

DISCOVER JODHPUR



954.4
G 959 D

MOHANLAL GUPTA
SHIRI AHUJA



INDIAN INSTITUTE OF ADVANCED STUDY LIBRARY SIMLA

ir City

.....45270
..... 44116

1010 (O) 45010 (R)
.....48010, 48020
.....45083
galow.....44010
.....45083

s :

4193 (O) 37820 (R)

(सूचना केन्द्र).....44193

i Centre46550

Basni.....	
GRP Rly. Stn.	36472
Khanda Falsa	36648
Maha Mandir	44301
Mandore	45531
Pratap Nagar	36533
Sadar Bazar (Div D).....	36534
Sadar Kotwali (Div A)	36535
Sardarpura.....	31802
Shastri Nagar	41420
Siwanchi Gate	36486
Sojati Gate.....	36487
Soor Sagar	36488
Udai Mandir.....	44601
Police Chowkies :	
Air Force.....	33489
Arun Hotel	36489
Bhagat Ki Kothi	39944
Chand Pole.....	44116
Girdikot	37260
Goal	44116
Jalori Gate.....	36473
Jaswant Sarai.....	36474
Ladji Ka Kua.....	36475
Mandore	45531
Masuria	36645
Merti Gate.....	36646
Nagauri Gate	36647
Paota	44116
Ratanada	30201
Sarafa Bazar	36485

Mahatma Gandhi Hospital	36437
36438, 36439, 36441, 36442, 36443, 36901, 36902, 36903, 36904	
Mathuradas Mathur Hospital :	32513
Mental Hospital	30344
P & T Dispensary.....	31340, 33403
Paota Dispensary.....	45302
Rly Dispensary.....	620600
Rly. Hospital	32302
T. B. Clinic.....	620439
Umaid Hospital.....	35720
35730, 35740, 35750, 35760, 35770, 35780, 35790	
ESI : Dispy. I Residency Road	31833
II Paota.....	46485
III Basni	41465
Hospital KN Nagar	36422
Kamla Nehru Chest Hospital	36424

Enquiries :

Air

Enquiry-Arrival & Departure	142
Aerodrome	30617

Roadways

Rai Ka Bag Bus Stn.....	44686, 44989
Rly. Stn. Bus Station	36116

Railways

Enquiry	132
Train Arrival (Recd. Announce.).....	131
Reservation	36407
Face to Face Enquiry	626176

Phonogram185

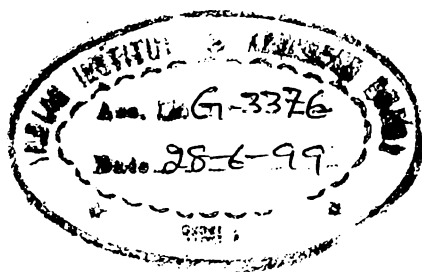
DISCOVER JODHPUR

(A Window to the History, Art and Culture of Marwar)

**Mohanlal Gupta
Shiri Ahuja**

Shubhda Prakashan, Jodhpur

954.4
G1959 D



Library IAS, Shimla

Publisher :
SHUBHDA PRAKASHA
D-161, Shastri Nagar,
Jodhpur. © 614375



G3376

Edition : First (1998)

Price : 50.00 Rs. Only (Rupees Fifty Only)

Copyright : Reserved

Photography : Loon Karan Jangid, Nagaur

Laser Typesetting & Printing :
Surya Computer, Jodhpur

DISCOVER JODHPUR
(Edition : 1998)

by : Mohanlal Gupta & Shiri Ahuja
Rs. : 50/-

CONTENTS

1. Marwar State : A Grand History	7-29
2. Mehrangarh : The Fort	29-34
3. Palaces : The Royal Splendour	34-37
4. Other Important Monuments	37-40
5. Temples : A Peep Into Religious Glory	41-57
6. Memorials and Cenotaphs	57-66
7. Lakes in Desert	66-69
8. Mandore : The Ancient City	69-80
9. Extravaganza of Gardens	80-81
10. Tourist Excursions	81-89
11. Panchayat Samitis : A Rural Glimpse	90-97
12. Tourist Season	98

FORWARD

According to renowned historian Col. James Todd—Every single flower on the land of Rajasthan has danced in the scent of bravery and sacrifice. Not a wave of air has passed when brave men did not bow at the feet of the war goddess. Not one hut has existed where mothers did not sing songs of valour and dedication. There has been no house where no brave soldier was born to fight for the nation.

Marwar has been one of the major states of Rajasthan. One fourth of the erstwhile Rajputana came under Marwar. Only Kashmir and Nizam Hyderabad were bigger than Marwar. It was a centre of bravery, dedication and strength on the one hand, blended with love, sacrifice and compassion on the other. Jodhpur, a city full of colour and variety was established in the 15th century by Rao Jodhaji. Since then, each passing day has added a new story to the land of Jodhpur - such was this capital of Marwar state.

In the last fifty years of India's independence, Jodhpur has never lost its importance and today it holds the cultural centre stage of Rajasthan.

There have been very few foreign tourists who left India without visiting Rajasthan, and even fewer who did not visit Jodhpur. But very few knew the depth of Jodhpur's contribution to Indian history and the beauty of this land. Mehrangarh fort and Umaid Bhawan Palace are the more popular tourist places of Jodhpur. Many books have been written earlier on this city but highlighting such well known places only. 'Discover Jodhpur' as the name suggests, brings out the lesser known facts about historical and cultural places in Jodhpur. It also gives a lot more of factual details about the famous historical monuments in this area. It gives an insight into the richness of the city's ethos. It presents to the reader a picture which makes one take a fresh look at the city, a look which is now backed by sound knowledge.

It is a book that any visitor to Jodhpur and resident of this great city must possess.

—Hemand Shesh
Deputy Secretary to Governor
Govt. of Rajasthan, Jaipur

The district of Jodhpur is spread lengthwise for 197 kms. North-South and breadthwise for 208 kms. East-West. Bikaner and Jaisalmer districts are located North of Jodhpur, while Barmer and Pali are in South, and Nagaur in the East. Its Western boundary passes Jaisalmer till Pakistan border.

Total area of the district is 22,850 square kms. Maximum area is located in Thar desert with large sand dunes. With dry and hot climatic conditions, the winter sets in November and lasts till January, this being the most suitable period for tourism. In January—the coldest month—the temperature even falls to 2°C to 3°C. While the summers spread out from April till June, May experiences maximum temperature of upto 47° C. July to October are the monsoon months with an average rainfall of 325 millimeter. 80% of the rains result from South Western monsoonal winds and 20% rains are experienced in January, called Mahawat (Western Disturbances).

The river Luni in the district flows during the rainy season for a distance of approximately 122 kilometers. Mithadi is an adjoining river of Luni. Some smaller rivers are Golasami, Jojri, Gunaimata and Bastua. During the rainy season, water from Luni is stored in an artificial lake called Jaswantgarh. Another such lake is Balsamand near Jodhpur. Other sources of water are Surpura dam, Pichiyak, Goljar dam, Birai, Kaylana and Umed Sagar lake.

Various types of stones found in this district can be seen on the buildings here. Pink stone, red sandstone and lime stone are the major mineral extracts. Besides these, quartz, clay of various colours, dolomite etc. are also found in the district. Bilara, Osian tehsil and the district head quarters are surrounded by hills called 'Bhakhar' and named after various deities like Jogiyon ka Bhakhar, Gogadev ji ka Bhakhar, Jiraji Bhakhar, Vichunda Bhakhar, Rada Bhakhar, Lohawatwala Bhakhar, Baderon Bhakhar, Binja Baba Bhakhar, Jhohar Bhakhar, Kalar Bhakhar, Bhadaliya Bhakhar, Gosain ji ka Bhakhar, Kali Bhakhar, Tikari Bhakhar, Nandwan Bhakhar, Dadiya Bhakhar, Gir Bhakhar Untalia Bhakhar, Motisar Bhakhar, Liliya Bhakhar, Kala Bhakhar, Bagru Bhakhar, Nanduja Prabhawati Bhakhar, Joduja ka Bhakhar, Chokadi Bhakhar, Hakdi Bhakhar, Rajlani Bhakhar, Ratkudiya Bhakhar and Chamunda Bhakhar. These Bhakhars are surrounded by small forests full of desert vegetation like Khejari, Babool, Kumatia Ber and Kair. The jungles are a natural habitat of many animals like wolf, wild cat, blue bull, rabbits, and birds like parrot, wild crow, owl, eagle, pigeon, flamingo etc. Even reptiles like snakes and chameleons are found living in these natural jungles undisturbed by human civilization.

Kharif crops are the major crops and Bajra, Gwar, Til are grown during the season. In Rabi season wheat, grams, mustard etc. are grown.

Jodhpur district has been divided into two sub divisions viz Jodhpur and Phalodi, nine Panchayat Samitis viz Mandore, Luni, Bilara, Bhopalgarh, Balesar, Osian, Shergarh, Phalodi and Bagh. Six tehsils of Jodhpur include Jodhpur, Bilara, Bhopalgarh, Osian, Shergarh and Phalodi. Sub Tehsil is located in Balesar.

Municipal facilities of Jodhpur city are looked after by Municipal Corporation while Pipar City, Phalodi and Bilara have Municipal Boards. The district has 338 village Panchayats. 860 of its 863 revenue villages are populated while 3 are vacant.

According to 1991 census, the district has a population of 21,53,483, out of which 13,88,933 people live in villages while 7,64,550 live in the cities.

Jodhpur city is the biggest city in the district and has the district head quarters. It has a population of 6,66,279 according to 1991 census.

Marwar State : A Grand History

The land area which is called Jodhpur today was only a small portion of the grand Marwar state before independence. Its borders touched Bikaner in the North, Jaipur state in North-East, Ajmer Merwara in the East, Sirohi and Palanpur in the South cutting across the Thar of Sindh province and Rann of Kutch and Jaisalmer state in North West. Before independence, its total area was as wide spread as 35,016 square miles.

25% of the area which was addressed as Rajputana by the British came under Marwar state. The other states of Marwar like Bikaner, Jaisalmer, Jaipur, Mewar, Kota and Ajmer Merwara were very small in comparison to their principal state, not being equal to even half of its area. In India, only Kashmir and Hyderabad Nizam were two provinces bigger than Marwar. Even Scotland, Ireland and Portugal of Europe were smaller than Marwar alone.

Hundreds of centuries ago, before this expansive desert came into existence, this area was a sea called Drumkulya. Epics have it that an arrow-bound fire shot by Lord Rama burnt a large part of the sea and converted it into a desert. This desert was then called Maru Mandal, Marudhar, Maruwar, Maru Desh and Marwar.

A folk-lore interprets that when Alexander attacked India, a stream of Ghagghar crossed Bikaner and Jodhpur provinces, reaching Sindh province and falling into Sindhu river. It was called Hakra in Marwar. Later, the land level rose up and Hakra was buried under the desert. Even today some wheat is grown in Hanumangarh and sometimes in Suratgarh, using water of this river.

Malani and nearby areas have been found lying unused from centuries. Probably sugarcane was grown on a large scale when Hakra used to flow from this area.

According to another folk-lore, once the ruler of Mandore abducted the wife of a Lakhi Banjara (one who did trade on one lakh bulls or carts). The trader pleaded the ruler to return his wife, but in vain. To take revenge, the trader carried sand on his one lakh carts and buried Hakra. As a result of this, Hakra turned towards Multan. Later the ruler repented and agreed to set the trader's wife free but wanted Hakra in return. But the self respecting Banjara replied—*अब प्रेम नहीं उस प्यारी से, वह पानी मुल्तान गया।*

(Now I do not love that lady; the water has flowed to Multan)

Apart from folk-lore, it is a scientific truth that there was a big sea in this desert earlier. People had a peaceful and happy life away from the atrocities of the desert. Excavations prove that civilization has experienced ages of stone, copper and iron and attained the present stage gradually.

The word 'Maru' also means death in Vedas. According to epics, Kunalasav was the eleventh son of Manu Maharaj who fought with Dhundhu demon and his localities to establish his rule. The demon, in retaliation, buried the sea under sand. Then Kunalasav killed Dhundhu and came to be known as 'Dhundhumara'.

According to Ramayana, this area was inhabited by 'Abhir' tribe due to which nobody could travel across this area safely. During the period of Mahabharat, this area was ruled by Kauravas and was called 'Jaangle Desh'. During Mahajanpad period, this area was ruled by Chandra Gupta Maurya. When Alexander invaded, many small tribes which lived as independent Republics, took shelter in this area. Some of these were Arjunayan, Malav, Shivi etc. Later these tribes kept struggling with other already existing populations and expanding their rule.

In the post Mauryan era, Jodhpur experienced attacks from the Greeks. Amongst these warriors were Dematreous, Minendra, and Ukretedous. These attacks have been mentioned in the 'Malvikangi Mitram' play written by Kalidas. Ksharat branch of Shakas then conquered this area. After their downfall Arjunayan, Malav, Yandhaya, Abhir and Shivi tribes conquered this area. But later they had to accept the supremacy of Gupta dynasty.

Some scripts from Gupta period have been found in a fort of Mandore. Many temples of Jodhpur and Osian show a clear impact of Gupta sculpture. Small domes on the temples and the pillars have pots on them which are specific to Gupta architecture. The Govardhan Dharan gate of Mandore is also an example of the influence of Gupta architecture.

In the 6th century B.C., the present Marwar was conquered by Guptas from Hunas. Coins were widely found in this area. In the 7th Century B.C. it was ruled by the sons of Brahmin Harish Chandra and his wife Bhadra-Bhogal Bhatt, Kakkuk, Rajjil and Dadd. They came to be known as Pratihara dynasty.

Nagbhatt, the son of Narbhatt and grandson of Rajjil established Medantak (Merta) as his capital. Later his successor, Siluk defeated Bhati Desraj of Vall (Jaisalmer) and expanded his boundary. He constructed Sidhsheshwar Mahadev Temple and a religious place called Treta. Later Johata Bhilladitya and Kakk reigned over Mandore. Kakk gained fame by helping the Pratiharas of Bhinmal and Kannauj. King Nagbhatt-I took Kakk's assistance in conquering Bengal. Some inscriptions of 816 B.C. found from Buchkala village of Bilara Tehsil mention Pratihar king Vatsaraj as 'Param Bhattarak Maharaja Dhiraj Parmeshwar Shri Vatsaraj.' This leads to an assumption that Pratiharas of Mandore were Samants under Pratiharas of Bhinmal.

Kakuk, the nephew of Kakk succeeded him. One of his pillars has been found at Mandore along with one pillar and five inscriptions at Ghatiyal. These villages were destroyed by Abhirs which were then reconstructed by Kakkuk who also gave a lot of facilities to traders. Four of Kakkuk's inscriptions excavated at Ghatiyal are in Sanskrit and one in Prakrit. These tell about his predecessors and their kingdoms.

Pratihara dynasty had weakened by 10th century and from 10th to 12th century AD the Pratihara kingdom got divided between Chalukyas, Parmars and Chauhans. Dharm Varah was the most famous king in Parmars and it is assumed that he won over Marwar and distributed nine of its forts to his brothers, the land attached to which was known as 'Nav Koti Marwar'. Mandore fort was given to Sawant.

In 982 A.D. Lakha Chohan reigned over Nadoul. An inscription of Chohan Raipal found at Mandore shows that one of the Chohan successors conquered Mandore in 13th Century A.D.

The 18th heir of Nadoul dynasty was Aalhan, who crowned his son Gaj Singh at Mandore. Kolhan succeeded Aalhan at Nadoul. In Vikram Era 1227 he dethroned Gaj Singh and crowned his son Chamund Raj in his place. Then his second son Singh Vikram in 1241 and third one Sodal Deo in 1250 were made governors of Mandore.

The first Chohan of Jalore was Kirtipal, third son of Aalhan. His grand son Chohan Udai Singh sat on Jalore throne in Vikram Era 1262. His territory is said to have included Nadoul, Jalore, Mandore, Barmer, Surachand, Rathrar and Kher provinces. Thus, around 1205 A.D. Mandore was conquered by the Chohans of Jalore.

