would raise geography in reality to the rank of a positive and exact science.

3. The collecting of all the well-authenticated and positively determined facts of the science, and their tabular arrangement in a concise and comprehensive form.

4. The framing of comprehensive and detailed instructions for all the observations to be made in every branch of the science.

5. The adoption of a general and improved system of maps.

J. R. JACKSON.

V.—*Papers descriptive of the Countries on the North-West Frontier of India:—The Thurr, or Desert; Joodpoor and Jaysulmeer.* Communicated by Lieutenant Alex. Burnes, late Assistant-Quartermaster-General of the Bombay Army; and drawn up, in 1830, while surveying these Countries by Order of the Bombay Government. With an entirely new Map. Read 10th April, 1834.

INTRODUCTION.—In the beginning of 1828 I was directed to proceed on duty, as an officer of the Quartermaster-General's department, from Cutch to the station of Deesa; and by extending my journey on that occasion as far eastward as the mountain of Aboo, I had an opportunity of examining the whole north-western frontier of the Bombay presidency. I found that our knowledge of the countries in that vicinity was most limited; nor did the great importance attached to this portion of our Eastern empire escape my notice. In July, of the same year, I therefore made proposals to the then Commander-in-Chief, Lieutenant-General Sir Thomas Bradford, to enter on an examination of them; and, as the tracts through which I should have moved would be bounded on the west by the Indus, I ventured to suggest that, if there existed no political objections to the measure, I might be allowed to descend that river, from where it is joined by the waters of the Punjab at Ooch, to the sea. I stated that, with the permission of Government, I would enter into inquiries both of a general and geographical nature; believing that there was much of interest in these countries, as concerned their geography and the people by whom they were inhabited.

His Excellency the Commander-in-Chief brought the plan to the notice of Government in a very favourable manner, and it met with the warm support of the Governor, Sir John Malcolm, who referred it to the Supreme Government in India. Before an answer could be received from Bengal, the Governor was pleased to enter into arrangements for my carrying it into execution. He referred its feasibility, in a political point of view, to the

A MAP OF THE INDUS and PUNJAB RIVERS with the Southern Portion of Rajpootana

by Lieut. Burnes

of the Bombay Army.

NOTE

Lieut. Burnes' Route ..... Red

Lieut Holland ..... Blue

Former Routes of Lieut. Burnes ..... Yellow

Scale in British Statute Miles

Wm Day Printer, Gate Street.

Published for the Journal of the Royal Geographical Society by John Murray Albemarle St. London, 1838.

Lithographed by C. Braithury.

Resident in Cutch, Lieutenant-Colonel Pottinger, who, by his personal knowledge of the countries westward of the Indus, from his own enterprising travels through them, as well as from his present political situation near them, was well enabled to judge correctly of the proposal. He expressed, in the strongest language, his entire concurrence in the undertaking; and, to use the words of his own official communication, stated, "that it would be a highly important and creditable acquisition to our military and geographical knowledge—that it would, in a great measure, if not entirely, fill up the many unknown and vacant spaces in the best extant maps of India—and would clearly and satisfactorily connect the tracts through which Lieutenant Burnes proposed to move with the researches into, and surveys of, the more northern and western regions, which were obtained by the missions to Persia, Cabool, and Sinde, in the years 1808, 9, 10, 11, &c."

Sir John Malcolm fully concurring with Lieut.-Col. Pottinger, I was appointed an Assistant to the Political Resident in Cutch, and directed to conduct the undertaking under his instructions. The official letter to the Resident set forth, that "the Governor in council leaves it at your discretion to employ Lieutenant Burnes, in whatever quarter he proceeds, so as to make it appear that the survey is a secondary object; and this end, if attained, will vest him with influence with the rulers through whose country he travels; and will tend greatly to allay that jealousy and alarm which might impede, if they did not arrest, the progress of his topographical inquiries, if unassociated with any other pursuit."

It was considered desirable by the Government, that another officer should accompany me in the journey, and Lieutenant James Holland, of the Quartermaster-General's department, a talented and enterprising officer, was selected for that purpose. On the 1st of December, 1829, we started from Bhooj, the capital of Cutch. That no difficulties might occur at the outset, I was charged with letters of a political nature to the chiefs in Parkur, the territory which would be first entered after passing the frontier. I had also letters to the Rajah of Joodpoor, and to the different political agents under the Bengal Government, to remove any obstacles that might present themselves.

While on the eve of crossing the desert from Ajmere to Ooch, I received a communication "that it was considered, by the Governor-General in council, inexpedient to incur the hazard of exciting the alarm and jealousy of the rulers of Sinde or other foreign states, by the prosecution of the survey in their territories, or those of the chiefs over which they claim sovereignty." It only remained, therefore, to collect as much matter as was in our power, and the following papers contain an abstract of the general and geographical information which I thus obtained. A personal narrative, which details our various adventures in the desert, was

also drawn up, but it is too voluminous, and perhaps not altogether suited, for the Geographical Society. It should, however, be borne in mind, that the least interesting portion of the contemplated journey was effected; and that, instead of returning on the steps of Alexander and his Greeks, through countries almost unknown in Europe, we followed a more beaten but still interesting path.

On the Construction of the Map.—Previous to entering on a description of the countries which follow, it is necessary to detail the authority on which the geographical information rests, and the means which I have had at my disposal to construct the map which accompanies these papers.

The extreme point eastward is the camp of Nusseerabad, in Ajmeer; the longitude of which is 74° 49′ 12″, eastward of Greenwich, as deduced from a mean of five observations of the first satellite of Jupiter, for which I am indebted to Brigadier Wilson, of the Bengal army, and commanding the field force in Rajpootana. The western point is the seaport of Mandivee, in Cutch, which is in longitude 69° 34′, east of Greenwich, as fixed by several observations; in particular, by Captain Maxfield, late of the Bombay Marine.

The latitudes throughout have been determined by the sextant with the false horizon. Observations were taken daily by two different sextants; and, in most instances, the mean of the two laid down as the correct parallel, after the necessary corrections for refraction, parallax, &c. &c. had been made. The extreme point north is Jaysulmeer, which is in latitude 26° 56′ N., or about half a degree lower than in the most approved maps of India; that of Mandivee is 22° 51′ N. The parallels of latitude have been laid off on the scale of sixty-nine and a half statute miles to a degree; the meridians of longitude, on the other hand, are given according to their value, calculated by their distance from the equator.

The survey was first laid down at the scale of two miles to an inch, that attention might be given to the topography of the country; this was, however, found to be much too extended a scale, and even one-half of it would have covered five sheets of drawing-paper. The present map has therefore been reduced to that of eight miles to an inch*; and the minute account of every stage in the journal will amply supply the loss in topographical knowledge.

It was judged prudent to avoid, as much as possible, carrying any instruments or apparatus which might excite the suspicions of the people; perambulators and theodolites were therefore dis-

* This refers to Lieutenant Burnes's original map, which is in the library of the Society. The sketch here given is further reduced to one-sixth of its scale, in order to accommodate it to the similar sketch of the Indus published in the last volume.

pensed with, and the valuable compass by Schmalcalder substituted in lieu of the latter. The rate of march was, with much pains, previously determined, by a perambulator and other means, to be a few yards less than four miles an hour, and which was consequently adopted. Many opportunities also occurred, by cross-bearings from hills at a considerable distance, to judge of the justness of this calculation, and it has been verified both by them and the latitude.

The survey of the countries laid down in this map was much facilitated by the hills with which they are studded. Some of them were visible at a distance of forty-five miles, and become thus so many points to check the different portions of the survey, and which have rendered the map trigonometrical. One most important point westward was the peak over Balmeer, in the desert, from which a hill, called Goeenu, on the river Loonee, about forty miles eastward, was visible. From Goeenu there was a succession of five peaks to Chang Hill, in Ajmeer, and as the detail survey between these points had always a check from each, great correctness was thereby insured; in addition to which, a minute road-survey was made between each stage, the protraction of which is detailed in the field-books.

Lieutenant Holland, who accompanied me, wherever the state of the country admitted, took a separate route from myself, and by our joining every eight or ten days to start anew, and moving on similar points and in parallel lines, at a distance of from twenty to twenty-five miles, we were enabled to entirely fill up the intermediate spaces between our routes.

The map will be found to contain four nearly complete lines of route through the southern portion of Joodpoor, and which have finished the survey of that part of the country. Mr. Holland's route is distinguished from mine by the blue line, and the entire detours made by him amount to a distance of six hundred and twelve miles. My own survey is marked in red, and the road distance is exactly one thousand four hundred and seventy-three miles. The object, which I had in view at the outset, was to trace the Loonee river from its embouchure in the Runn of Cutch, to its source in the mountains of Ajmeer. This has been fully accomplished. Mr. Holland followed its tributary streams, and on our return south, these were thoroughly traced to their sources by that officer and myself, in the double route which we pursued. They almost all rise in the mountains of Maywar. I have also included some of my former surveys in Cutch, the Bunass river and Aboo mountain (to which I add some hundred angles); also the route across to Ballyaree in Sinde, as they could be given without increasing the size of the map. Cutch is from my own survey of that country.

It is not my desire to magnify the difficulties encountered in the construction of this map: I have had all the geographical information on the records of the Bombay government, but it did not include anything above the Loonee, and only one-half of that river. The country, lower down, though wonderfully correct, considering the data on which it rested, was found in numerous points most erroneous and defective: the Sookree river, for instance, was made to fall into the Runn of Cutch, when it is but a branch of the Loonee; and besides, its course for a considerable distance was given as unknown, and represented by a dotted line. In most parts, therefore, there was no map for a guide, and I believe that, of the territories immediately beyond the Loonee, there is really *no survey extant* by any European, except one line of route from Joodpoor to Jaysulmeer.

I might have extended considerably the size of this map by plotting off routes towards the Indus, which were collected with care, and which might have better fixed many places on that river between Sinde and the Punjab, but I considered it advisable to confine myself to what actually came under observation; for although I could have followed the approved methods of Rennell and other geographers, in laying down routes from native information, yet I doubt if I should have given a more clear general outline of the country than at present exists, or have advanced thereby the interests of geography. These papers are still by me, and may be of use at a future period.

PARKUR AND THE DESERT BORDERING ON IT.—The district of Parkur is situated under the 24th degree of N. latitude, and near the 71st of E. longitude. In extent it is extremely limited, stretching from north to south to no greater distance than twenty miles, nor is it from east to west more than thirty-five. It owes importance, in the surrounding country, as being the only cultivated spot in the Thurr, or little desert, which borders close on it to the north and north-west;—on all other sides it has the Runn of Cutch for its boundary, which extends inland on both extremities, and leaves it peninsulated. This small tract is interspersed with rocky hills, nearly destitute of verdure, the highest of which are called Kulinjur. A belt of low land cuts the district into two unequal parts, separating the hills of the one from the other, and is under water during rain. But for these rocky eminences, Parkur would have long since become a part of the desert to the north, or Runn to the south of it. There is a considerable portion of arable land; and the soil, particularly under the hills, is favourable for agriculture, but there is not one-eighth cultivated, though it might produce three-fold.

Parkur is ruled by two Rajpoot chieftains, of the Soda tribe,

which is a branch of the Purmar, from Dhar into Malwa, who settled in Parkur, and the countries north of it, about seven or eight hundred years since. The chief person in the country is the Rana of Nuggur, but the Thakoor of Veerawow has more influence and power. The chief af the tribe is the Sooltan Soda of Omercote, to whom a degree of allegiance and respect is paid, but no tribute. The Sodas are a race favoured by nature with a handsome exterior, and the reputed beauty of their females has made a Soda wife a desideratum with every man of rank in the neighbouring country, which has led to their demanding exorbitant sums for their daughters. These people are chiefly occupied in tending herds and flocks, and doubtless, the healthful employment of the parents, away from crowded cities, has contributed to the strength and beauty of their offspring.

