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XVII. Memoir on Bundelkhund

James Franklin

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XVII. *MEMOIR ON BUNDELKHUND. By CAPTAIN JAMES FRANKLIN, of the Bengal Cavalry, M.R.A.S.*

Read May 21, 1825.

BUNDÉLKHUND,* as its name implies, is the tract or country of the *Bundélas*; and comprises all the territory, which the *Rájás* of that dynasty occupied, in the zenith of their power. Thus, the aggregate of the present states of *Téhrí*,† *Jhánsí*, *Dattiya* and *Simpt'hír*,‡ and as far as the *Désán* river, might be termed Bundelkhund Proper: but, the tract lying eastward of that river being also under the dominion of *Rájás* of Bundela extraction, who are the descendants of *Rájá CHHATRASÁL*, custom appears to have reconciled the term as applicable to the whole extent of territory occupied by the united dynasties. Following this rule, therefore, the boundaries of Bundelkhund may be stated as follows:—on the north, the river Jumna (*Yamund*); on the south, parts of Berár and Málwá (*Málava*); on the east, Baghélkhund; and on the west, Sindia's possessions. It extends from $77^{\circ} 48'$ to $81^{\circ} 33'$ east longitude; and from $24^{\circ} 3'$ to $26^{\circ} 26'$ north latitude, being 165 British miles in length by 232 in breadth, and containing 23,817 square miles, with a population of 2,400,000 persons.

Under the Muhammedan government, Bundelkhund formed parts of the Subahs of Agrá, Alláhábád and Málwá: but this arrangement became nugatory on the fall of the Muhammedan empire, and at present the geographical division consists merely in distinguishing the territory in possession of the British government from that of the Bundéla chieftains.

The British possessions extend along the line of the Jumna river, from the zilâ of Alláhábád to that of Etawa (*Atava*); and from the Jumna southward to the frontier of the native states: they contain 4,685 square miles,

* It has not been always practicable to reduce names of places and of persons in this essay to an uniform system of orthography.—Ed.

† Written *Tearý* and *Tehree*.—*Maps, Hamilton's Gazetteer, &c.*

‡ Simpter, Simtheer.—*Maps, Gazetteer, &c.*

including the pergunah of *Kunch*, and have a population estimated at 700,000 inhabitants.

This tract being divided into two nearly equal parts by the *Kén** river, the divisions are termed eastern and western districts; and they are again divided in the usual manner into pergunahs, and t'hánas, for the facility of collecting the revenue, and regulating the police.

The states of the native chiefs, or *Rájás* of Bundelkhund, occupy the remainder of the tract; and are each under the dominion of its own chief, who enjoys the protection of the British government; and is thus secured from foreign encroachment. They contain about 19,000 square miles, and 1,700,000 inhabitants.

These petty states are numerous; and some of them are extensive: but, in order to present them in a clear light, and shew the nature of the tenure by which they are holden, it will be necessary first to take a general view of the history of the whole province.

The *Chandéla* race or dynasty is the most ancient of which there is any existing account; and even this information, limited as it is, is too much blended with fable to offer any clear or distinct data. The *Chóhán-rása*,† a poetical chronicle of the exploits of *Rájá PRIT'HIRÁJ* of Delhi, gives a short account of them; and describes the boundaries of their possessions to be *Sirswághar* on the west, the *Püár* (*Pramára*) states on the south-west, *Góndwánd* on the south, the *Soorgi* (*Súrji* or *Súryt*?) territory on the east, and the *Jumna* river on the north; and, following this description, their territory must have been very extensive. Their magnificence indeed is apparent at the present day, by the numerous remains of stupendous edifices, and other ruins, which are to be found in several parts of the province; the style of architecture of which is so superior to that of a later period, that these ruins, and the inscriptions which are frequently connected with them, are not only objects of interest and curiosity, but they might be investigated with hope of eliciting further information.

From the *Chóhán-rása* it appears that Chunder Brim (*CHANDRA VARMA*) was the first of this dynasty; and, on the authority of an ancient inscription, still extant in one of the old Hindu temples of Kajrau,‡ he is stated to have been contemporary with the author of the Hindu *Sambat*. The fanciful

* Cane, Keane — *Maps*, &c.

† See page 146, &c. of this volume.

‡ Kujrou.

story of the moon (*Chandra*) appearing in human shape to a Bráhma's daughter on the banks of the Kén river, and the result of that interview, the birth of CHANDRA VARMA, explains that his origin is from the lunar line. And another part of the fiction ascribes to him the foundation of *Mahóba*,* and also of the fort of Calinjar (*Calanjara*);† but the Bráhmans ascribe a much earlier date to the construction of that celebrated fortress.

The author of the *Chóhán-rása* quotes a list of twenty names as the successors of CHANDRA VARMA.

It is to be regretted that there are few historical data regarding any of those personages: all that is known respecting them is from the poetical chronicle abovementioned; and from it we gather, that the first on the list was the founder of *Bárlghar*, and the second of *Sirswdghar*; the ruins of which fortress are still to be seen on the banks of the *Poháwaj*‡ river. Keerut Brim (KIRTI VARMA), the nineteenth on the list, extended his territory on the side of Góndwáná, and *Parmál Déö* (PRAMÁL DÉVA), the last in it, is stated to have occasioned the downfall of their power, by his folly and mal-administration.

The perversion of mind and intellect, in the instance of PARMÁL DEÖ, which is said to have occasioned the ruin of this dynasty, is fancifully typified according to the taste of the times, by the author of the *Chóhán-rása*, under the fiction of INDRA and his ministering courtesan; but it may also be gathered from the same author, that the immediate cause of quarrel between *Parmál Déö* and his formidable opponent *Rájá Pirt'hiráj*, arose out of a chivalrous exploit of the latter, in carrying off PADMÁVATÍ, the daughter of PADMA SÉN, *Rájá* of *Sanand Sikhar*. A party of the retinue of the *Chóhán* chief, on its return to Delhi, passing through *Parmál Déö's* territory, was opposed by that chief; and the haughty *Rájá* of Delhi, indignant at the insult, resolved to avenge himself by attacking *Mahóba*. This event is stated to have occurred in 1140 H. S., or about 1083 A. D.; and although *Parmál Déö* was permitted to retain *Mahóba*, he was evidently reduced to a tributary condition.

This overthrow, and the invasion of MAHMÚD of *Ghizni*, which followed shortly afterwards, appear to have annihilated the power of this dynasty; and although the fortress of Calinjar withstood repeated sieges afterwards,

* Mahabad, *Maps*, &c.