In 1217, Nasiruddin Mahmood, son of Iltutmish won Mandore which was taken back by Udai Singh. By 1226 Mandore once again went under the control of Iltutmish which remained under the Muslim Empire till 1242. In 1242, Allauddin Masud Shah sat on Delhi throne, but Mallik Ijjuddin Kishlu Khan declared himself as the ruler of Delhi. At this time Mandore was a part of Ajmer and Nagaur. Taking advantage of the confusion, Chauhans won Mandore back and ruled till 1294 until Jalaluddin Firoz Khilji conquered it. He made a mosque there and established an inscription which is still found there.

Samant Singh of Jalore took note of the situation and repaired his forts to prepare them for a battle with the Muslim Empire. He shared the kingdom with his son Kanhardeo for its security.

In 1301, Hindu rulers, the Pratihars got back Mandore and ruled till 1308, when it was conquered by Allauddin Khilji. In 1395 Mandore was conquered by a Subedar of Gujrat named Jaffar Khan. His governor Aibak Khan looked after Mandore. Aibak Khan was an atrocious governor. He demanded 500 carts of grass along with the regular annual taxes from the landlords. As a result, Balesar, the head of Balesar village made a plan to teach Aibak Khan a lesson. Ugmasi, the head of Indas of Pratiharas, hid 2500 warriors under the grass and sent the carts full of grass to the fort. There the Rajput warriors came out of the grass and took control of the fort. Ugmasi married his grand daughter to Rathore Chunda and gave the same fort in dowry. A popular line describing this incident says :—

इन्दा रो उपकार कामध्वज मत भूले कदै ।

चून्डा चंवरी चाढ दी मंडोवर दायजे ॥

(Kannauji Rathores will never forget Indas because they married their daughter to Chundaji and gave Mandore in dowry).

Now Rathores had Mandore and a land of 1,444 villages. A great warrior, Rao Chunda kept defeating the Muslims and extending his empire.

Chunda's father, Rao Viramji, the landlord of Khed, was the younger brother of Rao Mallinath. Mallinath's son Jagmal was displeased with the religious attitude of Viramji. Thus Viramji had to abscond and take shelter at Jangloo where he was killed in a battle with Johis. Chunda, the youngest of five sons of Viramji was 6 years old that time. Viramji's wife started living as a maid servant of Charan Aalha of Shergarh. Chunda used to take Aalha's cows

out. Aalha noticed that he tied the calves like a colt which only a Rajput could do. He forced the maid servant to disclose her identity and then took them to Rao Mallinath.

Once Chunda stole a trader's horses and distributed them amongst his Rajput friends. On getting the complaint from the trader, the king of Delhi asked Mallinath to return the horses. But the horses which had already been distributed, could not be returned. As a result, Mallinath ordered Chunda to leave his territory. Chunda started staying with Indas of Indawati. Then he looted Deedna (Deedwana) and after some time married Inda's daughter and got Mandore in dowry.

Seeing the might and power of Rao Chunda, Mallinath again made friends with him. But very soon, Rao Mallinath's fame was over shadowed by Rao Chunda. So is the phrase—*मालै रा गढां ने वीरम रा गढां* meaning, successors of Mallinath live in huts while that of Viramji live in forts. After getting Mandore, Rao Chunda conquered Deedwana, Khat, Sambhar, Ajmer, Jaangle, Nagaur, Pali, Sojat and Nadaul. But some time later, Chunda got involved in internal tensions amongst Rajputs, thus annoying some Mahi Rajputs. Chunda fell in love and married Kishore Kanwari, the daughter of Rao Meghraj of Mohils. He started ignoring administration. Kishore Kanwari's behaviour annoyed many Rajput Sardars who left the kingdom with Chunda's son Ranmal who was exiled by his father. They became Muslim and killed Rao Chunda with the help of Muslim army.

Kishore Kanwari's son Kanha sat on Mandore throne, but died after 11 months. Then Sattaji, one of the 14 sons of Chunda, who was blind and a regular drunkard sat on the throne. But because of the unacceptable behaviour of Sattaji's son Narbad, Ranmal was given the throne.

Ranmal was staying with his sister Hansa Bai in Mewar. He helped her son Rana Mokal and won Ajmer from Muslim rulers and gave it to Mewar. He also won Nadaul from Chauhans, Bagdi Jaitaran and Hula from Rathores and Sojat from Gehlots. Later in 1427 he killed Sattaji and conquered Mandore.

In 1431 Rana Mokal was killed. Ranmal went to Mewar, killed the killers of Rana Mokal and established peace in Mewar. The young grand son of Hansabai, Kumbha was crowned in Mewar, but Ranmal attended to the administration. He gave many important posts to Rathores for his assistance, which made Sisodiyas doubt the intentions

of Rathores. One day, they tied Ranmal to his bed and attacked him. He got up with the bed and started fighting bravely but was finally killed because the bed was too long. Since then Marwar follows a tradition of constructing the bed shorter and keeping the feet out of it while sleeping.

While Ranmal was being attacked, a drummer, by the music of a Shehnai, indicated to his son Jodha to run away. Jodha ran away with 700 Rathores from Mewar. Rana's army followed Jodha and a battle resulted. But finally Jodha was able to hide in the desert and Marwar came under the control of Rana Kumbha and Akka Sisodiya became Subedar of Mandore. In Vikram Era 1510, Rao Jodha killed Akka Sisodiya and Ahara Hingola and conquered Mandore. Veer Hadbu was also killed in this battle.

Kumbha sent a large force from Mewar, but none of the parties could win the battle. Then an agreement was made. Till the trees, it was to be under Marwar, while the area with trees was to be under Mewar. A Mewari princess was also married to Rao Jodha.

On 12 May 1459 Rao Jodha started constructing a new fort , 6 miles South of Mandore on a mountain called Chidiyanath ki Tonk. Thereafter for 500 years, this fort was the centre of political and military activities of Marwar. The city that slowly established around it came to be known as Jodhpur or Jodhana or Jodhaji Ki Dhani. This city was the capital of Marwar state for five centuries. In 1455, Jodha made Jodhelao pond near Mandore. In 1460 he made a temple in his new fort and brought Chamunda Devi's statue from Mandore and established it there. Chamunda was earlier worshipped by Parihars, but after taking control of Mandore, Rathores also started worshipping her.

Jodha's queen Jasmade Hadi got Ranisar pond constructed in 1459, which became the main source of water for Jodhpur for 500 years. Chunda's queen Chand Kanwar got another source of water, Chand Bawri constructed.

In 1545 at the age of 73 years, Rao Jodha expired , who was then succeeded by his son Sattal. In 1547, severe drought afflicted the city and people started dying. It was then that the younger brothers of Sattal, Duda and Var Singh looted Sambhar, attacking from Merta. In retaliation, the ruler of Sambhar Subedar Mallu Khan attacked Merta. That was an auspicious day and many young girls had come to the pond for Gauri Pujan (worshipping the cow). Mallu

Khan kidnapped 140 of them.

Rao Sattal who had already left for Merta to help his brother, attacked the Muslim army and freed all the girls. He also brought a few Muslim girls along, one of whom was the daughter of Ghurla Khan, Mallu Khan's military commander. Ghurla Khan died on the battle ground and Sattal also died the same night. A Khichi head of Sattal beheaded Ghurla Khan and sent his head to the 140 girls. These girls took his head and roamed around the village. Since then, on the same day every year a small pot, with candle or diya in it is taken around the village. Holes are made in the pot, depicting wounds on Ghurla's body.

Queen of Sattal, Phoola Bhatiyani founded Phulelav in 1547. She did not have any son so she adopted Suja's son 'Nara'. Suja sat on the throne after Sattal and Nara got independent reign of Phalodi.

Rao Bika, brother of Rao Suja and son of Jodha attacked Jodhpur, but later both sides entered into an agreement.

Rao Suja had 11 sons. The eldest Bagha, and Nara (adopted son of Sattal) died during his life time. So it was decided that Bagha's elder son Viram was to sit on the throne. Many Rajput Sardars came to grace the occasion with their children. When the children demanded food, Viram's mother (elder queen of Bagha) misbehaved with them. This annoyed the Rajput Sardars. Then Gangaji's mother (Bagha's younger queen) arranged for food for the children and the Sardars. This pleased the Sardars, who postponed the ceremony that time. Later they called Gangaji to Mewar and crowned him there. Thakur of Bagri performed the tilak with his blood, by cutting his thumb and presented the sword to Gangaji.

Later, clashes carried on between Rao Ganga and Viram but Ganga remained on the throne. Viram was given the reign of Sojat, but he was not satisfied. Rao Ganga fought many battles against Muslims and also assisted Rana Sanga of Mewar in many battles. He constructed Gangelav Pond, Ganga ki Bawri and Gangshyamji temple. He installed the statue of Lord Vishnu from Sirohi on the occasion of his marriage to Padmawati, daughter of Rao Jagmal of Sirohi. From Padmavati, he was blessed with 3 sons and a daughter—Maldeo, Manasi, Barisal and Soanbai. For the first time, a few Singhis (Singhis) had come with Rani Padmawati to Jodhpur. Their predecessors were Nandwane Bohra Brahmins, but later they

adopted Jainism and came to be known as Oswals.

One of the queens of Ganga was the daughter of Rana Sanga of Mewar. Her name was also Padmawati. She made Padmasar pond in Jodhpur.

Ganga had got addicted to drugs. One day, when he had opium, his son Maldev pushed him down the window and he died. That time Jodhpur state was very weak and had only Sojat under its control. Maldeo, with his bravery, won a lot of territories back-Siwana from Jaitmalot Rathores, Chauhatan from Khalsar Panwars, Bhadrajun and Raipur from Singhal Rathores, Jalore from Bihari Pathans, Malani from the successors of Mallinath, Merta from Veeramdeo, Godwad, Badnor, Madaria and Kosithal from Rana of Mewar, Bikaner from Bika Rathores, Sanchor from Chouhans, Sirohi from Deoras, and Nagore, Ajmer, Deedwana and Sambhar from Muslims, thus expanding Jodhpur boundaries from Gujrat to Agra and Delhi. Rao of Sirohi was his maternal grandfather and so Maldeo crowned him at Sirohi. Except for Veeram Rathore of Merta, Maldeo was able to unite the might of Rathores and thereby create history.

While Maldeo was expanding his empire, Mugal ruler Humayun, defeated by Sher Shah Suri, was hiding in exile. Maldeo invited Humayun to join him but Humayun turned down the invitation and kept depending on Shah Hussain of Thatta. By the end of the year when Humayun realised his mistake, circumstances had changed and Maldeo was not interested in Humayun's friendship. Then Humayun ran away to the Hindu King of Amarkot.

Now the only strong enemy Sher Shah Suri had was Maldeo. Veeram of Merta and Kalyanmal of Bikaner joined Sher Shah Suri and attacked Maldeo at Sumel with a military of 80,000. Maldeo also returned the attack with 50,000 armymen. Seeing the might of Hindus, Sher Shah wanted to return, but Veeram played a trick and created suspicion within the Hindu army. Thus feeling defeated, Maldeo returned to Jodhpur overnight. But the other generals preferred to fight against the enemy. Scared Sher Shah did not participate in the battle and sat down for his prayers. Finally the Muslim army won and Sher Shah divided them into two halves. One half went to Jodhpur under the leadership of Khawas Khan and Esa Khan and the other one was taken to Ajmer by Sher Shah himself. After conquering Ajmer, Sher Shah came to Jodhpur. Jodhpur was now surrounded and conquered by enemies and Maldeo absconded to

the hills of Siwana. Shershah returned to his capital after giving Merta to Veeram and Bikaner to Kalyanmal. He razed the temple at Jodhpur fort to ground and made a mosque there. A passage was also constructed to the East which is now called Gole Ghati.

In 1546 Shershah expired. When Maldeo was informed of this he sent his army which fought with Shershah's military forces near Sojat. Finally, Maldeo regained control over Jodhpur.

Maldeo was a strong man but of a weak character. He killed his father, lost Jaita and Kumpa because of his suspicious nature, helped Haji Khan, military commander of Shershah against Uday Singh (Mewar) and also married his daughter to Haji Khan. Under the influence of one of his wives, he created tension between his sons by giving the throne to one of them, which was later taken advantage of by Akbar. Because of his short sightedness, Marwar went in the hands of Mughals forever.

Maldeo also married Umade, the beautiful daughter of Rao Lunkaran of Jaisalmer. On the evening of marriage, Umade went into the palace but Maldeo kept drinking and enjoying. Umade sent two of her maids to call him, but Maldeo got attracted towards one of them and went with her. Annoyed, Umade went to her maternal grand-father in Chittor and stayed there for her lifetime. When Maldeo died, she also committed Sati.

A lot of construction work was done during Maldeo's time. Many palaces in the fort of Jodhpur, the boundary of Jodhpur Fort and boundary of Merta City known as Malkot and three reservoirs on Taragarh for water supply from the waterfall on its West were all made during Maldeo's time.

Maldeo was succeeded by his son Chandrasen who was a brave and self respecting king, but could not win the support of his brothers and other Rajputs. Thus, the ruler became weak and Jodhpur was conquered by Akbar. Chandrasen took shelter in Bhadrajune hills. Akbar's military general Hasan Kuli Khan immediately made a mosque on Jodhpur fort and deployed military on the boundaries. Akbar gave Jodhpur to Rao Rai Singh of Bikaner.

For 15 years brave Chandrasen kept hiding in the hills to get back his territory but finally died on Jan. 11th 1581. He was a brave king who could not own land, yet won the hearts of humans.

Chandrasen's sons had not inherited bravery from their father.

The eldest, Rai Singh had already joined Akbar during Chandrasen's lifetime, while the other two divided the small territory of Chandrasen (Sojat and a small area around) equally and became rulers. One day both the brothers fought amongst themselves while playing chess and killed each other. Then the Hindu Sardars crowned Rai Singh who was called 'Rao' by Akbar. Akbar sent him to attack Surtan of Sirohi, where Rai Singh was killed in the battle.

In 1583, Udai Singh, the elder brother of Chandrasen and second son of Maldeo sat on the Jodhpur throne. Mughal influence reached its extreme in Jodhpur. This annoyed Kalla Rai Malot, who spoke against Udai Singh, but Udai Singh forced death on him in retaliation. Udai Singh was a first rank courtier in Akbar's court who became very fat in old age and Akbar used to call him Mota Raja.

Udai Singh started a cattle fair in Balotra village in 1593 in the name of Rao Mallinath which is still organised every year in Chaitra month. The Malani horses, Sanchori Cows, Bulls and Marwari camels of this cattle fare are very famous.

Mota Raja Udai Singh expired in 1595. His funeral was arranged near Ravi river where his queens committed Sati on his funeral pyre. His sixth out of 17 sons, Sur Singh, succeeded him.

Pleased with Sur Singh's role, Akbar gave him 16 pieces of land 9 in Marwar, 5 in Gujrat, 1 in Malwa and 1 in South. Akbar gave him the title of 'Sawai'. After Akbar's death, Bahadur Shah of Gujrat attacked Ahmedabad, but was defeated by Sursingh thus expanding Jahangir's empire to Gujrat. Pleased, Jahangir increased the status of Sursingh to 5000 infantry and 3000 horse riders. Serving under the Mughals, out of 24 years of reign, Sur Singh stayed only for 9 months in his capital. His administration was also on Mughal pattern. Rao Jodha, Ranmal, Suja, Ganga and Maldeo clans, which were earlier considered equal by the kings were now given a lower status by Sur Singh. Earlier they used to sit on left and right of Sur Singh - Champawats of Auna of Rao Ranmal clan and Mertias of Ria from Rao Jodhaji clan being first on right and left respectively. The sword and umbrella of the king were taken care of by Khichi Chouhans and Dhandhal Rathores.

Sur Singh was a scholar of Sanskrit. He also taught Sanskrit to his sons. Once he donated one lac rupees to four poets in a day. He constructed Palaces in Foothills, Surajkund, Sur Sagar pond and palace of Sur Sagar in Jodhpur. He died on 18th October, 1619.