The predominating tribe in Parkur, is the Cooley, a set of beings hardly removed from savages. The mercantile castes, such as Lohanus and Banians, are also to be found, but, from the insecurity of trade, they are leaving the country. There is a tradition in the district that these were formerly very numerous. Charums and Brahmins (chiefly of the Ouditch caste) are also among the inhabitants, and these, with Rajpoots of the Maldee and other tribes, a few Belooch Mahommedans, Myannas and some Megwars or outcasts, make up the population to about eight thousand souls.

The present chiefs of the district are Jugajee Rana of Nuggur, and Poonjajee the Thakoor of Veerawow. Parkur itself is unequally divided between them, the nineteen southern villages belonging to the Rana, and the remaining ten to Poonjajee; but the latter likewise possesses a tract of country beyond Parkur in the desert, extending to Islamcote on the north, Bakasir on the east, and Ballyaree on the west, which gives him a territory, at the lowest calculation, of five thousand square miles. Nor is this the only source of his revenue, for he possesses the image of a Jain or Banian god, which was stolen from the temple of Goree in the desert, by his ancestors, and which he never produces without a bribe. The Rana of Parkur is an usurper, having with his own hand treacherously murdered his nephew, about three years since. In the accomplishment of this horrid deed he had a confederate in the other chief, so that a friendship has since grown up between them likely to crush, for a time, all internal disorder.

The possession of Parkur has been a contentious source of difference between the surrounding governments. Its situation would point it out as an integral portion of the Sinde dominions, but both the Rao of Cutch and the Raja of Joodpoor have had garrisons there, and it must always be subject to the strongest of the three. The power of Cutch was subverted in the reign of Rao

Lacca, about the year 1760, and it has been a province of Sinde since the elevation of the house of Talpoor, something less than forty years.

The tribute nominally rendered is one-fifteenth of the whole produce, paid in kind, of which the Rana pays two-thirds and the other chief one. In favourable seasons this may amount to eighty "kulsees" of grain, or from one thousand to fifteen hundred rupees; but the payment is most irregular, and depending entirely on the season. This sum is only wrested from the chiefs after much negotiation, and they again plunder their subjects; so that a master-stroke of policy in Parkur is to dismiss the Sindian body of horse with as little money as possible. If the chiefs refuse to pay the annual "bhuttee," or grain tribute, the party who are sent for it help themselves to camels or flocks sufficient to make up the sum. If they drive away more than will yield the required tax, the excess is deducted from the amount next year. The manner of collecting the body of horse sent to levy this tribute exhibits the peculiarity of government in Sinde. A Sirdar receives an order to proceed to Parkur: he takes with him a few horsemen of his own, collects half a dozen more from as many of his friends on the road, brings with him no supplies, and, on reaching Veerawow, gets the merchants of the town to support him and his horse until the looked-for sum is realized. The grain expended is deducted from the quantity produced, and the remainder sold for its value in money, none of which ever reaches the treasury of the Ameers, the whole being expended in fitting out the detachment to collect it. These horse consist of Beeloochees, who evince but a slight regard for the subjects of their masters, as they plunder everywhere, seizing even a single camel or bullock, which renders the Sindians exceedingly unpopular. The dominion of the Ameers is, however, established on a firm basis in this part of the country, and they have built various forts in the desert, such as Islamkote, Chailar, Kodee or Saa Gud, Meetee, and Tingalo, in all of which they retain troops, allowing none else to enter their gates.

The Parkur chiefs can assemble about five hundred horse and three thousand foot on occasions of danger; but plunder is the chief object of these people, and a foray on their neighbours' cattle tallies better with their inclinations and customs than any combined operations. Some Brahmins sat in "dhurna," that is, refusing to eat or perform the offices of nature, at Veerawow, when we were in Parkur, under a hope of prevailing on the chief to restore their stolen cattle. The country is therefore the dread of its neighbourhood, which is not to wondered at from the character of its inhabitants. The Rajpoots are known to be brave; the Myannas are men of the most determined resolution; the Bee-

looches are expert soldiers, and the Cooleys are a race of people something like Bheels, neither considered as Hindoos, nor Mahomedans, and held in high repute as warriors in the surrounding country. The whole tract to the north is inhabited by the same class of people, and it is only less notorious from their being scattered over a wide extent of territory, while the petty state of Parkur, on account of its forage and water, contains huddled together a crowd of miscreants, who regard all conduct lawful which advances their own interests.

There is not a fortification or place of defence in the district, except the hills of Kalinjur, which are about 350 feet high, and contain within their rocky peaks a strong fortress called Sardruh, abundantly supplied with water. Four paths lead up to it, and the whole inhabitants of the country retreat thither with their flocks, herds, and property on the approach of danger. These hills lie on the southern side of Parkur, and are about twenty miles in circumference. All the villages in that part of the district are built close to their base. These are constructed of most combustible materials, and consist merely of small conical grass huts, surrounded by a dry thorn hedge, so that every habitation in the country might be reduced to ashes in an hour. Conflagration does not, however, appear to be a mode of warfare adopted among these tribes. There was at one time a brick fort of about eighty yards square at Veerawow, but it has been demolished by orders from Sinde.

Parkur is open to attack from all sides, and could be approached by an army with heavy guns from the south-east by Nurra Bate; and they also might be dragged along the Runn banks; but the desert would easily be rendered impassable by filling up or concealing the wells, an usual practice with these people. The roads throughout Parkur are passable for carts, but beyond it none but beasts of burden travel.

Water is abundant in the district, and found about ten feet from the surface: it is muddy, but not so inferior as might be supposed from the vicinity of the salt Runn and desert. There are no rivers or running streams in Parkur, and tank water is less common than that from wells. There is abundance of pasture, and the soil is favourable to culture, though light and dusty; but, in the total absence of all regular government, the country yields little. The people prefer passing their time in tending herds and flocks, with which they wander from one place to another as their wants can be most readily supplied. These temporary dwellings are called "wands," and here the people prepare their "ghee," or clarified butter, from the milk of their cattle, which is the only article of export in the country, if I except the gum which exudes from the babool and other shrubs.

The only places of note in Parkur are Veerawow and Nuggur; the latter situated close under the Kalinjur hills, and nominally the capital, though Veerawow has three hundred and fifty and Nuggur only one hundred and fifty houses. Veerawow is situated on a fresh-water lake, about three miles in circumference, and formed by the rain rushing into it from the surrounding country. As the water recedes, wheat is cultivated on its banks. Veerawow is in 24° 31′ 6″ North latitude. Close to it are the remains of the city of Pareenuggur, said to have been a place of wealth and opulence seven hundred years since, though its site is only now discoverable by some temples and the surrounding country being strewed with broken pieces of bricks for two miles. The temples have been constructed of marble, and are dedicated to Parusnath, the god of the Banians. The abundance of water about Veerawow would always make it the place of first importance in Parkur; and as the commerce between the countries on the Indus and India must be carried on through the desert at some place, Pareenuggur may have been a depôt at a former period; but neither the extent of its ruins, nor the diminutive description of the temples, support the tradition of the people, that it had one thousand eight hundred Banians and "twice seven twenty (two hundred and eighty) families of blacksmiths;" nor would the wealth of the Shrawuck or Banian tribe have been shown in temples so inferior as those at Pareenuggur, none of which are higher nor occupy a greater square than thirty feet. Marble is not found in Parkur, and there is a tradition of its having been brought by sea to it when the Runn was navigable; but the difficulty would be more readily solved by having it transported from the vicinity of Aboo, where it may be had in abundance. Such undertakings are not uncommon in India, and we have a splendid example in the magnificent mausoleum of marble built by the renowned Aurungzebe at Ellora. The architecture of these temples is good, and one of the roof stones has been carved in an elegant and rather chaste pattern; they are yet surpassed by many other Jain temples. It is probable that the town of Pareenuggur was indebted for its marble buildings to those merchants or Banians who took up their residence in the country for purposes of commerce.

The hills and elevations in Parkur are invariably rocky, and the low lands are entirely free from stone. The formation of Kalinjur is generally granite, of a red colour; about one hundred feet from the summit, a black streak separates this from trap rocks. These stones, when struck, tinkle like metal. The natives believe Parkur to have been set on fire when a curse was pronounced against the country by one Parus Rookkee (a holy person, from whom the district is named). The hills of Parkur present to view a most ragged and chaotic appearance, one cone as it were overtopping another. They rise

abruptly from the plain, particularly to the north, and present precipitous sides, which are not accessible but by foot-paths. There does not appear to be any sandstone in the district, a fact rendered singular by the neighbouring country of Cutch having hardly a mountain of any other description. The Parkur people say their hills have been baked, and those in Cutch are "kucha," or uncooked.

The district of Parkur produces nothing which is not common to the neighbouring countries. Bajree and other coarse grain is reared; but rain is extremely precarious, and a favourable season in every three is more than nature bestows on it. Irrigation is unknown, chiefly from the want of the cultivating classes; and many of the inhabitants support life by the wild, spontaneous productions of the soil.

Among the sources of revenue in Parkur, that which is most productive is the possession of a Banian idol or god by the Chief of Veerawow, for which the Jains entertain a very great degree of reverence. His name is Goreechu, and he was stolen from the temple of Goree in the desert by the ancestors of Poonjajee, and is kept constantly buried in the sand, nor ever produced till a devout Jain bribes the chief, for that personage pretends that money will not always prevail on his godship to appear. Thousands of people cross to Parkur when Goreechu is exhibited, and their offerings are the sole and undisputed property of the Thakoor of Veerawow. The greatest precautions are taken to prevent the removal of Goreechu, and men of wealth and respectability are demanded by the chief as hostages previous to the exhibition. This idol is said to have been brought into Parkur from Puttun eight hundred years since, concealed in a camel-load of cotton, and charged with an order to the Purmars (as the Sodas were then called) to take charge of him. Goreechu remained in his temple till within these forty years, when one of the chiefs, judging it to be a favourable opportunity for aggrandizing himself, seized on the idol, and fled with it into the desert, which has increased, if possible, the veneration of his votaries, and greatly enriched the possessor, who has thus become the greatest personage in Parkur. The temple of this god is a handsome building about twelve miles from Veerawow, and pilgrimages are yet made to its imageless walls by the helpless and deluded Banians. The image is described as a small marble statue, about two feet high. The tutelar deity of the Sodas themselves is Chaluknaichee; but they pay a great degree of deference to Goreechu. One man said to me, "Would you have us procure our food by his means, and not reverence him?" which may be interpreted into a respect for the prejudices of those who contribute to their worldly advantage. The chiefs of Veerawow, in particular, show a respect to his godship: they will not even eat or

drink within the walls of their fort, as it was the place to which Goreechu was first removed from his temple.

Parkur is described as having had fourteen districts or purgunnas subject to it, and to have been a flourishing principality in the reign of Chundun Rana, said to be a contemporary of Lakaphoolanee. The minstrels of the country are full of the praises of this person, and trace his genealogy step by step for upwards of twenty generations, nor do the neighbouring tribes of Rajpoots deny the claim of the Sodas to this antiquity. It is a tradition, however improbable, engraven on the memory of every boy, that "Chundun Rana daily, in a reign of twenty-four years, distributed a crore of cories at sun-rise." The same traditions state, that differences arose between the Princes who succeeded Chundun and the Banians, who fled to Cutch and Kattywar, where they have since settled. There is some probability in this latter portion of the tale, for in present times the Banians close their shops and transact no business when any act of government displeases them.

