. There was prominence of red and yellow colour in the paintings

The rulers of Mewar worshipped Lord Krishna; therefore depiction of Krishna after the poetry of Soordas was an important theme of painting. Krishna as a leading character had been

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depicted in various modes and forms. The Mewar painting was influenced by the Bhakti cult profoundly.The painters took their themes from Bihari Satsai, stories of the Panchatantra, Prithwiraj Raso, and story of Nal-Dmyanti and the life of Meera. Rajmala, Barhamasa, Geet Govind, Rasik priya, Panchtantra, Kalia damena, Ramayan, Mahabharat, Bhagwatgeeta, Soorsagar, Krishnaleela, Scenes of Darbar, hunting were other famous themes of the paintings of this school.

There has also been a rich tradition of **murals** in Mewar. On the walls of palaces of Udaipur, portraits of Rana Sanga, Pratap, Prithvi Raj, Amar Singh and the Mughal Begums, are painted in the original style of Mewar. Important painters of this school are Sahibdin, Kraparam, Manohar, Nisardin (portrayed Ragmala), Bhikam Chandra (portayed Rashikastak), Kamal Chandra, Gangaram, Jagannath etc. The paintings of Mewar style can be found in Saraswati Bhawan library at Udaipur.

Sub Styles of Mewar School of Painting :—

A. Nathdwara Style :—

It is a sub style of Mewar School of painting. Nathdwara is the most important centre of Pushtimarg of Vallabhacharya. Hence is a religious style and is also called as **Vallabha Style**.

The painters of Nathdwara began painting Krishna in the world as the incarnation of god (Krishna leela). The poetry of Surdas and other Bhakta poets depicting Krishna leela beautifully in the words came to be painted on canvas. The laughter and smile of Bal Gopal, his imperfect lisping manner (butter), all came before the devotees vividly in the form of painting. Eyes like deer, yellow and green colours are prominent in the paintings of this school. Nathdwara is the main seat of Pushtimargiya sect as the followers of god Shrinath add another part to the historical development to the art.

In Nathdwara painting, style of other parts of Rajasthan (Mewar) and also those of other parts of the country (Braj) got assimilated. Paintings of **Pichhwai,** that is, the back ground cloth holds great importance for the painter of this style. This is a distinctive feature of the paintings done in Nathdwara. The famous painters of this style were Dev Krishna, Chaturbhuj, and Ramlinga.

B. Devgarh Style :—

It was a sub style of Mewar School of painting. This came into beinf when the governer of Maharana Jaysingh, Dwarikadas Chudawat established Devgarh thikana in 1680. Yellow and green colour was used in excess. Thick and prominent lines were used by the painters in the paintings. It came into limelight by the efforts of Dr. Shridhar Andhare. The attire of male and female in the paintings were similar to Jodhpur style of painting. The major themes of the paintings were natural scenery, scenes of hunting, shringhar, and riding scenes. The famous painters were Kanwala, Chaukha, and Baijanath. These paintings can be seen in Ajara ki Obri and Moti Mahal. This school is considered a mixture of Marwar, Dhundar and Mewar school.

C. Chavand Style :—

It was a sub style of Mewar School of painting. It flourished during the reign of Maharana Pratap and Maharaja Amar Singh. The famous painter of this style was Nissardin who painted the world famous painting of **Raagmala** in 1605 AD during the reign of Amar Singh.

Marwar School of Painting

The ancient tradition of painting represented by the painting of Ajanta Ellora and Bagh caves were the source of Marwar painting. The principal centres of this style were Jodhpur, Nagaur, Merta, Jalore and Kuchaman. The development of this style started during of period of Maldev. A distinct Marwar style developed after the period of Rao Maldev. Maldev, Chandra Sen, Man Singh, Takht Singh, Jaswant Singh and Ajit Singh patronized this style of painting. Subject of Marwar paintings were, scenes of battle, hunting and bathing and fountains and Shringhar. Mughal impact on the paintings began during the reign of Mota Raja Udai Singh.

Men were depicted tall with eyes absorbed in deep thought, with thick beard and moustache and wearing ornaments. Women were shown with tall figures, eyes pointed like sword, narrow waists and long arms. In the paintings red, yellow, brown

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colours were more prominent. Paintings depict sand-dunes, mango trees, camel, and horses. Theme remains regional but execution was influenced by the Mughal style. It depicts love stories, **Nath Sect** paintings of **Shiv Purana** and **Durga Saptsati**. **The Bhagwat Puran** painted in 1810 AD has **Mughal impact** on dresses and ornaments of Krishna and the Gopis. Similar impact is seen in portraits of **Dhola-Maru.** During the reign of Vijay Singh and Man Singh, Bhakti and Shringhar became the predominant themes. The famous painters of this school of paintings were **Shivdas, kishandas, Veerdas, Chhaju Bhati, Kaluram, Devdas, Kishandas, and Narayandas Bhati**. The themes commonly used for painting were **Dhola-maru, Mumal-Mahendra, Roopmati- Baaj Bahadur, Ujali-Jetha**. Some of the famous work in this school of painting are **Dhola-Maru ra Duha, Veli Krisan Rukmani ri, Veerramde Sonagra Ri Bat, Chandrakunwar Ri Bat, Mrigawati Raas, Phoolmati Ri Varta, Hansraj Bachchharaaj Chaupai etc.** Veerji painter made Raagmala Chitran in 1623, it has its historic importance. Marwar was influenced by Nath sect in 19th century so the painting Mathhs were also established.

The period of Maharaja Jaswant Rathore's can be seen as the **Golden phase of Marwar paintings.** After the period of Man Singh growth of paining was retarded in Marwar.

Sub Styles of Marwar School of Painting :—

A. Bikaner Style :—

It was a sub style of Marwar School of Painting. It reached its heights of development during the period of **Anoop Singh** (1669-1698 AD) (regarded as **Golden Phase of Bikaner Style**). As the Punjab is contiguous to Bikaner state, influence of Punjabi style is seen on Bikaner painting. The rulers of Bikaner served for long in the south; therefore Bikaner painting was influenced by the southern art also. The Muslim artists, who were known as the Ustas, painted pictures on Poranik and other Hindu themes. Usta family developed '**Usta Art**' who painted on camel hide. The Rasikpriya painted in 1600 AD is the best example of fusion of Bikaner stlye with the Mughal style. Hence this style had impact of all three: Mughals, South and Punjabi culture.Impact of South can be seen in the paintings during Maharaja Rai Singh Rathore. It was the only style of painting in which painters wrote their name and date on paintings. Ramlal, Aliraja, Hansraj, Hissamudin, Ruknuddinetc were reputed painters who contributed to the growth of this style. Some of the works are Shikar, Rasik pritya, Raagmaa, Shringaric Akhyan etc. are prominent.

B. KishangarhStyle :—

It is a sub style of Marwar School of Painting and most famous style of Rajasthani paintings. Its development began during the period of Samant Singh. The period of Samant Singh (1699-1764), was the **golden period of Kishagarh painting**. He was a great connoisseur of art, a painter himself and a sensitive poet. This school of painting is world famous for the **Painting of Bani-Thani** painted by Nihalchand in the form of Radha during period of Maharaja Sawant Singh.

The theme of the paintings of this style is influenced by the poetry of **Braj language**, depiction of shady trees; multi-storeyed buildings and joyful life are found. Women are depicted in beautiful dresses and ornaments. They have pointed noses, wide eyes, sharply pointed at corners, mild smile on lips long neck, transparent clothes and face tapering from back to front. Kishangarh style excels in depiction of natural scenery also. Banana trees, scene of lakes, swan and duck, floating boots are very beautifully depicted. Attractive colour combination of white, pink and sky blue are depicted in the pictures.

Paintings of this style were also influenced by the **Vallabh Sect** and depict love of Radha-Krishna. '**Vaisari**' a jewel in the nose of female is clearly depicted in the female portraits. Bani-Thaniwas called '**Monolisa of India**' by **Dr. Eric Dickinson**. Dr. Dickinson and Dr.Faaiyaz Ali is credited to bring this style into light. The famous painters of this style were Amirchand, Dhanna, Nihalchand, Mordhwaj.

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C. Jaisalmer Style :—

It was a substyle of Marwar School of painting. It was patronized by Maharawal Harraj, Akaisingh and Moolraj. **Moomal** is the world famous painting of Jaisalmer style. Males have beard and moustaches on the face, brightness and glow on face. This style has no impactof Mughal and Jodhpur style on its paintings.

D. Nagaur Style :—

It was a sub style of Marwar School of painting. Its development started in the beginning of the 18th century. The paintings of this style were painted mainly in the Nagaur palaces as Mural paintings. The influence of Jodhpur, Bikaner, Ajmer, Mughal and South style is clearly visible in Nagaur style of painting. The paintings depicted the beautiful and tall figure of male and female, small eyes, flat forehead and wrinkles on the face. This style is famous for its dull colours used in the paintings. Its unique feature is the transparent attire of the characters in the paintings.

E. Ajmer Style :—

It was a sub style of Marwar School of painting. Scenes of natural beauty were prominent with red, yellow, green blue and violet colours. Males were depicted with strong physical build-up, round eyes, curved moustaches and long hairs. Pyjama, Jama and Mughal and Rathori turbans were beautifully shown in the paintings. Females were portrayed with thick and black hairs, pointed fingers and mehndi in hands. Lehnga, baseda, kachuki and other attractive attires were worn by females in the paintings Famous paintersof this sub style were Chand, Taiaab, Navla, Raisingh, Lalji and Narayan and a **female painter Sahiba**.

Dhundhad or Jaipur school of Painting

Jaipur School of painting flourished roughly during 1600 to 1900. Before 1727, this style was called as Amer style. Mughal impact is maximum and clearly seen on the pictorial embellishment of Amber fort, although theme of the paintings is Hindu mythology. During the 17th and 18th century, **krishnaleela**, lifting of the Govardhan by Krishna, **Ragmala and Barahmasa** were the subjects of paintings. Social and religious life, and Shringhar and mythological stories were the main subjects. Pictures of garden, Quran reading females, and Mughal hats were prominent. Bas, Peepal, peacock were painted. Orange, blue, green, red and yellow were the colours mostly used. Raja Jai Singh, Ajit Singh, Vijay Singh, Man Singh, Sawai Jai Singh and Ishwar Singh patronized this art liberally. Murals of Jaipur, and frescos of Berath and Mozmabad, are excellent examples of Jaipur style of painting. Period of Maharaja Pratap Singh was the **Golden phase** of this school of painting.Maharaja Ram Singh II established '**Hunari Madarsa**' to promote painting and today it is known as '**Rajasthan School of Art**'. Portrait painting (**Aadamkadh Chitrana**) of this style had greatest development in the Dhundhad region. Sahibram made a portrait of Iswari Singh. The famous painters of this school were Ram Nath, Raghu Nath, Eknath, and Gopal. Paintings of Jaipur style are available at '**Pothikhan**', City Palace at Jaipur.

Famous works from this school also contains pictrographic representation of many religious and secular scriptures. **Rajmanama (Persian translation Mahabharata)**, was created by painters in pictograohic forms for Akbar. Other works include **Bihari Satsai, Rasikpriya, Krishna-Rukmani** (Mirza raja jaisingh get this made for her queen chandravati).

Sub Styles of Dhundhad School of Painting :—

A. Alwar Style :—

It developed as a sub style of Jaipur School of painting. It was greatly influenced by Mughal painting. Smoke like shade is seen on wall-hangings in this style. Firmness of lines is also a special feature of this style that is they left border and margins on all sides of paintings. Dancing girls was a popular theme in this painting. Painting on Elephant teeth, was made. This style was popular for its golden colours used in paintings. The painters of Alwar were adept in painting flowers in the margin of books. In such miniature paintings green and blue colours were used.

The period of Maharaja Vinay Singh's reign is considered as a **Golden phase** for this style of painting. He got painted the manuscript 'Gulistan' of 'Shekhsaadi' (Irani Painter) by his painters-Gulam Ali and Baldev. So**, Irani effect** is visible in the painting of Alwar style. Also British effect

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(called company effect) is also visible. This is the only style where painters painted the portraits or scenes comprising prostitutes. During Maharaja Shivnand Singh, extensive painting work was done on **Kamshastra**. Mulchand was the expert painter on Ivory.

B. Amer Style :—

This was a sub style of Dhundhad School of painting. It flourished during the reign of Man Singh, Mirza Raja JaiSingh. This style became popular with the construction of palaces and Havelis as this style was used in the Murals. The **Adamkad** (large portraits) work by Sahibaram made this style distinctive of all other styles. The themes of the paintings were Aadipuran, Razmnama, and character of BhagvatYashodhar. Paintings based on Bihari Satsai were also made. In this style mostly natural colour was used like hirmach, gairu. It was highly influenced by Mughal style. Traditional Murals are available in the school of paintings. The famous painters were Hukum Chand, Murali and Mannalal.

This style has been used to make murals in Galta Temple, Sisodiya queen palace, Chandra mahal, Pundarik Haveli etc. during the tme of Sawai Madho Singh. Jaipur painters were excellent in painting garderns and natural scenery. Elephants were painted extensively.

C. Uniyara Style :—

Uniyara was situated on the border of Jaipur and Bundi riyasaat. It has blood relations with Jaipur and matrimonial relations with Bundi and developed as a sub style of Dhundhad style by adopting the features of both these school of paintings.The famous painters of this style were Dheema, Meerbaksh, Kashiram, Bakhta etc. Paintings based on the poetry of Keshav like bahramasaa and religious paintings were made. Kanvla and Bhaktha were the painters during the period of Bishan Singh (1777- 1790).

D. Shekhavati Style:

This style has seen maximum effect of jaipur school of art. During the end of 19th century and beginning of 20th century, many Nobels and rich businessmen started painting their havelis. The Murals are visible in Navalgarh, Ramgarh, Fatehpur, Lakshmangarh, Mukundgarh, Mandawa, Bisau etc. The Goyanka Haveli in fatehpur is a marvelous example of maturity of Mural art. The British influence can also be seen at instances. Themes of the paintings were usually Teej festival, Holi, Diwali, Hunting scene, courtroom scene, hero-heroine, and other sringar expressions.

Hadaoti School of Painting

A. Kota Style :—

Bundi, Kota and Jhalawar are together called Hadoti. Therefore, Kota style is also called Hadoti style. Later, Hadoti style branched into Kota style and Bundi style. It developed as independent entity during Maharao Ram Singh's period. Kota style was influenced by Bundi style and Mughal style. The main subjects of paintings of this style were mythological stories, scenes of Darbar and hunting scenes by Queen of Kota, battle scenes. Jhala Haveli of Kota is famous for wall paintings of hunting scenes.

Paintings were made on the well of palaces. Kota had been a centre of the pushtimarg of Vallabhacharya. Therefore in some paintings, rules of Kota have been shown worshipping Shrinathji. Noor Mohammad was a famous painter of this style.

B. Bundi Style :—

Bundi style developed as an offshoot of Mewar style of painting in the 17th century. Later this style developed independent. Growth of this style began during the period of Surjan Hada during the second half of the 16th century AD. Rao Ratan Singh (1607-1621) got beautiful pictures painted on the theme of Rag Bhairavi, and Rag Deepak. The main themes of Bundi painting are classical musical Raga, Nayika Bhed, Barahmasa and Krishnaleela. In Bundi attractive bright colours were used. Red, green, white and yellow were the favourite colours of the painters of this style. The favourite subjects were Rag-Ragini, Nayikabhed, scenes of pleasure gardens, Krishnaleela and the depiction of animals in action. Hunting scenes, elephant fight, birds,

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animals, natural scenery, palm trees, lakes with lotus flowers etc. were depicted beautifully in the paintings. Paintings of festivals- Holi, Diwali, Teej etc. were also done. Pointed nose, eyes like leaves of mangoes/lotus, thick chubby cheeks, small stature were other prominent features of the paintings.

During the period of Maharaja Ummaid Singh (1739-1771), Bundi style of painting reached its highest development. **Chitrashala** was made during rule of Maharaja Ummaid Singh is an excellent specimen of this style which is now called as '**Haven of wall Paintings**'. South impact on the paintings was visible during the reign MaharaoAnirudh Singh.

It has international recognition because of golden and silver colours used in the paintings. It was the only painting style which had Maratha effect on its paintings. The famous painters of this style were Surjan, Ramlal, and Ahmed.

Salient features of Rajasthan Paintings

Rajasthan Paintings are wholly Bharatiya in origin. Following are the salient features of Rajasthani styles of paintings.

1. **Antiquity:** Rajasthani painting has a great antiquity. Drawings of the sun, moon, shiv, mountains, coluds, village scene and natural scenery of very old period have come to light.
2. **Indian Origin:** Rajasthani painting is only a continuum of very old tradition of Bharat, whose examples have been found at Ajanta, Ellora, Bagh etc. The Mughal style from which Rajasthani painting was believed to have been influenced if itself a result of assimilation of various bharatiya styles.
3. **Artistic Value: The** Rajasthani styles of paintings are artistically significant. Paintings of exquisite beauty have come to light in the form murals and miniature paintings.
4. **Use of Distinct Colours:** The painters of Rajasthan used bright colours, Red, yellow, white and green were the principal colours they used. These colours of their combinations were used by them in painting. Use of bright, shining and glowing colours is a distinctive feature of Rajasthani style of painting.
5. **Proximity with the Folk Life: Mural** painting is the developed from of carefree style of the folk painting, executed by men and women without training in a gay mood. In the selection of subject there is to be found abundance of motifs connected with the folk life.
6. **Inclination Towards Depiction of Emotion or Sentiments:** Depiction of the 'Rasas' or emotions and sentiments of Bhakti (devotion), Madhurya (Charm, allurement, Fascination or attraction), Shrinagar, anger, fear etc. is the dominant aspect of Rajasthani painting. And this may be regarded as the distinctive feature of Rajasthani schools of painting.
7. **Diversity of Themes:** The painters of Rajasthan had a large number of diverse themes to choose from. Krishnaleela provided a rich theme. The Ramayan, Mahabharat, Bhagawat, Puran, NayikaBhed, Rag-raginis, Barahmasa, scenes of court, festival scenes, scenes of hunting, folk tales, stories of the Panchtantra, and portrayal of kings and queens were some of the subjects for the painter. Depiction of a theme of poetry is an important distinctive feature of Rajasthani style of painting.
8. **Depiction of Contemporary Life and Thought Process:** The Rajasthani painting depicted contemporary culture and civilization. Forts, palaces, Havelis, court scenes and folk life have been vividly depicted. The paintings also portray thinking and emotions of people through depiction of the Rasas.
9. **Portrayal of Natural Environment:** The paintings of this period depict lakes, forests, wild animals, such as dears, lions, elephants, boars etc. artistically.

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10. **Portrayal of Feminine Beauty:** In Rajasthani painting women have been depicted as the repository of beauty. The artist tries to paint ideal beauty with perfect proportions and expression of inner beauty on the face. To add charm of her graced, full use has been made of dresses and ornaments. The artist imagined feminine beauty and expressed it through the pencil and brush.
11. **Depiction of Seasons:** Rajasthani painters has depicted the seasons in decorative manner and their effect on manking and environment as a whole.
12. **Mughal Influence:** The Mughal influence can be seen with the use of bright colours, appealing scenes, luxury, drawing thinner clothes on the subjects etc. The difference than the Mughal painters was that the art school in rajasthan was more liberal. This is the reason why the portrayal of commom life of people is more frequent.