† Callinger, Kallinger, Calanjara.—*Hamilton's Gazetteer*, *Maps*, &c.

‡ Pohouj.

the whole country was eventually subjected to Muhammedan sway, and finally to that of *Rájá CHHATRASÁL*.

The events which followed the overthrow of the *Chandéla* dynasty are very imperfectly known; but from the local annals of the province, it would appear, that various adventurers exalted themselves upon its ruins, and this state of confusion and anarchy in all probability prevailed without any party obtaining decided ascendancy during the long interval between the invasions of Mahmúd and Timur; but about the period of the latter, a tribe of warlike *Rájpút* adventurers from *Góharbhúni*, under the conduct of a chief named *Déwaddá Bír*, ravaged the district of *Cándr*, on the right bank of the Jumna river, and fixed themselves at Mao Mahóní.* This chief was the founder of the Bundela dynasty. *Mao Mahóní*, *Cálpí*, *Cunch*, *Cándr*, and *Bijáwar* were his conquests; and his power is stated to have been princely, so much so, that in imitation of other great powers, he was enabled to assume and support the family appellative of Bundéla, and thus gave name to his dynasty and dominion.

The Bundélas are of the solar line, and trace their origin from RAMCHANDRA through his great descendant *Lavan Cúsá*, who established his authority in the province of Benares; and their genealogical line is traced through seven princes bearing the title of *Cásíswara*, Lord of *Cási*, or sovereign of Benares; seventeen bearing the family appellative *Góharwar*, and thirty bearing that of Bundela.

The conquests of *Déwaddá Bír*, and the dominion which he established, suffered no diminution during the rule of his successor, ARJUNA PÁLA; and SUHÁN PÁLA, the third in descent, increased it by the addition of *Corár*, which he wrested from a colony of *Cunghdris*, who had settled there. But nothing worthy of notice seems to have occurred after this period, until the succession of MÉNDINÍ MALLA, about the latter end of the reign of IBRAHIM II., or the commencement of that of BABER.

MÉNDINÍ MALLA, the eighth in descent from DÉVÁDÁ, appears to have been of an enterprising character, and is mentioned by FERISHTA in his history. His principal conquests were from the *Púdrs*, which unfortunate race, having been driven out of Malwa, had settled in the mountainous parts which bordered on the Bundela possessions. The aggressions against this race did not terminate with MÉNDINÍ MALLA; they were resumed by his grandson, PRETÁP HRAD, whose territory eventually became so extensive, as to induce

* Mow.

him to change the seat of his government, and build a city, named *Oorchá*, (*Arijaya*, * or *Uchcha*) which he made the capital of his dominions.

Oorcha was built in 1587 H. S., or 1531 A. D., soon after the accession of the Emperor HAMAYÚN to the throne of Delhi, and is situated on the left bank of the Bétwá or *Bétwanté* river in lat. 25° 21' 15" N., and long. 78° 38' 0" E. FERISHTA, the historian, in speaking of the Bundela chieftains, usually denominates them 'Oorcha Rájput's.'

MADHUCAR SAH, grandson of PRETÁP HRAD, is the next chief deserving of notice; he lived in the reign of the Emperor AKBAR, and by prudently professing obedience to the Muhammedan government, which was at that period in the zenith of its power, he remained secure in his possessions, and transmitted them to his eldest son, RÁM SÁH; but a decree of the Emperor JEHANGÍR is said to have changed the order of succession in favour of his second son, BIRSINGH DÉO, (*Bíra sinha déva*), because that chief had rendered himself useful to court intrigues by the assassination of the celebrated ABULFAZL, on his return from the Dekhan.

The *Bundelas*, however, are loud in their praises of BIRSINGH DÉO, and vestiges of his munificence, in the construction of artificial reservoirs of water and temples, are conspicuous to the present day; they certainly have been highly beneficial to cultivation in this barren country, which in a great measure owes its produce to the irrigation which these artificial lakes afford.

BIRSINGH DÉO was succeeded by his eldest son, JAJHÁR SINGH, of whom there is an interesting account in Colonel Dow's history of the reign of SHÁH JEHÁN, which coincides in every particular with the Bundéla records. The story is too long to repeat in this place; but his revolt from the Muhammedan government occasioned the invasion of his territory, which terminated with his expulsion and flight into Gondwáná, whence he never returned.

The power of the Bundéla dynasty was broken by this catastrophe, and *Oorcha* and its dependencies, after this period, were occupied by Muhammedan t'hanahs for the space of six years. But though their power was broken, the spirit of the Bundélas was unsubdued, and the incessant struggles of the chiefs, amongst whom CHAMPAT RAO, the father of RÁJÁ CHHA-

* Hamilton's Gazetteer. *Oorchar*, *Ouncha*, Hamilton's Hind. *Uchcha*?

TRASAL, was most conspicuous, at length, compelled the Muhammedan government to withdraw its t'hanahs; and PEHÁR SINGH, the third son of the late *Rájá* BIRSINGH DÉO was installed in the possessions of his ancestors.

From this period the *Rájás* of Bundelkhund became feudatories of the Muhammedan government, furnishing their quotas of troops for the service of the empire, and attending in person when required; and their bravery and warlike character frequently proved of great use: thus, for instance, INDRA MANI in the reign of AURUNGZEB took part in the war against Shah SHUJA; and was present at the battle of *Kórá Jehánábád*. AVADATTA SINGH, in the reign of BEHADUR SHAH, assisted in the war against the Sikhs; and, for his conduct in the siege of Fatehghar, was honoured with the insignia of the *Máhi Murátib* as a mark of distinction. SÁWANT SINGH (*Sámanta Sinha*) in like manner, in the reign of SHÁH ÁLAM, was honoured with the title of MAHÉNDRA for services at *Jhansi*, which title is still retained by the head of the family to the present day. But after the accession of HATTI SINGH (*Hastí Sinha*), the successor of *Sámanta*, family quarrels, and the pretensions of PAJAN SINGH introduced a state of anarchy and confusion, which still further weakened their power, until the accession of BIKRAMAJÍT, (*Vicramáditya*) whose good sense and judicious conduct not only stayed the progress of decay, but eventually secured the stability of his possessions by an alliance with the British government. His earliest measures were to resist and overcome the pretensions and aggressions of PAJAN SINGH, which he fully effected; and, on the occupation of Bundelkhund by the British, he immediately connected his interest with theirs. Circumstances, however, dependant on political considerations, prevented the fulfilment of his wishes at that time: but, subsequently, in 1812, being alarmed at the progress of Sindia's encroachments, he renewed his solicitations for British protection; and that government, convinced of the expediency of the measure, concluded a treaty of friendship and alliance with him, by virtue of which his territories are protected from foreign invasion.