The successor of Sur Singh, Gaj Singh (I) was also loyal to Mughals. In a battle he snatched the red flag of Mallik Ambar. It is since then that a red strip is found in the flag of Jodhpur. The brave, scholarly and magnanimous Gaj Singh had three sons. The eldest, Amar Singh was brave, self respecting and independent. Gaj Singh was annoyed with his stubborn attitude, so he declared Jaswant Singh, his second son as his successor. Angry Amar Singh joined Shahjahan who gave him the Jagirs of Baroda, Sangod, Malan etc. He fought many battles for Mughals. In 1644, he fought a battle at Bikaner for Khilawa and Nagaur which is famous as a tiff for watermelon (*मतीरे की राड़*).

Once the courtier of Shahjahan abused Amar Singh Rathore. Amar Singh immediately killed him, but had to run away from the court of Shahjahan. He jumped from the wall of the fort on to his horse, but was killed by the soldiers and courtiers of Shahjahan. This bravery of Amar Singh is sung as 'Khayal' since last three centuries in the villages of Rajasthan.

Gaj Singh was succeeded by 11-year-old Jaswant Singh who also spent most of his time in the battlefield fighting for Shahjahan. During his lifetime Shahjahan's sons had a conflict for succession. Jaswant Singh fought against Aurangzeb for Prince Dara. But some Muslims from Dara's side betrayed him and joined Aurangzeb. Jaswant Singh was thus forced to run away from the battlefield. From there he reached Sojat with a few other people and then to Jodhpur after five days. His queen closed the gates of the fort saying that Rajputs don't come from the battlefield defeated and that he was not her husband. She started preparing to commit Sati. Her mother tried to appease her, but in vain. Finally the doors were opened only when Jaswant Singh promised to win the battle.

When Aurangzeb sat on the throne, he made many plans against Jaswant Singh, but nothing worked. Finally he entered into a treaty with him and sent him on a military expedition to Aurangabad against Chatrapati Shivaji. But due to great respect for Shivaji and hatred for Aurangzeb, he could not gain much out of the expedition. He even tried for a compromise between the two.

Then Aurangzeb sent Jaswant Singh to Kabul for a battle against Pathans and killed his son Prithvi Singh behind him. Jaswant Singh also died on 28th Nov., 1678. Getting the news of his death, Aurangzeb reacted by saying that the gates to hell had broken, while his queen

said that 'a strong pillar of the state had broken'. These statements show the strength of Jaswant Singh's personality.

A religious and scholarly king, Jaswant Singh gave shelter to many scholars and poets in his court. He also wrote many books like Anand Vilas, Anubhav Prakash, Aparoksha, Siddhart, Siddhant Bodh Sidelhant Sar and Bhasha Bhushan etc. He remained Subedar of Ahmedabad, Burhanpur, Aurangabad, and Kabul while Merta, Jaitaran, Sojat, Jalore, Bhinmal, Siwana, Phalodi, Pokaran, Badnore, Kekri, Narnol, Rohtak etc. were a part of Jodhpur ruled by him. During his lifetime Aurangzeb could not destroy any temple or put Jaziya in Marwar.

Famous historian Mohnot Nansy was a minister of Jaswant Singh. He and his brother Sunder Das were charged of embezzlement, put in prison and asked to pay a penalty of 1 lakh rupees each. Both the brothers refused to take the punishment and committed suicide by stabbing themselves.

During Jaswant Singh's time Jaswantpura was made near Aurangabad, a court building of Rajput-Mughal style near Agra. One of his queens Aurang De made Jaan Sagar which is called Shekhawat-ji-ka- Talab, while the other, Jaswant De made Rai-ka-Bagh (1663), its boundaries and Kalyan Sagar which is now called Ratanada. He brought pomegranate from Kabul and grew them in the garden of Kaga.

It was Jaswant Singh's valour which saved Marwar from the clutches of Aurangzeb during his reign. After Jaswant Singh's death, the Sardars of Marwar started moving from Jamrud (Kabul) towards Marwar along with the queens of Jaswant Singh. On their way, the queens gave birth to two sons. Dalthaman died on the way only but Ajit Singh survived. Aurangzeb called the queens to Delhi, but sensing the ulterior motive of Aurangzeb, Rathore Durgadas and Khichi Mukund Das ran away with the queens and Ajit Singh and hid them in Kalandri village of Sirohi.

Ajit Singh grew under the protection and rearing of Durgadas and Mukund Khichi. Veer Durgadas is known for his valour, who protected Hindus by his sword throughout his life. But after Ajit Singh sat on the throne, Durgadas was ordered to leave Marwar and his last days were spent in Mewar. He died on the banks of Kshipra river in Ujjain on 16th May, 1718. His last rites were performed there only and a memorial dome was made called 'Rathore ki Chattri'.

Ajit Singh was a brave king. He was forced to marry his daughter to Mughal king Farooq Seepar. But at the first opportunity he killed Farooq and brought his daughter back to Jodhpur. He also wrote books like Gun Sagar, Durga Path Bhasha, Nirvan duha, Ajit Singh ra Duha and Maharaja Ajit Singh ji ra Geet etc. He made Fatehpole in Jodhpur fort, Badal Mahal in Daulatkhana and Ek thamba Mahal, statues of Kala Gora Bhairav, Hadbuji, Pabuji and Ramdeo ji in Mandore. The sculpture of these buildings has an appreciable splendour. He also made temples of Ghan Shyam ji and Mool Nayak ji, besides a memorial of Jaswant Singh ji in Mandore. His queen constructed Shikhar band temple near Jhalra and a Bawri outside Chandpole.

On 23rd July, 1724 when he was sleeping, Ajit Singh was killed by his son Bakhat Singh in connivance with Jai Singh of Jaipur and Abhay Singh, elder son of Ajit Singh. His 6 queens, 20 maids, 20 singers and 2 Hazuri begums committed Sati on his funeral pyre. It is said that many birds and animals like peacocks and monkeys also burnt themselves on his pyre. His mistress Ganga, who was also killed with him was cremated there. It is said that complete Jodhpur mourned the death of Ajit Singh.

Ajit Singh was succeeded by Abhay Singh, then his son Ram Singh and then his brother Bakhat Singh for short periods. Bakhat Singh was killed by Madho Singh of Jaipur. He sent a poisonous dress and garland as a gift to Bakhat Singh, through his wife who was Bakhat Singh's niece. Bakhat Singh wore the dress and died. Bakhat Singh used to remain annoyed of Charans and had siezed many of their villages. He did a lot of construction work in Nagaur and Jodhpur forts. The boundary wall of Jodhpur, the construction of which started during Maldeo's time, was completed during Bakhat Singh's reign. In Nagaur he dismantled a lot of mosques and made Hindu buildings there. Colonel Todd wrote that he had declared death sentence for anybody who gave 'Ajaan' for Namaaj.

After Bakhat Singh's death in 1752, his son Vijay Singh sat on Jodhpur throne. But the earlier ruler, Ram Singh did not let him live in peace, due to which Marwar Empire weakened. Later in 1786 Vijay Singh prepared a military force of Nagas and Dadu Panthis, who were expert at bows and arrows. But the Rajput Sardars did not accept this foreign army and declared war against Vijay Singh. That time Vijay Singh somehow appeased them but later imprisoned

them by a trick. Out of those, 2 Sardars died in prison and 1 child was freed. This incident alerted the Jagirdars, who started plundering Marwar. It took Vijay Singh a lot of effort to control the situation. In 1764 he started worshipping Gokuliya Gosain of Nathdwara, as a result of which the business of selling meat and liquor was stopped. These meat sellers were given the work of carrying stones. Today also they do the same job and are called Chanwalias.

Those who did not follow the orders against meat selling or animal killings were punished to death - for example Thakur Jait Singh of Auwa. Once a Muslim soldier killed a bull. Vijay Singh called him but he refused to go as his friends were ready to fight for him. Vijay Singh ordered the community to be destroyed, though his prime minister tried to stop it because the army would go against him. But Vijay Singh said that he did not want to rule by killing animals. Then prime minister Gordhan Khichi met the soldiers and threatened them. As a result of this the soldiers asked for pardon and became Vijay Singh's followers. But later Vijay Singh was defeated by Marathas. The rulers of Jodhpur could tie a gold band around the ankle of a woman of any caste and keep her in their palaces. She was called 'Pardayat' and a respectful word 'Raiji' was added to her name. Most favourite Pardayat was called Paswan. Their sons were called 'Banna' after their father's death. Maharaja Man Singh started calling them Rao Raja since 1919.

Vijay Singh also had a Jat woman named Gulab Rai as his Paswan. A worshipper of Gokuliya Gosain, Gulab Rai made Kunj Behari temple, Gulab Sagar, Mayla Bagh, Girdikot, boundary wall of Sojat City and a few constructions in Jalore fort. She had influenced Marwar reign like Noorjahan influenced Mughal rulers. The Marwar palace became a centre for conspiracies and Gulab Rai was killed. The mourning king died soon after at the age of 46.

During Vijay Singh's reign a new coin was made called Vijay Shahi rupee. The pucca road between Jaipole and Gole was also constructed during his reign which is called a passage to Gole ki Ghati. A large lake called Fateh Sagar was also made during that time.

Vijay Singh's grand son Bhim Singh succeeded him in 1793, but died after 10 years of rule. Then Man Singh sat on the throne. But the widow of Bhim Singh was annoyed and asked the army of Jaipur to attack Jodhpur. As a result, both the cities were plundered

and women sold for one or two paise. This was the worst of periods for Hindu reign. Man Singh landed up in a conflict with Jagat Singh of Jaipur because both wanted to marry princess Krishna Kumari of Udaipur. Seeing the trouble her father was in, Krishna Kumari consumed poison and died.

During Man Singh's period, Nath sect got shelter in Marwar because the Guru of this sect had prophesied during Man Singh's bad days that he will sit on the Jodhpur throne one day. But these Naths had made life difficult for people. They used to take away any woman of Marwar and Mansingh could not say anything to them.

Tense and scared of Marathas and Muslim leader Amir Khan, Man Singh compromised with the British to save his kingdom. After this compromise on 6th Jan., 1818, Jodhpur started paying an annual tax of one lakh eighty thousand rupees to the Britishers in order to protect Jodhpur from Marathas. Earlier this tax used to go to Marathas. It took Man Singh a lot of effort to get rid of Aamir Khan who had been betraying him in the name of friendship. He had also killed Man Singh's guru, Deo Nath. Now to deny the compromise with Britishers Man Singh started acting as mentally imbalanced.

Fed up of the king's atrocities, some Sardars met F. Wilder, the political representative of British government. The Maharaja acceded to the demands of British government and returned the siezed land of the landlords. After some time, again a battle started between the Maharaja and the British forces under the command of Colonel Sutherland. Seeing no way out of the trouble, Man Singh went 8 kms. East of Jodhpur, to Banar and handed the keys of the fort to Colonel Sutherland. The British army stayed in Jodhpur fort for 5 months, but was given no lavish treatment by Man Singh. A stringent Hindu, Man Singh's feelings for Marwar were too deep rooted. Once an English soldier shot at a pigeon. Man Singh opposed him and made it clear that the fort was not handed over because they lost the battle, but because they considered the English to be their friends.

Before leaving for Ajmer after 5 months, Colonel Sutherland appointed Captain John Ladlu as the political representative of the British in Jodhpur. He set his office in Sur Sagar and started staying there. To weaken the Nath clan, he ~~siezed their lands~~ of Mahamandir

and Udaimandir and exiled Shravan Nath, thus dispersing the Naths. Badly shocked by this incident, Mansingh sacrificed clothes, became a saint and left for heavenly abode after 5 months.

Mansingh had established a library with rare treatise and books, known as 'Pustak Prakash'. He turned Marwar into a land of the learned. Praising him a poet had said that Jodhaji established Jodhpur, Vijay Singh made it Brijbhumi (by constructing Vaishnav temples) and Man Singh made it Lucknow, Kashi, Delhi and Nepal by inviting singers, Pandits and Yogis.

With Man Singh, Bakhat Singh's clan came to an end. As per Man Singh's wishes, Takhat Singh, great-grandson of Ajit Singh was crowned, on 1st December, 1843 to succeed Man Singh who was childless. In 1857, during his reign, the first battle for independence was fought. Takhat Singh supported the English and suppressed the mutiny in Marwar.

After the mutiny started on 10th May, 1857 in Meerut, lightning struck the explosives stored in Jodhpur fort on 9th Aug. As a result, the wall of the fort and Chamunda temple fell on the city killing nearly 200 people. On 16th August, the fire of mutiny struck the Jodhpur Liaison of British government located in Airunpura on the boundary of Marwar. The soldiers revolted and on their way to Delhi, won the fort of Auwa with the help of Kushal Singh Champawat, the landlord. Takhat Singh's army got defeated and ran away. Political representative of Jodhpur Major Mason was beheaded, and his head hung on the Auwa fort. When the soldiers moved towards Narnol, Takhat Singh called the British officers and their families from Ajmer and Nasirabad and provided security to them. After the mutiny was suppressed, Takhat Singh was rewarded by Lord Canning.

But in 1870, the English officers siezed Sambhar, Nava and Guda salt lakes from the Maharaja. On 22nd Oct., 1870, Lord Mayo organised a court in Ajmer, where all the kings of Marwar participated. There, when Takhat Singh saw that his throne had been put behind the thrones of Jaipur and Udaipur rulers, he returned back without attending the court.

In this court itself, the decision to establish the world famous Mayo College was taken, for which Maharaja Takhat Singh gave a donation of 1 lakh rupees.

Takhat Singh was a great supporter of women. He always used

to take his queens for hunting. Many of them were very accurate shooters. He banned killing of infant girls and put notices to this effect on the walls of the fort and the main cities in his kingdom. He also banned Sati system and eternal meditations by saints.

The first English school (Darbar School-1867), a press (Marwar State Press) and a train started in Marwar during Takhat Singh's reign. When the train of Rajputana Malwa Railway passed Marwar, Takhat Singh donated 200 feet broad and 114 miles long land free to the Railway Company.

Takhat Singh had 30 queens, 10 Pardayats and 11 Taleem ki Dawadiyan. After his death, in 1873 he was succeeded by Jaswant Singh. He established Mahakama-e-Khaas and civil and appellate courts in Jodhpur. Jaswant Singh appointed Faizullah Khan as his Dewan and gave all the other important posts to Muslims. But they proved to be unreliable and the rule came under debts. Then the administration was given to Hindus and the debts repaid to improve the economic condition.

In 1875, when Viceroy Northbrook came to Marwar, Jaswant Singh gave him a lavish welcome. All the landlords and Sardars were invited with their armed soldiers making a queue 4 miles long. Lakhs of rupees were spent on this function called 'Laat ki Diwali'.

Lord Litton organised Kesri darbar in Delhi in honour of Queen Victoria who got the title of 'Raj Rajeshwari'. In the darbar she was honoured with another title 'Kesare Hind'. All the Nawabs and Kings of India attended the darbar. On the occasion, Jaswant Singh II of Jodhpur and Maharana Sajjan Singh of Udaipur ended the 150 year old enmity between their states. The number of guns to salute Jaswant Singh were increased from 17 to 19 on this occasion and to 21 the next year.

In 1880, Jaswant Singh started private construction of a railway line in Jodhpur. British engineer Juslane and his assistant Smith inspected the project and the construction work was supervised by W. Home. Amongst the many appreciable services which Home provided to Jodhpur, one was the construction of stone canals from under the hills, which filled the city reservoirs with rain water from an area of 10 miles diameter. As a result of Home's efforts only, a conservancy train was started in 1896, one of its kind in North India. It used to take the city's garbage 8-9 miles away for burying it under the ground, which later got converted into fertilisers. Railway

workshop, court building, various royal bungalows and the tunnel of Bal Samand were all made under the supervision of Home. Even P.W.D. was established under his control.

Jaswant Singh's younger brother Sir Pratap Singh was the Prime Minister of Jodhpur. He arranged the speeches of Swami Dayanand Saraswati at various places in the state. These preachings influenced the ministers and workers so much that they started concentrating on the welfare of the public. Many schools were established and use of Hindi was started in the courts, in place of Urdu.

On the 50th anniversary of the rule of Queen Victoria, Golden Jubilee celebrations were organised in London in 1887. Jaswant Singh titled Sir Pratap as 'Maharajadhiraj' and sent him to London as his representative. He was the first Rajput to travel from Bombay to Europe in a ship.