S. N.	Style	Colour	Tree	Bird- Animal	Eyes of Female	Painter
1	Udaipur	Red	Kadamba Tree	Elephant	Fish like	Saahibdin, Manohar, Kriparam, Umara
2	Jodhpur	Yellow	Mango Tree	Crow, Eagle, Camel, Horse	Almond like	Narayandas, Amardas, Bishandas, Shivdas
3	Nathdwara			Cow	Deer like	Narayan, Chaturbhuj, Ghasiram , Udairam
4	Kishangarh	White or Pink	Banana Tree		Bow like	Moordwaj, NihaalChand, Bhawarlal, Chotu, Surdwaj, Amirchand, Dhanna
5	Jaipur	Green			Fish like	Saaligram, Gopaldas, Lalchand, Ghasiram,Ramjidas, Gangavaks
6	Alwar	Blue	Peepal Tree	Peacock, Horse		Daalchand, Naanagram, Baldev, Gulamali, Budharam
7	Bundi	Golden		Swan, deer, Lion	Similar to Mango leaves	Surjan, Ahamadali, Shyamlal, ShriKrishana
8	Kota	Blue		Swan, deer, Lion		Raghunath, Govindrao, daalu, Lakshminaraya, Noor Mohammad

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Famous Painters and their Paintings				
S.N.	**Style**	**Painter**	**Painting**	**Ruler**
1	Mewar	Kamal Chand	Shraavak Pratikramansutra Churni (1260)	RawalTej Singh
2	Mewar	Heera Nand	Supasah Charitram (1423)	Maharana Mokal
3	Mewar	Dhansaar	Kalpsutra	Maharana Laakha
4	Mewar	Saahibdin	Raagmala, Geet Govind	Maharana Jagat Singh- I
5	Mewar	Saahibdin	BhagwatPuran	Maharana Jagat Singh- I
6	Mewar	Manohar	Ramayan(1649)	Maharana Jagat Singh- I
7	Mewar	Manohar and Saahibdin	AarshRamayan (1651)	Maharana Jagat Singh- I
8	Mewar	JaganNath	BihariSatsai	Maharana Sangram Singh II
9	Chavand	Nisardin	Raagmala	Maharana Udai Singh
10	Kishangarh	NihalChand	BaniThani	Sawant Singh
11	Kishangarh	AmarChand	Chandani Raatki Sangoshti	Sawant Singh
12	Amer	PushpDutt	Aadipuran	Maharaja Prithviraj
13	Kota	Daalu	Raagmala	MaharavGhuman Singh

Folk Paintings of Rajasthan

The painting schools developed under the patronages of kings but the folk paintings developed and still developing under the protection of normal people. These people represent the real culture of Rajastha. The history of folk painting goes as back as the history of Human beings.

There are 5 main types of folk paintings done is Rajasthan:

1. **Pathwari:** These are made on a specific place for protection of roads. These contain random markings and various subjects.
2. **Pana:** These type of paintings are done in Paper. Examples are Ganeshji ka Pana, Lakshmiji ka Pana etc.
3. **Mandana:** In rajasthan this tradition is very different. During the festivals the place of worship is decorated with geometric patterns called the Mandana.
4. **Phad:** This type painting is done chlothes. These painting were used by travelling salesman to narrate stories.
5. **Sanjhi:** This is made on the dry base of cowdung mixed with mud and applied uniformly on a platform.

Folk Songs of Rajasthan

Rajasthan has a rich tradition of folk songs. The hereditary castes of Bards such as Bhats, Charans, Langas, Bhopas, Dhodis, Mirasis, Dholis, have transmitted to posterity a wealth of folklores, legend and history.

The themes of songs are love, religion, separation from the lover, anticipatory fears of love and wear. Some of the folk songs are addressed to the birds and animals, war and religious heroes. The folk songs are the basis of Rajasthani literature and culture. It is through folk songs that the people of Rajasthan express their sorrows, joys and reverence. The most popular song is the '**Moomal**' which describes the beauty of a young girl. Another song is '**Kurja**' in which the beloved sends her message to her lover though '**Kurja**' a kind of migratory bird. Other popular songs are **Baramasa and Gorband**. There are many folk songs but the chief among them are Neemadi, Kurja, Peepali, Sapana, Papaya, Bhadawa, Mauriya, Bana-Bhani, Chirmi, Sevara etc.

The features of the folk songs of Rajasthan can be explained ass under :—

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1. The folk music of Rajasthan is old and traditional.
2. The folk music of Rajasthan is rich and glorious.
3. The folk musician of Rajasthan are mainly women folk, professional, singers, professional singer communities, royal patronized singers and the musicians of the royal courts.
4. The folk music developed under the patronage of the local Kings.
5. The role of local musical instruments is very important in the folk music of Rajasthan.
6. The folk music of Rajasthan is generally sung on the occasion of the festivals, family rituals, and public festivities.
7. These songs reflect local customs, superstations and traditions.
8. They are intensely emotion rather than language.
9. They are intensely emotional rather than language. The emotional effusion has found its best expression in the songs of women.
10. The rajasthan folk songs do not have components like Gayan and Antara. But they follow the small compositions as followed in Khyal and Thumri and are decorated with small Taans and special effects.
11. In rajasthani folk songs Raag Saurath, Desh etc are used extensively. Taal used are Dadra, Roopak and Kaharwa are used more.
12. Themes of songs are: Sanskars, festivals, seasons, Devi-devtas etc. Sanskars in which songs are sung are Child carriage, birthday, weddings and welcoming special guests.
13. These themes mingled with the ragas and the taals create awesome expressions like, Milan-Virah (meeting and separation of lovers), comedy-satire, aggression-fear, envy-love, raag-vairagya, bravery-cowardness and other micro expressions.
14. **Langa** caste from Jaisalmer and Jodhpur area are known as th professional musicians and are known for their art worldwide. They carry an instrument similar to Sarangi known as **Kamayacha.** They sing their songs in **Mand** style. The famous song Nimbuda is actually original song by Langas.
15. **Maand:** This the style in folk songs of rajasthan. This style was shown to the world platform by Padm shree winner Allah Jillai bhai with her song **Padharo Mhare Des.**
16. Other professional castes practicing Rajasthani folk music comprise of Dholi, Miraso, Bhopa, Jogi, Bhavai, Manganiyar, Raval, Kanjar etc.
17. Bana-Bani: songs are sung during the weddings. These songs express the love-desires of newly wed couples.
18. Ghud-chadi: these songs are sung during the wedding when the groom starts the procession.
19. Jala Geet: sung by the relatives of the bride, who gather around to have look at the Barat.
20. Jachcha: sung for the newborn and mother during childbirth.

These songs are divided as :—

1. **Common Songs: -** Commonly sung during marriage ceremonies and other festivals.
2. **Profession Songs: -** There are several professional singers known as Dholi, Mirashi, Langha, Bhat, Rao, Jogi, Kalbeliya, Bhawai, Bhope, Bairagi, Gandharva, Rana and others. The Langhassing Manda, Gamak and others. The manganiyarssingh on Kamicha. The mand is much famous. It is sung in Udaipur, Jodhpur, Jaisalmer, Jaipur and other areas.
3. **Local Songs: -** The KurjamPeepali, Ghughari, Kevadas, Neemadi, Papaya, chirmi and other are sung in Marwar and its adjoining areas. The Pateltya, BinchiyaLalaretc.
4. **Festival Songs:** - These songs are sung during the festivals of Holi, Diwali, Teej, Gangaur, Rakshabandhan and Makar Sakranti etc.
5. **Folk god:** these types of songs are sung in praise of local warrior gods like tejaji, Devji, Pabuji, Gogaji etc. and the local deities like Kailadevi **(languriya songs)**.

Some popular folk songs are :—

1. **Gangaur: -** Gangaur is celebrated after Holi dahan in Chaitra month for 16 days by unmarried girls. Girls fetch water from the pond and worship gangaur with flowers and water, in desire to get a healthy married life.

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The songs sung during gangaur are as follows:

Khelan to gangaur bhanwar mhane khelan do gangaur
Mhari sakhiya jove baath ho bhanwar mhane khelan do gangaur.

2. **Neemadi**: - How a wife reminds her husband the ordeals caused in marrying a lady at distant place is describe in a Neemadi folk song :—

Neema deji shaya ba baye chalya chha
Lamba thikha pan talaya suno chhe doosari.

3. **Peepali**: - This folk song is recited on the eve of festive which narrates the feelings of a wife, when she asks her husband not to desert her because it is the time of union, not of separation.

Banya Chhel achee Bahnwarji Peepli,
hanji dhola ho gae gher ghoomar,
baitthan ki rut chalya chakoriji
partha padharya banwarji ghodalya.

4. **Sapna**: - It is sung by a wife who wants to know the meaning of the dream.

Suti thi rangmahal main,
Suton main aye re janjal
Sapana main Bhanwar milaya raja jee.

5. **Kurja: -** It is sung by women when their husbands are not at home and away far from them. Kurja is a bird called nightingale that carries the massage from wife to husband in which she makes a request for her husband's union.

Ud ud re mhara kala kagla,
Je mahara pivjee ghar aave.or
Kurja-e-mhara bhanwar mila-ai
sooti si rang mahal main koi sooti na dhikyo jal zanjal.

Love is the pernnial theme of Rajasthan's folk songs. During the month of Sawan, when young wife left lonely at home, how she express while singing.

It is raining, it is raining
'O' dear one, the rain
Do come home, lover of the fair one.

Early marriages have been a common social feature in rural areas of the state as is reflected in a number of songs. So long as the bride was a child, the matter was not so serious but during absence of several years when she attained full youth, there obviously an occasion for a grudge. How child bride when becomes mature, expresses her climax of desire:

We have been married fourteen years, husband
I am in the full flush of youth
Yes dear, full of youth
Do come of home, master of the fair one.
The bodies are too small for my young body.
The necklace is too small for my heart.
Do come home, beloved of the fair one.

When young bride leaves the parental house, how thoughts are express:

Cuckoo of the forest, where are you going.
leaving the forest?
They companions are sad,
'O' Cuckoo of the forest .....
Thy mother is sad without thee
They younger sister is weeping and lonely
'O' Cuckoo of the forest.....

These folk songs are melodies for felicity of expression, simplicity of expression, wide range of subjects and continuity and are the finest pieces of poetry. There is a wide range of Rajasthani folk-songs. They are an integral part of the long enduring and rainbow pattern of life of the people of Rajasthan.

Folk Singers and Tribes of Rajasthan

Rajasthan is a land of music. The famous musical or Singer communities of Rajasthan are :—

1. **Dholi (Hindu):-** As per the Varna system, the Dholies present their origin from Shiv and Parvati.
2. **Dhadi: -** The Dhadhies are Hindus as well Muslims. These people used to sing in the field of battle to inspire the warriors. Their way of singing is called Sindhu-deva.
3. **Mirasi: -** These are Muslims and for generations, their profession is singing and music. Their main habitation is in the districts of Nagaur, Jodhpur, and Deedwana.
4. **Manganiyars: -** The word Manganiyar means one who begs for aims. This is the depressed class even among the musician communities.
5. **Fadali: -** These are Muslims by faith. Their way of living, rites, rituals and customs are like those of the Muslims. There are the musicians of the Kunjaras

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(Mulsimfruitsellers), butchers and the ghhanchies. Their women do not go to sing.

6. **Langas: -** These are the Muslim class who reside on the borders of Sindh and Rajasthan. They are well versed with classical music. In the morning, they sing LakhaPhoolani, Kaga, and Kotda, in the noon they sing "Sarang" and in the evening they sing 'ShyamKalyan'.

Folk Dramas of Rajasthan

There is no specific stage of theatre in Rajasthan for folk dramas. Played in an open ground or chowk etc. on wooden planks, called Takhtas, where the audience enjoy the folk drama setting on the ground on all the sides of the open stage of wooden planks.

Khyal: Khyal has been included in the folk drama of Rajasthan since 18th century. The theme of the khyal is related to Puranas. The songs in Khyal are generally based on folk songs and classical music. Over the time the khyal has taken many forms some of them are as follows:

1. Kuchamani Khyal: This form of Khyal has been propounded by folk theaterist **Lachchhiram.** Some of the features of this form are:

- It is similar to musical theater.
- This form has abundance of folk songs.
- The dance is according to the rythm of music.
- This is performed on open stage
- Males play the roles designated for females.
- The musical instruments used are: Shahnai and Dhol.
- The dancer himself sings the song. The famous artist of this form are Chand Nilgiri, Rab Ridmal and Meera Mangal.

2. **Jaipuri Khyal:** The main features of this form are as follows:

- Female play the female character.
- This form allows the possibility for innovations
- This is not traditional and rigid, but libral and flexible.
- This contains a combination of Poetry, Dance, Music, Singing and Acting.
- The major famous works of this form are: Jogi-Jogan, Kan-Gujari, Miyan-Bibu, Pathan, Rasili Tambolan etc.

3. **Turra Kalangi Khyal:** this was created by Shah Ali of Mewar and Saint Tuknagir. In this Khyal **Turra** is a name given to Shiva and **Kalangi** is Parvati. Using this Khyal the ideas of Shiva-Shakti was propounded to the common folks. The main medium to deliever message is via poetic creations, which are also known as **Dangal.** Some of the features of this Khyal are:

- The nature is non-commercial.
- The stage is completely decorated.
- The rhythm of dance is very simplistic.
- The words used are moderna and rhythmic.
- This is popular in the region bordering Madhya Pradesh.
- This form has a possibility of the audience to also be part of the act.
- The main centres are: Ghosunda, Chittor, Nimbahera and Neemuch.
- The major exponents of this art form are:
- **Soni Jayadayal** was the most popular, other include Chetnam, Hamid Beg, Tarachand and Thakur Onkar singh.

4. Shekhavati Khyal: the main player of this form was **Nanuram**. He has left behind this completely different evolved art heritage. Some of the features of this form are:

- Effective soft movements.
- Maturity in form, language, Mudra and singing.
- Musical instruments involved are: Harmonium, Sarangi, Shahnai, Flute, Nagada and Dholak.

Swang : One of the traditions of the folk drama is 'Swang'. It means to put on a certain dress, and do definite type of makeup resembling to a certain historical, religious, Puranic and folk personality. Many tribals also present Swangs to earn their bread. These are called 'Bahurupias'. The main exponent of this style was Jankilal Bhand from Bhilawara.

Leela: It is a means to present the stories of epic heroes of the Puranas etc. and through the leelas, religious and moral teachings are imparted.

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The famous folk dramas on Rajasthan are :—

1. Rammat :—

'Rammat' is originally a Gujarati term which means 'entertainment'. It is a folk drama of Rajasthan which originated in Jaisalmer but got popularity in Bikaner region. The characters playing this musical drama are called 'Khelar'. At the beginning of Rammat, a devotional song in praise of Ramdevji and Ganesh vandana is sung. The musical instruments played during Rammat are "Nagada" and "Dholok". The "Rammat of Hidaumeri" of 'Jawahar Purohit' and "Swatantra Bawani" rammat of 'Tejkavi Jaisalmeri' is famous. Rammat has always been patronized by people of "Pata sanskriti" and "Puskarana Brahmana" of Bikaner. Acharyo ka Chowk" of Bikaner is the area famous for performance of Rammat.

2. Tamasha :—

Tamasha is a folk drama which began in Jaipur during the time of Maharaja Pratap Singh. Originally, it is a folk drama of Maharashtra. Bansidhar Bhatt started Tamasha in Jaipur and Brahmapuri area of Jaipur is famous for it. It is performed on open stage called "Akhada". It is the only folk drama in which female roles are played by women themselves. Gopiji Bhatt was a famous artist of Tamasha.

Some important themes of Tamasha are: - Kaan Gujari ,Chaila-Panharin , Heer-Ranja , Pathan , Chuttan-Miya , Rasili-Tambolon etc.

3. Bhawai :—

Bhawai is a folk drama of Gujarat and is famous in areas of Rajasthan adjacent to Gujarat. Baaghaji is regarded as 'father of Bhawai' in Rajasthan. 'Sagaji and Sagiji' of Baaghaji and 'Jasma Oden' of Shanta Gandhi are famous play written in Bhawai Style. Now days, Bhawai has been commercialized.

4. Gavari :—

Gavari is the most ancient folk drama of Rajasthan and is famous among Bheel of Aravalli (region in Mewar). It is the longest played drama-continuously for 40 days after Rakhi. It is a religious folk drama based on stories of Shiva and Bhasmasur. The major themes on which the drama is palyed are: Devi Ambad, Badshahki Sawari, Fight of lion and pig and khandaliya Bhoot. Mandhal is the musical instrument played during the play.

Important characters in the play are: - Shiva (Bhudiya), Parvati (Rai), Jhamatya and Khandalya.

5. Char Bainth

It is a folk drama based on Pathani Style. It was started by Nawab of Tonk- Faizullah Khan for entertainment of its soldiers. Abdual Karim Khan and Khalifa Khan were its famous performing artists. In India, Char Bainth is played at three places- Rampur (U.P.), Bhopal (M.P.) and Tonk (Rajasthan). Dafli is the musical instrument played during the drama.

6. **Nautankies**:

It is a type of folk drama, having the touch of the traditions of the U.P. The nautankies are popular in Bharatpur, Karauli, Alwar, Gangapur, Sawai Madhopur and Dholpur, which touch the broders of the U.P. This is performed in Hathras style and the musical instruments used are Sarangi, Shahnai, Dhapli etc. The famous plays performed are Amar Singh Rathore, Alha-Udal, Harishchandra Taramati, Satyavan-Savitri and Laila-Majnu etc.

7. Phad: The Shahpura town of Bhilwara is famous of Phad art worldwide. This form is a combination of painting and drama. The people from Chhepa caste do the painting over the phad. Shrilal joshi from Bhilwara has given this national and international fame.

Phad is painting on a cloth, which narrates a story or an incedent. These are made on a 30 feet long and 5 feet wide cloth. The Bhopa sings the story scene by scene as painted on the cloth and the Bhopi dances along, pointing towards the painting. The Bhopa plays the **Ravan hatta**. The theme of Phad is generally mythological and related to folk gods.

The recitation of phad was traditionally done by the Charan Bhopas of Rajput, Gurjar, Jaat, Kubhkar and Balai. They travel village by village with the phad rolled on a wooden stick. This art is a combination of singing, music, dancing, acting, apinting and verbal narration.

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Folk Musical Instruments of Rajasthan

Traditional musical instruments have great importance for the folk music. They increase sweetness of vocal music and help in creating a receptive environment and make expression of thoughts and emotions more forceful.

The traditional musical instruments are classified as follows:

1. **Tat Instruments**: Instruments which have wire or string for producing sound,
2. **Avanaddha Instruments**: Instruments which have animal skin strained tightly to produce sound,
3. **Ghan Instruments**: Instruments which produce sound when struck, and
4. **Sushir Instruments**: Instruments which produce sound when air is blown through a narrow passage.

A. Tat Instruments (Stringed Instruments)

Instruments having strings or wire for producing sound are known as Tat musical instruments. The examples of Tat musical instruments are as follows:

1. **Iktara :—**

It is an ancient musical instrument believed to be played by Narad, Meerabai.Iktara is made by inserting a bamboo stick in a small tumba and two strings are tied. It is played using one hand and with another hand Khartaal is played. It is played by Kalbelia, nath sect and saints.