BIKRAMAJÍT resigned his power during his lifetime to his son, D'HARM PÁL, and the seat of government is removed from *Oorcha* to *Tehrí*. The dependencies of *Tehrí* now constitute the whole of the possessions of the *Bundela* chief; but the principalities of *Jhánsí*, *Dattiya*, and *Símpt'hír* have all emanated from the parent state, which was governed by the former *Rájás* of this dynasty.

The above sketches relate to the history of the tract situated west of the

Désán river, or Bundelkhund Proper; and it now remains to describe the rise and progress of another government, which at a later period was established by RÁJÁ CHHATRASÁL over the country situated east of that river; and, in order to trace the origin of this power, it will be necessary to refer back to that period of Bundéla history when the Muhammedan government established its t'hanahs in *Oorcha*.

During the interval between the flight of JAJHÁR SINGH into Gondwana and the instalment of PEHÁR SINGH in the government of *Oorcha*, viz. from A. D. to 1633 to 1640, all the Bundéla possessions remained in the hands of the Muhammedan government, a circumstance which roused the patriotic feelings of the Bundéla chieftains to a very high pitch, and gave rise to a series of intrepid and daring exploits almost bordering on the romance. CHAMPAT RAO, the father of RÁJÁ CHHATRASÁL, obtained the greatest celebrity on this occasion; and when at length his successful struggles had forced the Muhammedans to withdraw their t'hanahs, he retired to his native village of *Mahéwa*; there, however, his restless spirit was incapable of remaining in repose; and he was soon engaged in other enterprises. His attachment to PEHÁR SINGH, as the rightful representative of his family, whose cause he had so materially advanced, prevented him from committing depredations on his territory; and he therefore crossed the *Désán* river, and settled at Mao, from whence he began his inroads upon travellers and carriers, and rapidly accumulated the means of future aggrandizement. Meantime his son, CHHATRASÁL, entered into the service of BEHADUR KHAN, governor of the Dekhan in the reign of the Emperor AURUNGZEB. But some cause or other induced him to change it for that of the *Mahrattas*, which was then a rising power, under the famous SIVAJÍ, in which employment he is said to have performed some useful services: and he returned to his country with reputation and credit.

At this period the state of Bundelkhund was as follows: the tract west of the *Désán* river, or Bundelkhund Proper, was occupied by the *Oorcha* Bundélas, who were firmly fixed in their possessions by their allegiance to the Muhammedan Empire; but the country east of that river was disunited and divided amongst various powers. It was possessed partly by the Muhammedans, partly by the Soorgee (*Surji* or *Suryi*?) and *Raghuvansi* tribes, partly by the Gonds, and by numerous other adventurers, who had established themselves on the ruins of the Chandelas.

CHHATRASÁL, on his return, finding circumstances favourable to his

ambitious views, commenced by reducing the petty states, and gradually established himself at *Punna* with the assumed title of *Rájá*. His next attempt was on the *Soorjee Rájá*, who held possessions in the vicinity of *Terowa* and *Gúrd*, and he reduced him by means of the treachery of his own Dewan. He now became so formidable that repeated attempts were made by the Muhammedan governor of Alláhábád to reduce his power, all of which he contrived to defeat, and finally he gave the Muhammedans a signal overthrow in the hills near *Punna*, and immediately appropriated their districts of *Calpi*, *Rahat*, and *Panwari*. The Muhammedan government was now effectually roused by his ambitious views, and AHMED KHAN BUNGISH, the Pathán chief of Furukhabad, was sent against him with a force too powerful for him to resist. He was accordingly defeated in his turn and deprived of almost all his possessions.

In this dilemma he applied to the Peshwa, SEWAI BAJIRÁÖ, for assistance, offering large sums of money, and a promise of a third part of his territory at his death, on condition, that his sons should be maintained in possession of the remainder; and, his offer being accepted, a body of Mahratta troops was dispatched to his aid, by whose means his opponents were defeated, and the Muhammedan government was at that period too much distracted with other matters to renew its attack. CHHATRASÁL, therefore, peaceably governed his extensive possessions during the remainder of his life, and bequeathed them in three divisions, as follow: a share of forty-five lacs of rupees to his eldest son, HRIDAYA SAH; a share of thirty-six lacs of rupees to his youngest son, JAGAT RAJ, and the remaining share of thirty six lacs of rupees to the Peshwa.

By this arrangement the Peshwa became possessor of a large portion of Bundelkhund, which was the earliest territorial acquisition of the Mahrattas in Hindustan, and which, in after times, was transferred to the British. The other portions, after a long series of domestic troubles and civil wars, were parcelled out into a multitude of divisions, which eventually gave rise to the numerous petty states now existing; but in order to exhibit their origin, it will be necessary to follow the history of each of the parties concerned in the tripartite division.

After the death of RÁJÁ CHHATRASÁL, his sons, HRIDAYA SAH and JAGAT RAJ, endeavoured to evade the performance of their father's will with respect to the Peshwa; and a Mahratta force, under *Mulhar Rao Holkar*, being sent against them, they were compelled to execute the conditions of it; and

the Mahrattas, leaving them in possession of their respective shares, withdrew across the *Desán* river into the territories of the Oorcha Bundelas, where they conquered that portion of territory which is at present held by the Subadar of *Jhánst*.

The division bequeathed to the *Péshwa* comprised all the territory now in possession of NÁNÁ GÓVIND RÁÖ, and also the district of *Ságar*, which has latterly fallen under British dominion. These lands were, in the first instance, committed to the charge of CÁSÍ PANDIT, a commander in the Mahratta army, who had performed some good service in the expedition under *Mulhar Rao*; from him they passed in succession to his son, GÓVIND PANDIT, who was slain at *Sháh durra*,* whilst escorting supplies to the Mahratta camp during the Abdalli invasion; and in consequence of this event they were confirmed in hereditary succession in the same family, with a reduction of tribute from five lacs of rupees to three. From GÓVIND PANDIT they passed to his two sons, BALAJÍ and GANGÁD'HAR, who ruled conjointly. They next passed to APA SAHEB, the son of BALAJÍ; and after his death they descended to NÁNÁ GÓVIND RÁÖ, the son of GANGÁD'HAR, who is the present possessor.