During Jaswant Singh's reign, a canal was made from Balsamand dam to Gulab Sagar and Fateh Sagar. Jaswant Sagar dam was made at Pichiyak near Bilara. Jaswant Singh had nine queens, 13 Pardayats and a Bhagatan named Nanhi.

Nanhi Bhagatan :

History of Jodhpur is incomplete without the mention of Nanhi Bhagatan. Though the Paswans and Pardayats had social acceptance in Jodhpur state, but Nanhi Bhagatan was one who remained the crown of the Maharaja despite being unacceptable to the society.

Prime Minister of Jaswant Singh II, Faizullah Khan brought a young dancer of Bhagatan cast from Nawab Rampur, in order to please the king. Bhagatans were married to a clay Ganeshji and then they were sold to a saint for a rupee or 50 paise. This saint had all the rights of a husband. The daughters of this couple were called Bhagatans. This tradition went on but a few Bhagatans turned into prostitutes. Nanhi was one of them.

The Maharaja got absolutely enchanted by Nanhi Bhagatan's beauty. Because of social constraints, he could not declare her as his Pardayat, but practically the complete administration started to run on the whims and fancies of Nanhi. An expert dancer and singer, beautiful Nanhi had enchanted not only the king, but also the other rich people. She used to sit next to the king and always had a dagger whether or not the king had his sword.

Always enchanted by her scented long hair, the king used to welcome her on the door and even go to her palace in Ghasmandi (Grass Market) to meet her. She was the only prostitute who could enter the Jodhpur Fort. Seeing the Maharaja's behaviour, his queens, ministers and other Hindu administrators started hating him. His younger brother Partap Singh left Jodhpur and went to Jaipur. Happy with the division, Faizullah Khan took the administration in his hands, and very soon Jodhpur was under the pressure of heavy debts. When too many objections were raised the king dismissed Faizullah Khan and designated Pratap Singh as the Prime Minister.

Once the conditions of the administration started improving under the prime ministership of Partap Singh the king again went into the arms of Nanhi. He started spending maximum time in Raika Bag Palace. After a few years, Nanhi's mother expired and Nanhi also stopped staying in the Haveli. The king then made a big temple for her to stay at Udai Marg.

When Swami Dayanand Saraswati came to Jodhpur, the king used to listen to his speeches from Raika Bag Palace. One day Swamiji went to the Fort without prior information. There he saw that the drunk king was carrying Nanhi's Palki. But the moment he saw Swamiji he felt ashamed of himself. Swamiji scolded the king badly and came out of the fort. Then he wrote a letter to the king comparing him with an animal who had fallen into Nanhi's hands. Insulted and angry Nanhi mixed lead in Swamiji's milk on 29th Sept, 1883. Swamiji was taken to Ajmer where his soul left for its heavenly abode on 30th Oct. 1883. The king was still not free of the magic of Nanhi's beauty.

One day in the absence of the ruler, the Sardar and other people in the fort insulted Nanhi and asked her to leave the fort. As a result Nanhi started staying in the backyard rooms of Rasik Behari temple. The king sat in the Rang Mahal made at the door of the temple and kept seeing Nanhi. In 1895 he fell ill and died. 14 years of Nanhi's life after the king were spent in insults, negligence and other problems. On 23 August 1909 she also died at the age of 61. After her death, 600 pairs of shoes, 800 skirts and a lot of other invaluable things were found from her house. These were donated to educational institutions. Nanhi's residence has now been converted into a school and the place for her Rath and Palki's functions as the stores of Department of Education.

Pratap Singh :

After Jaswant Singh, Sardar Singh, aged 16, sat on the throne of Jodhpur on 24th October 1895. During his crowning Partap Singh stopped the tradition of performing Tilak with blood of thumb and performed Sardar Singh's Tilak with kumkum.

Sir Partap Singh, an important figure in Jodhpur's politics, was the second son of Queen Ranawati and Takhat Singh. He ran Jodhpur's administration in a planned and modern manner and thus the state flourished. When young Sardar Singh was crowned, a Regency council was made to run the state administration. Partap Singh was the president of the council.

He led the Jodhpur army supporting the English in the battle fought in Kabul. He was later awarded with "Order of Bath" for this battle. Then he was appointed in the English Risala going to South African front, but suddenly a war started with China in 1857 and Partap Singh had to go to China. Satisfied with his services there also, the British Government presented 4 cannons to Jodhpur state.

On the Chinese front, a British officer told Partap Singh that according to an Indian newspaper a king of Rajputana had died childless. On asking the name he came to know that it was actually the king of Edar, which was a part of Gujrat and not Rajputana. But because that king was from Partap Singh's family and Partap Singh was the only successor of the king, he was now the ruler of that state. Thus, at the age of 56 he started ruling Edar.

Sardar Singh was succeeded by his 13 year old son Sumer Singh. So again a Regency council was made with Partap Singh as its President. After 7 years of reign Sumer Singh also died and his younger brother Umed Singh sat on the throne. For same reasons, third Regency council was made with Partap Singh as president. Thus during the reign of Sardar Singh, Sumer Singh and Umed Singh, Jodhpur was run under the administration of Partap Singh only. Much of the beauty of today's Jodhpur is the result of Partap Singh's efforts. During his reign in Vikram Era 1956 Marwar experienced severe drought which was known as 'Chapaniya ka Akal.' Explaining the severity of the drought, poet Amar Dan Lalas wrote

माणस मरुधरिया माणक सम मूंगा
कोड़ी-कोड़ी रा करिया श्रम सूंगा
डाढ़ी मूछाला डालिया में डुलिया
रलिया जायोड़ा गलियां में रूलिया
आफत मोटी ने पळ आई
रोटी-रोटी ने रैमत रोवाई

'The people of Marudhara who were like precious stones, started working for small amounts of money. People with thick and long moustaches and beard started picking baskets. Born in palaces, they were wandering on streets. It was a bad time when the people were crying for a piece of bread.'

To help the people, Sardar Singh spent a lot of money, getting crops from outside. He also took a loan from the Britishers for the same. Minting of silver coins was stopped and mainly copper and a few gold coins were made.

In 1909 Lord Kichner came to Jodhpur. For him, an exhibition of art and crafts of Marwar was held. An Industrial Museum was made for this exhibition. Now it is known as Sardar Museum. In 1910, Sardar Singh made Sardar market and Clock tower in Girdhi Kot. In memory of his father Jaswant Singh, he made Jaswant Thada near the fort.

Only three years after 13 year old Sumer Singh succeeded Sardar Singh, the first World War started. Because the ruler was young and was studying, Pratap Singh got ready to go to the front with the soldiers of Marwar, but Sumer Singh was adamant. He remained in the War for 9 months in France and then returned to Marwar. After a few years he died of malaria at the age of 21. During his reign Jodhpur started getting power supply from 15th January 1917. and Sumer public library was started.

Sumer Singh was succeeded by his younger brother Umed Singh. On this occasion, once again Bagari Thakur performed Umed's Tilak with blood by cutting his thumb. India experienced the air of freedom during Umed Singh's reign only and even Marwar could not remain unaffected. Marwar Hitkari Sabha was made under the leadership of Jainarain Vyas, who not only demanded independence but also a Republic in place of monarchy.

On 18th November 1929 Umed Singh laid the foundation of

a beautiful palace on the Chittar hills, which is now called Umed Palace. During his reign only, the biggest hospital in Marwar was made in Jodhpur, with an expenditure of 15 lac 80 thousand rupees, which is now known as Mahatma Gandhi Hospital. On 10th May 1933 Marwar state was renamed as Jodhpur state.

When Viceroy Willingdon came to Jodhpur on 17th March 1936 a public garden with Sardar museum and Sumer library in it were inaugurated. This garden is now known as Umed Garden. On 13th May 1946 Umed Singh laid the foundation of a dam called Jawai dam, which is now in Pali district.

Seeing the wave of democracy Umed Singh declared his Sardar Samand land as ancestral property and declared himself to be a farmer. The second World War started during his reign and Jodhpur army fought in it. In 1924, Bikaner state Railway was separated from Jodhpur railway.

On 9th June 1947, after Umed Singh's death, the throne went to Hanuwant Singh. Before Hanuwant Singh's crowning the British government had declared that India would be given independence soon. Constitutional Assembly had also been made. According to Mount- Batten Plan, India was to be divided in two parts, India and Pakistan. That time India had 562 states which were free to join India or Pakistan. Out of all, 119 states were given a salute by cannons by the British government, while the others were small. Some had an area of only 30-35 kms with a population of 3000 only.

In 1935, Indian Independence Act was passed in the British Parliament. Under this act, Umed Singh gave a declaration to Viceroy to join Indian Union. But later the union plan was not implemented. When constitutional assembly was made on 28th April, 1947, Umed Singh nominated Prime minister C.S. Venktachar and freedom fighter Jainarain Vyas in the assembly, but later Umed Singh died.

Hanuwant Singh's role on this issue was controversial. He met Jinnah through Nawab of Bhopal. Jinnah tried to lure him. He went to the extent of giving a plain paper and pen to Hanuwant Singh and asking him to fill in any conditions he had in order to join Pakistan and said that he would endorse all his conditions. But Maharaja Kumar of Jaisalmer, who was present at that time, said that he would join Pakistan only if Jinnah assured him that no action would be taken against Hindus in Hindu-Muslim conflict. Hearing

this, Hanuwant Singh's heart changed and he dropped the idea of joining Pakistan and got up, postponing the decision to next day.

Mountbatten explained the Maharaja that Pakistan had been created on the issue of Hindu-Muslims and Jodhpur had Hindu population in a large number. Sardar Patel accepted most of the conditions of Jodhpur ruler. But the influential people of Jodhpur opposed this idea of the Maharaja. Finally, on 9th August 1947 the declaration to join Indian Union was signed by Hanuwant Singh.

Then the question of joining Rajasthan union arose and the role of Hanuwant Singh again became controversial. Maharaja told the leader of Marwar Lok Parishad, Mr. Ranchhod Das Gattani that even if he was beheaded, he would not join Rajasthan union. Ranchhod Das replied "you will not be beheaded, but you will have to join Rajasthan union."

On 15th August 1947 India got independence. Maharaja attended the function wearing a black turban. He said, "Today 500 years old reign of my family has come to an end so I am mourning." Thus 700 years old Marwar state first merged with Indian union and then into Rajasthan. Maharaja was given a Privy purse of 17 lac 50 thousand rupees from Indian government.

When Rao Jodha established the walled city it had four gates. As time passed, the city became congested with increasing population and the boundaries continued to expand. Today that area is called old city and has a 3 to 8 feet wide and 15 to 30 feet high wall around it, in the shape of a horse shoe. This wall has six big gates called Chand pol, Nagauri gate, Merti gate, Sojati Gate, Siwanchi gate and Jalori gate. These gates earlier had iron sheets fixed with nails.

Mehrangarh : The Fort

Rao Jodha laid the foundation of Mehrangarh Fort on 13th May 1459. Earlier he wanted to make this fort on Massuria hill but due to shortage of water he decided to make it on Panchotia hill. Here, there was a waterfall near which hermit Chidiyanath stayed. The hermit was asked to move from there so that the fort's foundation could be laid. But the hermit refused to move. Not finding any other suitable place the king started construction of the fort there only. The angry hermit left the place but cursed the king saying

that he would not be able to enjoy the water due to which the hermit had to leave that hill. It is said that due to that curse Jodhpur has always faced shortage of water. Rao Jodhaji later made a temple of Shiva and a pond in place of the hermit's hut.

A Tantrik told Rao Jodha that if anybody could sacrifice by burying himself alive in the foundation the Fort would always remain with the successors of Rao Jodha. Jodha declared that whoever would agree to sacrifice, his family would be given state protection and a lot of money. Then a Balai (Bhambi) named Rajia agreed. On top of the place where Rajia was buried the treasury and Nakkarkhana buildings were made. Rajia's family was given a piece of land which is now known as Raj bag. The Fort is surrounded by a wall 12 to 17 feet wide and 20 to 150 feet high. Maximum width of the Fort is 750 feet and length 1500 feet. This magnificent fort on a 400 feet high hill can be seen from a great distance. It is said that when the sky becomes clear after rains, Mehrangarh can be seen from 100 kms from Jalore Fort. According to astrology, the name of this fort is Chintamani but it was famous as Mihirgarh. Mihir means Sun. This Mihirgarh has now changed to Mehrangarh. Because it's shape is like that of a peacock's tail, it is also called Mayur Dhvaj Fort.

The fort encloses the Palace, gates, temples, artillery, memorials, armoury etc. During Jodha's reign the area under the Fort was called Jodhaji ka Falsa. These were the precincts within which only the king could ride on a vehicle and none else.

Loha Pole :

The construction of the front part of this pole (Gate) started in 1548 during Rao Maldeo's reign and was finished in 1752 during Rao Vijai Singh's reign. The walls of this gate have imprints of Sati Hands.

Jai Pole :

Located in the North West of the Fort, this gate was constructed by Raja Mansingh in 1806 in the memory of winning a battle against Jaipur army. The iron gate in this pole was brought by Maharaja Abhay Singh from Ahmedabad.

Fateh Pole :

In memory of winning the battle with Mugals, Fateh Pole was made by Maharaja Ajit Singh in 1707. Between Fateh Pole and Palace there are six other gates called Gopal Pole, Bheron Pole, Amrit Pole, Dhruv Pole, Loha Pole and Suraj Pole. Their construction has been done in such a complicated manner that enemy could not enter the fort easily. In case they succeeded in crossing a gate, hot oil, arrows and bullets could be thrown on them. Amrit pole was constructed by Rao Maldeo. It is also known as Imriti pole.

Mehrangarh is known for its architectural excellence, having multistoreyed palaces and high minarets. Spectators' eyes widen with appreciation on seeing the vastness of architecture. All its parts are a natural appreciation for the artist, the beauty of whose heart becomes the music of stones. All the buildings have adequate provision for air and light. The plastering of the walls has been done using sea-shell powder, which makes them shine and compete with new plaster even today. All the beautiful palaces like Khabka Mahal, Phool Mahal, Moti Mahal, Takhat Vilas, Chokelav, Rang Mahal, Central palace, Daulat Khana etc. remain cool during summers because of their white and light coloured ceilings and floors. Moti Mahal was made during Sursingh's reign (1595 to 1619). Two and a half centuries after it's construction, Takhat Singh covered its walls and ceiling with gold plates. The drawings on its walls and ceilings still make the spectators gasp with appreciation. The carving of Phool Mahal (1724), made by Abhai Singh competes in beauty with Moti Mahal. Fateh Mahal (1708 A.D.) was made by Ajit Singh to commemorate his victory over Mughals in which precious stones were kept later. The actual name of Khabka Mahal is Khwab Gah (Dream Palace).

The Fort also has Janana Mahal (ladies Palace), Silah Khana, pieces of artillery and Pustak Prakash (Library). Pustak Prakash has more than ten thousand books and manuscripts in Sanskrit, Hindi, English, Rajashtani etc. It also has more than 5000 account registers (Bahiyar), which are an evidence of many important state orders, customs and traditions, historical events and people associated to the king and the kingdom.

The open space in the Daulat Khana has a Sringer Chowki (a marble throne) made by Bakhat Singh. This was the throne on which the kings were crowned. The Fort also stores many historical

guns (cannons). Many of these have historical events associated with them. Some of these cannons are named as Kilkila, Shambu Ban, Jamjama, Gubara, Dhuldhani, etc. Kilkila was made by king Ajit Singh when he was the Governor of Ahmedabad. It is also said that Ajit Singh had bought this cannon from Vijai Raj Bhandari for Rs. 1400 from Ahmedabad. It is said that women used to get aborted hearing the booming sounds of Kilkila and Jamjama. Shambhuban canon was acquired by king Abhay Singh by defeating Sar Buland Khan of Ahmedabad (1730 A.D.). It is also said that Abhay Singh bought this cannon from Surat.