The Sodas took their name from one of their chiefs, after a bloody and unsuccessful battle with the Mahomedans, in which many thousands of them are said to have perished near Kayraro, in the hills of Balmeer. From that time the Purwars were subdivided into thirty-five tribes or "saks." I did not learn the period at which they attained such celebrity for the beauty of their females, but it has tended to demoralize the tribe, and the Sodas will now affiance their daughters to Mahomedans.

It is curious to remark the similarity of tales in Eastern countries. It is said of one of the chiefs of Parkur that, when on a journey to Balmeer in the desert, he saw five hyenas, one of which was devouring a kid, while another was feeding at a distance on a portion of it, and the remaining three looked on. This called for the assistance of his minstrel, who assured Ganga (so the chief was named), that from the marriage he was now about to make would spring up five sons; that one would be Rana or chief, the other rebel and seize a portion of his dominions, and the three continue as servants. In the opinion of these people this prediction has been fulfilled, in there being a Rana of Nuggur, a Thakoor of Veerawow, and three other principal Patels in the district, all descended from one family.

The inhabitants of Parkur use tobacco sparingly, but are much addicted to opium, which they mix with water, forming a liquid called "kussoomba." This is considered by them as an emblem of devoted friendship, and when partaken of by adversaries to seal for ever the most deadly feuds. They are very superstitious, and undertake no journey of consequence, if the first partridge, after leaving the place of departure, calls on the right side; and, strange

to say, that if this unlucky bird raises its voice on the left side as the journey is achieved, the omen is equally inauspicious. None of the houses are tiled in Parkur, it being believed that anything but thatch would offend the tutelar deity. Suttee is common, but the people abhor infanticide, though that odious custom is prevalent in Cutch. Like the Rajpoots, they look for wives among other tribes.

There is a temple in Parkur said to be dedicated to the sun, but this is a subject which appears to admit of some doubt, and may be altogether erroneous. A Charun of respectability mentioned the fact of its having been built by a Purmar Rajpoot, named Raja Soor; now "sooruj" means the sun, and this I mentioned to the man who gave me the information, but he distinctly assured me that the temple was dedicated to the sun. I examined it most minutely. It is situated on a strip of land in the lake at Veerawow, near some temples dedicated to Juck, is about eight feet square and ten high without any spire, and something like a temple dedicated to Mahadeo. Outside, on all the faces but the entrance, are marble images of about three feet high, representing an idol half standing up, with the legs crossed, but unlike Parusnath, and with a round cap placed on the head, behind which and the whole of the face is a figure of the sun. At the door-way there is a stone, which appears to have been displaced from the inside of the buildings, and on it there is also a representation of the sun.

There is no idol in the temple, but only two very small demons' heads placed on the sides as ornaments, and which are similar to the carving on the Banian temples at Pareenugger. Raja Soor is said to have lived in 1011, and the temple is now in ruins and not used as a place of worship. All the people in Parkur concurred that it had been dedicated to the sun. There is a temple to the sun at Thann, in Kattywar: the Purmars or Sodas fled in numbers to that country, and it would be a singular fact if this supplied a link to the chain of communication between the ancient Persians, followers of Zoroaster, and the inhabitants of North-Western India.

This is not the only theological difficulty to settle in Parkur, for there is a temple close to that of Raja Soor dedicated to Juck, a personage of great note at some former period, and who is said, many years since, to have come from Roomsam or Damascus. He has now no votaries in Parkur, but there are still a very few in Cutch (called Sungar), to which place he fled. He is represented as a small squat fat figure with a conical curled cap, and wears the "Zunonee" or Brahminical string. In times of scarcity or danger the Hindoos still make offerings to him. They state that boxes of money were formerly kept in this temple, and that any one in ad-

versity had only to petition the god, and promise to return the sum taken, with interest, by a stated period; but some individual having broken his vow, the heart of the merciful Juck was hardened and deaf to all future requests.

Adjoining Parkur, and close to the town of Veerawow, commences the sandy desert, or, as it is called by the natives, the "Thurr" or "Dhat." It is one continued succession of sand-hills, increasing in bulk and height from twenty to sixty, and even eighty feet, the farther they extend inland. They occur in no regular order, nor are they at equal distances from one another, often leaving valleys of two and three miles broad, which are called "dehrees," where scanty crops of grain are produced after the monsoon. The road winds round these mounds, sometimes passing over them. The sand is a dust of the finest powder. The hills are covered with stunted shrubs and different kinds of vegetation till within a few months of the rainy season, when, the herbage being burnt up, the sand is carried with violence from one heap to another, and the region is rendered nearly uninhabitable. There is no covering of turf or any closely contiguous roots on the Thurr, but there is a very numerous list of plants for such a region. The whole of these, in their berries, leaves, or fruit, though the spontaneous productions of the soil, are bountifully adapted to the food of man—a fact evincing the wise fitting of the means to the end in a portion of the globe where the most scanty crops are gleaned with difficulty from a dusty soil. The journey through such a tract is difficult; camels and horses alone traverse it, and the summit of one hill is no sooner gained than another comes in sight beyond. Hill and valley alternate, as if the surface had been troubled like the sea in a tempest, and left stationary in its fury.

The inhabitants of the desert consist of Bheels and wandering tribes of Soda and other Rajpoots, Khosas and Sindees. The only permanent settlers are the two former, and the Bheels are a stout and healthy race, generally tall, differing widely from the diminutive beings of Guzerat and Candeish. The abundance of pasture brings numbers from the vicinity of Omercote and the banks of the Indus to the southern districts of this tract, as there is much labour in drawing water for large herds of cattle at so great a depth from the surface.

The people always perch their hamlets on the summit of a sand-hill, as near as possible to the water.

A tribe of Belochees, better known by the name Khosas, lately settled in this tract. They were expelled from Sinde on the expulsion of the Kaloras, a race of princes whom they served faithfully for a long period of years. They were ill-requited, even in the zenith of their master's power, and have ever since roamed in

the desert as wandering robbers, and spread terror with their name.

The wells of the desert consist of small round holes, about a foot and a half in diameter, dug sometimes to the depth of forty and fifty fathoms, and lined with branches of trees. They are scattered through the desert, and generally found in the valleys, often in the bed of a tank or where the rain-water collects. I observed that, in such spots, the first foot of soil was almost as hard as stone, the effect, I imagine, of the burning rays of the sun on an arid soil partially wetted. The rains are slight and irregular in the "Thurr," and the water that falls is speedily absorbed by the thirsty sand. That portion of the desert which is without wells is called "rohee," and it would not be difficult to convert the whole of it into a useless waste, by filling up the few that have been dug. This is not unfrequently done by any Rajpoot chief who has been driven desperate by family feuds, or indeed any turbulent character. He betakes himself to this tract, and filling up the wells around his camp for a circuit of some miles, strengthens his position, and seeks revenge for real or supposed injuries by murder, rapine, and bloodshed.

I am ill-qualified to enumerate the botanical productions even of this sterile tract, and shall therefore give their native names.

The "peloo" is a shrub with long leaves, and producing a red berry of the size of a currant, which is much esteemed. There are two kinds of it, one growing in salt soils, and with a larger and fuller leaf.

The "khair" is of the babool kind, producing a berry about the size of an olive.

The "koomut" appears of the same description, yielding a pea and pod, both of which are edible.

The "kejra," the only shrub approaching to a tree (if we except the neem), which produces a long bean fit for food. It has a thorn and leaf like the babool.

The "phoke," which is like the tamarisk, and is the fodder of the camel. The leaves of it are useful for food.

The "kuraite," a kind of bauble.

The "boora," a sort of downy grass, believed to be a certain cure for rheumatism.

The "bair" or "bore," the berries of which are eatable.

The "babool," which yields quantities of gum for food, and branches to line the wells.

The "neem" tree, which here flourishes in great luxuriance, and is known as a specific in medicine with the natives of the East; but its fruit is used as food in the desert.

The "kandaira," milk-bush, which is used medicinally; also the "akra."

There are besides three other shrubs called "veekree," which produces a flower, "lann," which grows like heather, and "urnee," from which hooka pipes are made.

Water-melons, called "karinga," are abundant in the hot season, and there is also a fruit of the melon species, called "troosra," which is bitter and used as a medicine for horses.

The different sorts of grass are numerous. One species, called "sungaitra," abounds; another, called "murt," yields in its seeds a small grain like bajree, which is eaten by the natives.

It may be the want of what man considers as his appropriate food which has driven these miserable beings to glean subsistence from wild plants; but certain it is that this inhospitable tract would be lost to the world without them. It is singular that the rich commodity of "ghee" is so abundantly produced in a country of such sterility and desolation.

Such is the desert and district of Parkur adjoining it; and it may be well said that nature's gifts have, indeed, been here dealt out sparingly. If the people cannot find an excuse, they have certainly some palliation in plundering the more favoured sons of Adam. In the sale of their daughters and violation of a temple to extract money from the votaries of its god, we readily discover that they arise in pinching poverty and squalid misery.

THE NUEYUR.—At a distance of about fifty miles from where the river Loonee falls into the Runn of Cutch, about the latitude of 24° 30′, it sends off numerous branches. Like the main stream, these pursue a most meandering course, from the nature of the soil, through a valley, and again form a junction with the river before entering the Runn. The tract under the influence of these rivers is called Nueyur, and is a flat and fertile district, with an extent of about three hundred and fifty square miles, stretching from north-east to south-west. At its southern extremity it is about twelve miles broad, but it gradually decreases towards the northern till the sand-hills of the desert, which increase in bulk, hem in the river on both sides, and bid defiance to agriculture.

The name of Nueyur is of doubtful signification; it means, in the language of the country, *near*, and is said to be so called from the nearness of the water at all places to the surface; the term is confined to the portion of the country under irrigation from the river, and is never applied to that beyond its influence. Wheat is its universal production.

The Nueyur is studded with villages; the chief places of note are Gurra and Nuggur, both on the western bank, the one with a population of about two thousand, and the other of one thousand five hundred souls. Altogether there are about forty inhabited places in the district. It is very populous as compared with the

neighbouring countries, for to the west is the Thurr or sandy desert, and on the east the district of Sachore, which has a scanty and indifferent supply of fresh water. In its course through the Nueyur, the Loonee river seems to have separated one portion of the desert from another; for on either side the general features of it are easily recognised in the occurring succession of sand-hills and the growth of plants indigenous to a sandy country. The mounds on the Sachore side are much smaller than on the other, and the river probably prevents the sand from blowing upon them. The traditions of the people record that the Nueyur was an arm of the sea when the Runn was under water.

The Loonee river, which contributes so much to the fertility of the Nueyur, is here most diminutive. It is rather a torrent than a river, nowhere is it a running stream but in the rainy season, nor throughout the Nueyur is it broader than one hundred and fifty feet, nor deeper in its channel than ten or twelve below the level of the country. This shallowness causes great and sudden overflows during the rains, for the Loonee is the only channel by which the rain that falls in Marwar, and the mountains eastward of it, is conveyed to the ocean. The richness of the Nueyur doubtless arises from the alluvion which it deposits in the inundations—these do not occur annually, but are irregular and dependent on the quantity of rain that falls.

The Loonee, though it be not at all times a running stream, has pools of water in its channel, and affords an ample supply of water from pits or wells dug in its sandy beds, which are a great blessing to the inhabitants of such a country. Herds of cattle likewise derive from the rich pasture of its meadows a nutritious support, and the oxen and kine of the district are of a superior description. Buffaloes are reared in considerable numbers, and there is also abundance of fodder for camels. Wild hog and game abound on the banks of the river among the peeloo and tamarisk shrubs, which are generally to be found in Indian rivers. The presence of herds and flocks brings the tiger, hyæna, and the wolf, with other beasts of prey, to the banks of the river; crocodiles are found in the pools, but of a small description; wild duck and partridge abound, and among the latter is the black partridge, noted for the richness and beauty of its plumage.