2. **Jantar :—**

It resembles Veena or Violin and has two tumbas. There are 5 to 6 wires. It is played in standing position and the instrument is hanged in the neck while playing. This instrument is played by Bagrawat Bhopas during recitation of Phad of Devnarayanji.

3. **Ravan Hattha :—**

It is made up of half cut coconut outer cover with animal skin covered over it. It has nine strings and sound is produced with the help of 'Gaj'- a sort of bow made of horse tail. It is played by Bhopas while reciting phad of Ramdevji and Pabuji.

4. **Sarangi :—**

It is an Iranian instrument and made of kair, Sagwan or Rohida wood. It has 27 strings and the upper chord is made up of ribs of goat. It is played with 'Gaj' made of copper wire. It is mainly played by the Langa and Manganiyars caste residing in Jaisalmer and Barmer region.

5. **Bhapang :—**

It is made up of a tumba made out of a long gourd. It has a single wire in it. Jahur Khan Mewati was famous artist who used to play Bhapang. It is mainly played by the jogis in Alwar region.

6. **Kamaycha :—**

It is similar to Sarangiexcept that its tabli is round. The 'Gaj' to play kamaycha has 27 strings. Kamaycha is played by Langa and Maganiyarars caste residing in Jaisalmer and Barmer regions. Kamal SakarKhan (awardee of Palma Shri, from Jaisalmer) Manganiyar was famous artist.

7. **Tandora/Tambora/ Chautara/Nisaan :—**

It is an Indian version of Sitar which has 4 wires and is played during Terahtali dance by the Kamad Caste and during the Bhajans of Baba Ramdevji.

8. **Rawaj :—**

It is similar to Sarangi except that it played using nails instead of Gaj.It has 12 wires. It is played by the Rawal caste of Mewar and Bhattiduring Rammat folk drama.

Some other Tat musical instruments are Sitar, Veena, Santoor- Jal-Tarang, Sarod, Guitar, Mohan Veena, Violin, Chikara, Goojri, Surinda, Dukakau, Surmandal.

B. Sushir Instruments (Wind Instruments)

Instruments with are played by producing sound when air is blown through on a narrow passage. The examples of Sushir Instruments are as follows :—

1. Algoza :—

It is made up of a bamboo tube similar to a flute but half in length. The player plays two algozas simultaneously. It is a famous instrument of tribal Bheels and Kalbelia. It has 3 to 5 holes. It is a **State musical instrument**.

2. Satara :—

It is an integrated form of Algoza, flute and Shehnai. It has two long tubes and 6 holes. It is made from the wood of Shisham or Saghwan. Two Satara are played simultaneously. It is played

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by Gadaria, Meghwal and Muslims in Barmer and Jaisalmer.

3. Morchung :—

It is made up of iron and played by placing it between lips. Its name is derived because of being in the shape of peacock. It is also known as mouth organ of rural area and played by artists of Langa and Manganiyar caste in Jaisalmer and Barmer regions.

4. Poongi :—

It is made of gourd or tumbi. It is played by snake- charmers. Razzab Ali Khan Binkar is famous artist playing Poongi. It is played by the Kalbelia caste.

5. Shehnai :—

It is the most melodious instrument among Shusir instrument. It is made from the wood of Shisham or Saagwan. Two artist play the Shenai simultaneously along with Nagada.It is mainly playe don the occasions of marriages. It is also called as Nafri or Sundri. Late Ustad Bismillah Khan was a world renowned artist of Shehnai.

6. Mashak :—

It is made from leather in which from one end air is filled and from end sounfd is released. It is also similar to Poongi and mainly famous among the Bhopas of Bhairuji.

7. Nagfani :—

It is a Brass instrument in spiral. It is a religious instrument of saints and jogis.

8. Singhi :—

It is made up of the horns of deer or buffalo and played by placing it on the lips.

9. Nad :—

It is famous and influenced by the Sindhi culture and made from the wood of Kagaur tree. It is similar to Mashak instrument and famous in Jaisalmer region. It is played by the Bhopas of Mata or Bhairav. Karna Bheel is a famous artist of Nad.

10. Bansuri :—

It is an ancient folk instrument which has now become a classical instrument. It is played in the Bhajans and rasleelas of Shri Krishna. Pandit Hari Prasad Chaurasia is a world famous artist playing Bansuri.

11. Bankia :—

It is made from Brass in the shape of beagle. It is a traditional instrument of Sargada caste and played on festive occasions.

12. Bhugal (Rannbhairi) :—

It is a famous instrument of Mewar region played during Bhawai dance to collect the public at one place. It was traditional used to play before the start of a battle.

Some other Sushir musical instruments are Surani, Murli, turhi, Turturi, Karna, Shankh, Paawadi

C. Ghana Instrument

Instrument made up of metal and produce sound when struck is called Ghana instrument.

1. Manjeera :—

It is round is shape and made up of brass and bronze. Two manjeera are tied with a string and sound is produced by friction. It is played during Terahtaali dance by females of Kamad caste.

2. Jhanjh :—

It is a bigger version of Manzeera approximately one foot in dimension. Two Jhanjh are played together by placing in hands. In Shekhawati region, it is played during Kachchi Godi dance along with Taasha instrument.

3. Khadtaal :—

It is a famous folk instrument in which, there are small round discs between two wooden blocks which produce sound when collided with each other. It is played along with Iktara instrument and famous among Saints and jogis.Saddiq Khan is famous as the '**Wizard of Khadtaal**'.

4. Thali :—

It is made of bronze metal having a hole at one end to tie a thread and played with a stick. It is mainly played by the Bheel and Kalbelia caste.

5. Dandia :—

Two small and thin sticks are used to play Dandia. It is played during folk dances like Ghumar, Ghindar and Gair.

6. Ramzool :—

It is made by stitching small size ghunghru on a strip of leather which are tied on both legs during Gair dance.

7. Jaalar :—

It is a plate of brass or bronze which is played by striking with a stick. It is played in temples during aarti.

Some other Ghana musical instruments are Ghungru, Lejuim, Chimta.

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D. Avanaddh Instrument (percussion Instruments)

Instrument with have animal skin strained tightly to produce sound. In these, leather is used and rhythmic cycle is followed. The common examples of Avanaddh instrument are as follows :—

1. Maandhal :—

It is similar to Mridanga and made of clay. Its one side is small and the other and one is big. It is supposed to be as instrument of Shiv Gauri. It is played during Gavri folk drama by the Bheels.

2. Dholok :—

It is made from the hollow wood of shisham or Sagwan tree on who's both side leather layers is wrapped. It is similar in shape to a small dhol. It is played using both hands. It is mainly played by the Sansi, Vairagi, and Saints.

3. Mridanga :—

It is made from the stem of Bar tree. It is mainly played at religious places. In Rajasthan, it is played by the Rawal caste during dance.

4. Dhol :—

On the circular piece of wood leather is wrapped on both sides and strings are tied with the help of hooks all-over it. It is hanged in the neck and then played with the help of a stick.

5. Nagada :—

It is played during Ramleela, Khayal, Nautankiin a pair. It is made from the leather of the buffalo skin. It is played by the dhola and meerasi castes.

6. Naubat :—

It is made from metal in a semi spherical shape on which skin leather of buffalo is wrapped and tied with strings. It is played using sticks made from the wood of Babool or Shisham tree. It was a mainly played at the main entrances of the places of the kings.

7. Chang :—

It is major chime instrument played on Holi. The rounded small part of chung is made of wood and its one side is covered with skin of goat. It is played with both the hands.

8. Deeru :—

It is made from the wood of mango tree and thin layer of leather is wrapped on both sides and tied with strings.It is played by the Bheels and Bhopas of Gogaji.

9. Maandhal :—

It is similar to Mridanga and made of clay. Its one side is small and the other and one is big. It is supposed to be as instrument of Shiv Gauri.It is played during Gavri folk drama by the Bheels.

10. Tashaa :—

It is made from the leather of goat skin wrapped on copper and played with bamboo sticks. It is famous among the muslims.

11. Maath

It is musical instruments played by the Bhopas during the Phad singing of Phabhuji.

12. Daunsa

It is made from the wood of mango tree by wrapping leather around it and played with thick sticks. It is mainly played at forts and in big temples.

13. Khanjari

It is made of mango wood and one side is covered with skin khanjari is held in right hand and is played by left hand.

14. Dairun

It is made of mango wood and it's both sides are covered with skin. It is held by right hand in the middle and by pulling the string attached to it, produces the sound.

Some other Avanaddh musical instruments are Duff, Daafli, Damru, Tabla, Bum, Pakhawaz.

Famours artist of folk instrumets

S.N.	Artist Name	Instrument
1	PanditPuusgutaam Das (Nathwara)	Pakhawaz
2	Jahur Khan Mewati (Alwar)	Bhapang
3	KarnaBheel (Jaisalmer)	Nad
4	Saadiq Khan (Barmer)	Khadtaal
5	Pandit Ravi Shankar	Sitar
6	Anushka Shankar	Sitar
7	Salil Bhatt	Sitar
8	Vishwamohan Bhatt	Sitar
9	Vishwamohan Bhatt	Mohan Veena
10	Vilaayat Khan	Sitar
11	Pepe Khan	Surani
12	Kamal Saakar Khan	Kaamachaya
13	Chand Mohaamad Khan	Shehnai
14	UstaadBismillah Khan	Shehnai
15	RamKishan	Nagada
16	RamNarayan	Saarangi
17	PannalalGhosh	Bansuri
18	Hari Prasad Chaurasia	Bansuri
19	UstadAmzad Ali Khan	Sarod
20	Razzab Ali Khan	Poongi

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Folk Dances of Rajasthan
Regional Folk Dances of Rajasthan

Rajasthan would be poorer if folk dances are taken away from Rajasthan.The people of Rajasthan are mainly famous for valour and bravery, but besides this they are also famous for their folk arts, music and dances. Dances play in important part in the village life of Rajasthan where the year round there is a cycle of festivals, fairs, marriages and other auspicious occasions.It is not known how and when these folk dances originated but it is affirmed that the origin of the dances is associated with the celebration of festivals. Whatever their source origin might have been these folk dances play an important part in the cultural heritage of Rajasthan.

The folk dances are more popular in the rural areas. The original tribals and the people of lower castes have maintained the rich tradition of the folk dances. Many attractive traditions of the folk dances have been safe under the custody of the Bhils, Minas, BadiasNats, Banjaraas, Girasias, Dholies, Sargaras, Bhopas, Kamars, Raos, and the Mirasies etc.

Regional Folk Dances of Rajasthan

S. N.	Region	Dance
1	Shekhawati	Geendar, KacchiGhori , Chang
2	Mewar	Gavri, Hathimana, NejaGair
3	Marwar	Gudla, Dandia, Agni(Bikaner)
4	Mewat	Bum, Ranbaza , Ratwai
5	Hadoti	Chakri
6	Sirohi	Loor and Waler
7	Jalore	Dhol
8	Karauli	Languria
9	Pali	Terahtaali
10	Ajmer- Kishangarh	Chari
11	Bhilwara	Naahar
12	Nathdwara	Daang
13	Jalawar	Bindauri
14	Barmer	Kanaana

Tribal Folk Dances of Rajasthan

S. N.	Tribe	Dance
1	Gurjar	Chari
2	Bheel	Gavri, Neja, Hathimana, Gair
3	Kanjar	Chakri, Paijan and Dhakad
4	Garasiya	Loor, Waler, Javada, Koodh, Mandhal, Moriya
5	Kamar	Terahtaali
6	Mev	Bum, Ratwai, Ranbaza.

Social & Religious Folk Dances of Rajasthan	Professional Folk Dances of Rajasthan
Agni	Kalbelia
Terahtaali	Bhawai
Gavri	Shankariya
Languria	Paniyari
Garba	Indoni
Ghoomar	
Ghudla	

The major folk dances of Rajasthan have been briefly described below.

1. Geedad Dance :—

It is a famous folk dance of Shekhawati region of Rajasthan and runs for a week during Holi. It is a purely male-dance and some males take part in it dressed in female attire. They are called 'Gangaur'. Nagada is the musical instrument played during dance and people sing while dancing.

2. Kachhi Ghori Dance :—

It is a folk dance of Shekhawati region and performed by males only on any festive occasion. It is performed in two lines of a people and Chanj is the musical instrument played.

3. Chung Dance :—

It is a folk dance performed on the occasion of Holi in Shekhawati region. It is performed by males only. People with Chung (a musical instrument) in hand dance in a circular form.

4. Languria :—

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It is a folk dance of Karauli performed by both male and female on the occasion of 'fair of Kaila devi'. It is a religious dance.

5. Bum Dance :—

It is a famous folk dance of Alwar- Bharatpur region (Mewat region) performed by males only on the occasion of arrival of new crop in the month of falgun. In this, a big drum called "Bum" is played by 3-4 persons.

6. Ranbaza Dance :—

It is a regional folk dance of mewat region performed by mewat males only on any festive occasion. In this arms and ammunitions are exhibited.

7. Ratwai Dance :—

It is a regional folk dance of mewat region performed by mewat females only on any festive occasion.

8. Chari Dance :—

It is a famous folk dance of Kishangarh performed by females of Gurjar caste on the occasion of marriage or birth of a male-child. It is performed with Chari (Kalash) on head. Phalkoo Bai of Kishangarh is its famous artist who popularized this dance form worldwide.

9. Chakri Dance :—

It is a folk dance famous in Hadoti region and is performed by unmarried girls of Kanjar caste on the tune of Dhap, Manjeera and Nagada. Gulabo is a famous atist of this dance form who performed at "Indian Festival" held at Paris. Dhakad Dance and Pejan Dance are other popular dances of Kanjar caste.

10. Terahtali :—

It is a religious folk dance performed by women of Kamad caste to worship Baba Ramdev. It is famous in Pali region. It is performed with the help of thirteen Manjiras (Cymbal). Nine manjiras are placed at feet and knees and remaining four in hands. Padarla village of Pali is considered as birth place of this folk dance. Narayani, Mangi Bai and Mohini are famous artists performing this dance form. Tambura musical instrument is played during the dance.

11. Agni Dance :—

It is a folk dance which is famous among the followers of Jasnathi cult and it is a religious dance performed by males only. It is performed over blazing coal. It originated in Katariyarsar village, Bikaner. During night, Jagrans are performed by the Jasnathi saints and Dhuna is arranged on which dance is performed.

12. Dhakad Dance :—

It is a folk dance of Kanjar caste performed to celebrate the victory of Jahlapaon over Beera. In this dance form, various sytles of warefare is displayed.

13. Gavri Dance :—

It is a folk dance of Mewar region performed is the form of dance-drama by Bheel males only. It is a religious folk dance performed for 40 days after Rakhi. It is based on the stories of Shiva and Bhasmasur. It is also called RaiDance.God Shiva plays principle role in this dance dance drama. His consort is Gauri after whom this dance is named Gavri.

14. Gair Dance :—

It is folk dance of Mewar-Marwar region performed by males only in a circular form on the occasion of Holi. In this, the costume worn by the dancers in called "Ongi" and they have a long stick in their hand called 'Khanda'.

15. Neja Dance :—

It is a folk dance performed by Bheels (Both male and females) of mewar region on the occasion of Holi. In this dance form, a pole is fixed in the ground and a coconut is tide over it. Women surround this pole all around with sticks in their hands and man tries to grab this coconut and women strike them with the sticks.

16. Ghudla Dance :—

It is a folk dance popular among women of Marwar. It is performed on the occasion of "Chaitra Krishna Asthmi". In this dance, women bedecked with fineries place a Ghudla on head and go door to door asking for Ghee or Oil for Ghudla.

17. Loor Dance :—

It is a folk dance performed by Garasiya caste in Sirohi region on the occasion of marriage and fairs. It is performed by both male and female.

18. Waler Dance :—

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It is a folk dance of Garasiya people in Sirohi region. It is performed by both male and female on any festive occasion. No musical instrument is used during this dance. In this dance form, two semi-circles are formed with men in outer circle and female in inner circle to perform the dance.

19. Mandhal Dance :—

It is a folk dance of Garasia people in Sirohi region which in influenced by the Garbaog Gujarat, In this dance, Thali and Bansuri are played.

20. Mooria Dance :—

It is a folk dance of Garasia people performed in nights, by males on the occasion of marriage.

21. Khud Dance :—

It is a folk dance of Garasia people which performed by both male and female. In this dance, no musical instrument is played.

22. Javada Dance :—

It is a dance performed by the females of Garasiya caste before Holika Dahan in which they encircle the Holi and dance collectively alongwith males.

23. Gaur Dance :—

It is performed by the male and female of Garisia caste on the occasion gangaur festival.

24. Hathimana Dance :—

It is a folk dance of mewar region performed by male Bheels only on the occasion of marriage. Male sit on knees and swirl swords in their hands in various styles.

25. Nahar Dance :—

It is a folk dance famous in Bhilwara. It is performed by males only on the occasion of Holi. In this, a mask of lion is worn while dancing. It is believed, that this folk dance started during Shahjahah's period.

26. Daang Dance :—

It is a folk dance performed by both male and females in Nathwara region on the occasion of Holi.

27. Bindauri Dance :—

It is a folk dance of Jhalawar region performed on the occasion of Holi by both male and females.

28. Kanana dance :—

It is folk dance of Barmer region performed by males only on the occasion of Holi. It is a dance of Gair style.

29. Kalbelia Dance :—

It is performed by Kalbelia female on any Professional/Commercial occasion. Kalbelia are professionally snake charmers. Gulabo is a famous artist of Kalbelia dance and in 2010 it was included in world Heritage List of UNESCO. Bean and Daf is the musical instrument played during the dance.Other forms of KalbeliadanceareShankaria, Paniyari, Indoni.

30. Indoni Dance :—

It is performed in a circular manner by the kalbelias. Poongi and Khanjari folk musical instruments are played during the dance.

31. Shankariya Dance :—

It is a folk dance performed by the male and females of Kalbelias. It is based on love stories and body movements are very well coordinated.

32. Baagaria Dance :—

This dance is formed by the females of Kalbelias caste while begging. Chang musical instrument is played in this dance form.

33. Panihari Dance :—

It is a folk dance of Kalbelia based on the song 'Panihari'. The females dance with 5-7 water pots on their heads.

34. Bhawai Dance :—

Bhawai is a popular professional dance of Rajasthan. Amazing feat of acrobatics with the rhythm music is a special feature of this dance. NagjiJat of Kekri, Ajmer is considered as founder of Bhawai dance. Roop Singh Shekhawat and Asmita Kala is famous artist of Bhawai dance. Dancing on glass, on sharp edge of sword, on the edge of platter, on broken pieces of glass are performed by the dancers.

35. Ghoomer Dance :—

It is performed by women on the auspicious and festive occasion in Western Rajasthan. It is considered as "Crown among Dances". In this dance, Dhol, Shehnai, Nagara are played. It is named after the Ghaghra (long skirt). When women dance whirling vigorously, the Ghaghra flews high and take the shape of a circle. It is the

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State dance of Rajasthan.While performing the dance, the women sing most popular song :—

Mhari Ghoomar Chhe Nakhrali ye maye

Chhe rum ba mhen jasyan,

Mhane rumtee ne kajal teeka la do ye maye,

ghoomer rum ba mhen jasyan.

36. Dandia Dance :—

It is a folk dance of marwar region in which about twenty to twenty five male membersdance in a circular form, holding large stick in their hands. It starts after Holi.