Karak Bijali was brought from Ghanerao during Ajit Singh's period. This cannon weighs 14 tonnes. Nusarat was obtained in 1730 A.D. by king Abhay Singh by defeating governor Sar Buland Khan, Sarkar Khan and Gajni Khan of Ahmedabad. "Gazni Khan" was acquired by king Gaj Singh from Jalore Fort when he attacked Jalore in 1607 A.D. One cannon was brought by Sir Partap Singh from China in 1901 A.D. during the reign of Sardar Singh, which can still be seen in the Fort. During king Bhim Singh's reign the fort had Nagpali, Magwa, Vyadhi, Meerak Chung, Meera Buksh, Rahsyakala and Gajak cannons.

All the available cannons of British period have been preserved on the walls of the fort. One has the British crown made on it. This has many barrels, each barrel having holes like a cannon from where cannon balls can be fired. Another gun made of fine metal has its front part like a fish's mouth, tail like a crocodile, feet and neck like that of a lion. This cannon has been kept in the Daulat Khana and is sent for international exhibitions. Cannons kept on wheeled trollies were called mobile cannons whereas those kept on the walls etc. of the fort were stationary.

Daily these cannons were fired thrice a day at 12.00 noon, 9.00 pm. and 10.00 pm. Besides, arrival of guests, birth of the princes, arrival of the king and queen were other occasions when they were fired. It is said that on the occasion of the birth of Gaj Singh, the son of last ruler of Jodhpur 151 cannons were fired. Trained people were hired for this job. A water filled tank used to be kept behind the cannon. After firing the ammunition, the flame was put off by that water. A big wooden box was kept on each cannon, which stored all the necessary tools and other equipment required for the cannon. Even today underground rooms of the fort store cotton flames

used to fire the cannons. The temples of Chamunda, Murli Manohar and Anand Dhan attract the citizens today also. Chamunda was the family Goddess of Pratihara rulers. When Rathores started ruling Marwar, they also accepted Chamunda as their family Goddess and worshipped her before starting any important work or on any festival. The statue of Chamunda was brought from Mandore when Rathores came to Jodhpur. Rao Jodha started the construction of the temple with that of the fort. But after 400 years in 1857 A.D. lightning struck the magazine and the temple was also destroyed completely. But the statue remained unscratched. Then king Takhat Singh got the temple reconstructed. After 400 years of the first lightning the second lightning struck and killed two people (on 8th Oct. 1997).

During 1965 war the Pakistani Air Force dropped 300 bombs on Jodhpur. People printed henna hands on their doors, which are a symbol of Goddess' blessings. It is said that as a result of this only Jodhpur came out safe from the war. Only one wall of the Central Jail got destroyed. Goddess Chamunda also has many Gujarati followers who come to offer prayers during Navratri. Earlier animal sacrifice used to be the main attraction during Navratri, which has been banned now.

Anand Dhanji and Murali Manoharji temples were made by king Abhay Singh. It is said that the 5 stone statues in Anand Dhanji temple came to Sursingh from Mughal ruler Akbar. Raja Gaj Singh established silver statues of nearly 180 kg. in Murali temple.

Museum :

Since 1922 the Jodhpur museum has various pieces of art owned by the royal family of Jodhpur. Various types of arms and ammunition, royal dresses, swings, paintings of Jodhpur style, palanquins, turbans, musical instruments, cradles, tents etc. are an evidence of the rich heritage of Marwar. The beautiful camping tent which Maharaja Abhay Singh used in the battle field is one of the unique tents of the world. Besides, there is the 3 centuries old golden throne of Jodhpur rulers and statues and other items made of ivory. One of the tents of this museum was exhibited in the festival of India in New York (U.S.A.). This tent of 17th century was known as Lal Dera, which fascinated the Americans very much.

Another piece of art in the fort is the Mahi Maratib. It has the mouth of a crocodile, shape of a fish and crown as a moon.

It was gifted by Shah Jahan to Gaj Singh in 1628 A.D., which used to be given only to the rulers having 5000 Mansabs. The most attractive wall paintings of the Palace include those of Phool Mahal, Chokelao and Takhat Niwas paintings. These paintings depict subjects like ancient and religious stories, folklores, royal courts, hunting and music. The three centuries old pictures and paintings still seem to be recent ones. The Umed Vilas Indian painting hall exhibits the best of items in Jodhpur, Jaisalmer, Bundi, Marwar, Bikaner, Mewar and Mughal style of paintings.

This fort has always been a centre of attraction for Muslim rulers. Sher Shah Suri fought with Maldeo and gained control over it, but after some time Maldeo took it back from him. During the reign of Maldeo's son Chandra Sen Akbar attacked Jodhpur and took control of the fort. Chandra Sen could not regain it in his life time. Later Akbar presented it to Chandra Sen's elder brother Udai Singh. The third time, Aurangzeb took possession of the fort when Maharaja Jaswant Singh expired. Veer Durga Das kept struggling for 30 years, but could not get the fort back in Aurangzeb's life time. Immediately after his death, Durga Das won the fort back. The fort was washed with Ganga's water. Durga Das wiped the arches and steps with his turban and handed over the fort back to king Ajit Singh. During king Mansingh's reign, to avoid bloodshed, the keys of the fort were handed over to Colonel Sutherland. The British Army stayed in the fort for 5 months under Mansingh's hospitality. But one day a British soldier shot a pigeon which angered Mansingh. As a result the Britishers had to ask for pardon and leave the fort.

540 years old, this fort is a symbol of the brave blood of its owners, which will remind everybody of those brave, fearless people who swam against the strong wave of history and became immortal.

Palaces : The Royal Splendour

Palaces on Foot hills

Sawai Sur Singh made a palace on a big rock in the plains of Mehrangarh. This palace can still be seen on the road between Ada Bazar and Juni Dhan Mandi. Sur Singh had made this palace for his queen Saubhagya Devi. Later this palace became the residence of widows of the royal family. The treasury and families of king

Man Singh and Jaswant Singh were also here. A tunnel was made from Fateh Pole at the fort to this palace passing Ranisar. This tunnel was used by queens in normal days and by the spies during emergency.

Raja Mansingh also used this palace as the residence of Nath hermits. Later when Nath hermits were settled in Maha Mandir they took all the expensive items of this palace along with them. Later in 1912, Jaswant Singh started the first public hospital in this palace. This Jaswant dispensary is still operational. In the same year, in the name of English officer Hueson, Hueson Mandi Girls Senior Higher Secondary School was started in the other part of this palace. Approximately 35 rooms of this palace are being used by this School. The upper portion of this palace is used as a library and study room. A Boys School is running on the other side of the Girls School. The big grounds in the palace were used as stables. Some secret rooms were also made in the palace which were used for keeping arms and treasure, and now have been closed. The entrance of the palace is like a valley in which a large arch was constructed. But the gate has been removed now. Main entrance comes after a slight turn. The palace is made like the Bhool Bhuliya of Lucknow, to prevent the enemy from entering easily. There are many staircases in the palace which are 65 feet above the ground. Its stone work is extremely fascinating. The remains of the delicate carving on red sandstone can still be seen. The kings met their people sitting in the arches of the palace. The queens used to see the public processions sitting in these arches. Now this palace is surrounded by dense population and is in a bad condition due to lack of maintenance.

Sur Sagar Palaces

There were hill ranges a mile away from Jodhpur. Raja Sur Singh made a pond there with beautiful gardens and palaces. These palaces are made on rectangular platforms made of white Makarana Marble. Two palaces opposite each other belong one each to ladies and gents. The palace for men was used by the king and other royal men, while the ladies' palace was used by the queens and their friends. Two large halls were constructed on the sides of the palaces, which were used by the maids and servants. The security walls made around the palaces, carved domes and arches are proof of the fine architecture of medieval period. The passage to the palaces starts after a large gate. Open grounds outside these were used to tie elephants and horses.

When Marwar entered in an agreement with British government in 1817, these palaces were converted into the residence and office of the British Ambassdor in 1838. Jodhpur's first Post Office was opened in the meeting halls of these palaces. In 1909 when Lord Kichner came to Jodhpur, a museum was made in these palaces for him.

Famous historian Pandit Vishweshwar Nath opened a library here on October 1st, 1916 which had thousands of rare books. Before Lord Kichener's arrival, the king and other members of the royal family used to come here to hunt wild boars. Then grand dinners were arranged in the palace itself. A few decades back also, this area was replete with wild boars which were dangerous because of their sharp teeth. Now, only remains of these palaces are left. Many domes and golden pots have been destroyed. The dark and damp palaces now house some birds and reptiles. The meeting halls are used for schools. The ponds of Sur Sagar and their gardens have become beauties of the past.

Bijolai Palaces

Approximately 11 kms from Jodhpur city between the Kaylana hills, king Takhat Singh made a few palaces which are known as Bijolai Palaces. It is said that king Vijai Singh used to come to this place for hunting with his Paswan Gulab Rai. That time many wild animals like wild boars, tigers etc. were found here. During Vijai Singh's period only, this 65 feet high palace came to be known as Bijolai palace, which is divided into three parts. The stairs near the main wall reach the top of the palace. In the centre of the main palace is a large open space adjacent to the kitchen. The central part of the second and third floors have large halls each surrounded by 40 pillars. These are made of red sandstone and the interiors of the palace have been polished with shells. Maroon and blue shades can still be seen on the ceiling of the halls. All the sides of the halls have stone frame fittings from which doors are missing. Small almirahs are made on both sides of the doors which earlier had gold sheets covering them.

Rai-ka-Bag Palace

This palace is situated near Raika Bag palace railway station. It was constructed in 1663 by Hadiji, queen of king Jaswant Singh

I. King Jaswant Singh-II liked this palace very much. He mostly stayed in the octagonal bungalow of this palace. In 1883 when Swami Dayanand Saraswati came to Jodhpur, his sermons were arranged for the public in the ground of this palace. Even Jaswant Singh-II used to listen to Swami Dayanand in this palace only. Now the Income tax office functions in this palace.

Umed Bhawan Palace

Popularly called Chittar palace by the local public, the foundation of this grand piece of architecture was laid on 18th Nov. 1929 by Maharaja Umed Singh. Made on the Chittar hills in South Eastern direction of the City, this palace took 16 years and one crore twenty one lac rupees for completion. One of the last royal constructions, this palace was to give employment to the local people during severe drought. Only a few years after its completion, India was free from English rule as well as monarchy. Now it has been divided into 3 functional parts, one having a five-star hotel, one is the residence of the royal successors and one has been opened for public where a few pictures, arms, swords and other things used by the royalties have been exhibited. The beauty of its swimming pool, dancing hall and grand lawns is appreciated by everyone who sees it. The clock museum, theatre, underground hospital and central hall also reflect their own timeless beauty. The palace has an area of 26 acres, out of which constructed area is 3.5 acres and 15 acres have been devoted to lawns.

Other Important Monuments

Jubilee Court

Jubilee Court was constructed by Prime Minister Sir Pratap Singh, during the reign of Jaswant Singh II. Its foundation was laid in 1886 and under the supervision of W. Homes, it was completed in 1897 with an expenditure of Rs. 4 lakhs. Made to commemorate the silver jubilee of Queen Victoria's reign, it was called Jubilee court. Today all important government offices like Commissioner, Collector, IG, DIG office etc. are housed in the Jubilee court only. The centre of this building had "Mahkma-e-Khas" from where the city's administration was looked after. The rear portion of this building adjacent to Umed Gardens, houses the High Court today. The centre of the three gates of the main building has a life-sized statue of

Sir Pratap Singh.

Jaswant Thada

Jaswant Thada was made by King Sardar Singh in 1906 in the memory of King Jaswant Singh II. Before Jaswant Singh II, the funeral of the kings was done in Mandore, but as per his wishes, Jaswant Singh II's last rites were performed in the plains on the banks of Deo Kund. His memorial was later made here with a budget of Rs. 2,84,678. Since then, the funeral rites of all kings are performed here only. This beautiful building looks like a fairytale castle in the midst of the clouds. The best of the three buildings of Jodhpur—Mehrangarh, Umed Bhawan and Jaswant Thada—are living symbols of bravery and grandeur of Jodhpur in the medieval era.

This castle sings the music of the morning with dawn, and looks like a messenger of calm and peace in moon light. The building is made on a platform of red sandstone. It has pictures of the Jodhpur rulers.

Jawahar Khana

Dewan Faizullah Khan brought Nanhi Bai and gifted her to Jaswant Singh II. Jaswant Singh was lost in the beauty of Nanhi Bai and had forgotten the world and his duties. He made arrangements for the stay of Nanhi Bai and her mother outside the city. Later a grand building was made here which is popularly called Jawahar Khana. The area where Jawahar Khana is located is now called Ghas Mandi. Earlier when Jodhpur city was small, it was a deserted area and so was a centre for singers, prostitutes and dancers.

50 feet high Jawahar Khana has sandstone walls with a width of 2.5 or 3 feet. A grand pole (gate) has to be crossed to enter the yellow sandstone (Chhitar) building. While the building was being made, Nanhi Bai passed a royal order that all the buildings around it should be at least 10 feet shorter than Jawahar Khana, and the order was followed throughout her life time. Only one person had the courage to stand against Nanhi Bai and that was a soldier of the royal army, Muhammad Khan Ekka. It is said that Nanhi Bai wanted to make Jawahar Khana straight, so that no other building in Ghas Mandi could compete with the square Jawahar Khana. But this could be done only if Ekka's house was razed to the ground. So Nanhi Bai ordered that Ekka's house be destroyed. Ekka was

a loyal soldier who had won a Jagir near Rohat as a reward from the king.

Ekka, on getting the news, ran to the king in Raika Bag palace in a warm afternoon. He started shouting and abusing Nanhi. The king then asked Ekka to come in the evening, but he was adamant. Finally the king met Ekka and tried to appease him. But when he requested Ekka to give up his house for straightening Nanhi Bai's palace, he was furious. Finally Nanhi was ordered to let the building be constructed at a tangent only. Thus today the Jawahar Khana is not a square building.

22 rooms and two big halls in the main portion were constructed in Jawahar Khana. One hall was used as a sitting room by Nanhi and the other as a bedroom. The hall facing the Pole (Gate) was used for evening dances. In between was a big ground for meetings or mehfil. In the rooms on the left of the Pole, chariots, palkis etc. were kept, which were used by Nanhi to go to Mehrangarh or Raika Bagh palace. A tunnel was made from Jawahar Khana to Mehrangarh, passing the present Jain street (Gadhiyon ki gali) and Kutton ki Pole. Now this tunnel has been covered with stones. A temple was also constructed in Jawahar Khana which does not exist any more. Security guards used to attend to the building on behalf of the state administration.

When Nanhi's mother expired, she started staying in a temple which was made on Udai Mandir road. After Jaswant Singh's death, she never looked back at Jawahar Khana and spent the rest of her life in that temple. Thus, later the treasury was established in this building. Besides coins, diamonds, precious stones etc were also kept in this building and thus it started to be known as Jawahar Khana. In the lower part of this building, a mint was made and was protected by iron bars. Iron weights were also made here. In one part gold and silver were cast and coins of queen Victoria made. The lockers of the state were kept in double lock guarded by security. The leftover gold and silver after casting the coins was used in filigiri work in which queen Victoria's picture was also cast. Fifty such filigiri works still beautify the upper portion of Jawahar Khana.

After independence, casting was stopped here and a laboratory for spices was established. In 1955, a fat-testing laboratory was established which tested the Ghee coming from Jalore, Barmer and Sanchoore, trade marked and sold it in the market. After ten years,

in 1965 this laboratory was also closed. Now it has the Registration office for land and revenue etc. State band was started by Jodhpur state in Rajdadi ka Nohra in 1891 and was later transferred to Jawahar Khana.

Big Ben

Sardar market of Jodhpur was established in 1910 by Sardar Singh. Made in the shape of chess, it has a clock tower in it's centre. This has a clock which was bought for 3 lakh rupees. One lakh was the clock's cost, one lakh for installation and one lakh for patenting the design. It was made by Lund and Blockley company of London. This clock has been installed in the top three storeys of the tower.

The three ordinary looking dials of this clock are joined by various parts of a single machine. Unlike other clocks, there are three weights attached to thick metal wires. As the clock works, these weights keep coming down. In a week they reach their lowest level. Every Friday this clock is recharged by a key. On recharging, the weights go up again. Out of the three weights, one of two quintals is to show quarter of an hour, other shows half hour and has a weight of one quintal, and the one and quarter quintal weight shows an hour.