To the Loonee alone is this abundance of animal and vegetable life to be attributed.

When the inundation does not attain the necessary height to irrigate the country, the fields are watered by artificial means, and with great facility, from the proximity of the water to the surface. An abundant havest is derived. During some seasons the Nueyur is a sheet of water, and the Loonee river sometimes discharges the superfluity of its waters into the desert.

The soil of the Nueyur is a brownish clay, very tenacious and yielding crops of the heaviest kind. The beds of all its branches are sandy, but the soil near them is slimy.

The humid soil of the Nueyur does not appear to have any effect on the constitutions of the inhabitants, but they may escape the diseases incidental to such places from the elevation of their villages, which are always built on mounds or sand-hills to prevent calamity by a sudden overflow of the river. Some of the people complained of an enlarged spleen, which was universally attributed to too copious a use of water (perhaps of an indifferent sort) when suffering from fever. The variation of the thermometer in the Nueyur is more evident than in the neighbouring countries. At sunrise, in December, it fell below 32° and rose to 80° in the heat of the day. The houses of the inhabitants in the larger places are constructed of sun-dried brick procured from the river; but in the smaller villages they have conical grass huts, which are peculiar to the desert; they are like bee-hives; the twigs of the "phoke" form their walls, while the roof consists of those of the "akra" covered with grass. The poverty of the country is seen in those simple dwellings; and the following couplet, which is a proverb in the country, describes this portion of Marwar:—

"*Akun kee lukree phokon kee war,*"
In the "akra" twigs and phoke walls;
"*Ditee Raja teree Marwar.*"
Behold, oh king! your Marwar.

The inhabitants of the Nueyur consist chiefly of the Chuwan and Rhatore Rajpoots and their retainers. It is in the dominions of the Raja of Joodpoor, but is not a separate province, being partly in the districts of Jhallore and Sachore.

The wealth of the Nueyur early attracted the attention of the Khosas of the desert, who have made such havoc among its herds that great part of the population have quitted it for a less disturbed, though less favoured country to the eastward. Those who still remain are of necessity compelled to pay an annual tribute or black mail to these robbers, and by a sacrifice of a portion of their wealth secure the remainder.

They pay a tax of a "sye" or two maunds of grain, and a rupee on each plough.

The dread of the Khosas is nevertheless very great among these people, for they yet cross the Nueyur to plunder farther in the interior of the Joodpoor territory.

The approach of a body of Khosas excites a great alarm among the people; they have a fellow-feeling for each other, and the intimation travels by express camels from one village to another as

quick as ever did the Cross of Peter the Hermit when he preached his crusade. The lands in the Nueyur are held by feudatories of the Joodpoor chief, who received them on condition of protecting the frontiers. They are styled "Boomias," and are free from any other burdens than what the Khosas have imposed upon them.

JAYSULMEER.—The principality of Jaysulmeer is one of the five Rajpoot states lying on the north-western side of India. Of all of them it is the least considerable in importance; it has not the wealth or resources of Joodpoor or Jyepoor, nor has it the family importance which exalts Oodeepoor; and though nearly on a par with Beecaneer, it is inferior to it both in revenue and political importance.

Jaysulmeer occupies a space of about twenty thousand square miles; it is a country of an oblong, but irregular shape, with the greatest length from north-east to south-west, which may be estimated at one hundred and eighty miles. Its average breadth is sixty. It is comprised between the parallels of 25° and 28° of north latitude, and meridians of 69° and 72° of east longitude. The capital, Jaysulmeer, is below the centre of the space so bounded, about the line of 26° 56′. This country is the residence of the Bhattee tribe of Rajpoots, and is ruled by a chief of the body, called Rawul.

Two centuries ago the territory of Jaysulmeer was much more extensive than is above described, and is said to have comprised the country around for a distance of two hundred and fifty miles, and to have had its western limits bounded by the Indus. It has been the misfortune of this state to become unhinged by a turbulent and predatory race of chieftains who held lands on the extremities of the kingdom, where they could defy the attacks of their ruler. A succession of internal feuds among themselves has, on more than one occasion, led them to commit acts of infidelity towards the state, and to surrender the frontier forts to their enemies.

The Daoodpootras, on the north-west, have risen into importance partly by the dismemberment of Jaysulmeer, but it is surrounded on all sides by powerful neighbours. To the east, south, and south-east adjoins Joodpoor, and to the south-west it has the territories of the Ameers of Sinde, and their relative, Meer Sobrab. To the north-west is the country of the Daoodpootras, and to the north and north-east that of Beecaneer. Thus encompassed by five different powers, Jaysulmeer has been kept in a constant state of disorder. Eighty years since, the Daoodpootras wrested from it the fertile territory towards the Indus, and about the same time Dilawur and its dependencies were also sur-

rendered through the treachery of its chief. Joodpoor, on the other hand, has possessed itself of Pokrun, on the east, and the surrounding territory. Pooggul, with its dependent villages, has transferred its allegiance to the nearer capital of Beecaneer, and the country left is but little better than the desert which environs it.

On the partition of the nine forts of Marwar, as the traditions of the country have it, the portion which fell to the share of the Bhattee Rajpoots was Loodurwa and its territory. This was the old principality of Jaysulmeer, the capital of which, so named, is now a mean village, about eight miles westward of the modern city. About fourteen generations since, the chiefs of Jaysulmeer took the title of Rawul, or Lord, and bound themselves to adopt an orange colour as a national emblem, in their tents, horse-cloths, &c., to which they still adhere, and for which they believe that their rule will be stable. The first exploits of the Bhattees are disfigured by fabulous tales, among which occur both gods and men. The earliest authentic fact which is preserved is the reign of one Jaysul, a prince of ambitious views, who founded the present capital and the beautiful castle of Jaysulmeer, so called from his name. Since then Jaysulmeer has been deservedly famous for its battlements, which, in the songs of the country, are said to surpass, and I believe with truth, those of Agra, Delhi, and Beecaneer.

The country was invaded by the Delhi sovereigns in the reign of Jaysul, and subdued by the Mahomedans after a siege of twelve years, but it was ultimately restored to the Bhattee chiefs. The era in which this prince reigned is difficult to determine, some believe it to have been seven hundred years ago. From that time the coin of Jaysulmeer has borne the name of the Delhi sovereigns on one side, and that of the ruler of the country on the other. Among the Rajpoot states, the reigning princes seldom coin in their own name, but in that of some distinguished ancestor. The rupees of Jaysulmeer are of Ukia, those of Joodpoor, of Beejy ; both deceased rajahs.

A list of the Rawuls, for the two last centuries, presents to view the names of three who have each reigned upwards of forty years, though the period has been a calamitous one for the state ; with two exceptions at the beginning of the era alluded to, when the government was disputed, all have died a natural death.

The present Rawul, by name Guj Sing, ascended the throne about eleven years since ; he is a mild and popular prince ; his predecessor Moolraojee formed a treaty of friendship with the British government which has been rigidly adhered to by Guj Sing. His father and grandfather are both living, but blind ; and he owes his elevation to the favour of a minister, who excluded two elder

brothers. This minister, though a Banian, and mean in origin, ingratiated himself with the Rawul, and actually possessed the whole power of the state. His arbitrary conduct excited the passions of the son of Moolraojee, by name Rassingjee, who murdered the minister's father, and fled to Joodpoor. Here he resided for ten years; but this long lapse of time was insufficient to moderate the revenge of the Banian; he invited the young prince, with his family, to return, and immediately on their entering the country, dispatched him and his two sons by poison. Human nature shudders to believe that the parent could have been an accessary to such a deed; but it is currently believed, that Moolraojee knew of his minister's intentions.

The Bhattee chieftains are constantly quarrelling with each other, and quit the country on the slightest cause of offence, that they may re-enter it, and demand justice by force of arms. They then inflict on it every injury they can devise, so that the effects of these frequent turmoils are much felt in so contracted a territory. It is difficult to comprehend the feeling which so soon estranges a chief from the soil in which he was reared, and leads him to heedlessly persecute the innocent inhabitants of his native place, to gratify his revenge. In following the dictates of this passion, neither sex nor age is a safeguard. Old and young are despoiled of their property, and sometimes slain in protecting it; children are stolen from their parents, in hopes of ransom; and the herds and flocks become the prey of him who, but a few days previous, would have willingly sacrificed his life to protect their owners from plunder.

The principality of Jaysulmeer is barren and unproductive, with little arable land; but there is, nevertheless, a distinction of a marked nature between it and the "Thurr," or desert, which surrounds it. The one is rocky—the other sandy. Jaysulmeer, in general, has an uneven surface, and is covered with low rocks; none of them ever rise into hills, or can be said to run in chains, being indiscriminately scattered throughout. Cultivation is most scanty: there was scarcely a field for forty miles, nor would more than a third of the land admit of tillage. The parts which are cultivated yield good crops of the coarser grains, such as bajree and moong, which form the food of the inhabitants. There is not a wheat field in the country; and the cotton crops are only reaped after a three years' fostering care of the husbandman.

In some of the valleys to which the rain-water descends, a plant called "ikkur," a sort of hemp, grows wild, and cordage is made from it by the usual process of steeping in water.

The soil of Jaysulmeer, where the sand-hills do not run in upon it, is a light, clayey sand: when it sufficiently covers the rocks, it affords tolerable crops.

The district is better suited for pasture than agriculture, but neither herds nor flocks are abundant. The cattle are not of a superior quality; the sheep are small, and resemble more the animal of Europe than Asia. The ghee of the country is said to possess a peculiar flavour, which makes it prized—arising, as is believed, from the nature of the grass. The wool of the sheep is also, from the same cause, said to derive the superiority which it undoubtedly possesses over that of the neighbouring countries—Beecaneer excepted.

The periodical rains are scanty and uncertain, and water is seldom or ever found nearer the surface than one hundred and eighty feet. The wells, in some places, were even so deep as eighty fathoms, or four hundred and eighty feet. The absence of this necessary of life has induced exertions of an extraordinary nature to preserve the water of the heavens: large and spacious tanks occur every two or three miles, and the hard clayey tenacity of the soil, in which they are dug, retains the supply for a long period. The dykes of these tanks present a compact rampart, which, with very little pains, might be converted into purposes of defence.

Jaysulmeer has no rivers. After the rains, it is said that water is found nearer the surface than at other seasons; which seems probable, for there is no channel by which it may be carried off, and it no doubt sinks into the soil. So great, however, is the labour of drawing water from wells, that they are never used if it be possible to procure a supply elsewhere.

Approaching Jaysulmeer from the south, the depth of water from the surface increases, though there is no perceptible rise between Balmeer and Jaysulmeer. The well water of the one is sixteen, and the other sixty fathoms from the surface. The whole territory of Jaysulmeer is hemmed in by sand-hills; and the whole country is strewed with small, white, round pebbles of quartz; and, strange to say, the summits of all the elevations, even among the sand-hills, are covered with them and gravel. In the "Thurr" itself, the hills are always of unmixed, pure sand, though there are rocks of limestone, porphyry, &c., dispersed over it at different places.

The sterility of Jaysulmeer arises from no political causes. The little wealth which it does possess springs from its central situation, as being a place of note between India and the Indus, and the duties imposed on the transit of merchandise thus sent constitutes nearly the every resource of its ruler. It has no exports of its own, and the only article peculiar to this country (though it is also manufactured in Beecaneer) is a kind of woollen cloth, of very fine texture, called "looee," deriving its superiority from the wool, which is very soft, and always of a white colour. The white sheep

which yield this valuable commodity are not found in India, where the animals are larger, and often black. Between Jaysulmeer and Joodpoor, a distance of one hundred and eighty miles only, this difference even is marked. The "looees" of Jaysulmeer, however, are in no demand: they may be had at the value of from four to forty rupees.