Ságar was never more than a nominal possession of NÁNÁ GÓVIND RÁÖ. The widow of APA SAHIB resided there; and the district, under the management of BINÁYAK RÁÖ, latterly shook off all dependance on the chief of *Jádown*,† and finally conducted himself in a manner so decidedly hostile to the British during the Pindari campaign, that his territory and town were occupied by British troops, and he and the princess placed in the capacity of pensioners of the British government.

The share allotted to Rájá HRĪDAYA SAH, the eldest son of CHHATRASÁL, was estimated to produce an annual revenue of forty-five lacs of rupees per annum, and included the metropolis of *Panna*. This portion seems to have undergone no diminution during the life of HRĪDAYA SAH; on the contrary, it was augmented by the capture, or rather by the surrender, of *Callinger* (*Calanjara*). This celebrated fortress, which (considering the means and resources of the native powers of India, and its natural strength), might, in their eyes, be considered impregnable, was the only possession remaining to the Muhammedans in Bundelkhund; but, owing to the disorders of the

* Shadorra.—*Hamilton's Gazetteer*.

† Jalooan.—*Hamilton's Gazetteer*.

times, the troops which garrisoned it, being kept in arrears, mutinied for want of pay, and sold their charge to *Rájá HRĪDAYA SAH*.

Rájá HRĪDAYA SAH was succeeded by his son, *SABHÁ SINH*, during whose time also this portion seems to have suffered no diminution. He left three sons, *AMÁN SINH*, *HINDUPATI*, and *KHÉT SINH*; of whom *HINDUPATI* acquired the ascendancy and succession, by killing his elder brother in battle near *Durgátdl*, and by the seizure and confinement of his younger brother, *KHÉT SINH*.

During the lifetime of *Rájá HINDUPATI*, the affairs of his country were prosperous and flourishing. He encouraged commerce, and is said to have derived considerable revenue from the diamond mines of *Panna*; and *Chatterpore (Chhatrapur)*, under his auspices, became an opulent town and a great mart for commerce. He left three sons, *SERNAID SINH*, the eldest, (issue of a second marriage), and *ANIRUDDHA SINH* and *DHÓCAL SINH* (issue of his chief *Rdni*). This circumstance is of importance amongst the *Rajpúts* in cases of succession; and accordingly he nominated by will *ANIRUDDHA SINH* to be his successor; and during his minority, he appointed his *Dewan*, *BÉNÍ HUZÚRÍ*, and *KHEMJÍ CHÓBÉ*, *Kiládar* of *Callinger*, to the office of guardians and managers: and to *SERNAID SINH* he gave *Rájnagar* and its dependencies, as a provision for him, independent of his brother.

The jealousy, which arose between the guardians, each aiming at the sole management, induced *KHEMJÍ CHÓBÉ* to support with all his influence the claim set up by *SERNAID SINH* to the succession; and hence they became declared enemies. A desperate battle was fought between them, without either party gaining the ascendancy; and their resources being exhausted, they suspended hostilities: and on the death of *ANIRUDDHA SINH*, which happened shortly afterwards, they found their interest in agreeing to elevate his brother, *DHÓCAL SINH*, who being a minor, they were thereby enabled to retain the whole authority in their own hands: the *Chóbé* possessing the fort of *Callinger*, with the country around it, and *BÉNÍ HUZÚRÍ* the remainder of the territory.

SERNAID SINH, being disappointed in his hope of establishing his claim through the means of *KHEMJÍ CHÓBÉ*, applied to *NÚNÍ ARJUN SINH*, the guardian of the minor *Rájá* of *Bándá*; and the result of this application, as will be shewn in the sequel, proved fatal to the interests of his family, without advancing his own. Here it is necessary to take up the history of *Rájá JAGAT RÁJ*, the second son of the late *Rájá CHHATRASÁL*.

The share of *Rájá JAGAT RÁJ* was estimated to produce an annual revenue of thirty-six lacs of rupees, and included the large towns of *Bándá* and *Jétpur*.* *JAGAT RÁJ* preserved his portion entire until his death; but leaving a numerous issue, the lands were afterwards parcelled out amongst them; and they were said to have been designed by him in his lifetime to be distributed as under: to his eldest son, *KIRTI SINH*, he designed *Bándá* and *Chircári*; to his second son, *PEHÁR SINH*, *Jétpur*; and, to his natural son, *BIRSINH DÉVA*, *Bijáwer* or *Católa*. *KIRTI SINH* dying before his father, and leaving two sons, named *GÚMÁN SINH* and *KÚMÁN SINH*, *JAGAT RÁJ* at his death bequeathed *Bándá* and *Chircári* to them. From this origin arose the states of *Bándá*, *Chircári*, *Jétpur*, and *Bijáwer*.

PEHÁR SINH, who received *Jétpur* according to his father's will, availing himself of the absence of his nephew, appears to have set up a claim to the whole of the territory, with the exception of *Católa*; and the parties were consequently soon in arms against each other. *BÉNÍ HUZÚRÍ*, the guardian of the minor *Rájá* of *Panna*, involved the affairs of that branch of the family in this transaction, by espousing the part of *PEHÁR SINH*; and *GUMÁN SINH* and *KUMÁN SINH*, unable to withstand the united forces of *Panna*, *Jétpur*, and *Bejáwer*, applied for aid to *SINDIA*, who sent a body of Mahrattas, under *KHANDARÁÜ APA* and *APA NÁYAK*, to their assistance.

The fortune of the war now turned in favour of the nephews. *Panna* was closely besieged, and *BÉNÍ HUZÚRÍ* obliged to fly: and had not the Bundéla chieftains, at this critical moment, perceived the common danger they were in, from the introduction of foreign troops into their territory, the conquest of it might then have easily been effected. But in this instance they appear to have had some foresight: they suspended their mutual animosities, and united against the common danger; and, by pecuniary concessions, they finally got rid of the Mahratta troops; and settled their own disputes by mutually consenting to abide by the original design of partition said to have been contemplated by *Rájá JAGAT RÁJ*.

PEHÁR SINH retained *Jétpur*, and was succeeded by his son *GAJ SINH*; *KÚMÁN SINH* received *Chircári*, and was succeeded by his son, *BIJAYA BEHADUR*. But *Bándá*, which was the portion of *GÚMÁN SINH*, soon acquired

* *Jeitpoor*, Maps. *Jyhtpoor*, Hamilton's Hind. *Jit-púr?* or *Jyéth-púr?*

an ascendancy, that was paramount in Bundelkhund, until the invasion of the Mahrattas under ALI BEHÁDUR.