The third storey has the mechanical section of the clock. Here the clock rests on large iron bars having a length of six feet and breadth of two feet. The fifty kg. pendulum is fixed here. This watch is unusual in that it rings twice after fifteen minutes, four times after thirty minutes, six times after forty five minutes and eight times after an hour. The sounds differ every hour. The diameters of all four dials is six feet each. The minute needles are of three feet and the hour needles of two feet. Lund and Blockley company's name and year of manufacture 1911 is printed on the clock. The key of the clock weighs 10 kgs. and the dials are made of white glass. After repairs, white plastic has been put at a few places on the dial.

Stairs have been constructed to reach the three storeys of the clock tower. Iron ladders were attached later to reach the fourth floor. From the fourth floor are hanging two massive bells made of seven metals. The hammers to hit the bells are made of five kgs metal. These bells have John Warner and Sons, London, 1911 printed on them.

Temples : A Peep Into Religious Glory

Gang Shyamji Temple :

Rao Ganga (1515 A.D. 1531 A.D.) was married to Padamawati, daughter of Rao Jagmal of Sirohi. The statue of Krishna that Jagmal worshipped, was very much liked by Princess Padmawati. After marriage, while leaving Sirohi, Padamawati asked her father for the statue but Jagmal had to refuse because he also loved this statue very much. Then Padmawati asked Gangaji to take the statue from Jagmal in dowry. On doing so, Jagmal sent Pandit Jeevraj along with the statue. Gangaji established the statue in the fort and it came to be known as Ganga Shyamji. After some days it was transferred to Ghan Shyamji temple in Old Dhan Mandi and later a big temple was made for it in Old Dhan Mandi which is now known as Gang Shyamji temple.

After the death of Jaswant Singh (I) in 1679, Marwar went under direct control of Aurangzeb and his soliders started destroying the Hindu temples. The pandits of Gang Shyamji temple hid themselves with the statue for 3 days and 3 nights. Aurangzeb's military commander Tebar Beig destroyed the temple and made a mosque there.

King Ajit Singh (1707 to 1724) made five temples at that place. Gang Shyamji Temple was surrounded by four other temples. In 1760 king Vijai Singh renovated it and converted it into a big temple. During various renovations, Lord Krishna left the temple many times and proved his name as Ranchhod. The statue was kept once in the Pandit's house and twice or thrice in Ghanshyam temple. But it is said that when last time (1760) Gangshyamji returned to his temple, he brought the followers of Ghanshyamji temple along with him. Thus thereafter Gangshyamji temple is always full of worshippers but Ghanshyamji temple remains empty. The area around the temple is called Panchteriya.

In 1929, king Umed Singh again renovated the temple and got gold work done on the main door. Today, besides Gangshyamji, this temple has statues of Jagdamba, Pawan Putra, Suradeo, Shiv darbar and life-sized stautes of Narsingh Mehta and Meera. The walls have pictures of life stories of Lord Krishna and Rama.

Ghanshyamji Temple :

In Juni Mandi, there is Ghan Shyamji temple, located near the Gang Shyam Ji temple. When Gang Shyamji was brought to Jodhpur, after a few days in the fort, the statue was kept in Ghan Shyamji temple. It is assumed that the present Ghanshyam Ji temple was made by king Ajit Singh. Having large domes, this temple is made of red sandstone. A foundation stone in the temple gives the year as 1718. Inside the temple, the stones have Sri Krishna and Gopis carved on them. It is said that after Gangshyam Ji temple was made, followers stopped going to this temple and the crowd started increasing in Gang Shyamji temple. Nowadays this temple is used for Pagdi and Uthala after somebody's death.

Kunj Bihari Temple :

Kunj Bihari Temple in Katla Bazar was made by king Vijai Singh's Paswan Gulab Rai in 1779. She was a Vaishnav follower of Gokuliya Gosains. Under her influence only, the king banned animal slaughter and ordered all the meat sellers to leave Marwar. Kunj Bihari seems to be a replica of Ghanshyamji temple. The top of the temple and its entrance are examples of architectural excellence. On left of the entrance are massive elephants. After climbing the stairs and crossing the corridor, there is Pataleshwer Mahadeo temple on the left, located two floors below. It has a statue of Shiva, a Shiv linga and Adi Vinayaka. They have been kept in a manner that they can be seen from top only. Walking ahead, one reaches the Kunj Bihari temple. On the entrance is a statue of Meera and facing it is Lord Krishna in Garbh Griha (Central hall). This statue was earlier established in Sita Ram temple in Kabutron ka Chowk. The Sita Ram temple and Hanuman temple of Mandore are said to be parts of Kunj Bihari temple and expenditure of these two is also borne by the Kunj Bihari temple's funds.

On the right of Meera's statue is saint Namdeo and on left is Hanuman's statue. The temple has two Torans (big entrance gates), one on the outer entrance and the other opposite Pataleshwar temple. Both have been made out of a single stone, without any joint. The temple is full of small arches having statues of Mahalaxmi, Gayatri, Gajanand, Saraswati, Santoshi Mata, Shri Ram, Nimbarkacharya, Vallabhacharya, Ajñeshwara Maharaja, Ramanujacharya, and Guru

Ramanand. The outer wall of the Garbh Griha has pictures related to Lord Krishna's life, while the walls surrounding it has pictures related to Lord Rama's life. Krishna's stories include marriage of Devki, Vasudeo, Kans Vadh, Raslila of Krishna and Radha, serving of Amrut to Dhruv, serving of wine to Rakshasas, Gods preaching Arjun, welcome of Sudama, Gajraj Udhar etc. Ramlila picturisation includes the birth and marriage of Ram, Sita Van Gaman, Marich Vadh, Sita Haran, Setu Nirman, attack on Lanka etc.

This is one of the grand temples of Jodhpur. Puja is performed six times a day. Special functions are arranged on Janmashtmi, Annkut, Diwali, Holi, Radha Ashtmi etc. The temple gates are opened twice a day from 6.00 a.m. to 12.00 noon and from 6.00 pm till midnight. It is said that rest of the time Shri Nathji either rests or does other work.

Sita Ram Mandir :

Sita Ram Mandir, located in Kabutron ka chowk, was once called Kunj Bihari temple. That time it had statues of Kunj Bihariji and Pawan Putra Hanuman. In 1799 A.D., when Gulab Rai made Kunj Bihari temple, Kunj Bihariji statue was shifted there. Now because Hanumanji was left alone, Ram-Sita were also established in the temple. After that, for a few days, this temple was called Juna Kunj Bihariji but then it became famous as Sita Ramji temple.

When this temple was constructed the boundries of Jodhpur ended here and thick jungles started. But with the expansion of Jodhpur, this temple has come in the heart of the city. A passage is made around the main temple. The statue of 'Sita Ramji is bathed every day with water of the tank made there. This tank which is out of reach of general public collects rain water which is sufficient to bathe the lords. In the other part of the temple is the statue of Hanumanji which is not easily recognizable. A library has been set up in the temple. Some festivals like Ram Navmi, Shiv Ratri, Janmashtmi, Sawan's Mondays and Annkut are celebrated with a lot of gaeity in this temple.

Raj Ranchhodji Temple :

Raj Ranchhodji temple was made by queen Jadechi Rajkanwar after the death of her husband king Jaswant Singh, with an expenditure of one lakh rupees. Rajkanwar was the daughter of king Jamvibha.

At the age of nine, in 1854 she was married to prince Jaswant Singh. Jaswant Singh did not go for the marriage himself to Jamnagar, but sent his sword, with which the princess got married. After marriage the princess came to Jodhpur and then went to Jamnagar after a few days. After four years at the age of thirteen she came to Jodhpur. Once entering the fort, she never came out of it. She was a very religious woman. She had brought many Pujaris and religious people along with her as dowry. She also used to send 1.25 lakh 'Tulsidals' to Dwarika. These Tulsidals were taken by pujari Jaggivan and Kamdar Harishanker every year. It used to take three months for this.

After the king's death, due to her old age she made Krishna's temple in Jodhpur only. That time this temple was made outside the city wall on a high dune near Baiji Ka Talab. Now this temple is just opposite Jodhpur railway station. Because the queen never came out of the fort, she used to come and stand on the wall of the fort during dusk. The Pujaris used to get the holy flame on the rear door of the temple for the queen. She never came to the temple herself. By including the first name of the queen 'Raj' this temple became Raj Ranchhodji Temple. It was completed in 1905. There were very small rooms made in the ground floor of the temple, where now many shops have opened. One can reach up climbing the staircase where two Torans (ornamental gates) are made, one of red sandstone and other of white stone. There is an open space around the stairs and higher up are the Baradaris. Major part of the temple is made of red sandstone, carved with beautiful filigiri work. The heart of the temple (Garbh Griha) has the statue of Ranchhodji made of black marble. This statue was made after consultation with the pujaris of Dwarika. This grand temple has green, yellow and blue glasses fixed on its main door. 21 festivals are celebrated in this temple every year, including Janamashtami, Annkut, Gowardhan puja etc. In rainy season a festival of swings is also celebrated. The Lord is swung in a 10 feet high silver swing. Near the temple, a sarai was made for Rani's guests and travellers which is known as Jaswant Sarai. The Railway station had been already constructed by then, but at night, when all the doors of the city were closed, the travellers used to face a lot of problems. This sarai was a solution for their accomodation problem. Presently, Devsthan department, has made a plan with a heavy budget for reconstruction of this temple. Rupees 20 lakh have already been

spent for the renovation.

Achal Nath Shivalaya :

Achal Nath Shivalaya was constructed by Nanak Devi, queen of Rao Ganga. The construction was completed on 21st May 1531. A large water reservoir called Bawari was made near the Shivlinga which is known as Ganga Bawari. During Rao Jodha's period this place was full of trees and shrubs. Some Nagas came and started staying here. One day they saw a cow standing on the sand, with milk trickling from her teats. When the hermits dug the place, they found a Shivling there. The Nagas kept worshipping this Shivling and made a small room around it. Many groups of Nagas kept coming and going from here. When the Nagas started appointing Mahantas, they made their permanent residence here. It is said that due to the 6th Mahanta's blessings Rao Ganga had a son. As a result queen Nanak Devi made this temple. With increasing population and the expansion of the city, the temple came in the middle of the city and is presently located in Ada Bazar.

It is said that Mahant Chainpuri and his two intellectual friends (a Muslim Fakir and a Pushkarna saint) had a premonition that Rao Ganga's life would be only 20 years. Then all three of them gave 20-20 years of their life to Rao Ganga. Knowing this, Ganga wanted to establish the Shivling on a higher platform. But inspite of all the efforts, the statue did not move from there. Then it is said that Lord Shiva told Ganga in his dream not to remove the statue from there. Since then it is known as Achleshwar or Achalnath. The temple was given the land of "Samdolavkalan" in Merta Tehsil. This is managed under the Shrangeri Math of Kerala. The temple ground has the cenotaphs of Durgapuri, Daulatpuri and Chainpuri Naga's, who went into eternal meditation. This place has cenotaphs of seventeen Naga saints. The Shivalaya earlier had Jagnath ling with Achalnath. But after renovation Narbhadeshwar Shivling was established with Achalnath. Statues of Jagdamba, Parvati and Jagnath Shivling were established on the platform near the Samadhi. The new temple has statues of Minakshi, Parvati, Gajanand and Shadanand.

The Garbh Griha, Mandap and Kirtan Bhawan of the temple are made of carved Chhitar stone. The Garbh Griha is surrounded by artistic white statues of Ram, Laxman, Sita and Hanuman.

Rasik Bihari Temple :

Located on Udai Mandir road, Rasik Bihari temple is known more as Nainiji temple. Made of red and white stone, this temple is situated on a 17 feet high rectangular platform. The Sabha Mandaps or Meeting halls are made on red sandstone pillars. The Garbh Griha is surrounded by a gallery (Parikrama), made of white stones. The temple has statues of Shiv Panchayatan and Sun on seven horses. The open space between the temple has a white marble statue of Kamnandi. According to the inscription on it, it was brought by king Jaswant Singh in 1885. The meeting hall (Sabha Mandap) of the temple, devoted to Rasik Bihari, Lord Krishna and Goddess Radha, has statues of Lord Vishnu, Garuda and Hanumanji on both sides of its doors. On one part of the main door Adi Vinayak Ganeshi can be seen. Now this temple has been taken over by the Archaeological Survey of India.

Mahamandir :

Vijai Singh died in 1793 and was succeeded by Bhim Singh. As he was crowned, Bhimsingh started killing his brothers and cousins. Another grandson of Vijai Singh, Man Singh took refuge in Jalore fort and saved his life. He was the paternal cousin of Bhim Singh. Man Singh took control of Jalore fort and declared himself the ruler of Marwar. Bhim Singh's army kept Jalore fort surrounded for ten years. When Man Singh found no way out of the fort, he thought of giving it up when the Yogi of Jalandhar Nath Peeth, Aayas Deonath heard about this. He told Man Singh not to leave the fort till 21st October 1803 i.e. 4-5 more days. He said that if these days passed by, Man Singh would get the state of Jodhpur.

Aayas Deonath was proved right when Bhim Singh died on 20th October and Man Singh was respectfully brought to Jodhpur and crowned as the ruler, by the military commander of Jodhpur Indra Raj Singhvi. To show respect towards Aayas Deonath, Man Singh made a huge temple at some distance out of the city near Merti Gate. This temple is called Mahamandir. Later the city area developed around it also came to be known as Mahamandir. The foundation for this temple was laid on 9th April 1804 and it was completed on 4th February 1805, with a budget of 10 lakh rupees. The beautiful architecture of the temple can be seen right from its

front door.

The main temple is made on a massive platform and approximately 100 artistic pillars support the ceiling. The wooden door of the temple is also made with artistic carving. The Garbh Griha has a white marble seating space with a statue of Jalandhar Nathji on it. The interior portion has beautiful pictures of 84 yogasanas and famous Nath yogis.

The main dome of the temple is surrounded by other smaller domes. Earlier these domes were topped with pots. Two beautiful palaces have also been made in the temple compound. In one resided Nathji Maharaj and the other was for the holy spirits of earlier yogis. Today also this palace has a large bed and it is said that the holy spirits come and rest on this. Another dome was made on these palaces where Devnathji used to stand every day. After seeing him there from his palace and worshipping him, Man Singh used to start his daily activities. Every Monday the king used to come to Mahamandir.

The carving in the temple and palaces was done from a gold instrument and still retains its beauty. The designer glasses, wall paintings and shell polish of the temple have a timeless beauty. The ground floor of the palaces have stables, Toshakhana etc. Some important inscriptions have also been found from the temple. One inscription says that it was the duty of the temple to save the life of anybody who took refuge there. The well in the temple never dried, not even during the severe draught of 1956. One part of the temple has the cremation ground of hermits. It also has some memorials. In Mansagar lake near Mahamandir, king Man Singh and Aayas Deonath used to go boating. Mahamandir has a wall surrounding it and giving it the form of a fort. Four gates have been made for entrance from all directions. Earlier, it also had a huge collection of Nath literature, which has now dispersed. Its front portion now houses a school, while the nearby areas are being encroached upon. This temple is the private property of Nath clan but they are unable to maintain it. King Mansingh had also given some land for the maintenance of the temple but all has been lost in the sands of time.

Udai Mandir :

When Amir Khan's soldiers killed Aayaş Deonath in 1817 a struggle for succession started between Deonath's brother Bhimnath and son Laddu Nath. This struggle kept increasing, and became the cause of conspiracies in the king's palace. Even the king's employees were divided into two groups. To solve this problem, king Man Singh made Udai Mandir for Bhim Nath near Merti gate. Mahamandir was given to Laddu Nath. Its a great building from architectural point of view. One has to cross a valley-like area to reach the gate.

The upper part of the gate is made of carved sandstone. On a huge platform, the main temple is constructed, supported by 102 pillars. They have been polished with shells, with flowers made on them. The main temple is made on a lotus-shaped stone, where yogi Raj Jallandharnath's feet can be seen. The interiors are full of beautiful wall paintings with 84 yogasanas and pictures of Nath yogis made with gold. The upper portion of the Garbh Griha is covered with cloth and has a railing of sandalwood. This wood has very fine carving. The gold pots inside and the gold polishing still compete with the latest works in shine and quality. The grand door of the main temple is made up of carved sandal wood.