There are some merchants of opulence resident at Jaysulmeer. From twenty to twenty-five thousand maunds of opium pass annually through the country to Sinde, from which it is exported, by Kurrachee Bunder, to the Portuguese settlement of Demaun. Sulphur, assafœtida, rice, and tobacco, are the return articles of transit from Sinde. From Malwa, it receives indigo and cloths, chiefly cotton; from Jeypoor and Delhi, sugar; also, iron and brass from Nagore; and as every thing depends on the tranquillity of the country, that no suspension of trade, and consequently decrease of revenue, may arise, the Rawul of Jaysulmeer has a great inducement to live at peace.

The revenues of Jaysulmeer are inconsiderable—something under two lacs of rupees yearly, and more than half of this sum is derived from transit duties. On each camel-load of opium twenty rupees are levied. The remainder of the sum is made up by fines and levies, and the land revenue, which latter does not exceed one-tenth or one-eleventh of the net produce, is chiefly derived from Beecumpoor, and its eighty-four villages. There are also about twelve hundred rupees derived from a monopoly in salt, which is made about sixty miles north-west of Jaysulmeer, in a saline tract among the sand-hills; but this article, as well as grain, is imported from the neighbouring countries.

Jaysulmeer, everywhere but in its capital, bears the strongest marks of poverty.

The city of Jaysulmeer is handsome; its houses are lofty, and even spacious, terrace-roofed, and built entirely of a hard, yellow kind of marble, which is sometimes elegantly carved. The streets are wide for an eastern city, and some regularity has been observed in laying them out. It cannot contain less than twenty thousand souls. The fort, or castle, of Jaysulmeer, which crowns a rocky hill on the south-western angle of the city, has a most commanding and magnificent appearance. It is triangular in shape, presenting the two longest sides, which are each about three hundred yards, to the west and north. It is a mass of towers, built of hard, squared stone, tapering to the top, and which are studded over every acclivity of the hill almost to the exclusion of the curtain. In all places, this mass of fortification is double, and in some places treble, and

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* About 20,000*l.* sterling.

even quadruple. It is built on a rock about eighty or a hundred feet higher than the city. There is but one entrance, which is on the north side, and leading through four narrow and strong gates. Some of the towers are forty feet in height, and the whole works are completed with firm and substantial masonry. The rock is scarped, and built up at the weak points; altogether it is a place of considerable strength. The inhabitants say it has one hundred and seventy-five towers, and to all appearance they do not exaggerate, for they stud the brow of the hill on all sides. The interior of this building is occupied by the Rawul and his household. It is supplied with water from wells found at eighty fathoms from the surface.

The city and fort are surrounded by a wall, but it is a most inferior line of defence, consisting merely of a rampart of loose stones, about twelve feet high. In some places, it is even buried by the sand that has been blown from the desert. The city is about two miles in circumference, of an oval but irregular shape, overlooked, to the north, by a rocky ridge, which runs in upon the town, and over which the wall runs. To the south-east there is a spacious tank, and on all other sides Jaysulmeer is open.

The smaller towns and villages of Jaysulmeer, particularly those near the capital, have a remarkable appearance, and look at a distance like forts, which they may be in some degree considered, for they are terrace-roofed stone buildings, so disposed, with regard to each other, as to make an excellent defence, and present a wall of some length and thickness on all sides of the village.

The scarcity of wood in the country, unless of a stunted description, has made the inhabitants erect their houses of stone, which is not common in India. The conical grass huts of the desert are found in Jaysulmeer. There is no place of any size in the district, except the capital. Beecumpoor is the largest.

Jaysulmeer is thinly peopled; its chiefs, the Bhattee Rajpoots, compose the bulk of the inhabitants. The most remarkable tribe in the country is the Paleewa Brahmins, who are peculiar to Jaysulmeer. They fled from Pallee, in Marwar, on account of oppression from the Mohammedan rule of Delhi, and settled in this country some centuries since, when the then reigning prince promised them protection. Since that period, they have grown into power and affluence, and received numerous villages in free gift, but they principally confine themselves to trade, having houses at Pallee, and every other place of commercial opulence around, from which they return, in the evening of life, to spend their fortunes in Jaysulmeer.

Charuns are numerous, and possess many of the villages in free gift. They are the minstrels, or bards, of the Rajpoots, and have

as much weight in Jaysulmeer as in other countries. A mounted horseman is not allowed to enter a Charun's village; and, when plunder and desolation pervade the land, the possessions of these people rest in security. If, by accident, their cattle be driven away, the bare mention of the fact is sufficient to have them restored.

Banians are numerous, and have much temporal authority, being the men of business among the Rajpoots. One of their members is generally at the helm of affairs as the minister, an honour which is now and then shared with them by Brahmins.

In power the Banians are oppressive—they have imbibed most of the bad, with few of the good, qualities of the Rajpoot. They even adopt the titles of a Rajpoot, and the designation of "Sing," or lion, is an affix to the name of a Banian of rank, with which he is not disposed to part. They are vindictive, rapacious, and cruel, lavish always of the public money, while they are careful to a degree of their own. In authority, the Banian presents everything that can be conceived as opposite to his habits when a common citizen—mildness, meekness, and humility give way to pride, insolence, and intolerance.

There are few Mohammedans in Jaysulmeer; they are in general herdsmen of the Joonaija, Hingorja, and other erratic tribes, who lead a pastoral life throughout the Thurr and the countries bordering on it.—"Rehbarees," the common tribe of shepherds in other districts, are unknown in Jaysulmeer. There are a few Jhats and Rajpoots of other tribes than Bhattee, a small portion of the low-caste Hindoos and some Bheels. Altogether, the population may be estimated at something less than three hundred thousand souls, which gives only thirteen to a square mile,—scanty indeed, when a hundred is not unusually to be found in some parts of Asia.

Jaysulmeer has no peculiarity in natural history differing from what is to be found in the adjacent territories. Its general openness frees it from the scourge of lions, tigers, and other rapacious animals: it has foxes, wolves, jackalls, and hyenas, and some diminutive species of wild cats; antelope of several kinds are very numerous: hogs are found, but not in abundance; also wild duck, partridges, and hares; but I am disposed to chime in with an opinion of the people, that the uncertainty of water prevents both the animal and vegetable kingdom from thriving in Jaysulmeer. The "kulum," a bird of passage from the northern climates, and which swarm in Cutch and Guzerat in the cold months, is not to be seen in Jaysulmeer. The reptiles are numerous; scorpions and centipedes abound under the small, loose, rocky stones which cover the hillocks; the sand-hills are

honeycombed by the desert rat. Vultures and hawks are abundant; and I also remarked the raven, which I believe is not generally seen in India. The camels of Jaysulmeer are small, and not so highly esteemed as those of Marwar. The animals used by the merchants for the transport of goods have by no means a strong appearance—they are lean and lanky. The horned cattle are indifferent, but not diminutive. Buffaloes are reared: they are turned loose, without an attendant, to graze, and return of themselves to be milked.

The climate and temperature of Jaysulmeer does not differ from what is to be expected from its position: while the sun is south of the equator the cold is great; on the other hand, the heat of summer is most oppressive from the vicinity of the sand-hills of the desert. Sand is universally allowed to be a cause of heat, and it assuredly also, in the cold season, contributes to the general bleakness. On entering the sand-hills from the plain, the increase of cold was always perceptible, and on dismounting from horseback it could be felt through the sole of the boot. For ten days in January the thermometer never rose above 75° at 2 P.M., nor sunk below 30° in a tent at sunrise. Ice was to be seen daily, but it never exceeded a quarter of an inch in thickness. The large tank of Jaysulmeer was frozen in the morning. I remarked a peculiarity in the wells. In the morning they were always to be seen sending up a vapour like smoke, and, instead of drawing water of a proportional coldness to the depth from the surface, it was quite warm; I find, too, that this is not at all peculiar to Jaysulmeer, but common in this part of India. At one place, where the water was only twenty-five feet from the surface, I found its temperature higher than that of tank and river water by 12°, and 3° above that of the atmosphere at about ten in the morning. In the hot season, there is said to be no difference between the temperature of river and well water, which is only observable in the cold months; the deeper the water is from the surface, the greater will be the heat. It it difficult to account for this fact, unless it is believed that rain heats the ground, and consequently the water; for the natives have an idea that the snakes, which come out of their holes after rain, are expelled by the heat and closeness.

The influence of the S.W. monsoon is unquestionably felt at Jaysulmeer, but the fall of rain is described as less than in the countries eastward of it. Approaching the Indus from the East, rain is more and more scanty. In Malwa the fall exceeds that of Meywar, and again the rains in that principality are more heavy than those of Marwar, while, in the latter district, they exceed those of Jaysulmeer, where they are more abundant than the

country of the Daoodpootras beyond it. I believe it has not yet been determined how far the influence of the south-west monsoon extends.

The vicinity of Jaysulmeer to the Mahommedan nations westward of it, and the approach to Persia, are discoverable in the dialect of the people. The language in common use is Marwaree, which is a distinct dialect. In Jaysulmeer numerous Persian words occur, but there is no difference between the language of the higher and lower orders—all speak Marwaree. The Rajpoots are too proud to turn their minds to learning, and it is rare to find any of them, even the highest, who can either read or write, though they are the rulers of the land. The children of the Banians and Brahmins are alone sent to school, and it is to this advantage in early life that they owe their after-influence in society.

Jaysulmeer is as destitute in the mineral as in the vegetable kingdom. I could not hear of any metallic substance being procurable in the country. In one spot the rocks seemed impregnated with iron, but this was doubtful. The stone of Jaysulmeer is primary limestone of a dark yellow colour, not unlike kiln-burnt clay. Some of it is more closely grained than others, and one species, called by the natives "baidoo," is exceedingly hard, and takes on a rich polish; it is marble, and in great request, and is to be found in different parts of the country formed into various descriptions of vessels. It is fit for purposes of lithography, and may be had in blocks of sixty and eighty feet without an intervening vein. The richer edifices in the capital are ornamented with it, but the common stone of Jaysulmeer is also well adapted for that purpose. It is curious to behold lattice and net work as neatly executed in stone as if it had been the labour of the first artist in sculpture. The architecture of Jaysulmeer is handsome, I imagine, from such an abundance of good material. The tombs and pagodas have a near resemblance to the style of the Chinese, and the pillars are exceedingly light and chaste. The house, or mansion, of the late minister is most handsome; from its appearance one would imagine the carving to be in wood, but it is deeply cut in stone, and richly beautiful; it towers over every building in the city, and tapers to the summit. Much money has been wasted in the interior ornaments of gilding, &c., but they sink into insignificance when compared with the exterior.

The sand hills of the desert, or Thurr, as it is more properly called, attracted my most particular attention. At one place I crossed a tract of forty miles with them intervening at intervals, and particularly noted their appearance at the edges and centre. They occur in no regular order, and for some time I considered them as a chaotic confusion of mounds; latterly I discovered this opinion to be erroneous, for the bluff sides, particularly at the

edges, were always turned towards the east or north-east, and the sloping sides in a contrary direction, which agrees with the influence that the prevailing winds must always exercise over this tract. The sand hills were partially overgrown with grass and jungle shrubs, which in some places were burnt up or blasted by the cold, for the "phoke" and "akra" wither and die under it. None of the mounds were naked, excepting such as had been cleared near a village by the hand of man. The sand hills had an appearance of permanence as much as other hills, but there can be no doubt that the sand of the one is blown on another during the winds of the hot months. At this time vegetation is parched up, and the natives spoke with dread of the approach of that disagreeable season.