37. Dhol Dance :—

A regional folk dance of Jalore performed on the occasion of marriage by the Malis, Dholis, Sargadas and the Bheels. It is performed by males only. In this dance form, 4 to 5 dhols are played together.

38. Garba :—

It is a popular folk dance of Gujarat and famous in Dungarpur and Banswara regions of Rajasthan.It is performed on the occasion of NavRatra by females. They pay homage to goddess Shakti, depicts the love stories of Radha-Krishna and also depicts the life style of common people.

Some famous artists of Folk Dances of Rajasthan

S. N.	Dance	Artist
1	Chari	FhalkuBai (Kishangarh)
2	Chakri	Phulwa, Shanti Film
3	Tehrataali	Maangibai, Durgabai, Mohini, Narayni (Padarla- Pali)
4	Kalbelia	Kalbelia

Fairs and festivals of Rajasthan

Fairs and festivals are the twin pillar of the Rajasthani culture on which the super structure of happy life has been erected. Fairs, as a media of mass recreation, are very popular in Rajasthan. All the year round, there is a regular cycle of fairs held in various parts of the state.

Important Fairs of Rajasthan

1. Pushkar Fair: - Is held at Pushkar in the month of **Kartika** from Ashtami to Poornima. It has both the religious and commercial significance. Taking a dip in the water of Pushkar Lake **exonerates** a person from the sins life. The devotees worship Brahma, Savitri, Badri Narayan, Varah and Shiva Atmateshwar. The temple of Rama Baikunthnath of Shri Ramanuja Sampradaya at the entrance of the town of Pushkar is most imposing. The lake has been considered holy since the Vedic period.

The orthodox believe that no pilgrimage to the Chardham- the four holy places on the four comers of India is complete until the pilgrim has taken a dip at the king of the holy place i.e. Pushkar. It is said that Brahama performed yajna and made the land and water holy. Besides the religious significance, the fair has attained importance for the sale and purchase of cattle, agricultural implements and other articles.

2. Tejaji Fair: - This fair is held in the month of August-September every year at **Parbatsar** town in **Nagaur** district. It is held in honour of the hero Tejaji who according to a legend was a saint of Karnal near Nagaur who was bitten by a snake while going to his father-in-law's house. It is the biggest cattle fair which is attended by the peasants from all parts of the state to sale and purchase the cattle of good breed.

3. Jambeshwar Fair: - The Jambeshwar fair is held in village **Mukam** of Tehsil Nokha in **Bikaner** district, twice a year on Falgun Amavasya and Budi Amavasya. It is held to commemorate the birth of Jambeshwar, the founder of the Bishnoi sect.

4. Kailadevi Fair: - This fair is one of the principal religious fair of Rajasthan held in the month of Chatra at Kaila near **Karauli** in **Sawai-Madhopur** district from Krishna dwadashi to shukla dwadashi. The number of devotees visiting is in the lakhs so this is also known as Lakhi-fair. There are two statues in the main temple, right side one is Kailadevi also identified as Lakshmi and on the left side Chamunda ji. There is a Hanuman temple in front of Kailadevi temple, local people call hanuman temple Languriya.

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5. Karni Mata Fair: - This fair is held twice in a year at **Deshnok** in **Bikaner** in commemoration of Karni who is identified with the goddess of Shakti cult. The first fair is held during Navratra in Chaitra while the second one is held in the month of Ashwin. One striking feature of Karni mata temple is the huge mass of rates jumping before the alter of the shrine. They are called 'Kaba' by the pilgrims. If a rat gets on the head of a pilgrim, it is deemed that the Goddess is particularly pleased with him. If a white rate is visible to some person, it is believed that the Gooddess herself has given darshan to him.

6. Rani Sati Fair: - Rani Sati fair is held twice in a year at **Jhunjhunu** town on Margshirsh Krishan Navami and Bhadrapada Amavasya. It was on the Marghshrish Krishana Navami that Rani 'Sati' then first in the series of the thirteen satis of the Jalan family immolated herself. As the Rani was first Sati in the family, the temple and the fair is known by her name.

7. Sheetla Mata Fair: - the fair is held in commemoration of Sheetla Mata every year on Chaitra Krishan Asthami (March-April) in village **Seel Ki Doongri** in tehsil **Chaksu** of **Jaipur** district. There is a shrine of Mataji on the top of a hillock. Sheetla mata is considered to be the protectors of children from disease such as small poxes. Offerings of a piece of red cloth, gur and gulgulas (a sweat dish) made at the Shrine of Sheetla Mata are believed to bring relief to person s affected by small pox.

8. Banganga Fair: - This fair is held at a small place near a rivulet about 11 km four the important historical **Bairath** in **Jaipur** district. People in large numbers assemble there on the full moon day of Vaishakh (April-May) annually to have a dip in the sacred stream which is believed to have been brought into existence by Arjun the most famous of the Pandavas.

9. Gogaji Fair: - Gogaji fair is held at the village **Goga Medi** in tehsil **Nohar** of **Hanumangarh** district in memory of **Gogaji**, a renowned hero this area. It is celebrated from the 9th day of the dark half of Bhadrapada (Goga navmi) to the 11th day of dark half of the same month. Gogaji is popular as a God of snakes. It is widely believed that if a person is bitten by a poisonous snake he can be cured only by worshipping gogaji and therefore, they keep on chanting mantras to counteract the poison. Replicas of Gaogaji's horse are worshipped on Goga Navami in all house-holds in the region.

10. Baneshwar Fair :- This fair is held in village Navatapra of **Aspur tehsil** in **Dungarpur** district on a small delta formed by the joining the rivers Som and Mahi, one and half km. from the village. This fair is predominantly a tribal affair. More than half of the congregation is of the Bhils majority of the devotees come from the districts of Dungarpur, Udaipur, and Banswara and only a small number from other districts and places.

11. Ramdeora Fair: - This fair is held every year for ten days in the month of Bhadon from shukla dwitiya to ekadashi (August- September) at village Ramdeora, Jaisalmer. Ramdeoji is also known as Ram Shah Pir and is worshipped by both Hindus and Muslims. It is believed that Ramdeoji was the partial incarnation of the Lord Krishna in Kaliyuga era.

12. Shri Mahavir Ji Fair: - This fair is held at Shree mahavir ji temple located at Sawai Madhopur Bayana rail line. The fair is held from chaitra shukla ekadashi to vaishakh Krishna dwitiya, this is also a Lakhi-fair. The procession of Mahavir swami is taken during the fair. In the rathyatra the figure of Mahaveer swami is taken to Gambhiri river for **Kalash Abhishek.** The temple houses huge red colour staute of 24th Tirthankar of Jainism, Mahavir Swami. There is a pillar in front of the temple known as Maan Sthambh.

13. Bhartrihari fair: there is a Samadhi of Baba Bharteihari near 40 km from alwar. The fair is held twice a year in Baishakh and Bhadrapad. Bhartrihari was a king but later turned into a saint and renounced the royal life.

14. Diggi Kalyan Ji fair: Around 75 km from jaipur, in the tehsil of Malpura, there is a village called Diggipuri. This village houses temple of Kalyan ji believed to be form of Vishnu. The fair is held on shravan amavasya. The pilgrims go there in flocks on feet (Pad-Yatra).

15. Khatu Shyam fair: This fair is held on Khatu-shyam temple in Sikar, from Flagun Shukla Dhashmi to dwadashi. There is a tradition of Mundan during this fair, it is considered auspicious. The temple belongs to God Krishna, the shyam Bagicha and Shyam Kund are some main features of the temple.

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16. Chauth ka Barwara fair: this fair is held in Chauth ka Barwara village in Khandar tehsil of Sawai Madhopur. The small fairs are held four times on Baishakh Chauth, Karwa Chauth, Bhadrapad Chauth and Magh Chuath and a large fair is held from Magh Sudi Chauth to Ashtami. The fair here is also Lakhi-fair. The temple of Chauth mata is situated on Shaktigiri hill built by Maharaj Bhimsingh in 1451. The height of this temple is 1100 feet. There is a Statute of Ganesh ji along with Mata ji.

17. Trinetra Ganesh ji fair: This festival is held in ranthambhore trinetra ganesh ji temple in Sawai Madhopur. The temple has very much religious significance and devotee go thousands in number and a huge ten day fair is held starting from Ganesh Chaturthy. This is the only temple in india where ganesh ji is present with his whole family, his two wives Ridhi and Sidhi and his two sons Shubh and Labh. There are four Swayambu temple, this is consider first of them.

18. Dussera fair at Kota: This festival is celebrated all over the country but the Kota Dussehra is quite unique for it is more than just the beginning of a festive period. More than 75 feet tall effigies of the demons Ravana, Kumbhakarana and Meghnad are burnt on Dussehra day to symbolise the victory of good over evil. Usually these effigies are filled with crackers. A young child dressed as Lord Ram is made to shoot an arrow of fire at Ravana and the huge figure is burnt. Villagers gather here dressed in multi colored clothes to offer prayers to Lord Rama and to celebrate his victory over Ravana. The events include Cine Sandhya, Kavi Sammelan, Sindhi cultural programme, Bhajan Sandhya, Rajasthani folk music and dance programme, all-India mushaira, Punjabi programme, qawwali night, Bhojpuri Night etc.

The history of this Dussehra fair goes back to 1723 AD. History tells that the celebration of Dussehra was started in the reign of Mahrao Durjanshal Singh Hada. Now the Dussehra fair is observed for 25 days.

19. Other fairs: Jeenmala Mela in Sikar, Shivaad Grishmeshwar Mahadev fair in Sawai Madhopur, Kapil Muni fair in Kolayat Bikaner, Kehsav rai Patan fair on Chambal river in Kota etc.

Important Urs of Rajasthan

1. **Urs Garib Nawaj- Ajmer:** It is celebrated at Ajmer in memory of Khwaja Moinuddin Chisti.
2. **Urs of Taarkin- Nagaur:** It is the second largest urs after Ajmer held at Dargaah of hammimuddin .
3. **Urs of Narhad dargaah- Jhunjhunu:** It is held at Narhad village at the dargaah of hazrat Haazib Shhakar Peer.
4. **Urs of Galiagoat-Dungarpur:** It is held at Galiagoat near River Mahi. Galiagoat is the main religious place of Daaudi Bohra Sect.
5. **Gagron Urs-** It is held at Gagron, Jhalawar.
6. **Urs of Chotila Peer- Pali:** It is held at dargaah of Peer Bulleshah at Pali.
7. **Urs of Malik shah Peer- Jalore:** It is held at Jalore.

Famous Cattle Fairs of Rajasthan

S. N.	Fair	Place	Period
1	Pushkar Cattle Fair	Pushkar (Ajmer)	Kartik Shukla Ekadashi to Purnima
2	Shri Veer Tejaji Cattle Fair	Parbatsar (Nagaur)	Shravan Shukla Ekadashi to Bhadrapad Krishna Panchmi
3	Shri Ramdev Cattle Fair	Manasar (Nagaur)	Maghsirsh Shukla Dashmi to Falgun Krishna Panchmi
4	Shri Gautami Sagar Cattle Fair	Jhalarapatan (Jhalawar)	Vaishakh Shukla Tridashi to Jaysth Shukla Panchmi
5	Chandra Bhaga Cattle Fair	Jhalarapatan (Jhalawar)	Kartik Shukla Ekadashi to Maghsirsh Krishna Panchmi

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6	Mahashivratri Cattle Fair	Karauli	Falgun Krishna Shastmi to Chaturdashi
S. N.	**Fair**	**Place**	**Period**
7	Gogamedi Cattle Fair	Gogamedi (Hamnumangarh)	Shravan Purnima to Bhadrapad Purnima
8	Kartik Cattle Fair	Raniwada (Jalore)	Kartik Shukla Ashtmi to Maghsirsh Krishna Dwitya
9	Bajrang Cattle Fair	Pushkar (Ajmer)	Maghsirsh Krishna Tritya
10	Basanti Cattle Fair	Sindhari(Barmer)	Magh Amavasya to Magh Shukla Ashtmi
11	Shri Baldev Cattle Fair	Merta (Nagaur)	Chaitra Shukla Pratipada to Purnima
S. N.	**Fair**	**Place**	**Period**
12	Jaswant Cattle Fair	Bharatpur	Ashwin Shukla Panchmi to Chaturdashi
13	Shri Mallinath Cattle Fair	Tilwara(Barmer)	Chaitra Krishna Ekadashi to Shukla Ekadashi
14	Bahrod Cattle Fair	Bahrod (Alwar)	
15	Cattle Fair (Donkeys)	Luniawaas (Jaipur)	

Festivals of Rajasthan

Festivals are marked by elaborate rituals, gay attire and an irrepressible spirit of joy. All these festivals are celebrated in a spirit of great display and enthusiasm. People prepare the variety of meals, delicious dishes with divergent flavour and taste. Man and women dress themselves in colourful, gaiety tempered delicate by designed blazing costumes as per their economic status, social customs and areal differentiation. Some of the following festivals are celebrated with great gay, devotion, respect and merry-making.

1. Holi : Holi, the festivals of colours, is celebrated with great joy. People smear each other with gulal and colours and sprinkle water colours on each other. This festival is celebrated in the month of Phalgun. It is the time when the harvest is ready and the people out of joy celebrate this festival. The occasion is accompanied by songs and dances and merriment. At night Holika is burnt. Holi is essentially a festival of fun, frolic and humour when men, women and children all set in a hilarious mood.

2. Diwali : Diwali the festival of lights is celebrated with great pomp and show. Though it is celebrated all over India yet the Diwali celebration in Rajasthan has some special peculiarities. Diwali in Rajasthan is a chain of festivals. It is preceded by Dhan Teras and succeeded by Annakoot and Bhaidooj. Diwali celebrations in Rajasthan commence with the Dhan Teras, the thirteenth day of the first half of Kartika when all metal utensils are rubbed clean and earthen pots are replaced with new ones. Ornaments and Jewellery are also washed and polished on this occasion. But the most distinctive feature of these celebrations, besides washing and cleaning, is the Mehandi Mandana, an artistic decoration of roofs, surfaces and courtyards, designed with Hirmich, a kind of reddish stone, by women folk.

Following Dhan Teras is the day especially allotted for personal toilet and embellishment known as Roop Chaudas. Rajasthani on his day take special baths with Ubtan of the peethi prepared with almond powder, till oil, haldi and barley flour which lend a fascinating grace to their complexion. They also beautify their palms by different kinds of decorative designs painted with liquid Mehandi. Dressed in colourful costumes and taking in hands the Thal of Pooja, these ladies collectively come out of their homes singing melodious folk songs and go into some gardens for the worship of the Goddess of Youth and beauty.

Next to Roop Chaudas is Amavasaya, the main day of these celebrations for which all these preparations were going on for the last so many days. In the morning after taking bath and dressing themselves in new clothes people go to

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salute and congratulate their friends and relatives. In the evening the ladies dressed in dazzling Lehanga and Odhani spreading the fragrance of flowers kept in a plate of Pooja full of Deeps present a picturesque scene, while moving from one temple to another temple. In the night Lakshmi, the Goddess of wealth, is worshipped.

Annakoot otherwise known as 'Govardhan' falls next to Diwali. This festival is observed with great preparation at Nathdwara. People visit the houses of their friends and relatives and exchange greetings. Business man open new accounts and the Kayashas worship the pen.

3. Bhai Dooj : Diwali celebration in Rajasthan concludes with the Bhai Dooj the day of sisters wishes. Every sister marks a Teeka on the forhead of her brother and offers him sweets expressing her good wishes for their brother's longevity and prosperity.

4. Rakhi: - It is celebrated on the Purnima of sharvan. Rakhi or Rakshabandhan is also the festival of brothers and sisters. Sisters tie threads of Rakhi round the wrists of their brothers expressing their affection, good wishes, prosperity and praying for longevity of the life of their brothers. They offer them sweets and coconuts and receive gifts from their brothers.

5. Dushera: - Rajasthan, being the land of Rajputs, the festival of dushera is celebrated with great pomp and show. It is in fact a festival predominantly marital in character and virtually confined to Rajput community. But people of all castes and communities celebrate it. Besides burning the effigy of Ravan, a ritual symbolic of the victory of virtue over vice, the Rajputs worship their arms on this day. In Kota and Bharatpur, the festival inspires great hilarity which becomes manifest in the huge processions consisting of people in colourful customs, caparisoned elephants and groomed horses.

6. Gangaur :- It is the most colourful festivals of Rajasthan. According to Indian mystical thought, all conjugal love and happiness flows from Shankar and Parvati and this explains for the observance of the festival by all married and unmarried women. The festival which begins on the first day of Chaitra, the first month of the Indian vikram Calendar continues upto the fourth day of the bright half of the month.

The virgins worship the goddess for getting husbands of their choice while the married ladies for the long and prosperous life of their husbands. The married ladies and virgins carry the images of Isar and Gauri singing the folk songs to some water points and bid farewell to Isar and Gauri. The colourful procession is very fascinating. Even the foreigners have been fascinated by this colourful procession.

7. Teej: - The festival is celebrated on the third day of the second half of the Sharvan. It is also a festival of women folk celebrated for propitiating Lord Shiva and Parvati for ensuring happy marital life. On this occasion brothers invite their sisters to their parental homes for reunion with the family. All the women of the family are given presents of multi coloured saris with zigzag patterns, called Lahariya or Indra Dhanush. Special sweets like the disc-shaped Ghevar and Phenl are prepared in abundance and are exchange as tokens of goodwill and friendship in the neighborhood.

8. Muharram:- The festival or Muharram presents a panorama of Hindu - Muslims brotherhood symbolic of their emotional integration.

9. Punjabis celebrate **Baisakhi and Lohari** while the Sindhis celebrate **Cheeti Chand**. Jains celebrate **Mahavir Jayanti** with great solemnity.