Three intriguing ministers, named RÁÖ SABDAL SINH, KHÉM-RÁY (*Cshéma-ráya*) DICSHIT, and NÚNÍ ARJUN SINH, were the confidants and managers of Rájá GÚMÁN SINH; and at his death he bequeathed his possessions to an adopted son, named MADHUCAR SAH, under their guardianship. MADHUCAR SAH died shortly afterwards, and BHACTI BALLI, the son of DHARKH SINH, the son of KÍRTI SINH, the son of JAGAT RÁJ, was installed in succession to him.

The guardians, however, became jealous of each other after this transaction; and NÚNÍ ARJUN SINH caused SABDAL SINH to be assassinated, and imprisoned KHÉM-RÁY. The latter, however, effecting his escape, fled to *Chircári*; and incited Rájá KÚMÁN SINH to espouse his cause, and march against *Bándá*, in which expedition KÚMÁN SINH was slain in battle near *Móhda*,* and KHÉM-RÁY was again taken prisoner.

NÚNÍ ARJUN SINH, after this success, invested *Chircári*; and everything but the fort surrendered to him. He next marched towards *Chhatrapúr*, which then belonged to the Rájá of *Panna*; and here he artfully espoused the cause of SERNAID SINH, in support of his claim to the succession of *Panna*. A desperate battle was fought in consequence by the rival Dewáns BÉNÍ HUZÚRÍ and NÚNÍ ARJUN SINH, in which the former was slain, and the states of *Panna* and *Bándá* fell into the hands of the latter, over which he reigned as guardian to Rájá BHACTI BALLI.

The cause of SERNAID SINH having served the purpose for which it had been espoused, was now abandoned altogether, and he retired to *Rájnagar*; whilst DHÓCAL SINH, the deposed Rájá of *Panna*, became a dependant upon the bounty of the Kiládar of *Callinjer*, who assigned him some lands, which he enjoyed during his life, and bequeathed them and his state of dependence on the Kiládar to his illegitimate son KISHÓR SINH, who, in aftertimes, by British benevolence, was reinstated as the representative of the *Panna* branch of the family, and became the Rájá of *Panna*.

Such was the distracted state of the country, when ALI BEHÁDUR formed the design of conquering it; to which he was incited by an artful chief named HIMMAT BEHÁDUR, whose life he had saved from the vengeance of MÁDHÚJÍ SINDIA. HIMMAT BEHÁDUR, in consideration of a *Jáidád*, or

* Mohda.—*Maps.*

assignment on territory, promised all his influence and power in aiding the conquest; and by his means *Rájá* BIJAYA BEHÁDUR, then smarting under the effects of NÚNÍ ARJUN SINH's invasion of *Chircári*, was induced to favour the design; and ALI BEHÁDUR accordingly entered Bundelkhund with a powerful army. The first efforts of the Mahrattas were decisive; they were opposed by NÚNÍ ARJUN SINH, and a bloody battle was fought between them near the fortress of *Ajayghar*, in which the guardian was slain, and the minor *Rájá* BHACTI BALLI became the prisoner of the conqueror.

It does not appear, however, that he was ever able to effect a complete conquest of that country. After three years of harassing warfare, he prepared to consolidate his conquests by the capture of *Callinger*: but this was an undertaking far beyond his means and capacity; the siege was almost immediately converted into a blockade; and ten years of fruitless endeavour had passed away, when he died, without the attainment of his object.

On the death of ALI BEHÁDUR, which happened in 1801-2, HIMMAT BEHÁDUR avowed his intentions of maintaining the government for the Newáb's eldest son, SHAMSHÍR BEHÁDUR, who was at *Púnd* with his mother; and, during his absence, the younger son ZULFICÁR ALI, being then in camp, was elevated, as a temporary measure, under the guardianship of a near relative, named GHANI BEHÁDUR. In the mean time, however, affairs at *Púnd* had taken a very serious turn. The *Péshwa* had been driven to *Bassin* by the rebellion of JESWUNT RAO HOLCAR, and the other Mahratta chieftains; where he concluded that Treaty with the British Government, which is known under the name of the treaty of Bassin, the stipulations of which occasioned the war of 1803-4 between the British Government and the Mahratta confederates.

One of the hostile plans of the confederates was to invade the British dominions by the way of Bundelkhund; and SHAMSHÍR BEHÁDUR, being then at *Púnd*, was chosen as a fit instrument for their plans. He was confirmed in the succession of his late father's rights, and despatched to his government; and in the meantime letters were written to HIMMAT BEHÁDUR and the other adherents of ALI BEHÁDUR, requiring them to aid in the furtherance of the proposed plan of rendering Bundelkhund the nucleus of the invasion of the British territories which were contiguous to it.

HIMMAT BEHÁDUR, foreseeing in the success of the plan of the confederates the downfall of his own authority, or perhaps thinking he might be able to make better terms with the English, resolved on abandoning the

Mahratta interests, and accordingly made overtures to the British Government to assist in transferring the country to them; and the circumstance of the proposed plan of the confederate Mahrattas indispensably requiring that Bundelkhund should be occupied by British troops, as a measure of defence, the proposal of HIMMAT BEHÁDUR was accepted; and this is the origin of the first occupation of Bundelkhund by British troops.

Shortly after this transaction, the *Péshwa* proposed that the district of Savanore, and other lands, which had been assigned by him to the British instead of subsidy, should be restored to him; and in lieu thereof, and also as an equivalent for a regiment of cavalry, and other matters stipulated in the supplemental articles of the treaty of Bassin, a portion of territory in Bundelkhund to be selected from the conquests of ALI BEHÁDUR, and amounting to 36,16,000 rupees per annum, should be ceded to the Honourable Company; and this proposal being acceded to, the British thereby acquired a large portion of the province.

It would require a detail of events, too lengthened for the limits of this paper, to describe the course of policy, or the system of measures, which at length tranquillized this distracted country, and introduced order and peaceable habits amongst a race of men, who for years had experienced nothing but the comfortless effects of anarchy and civil war: suffice it to say, that the author of this paper having conducted a survey throughout the whole of their territories, has witnessed the happy results of the system which was pursued, and can feel a pleasure in recording them.