It would be useless for me to enter on any general account of the Rajpoots of Jaysulmeer, as they differ in no way from other tribes of that people. They have, in common with them, those keen feelings of honour and high notions of their dignity. There is as much nicety observed in taking their seats before their prince, as if their lives depended on the proximity to him. In the absence of certain chiefs, their place is left vacant. The Rajpoots of Jaysulmeer have followed the modern fashion of the neighbouring states in their rage for wives of the Soda caste. The Rawul has one of them; but the lady of the first consequence in his seraglio is the Seesodia Ranee, for whom he made a rapid and romantic journey to the city of Oodeepoor, some years since.

I may mention something concerning the interview with the Rawul of Jaysulmeer, which will serve to give an idea of the appearance which he is enabled to maintain, and his people generally. After all preliminaries had been arranged, we entered the city in the afternoon, about five o'clock, and reached the gate of the castle in about five minutes, where our people were detained; we continued to advance on horseback, and passed through four strong gates, till we alighted at the door of the palace, and were conducted, by an officer of the court, through five or six courts, and as many narrow and dark staircases, leading from one area to another. Every place, where the space would admit of it, was lined with the guards of the prince, there being a different description of men in each court. The Seiks, I observed, were nearest the person of the prince. Two flights of steps from the summit, we were met by the prime minister, a Brahmin, and introduced by him to the prince. On entering, Gujsing rose from his throne, which was at one end of the room, and, advancing a few steps on a cushion, stretched out his open hand, (which is simply touched by the person introduced,) and then desired us to be seated on a cushion, spread in front of his "gaddee," and nearly on a level with it. On both sides of him sat the chiefs and

men of influence in the country, arranged in regular order; behind him were his relations and domestics, and on his right hand stood his minister. There might have been three hundred persons present, but the apartment was small and without ornament: a strict silence was preserved, and this, with the cleanly whiteness of their garments, gave a considerable solemnity to the scene. The appearance of the Rawul himself was most dignified: he is rather stout, but has both an intelligent and pleasing countenance. He was plainly dressed, without any other ornaments than a pair of elegant gold bracelets, and an ornament of rubies and diamonds on his turban, which latter was of blue speckled cloth, exceedingly small, higher on one side than another, and not unlike a Persian cap. Before him stood his shield, which was handsomely, but not richly ornamented; the bosses were of amber, and the flowers embroidered on it were of precious stones.

He was most affable during the interview, which lasted nearly an hour. He was full of professions of friendship to the British, and urged most strenuously that his own anxiety, and that of his ancestors, to cultivate the favour of the government, were proof sufficient of his sincerity. He offered a private interview to us, which was declined. He was most anxious to be informed on various points relating to our customs—how we ate eggs, and in what manner butter was used in our food, and some other such questions, showing such an ignorance of our habits as was to be looked for from one in his remote situation. He betrayed, nevertheless, no surprise at our dress, but made a particular request afterwards for some articles of English manufacture. In opposition to the general taciturnity of such assemblages, the Rawul alone spoke, and he did so almost without intermission; his courtiers shouted in exclamations of admiration as he finished each sentence. On quitting the palace, the usual ceremony of presenting us with "betel nut" was attended to, and the Rawul himself sprinkled us with sandal-oil and rose-water. All these articles were brought in on salvers and vessels of gold, richly embossed. His highness made us presents of two horses, with shawls and cloths, of some value. He also sent us six trays of presents, some basketsfull of sweetmeats, and insisted on guarding and entertaining us while in his capital, and evinced no jealousy in our visiting all parts of the city.

JOODPOOR, OR MARWAR.—Joodpoor, or Marwar, is the most extensive principality of Rajpootana, and one of the largest dominions now ruled by any native prince in India. It has a rival among the Rajpoot states, in the neighbouring territory of Jeypoor; but the Rajas of that country, though possessing an equal revenue, are more circumscribed in power and limits. Joodpoor must ever exercise more influence in

the affairs of the adjacent country, as the ruler of it is a Rhatore, the tribe which includes by far the most numerous portion of the whole Rajpoot race. The Rajas of Beecaneer (one of the five principal states), Kishengud, Eeder, Rutlam, with many others of inferior note to the eastward, are all Rhatores; and the Joodpoor prince being allowed on all hands to be the head of the family, he must be considered as the chief of a great nation, and exercising influence beyond the line of his own wide-spread kingdom.

The territory immediately subject to Joodpoor extends from east to west about two hundred and sixty miles, and from north to south about a like distance. It is contained between 70° and 75° east longitude, and 24° and 28° north latitude. On the east it has the states of Oodeepoor and Jeypoor, with the British territory of Ajmere, from all of which it is separated by a massy bulwark of mountains. On the north it adjoins Beecaneer, and to the west it has the territories of Jaysulmeer and Sinde. So late as 1813, it had the fortress of Omercote, near the Indus, as its boundary in that quarter, but it was then captured by the Ameers of Sinde; since which, the line of boundary between these powers has been a constant subject of dispute. On the south, Joodpoor has the district of Seerooee, and Thurraudree, which is tributary to the Dewan of Palhanpoor. Seerooee was, at a late period, a portion of the Joodpoor dominions, but the Rao (so the chief is called) is now independent, and posesses a tower of strength in the massy mountain of Aboo. Joodpoor occupies about seventy thousand square miles.

The Joodpoor dominions are, generally speaking, well peopled, and the territory is valuable. Its wealth seems hitherto to have been much overlooked; and it has been erroneously considered as a portion of the sandy desert. Its exports in wheat are considerable, and the soil is favourable to many other descriptions of grain; and in the central parts most productive. The country consists of open and extensive plains; the hills are confined to the southern parts, below the Loonee river. To the north and west, Joodpoor extends into the Thurr, or, as it is called, the Desert; and, though the soil is poor, yet the valleys among the sand hills furnish a superior description of bajree. In different parts of Marwar there are extensive tracts of land impregnated with salt, which yield large quantities of that commodity. Lead and antimony are found in the hills of Joodpoor, but the country has few treasures of the mineral kingdom.

The present Rhatore race of Joodpoor have a well-authenticated account of their lineage for many generations. They came originally from Kanoje in Hindoostan, and are descended of Seeajee, rajah of that place, who was invited by the Palleewa Brahmins of Pallee to be their lord, in Summut 1176, about A.D. 1120. Imme-

diately after this event they possessed themselves of the country of the Goel Rajpoots at Keir, on the Loonee; and also of that of the Puriar Rajpoots of Mundour, the old capital of Marwar. Two younger sons seized on Eeder and the countries around. From Seeojee they give eleven generations to one Ridmuljie, who had twenty-four sons, from whom the principal Rhatore families now claim descent. The youngest of these, by name Joda, by unanimous consent was raised to be ruler; and built the present city of Joodpoor as his capital, in Summut 1515, A.D. 1459. For five generations from Joda, the title of the family was simply that of Rao, but the Emperor Acbar conferred on Oodeesing that of Raja, which his posterity have retained. From Oodeesing there have been only ten princes to the present Raja Man Sing.

The above outline of events in Joodpoor was procured from the records of the chief of Awoh; and it is corroborated on all points by other history. The rajas of Joodpoor were in high favour with the Delhi sovereigns, of whom latterly they held their lands: Servant of Delhi is one of the titles retained by them on their seal; and they are still proud of displaying a flag which was conferred on them by the House of Timour. The Moghul influence in Joodpoor was followed by that of the Mahrattas, to whom tribute was paid by the rajas till the British interfered to settle matters in Marwar. Of the history and politics of this country, since it entered into a treaty with the East India Company about eleven years since, everything is known, and I dwell not on the subject.

I will not pass over in silence, however, the present Raja of Joodpoor, Man Sing, who has acted so prominent a part in the affairs of Rajpootana for these twenty-five years past. He succeeded to the throne on the death of his cousin, Bheen Sing; and, fortunately for himself, held it when the British formed their treaties with the state; as the posthumous son of his deceased relative has, since then, made several unsuccessful attempts on Marwar. This young man is believed by many to be of spurious origin. The character of Raja Man Sing is full of contradiction; he is, at the same time, a man of superior intellect, and the slave of the priesthood—the servile imitator of men who have adopted the garb of sanctity to advance worldly ends, and yet a most able and wily politician, full of energy and firmness when such are required of him. He has exchanged the religion of his forefathers for one which excites abhorrence in the minds of his people; yet his sincerity in the creed is doubted. For some years past he has withdrawn himself from an active share in the concerns of the state; and, to all outward appearance, is employing the remnant of his days in acts of charity and devotion: yet it

is known that he keeps a vigilant eye on all that is passing in his government. It is more than probable that his secession from pomp and state arises from his wish to avoid his nobles, many of whom have acted treacherously towards him. This semblance of devotion is probably assumed, for Man Sing, when formerly overpowered by a cabal in his kingdom, feigned the part of a religious lunatic, and was placed as such under restraint. When the storm had passed he threw off the disguise of insanity, and has since ruled with a vigour which has terrified his chiefs, and lost for him the esteem of his brotherhood.

The chiefs of the Rhatore nation are numerous and powerful; they hold their estates, like those of others in Rajpootana, on the tenure of military service; and it is said that the Raja of Joodpoor can bring into the field, on an occasion of common danger, not less than sixty thousand men, exclusive of mercenaries entertained by himself.

The tenure on which these nobles hold their lands will serve to explain their power, and the wealth of the kingdom at large.

Land in Joodpoor is held on these tenures:—first, by chiefs, or Pataeets, as they are called from the word "putta," the title of the document; secondly, by Boomeeas, who are grassias, and so called from "boom," meaning land; thirdly, by religious orders.

1st.—The lands held by the Pataeets, or different Rajpoot chiefs, are not resumable by the raja; but if any chief conduct himself in a rebellious or contumacious manner towards the government the raja can lay his estate under sequestration, but it must be ultimately given to another member of the family. These lands are portioned out on the condition of each landholder furnishing a mounted soldier for every thousand beegas; or, as some have it, for every thousand rupees of annual income derived therefrom. This contingent is at all times liable to be called on to serve anywhere within the dominions of Joodpoor. When occasion requires it, each Pataeet is also bound to bring along with his quota of horse all his retainers and the younger branches of the family, whom he supports as being their chief. On such occasions the chieftains have an inducement to serve with credit, as they are rewarded for important services by additions to their estates. The raja may increase the contingent of any Pataeet by giving him more land, but it is not in his power to make a "Boomeea," which is the second tenure on which lands are held in the kingdom.

2d.—Boomeeas hold their possessions by grants of an old date, and have had them conferred for services rendered. They are virtually relieved from all taxes, duties, or calls of service. Their estates always lie near the "khalsa," or royal towns, which they are bound to protect, and which is in fact but looking after their

own property. They are not required to accompany the prince into the field.

3d.—The lands held by the religious orders are either given in "dhurum" or "sudawurt," that is, for purposes of charity or as a mark of favour. In the former instance they are not resumable, but can in the latter be recalled at pleasure. These lands in no way contribute to the maintenance of the state.

The Raja of Joodpoor derives no revenue from lands circumstanced as I have above described, but he retains a certain degree of supremacy over them, and brings all offenders to justice. The chiefs themselves have power of life and death on their estates, but it is a right which they do not exercise. Petty delinquencies are sometimes punished by them, but summary justice is often exercised on an individual caught in a deed.

Among the nobles of Joodpoor, several possess, by right of inheritance, the privilege of advising the prince in difficulty; these are at the head of the great Rhatore families, and are called "Shurayets" or "Oomras" of the kingdom. They are the chiefs of Pokrun and Awoh, Neembaj, Reean, Assobe, and Keeasir, or the heads of the Chumpawut, Oodawut, Meerteea, Koompawut, and Kurnote tribes.