S. N.	Festival	Period
1	Navratra (Basant)	Chaitra Sukla Pratipad to Navmi
2	Sinjhara	Chaitra Shukla Dwitya
3	Gangaur	Chaitra Shukla Dwitya
4	Ram Navmi	Chaitra Shukla Navmi
5	Aakha Teej	Vaishak Shukla Tritya
6	Bar Amavasya	Jyastha Amavasya
7	Somvati Amavasya	Jyastha Amavasya

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8	Nirjala Ekadashi	Jyastha Shukla Ekadashi
9	Peepal Purnima	Jyastha Purnima
10	Devshayni Ekadashi	Aashad Shukla Ekadashi
S. N.	**Festival**	**Period**
11	Guru Purnima	Aashad Purnima
12	Nag Panchmi	Shravan Krishna Panchmi
13	Uab Chaat	Shravan Krishna Shastmi
14	Hariyali Amavasya	Shravan Krishna Navmi
15	Choti Teej / Shravani Teej	Shravan Shukla Tritya
16	Raksha |Bandhan	Shravan Purnima
17	Badi Teej/ Bhudi Teej	Bhadrapad Krishna Tritya
18	Krishna Janmashtmi	Bhadrapad Krishna Ashtmi
19	Goga Navmi	Bhadrapad Krishna Navmi
20	Gavri Pujan	Bhadrapad Krishna Dashmi
21	Bach Baaras	Bhadrapad Krishna Dwidashi
22	Ganesh Chaturthi	Bhadrapad Shukla Chaturthi
23	Rishi Panchmi	Bhadrapad Shukla Panchmi
24	Teja Dashmi	Bhadrapad Shukla Dashmi
25	Jaljhulni Ekadashi	Bhadrapad Shukla Ekadashi
26	Anant Chaturdashi	Bhadrapad Shukla Chaturdashi
27	Navratr (Saardia)	Ashwin Shukla Pratipad to Navmi
28	Durga Ashtmi	Ashwin Shukla Ashtmi
29	Mahanavmi	Ashwin Shukla Navmi
30	Dussehra/ Vijay dashmi	Ashwin Shukla Dashmi
31	Sarad Purnima	Ashwin Purnima
32	Karva Chauth	Kartik Krishna Chaturthi
33	Dhan Teras	Kartik Krishna Triyadashi
34	Deepawali	Kartik Amavasya
35	Govardhan Puja	Kartik Shukla Pratipad
36	Annakut	Kartik Shukla Pratipad
37	Bhaiyadooj	Kartik Shukla Dwitiya
38	Devuthni Ekadashi	Kartik Shukla Ekadashi
39	Moni Amavasya	Maghshirsh Amavasya
40	Til Chauth	Magh Krishna chaturthi
41	Basant Panchmi	Magh shukla Panchmi
42	Magh Purnima	Magh Purnima
43	ShivRatri	Falgun Krishna Triydashi
44	Holika Dahan	Falgun Purnima
45	Dhulandi	Chaitra Krishna Pratipad
46	Sheetla Ashtmi	Chaitra Krishna Ashtmi

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Fairs and Festivals organized by Department of Tourism , Rajasthan			
S. N.	**Festival**	**Place**	**Time**
1	Camel Festival	Bikaner	January
2	Maru Festival	Jaisalmer	January
3	Elephant Festival	Jaipur	March
4	Mewar Festival	Udaipur	April
5	Grishm Festival	Mt. Abu	June
6	Sharad Festival	Mt. Abu	December
7	Beneshwar Festival	Dungarpur	February
8	Kajli Teej	Bundi	August
9	Brij Festival	Bharatpur	February
S. N.	**Festival**	**Place**	**Time**
10	Balloon Festival	Barmer	April
11	Kite Festival	Jaisalmer	February
12	Meera Festival	Chittorgarh	October
13	Thar Festival	Barmer	
14	Gangaur Festival	Jaipur/ Udaipur	
15	Adventures Festival	Kota	
16	Matsya Festival	Alwar	
17	Marwar Festival	Jodhpur	
18	Shekhawati Festival	Shekhawati	
19	Kolayat Festival	Bikaner	
20	Deeg Festival	Deeg (Bharatpur)	
21	Pagri Festival	Jaisalmer	
22	Aabhaneri Festival	Aabhaneri (dausa)	
23	Mahi Festival	Banswara	
24	Chambal Festival	Kota	
25	Shilpgram Festival	Udaipur	

Handicrafts in Rajasthan

Rajasthan is well known all over the world for its hand printed textile, furniture, leatherwork, jewellery, painting, pottery and metal craft. The use of lively colors and flamboyanr, fantacy designs in distinctive in all forms of arts and crafts of Rajasthan.

Pottery: Pottery, one of the old crafts, has its own standing tradition in Rajasthan. Cenrtain shapes are characterstic of Rajasthan. Alwar has been known for its double cutwork pottery known as **Kagzi.** It is made of thin layer of clay and needs a high degree of skill. Purely decorative, the pottery of Bikaner uses lac colours embellished with gold to give glittering finish. Possibly the only pottery in the world thath is made without using clay, **Blue pottery** of jaipur is unique in appearance. The art of glazed pottery came to India through Persia. The materials used are Multani clar or fuller's earth, quartz, raw glaze and sodium sulphate. The best pieces are hand painted with conventional floral or arbasque patterns and sometimes with fugures of animals. Besides traditional articles like surahis, opts and cylinder jars, other items include ashtrays, tiles, flower pots, lamp stands, beads, ear rings, soap cases, jugs ,mugs and door knobs.

Jewellery: The artistic delicacy and elaborateness in the manufacturing of Rajasthani jewellery made of purest and finest materials is world-renowned. Rajasthan became famous for its jewellery industry from very early times, being an important source of precious and semi precious stones. Sophisticated jewellery, set with precious stones using the **Kundankari** technique, or decorated with bright enamel work, known as **Minakari,** were made for Rajput courtiers and

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affluent people. Skilfull artisans from Lahore, Delhi, Gujrat, and Bengal attracted by the liberal patronage of the kings, came to work in Jaiput, Bikaner, Udaipur and Jodhpur. Jaipur is the centre fotr the gold Kundan work and a renowned centre for diamond and emerald cutting. The temple market at nathdwara is the best place to buy silver kundan and meenakari work.

Textile: the whole of Rajasthan get coloured with its vibrant textiles. Cotton is produced by the Julaha caste known as Masuria. Clothes made in the Kaithoon village in Kota are the most highly priced. Both cotton and silk is used in the making. Saris made out of this cloth fetch a good price around the country. The cloths are given treatments such as rick blaze of colours, dying, block printing and numerous forms of embroidery and appliqué. Bandhini is the most intricate tie dying pricess. Parts of the fabric are knotted and on dying from natural sources such as vegetables, menirals and insects. Bagru is known for earth colors and geometric patterns while Sanganeri clothes have bright colors and floral patterns. Barmer and Jaisalmer are famous for their batik or reverse printing work. Sikar and Jodhpur are famous for intricate tie-and-dye or bandhini designs including chunari (dotted), lahariya (diagonal striped waves) and mothra (large dots) prints. Bikaner, Sikar and Jhunjhunu are well known for the mirror work, embroidery and appliqué work that are used to embellish these fabrics to produce elaborate designs of Rajasthano dresses.

Carpets and Dhurries: Floor covering like carpets, hand-woven durries and namdas or soft wollen druggets of Rajasthan are exported all over the world. Available in all sizes, the dhuries is woven in Jaipur and also in the rural areas of the state. Bikaner and Jaisalmer are known for woolen dhurries made of camel hair. Bikaner is also famous for its so called jail carpets, which are so called for they were once made by the prisoners in the medieval times. Much like Persian carpets, Rajasthani hand-knotted carpets have geometric motifs and formal designs with the border and central motif. The motifs have indeed been localized and include peacocks and other local icons. Jaipur and Bikaner are believed to be the peioneer centres in carpet weaving. From Bikaner and Tonk come also the gaily-patterned, felt numdas or small rugs. A duree is a cool, light rug. Rajasthani dhurries are smooth and closely woven. Pastel shades and sparse use of geometric and vegetable motifs are popular. Jaipur is a thriving centre for carpets.

Leather Work: The use of leather in Rajasthan is very old. The beautifully designed leather shoes are well known items in the world market. Leather is embroidered, punched, studded and stitched in various eye-catching designs. The best known centres of traditional footwear are Jaipur and Jodhpur.

Ivory Work: Rajasthan ivory carving centre are at Udaipur, Bharatpur and Jaipur. Jaipur is famous for its carved ivory, whilst Jodhpur specializes in ivory bangles. Regal blue glazed pottery of Jaipur is among the most arresting crafts of the state. Under regal patronage, the most delicate art of ivory carving flourished in the pricely capitals of Rajasthan, Bharatpur, Udaipur, Jaipur and Jodhpur. The art is still alive in the delicate ivory figurines of gods and goddesses, minutely carved and perfectly proportioned. Jail-work of lace like intricacy is testimonu to the ivory carvers, fine eye and unerring hand. Animal figures, birds, fish trays and paper knives and a host of other decorative objects are carved with utmost artistry and craftsmanship.

Metalware: Indian craftsmen have always shown an exceptional skill in engraving, chasing and ornamenting of gold and silver articles of everyday and decorative use. The metalware of Rajasthan comprises artistic brass work, enameled, engraved and filigree cut work on silver. The Jaipuri-engravers have mastered the medium of engraving on metal. Lacquered and engraved brassware comes in an amazing variety of articles: hanging lamps, boxes, bowls, picture frames, and plates. Traditional designs are used in different techniques such as hammered, chased or embossed and the motifs are of flowers, hunting scenes and landscapes.

In jaipur, the engravings is done in 3 styles namely a. **Morari** work minutely lacquered designs covering the entire surface, b. **Chicken** floral ornamentation c. **Bichi** a delicate pattern of flowers and leaves, on a lacquered surface.

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Rajasthali: It is the flagship brand og the handicrafts marketing wing of the Rajasthan small industries corporation lts. (RSIC), a government of rajsathan undertaking. Committeed to promote the handicrafts of the colourful state of Rajasthan, the brands provides a marketing umbrella to the artisans to showcase their craftsmenship and sell their warer without fear of being fleeced by the middlemen. Ah Rajasthali you are exposed to an extravaganza of handicrafted products such as textile, furniture, blue pottery, terracotta pottery, paintings, silver and lac jeweler etc. among many other products.

Previous Year Questions

Q. Select amonth following temples made by the Gurjar-Pratihar kings. **(RAS Pre 2016)**

i. Adi Varah temple: Ahar
ii. Harshamata: Abhaneri
iii. Nilkanth temple : rajorgarh
iv. Harihar temple: Osiyan

Codes:

A. i and iv
B. i, ii and iv
C. ii and iv
D. i, ii, iii and iv

Q. From which of the following region, the Alibakshi Khyal is associated with?

(RAS Pre 2016)

A. Karoli
B. Chidava
C. Alwar
D. Chittor

Q. The Shankariya dance of rajasthan is associated with- **(RAS Pre 2016)**

A. Kalbelia
B. Bhil
C. Sahariya
D. Terah tali

Q. In which of the following regions of Rajasthan "Gulabi Gangaur" is celebrated on Chaitra Shukla Panchami? **(RAS Pre 2016)**

A. Nathdwara
B. Udaipur
C. Bundi
D. Jodhpur

Q. The Hansavali belonging to rajasthani literature is written by. **(RAS Pre 2016)**

A. Hemchandra
B. Asait
C. Shidhar vyas
D. Isardas

Q. Which of the following was not written by Kumbha? **(RAS Pre 2013 held on 31-10-15)**

A. Rasikpriya
B. Sudha Prabandh
C. Nrityaratnakosh
D. Kalanidhi

Q. Jamnadas, Chhotelal, Baxaram and Nandlal are associated with which of the following style of art?

(RAS Pre 2013 held on 31-10-15)

A. Alwar style
B. Bikaner style
C. Marwar style
D. Jhalawar style

Q. Goga Navmi is called on **(RAS Pre 2013 held on 31-10-15)**

A. Bhadrapada Krishna Navami
B. Shravan Krishna Navami
C. Bhadrapada Shukla Navmi
D. Shravan Shukla Navmi

Q. The Tejaji fair is organized at

(RAS Pre 2013 held on 31-10-15)

A. Merta
B. Goth Manglod
C. Parbatsar
D. Nagore

Q. Place which is famous for its sand art

(RAS Pre 2013 held on 31-10-15)

A. Molela
B. Kaithun
C. Sanganer
D. Kuchaman

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Q. Which among the following does not come under the wind instruments? **(RAS Pre 2013 31-10-15)**

1. Surnai
2. Algoja
3. Nagfani
4. Kamayacha

Q. Find the incorrectly matched pair **(RAS Pre 2013 31-10-15)**

	Water body	Place (District)
A.	Kaylana	Jodhpur
B.	Chand Baori	Dausa
C.	Ghansisar	Bikaner
D.	Ghep Sagar	Dungarpur

Q. These fairs and festivals are organized by the Tourism Dept of Rajasthan

1. Maru Utsav, Jaisalmer
2. Hathi Utsab, Jaipur
3. Oont Utsav, Bikaner
4. Grishma Utsav, Mt. Abu

There order on the basis of calendar from starting of year towards end is:

(RAS Pre 2013 26-10-13)

A. 2, 1, 3, 4
B. 1, 2, 3, 4
C. 1, 3, 4, 2
D. 3, 1, 2, 4

Q. Chumpa ornament is wore in:

(RAS Pre 2013 26-10-13)

A. Hands
B. Teeth
C. Finger
D. Nose

Q. The only folk musical instrument of rajasthan in which the doti is given tension by placing the wooden blocks as done in Pakhwaj?

(RAS Pre 2013 26-10-13)

A. Tasa
B. Rawalon ki Mandal
C. Dhak
D. Dhairu

Q. Name of the factory in Jaipur where the artists used to make paintings and miniature art was:

(RAS Pre 2013 26-10-13)

A. Toshkhana
B. Sutrakhana
C. Suratkhana
D. Jawaharkhana

Q. Where is the Jahangir palace situated in Rajasthan?

(RAS Pre 2013 26-10-13)

A. Kishangarh
B. Deeg
C. Ajmer
D. Pushkar

Q. Damana ornament is wore in:

(RAS Pre 2013 held on 19-11-13)

A. Finger
B. Hand
C. Ear
D. Nose

Q. Which of the following is correctly matched?

(RAS Pre 2013 held on 19-11-13)

A. Khartal-wind instrument
B. Rabab- string instrument
C. Bankiya- percussion instrument
D. Deru-wind instrument

Q. Consider the following festival celebrated in rajasthan:

1. Chhoti Teej
2. Ankha teej
3. Gangaur
4. Kajli (Badi) teej

Arrange the above in calendar order

(RAS Pre 2013 held on 19-11-13)

A. 3, 2, 1, 4
B. 2, 1, 3, 4
C. 2, 3, 1, 4
D. 3, 1, 2, 4

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Q. On the coins of which of the following Riyasats had face of Victoria and 'Victoria Empress' was imprinted in inglish on one side and name of the Maharaja on the other side in Nagri and Urdu script. **(RAS Pre 2013 held on 19-11-13)**

A. Jodhpur
B. Udaipur
C. Bikaner
D. Jaipur

Q. Match the following

List 1	List 2
A. Dwarkadish ji	i. Kota
B. Shri Nathji	ii. Nathdwara
C. Mathuradhis ji	Iii Jaipur
D. Govind dev ji	iv. Kankroli

Codes: **(RAS Pre 2013 held on 19-11-13)**

	A	B	C	D
A.	iv	ii	i	iii
B.	iv	i	iii	ii
C.	ii	iiii	i	iv
D.	iii	i	iv	ii

Q. Which of the following series of Rajasthani literature is associated with education?

(RAS Pre 2012)

A. Vaat
B. Veli
C. Vachanika
D. Vigat

Q. Which of the following is incorrectly mathched regarding the folk dance and their regions?

(RAS Pre 2012)

A. Geedad Shekhavati
B. Dhol Jalore
C. Bamrasia Bikaner
D. Dandiya Marwar

Q. Which of the following is famous Bhil Drama?

(RAS Pre 2012)

A. Gavri
B. Swang
C. Tamasha
D. Rammat

Q. Gopiji Bhatt belongs to which of the following folk dance styles?
(RAS Pre 2012)

A. Tamasha
B. Swang
C. Rammat
D. Nautanki

Q. Which of the following is the main center of Blue Pottery in Rajasthan?
(RAS Pre 2012)

A. Bikaner
B. Dungarpur
C. Jaipur
D. Jaisalmer

Q. Find the pair which is incorrectly matched
(RAS Pre 2012)

A. Beneshwar fair Dungarpur
B. Badshah fair Beaware
C. Maru festival Barmer
D. Gautameshwar fair Sirohi

Q. Tarabhanti ki Odni feature of women's dresses belong to which of the women of rajasthan?
(RAS Pre 2012)

A. Rajput women
B. Gurjar women
C. Tribal women
D. Jaat women

Q. Discuss the salient features of the Fort architecture in Rajasthan.
(RAS MAINS 2016)

Q. Highlight the similarities and differences between the Bundi and Kishangarh schools of Rajasthani paintings. **(RAS MAINS 2016)**

Q. Enlist any two salient deatures of Nathdwara paintings. **RAS MAINS 2013)**

Q. Describe the architecture of Gagron fort.
(RAS MAINS 2012)

Q. Write a short note of Various kinds of Medieval turbans (Pagries)
(RAS MAINS 2012)

Q. Describe the main features of fairs and festivals of Rajasthan.
(RAS MAINS 2012)

Q. Throw light on the tribes of Rajasthan who have excelled as musicians.
(RAS MAINS 2012)

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Chapter : 13
Rajasthan Literature and Dialects of Rajasthan

Language and Dialects in Rajasthan

The original language of the people of Rajasthan is Rajasthani. The origin of Rajasthani language is believed to be from Shaurseni Apabhransha and Gurjari Apabhransha. The script of the language is Devnagri and Mudia. Rajasthani language holds 7th place among Indian language and dialects and 16th among the languages of world.

Dr. George Abrahim Griyersen gave the first scientific classification of folk languages of Rajasthan in his encyclopaedia of Indian languages which is called **'The Linguistic Survey of India'** in 1912. This survey clarifies the contact and combination of various folk languages of Rajasthan.

Between 1916 to 1944, the famous Italian scholar **Dr. L.P. Tessitori** threw sufficient light over the origin and evolution of the Rajasthani Literature in a praiseworthy way in the issues of the famous journal 'Indian Antiquity'.

Rajasthani languages also have various folk languages which have been classified by Dr. Griyersen in the following way:

1. **Western Rajasthan:** It contains Marwari, Mewari, Dhakri, Bikaneri, Bagari, Shekhawati, Kheradi, Godawani, Devarawati,etc.
2. **North- Eastern Rajasthani:** It contains Ahirwati, and Mewati
3. **Central –Eastern Rajasthani:** It contains dgundari, Torawati, Khadi, jaipuri, Kathedi, Rajawati, Ajmeri, Kishangari(Shahpura), Nagarwal and Hadoti
4. **Southern-Rajasthani:** It contains Kangri and Sondhwari.

Dialects in Rajasthan :—

According to Motilal Menaria Rajasthani is comprised of nine Dialects :—

- Marwari
- Mewari
- Bagari
- Dhundari
- Hadoti
- Mewati
- Braj
- Malwi
- Ragari

Regions of Rajasthani Dialects :—

1. **Marwari:** There are nineteen dialects of Marwari which are spoken in Jodhpur (Marwar), Bikaner, Jaisalmer, Nagaur, Sirohi, Mewar, Shahpura, Barmer, Jalore, Pali, Ganganagar and Hanumangarh. It is also called western Rajasthani.

It is spoken by maximum number of persons of in the area. Devdavati (Sirohi), Godwadi (Pali), Kheradi are it sub-dialects. It is also termed as standard dialect of Rajasthan. In Aian-e-Akbari, AbulFazel recounts Marwari as one of the major languages of India. Wherever the intelligent and expert traders of the region went, they took this dialect with them, and now it is spoken in various parts of India as well as the world.

2. **Mewari:** It is mainly spoken in the Mewar region- Udaipur, Bhilwara, Chittorgarh, Rajsamand. According to Kirti-Stambh inscription, Mewari language was used in four dramas authored by Kumbha. The difference between Marwari and Mewari is in the field of the use of verb. In Mewari, There is more use of ', while in Marwari there is more use of vks.
3. **Bagari:** This dialect is spoken in hilly regions of the south- western parts of Rajasthan- Dungarpur, Pratapgarh and Banswara. As it is spoken in the border areas touching Gujarat, it ia a mixed dialect.
4. **Dhundari:** It is a dialect of old Jaipur-**Jaipur**, Dausa, Tonk. Most of the compositions of Dadu are in dhundari. Torawati (North Jaipur), Chaurasi (SW Jaipur), Nagarchal (S. Madhopur), Katheri (South Jaipur), Rajawati (East Jaipur) are its sub-dialects. It has a impact of Gujarati, Marwari and Braj. It is also called Jaipur/ Jhadshahi.
5. **Mewati:** It is spoen in Alwar, Bharatpur, Dholpur and Karauli. It acts as a bridge between western Hindi and Rajasthani. Rathi, Kather are its sub-dialects. Charandas and his disciples SahajoBai and DayaBai composed in this dialect.