In 1817 the *Péshwa*, by treaty, ceded to the Honourable East-India Company all his rights, interests or pretensions, feudal, territorial or pecuniary, in the province of Bundelkhund, including *Ságar*, *Jhánsi*, and the lands held by NÁNÁ GÓVIND RÁÖ; and agreed to relinquish all connexion with the chiefs in that quarter.

Thus terminated the authority of the *Péshwa* in Bundelkhund; and the only advantage which the British Government took of this cession in their favour, was to require from NÁNÁ GÓVIND RÁÖ the cession of a small portion of his territory, with a view to complete the frontier line; and in return he was constituted hereditary ruler of the remainder of his territory, and released from the payment of tribute. The *Subáddár* of *Jhánsi* was confirmed in all his possessions as heretofore; but the chief of *Ságar*, by open acts of hostility, compelled the government to displace him, and occupy his territory: the revenue of which, however, is applied partly in payment of a

pension to him and the widow of APA SÁHEB, whose manager he was ; and the residue, after deducting the expenses of collection and government, and the lawful demand of tribute as settled by the former government, is paid to NANÁ GÓVIND RÁÖ.

This transaction completed the settlement of the affairs of the province ; since which, with the exception of the affair of *Gárácólá*,* there has been no disturbance.

RIVERS.

The *Kén*† river belongs properly to Bundelkhund ; it rises in latitude 23° 53' N., longitude 80° 8' E., from a range of hills near the village of *Mohár*. Its infant course is northerly, through the *Bandar* hills, which it pierces, and forms a cataract near *Pipariya*. Its direction then changes to west, flowing parallel to the range of mountains, until it is joined by the *Patná*, *Bearmá*,‡ *Sonár*, and *Mírhásiya* rivers ; when the united streams are precipitated over a cataract near the village of *Singhóra*, and foam in a deep narrow channel worn in the rocks, in forcing their way through the *Panna* and *Bindhyáchal* ranges of mountains to the plains below. The course then continues northerly, and after receiving the *Báráná*, the *U'rmál*, the *Cóyal*, the *Chandráwal*, and other minor streams, it falls into the *Jamuná* at *Chilátdrá*, after a course of 230 miles. The bed of the river is too rocky for all the efforts of art or labour ever to render it navigable. It is, however, well stocked with a great variety of fish ; and the pebbles, which are found in its bed, are so exquisitely beautiful, as to be in great request for ornaments.

The *Désán* is the next great river which peculiarly belongs to Bundelkhund. It rises from the *Vindhya* chain of mountains ; and pursuing its course northerly between *Ságar* and *Rahatghar*, and viâ *D'hámaní* and *Jerár*, receives its tributary streams, the *Cátené*, the *U'r*, the *Saprádr*, and *Lakhairí* rivers ; after which it falls into the *Bétwaní* or *Bétwá* river near *Chandwár*, after a course of 220 miles. This river is more rocky than the *Kén*, and is equally well stocked with fish.

* Gurra Kota.—*Maps*, and *Hamilton's Hind.*

† Caonas of Pliny.—*Rennel, Hamilton's Hind.* i. 296.

‡ Bearmah.—*Maps.*

The *Bétwantí* or *Bétwad* (*Vétava*) river belongs partly to Malwa and partly to Bundelkhund. It rises near *Bhópál*; and pursuing a north-east course, pierces the *Bindhydchal* mountains, about ten miles south of *Chandrí*; and after receiving its tributary streams, the *U'r*, the *Jámní*, the *Désán*, and *Birmá* rivers, it falls into the *Jamuna* near *Amirpur*, after a course of 330 miles.

The *Póhđwaj*, the *Ranj*, and *Paisuni* rivers, exclusively belonging to Bundelkhund, are minor streams. The latter is sacred amongst the Hindus; and its cataract near *Jórai*, as well as its romantic course to the plains below, is exceedingly interesting, and particularly so to the Sanscrit student, who may here fancy himself on classic ground.

There is no cut or canal, nor are any of the rivers navigable, throughout the whole of Bundelkhund: except that, in the rainy season, when the river is swollen, boats lightly laden may proceed up the *Kén* river, as far as *Bándá*; but in the dry season the above remark is without any exception.

LAKES, RESERVOIRS.

There are numerous reservoirs of water, which have been artificially constructed: of these the principal, east of the *Désán* river, are at *Jutpur*, *Mahóba*, and *Ghórd*. But the great field for these stupendous works is west of that river. The former *Rájás* of the *Bundéla* dynasty expended vast sums of money on works of this nature; and the lakes of *Berwad-Ságar*, *Arjál*, *Bír-Ságar*, *Nandana-wárá*, *Bómóri*, *Jhatdrá*, *Gúrá*, *Bhánd*, and many others, are striking proofs of this fact. It is difficult to convey an adequate idea of the immense piles of masonry, which in some cases have been heaped up to stay the current of the stream, and force its waters to expand; or of the extreme simplicity by which the same object has been effected in others: the lakes of *Nandan-wárá* and of *Arjál* are instances illustrative of both these remarks.

The great object of these reservoirs was irrigation; and their waters in some instances are diffused, by means of small drains, to lands which are many miles distant. The general sterility of the soil required these aids; and without them, nearly the whole tract would have remained an unprofitable waste.

MOUNTAINS, HILLS, &c.

The mountains of Bundelkhund run in continuous ranges parallel to each other, each successively supporting a table land, one above the other, and hence they are called *gháts*.

The first of these ranges is called the *Bindhyáchal* mountains. They commence at *Késóghar*, five miles north of *Sēunda* on the *Sindh* river, and making a circuitous sweep by *Narawár*, *Chandrí*, *Hirapur*, *Rájghar*, *Ajeyghar*, and *Calanjara*, they cease, near *Barghar*, to belong to Bundelkhund, and continue their course, by *Bindhyavásini* and *Tará*, until they approach the Ganges at *Surájghara*, and again at *Rájmahl*.

Nothing can be more striking, as a topographical feature, than the plains of Bundelkhund, which resemble a vast bay of the ocean formed by these natural barriers, crowned with the fortresses above mentioned; and what is somewhat remarkable, the progressive elevation of the soil from the bed of the Jumna, is towards the apex of this bay: hence the diminished altitude of the range at that point, being scarcely 300 feet above the surface, whilst at *Calyanghar* the same range is 800 feet. The most elevated summit does not exceed 2,000 feet above the level of the sea.