The history of the nation is interwoven with that of these men; and the jealous eye with which they view their relative rank and the slightest infringement on their privileges, whether it be in points of importance or in the seats assigned to them at court, has been a fruitful source of difference. Lives have been sacrificed for the distinction of being seated on the right or left of the raja; and a chief of rank will not visit the court when another of his tribe is present to fill the family seat. These distinctions are still cherished by the chiefs of Marwar, with all the soul that actuated their heroic ancestors, but they are no longer associated with temporal authority in the state, for Man Sing receives the opinions of those most qualified to advise him, without reference to rank or right.

It is difficult to fix the portion of territory possessed by the chiefs of Joodpoor, but it is very considerable, and yields, it is said, a greater revenue than that of the state. At present, the chiefs are on friendly terms with each other, but this cessation of hostility arises from the iron hand of power. Man Sing, on his restoration, did not spare those who had been instrumental in confining him, many of whom had profited by that opportunity, and amassed riches. He seized the ministers of his son, stripped them of their wealth, butchered the most powerful nobles, and banished numbers from his kingdom. The chief of Neembaj, in particular, drew down his vengeance, but he had been one of the principal

advisers of the young prince. But prudence and policy required that these men should not be driven to despair, and he has lately reinstated most of the individuals. He, however, has seized lands from many of the younger branches, which has rendered him exceedingly unpopular with the Rajpoots. The raja gives out that these seizures are not to be retained as crown property, and by such measures he may hope to secure peace by holding out something in prospect to them.

Vigorous measures must ever be required in a Rajpoot country, where there are so many separate interests. The Rhatores of Joodpoor do not conceal their chagrin at measures so prejudicial towards them, and attribute their manifold disasters to the priests, or "Gooroos," who have secured such an influence over the minds of their ruler. Such invectives are to be received with caution, coming as they do from men who are smarting under despotism. That these priests have advanced their worldly ends by their intimacy with the raja, is evident, from the lands which he has bestowed upon them, but they must be men of rectitude and probity. A discontented or exiled chief will never approach the capital, even if invited to return, without a pledge of safety from them, and which, when given, has never been violated.

Man Sing insists on every chief who succeeds to his estate placing at his command a handsome "nuzr," or present; in return for investiture he claims also, at different periods, sums of money, to defray the exigencies of the state in the military department. If such demands are not complied with, he possesses himself of towns and villages, till the chief is brought to a sense of his duty.

The Raja of Joodpoor had, it must be confessed, a nice part to act, with regard to his nobles; his country had been long a troubled mass of intrigue, subject to the fury of the dissolute soldiery of Ameer Khan, whose greater influence over the fortunes of Marwar had led them to disregard the authority of their prince. The ascendency of the raja is now firmly established; and those who were ever ready to doubt and question his commands, now submit when called on, and hope for a restitution of lands when sequestrated by petitions, presents, intreaties and bribes, instead of trusting to the sword.

The subjection of the chiefs is complete, and Man Sing compels all of them to keep up the full complement of troops for which they have received their lands, which is advantageous to the state, and likewise calculated to cripple the resources of a turbulent race of men.

I shall now proceed to say something on the population of Joodpoor generally. There is a sameness in the inhabitants of

the states of Rajpootana, and I might transcribe much of what I have given in the preceding pages on Jaysulmeer.

The Banians in Joodpoor have great influence, in particular the "Singwees;" two men, Foujraj and Futtihraj, are the ministers; another individual of the same tribe conducts the affairs of the state with foreign powers, and one of them is even commander of the forces. No portion of the army ever takes the field without a Banian at its head; who, paradoxical enough, is the commander, but fights not. He is armed with spear, sword, and shield, but his religion forbids him to shed the blood of any thing living, and his province is to order and encourage the soldiers, combined with the settlement and adjustment of the expenses,—a system fraught with absurdity. I had an opportunity of seeing a detachment so situated, in pursuit of a body of Khosas, who had entered Joodpoor for the purposes of plunder.

The Rajpoots compose the bulk of the population, and, besides those of the Rhatore tribe, there are about ten thousand of the Bhattees, the race predominating in Jaysulmeer. Lakaphoolanee, one of the ancient heroes of Rajpootana, is always described in Marwar as a Bhattee.

The character of the Rajpoot is well known,—proud, haughty, vindictive, tyrannical, dissolute, indolent, and inattentive to business, not from want of capacity, but generally from intoxication. A Rajpoot state contains within itself, by the very construction of the government, the seeds of its destruction in the constant subdivision of the lands. This partition is a source of never-ceasing dispute. Instances daily occur of villages and districts lying waste and depopulated, for the feuds of the chiefs are felt by the body of the people.

Next to the Rajpoots in number are the Jhats, a tawny and powerful race of men, originally from Beecaneer and the countries westward of Delhi. They are said to have bound themselves to be the subjects of the Rajpoots, to whom, in common with others, they render a portion of the produce of the land. They are known in the country by the name of "Choudry," or "Zumeendar," and are an industrious race of men. There is one sect of them deserving notice—the Vishnuvee Jhats, or those who strictly adhere to the tenets of Vishnoo. These are from the neighbouring state of Beecaneer, and have many peculiarities: they neither take the lives of animals themselves, nor allow of its being done in their neighbourhood; they do not cut or lop the trees of their fields, in particular the "kejra," which they regard with especial care; nor do they destroy anything in the creation which it lies in their power to preserve. This creed is but novel in the country, and sprung up about four hundred and fifty years since, but its votaries have contrived to secure advantages from the state in reward for acts

of general benevolence. The Vishnuvee Jhats bury their dead, and have at their marriages a mixture of Mahommedan and Hindoo practices.

There is another tribe prevalent in Marwar, known by the name of "Sërgurra," whose employment consists in contributing to the noise which is so grateful to the Hindoo ear at marriages and ceremonies. They blow horns on such occasions; and when the Hindoo demigod, Ramchunder, is wrapt in sleep, and prevents, by the withdrawal of his countenance, the nuptial ceremonies, the "Sërgurras" are employed in agricultural pursuits. At all times they are bound to show the road to travellers, but are neither of the Bheel family nor of the most degraded orders of Hindoos. I have often had occasion to mark the shrewd intelligence of this race of men.

Among the hills which separate Joodpoor from Oodeepoor, there is a race of people called Mair, or Menah. They can neither be classed among the Hindoo nor Mahommedan faith; they have most lax principles of religion; they eat cows' flesh, and yet worship the Hindoo deities; and have been addicted, from time immemorial, to predatory habits, for which their mountains gave them facilities.

In one respect they are like the Jews, a younger brother taking to himself the wife of an elder on his decease, though he may be already married. These people extend from the mountains of Aboo to Jeypoor.

The mercantile classes of Marwar are found in most of the great cities in India. There are settlements of them at Nagpoor and Aurungabad, also Poona, Bombay, &c.; nor do they betake themselves to these places that they may vend with advantage the products of their own country, but that they may advance their own interests, and procure a sufficiency to return and marry, which is their great object in life.

Bramins are not numerous in Joodpoor; their place is supplied by Charuns and Bhats.

The Mahommedan population is scanty, considering the vicinity of Marwar to Delhi, the seat of their once mighty empire. There are a few Mahommedans in some of the towns, but I have not seen any place in the country which exclusively belonged to them, and believe this portion of the population to be nearly confined to the mercenaries who compose the raja's army.

The natives of Marwar have a national uniformity to characterize them as one people in the party-coloured turbans which they wear. From the highest to the lowest this distinction prevails, those of the former being only more solicitous as to the brightness of the colours with which they surround their brows. This custom is believed to have had its origin in the time of the Delhi sovereigns, and by their desire.

If the standard of a country's wealth be estimated by the different kinds of grain which it produces, Marwar would stand conspicuous; it yields wheat, barley, gram, bajree, juwaree, mukkye, moong, and mut. In the northern parts they sow wheat and barley in the same field, and also barley with gram; the former is called "gooju," the latter "baijur," but neither of them are esteemed equal to wheat as food; they are cheaper. Moong and mut always grow together. As a country removed from the influence of running streams, there is certainly no part of India more productive, nor where the crops are so generally good as Marwar.

Joodpoor is not that arid and sterile soil which it has been represented; the country is intersected in almost every portion, particularly in the parts eastward of the capital, by rivers, or what should be more properly called torrents, which are dry in the fair season, but run with violence in the rains. These unite in one large trunk, which has received the name of Loonee, or the Salt River. It has its rise in the mountains of Ajmere, close on rivers that run in an opposite direction from itself and fall into the Bay of Bengal: it intersects the territories of Joodpoor in a diagonal direction, and enters the Runn of Cutch eastward of Parkur. The column of water which flows through the channel of this river in the rainy season is great, and it saturates its own banks and those of its tributary streams so effectually, that water is to be found throughout the year close to the surface. It is drawn to irrigate vast fields of wheat, which extend without intermission from Ajmere to the Runn.

The process of irrigation appears to me judicious, and less laborious than in other countries which have come under my notice. Water is generally raised by the Persian wheel, which is of the rudest manufacture, but has, nevertheless, decided advantages over the leathern bag, not the least of which is the saving of labour. It is distributed over the fields by aqueducts of earth, which sometimes extend for a mile in length, and are constructed with care and due attention to the level of the country. The wheat is sown after the rainy season has terminated, and is reaped in March. It does not require more than six waterings to bring it to maturity, but these are most copious, for a pair of oxen will only saturate a beega of land, which is twenty fathoms square, in twenty-four hours, and the fields are surrounded by dykes to prevent its egress. To the Loonee the country is indebted for the rich crops produced by these means. That river is the most remarkable feature in the Joodpoor dominions. The soil of Marwar is not, like the countries eastward, well adapted to the culture of opium, and were it more so than it is, the climate is not favourable for the extraction of that drug. The poppy is nevertheless reared in the

eastern parts of Joodpoor, in the district called Godwar, and under the hills which separate it from Marwar. It is of an inferior description, and therefore sold in its raw state, or with the poppies dried, by the name of "tijaru." It is to be had at a low price, and being mixed with water, yields an intoxicating liquor, the facilities for procuring which demoralize and debauch the lower orders of society. The Marwarees are all opium eaters, and the effects of the deleterious stimulant are visible in the inflamed eyes and premature old age of most of the inhabitants. Tobacco is produced in some parts of Marwar, but not in sufficient abundance to supersede the necessity of importation from Guzerat. There is great abundance of salt in Joodpoor, both at Sambre Lake and Punchpuddur.