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6. **Hadoti:** It is spoken in Kota, Bundi, Baran, Jhalawar and eastern part of Mewar.
7. **Malwi:** It is spoken Kota, Jhalawar and Pratapgarh. Nimari (Gujarti + Bhili), Ratlami and Soundhwari are its sub-dialects.
8. **Braj:** This dialect is spoken in Dholpur, Bharatpur, Karauli, and Alwar. Krishna-Bhakti literature is written in this dialect.
9. **Raagari:** It is a mixture of Marwari and Malawi.
10. **Ahirwati:** It is spoken in Behror, Kotputli area of Alwar.
11. **Shekhawati:** This dialect is spoken in Sikar, Jhunjhunu, Churu.

Regional distribution of the Rajasthani Dialects

S.N.	Name of the Dialect	Regions
1	Marwari	Jodhpur, Jaisalmer, Bikaner &shekhawati
2	Mewari	Udaipur, Bhilwara, Chittore, Raj Samand
3	Bagri	Banswara, Dungarpur, Sirohi and South-western part of Udaipur Distt.
4	Dhundhari	Region of old Jaipur State
5	Hadoti	Kota, Bundi and Eastern part of Mewar
6	Mewati	Alwar,Bharatpur, Dholpur and Karoli
7	Malwi	Kota, Jhalawar and Pratapgarh
8	Braj	Border territories touching Delhi and the U.P.
9	Kheradi	Bundi, Deoli, Kekri, Shahpura
10	Punjabi	Sriganganagar and Hanumangarh

Rajasthani Literature

Rajasthani literature dates back to the 11th century. In the 15th century two literary languages emerged: **Dingal**, based on the Marwari dialect, and **Pingal**, based on the Braj dialect of Hindi. The charans, bhats, and other castes of Rajasthan played a major role in the spread of Dingal by bringing together professional storytellers and singers. Heroic tales that originated during times of feudal civil strife and the struggle against the Mogul Empire were predominant in medieval Dingal poetry. Legends and ballads (raso) that glorified the valour of Rajput warriors became known far and wide. Poetry associated with worship of the god Krishna became well developed in Pingal, and there existed a form of religious drama similar to the folk mystery play. The first examples of prose date to the first half of the 17th century. In the latter part of the 19th century, Braj became the language of Rajasthani poetry and literary Hindi became the language of prose.

Rajasthani literature remained a captive of medieval traditions until 1947. After India became independent, Rajasthani literature received considerable stimulus for development not only in Hindi, which by the early 20th century had become the only language of prose and the most popular language of poetry, but also in the modern Rajasthani language. There is a rich Rajasthani folklore, which includes folk ballads, legends, songs, and tales.

Dingal :—

It is a literary style of Merwari language. The word is written exactly the same manner as it is spoken First time; Dingal language was used by Kushallabh in 'Pingleshiromani'.Poet Boanki das and SuryamalMishran have used Dingle in their compositions.

Pingal :—

It is a poetic style of Rajasthani written by Bhaats. Pingal is a form of Rajasthani mixed with Brij Bhasha having mixed characteristics of both languages.

The main classics of the Rajasthani literature :—

1. **Sarangadhar: -** The famous classic on the Ayurveda is said to have been authored by him as called the SarangdharPadhati. His other work is the '**HammirRaso**'.
2. **Dalpati Vijai: -** He composed the famous work the **KhaumanRaso**. He gives a detailed account of the rulers of Mewar from BappaRawal to Maharana Raj Singh.
3. **Nerpati Nalha: -** He composed the famous dingal work '**BisaldeoRaso**' and was Vigrarj IV or Bisaldeo's contemporary.

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4. **Chand Vardai: -** Chand Vardai was a feudatory and court poet of the last Hindu emperor PrithvirajChauhan of Delhi. The **Prithviraj Raso** is a large epic, was completed by Chand's son Jalhan.
5. **Shivdas: -** Composed '**Achal Das Khici-ri-Vachanika**'It has a description of Mandu sultan's invasion on Achal Das khichi of Gagron fort. Language of the work is Dingal
6. **Khidio-Jaggo: -** He composed the **Vachanika Rathore Ratan Singh ri Mahesh Dasotri**. It is a famous poetic work. In it has been described the battle forAvantika fought between Jodhpur ruler Jaswant Singh and Shahajahan's rebel sons Aurangzeb and Murad in 1718.
7. **Sri Sujaji: -** The Charan poet his famous poetic work **RaoJait Singh-re-Chand**. It has been composed in the praise of Rao Jait Singh of Bikaner. The valour, shown by Jait Singh, when Baber's son Kamran invaded Bikaner has been described in it.
8. **Sri Harraj: -**This poet composed '**Dhola Marvani Chopai**' for the entertainment of the Yadav ruler of Jaisalmer. The theme of the poem is romantic. It is less historical and more imaginative.
9. **Sri Isardas: -Hairas**, **Halajhala-ri-Kundalians** and **Hala Jhala-ri-Kundalians** are his impressive poetic work.
10. **Prithviraj:** He was the younger brother of Rai Singh of Bikaner. He was not only a poet of repute, but also a good commander and a brave soldier. His composed work '**Beli-Krishan-Rukamaniri**' is the best Rajasthani work on romance. The plot of the work deals with the abduction of Rukmani, the introduction of Krishan and Rukmani, the introduction of Krishan and rukamni, the romance and Pradumna's birth.
11. **SanjanjiJhula: -**Sanyanji was the devotee of Krishana. He has composed two works, **Rukmani Haran** and '**Negdaman**'. TheRukmani Haran presents the love and romance of Krishana and Rukmani while in the Nagdaman the poet exposes Krishana's Raslila with the gopies and the description of battles Krishana fought.
12. **Dursaji Aadha: -** He was one of the matured poets of Dingal. Emperor Akbar is said to have special regard for him. He composed three poetic works. The **Virood Chhathari**, the **Kirtar Bavano** and the **Sri Ajjaji ne bhunchar Moriti Gajagat**.
13. **Muhnot Nensi: -**He authored '**The Khyal**' and the '**Paragana-ri-vigat**'.
14. **Veerbhan: -** The composer of the **Raj roopak** which is the famous classic of Dingal was Verbhan. In it is the description of the battle fought between Maharaja Abhai Singh and Sarbulandkhan, the Mughal governor of Gujarat.
15. **Jodhraj:** Poet of **Hammir Raso**. He has described the royal dynasty of Hammir as well as the important events of Hammir's life. The *Hammir Raso* is basically as poetic work on valour, but it also has the touch of romance as well.
16. **Pratap Singh:** He was Maharaja of Jaipur. He was the patron of the poets and he himself was also a poet. He composed poem under a nick name '**Vrajnidhi**'. The Kashi Nagri Pracharini Sabha has published his poetic works with name '**The Braj-nidhi Granthavali'**.
17. **Bankidas: -** He was patronised by Maharaja Mansingh of Jodhpur. He composed 26 works in total. The Kashi Nagri Prachrini Sabha has published his works in the Bankidas Granthavali.
18. **Surya Mall Misran: -**Suryamal Misran the famous Dingal poet of Bundi. His **vambhasker** is the poetic history of Bundi. His second famous work is the **Veer Satsai**. **The Balwant Vilas**, **Chhandomayukh** and the **Ram Ranjat** are his other famous works. There is no comparision of Suryamal Misran in the Dingal poems of the Veerras.
19. **Shri Kesri Singh Barhat: -**He was born at village Soniana in Mewar. His main poetic works are the **Pratap Charita**, **Raj Singh Charitra**, **Durgadas Charitra**, and Roothi **Rani**. He was a reputed scholar, historian, and efficient in poetry.

Modern Age Personalities :—

1. **Sri Shiv Charan Bhatia: -** He wrote many dramas in the folk language. He was good in

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Sanskrit, Hindi, and Rajasthani. His total works are nine i.e. The Kesar Vilas Natak, Fat-ka-Janjal, Budhapa-ki-Sagai, Kanak-Sundari, Motiyon-ki Kandhi, Vaishya Prabodh, Visrant Pravasi, Sangeet Mankunwar, and the Boddh Darpan.

2. **Sri Shyamal Das: -**Mewars Maharana Sajjan Singh patronised him. He was Swami Dayanand's disciple and a member of the Paropkarini Sabha. His famous work is the Veer Vinod. As far as the history of Mewar is concerned it is the only authentic history of Mewar.
3. **Nathu Ram Mahiyaria: -** He is one of the famous poets of the dingal tradition. He has composed the Veer Satsai, which is a collection of the Dohas.
4. **Chandra Singh: -** He is modern poets of Dingal. His famous poems are 'Badli' and 'Loo'. He has also translated Kalidas's Raghuvansa and Raja Hal's Galtha Septsati into Rajasthani.
5. **Sri Surya Kiran Pareek: -**He was the only scholar, who drew attention of the people of Rajasthan to do something for the progress of Rajasthan and its literature. His famous works are the Dhola-Maru-ra-Duha, Bali Krishana Rukamaniri, Rao Jailsi-ro-Chhand, and the Rajasthani Varta etc.
6. **Sri Kanhiya Lal Sethia: -** He is the modern poet of Hindi and Rajasthani. His famous beautiful poem is '**Patal & Peethal**'.
7. **Sri Vijai Dan Detha: -** He has written many books in Rajasthani. He has contributed a lot in the research work on folk songs and folk stories or his famous work '**Batan-ri-Fulwari**'. He has been Awarded the famous Sahitya Academy Award.
8. **Sri Komal Kothari: -** He was the founder of the famous Rupyan Samsthan at Borunda near Jodhpur.
9. **Sri Mani Madhukaer: -** He is reputed scholar of Hindi and Rajasthani. His famous novel is '**Bharat Muni-keBaad**'. HIs poetic work '**Pagfero**' he has been given the Sahitya Academic Award.

Authors of Modern Era and their Composition

S. N.	Author	Books
1	Lakshmi KumariChundawat	ManjhalRaat,Tabararibaat, Moomal, BhagoBharmali
2	Yadvendrasharma'Chandra'	Jamaro. Chanbharkidhulhan, Janakkipida, Minkhakhori
3	Chandradhar Sharma ' Guleri'	Usnekahatha, bhudhukakota, Shukhmayjivan
4	Rangayraghav	Devasi, Vaibhav, Gadal
5	ShivchandraBhartia	Vishrantpravaas, KanakSundar
6	ShriLalNathmal	Aabhaipatki, dhauraridhauri
7	VijaydanDetha 'Bijji'	BatanriPhulwari, TidoRao,

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Books and Authors

S. N.	Book	Author
1	Prithviraj Vijay	Jayanak
2	NratyaRatnakosh	Maharana Kumbha
3	Raj Vinod	Sadashiv
4	Vanshotkirtankavya	Karamchand
5	Jagatsinghkavya	Raghunath
6	Amarkavyavanshawali	Ranchod Bhatt
S. N.	**Book**	**Author**
7	Rajratnakar	Sadashiv
8	Ajitodaya	Jagjivan Bhatt
9	HammirMAhakavya	Nayan Chand Suri
10	Gunbhasha	Hemkavi
11	Gururupak	Keshavdas
12	Rajvilas	Kavimaan
13	Hammirrachara	Rajroop
14	Hammirraso	Jodhraj
S. N.	**Book**	**Author**
15	Hammir hath	Chandrashekhar
16	Hammirdevchaupai	ManndanVijaysaa
17	Khummanraso	Dalpatvijay
18	Chittorgajal	Kheta
19	Udaipur gajal	Bhagyasunadr
20	Jaswantudyog	DalpatMishran
21	Umaadebhatiyani	Aashanand
22	Veer bhanar	Bahadurkavi
23	Pabuprakash	Aashiyamoorji
24	Raziarasoratha	Kriparamkhiriya
25	Pratapprakash	Krishandutt
26	Raojaitsirochand	Bhithusuja
27	Rukmaniharan	Sanyajijhula
28	Dholamarvanri	Kavikhushallaabh
29	Madvanalkaam	Ganpatikavi
S. N.	**Book**	**Author**
30	Vailikrishan	PrihvirajRathore
31	Haalajhala	Isardas
32	Virudhchatri	Dursaaadha
33	Umar kaavya	Umardancharan
34	Keharprakash	Bhaktawar
35	Pabujirochand	Bhithumeha
36	Narsiromaheroo	Ratnakhati
37	Awatarcharitr	Narhari das
38	Pabujirasoratha	Ramnathkaviya
39	Gunsagar	MaharaoAjit Singh
40	Nathcharitr	Maharaja Man Singh
41	Pratapkalpadrum	KaviRamchandra
42	Pratyakshjeevanshastra	HeeralalShastri

Persian Literature

S. N.	Book	Author
1	Shahnama	Ferdowsi
2	Tarikh i yamini	Utbi
3	Taj-ul-Maasir	HasanNizami
4	Tabaqat-i-Nasiri	MinhajSirajJuzjani
5	Khazian-ul-Futuh	Amir Khusrau
6	TughlaqNama	Amir Khusrau
7	Tarikh-i-FirozShai	Z□iya al-Din Barani
8	Tarikh-i-FirozShai	Shams SirajAfif
9	Tarikhfutuhirajasthan	Mohammad Abaidullah
10	Tarikh- i-Mubarkshahi	Yahyah
11	Tuzuk-i-Baburi	Babar (Turkish language)
12	Humayun-nama	Gul-badanBegam
13	Akbarnama	AbulFazal
14	Ain-i Akbari	AbulFazal
15	Tabaqat-i-Akbari	KhwajaNizam-ud-Din Ahmad
S. N.	**Book**	**Author**
16	Muntakhabuttawarikh	Abdul KadirBadayuni
17	Tarikh-i-SherShahi	Abbas Khan Sarwani
18	Makhjan-i-Afghani	Nimatullah
19	Tarikh-i Firishta	Muhammad Kasim Hindu Shah
20	Tuzuk-e-Jahangiri	Nur-ud-din

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	(Jahangirnama)	Muhammad Jahangir
21	Ikbal-namaJahangiri	Mautmid Khan
22	BadshahNama	Abdul Hamid Lahori
23	Shahjahannama	Inayat Khan
24	Maasir i alamgiri	Mustaidd Khan
25	Futuhat-i-Alamgiri	Ishwardas Nagar
26	Nuskha-i-Dilkusha	BhimsenBurhanpuri
27	Munawar-i-Kalam	Shiv Das
28	Tarikh-i-Rajasthan	Kali Ram Kayasth

Important Cultural Organizations in Rajasthan :—

To protect, and popularise the folk music, folk musical instruments, dances, Tamashas, Khayals. The state government has taken many steps, and it has established many academies, and cultural centres. The active participation by the people, has kept the above cultural legacy safe and living.

1. Rajasthan Sangeet Sansthan, Jaipur : To popularise the training in music especially the folk music, founded in 1950. Its first head was Sri BrahamanandGoswami. This institution inparts training in classical music, sitar, violin, tabla, guitar and Kathak dance.

2. Rajasthan Sangeet Natak Academy: -To popularise music and dramatics, this academy was founded in Jodhpur in 1957. It imparts training to the new generation in the fields of Dramas, folk dramas, classical music, instrumental music, folk dances, folk music etc. Through research and search and surveys, the hidden artists are brought to the light of fame by it. This institution hold music camps during the vacation. The academy awards, scholarships and financial assistance to the students or emerging artists.

3. The Jaipur Kathak Centre: - The Kathak dance 'gharana' of Jaipur is famous all over India. It has been functioning since 1979-80.

4. Bhartiya Lok Kala Mandal, Udaipur : Padmsri Devital Samar founded this institution in Udaipur in 1952 with an aim to enhance knowledge and research in the fields of folk arts, exhibitable folk arts and puppelts.

5. Western Region Cultural Centre, Jaipur : To provide more and more opportunities to the artists of Rajasthan, the Government of India founded seven cultural centres. In Udaipur, in 1986, the western region cultural Centre was founded. Though these centres efforts are being made to enhance the progress process of these arts. The handicraft men are also being supported. For this purpose a Shilp gram has been established, at a distance of 13 Km. from Udaipur.

6. The Rajasthan Hindi Granth Academy: - To provide the Hindi medium books of the university level, under the policy decision of the Government of India, the Government of Rajasthan has set up the above body.

7. The Arabic and Persian Research Institution: - For the cultural and historical research in Arabic and Persian literature, the Government of Rajasthan has set up the above institute in Tonk in December 1978.

8. The Rajasthan Lalit Kala Academy: To propagate the art and raise the standard of the artists, in 1957 the Rajasthan Lalit Kala Academy was founded in Jaipur. It encourages various artists from time to time by organizing seminars, symposia, conference and exhibitions. Prizes are awarded to artists for their outstanding works.

9. The Ravindra Rangmanch: For the encouragement to the performance of the dramas and the cultural programmes the Ravindra Rang manch has been established in Jaipur. This institution is being run by the Directorate, Information and Public Relation Department, Jaipur. It is situated near the Newgate on the Mirza Ismail Road, Jaipur. The cultural parties from all over Rajasthan present their cultural programmes.

10. Jawahar Kala Kendra, Jaipur

This centre was founded to conduct research of the traditional and disappearing arts. In the campus of the centre, there is a slip gram comprised of rural dwelling structure and huts of rural life-style. It also has four departments of visual arts, music, dance, theatre and writing as well as editing.

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11. The Roopayan Sansthan, Borunda: A cultural and educational institution is functioning at Borunda Village, in Jodhpur District. It was founded in 1960 by combined efforts of a group of Laurates and social workers. The roopayan Sansthan is collection the folk songs, folk fables and Rajasthani works, and editing as well as compiling these.

12. The Maharaja School of Arts, Jaipur: It encourages the Rajasthani paintings.

13. Bhartiya Lok Kala Mandal: - It was started at Udaipur duet to earnest efforts of Shri D.L. Samar.

14. Archaeological and Archive Department :- Under this department, the works of scientific excavations, survey repairing of ancient monuments, chemical treatment of collected materials of the archives, identification and classification of ancient coins, exhibition of protected materials of archives and construction of art galleries are done.

15. Rajasthan Prachya Vidya Pratisthan, Jodhpur: - It was established in 1950 with the objective of safe guarding and sustaining the culture, history etc. as symbols of ancient knowledge and for keeping secured the property of rare hand written volumes.

16. Arabian Persian Research Institute, Tonk:-Established in December, 1978 it carries out historical and cultural research work on Arabian and Persian languages.

17. Guru Nanak Institute, Jaipur:-This institute is making valuable contributions in the development of art, culture and literature.

18. Rajasthan Kala Sansthan: - It is a premier institution which teaches music and dance for higher classes and also engaged in the development of art in the state.

Literary Magazines

The Magazine **Samalochak** published in Rajathan in 19th century was very famous. But the real era of magazines started in 70s.