Another remarkable feature is the picturesque appearance of numerous isolated hills, which seem to stand alone, and entirely unconnected with any other mountains: but this appearance is deceptive; they are portions of ranges which alternately disappear and emerge, sometimes in the form of isolations, and sometimes in continuous ranges; and it is also worthy of remark, that they all radiate from the apex of the bay, as if from a common centre, and diverge from it like the sticks of a fan.

The second range is called the *Panná* range, which runs parallel to that of *Bindhyáchal*, preserving a distance of about ten miles from summit to summit.

The third range is called the *Bandair* range; and in topographical feature it resembles an acute spherical triangle, the apex of which is near *Nágaund*, the area being table land, and the sides of the triangle having their abrupt faces outwards. This range gives rise to the *Kén* and *Patní* rivers. It is the most elevated portion of the province; and its contour describes in miniature the greater curves of the lower ranges, as if it was the nucleus on which they were formed.

The *Kaimûr* hills do not belong to Bundelkhund, but they run parallel to the other ranges, and therefore may not improperly be mentioned here. In *Baghélkhand* they are called *Kaimûr* hills; in Berar the *T'hamian* hills; and afterwards the *Vindhya** mountains.

FORESTS, JUNGLES, &c.

There are no forests in Bundelkhund, nor any timber which could be turned to use on an enlarged scale; the jungle of the low lands, of which, indeed, there is too much, particularly in the native states, consists generally of the wild jujube (*Zizyphus jujuba*), and wild carandas (*Carissa C.*), with a considerable proportion of gigantic swallow-wort (*Asclepias gigantea*), and other brushwood, which is convertible into no other use than to burn as manure or fuel: but the jungle of the hills is more useful. The bamboo is plentiful; the teak is here and there found of a small size; and, generally speaking, almost every kind of timber common to India is found, of a diminutive growth. Perhaps the most valuable productions of these hills, after their diamonds, iron, and bamboos, are drugs, gums, the chironjia nut, and catechu extract, the produce of the mimosa catechu, which grows here in great abundance.

The preparation of catechu, from its great simplicity, deserves to be noticed. At the season when the sap flows most copiously, a few *Gónds* take up their temporary residence in some solitary glen, where the khair tree (*khadira*) abounds. All the implements they require are a hatchet, a few earthen pots, and the convenience of water. The tree, after being felled, is barked and chipped whilst the sap is flowing; and in the mean time the earthen pots, half filled with water, are ranged in rows over fires; the chips, as soon as cut, are thrown into the water, and boiled until the inspissated juice acquires a proper consistency; the liquor is then strained, and suffered to cool; and it soon coagulates into a mass, which is the catechu, the quality of which depends very much upon the freshness of the tree from which it is obtained.

* This is the same name with the *Bindhyáchal* or *Bindáchal* before mentioned. *Vindhya* is the tropical zone of mountains across India. This mountainous tract comprises several ranges nearly parallel. Those which face the north and south are particularly known by the general appellation. The intermediate have discriminative denominations.—ED.

MINES, MINERALS, AND MANUFACTURES.

The diamond mines of Bundelkhund have long been famous; they are situated on the table land between the first and second ranges of hills near *Panná*, and extend from the *Kén* river eastward as far as the *Chilá nadí*; and it is perhaps worthy of note, that beyond these limits no diamonds are found. They are the exclusive property of the *Rájá* of *Panná*; but adventurers may dig for them if they chuse to pay the expenses, and a tax of one-fourth of the produce to the *Rájá*. The mines, however, are so much exhausted, that this privilege is rarely accepted, and is oftener attended with disappointment than gain. The diamonds are found in a red gravelly soil, at various depths below the surface, from three to fifteen feet, but generally at three or four feet, and they are separated from the soil by washing and sifting it; the diamond is of the table or flat kind, and is rarely found perfect.

The iron mines are contiguous to the former, the *Kén* river being the line of separation between them; they are said to be inexhaustible, though at present they are but partially worked by a few adventurers, who pay a certain sum, varying from four to seven rupees a season, for each furnace. The other expenses consist in digging the ore, which is obtained close to the surface, and in the preparation of charcoal; and so simple is the first process, that the metal in its earliest stage can be purchased at the mines for one rupee twelve anas per maund. When taken from the mines, it undergoes a second and sometimes a third refinement, under more skilful hands, in which state it usually comes to market.

The miners are generally of the *Gónd*, or other hill tribes, who prefer a wretched subsistence in these barren regions to the plains below; and in times of scarcity, numerous robberies are committed by them. If, therefore, a small capital were judiciously employed in working these mines, and means of constant employment afforded to these people, great beneficial results might be expected in a philanthropic point of view; and in this light it might be worthy the attention of the British government, as the produce would serve to supply their magazines and arsenals.

The manufactures peculiar to Bundelkhund are a coarse kind of cloth, which is stained red by a colour extracted from the root of the *Morinda citrifolia*, or *aal* plant, much cultivated in some parts of the province. *Gáráutá* and *Kótrá* are the chief places of this manufacture, but *Cálpí* is the usual

mart. *Cálpí* is also famous for its sugar-candy and paper ; and *Jhánsi* may be particularized for its carpet manufactory. A coarse kind of sacking is also made in great abundance along the banks of the *Bétwá* river, and at *Chhattapúr*, which supplies wrappers for the bales of merchandise passing to and from the *Dekhan*.

SOIL, PRODUCTIONS, MODE OF HUSBANDRY.

The soil of Bundelkhund exhibits every variety, from the rich black loamy soil to sterile *kankar*, or Calc-tuff. The valleys and low lands are generally of the former kind ; and if properly irrigated, it is as productive as any in Hindustan. It produces the sugar-cane, cotton, indigo, the *aal* plant, wheat, barley, *holcus sorghum*, *holcus spicatus*, and every species of the pulse and lentil tribe. In the more sterile parts are grown several species of grain of the millet kind, *panic* and *paspalum* : but even these inferior kinds are not attainable by the lower orders in times of scarcity, and the fruit of the *mahúa* tree (*Bassia latifolia*), on such occasions, may be ranged amongst the necessaries of life. Thousands of human beings are supported by the produce of this tree : and in extraordinary times of dearth and scarcity, the pounded bark of the *katbal* tree is often mixed with the fruit of the *mahúd* ; but it is a melancholy reflexion, that those poor wretches, who are reduced to the necessity of using the bark of the *katbal* tree, are observed soon afterwards to fall victims to its effects.