The temple is surrounded by white marble railing inside the compound. The main Shikhar of the temple is made in South Indian "Gopuram" style with the surrounding stone carved in a horse's shape. The temple has ten rooms with four in the main portion. It has big basements and two tunnels, one going to Mahamandir and the other to the fort. The left of the temple has Udayeshwar Shiv Temple with a well nearby. This well was in use for around 150 years, but later it was buried.

A few yards away from Udai Mandir is a haveli called 'Udai Mandir-ka Aasan.' The married Nath hermits stayed in this haveli. Bhimnath did not have any son, so a child was adopted from Mahamandir. Whenever any one does not have a son, to continue the family tree a boy is adopted from Mahamandir. There are two gates of this haveli and it has three storeys. The top storey is lying vacant, while a school and a hospital are being run in the two lower storeys. During Riyasat's time this building had the Post Office of the royal family. The letters were carried on camel's back. A

government school is running in some parts of Udai Mandir also.

Siddhnath :

Siddhnath Shiv temple is located between Takhat Sagar hills. On the unprepared road going from the right of filter house on Jodhpur, Chopasani road, on crossing the stairs made by cutting rocks, one can reach Siddhnath temple. Many years ago it was an absolutely deserted place. And because of that only, a hermit Veetrangi Narain Swami started staying here. He was a highly worshipped and respected saint, known in the nearby areas. Once a handicapped saint named Gaurishanker who was on a pilgrimage and was visiting all religious places, came to this palace. On Gaurishanker's request Narain Swami became his Guru. It is said that because of his pain Gauri Shankar was very talkative. When Narain Swami told him that a hermit should not speak so much, he attained a long silence and prayed all the time. Later he was known as Nepali Baba.

He had only four fingers in each of his hand and foot. After attaining silence, he alone made a big temple by cutting stones, which is now known as Siddhnath. He used to tumble six feet long rocks by his feet and holding the chisel in two fingers of his feet with a hammer in his hand, he shaped the rocks. One can imagine the religious power of that saint by the beautiful carvings of gods and goddesses on the stones. Each rock has a statue of Shesh Naag and Lord Shiva carved on it. The stones had names of Lord Rama, Krishna and Shiva carved in six different languages. The stones have been joint by scissoring and no cement or any other mixture used to join them.

Between Takhat Sagar road and temple a long hall has been made for rest and residence of saints and hermits. On the opposite side are certain memorials of Nepali Baba, Narain Swami, Swami Atmanand Giri and a few cows.

Mandal Nath :

Approximately 22 kms from the Jodhpur railway station, is Mandal Nath Mahadev Temple surrounded by Bhaugishail hill ranges, on Dahijar Osiyan road, near Palri village. It is said that Mandalya Rishi prayed in these hills. One day he saw a Shiv ling and started worshipping it. Later it came to be known as Mandal Nath. According to a book "Nainsi Ri Khyat", Ram, Laxman and Sita on their return

after the exile, stopped on these hills, along with their Vanar Sena (The Monkey Army). The Vanar Sena rested here and worshipped the Shivling but when Lord Rama was worshipping the Shivling all the monkeys could not see it. It is said that, then due to blessings of Lord Shiva, all the stones of the hills turned into Shivlings. After Shri Ram reached Ayodhya, Gangaji appeared from this place in the form of Nagadari.

According to Skand Purana, in ancient times a learned Brahmin Mand Sharma lived in Maru desh. He was a great follower of Lord Shiva. He decided that he will get a Shiv ling from Kailash hills and establish it on Bhaugishail hill ranges. He worshipped Lord Shiva for years. When Lord Shiva appeared before him, he asked him to establish the Shiv ling of Kailash Parvat on Bhaugishail hills, so that he could worship it. Lord Shiva said that it was not possible to bring that immovable Shiv ling but if he established a gold Shivling and worshipped it on the forth day of Chaitra Krishna Paksh and Mondays, he would get the same fruit as from the Kailash hills Shiv ling. Mand Sharma made a big place on that hill and established a gold Shiv ling.

Skand Purana says that Bhaugishail hill ranges are the best of all ranges in Marwar, from where flows river Nagadari. This area has many pilgrim centres like Panch Kunda, Arnaji, Bhadrechiya, Seewas Tirth (Brihspati Kund), Vidyanath Mahadev, Kundaliya Mata, Tarak river (Beri Ganga) Nimba, Kaga etc.

Bhaugishail Parikrama is organised in Purushottam month (Adhik mas) every third year in which more than fifty thousand people participate. It is said that a few centuries ago Bhaugi Kshetra was known as Naag Kshetra, because this area was full of snakes. Snakes were a danger for human beings. Thus the people prayed to Indra to save them from snakes. Indra asked his son Bhaugishail to go and sit on the snakes' hole. Bhaugishail did what he was asked to do. The snakes left the place and since then the Parikarma is organised every third year.

On the tenth day of the bright Ashadh people worship Adi Vinayak at Ganesh Tekri in Ratanada and rest there overnight. Next day the Parikrama starts from here. Some years back this yatra used to start from Bichadia Vinayak temple. But now this temple has come in Air Force area. Because of deserted roads, people used to disperse from the point of start only, thus the temple is called

MANDORE GARDEN



With best compliments : **Arun Hotel**
Outside Sojati Gate, Jodhpur Tel. : 620236

THE RURAL LIFE (DHANI)

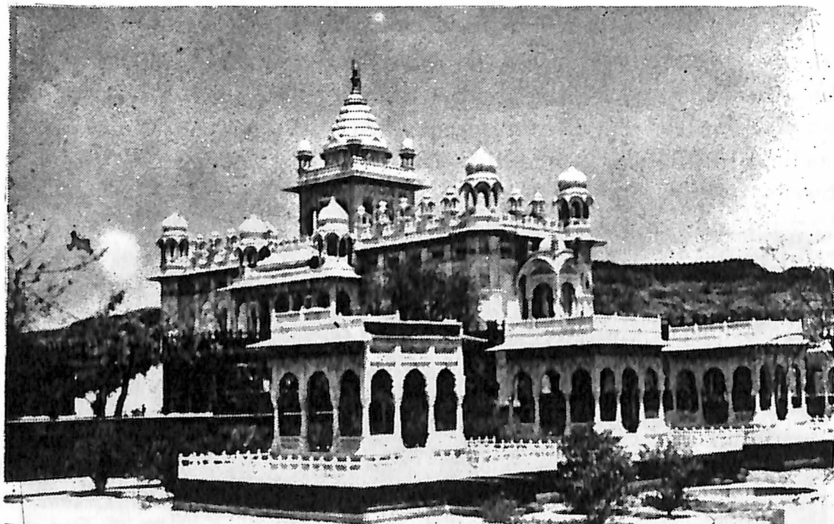


MEHRANGARH FORT



With best compliments : **Sarswati Udyog, Jalore**
Manufacturers of the Export Quality Granite

JASWANT THADA



With best compliments : **Choutha Daur, Hindi Daily**
Published from Jalore



Traditional Art : Jodhpur



Devals (Memorials) at Mandore

With Best Compliments :

Audio Visual Lab

8 TRACK REC. STUDIO

Mfg. Rajan Pre-recorded & Blank Audio Cassettes

9th 'A' Pal Road, Sardarpura, JODHPUR ☎ 35535

RAJAN **AMPLIFIERS**

FOR HIRE & INSTALLATION

- ☀ Mosfhat 3 Way Hi-Fi Sound System
- ☀ Video Shooting ☀ Mixing ☀ Magic Lighting System

1st 'C' Road, Sardarpura, JODHPUR ☎ 37771

Rock Orchestra

*Best in Rajasthani, Filmi, Raas, Garba,
Bhajan & Any Stage Show*

राजस्थानी लोकगीतां, भजना, कथावां अर फिल्मा री

चावी अर ठावी **राजन** **कैसेट्स**

राजन कैसेट्स ए-3, तकिया चान्दशाह मार्केट, जोधपुर ☎ 611851

Bichhariya Ganeshji temple. On the first day of the procession Masuriya Baba Ramdev is worshipped. On the second day the procession reaches Chokha village through Chopasani and then to Arna ka Jharna. Taking a bath in this water fall and passing through narrow hilly areas, the procession reaches Bhadresiya temple. There after, the procession goes to Bhairav temple in Barli, passing through Kadamkandi. The night is spent at Bhairav temple only.

Next day's procession passes through Golasani, Sodhon ki dhani, Rupawaton ka bera, and Brihaspati Kund and enters the hilly area once again. The evening is spent in Baijnath. Next day after prayers at Mandal Nath, they pass through Kundali Mata, Dahijar Mata and finally rest at Beri Ganga. Then the procession crosses Neemadi, finally reaching Mandore. Next day Santoshi Mata, Kaga, Mahamandir and Shekhawatji ka Talab are covered. Then after worshipping Hanumanji and passing through Umed Bhawan, the Yatra finally reaches Ratanada. Here prayers are offered to Ganeshji, then passing through Jaswant college and reaching Ganga Shyamji temple, the holy procession finally disperses. This complete procession creates a beautiful atmosphere with band parties, rural and urban religious groups, flagged processions, groups of volunteers and religious singers. All the participants follow rules of Vanprasth ashram during the processions. Bathing in rivers and water falls, sleeping on the floor, eating fruits and herbs, singing devotional songs form the complete daily routine.

Badli Behron :

Located at Bali village, 13 kms. from Jodhpur, Badli Behron temple is at least 700 years old. Made by Sihaji, who brought Rathores from Kannauj to Marwar, this temple is situated under a big tree. The people of Rajasthan, Gujrat, Madhya Pradesh and Maharashtra come to visit this temple. Even newly married couples come here in large numbers. Many people also come here wishing for a son. Before marriage people offer a set of clothes to Bhairon ji which is called 'Bari'. It is said that in order to test Bhairon ji one eunuch wished for a child at his temple. After a few days he was pregnant. Ashamed, he asked Bhairon ji to forgive him, and he got aborted. Then he made a hall to pay his respect to the Lord, which can still be seen on the right of the temple.

The main hall, garbhagriha of the temple has a huge black statue

of Bhaironji with three small statues around it. The statues are covered with shiny white and red paper stuck on them. Behind the temple there is a pond 25 ft. deep, stretching for about 1 km. It is divided into two parts having a temple of Vishotri Mata, the family goddess of Purohits.

The compound of Bhairon temple has a 'Mataji Ka Than' and a few fire places Holy fire keeps burning all the time in one of the places. There is also an eternal flame in the temple. Near these fire places are samadhis of seven saints whose last rites were performed here.

Bhaironji is offered liquor and sweets as 'Prasad', but the offerings cannot be taken out of the temple compound. It is said that one should tie a thread while coming out of the temple and should not turn back and see it. A big fair is organised on thirteenth to fifteenth day of Bhadrapad of Shukla month. Bhaugishail parikrama fair is organised every third year in Purushottam month and the procession also stays here for a night.

Teeja Manji Temple :

Man Singh's third Queen Bhatiyani Pratap Kunwari was a great follower of Lord Rama. She was born in Jakhan village. She wrote many devotional 'Padas' on Lord Rama. After the king's death in 1843, she got totally devoted to Lord Rama's worship. A lunar eclipse was due 6 years after the king's death. In order to carry out donations and alms to needy, she started getting a temple constructed near Gulab Sagar in 1846. She got statues of Rama, Laxman and Janaki from Jaipur to establish in the temple. In 1849, the year of lunar eclipse, she called Mahanta Moti Ramji of Niranjani clan and gifted the temple to him. After a few months only, the temple sank in the ground. Then the Rani bought a mortgaged land in Ghas Mandi and made another temple there which is known as Teeja Mata temple.

The land for the temple was bought from a Pushkarna Brahmin family for 2101 Vijayshahi silver coins. The temple was completed in 8 years and cost 1 lakh silver coins. It was opened (Pran Pratishtha) in 1857, when Rajmata Pratap Kumari and King Bakhat Singh stayed in the temple for 3 days. The temple is at a height of 10 ft. from the ground. Before the stairs are two huge statues of Ganeshji and Hanumanji. Both sides of the stairs have 2 big stone elephants. A large gate has to be crossed to reach the temple. Both sides of the

gate have long halls with filigiri. The main temple is on the right where in Jagmohan, the Garbhagriha has statues of Lord Rama, Laxman and Sita. Lord Rama's statue is of black stone, while the other two are of white marble. The interiors of Jagmohan have beautiful paintings depicting incidents of Lord Rama's life from his birth till crowning. Even Krishna's life times have been depicted. The other part of Jagmohan has pictures of Kailash mountains and Pushkarji.

Facing the main temple is an open space beyond which Devi Laxmi, Annpurna, Vinayak with right turned trunk, and Pawan Putra have been established. At one place in the compound is the statue of Vishnu's vehicle Garuda and one side has Hanumanji and Chamunda statues. King Takhat Singh had gifted 2 bigha land from Bawri village and 200 bigha land from Dhenda village (district Pali) to this temple. The income from this land went to the temple, but after independence all the income is being taken by cultivators of this land. To offer fruits to the lords, a mango tree was also bought at Mandore for 300 rupees.

Offerings are made 4 times a day and the Lord is worshipped each time. Ram Navmi, Parshuram Jayanti and the third day of Aashad Shukla are days for processions and functions. Full moon day in the month of May is celebrated with Jalyatra. At night in Jyeshtha Nakshtra, pots full of water are poured on the statues. Festivals of swings are organised on new moon day during monsoons and silk garlands are offered to the statues. Rakhi, Vaman Jayanti and Vijaya Dashmi are also celebrated with enthusiasm. A silver bow and arrow are put on the statues of Rama & Laxman on Vijayadashmi. Except the main statues, all the others are given a holy bath on Sharad Purnima in the open space and offerings made. Next day on Annkut festival, 56 eatables are offered and cows are worshipped. In Kartik month people keep fast and in April month, marriage procession of Lord Rama is held which goes on for five days. Dry fruit laddoos are offered in November month. On Basant Panchami in Jan./Feb., Lord Rama wears white clothes and Flower festival is held on the third day of Chaitra month.

Shanishchar Ji Ka Than :

On the road from Jalori Gate to Siwanchi Gate, before Umaid Hospital is the famous Shanishchar ji temple which attracts thousands of people on Saturdays. To avoid the anger of Shanishchar, son of

Surya, people offer oil, sweets, money and light an oil lamp. In olden times, this temple was located near a cremation ground and it had a well. The main temple, garbhgriha has a black statue of Shani Deo which is offered dry fruits, sugar balls and marigold flowers. Two small temples around the garbhgriha have statues of Lord Shiva and Krishna. Just below the statue of Lord Shani is a natural statue, which was the first statue of the temple. Since a long time the temple compound is being used for picnics, parties and marriages.

Ganesh Temple at Ratanada :

The area which is called Ratanada was named after a dog called Rata. Some time ago Banjaras used to stay here and had a dog called Rata. They sold it to a rich man. One day the Banjaras stole that person's money and jewels and hid it near a pond. The dog came with its owner and started digging at the place where the stolen things were kept. The Banjaras attacked the dog from behind and killed it. Later when that place was dug, all the stolen things were recovered. The pond near which the dog was killed then came to be known as Ratanada. The name later expanded to nearby areas also.

About 150 years ago a teacher Rodidas in a place called Gorunda saw a statue of Vinayakji in the hills of Ratanada. The statue was eight feet high and five feet wide. Rodidas started worshipping this statue. He used to give it a bath and worship it every day. The area around it was cleaned and used as a place for worship. Later he made a temple and started staying there. Today this temple has a large number of followers in Jodhpur. Before starting any function, like marriage or child birth, first a small statue of Vinayakji is put in a pot at this temple and taken home. It is symbolic of inviting Ganeshji for the work and asking him to make it a success. After the function is over Ganeshji is brought back to the temple. On every fourth day of the Hindi month (Chaturthi) devotional songs are sung and sunderkand is read out in the temple. A large number of followers come on Diwali, Rakshabandhan, Janamashtmi and Ganesh Chaturthi. On the left of the entrance gate there is a statue of Naag devta (Serpent king) and Riddhi Siddhi on both sides of Ganeshji.