Magazine	Information
Bindu	Published from Udaipur by Nandlal Chaturvedy
Lahar	Ajmer, by Prakash jain
Vatayan	Bikaner, by Harish Bhadani
Kyon	Bhinmal, under joint publication of Swayamprakash and Mohan Shrotriya
Sambodhan	Kankroli, by Kamar Mewari
Shesh	Jodhpur, by Hasan Jamal, Bilingual
Kriti	Jaipur, Vijendra
Samoreshan	Jaipur by Chandrabhanu Bharadwaj
Banas	Udaipur by Pallav
Madhumati	Rajasthan Literature academy

Literary Awards

Rajasthan Sahitya Akadmi: The highest literary award by this organization in Rajathan is Meera Award, some other awards are also prescribed by this institution as follows:

Award name	Field
Sudhindra Award	Poetry
Rangeya Raghava award	Fiction, Novel
Devraj Upadhayay award	Essay and critical literature
Kanhaiyalal Sahal Award	Vividh Vidha
Sumnesh joshi award	On debue literary piece
Shambhudayal Saxena Award	Children literature

Bihari Award: Annually given by K.K. Birla foundation in Rajathan. Initially it was given to Hindi writer from rajasthan but from 2003 Rajathani was also included.

Some of the award winners from Rajastan on republic day in the field of literature are, Manikyalal Varma (Padhma Vibhushan), Haribhau Upadhyay, Gokulbhai Bhatt, Jhabarmal Sharma, Dr. Lakshmimal Singhvi (Padma Bhushan), and Muni jin vijay, Devi lal Samar, Vijay Dan detha (Padma shree).

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Jaipur Literature Fest: Started as a small initiative in 2006, this has turned into a modern fair of such a huge scale that it is also known as The Greatest literary show on earth. This festival is held every year from 21-25 January. Literature lovers, Nobel Prize winners, Pulitzer prize winners and other eminent personalities are invited in this festival.

Previous Year Questions

Q. Which of the following is correctly matched?

	Name	scripture
A.	Pundarik Vitthal	Raagmala
B.	Pandit Bhavbhatt	Sangeetraj
C.	Kumbha	Raag Kalpdrum
D.	Ustad Chand Khan	Raag Chandirika

Q. Match the following:

Book	Author
A. Hammirayan	i. Baadar
B. Virmayan	ii. Mancharam Sewag
C. Raghunath rupak	Iii Dursa ada
D. Kirtar Bavni	iv. Bhandau Vyas

Codes:

(RAS Pre 2013 held on 31-10-15)

	A	B	C	D
1.	iii	i	iv	ii
2.	iv	I	ii	iii
3.	iii	i	ii	iv
4.	ii	i	iv	iii

Q. The subject of Mundyar ri Khyat is:

(RAS Pre held on 26-10-13)

A. Chauhans of Sirohi
B. Hada of Bundi
C. Sisodiya of Mewar
D. Rathor of Marwar

Q. 'A survey work of ancient sites along the lost sarasvati river' was work of:

(RAS Pre 2013 held on 19-11-13)

A. A R Mumal
B. Arel Stain
C. Harman goitz
D. V N Mishra

Q. Who is the author of Prithviraj Vijay?

(RAS Pre 2012)

A. Chandarvardai
B. Prithviraj chaihan
C. Jayanak
D. Naychand suri

Q. Considering the dialects of Rajasthan in mind, find the wrong matched pair.

(RAS Pre 2012)

A.	Tonk	Dhundari
B.	Pali	Bagdi
C.	Baran	Hadoti
D.	Karauli	Mevati

Q. Which of the following is not a sub-dialect of marwar?

(RAS Pre 2012)

A. Bikaneri
B. Nagarchol
C. Jodhpuri
D. Thali

Q. Write a short note on Vagri Dialect.

(RAS MAINS 2012)

Q. Write a short note on Udhyotan Suri.

(RAS MAINS 2012)

Q. Differentiate between 'Baat' and 'Khyat'. Give examples.

(RAS MAINS 2012)

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Chapter : 14
Saints, lok Devi Devtas of Rajasthan

Religions in Rajasthan

Hindus: The Hindus are in majority in the state. The Hindus are comprised of various sects, cults, castes and communities. They are the original people of India. Through there are many sects among the Hindus but mainly they are the Vishnavites, Shaivites, devotees of Ram, Krishan, Shiva and Shakti.

The Vaishnavites are the followers of Vallabhacharya. In Rajasthan the Vaishnavites seats or the Vallabha seats are of Nathdwara, Kankroli, Kota, Amer, Jaipur and Jodhpur. The main gods and goddesses, worshipped in the temples are – Brahma, Vishnu, Mahadeva, Ganesh, Kartikeya, Hanuman, Ram, Krishna, Durga, Amba, Katyayini, Parvati, Saraswati, Kuldevi, Bhairava, Shitala Mata and the Pathwari Mata etc. Besides the above, the Hindus worship the GoverdhanParvata, Ganga, Yamuna, Narbada, and other rivers, as well as the plants like Tulsi and trees like Vat or Banyan and the Peepal.

Muslims: The muslims form the second biggest ethnic group in Rajasthan. The Islam was founded by Hazarat Mohammad Sahib in Arabia. Later on the Muslims divided into two sects, i.e. the Sunnies and the Shiyas. The both types of Muslims reside in Rajasthan. The original Muslims were in small number and the majority of them were originally Hindus who were converted into Islam through persuasion as well as terror of sword. The Kyamkhanies were originally Chouhans. The Chishti sect the Sufism became popular in Rajasthan with its main seat Ajmer, Sarwar and Nagaure etc.

Sikhism: The Sikhs mainly live in the cities and towns only. After the partition many Sikhs came to various towns and cities of Rajasthan and settled there. The Sikhism was founded by Guru Nanak Dev, a Khatri, who was born at Nankana Sahib in 1469. His sermons were simple and appealing, so the common men of all the castes and communities and even the Muslims joined his sect. He opposed the caste based discrimination, the pilgrimages, and idol worship. The akal Takht at Swarn Mandir in Amritsar is the supreme seat of the Sikhism and Guru Granth Sahib in Gurumukhi script is their chief religious book.

Christianity: The Christians came to Rajasthan late in the beginning of the nineteenth century, when the British East India Company took possession of Ajmer from Sindhia in 1818. With the British, came many Christian missionaries and established various missions in Ajmer and started their conversional activities in Ajmer, Bewar, and Merwara Generally two types of Christians are found-the Catholics, who are traditional and worship the idols of Jesus Christ and Mary in the Chapels and churches, while the Protestents are non-idol worshipers.

Buddhism: The Buddhist chetya found in the excavations at Bairath prove existence of this religion in the state. The Buddhism was founded by GautamBudha in the 6th Century BC and it was poppularised by the rulers of Magadh, Ashoka, Kanishka and Harsh Vardhan. Efforts made by Ashoka and Kanishka as well of the Buddhist monks, made it popular even in China, Tibet, Cylone, Japan and Thailand etc. but because of unsuitable circumstances it almost disappeared from India.

Shaivism: The devotees and followers of Shiva are called the Shaivetes. This is the oldest religion, and was prevalent even in the days of the Indus Valley Civilization. Under the umbrella of the Shivism, many subsects evolved. Pashupati sect was founded and popularised by Lakulish, who is regarded as the twenty-eighth incarnation of Lord Shiva and the last one also. The Kapalikas are also Shaivites, who worship Bhairava as the incarnation of Shiva. In the rural areas of Rajasthan, we can still see the Kapalika saints. In the early medieval period, a sub-sect of the Shavites i.e. the Nathpanth evolved which was popular in Jodhpur region. The Sakhies, Siddhas, and the Nagar saints were also the Shaivites.

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Saktism: The devotees of Sakti are called the Saktas. The Saktism is related to the warfare. As the battles and wars were led by the rulers of Rajasthan, they had strong faith in their family goddesses. The Sisodia rulers worshipped Banmata as their family goddess, while the Rathores of Jodhpur worshipped Nag nechimata or Chammunda. The Rathores of Bikaner had strong faith in Karnimata of Deshnok and the Kachhawas of Amer were the devotees of Annpurna Devi. During the reign of Man Singh, they started worshipping Shila devi, whose idol Mansingh I brought from Bengal. Even today Sakti worship is done in Rajasthan in each family in the Navratras of Ashwin and Chitra months of the Vikram era.

Vaishnavism: The first evidence of the Vaishnavism can be traced in the Ghopsundi inscription. The main sub-sects of the Vaishnavism, which became popular, were the Pustimargi, the Nimbarka and the Radha Vallabha sects. Besides the devotion to Krishna, the Bhakti to Ram was also popular. There are many Ram and Raghunnath temples in Rajasthan. The Ramcharitmanas of Tulsidas has been a popular religious book all over Rajasthan. The Ramsnehi sect made the name of Ram popular among the masses.

Popular Sects related to Vaishnav Religion

1. Ramanuj sect
2. Gaudiya Sect
3. Nimbark Sect
4. Vallabh Sect
5. Nath Sect

1. Ramanuj/Ramanandi/ Ramdasi Cult :—

The principal seat of worship of this sect is at Galta, Jaipur district and was established by 'Krishandas Payhari' and other seat of worship is at Rewasa, Sikar district. The devotees of this sect worship Ram and Sita in 'Sringarbhav' like Krishan and Radha. Therefore this sect is also called RasikaSampradhaya.

2. Gaudiya Cult/Chitanya Cult :—

Gaudiya cult was founded by Chaitanya Mahaprabhu and is based on the principles of 'Madhvacharya'. The principle seat of worship is at temple of Govind Devji, Jaipur and other at temple of Madan Mohan ji, Karauli. Roop Goswami and Sanatan Goswami founded principle seat at Jaipur. The devotees of this sect worship 'Krishna in its real form'. The rulers of Jaipur consider themselves to be the Dewan of Govind Devji. In 1593, Man Singh I built a temple of Radha-Govind at Vrindavan (for which Akbar gave land and a grant of Rs. Five Lakh). Later, this idol was brought to Jaipur by Sawai Jai Singh II. At present, the temple of Govind devji is situated at Chandra Mahal- City Palace, Jaipur and it was opened for public worshipping in 1957.

3. Nimbark Cult :—

The principle seat of Nimbark cult is at Salemabad, Ajmer district and was established by 'Parshuram Devacharya'. The devotees of this cult worship Radha- Krishna as couple. Rathore dynasty of Kishangarh gave protection to this cult.

4. Vallabh (Krishna Bhakti) Cult :—

The founder of Vallabha cult was 'Vallabhacharya'. The principle seat of worship is at Nathdwara, Rajsamand district which was established by Damodar Goswami, in the reign of RajSingh I. The temples of this sect are called 'Haveli' and the bhakti sangeet is called 'Haveli Sangeet'. The devotees worship Krishna in child form. In the cult 'pushti' is used for the grace of god, therefore called Pushtimargiya cult. They perform worshipping eight times, hence called Ashtachap tradition. Srinathji is also known as 'Nath of Sath Dhawaj' indicating its seven seats which are located at :—

Sri Nathji (Rajsamand)	:	Nathwara
DwarikaDeesh	:	Kankroli, Rajsamand
MatheeraDeesh	:	Kota
Madan Mohan ji	:	Kama, Bharatpur
GokulChandramaji	:	Kama, Bharatpur
GokulNathji	:	Gokul, Uttar Pradesh
Bal Krishna ji	:	Surat, Gujarat.

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5. Nath Cult :—

It is a branch of Vaishnav cult founded by Nathmuni. The principle seat of worship is at MahaMandir, Jodhpur. Royal family of Jodhpur is follower and has always patronized this sect. They worship Shiva by 'Hathyoga'. In this form, body is purified through certain special physical and religious acts and mind is provided perfect concentration (Samadhi). There are two branches of this sect: ManNathiPanth (Mahamandir) and BairagPanth (Raj Dunger, Pushkar (Ajmer)).

Pushti Marg

A Vaishnav seat of Hinduism, founded by Vallabhacharya, based on the philosophy of Shuddhadvaita (pure Monism where there is no difference b/w creator and created), pure love for Shiv Krishna. Lord is accessible only there, his own grace. The lord cannot be attained by given formula. He is attainable only if he wants to be attained.

Bhakti Movement and Popular Saints of the Bhakti movement (Nirgun Sects) in Rajasthan :—

Times of trouble are the times of creation. During the period of crisis and confusion, there emerged saints in the country who strengthened faith of the people in cultural ethos of the nation. They were innovators and revolutionaries who fought against superstitions beliefs that were damaging the society and religion. The Bhakti movement in Rajasthan was the part of the All India Bhakti movement, which became popular during the medieval period when the Hindus suffered everywhere at the hand of the Muslim invaders. They had seen that idol worship, the religious rites and rituals and the Brahmanism could not save the Hindus from the Muslims. At such a critical juncture there appeared a chain of the saints all over India as well as Rajasthan. To save the common man from complicated worship rites, they put emphasis over the chanting the name of god in the form of one's own choice. Through their reforms they tried to remove the contemporary socio-religious evils. Each saint imparted an individual code of conduct and directed them how to face the new situations.

These saints sermoned in folk languages and attracted the people of all strata are in the society. They explained the philosophical ties through simple sayings and examples or moral based fables. They said god is one and Brahma, Ram, Rahim and Allah are its names.

Some famous saints during the Bhakti movement are given below.

1. Saint Meera
2. Dadu
3. Jambhoji
4. Jasnathji
5. Dhannaji
6. Peepaji
7. Laldasji
8. Charandasji
9. Ramcharanji
10. Dariyavji
11. Hariramdasji
12. Haridasji
13. Sunderdas
14. Ramsnehi Sect
15. NiranjaniSect

1. Saint Meera :—

Meera is called 'Radha of Rajasthan'. She was born at Kudki village, Nagaur district in 498 AD. During the period when she was born, feudalism dominated the society. Meera had the courage of conviction to revolt against superstition and caste hierarchy and speak forcefully for liberty of women. She was daughter of Ratan Singh of Merta, granddaughter of Rao Duda and great granddaughter of Rao Jodhaji of marwar. She was married to Bhojraj of Chittorgarh-eldest son of Rana Sanga. She became widow only seven years after her marriage. After the death of her father Ratan Singh and her father in law Rana Sanga she lost all attachment with the worldly objects. She concentrated all her attention to Krishna Bhakti and began dancing and singing publicly among the devotees of Krishna. She went to Merta from Chittorgarh, and from there to Vrindavan. She became a devotee of Krishna in her early childhood. She was intensely devoted to Krishna and regarded Shri Krishna as her lover or husband.

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She was the greatest devotee of Sagun Bhakti. In this form of Bhakti religious devotion is directed towards the supreme god, perceived as having form and attributes. She laid stress on natural and sincere devotion in place of the path of knowledge. Her poetry finds place in the edited collections of Ram Sanehi sect of Shahpura, Charandasi sect, DaduPanth, and writings of Jain saints. Her teachings are in 'Marwari' script and composition in 'Marwari, Braj and Gujarati' language. Her compositions are- Meeravrihat Padawali, Rukmani Mangal, Narsi Mehta Ni Hundi and Satya Bhamaji Na Rusano, Narsijiro Mayaro, Rag Govind Rag Sorath etc. Raidas & Gajadher were her Guru.

In a period of confusion after the defeat of Rana Sanga in 1527 AD, her Bhakti gave a moral support to the people of Mewar her Bhakti influenced people of all strata of society. From kings and queens down to the poorest people came under the spell of her Bhakti. She became, virtually, the religious and social leader of Mewar at that time. As a result social unity was created. This unity and devotion to god must have contributed in sustaining Mewar during these difficult times.

2. Dadu :—

Dadu was born at Ahmadabad, Gujarat in 1544 AD. He founded Dadu Sect/Cult. He is also famous as 'Kabir of Rajasthan'. He travelled extensively in Rajasthan and lived at Sirohi, Kalyanpur, Sambhar, Ajmer and Amber etc. Last years of his life were spent in village Narayna near Amber. His principle seat is at Narayana (Jaipur). His teachings are collected in 'Daduvani' comprising 5000 verses. Satsang spot of Dadu Panth are called "**Alakh Dariba**". Dadu's line of disciples consists of 152 disciples. Out of these 52 were prominent are called 52 pillars. Among them most important were Rajjab, Sundardas and Jangopal who spread his teachings among the masses. Sundardas gave way to 'Yudhmargi Naga Sadhu Sect'. His teachings have been collected in Dadu ri Vani and Dadu Ra Duha. The teachings of Dadu are in 'Dundad' language. His teachings were influenced by the upnishadic literature. He opposed the prevailing hypocrisy, deceit, and pretension and caste hierarchy vehemently.

He also met Akbar in 1585 in Fatehpur Sikari and attended the religious talk at Ibadat Khana, Fatehpur Sikri on request of Akbar. Dadu Panth later branched into Khalsa, Virakt, Uttaradi, Khaki and Naga. But all continued to spread the preaching of Dadu. Because of making use of language of the common man and the thoughts he propagated, Dadu has been called the **Kabir of Rajasthan**.

The followers of Dadu sect observe the following ideals :—

A. They remain unmarried. To enhance number of sect, they adopt children. This is called 'Chela Mundna'.
B. They do not observe caste system.
C. They believe in Hindu-Muslim unity.

3. Jambhoji :—

Jambhoji was the founder of Bishnoi sect. He was born at Pipasar, Nagaur district in 1451 AD. He tended cattle for 20 years of his life and thereafter began preaching through, Sabad Kathan, that is hymns. He founded Bishnoi sect at Sambhrathal in 1485. Aside from the common people, ruler such as Rathod Rav Jodha, Rav Duda Jodhavat, Rathod Rav Satal, Maldev of Jodhpur, Jaisalmer Rav Jetsi, Emperor Sikandar Lodi, Maharana Sanga, Rav Lunkaran of Bikaner etc were among his disciples. His principle seat of worship is 'Mukam-Talwa', Bikaner.

He criticized hypocrisy, deceit and ostentation that prevailed in the society in the name of dharma and laid stress on purity of conduct and fundamental human virtues. Sabad Vani is the name given to the collected pithy sayings of Jambhoji. He spoke in the prevailing language of Marwad. Bisnoi literally means twenty. The Bisnois follow 29 rules of conduct (The religious Book- "Jombh Sagar" contain 29 principles.), which include (1) internal and external purity (2) avoiding theft, speaking ill of others, lust of physical pleasure attachment and greed scrupulously (3) never to cut green trees (4) observance of principles of morality and contentment (5) chanting the name of Vishnu (6) meditating in the morning at mid-day and in the evening (7) not to consume any intoxicant (8) not to kill cattle and wild animals (9) and encourage widow remarriage. Of these the rules regarding

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conservation of forest and wild life are most relevant for the maintenance of ecological balance of the earth. Every year a fair related to trees is held at Khajadli (Jodhpur) on Bhadro Shukla Dashmi. This is also called 'Amrta Devi Bishnoi memorial fair'.

4. Jasnathi Sect :—

Jasnathji was born at Katariasar, Bikaner district. He became a sanyasi at the age of 10 and observed rigorous penance at Gorakh malia. He spoke against hypocrisy and deceit like other reformers of this period. He was strongly opposed to casteism. He was a believer in the god without form and attributes. He had a belief that emancipation of the soul was not possible without the grace of Guru. His followers came to be called the Jasnathis. They follow 36 precepts. His principle seat is also at Katariasar. His teachings are collected in volumes of 'Simbudara and Konde'.