The mode of husbandry varies in no respect from other parts of the country. They plough with oxen, and tread out their corn with the same animal ; and if there is anything remarkable, it is that the simple Chinese wheel, set in motion by oxen, and admirably adapted to raise water which is near the surface, is employed in some parts to irrigate the lands.

The waste lands of Bundelkhund afford matter for observation, and thousands of acres, particularly in the native states, which now lay waste, and covered with jungle, might by ordinary means and management be brought into cultivation. The method is simply to root up the jungle and burn it on the spot as manure ; but there is either a want of capital, or a want of confidence between the governing and the governed, which retards this desirable improvement ; and these vast wastes continue to remain, to the disgrace and prejudice of their owners.

Buffaloes and oxen in this country, as in most parts of India, are the chief domestic animals : the former are in request as beasts of burden, and the latter for every purpose of husbandry. The best breed of oxen is in the pergunahs of *Chandlā-Bichāwan*. The sheep are small, but the goats are superior ; the term *Jumna-pāri* (or across the Jumna), is applied to denote their superiority.

REMARKABLE BUILDINGS, RUINS, NATURAL CURIOSITIES.

There are no very remarkable buildings now extant ; but there are several ruins, which mark the site of buildings that must have been magnificent in their time : for instance, at *Māhōbā*, at *Cajrau* near *Rājnagar*, at *Mālhan* above the hills near *Jōdhpur* (*Yuddhapura*), at *Sirswāghar* near *Sāliya* on the *Pohāwaj* river, and in many other places. These vestiges, and the numerous inscriptions which are to be found in many parts of the country, have all a reference to its ancient history.

Amongst the natural curiosities may be reckoned the subterraneous cavern called *Gōpit-gōddvāl*, near *Chitracota* ; another cavern, called *Biya Cūnd*, in the hills near *Bijāwar* ; the cataracts of *Bédhak*, near *Calyanghar* ; of the *Paisunī* river, near *Jorai* ; of the *Bhāgi* river, south of *Calinjer* ; and of the *Rānj* river, south of *Ajayghar* : but perhaps the greatest objects of curiosity are the forts of *Calinjer* and *Ajayghar*.

INHABITANTS AND RELIGIOUS ESTABLISHMENTS.

I shall conclude this paper with a short account of the inhabitants and religious establishments, commencing with that class, who, from the respectability of their origin, are still considered as chiefs, and are seldom found in a capacity inferior to that of a zemindar. Of these, 1st, some descendants of the *Yaduvansi Ahīrs*, who in very early times had possessions above the hills, near *Jodhpur* and *Shāhwāgar*, a few of whom are still to be found in the country. 2d. The descendants of the *Chandela* race. 3d. The *Raghuvasni* tribe, of *Baraundā*, east of *Calinjer*, who still enjoy property and power. 4th. The *Bundēla* race, who are always in the capacity of chiefs, and who never cultivate the soil. 5th. The *Pūdār* tribe, who were originally expelled

from *Malwa*, and have small possessions tributary to *Jhānsi*, at the foot of the hills south of *Nerwār*. 6th. A tribe calling themselves *Dhandélas*, who came from *Shdhghar*, and occupy a small tract of country tributary to *Jhānsi*, above the hills south of *Nerwār*. 7th. The *Gújer* tribe of *Sampthir*. The Mahratta Pandits of *Jaldwan*; and, 9th, The *Chóbés*, who were lately expelled from *Calinjer*.

Of the inferior tribes, the following are the most common: *Lód*, *Cúrmí*, *Cúli*, *Canghán*, *Ahr* (*Abhira*) and *Chamdr* (*Charmacdra*). The native chieftains seem to find these castes more tractable, and accordingly they are found in every capacity, from the zemindar to the lowest tiller of the soil; but there is another caste which inhabits *Banphari*, a small tract in the pergunah of *Chandlá*, who are called *Bandfers*, and are the descendants of *ALLA* and *UDAL*, two famous champions of the period of *PARMÁL DÉÖ*. They seem to preserve a portion of the rough character of their ancestors; and are often discovered in groups with their spears planted around them, chanting verses in praise of their exploits. Formerly they were desperate thieves, and used to go armed to their daily occupations; but latterly they have become more tractable.

The *Bundélas* have been generally allowed to be a brave race of men; and there is something rudely haughty about them to the present day. They are certainly attached to the soil they inherit, and have a term, *Bhúmi-yádi*, which may be translated patriotism, and which they use to express their exertions in behalf of their country.

The principal Hindu religious establishment is at *Chitracote* on the *Paisuni* river, where *RÁMA CHANDRA* is said to have rested on his way to *Lancá*. There are also some *Jain* temples at *Sendwal* and *Kandalpur* for the worship of *Buddha* (*Jina*). But the most singular religious establishment is at *Panná*, and was founded by an enthusiast named *Jí Sáheb*, who emigrated from the *Panjáb* in the time of *Rájá CHHATRASÁL*.

This man assumed the appellation of *Prdnandt,h*, or Lord of Life, and declared himself to be the promised *Imám MEHEDI*, mentioned in the Koran. His first attempts to set up his new religion were in the *Panjáb*, that fertile spot for religious innovation. Afterwards he removed to *Delhi*; and finally, to avoid the persecution of the Muhammedans, he fled into *Bundelkhund*, where he found protection under the rising power of *Rájá CHHATRASÁL*.

None but converts to his religion are allowed to read his book, which is

entitled *Kúlzam* ; but having procured some extracts from it, and other information concerning it, I ascertained that his principal arguments for the necessity of this new religion are founded on the discrepancy which exists between the practice of Muhammedans and the precepts of the Koran ; and he professes to promulgate in his book the remaining 30,000 words, which Muhammed, on the occasion of his miraculous ascent into heaven, was told should be reserved for the coming of *Imám MEHEDI*.

The followers of this sect are called *Dhamians* ; and their dress is after the Hindu fashion, to favour their interpretation of that passage of the Koran, which says that *Imám MEHEDI* will appear in disguise. They are to be found in the *Panjáb*, in *Gujerat*, *Delhi*, *Luknow*, *Benares*, *Muthra*, *Faizabad*, and *Nagpur* ; but *Panná* is their Mecca. Latterly they are said to have made some progress ; but their whole number does not exceed 1500, of which about twenty are employed at their place of worship at *Panná*, and the remainder are engaged in trade. The present establishment was endowed by *Rájá HINDUPATI* with a small portion of the diamond mines, which affords subsistence to the devotees employed in their temple, and at the shrine of their founder at *Panná*.