The former town borders on the Jeypoor territory, and half of it belongs to it; Punchpuddur is on the Loonee towards Cutch. The mode of extracting the salt at the latter place differs from the common process of evaporation: pits of about one hundred and twenty feet by forty, and about ten deep, are dug in the saline soil, and a jungle shrub, called "murrooree," is then thrown in upon the water which exudes from the soil. This assists the crystallization and converts the water, in the course of two years, into a mass of salt, sometimes from four to five feet deep.*

The commerce of Marwar is extensive; its great emporium is Pallee, about forty miles south-east of the capital. It is the entrepôt between the western coast and Upper India—the channel by which the Malwa opium is exported to China and western Asia, and where the productions of nearly every country of commercial note in the world are collected. Merchants are to be found at it from all places of importance in India, and it carries on traffic with the countries westward of the Indus. The goods of Europe, packed in tin boxes, are brought to it by Guzerat, and generally landed at the bunders of Bhownuggur and Bombay, and sent inland on camels. Chintz, to the value of ten lacs of rupees yearly, are said to reach Pallee. The chief trade of the place consists in opium, and, for the last six years, the exports have never been less than fifteen hundred camel-loads, and more frequently two thousand. A camel carries ten maunds of forty seers, and the Pallee maund exceeds that of Bombay, which would give an annual export of from twenty to twenty-four thousand maunds. Till within these few months, opium was a contraband article at Pallee, but there was never any scarcity of it in the market. Since the road has been thrown open to it, on the payment of high duties, opium has decreased in value about a third;

* An account of the salt-works of Punchpuddur has been published by Lieutenant Burnes, in the Journal of the Asiatic Society of Bengal.

it is sent by land to Kurachee bunder in Sinde through Jaysulmeer, a distance of about five hundred miles, from which it is shipped for Demaun, and has a voyage of greater length by sea. The expenses of such a journey are very considerable; the Rajas of Joodpoor, Jaysulmeer, and the Ameers of Sinde, not only demand exorbitant duties for granting it a passage through their territories, but some of the minor chiefs also claim their tax: so excessive are the burdens levied on opium, that the merchants of Pallee generally consign the article for transport to men of the first opulence, who bind themselves, on the receipt of three hundred rupees for each camel-load, to deliver it safe at Demaun, uninjured by weather, plunder, or any other cause. Considering the inhospitable country through which the route lies before it can reach the banks of the Indus, and the great care which opium requires, the payment is not exorbitant. The Joodpoor government alone demands fifty rupees on every camel-load.

Besides the transit of goods to other countries, Marwar exports its own wheat in great quantities to Ajmere, Beecaneer, &c., where it is esteemed for its whiteness and superior quality. It has also most extensive dealings in salt, which is sometimes sent to Bengal, and is in general demand in all the upper parts of India. By the return camels from Sinde, Marwar receives the produce of that country,—rice, assafœtida, sulphur, &c.; from Lahore it has the shawls of Cashmere; from the Delhi and Jeypoor territories it has metals, cloths of wool and cotton, also sugar, From Cutch, by the seaport of Mandivee, it receives most extensive imports—the spices, cocoa nuts, &c. of Malabar; the staple of Arabia in great quantities—dates and dried fruits, with many other articles; it receives ivory from the eastern coast of Africa.

Marwar, as may be seen, owes much of its wealth to the transit of goods to other countries; and what speaks well for its ruler, this traffic has been only turned into its present channel within the last sixty years. In that time Pallee has risen on the ashes of many once flourishing towns to the eastward of it, such as Rutlam, &c., the routes by which are nearly forsaken. Even now there are no merchants of opulence actually resident at Pallee; their agents however reside in it, they themselves preferring the comforts of the larger cities.

The approach of the British government on Ajmere will probably be attended with disastrous consequences to Pallee and Marwar generally. By the mildness of the Company's government, and the increasing security of property, Ajmere has grown up into a beautiful and flourishing city of twenty-five thousand inhabitants, from the neglected and desolate state in which it was received from the Mahrattas in 1818. Many merchants, of the first consequence in Marwar, have now settled in it, as they can

there manage their affairs without fear of fine or punishment. Ajmere, too, has attractions of a high order to the Mahommedan and Hindoo; for, besides being the capital of a "soobu" of Delhi, it has within its walls the tomb of one of the most celebrated saints in Mahommedan India, and but six miles from its gates is the famous town of Pooshkur, or Pokur, where, situated on the margin of a lake, is the only temple dedicated to Brahma, or the Creator, in the Hindoo world. An ablution in its waters is believed not only to wash away the sins of the Hindoo, but those of the family he represents. To an unsettled people, like the mercantile classes of Marwar, great are the inducements to fix themselves in Ajmere; and that city in time, therefore, bids fair to be an ornament to the British rule in India—streets, squares, and bazars rise in it daily, and a general uniformity of plan has been maintained.* The devout Hindoo delights to expend his wealth on the temples and town of Pokur. This place is now both flourishing and populous, and, besides its numerous temples, there is more satisfactory proof of improvement in an uniform bazar, which has been lately finished by its Brahmins at the suggestion of the government, where a great and annual fair has been established, at which most extensive sales and purchases are made.

The resources of Joodpoor are considerable, even with the indifferent management of its officers, the Banians. The "khalsa," or royal lands, yield an annual revenue of thirty-seven lacs of rupees. Of this, ten lacs are allowed to support the ladies of the raja: a similar sum is also set aside for charitable purposes, such as supporting the Jogees and Brahmins, and keeping up "sadawurts," or daily distributions of alms at different towns in his territory; and the prince only retains about fifteen lacs for his own expenditure, though he has it in his power, it may be seen, to more than double that sum. A very eligible mode is followed in settling matters of expense, by assigning the revenues of different villages to certain fixed purposes: some, for instance, are appropriated to furnish milk for the household—others to the maintenance of the stud—some, again, to that of the camels; which must simplify the accounts of a government. The assessment in the different towns varies considerably. It is always made in kind. On the monsoon crops it ranges from one-third to one-eighth of the net produce, according to the distance of the place from the capital. On the frontiers, the amount is nearly nominal. The irrigated crops are more favoured, from the greater labour required in rearing them, and seldom pay more than one-seventh of the harvest. The duties

* The Honourable R. Cavendish, when Political Agent at Ajmere, took great interest in beautifying that city. I have here to acknowledge his good offices in enabling me to procure some of the information recorded in this paper.

on commerce supply a great portion of the revenue of Joodpoor. The town of Pallee alone yields, it is said, half a lac of rupees monthly. Like other native governments, these revenues are farmed chiefly to banians, who are continually changed according to the will of those in power at the capital. This system has many disadvantages, for these merchants, while in power, lose no opportunity of amassing wealth. The government is not ignorant of the fact, for the "hakims" (as the banians of districts are called) are constantly summoned to Joodpoor, and compelled, by confinement and punishment, to yield up their ill-gotten gains; but the subject participates nought in these spoils, and the banian, on recovering from his tribulation, is once more called to the court, honoured with a turban, and sent to some other district, where the same game is, in due course, repeated. The influence which these men possess is great: they manage the affairs of the raja, as well as of every chief.

Marwar is deservedly celebrated for its camels, to which it owes much of its rise in the scale of commerce among the surrounding people. There is no general mart for these animals in any one part of the country, but a few of them may be purchased at every village, from the rehbarees, or shepherds—the climate and productions of the country favouring their growth. The Marwar camel is of a brownish black colour, and capable of enduring great fatigue. They may be purchased at from fifty to sixty rupees a head, but those used as riding camels, or for carrying expresses, cost a greater sum. The hire of a camel for a hundred coss, or two hundred miles, is only eight rupees. Excepting the articles of salt and cocoa-nuts, the whole trade of Marwar is carried on by means of camels, many of the roads not admitting of the use of carts with convenience. The god of the Rhatores and of the Marwaree shepherds is named Paboo: he has his celebrity, in their eyes, from having introduced the camel into Marwar. This deified personage is said to have been formerly a Rajpoot, and is always represented by an equestrian image.

The bullocks of Marwar are held in high estimation on the western side of India. Those of Nagore, a town between Ajmere and Beecaneer, are the most celebrated. The cattle of Sachore are also superior. Pack bullocks are procurable without number. They are kept chiefly for the purposes of traffic between Cutch and Marwar, and for bringing the salt of Punchpuddur and Sambre to the market. Droves of some thousands may be seen passing the roads daily. The owners of these are the Charuns, who, while they derive protection from the religious order to which they belong, have additional respect and favour shown when of the mercantile class, which is held as honourable among them. These men have lighter duties levied from them, and are often

trusted with goods of great value. In their protection they will maim themselves, and even sacrifice their lives. They lead a wandering life, and always travel with their families and property. Asses are used in Marwar for the transport of salt. Goats and sheep are numerous, and furnish food of the best quality. The wool is not, however, prized as in the neighbouring countries of Beecaneer and Jaysulmeer. Pigs are reared in great numbers by the lower orders, but have more the appearance of the wild than the domestic animal.

The horses of Marwar did not strike me as good; the best are those of a cross breed with the Kattywar animal. The open nature of the country of Joodpoor frees it from beasts of prey; the tiger is confined to the mountains, but the less rapacious animals prowl over its plains.

Marwar contains within its limits about five thousand towns and villages. There are few large towns; but many, indeed most, of the villages, particularly those upon the Loonee and its tributary streams, are large and well peopled, and contain from five hundred to a thousand houses. Joodpoor is divided into twenty-four districts, which are generally named from the most considerable town in each; the boundaries of these are ill defined. The principal ones are Nagore and Meerta, north of the capital, and Sojut, Godwar, and Jallore to the south.

Joodpoor, the capital, is a walled city, built in a hollow, surrounded by rocky eminences, on which are three forts. The largest of these contains the palace of the raja, which is a most extensive edifice, and visible from afar. I have made very careful inquiry as to its population, and am persuaded that I do not overrate it at sixty thousand souls.

Pallee stands next in note to the capital, and has about fifty thousand people. It is an open town situated in a low and swampy plain, owing its wealth to its commerce. It was in former times a place of note in Marwar, and the residence of the Pallewa Brahmins, who first invited the Rhatore Rajpoots to settle in the country. It fell into a state of decay from Mahommedan oppression; from this it was rescued by an enterprising Banian, about sixty years since, who prevailed on the merchants of the neighbouring countries to remove to it. About a thousand mercenaries are retained for its protection, as it is, next to the capital, the most important town in Joodpoor.

Nagore, on the north-east, is a place of some extent, and famous for its manufactures in brass and iron. It is a walled town with a substantial fort within the city, and has a population of about forty thousand souls.

Meerta has been also a considerable place, but is now in a state of ruin. It has about twenty thousand people, and is known for its

chintz cloths, which are a coarse manufacture. There is a mosque at it, built by Amunzebe.

Next in importance to these places are Sambre, Pokrun, Peepar, Sojut, Jaitarun, Parbusir, Deedwana, Fullodee, Wallotra, and Ryepoor, all of a considerable size, and each having a population of about five thousand.

There are few forts or strongholds in Joodpoor, from the absence of hills, and scarcely any of the smaller towns are walled. Jallore and Seewannu are the most celebrated; both are hill forts; the former has about fifteen thousand people, and the fortification on the hill over it is the strongest place in Marwar. It is the state prison of the rajas of Joodpoor, where the turbulent characters or rebels of the state are confined; and it has been often the abode of the younger relatives of the reigning prince. The present raja, Man Sing, was besieged in Jallore for three years; and his success in warding off his enemies for so long a period was attributed to a Jogee, which is said to have induced his prepossession for that class of men.

Seewannu is built on a precipitous rock, about two hundred and fifty feet high, in a valley surrounded by hills. A detachment of two hundred men is generally kept here, for it is a place of some importance, and narrowly watched by the government. The works of the fort are inferior, but it has abundance of water. The town lies south of the fort, the only entrance to which leads through it.

Seewannu and Jallore are at the head of districts, as are all places mentioned in this paragraph, except Peepar and Wallotra. Sachore is the most southern portion of the Joodpoor dominions; but that district, and those in its vicinity, have never recovered the effects of the severe famine of 1813, which has left the country around thinly peopled and poorly cultivated.

ALEX. BURNES.

VI.—*Geographical Memoir of Melville Island and Port Essington, on the Cobourg Peninsula, Northern Australia; with some observations on the Settlements which have been established on the North Coast of New Holland.* Accompanied by a Map of Melville and Bathurst Islands, and a Plan of Port Essington. Communicated by Major Campbell, 57th Foot, formerly Commandant at Melville Island. Read 12th and 20th May, 1834.

Very little correct local information on a most interesting part of the northern coast of New Holland and its neighbouring islands has yet been laid before the public, arising probably from the little attention that has hitherto been paid to this distant and not thoroughly explored portion of our British dominions, as well as