They observe Ratri Jagran and perform 'Agni dance'. They wear saffron clothes and perform agni dance. The pyre on they perform dance is called 'Dhuna'. They believe in kindness towards all creatures, chanting of devotional songs, morning bath and detached attitude toward the world. It is believed that "Sikandar Lodhi" of Delhi was also his disciple.

The Bhakti movement bolstered the spirit of people during a period of crisis in Rajasthan marked with foreign invasion and merciless killings and other atrocities of the invaders. All the saints preached a religion, which bridged differences in society and united the people belonging to various castes and creeds. They used language of the common people in their teachings.

5. Saint Dhannaji :—

He was born at Dhuvan village, Tonk district in a Jat family. He was a disciple of Ramanand. He opposed casteism and discrimination based on high & low in the society and believed that the guidance of guru necessary to acquire knowledge.

6. Saint Peepaji :—

His real name was Pratap Singh and he was born at Gagron, Jhalawar district. He was a disciple of Ramanand. He worked as a tailor for livelihood. Therefore, tailor community considers him its adorable patron. The temple of Saint Peepa is at Samdari, Barmer, cave is at Toda Rai Singh, Tonk and tomb is at Gagron fort.

7. Laldasji Sect :—

It was founded by Laldasji who was born at Dholidoov village, Alwar district and his principle seat of worship is at Nagla, Bharatpur. They believe in Hindi-Muslim unity, oppose orthodox belief and believe in code of pure conduct. The followers of this cult mainly live in Alwar and Bharatpur. Laldasji was Mev Musalman and a disciple of Tijara's Gaddan Chisti .

8. Charandasi Sect :—

It was founded by Charandasji. He was born at Dehra village, Alwar district and his principal seat of worship is at delhi. The followers of this sect observe 42 rules. This sect is mainly influential in Alwar district. Dayabai and SahjoBai were prominent disciples of this sect.

9. Sunder Das :—

A disciple of DaduDayal and a noted saint, poet, philosopher & social reformer of medieval India, He believed in ethnicity, truth, simple living and opposed casteism. He is revered as. '**The Sankaracharya' of Hindi Literature**.

10. Ramsnehi Sect :—

It was founded by Ramcharanji. He was born at Soda Village, Tonk district and his principle seat of worship is at Shahpura, Bhilwara district. The followers of this seat believe in Hindu-Muslim unity. They prefer to wear pink clothes. The prayer place of this cult is called 'Ramdwara' where the portrait of Guru is kept. Ramdwaras of this cult are also situated at Rein (Nagaur-Daryavji), Singhthal (Bikaner-Hari Ram Dasji), Khedpa (Jodhpur-Ramdevji). The followers of this cult are Nirgun worshippers, therefore they do not worship idol. Their worship contains only teaching and kirtan. They celebrate "Phool-dol" festival.

11. Niranjani Sect :—

The founder of this cult was HaridasNiranjani who is also known as 'Valmiki of Rajasthan'. He was born at Kapdod village, Nagaur district and his principle seat of worship is at Gaadha. Deedwanra (Nagaur). There are two types of disciples in this sect: Gharbari (Grahasth) and Nihang (Virakt).

12. Saint Maavji / Bhaavji :—

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He was born at Saabla village, Dungarpur district. He experienced enlightenment at Beneshwar. BeneshwarDhaam was established by him. He is considered to be niskalank (pure form) incarnation of Shri Krishna. His forecasting's are compiled in 'Chopra Granth'.

Some other saints were **Ramcharanji, Dariyavji, Hariramdasji and Haridasji.**

Folk Deities (Male) of Rajasthan

Beginning of external invasion in the 11th century AD traumatized the people. Powerful kingdoms tumbled, massacres took place at urban centres and temples were demolished. Some of the castes were looked down upon. Religion was beset with rituals. Under these circumstances folk deities come on the stage. They become the repository of people's faith without distinction of caste, class or sect. The weaker sections of the people were drawn towards them particularly. The teachings of these deities were compiled in the form of Vani, Nishant, Chhand, Doha, Khyal, Vat, Pad, Geet etc. Some famous folk deities in Rajasthan are given below.

Five Peers of Marwar: Gogaji, Pabhuji, Ramdevji, Hadbhiji, Mehaji

1. Gogaji :—

Gogaji was born at Daderava, Churu district in 986 AD. At Daderava there was a strong fort, which guarded the surrounding area. His father died fighting the Turkish invaders. He became rules after the death of the father. He is worshipped as 'God of Snakes' and 'Rescuer of Cows'. Gogaji's main than (principle seat) is at Gogomedi (Hanumangarh). The shape of Gogamedi is like a mausoleum and was built in the present form by Maharaja of Bikaner- Ganga Singh. He sacrificed his life while protecting his own cows from Mahmood Gajnavi. In memory of Gogaji, a fair is held every year on 'Bhadrapad Krishna Navami' at Gogamedi. He was the disciple of Guru Gorakhnath, he is believed to have defended Dadreva from the Turk invasion eleven times. He was not a powerful emperor, yet his martyrdom for great values of the nation made him ever memorable. He is among one of the five peer of Marwar. He is worshipped as Jaherpeer.

2. Tejaji :—

Tejaji was born in a Jat family in Khadnal village of Nagaur district in 1073 AD. He is worshipped by the Jat community of marwar region. He is worshipped as 'rescuer of cows' and famous as 'snake deity'. There is a popular belief that if a person bitten by snake ties the string of Tejaji on his right leg, he is relieved of the effect of snakebite. Tejaji sacrificed his life while recovering cows of Lechha, a Gurjar woman from the clutches of 'Mehar Meena'. Tejaji's major then (Chabutara or Platform) in located at Sursura, Ajmer. In memory of Tejaji, a cattle fair is held every year at Parbatsar village of Nagaur district on 'Bhadrapad Sukla Dashmi' called 'TejaMela' in his honour.

3. Pubuji :—

Pabuji was born at Kolu village, Jodhpur-Marwar in 1239 AD. He is worshipped as 'deity of camels' and ' rescuer of cows'. Pabuji is also worshipped by Raika caste and Muslim Mehar caste. On the fulfilment of any wish, Bhopa's and Bhopi's sing the ' Phad of Pabuji' and play Ravan Hathha instrument. Also Pabuji ke pavade are sung by ' Rebari caste' and play 'Math vadhya' (a musical instrument).He is also famous as incarnation of Lakshman. He struggled against the Turk invaders and punished Mirjan Khan for demolishing a temple. This story is found depicted on a Fad, that is, painted cloth. He left his marriage ceremony in between and sacrificed his life while recovering cows of Devalde, a Charan woman from Jeend Rao Khinchi. The battle was fought at Denchu village. The society immortalized Pabuji for his sacrifice for a noble cause.

4. Harbhuji Sankhla :—

Harbhuji was born at Bhundel, Nagaur district and his principle seat is at Bengati, Jodhpur. He was the son of a ruler of Sankhla Dynasty of Bhundel in Nagaur district. He renounced violence and became disciple of Bali the chief of the Nath sect of Mallinath. He was contemporary of RavJodha of Marwad. He gave Jodha his blessings for success in struggle against Mewar along with a dagger. He was well versed in 'Shakun Shastra'. He assisted Ramdevji in his social work. Harbhuji was known to be an accomplished yogi. He gave blessings to all

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without distinction of caste and creed. The pilgrims throng to Bengati and worship the cart of Harbhuji lying in his temple after the fulfilment of their wish. He is worshipped as 'Gov Sevak Devta'. He is considered as one of the Panch Peer of Marwar.

5. RamdevJi :—

Ramdevji was born at Udkaasmer, Barmer district in 1352 AD. He was son of Ajmal of the Tanwar dynasty. He was an accomplished yogi, a great warrior, an intensely devoted Bhakt and a social reformer. He suppressed cruel demon Bhairav and put on end to his terror. He opposed untouchability, observance of rituals, idol worship, and pilgrimage to holy places, casteism and advocated Hindu-Muslim unity. He emphasized importance if guru, and purity of thought and action. He maintained that fate of a person in determined by his own actions and thought. He was a votary of communal harmony.

His principle place of worship is Runeecha-Ramdevra, Jaisalmer. He entered into live samadhi at Ram Sarovar. Ramdevji started Kamadia Panth which included people of royal family as well as untouchables. Every year, a big fair is held from Bhadrapad Shukla Dwatiya to Ekadashi in this memory. The main attraction of Ramdevji fair is Terahtali dance presented by females of Kamadia panth.

Ramdevji is worshipped by Hindu as an incarnation of Lord krishna and by Muslims in the form of Ramshah Peer. His composition 'ChaubisVariya' is famous. The phad of Ramdevji is read by kamadiyas alongwith Ravan hattha instrument.

6. Devnarayanji :—

Devnarayanji is considered as the incarnation of Lord Vishnu by the people of Gurjar caste. He was born at Gotha Daravatha, Bhilwara and his major worship place is Asind, Bhilwara. His other seat of worship are devmali (Beawar, Ajmer), Devdham Jodhpuria (Niwai, Tonk), and Dev Doongri hill (Chittorgarh). To allay the sufferings of the people he used ' knowledge' as means and put on end to terror and tyranny. Phad of Devnarayanji is sung by 'BagrawatBhopa' alongwith 'Jantar' musical instrument in his praise. Phad of Devnarayanji is one of the longest and most popular religious narratives of Rajasthan on which a commemorative stamp was issued by India post in 1992. Maharana Sanga of Mewar was a great devotee of Devnarayanji.

7. KallaJi :—

Kallaji was born at Samiyana, Nagaur district of marwar region. His principle seat of worship is at Bapni, Jodhpur and at Banswara. He is famous as a deity with four hands. When Mughal Emperor Akbar attacked Chittorgarh, he also faced his forces. His tomb is built at Chittorgarh fort.

8. Mallinathji :—

He was born in 1358 AB at marwar region. His principle seat of worship is at Tilwara ,Barmer. Barmer has been named'Malani' because of Mallinathji.

Every year at Tilwara, Barmer, a cattle fair is held for fifteen days starting from Chaitra Krishna Ekadasi.It is the biggest cattle fair of Rajasthan since 1593. It has also been described in 'Nainsi re khayat'.

9. Mehaji :—

Mehaji is worshipped by mangliya caste. He devoted his whole life to protect the religion and finally sacrificed his life in a battle with Rao Ranagdevbhati.His temple is at Bapni, Jodhpur. Bhadrapad Krishna Ashtmi is celebrated as Asthmi of Mehaji by the Mangaliya Rajputs.

10. Dev Baba :—

The famous temple of Deva Baba is situated at Nagla Jahaj village, Bharatpur where every year fair is held on Bhadrapad Shukla Panchmi and Chaitra Shukla Panchmi. He is worshipped as Pashu Chikitsahk Devta among the Gurjar and milkmen.

11. Mamadev :—

He is not worshipped in the form of any idol but only in the form of a toran made of wood which is established outside the village on the main road. He is famous as God of Rain. Buffalo is sacrificed to please him.

12. TalliNathji :—

He is a famous folk deity of Jalore district. He was the ruler of Shergarh, Jodhpur and his guru was Jalandhar Nath. His principle seat of worship is at Panchota village, Jalore. He is famous as god of Environment protection.

13. Baggaji :—

He was born at Reedi village, Bikaner. He is worshipped by Jakhar community. He sacrificed his life protecting the cows form the muslim pirates.

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14. Bhuriya Baba (Gautameshwar) :—

He is worshipped by the meena tribe in Godawan region of south Rajasthan where his famous temple is also located.

15. Jhujharji :—

He was born at Emloha village in Sikar district. He sacrificed his life while protecting his village from the Muslim looters. Since then he is worshipped as folk deity. Every year a fair is held on Ramnavmi in his memory

Folk Deities (Female) of Rajasthan

1. Karni Mata- Deshnok, Bikaner :—

Karnimata was born at Suuaap village, Bikaner and famous as kuldevi of Rathore of Bikaner. Thousands of rats are there in the temple, and the rat is called Kaaba. Temple of Karni Mata is called Math.Fair is held in Navratras.

2. Jeen Mata- Sikar :—

Jeen Mata is the aaradhya devi of Chauhan dynasty. According to an inscription found at Harshmt. This temple was build by King Alaahat during reign of Prithviraj Chauhan I. The temple has an idol of jeenmata with 8 arms. There is a tradition to offer two and half cup liquor .A fair is held every year in the month of Chaitra and Ashwin.

3. Kaila Devi, Karauli :—

It is kuldevi of Yadav dynasty of Karauli and also of agarwal. Languria songs are sung in the temple.

4. Sheela Devi- Amer :—

The temple belongs to the Shakti cult of Hindus who worship Durga in her very many forms as goddess of power. Her temple is located in Amer Fort in Jaipur, India. The idol was brought by Raja Man Singh I of Amber from Jessore (now in Bangladesh) in 1604. On the sixth day of winter Navratris, special prayers are offered to this goddess

5. Aai Mata- Bilara, Jodhpur :—

Aai Mata is believed to be an incarnation of the goddess, Ambe Maa. She was a disciple of Ramdev. She opposed untouchability and worked for their upliftment. She is koldevi of sirvi caste. The temple of Aaimata is called Dargah and its seat of worship as Bader.A divine lamp of ghee is placed in the temple having a continuous flame, which produces kesar (a saffron-coloured soot) instead of kajal (carbon black).

6. Rani Sati :—

Rani Sati also identified as Narayani Devi and referred to as Dadiji (grandmother), committed sati (self-immolation) on her husband's death. Various temples in Rajasthan and elsewhere are devoted to her worship and to commemorate her act. Jhunjhunu have a huge marble temple of Rani sati. A fair is held every year on Bhadrapad Krishna Amavasya.

7. Sheetla Mata- Chaksu, Jaipur :—

Sheetla Mata is famous as goddess of epidemic diseases such as measles, chicken pox, etc. A fair is organized every year in the month of Chaitra (March-April), on Krishna Paksh in the village Seel-ki-Doongri, Chaksu. The temple of Sheetla Mata is located on top of hillock in this village, known as Doongri. The temple was constructed by Maharaja Madho Singh.

8. Brahmani Mata- Baran :—

Brahmani Mataji Temple is located 20 km from Baran in the Sorsan Village. The temple is situated inside an ancient old fort, and the statue of the Hindu Goddess Brahmani Mata is placed in a cave under a big rock. There is an Akhand Jyoti in the temple which is believed to be burning since last 400 years. A big fair is organised here every year on the occasion of Maghsukla Saptami. Animals are traded in large numbers during this festival.

9. Sachiya Mata-Jodhpur :—

Sachchiya Mata Temple is located in Osian, near Jodhpur. This temple was built by the Parmar King Upendre for his Kuldevi in the 9th to 10th century.

10. Aawad Mata- Jaisalmer :—

It is considered as an incarnation of Hinglajmata. The temple is located at Temra Bhakar, Jaisalmer. It is the kuldevi of Bhati dynasty of Jaisalmer. The temple is located on Temari hill.

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11. Nagnechi Mata- Jodhpur :—

Nagnechi Mata is kuldevi of all Rathore Rajputs. Main temple of Mata Nagnechi is located in village Nagana near Jodhpur in Pachpadra tehsil.

12. SwangiyaMata- Jaisalmer :—

It is one of the form of Aawad Mata, situated near Jaisalmer. It is kuldevi of Bhati kings.

13. Ambika Mata- Udaipur :—

It is located in the village of Jagat, Udaipur. Ambika Devi, a form of Goddess Durga is the presiding deity of the temple. The temple, located in a cleft of rock possesses a number of inscriptions. Today, the temple is preserved by the State Department of Archaeology and Museum, Rajasthan. The temple is also known as the **Khajuraho of Rajasthan** and is built in **mahamaru style**.

14. Shakambari Mata- Udaipurwati :—

Shakambari Temple is situated in Sakarai Dham, near Udaipurwati. The temple have the idols of Brahmani and Rudrani. Both the idols are lion riding goddesses inthe posture of killing Mahishasura. They both are eight armed. Their faces are Vermillion pasted. The only difference between the two is of the stone. That of Brahmani is made of marble while that of Rudrani is made of locally available medstone. Sadhus of Nath cult have been the priests of this temple.

15. Sugali Mata- Ahuwa, Pali :—

It is the kuldevi of Thakur family of Ahwa. The idols have ten heads and fifty four hands.

S. N.	Folk Deity (female)	Temple	Feature
1	Karni Mata	Deshnok, Bikaner	Kuldevi of Rathore dynasty of Bikaner, Rats known as Kaaba
2	Jeen Mata	Sikar	Aradhya of Chauhans, Two and half cup liquor is offered
3	Kailadevi	Karauli	Kuldevi of Yadav dynasty of Karauli, Languria song is sung
4	Sheeladevi	Amer, Jaipur	Aradhyadevi of KAchawaha dynasty of Jaipur
5	Jamuvaya Mata	Jamwaramgarh, Jaipur	Kuldevi of Kachawaha dynasty of of Dhundad
6	Aai Mata	Bilara, Jodhpur	Kuldevi of Sirvi caste, Temple is called dargah, seat is called Bader
7	Shetla Mata	Chaksu, Jaipur	Broken idol is worshipped
8	Aawad Mata	Temrimt., Jaisalmer	Kuldevi of Bhati dynasty of Jaisaler
9	Swangiya Mata	Jaisalmer	Kuldevi of Bhati dynasty of Jaisalmer
10	Chink Mata	Jaipur	
11	Ambika Mata	Jagat, Udaipur	
12	Nagnechi Mata	Jodhpur	Kuldevi of Rathore of Jodhpur
13	Baan Mata	Udaipur	Kuldevi od Sisodia dynasty
14	Sikraai Mata	Udaipurwati	Kuldevi of Khnadelwal
15	Jwala Mata	Jobner	Kuldevi of Khangawaot
16	Bhanwal Mata	Bhanwal, Merta	
17	Chauth Mata	ChauthkaBarwara, SawaiMadopur	
18	Joganiya Mata	Bhilwara	
19	Inder Mata	Indragarh, Bundi	

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20	Charbhuja Mata	Khamnaur, Haldighati	
21	Birwari Mata	Chittorgarh and Udaipur	
22	Ghawer Mata	Rajsamand	
23	Raani Sati	Jhunjhunu	Kuldevi of Agarwal caste

Previous Year Questions

Q. Edict, which proves the presence of Bhagvat sect in ancient india

(RAS Pre 2016)

A. Ghatiyala edict
B. Besnagar pillar of Heliodoros
C. Buchkula edict
D. Ghosundi edict

Q. Kshetrapal is an important feature of Rajasthani culture, in the form of:

(RAS Pre 2013 held on 31-10-15)

A. Village god
B. Village officer
C. As a pilgrim
D. As a saint

Q. Which of the following is not a folk goddess?

(RAS Pre 2012)

A. Chhink Mata
B. Karni Mata
C. Aawari Mata
D. Hidimba Mata

Q. Which of the following folk gods/goddesses has the longest folk song about them?

(RAS Pre 2010)

A. Jeen Mata
B. Aai Mata
C. Mallinathji
D. Ramdevji

Q. Where the temple of folk god Loknathji is situated?

(RAS Pre 2012)

A. Tilwara (Barmer)
B. Nagla Jahaj (Bharatpur)
C. Sathu Ganv (jalore)
D. Panchota Ganv (Jalore)

Q. Write a short note on Four branches of Dadu Panth.

(RAS MAINS 2012)

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