Shiv Temple at Ratanada :

It is famous that this temple relieves its followers of ill health. The temple was established 50 years ago. The Pujari Chunnilal used to cure people of diseases like Typhoid, Polio, Jaundice etc. He was known as Mauni Baba because he always used to remain silent. The road, colony and roundel near the temple have been named after the temple. Though Pujari Chunnilal ji has expired, but his son Daya Shankar Gaur still treats people. The temple has statues of Lord Shiva, Parvati, Vishnu, Lakshmi and Hanuman. Shivratri is celebrated here by a lot of followers and 'Kartik ki Katha' is read from 5.00 A.M. in Kartik month.

Rameshwar Mahadev :

The Rameshwar Shivalaya near Surajkund outside Chandpole is considered to be a Siddh peeth. It is said that the Shivling here is Jyotirmay Ling, which was brought and established here by a saint in 1250. The saint took eternal meditation here the memorial of which is still there in the verandah of the temple. During Rao Maldeo's reign in 1538, Seth Rama Maheshwari Mutha constructed a small temple here. In 1544, the Pathan soldiers of Sher Shah Suri attacked this temple. King Sur Singh renovated the temple in 1615 and also made Surajkund and a bathroom.

In 1644 statues of Shiv Panchayat and other gods and goddesses were established here. The present temple was made by king Jaswant Singh in 1651. During King Ajit Singh's reign when Nawab Tewar Beig attacked the temple, Pujari Jagan Purush took the Jyotirling to his home. Many constructions were done in the temple during Takhat Singh's reign in 1844 and Jaswant Singh's reign in 1876. Renovation was also done during Umed Singh's reign. Milk, sandalwood and Ved Maulras are offered to this Jyotirlinga.

Kharnana Devi Temple :

Kharnana Devi is mentioned in the 33rd chapter of Shrimad Mahatmaya in Skand Purana. In a holy place called Sarkup in Shrimad (Bhinmal) stayed Kharnana Devi who had a donkey's head. It is said that any person scared of an enemy or nightmares becomes fearless by worshipping her.

Indian astrology and Tantra Shastras make a mention of Nine grihas (Surya, Budh, Shukra, Chandrama, Mangal, Brahaspati, Shani, Rahu and Ketu) and 64 yoginis. Kharnana Devi is one of the Yoginis. She is the family goddess of Shrimali Brahmins and Daves. The rear portion of Jodhpur fort has temples of Amar Nath, Riktiya Bhairon ji, Samadhi of Dutta society, and Ashram of Kalji Maharaj. Earlier Eklingji was established here, but a few years back the temple was renovated and Nine grihas and Kharnana Devi established on Shrimad Purnima. It is said that 20-22 years ago, these statues were brought by Rajmal Thakur and put in Shivbadi of Fateh Sagar. Later whoever tried to establish them in the temple, died. But when this work was done according to shastras no untoward incident happened.

The Kharnana Devi statue, made of white marble has four arms. Right hands hold Patal Pushp (Rose) and Yajurveda, while left hands have a shell and an axe. The Devi is sitting on a lion.

In Nav griha (Nine planets) idols, Surya is in the centre, symbolising organiser of the universe, life source of living beings, a store of energy and will-power of human beings. The statue wears golden coloured clothes. Moon is situated at Agnikon with white clothes and is facing the West. The moon influences water on earth and regulates the tides in the ocean. Thus, it also controls tides in the human mind. It is said that maximum suicide cases by men are reported around full moon day. The red statue of planet Mangal faces South and has red clothes. It is supposed to determine men's bravery.

Buddha griha faces North and is covered with green clothes. This influences intelligence, trade, Shubh and Laabh. Brahaspati, the Lord of lords faces North and has yellow clothes. It gives education, good work, science and special powers. This statue is located between Buddha and Ketu. To the West is planet Venus, the goddess of beauty and giver of happiness and prosperity in India. It has white clothes and faces East. Shani is the son of Surya and has black clothes. Rahu is considered to be a cruel planet which has only head and no shoulders. Ketu's statue does not have a head but only shoulders.

The nine planets are worshipped in order to offset their negative effects or enhance their positive influences. That is why the planets in sixth, eighth and twelfth house are worshipped, along with those influenced by evil stars.

Adhar Shila Ramdeo :

The most amazing of all Baba Ramdeo temples in Rajasthan is the Adhar Shila Ramdeo in Jodhpur. Located on the way from Nagori Gate to Jalori Gate, this temple has a warning written outside 'Enter the temple at your own risk'.

Made on a steep rocky hill, this temple is a strange expression of trust and devotion. The peak of the hill can be reached by climbing a vertically held iron stair case. This is where the warning can be read. After climbing a certain distance, one realises the seriousness of the warning. Strong winds threaten to uproot the feet of the climber. Because of lack of space up on the rock, only 15-20 people are allowed to climb at a time.

On the peak one experiences the expression of faith in the form of Ramsa peer's holy feet, which have been made in a den. Small stones have been kept in three directions with clay pots, filled with sand, kept upside down on them. The temple has also managed to get electric connection.

Memorials and Cenotaphs of Jodhpur

Cenotaphs of the Queens :

Near Panchkunda only, a ground enclosed with four walls has the Samadhi sthal or memorials of the Queens. Earlier known as Janana Shamshan, the memorials made here are a proof of the Marwar kings' love for art and taste for architecture. Out of a total of 42 cenotaphs, one which is known for its grandeur is the dome of Queen Surya Kanwari made on 32 carved pillars. Queen Surya Kanwari was the daughter of King Pratap Singh of Jaipur, who expired in 1882. A large inscription on the memorial gives the details of the memorial. The domes have shell polish. Some diamond shaped pieces have been fixed in the walls in such a manner that they give the impression of being diamonds only. The artistic pots on the domes have blackened and been damaged.

The memorial dome of Rani Bhatiyani of King Man Singh is made on a high platform. It's stones have broken and the inscriptions have also been damaged intentionally. The stones of the stairs leading to the top of the dome have weakened but the top portion of the

dome is somewhat safe and sturdy.

Dome of Queen Tulsi, daughter of Maharaja Viraj Nath Singh (Vikram Era 1933, 1876 A.D.), memorial of Chawanji Raniwada- (Vikram Era 1979, 1922 A.D.) mother of Maharaja Jodhraj and Queen of Maharaja Takhat Singh are almost destroyed. Besides, there are memorials of Rani Chauhanji - daughter of Bakhtawar Singh and Queen of Thakur Karan Singh; Gulab Kanwar - daughter of Maharaja Shiv Singh of Sirohi; Queen Udai Kanwar - daughter of Rana Chandan Singh of Dhamodhar; Queen Dewdi of Maharaja Prithvi Singh, Queen Naruki Lunkaran of Maharaja Mohabbat Singh and Teja Dewdi-grand mother of Maharaja Takhat Singh. These domes are the last symbols of the beauty and sacrifices of Queens of half of Rajasthan. All the memorials are 75 to 1500 years old.

Dome of Brahmin Devta :

The King is important for the security of the people; fort for the king; soldiers and religious rites are inevitable to keep the fort safe from enemies. A red sandstone dome near the domes of the queens in Panchkunda is an expression of this feeling. The magnificent carvings on the dome have gods, goddesses and animals on them. It is said that on completion of Mehrangarh fort, some religious rites were performed. That time, the heart of a Brahmin was offered to the holy fire. A memorial of this Brahmin, the dome is now damaged and the inscription on it missing.

Devals of Mandore :

Near Panchkunda, there is a burial place of the kings of Jodhpur which has temple-like memorials of the first Rathore ruler of Mandore- Rao Chunda, Rao Ranmal, the founder of Jodhpur - Rao Jodha and Rao Sanga (ranging from Vikram Era 1451 to 1546). The gates of the memorials have Ashka Matrikas, Ganga and Yamuna with their vehicles carved on them. Many depictions of public life like a sleeping man with a woman sitting near his foot, soldiers on elephants, horses, Ganesha with four arms, dance and music etc. can also be seen. One of the memorials of Vikram Era 1213 (1156 A.D.) has inscriptions with the names of Rathore Bhunni's son Salkha and his three queens - Salkhan Devi Chahuvani, Sawal Devi Solankini and Sejna Devi Gehlotni. The Garbhagrihas of these memorials are now empty. They possibly had some inscriptions earlier which are now missing.

The memorials of kings in Mandore Garden are called Dewals. These are from Rao Maldeo to Raja Takhat Singh (From Vikram Era 1900 to 1930). Some dewals are great examples of architecture in ancient times, for example, the Dewals of Maharaja Jaswant Singh, Ajit Singh and Takhat Singh, especially that of Maharaja Jaswant Singh. Most of the Dewals give an impression of a Devalaya or temple because of their shape.

Ajit Singh's dewal has stones which have been carved separately and then put together on the platform. The complete memorial seems to be knotted with stones. This three storeyed dewal has (meeting hall) Sabha Mandap, Ardh Mandap and Garbh griha with lots of carved pillars. The outer walls of the first two storeys are covered with small statues of 36x11 inches, each wall having 48 statues. In these gods and goddesses in different poses, men and women, animals and natural scenes have been depicted.

Cenotaphs of Kaga :

Approximately 5 kms. North of Jodhpur city, between the Aravali hills lies the famous pilgrim centre of Kaga. It is said that saint Kag Bhusundi worshipped here, as a result of which Bhagwati Ganga appeared at this place. Later funerals of royal family members started to be performed here. Now it is known as Kaga cremation ground. More than 150 dewals and domes can still be seen here. These also include domes of Bhatias, Rathores, Champawats, Rao Rajputs, Swamis, Rajpurohitis, Sanghis and Charans.

The artistic pillars, white marble statues and inscriptions of these dewals take the tourists into the glorious past of Marwar. They tell about those royal people who, by their deeds have taken important places in the foundation and enhancement of Hindu religion. The remains of these memorials are a proof of their artistic forms in the past.

The shell polish inscriptions, statues, horses and boundaries of many of these memorials have now broken. Because most of the inscriptions have been destroyed, it becomes difficult to know about each memorial, but some of them still have their descriptive stories written on them. Two of them are the 'Sati Mata Thans' of two queens of Thakur Gambir Singh who had committed Sati on the funeral pyre of their husband. The domes opposite each other have memorials of Purbia Rajputs, impressive of them being that

of Nuhasingh. There is also a Bekalu Shamshan (Bekalu cremation ground) here. This place also has memorial cenotaphs of Shankar Bharti and his wife Maina Bai. On the right of the domes of Rajpurohiths are the domes of Rao Chandisa family. At the centre of this group of domes is Shrimant Vikramaditya Rajput's high dome resting on 20 carved pillars. It was made by Rajpurush Gordhan Das in Vikram Era 1882. Some of the recent memorials are that of Kunwari Narendra Kanwar Rathore, great grand daughter of Rao Raja Surat Singh - grand mother of Maharaja Umed Singh and many other landlords.

Kaga also has a Sheetla Mata temple, which is approximately 200 years old. The statue which is now seen here was earlier established in Mehrangarh fort. It is said that King Vijay Singh's son Sardar Singh died of measles. Sad and angry, Vijay Singh ordered that the statue be destroyed under an elephant's feet and thrown in a deserted place. The ministers did as they were ordered and threw the statue in the hills of Kaga. One day the wife of a gardener dreamt that the statue be established there only. The lady did as she dreamt and slowly the followers kept increasing. People from nearby areas started worshipping the goddesses methodically.

When the King heard of this, he wanted to bring the goddess back to the fort, but the royal priest said that it was not possible. Then the King went walking to the temple with his family and begged for pardon. He made a big temple here and appointed Diwan Deep Chand as the head priest. Diwan Deep Chand's memorial can be seen near the temple. The stream of Ganga which had appeared as a result of the prayers of Rishi Kag Bhusundi, is present in the form of a well. The water of this well was being used by the local populace as drinking water for centuries.

In 1581 Jaswant Singh had sowed a garden of pomegranate, the soil of which was brought from Kabul. This garden was exactly where we see the domes today. This garden was grown by a magician Buck in one day. The King presented these pomagranate to Sikandar Lodi. Sikandar was so impressed by the gift that he kept trying to get more information about them. After Jaswant Singh, this garden was ruined and the place became a cremation ground.

Dome of the Prime Minister :

One of the domes in Kaga is that of Prime Minister Raj Singh Kumpawat. In 1638, after the death of Maharaja Gaj Singh, his son

Jaswant Singh sat on the throne at the tender age of 13. Shahjahan himself coronated the young prince. Gaj Singh's Prime Minister Raj Singh Kumpawat was again appointed as Prime Minister. Jaswant Singh used to go out at night in disguise. One night in order to avoid being noticed by a courtier, he had to hide in the water for some time. The moment he came out, he fainted. Kumpawat brought him to the palace and tried all sorts of treatments but all in vain. Tantriks said that the King was under the influence of an evil spirit. Days passed by, and one day the spirit spoke and said, "I'll leave the king only if an equally brave person sacrifices himself". A declaration was made in the kingdom to find such a person, but in vain. The condition of the King kept deteriorating each day. Finally, the prime minister offered to sacrifice himself.

Raj Singh called his family members and said that they should become ministers only if they have the courage to sacrifice their lives for the King. Then he vowed with water in his hands, that if the evil spirit left the King, he would sacrifice his life. The spirit shifted into Raj Singh's body. The prime minister immediately took his sword and beheaded himself. His head fell down the fort, into Naiyon Ka Bad.

To pay homage to his Prime Minister, Jaswant Singh made this grand dome in Kaga. Made on a 30 feet high platform, this memorial is of red sandstone with a white marble statue and an inscription on it. Where the Prime Minister's head fell in Asop Ki Hawali, a 'Than' has been made. Raj Singh is worshipped at this 'Than'. Raj Singh was a Thakur of Asop and that is why his Haweli is called 'Asop Ki Haweli'. It is located beyond Ada Bazar in Fulelav Ki Ghati near Nai Ka Bad. Thakur Raj Singh's palace is in Asop village, 80 kms. from Jodhpur.

Commander's Cenotaph (Senapati ki Chhatri) :

The dome of Man Singh's military commander Indra Raj Singhvi is located on the way from Nagori Gate to the fort. It is said that when Man Singh was staying in Jalore fort, Indra Raj Singhvi invaded the fort on behalf of Bhim Singh of Jodhpur. Man Singh was about to surrender, when the news of Bhim Singh's death came and Indra Raj brought Man Singh to Jodhpur as Bhim Singh's successor. Then Bhim Singh's loyal Pokran Thakur Sawai Singh Champawat brought Jagat Singh of Jaipur to invade Jodhpur. The attack was sudden

and Man Singh was trapped in the fort. Seeing no way out Indra Raj left his son with Man Singh and went out of the fort to meet Sawai Singh. He requested Sawai Singh not to destroy Jodhpur, but in vain. Then he took help of Nawab Amir Khan of Tonk by paying him one lakh thirty thousand rupees and attacked Jaipur. Hearing this news, Jagat Singh returned to Jaipur. The army of Bikaner also could not stand anymore.

After this Amir Khan's influence on Jodhpur increased. Amir Khan, a cunning person, killed Indra Raj Singhvi on some dispute. Man Singh was shocked by the untimely death of his loyal courtier. Those days only a king's funeral procession used to pass the fort gates, but on Man Singh's orders, Indra Raj's last procession also passed from the fort gates and later the funeral was also done just below the fort where the memorial can now be seen. A statue and an inscription were also put in the memorial that time, which has been damaged today.

To the left of this is the memorial of Guman Singh Rajput, made of red stones. Guman Singh Rajput died here only fighting in a war.

Shyam Singh Chouhan's Memorial :

Man Singh's maternal uncle, Shyam Singh's memorial is seen on the left of the main door 'Jaipole' of the fort. Shyam Singh was the Thakur of Rakhi and Joghawar and died fighting when Jaipur and Bikaner armies jointly attacked Jodhpur. It has an inscription stating 9th day of August month in 1854. It is said that impressed by the loyalty of Shyam Singh, Jagat Singh of Jaipur made this memorial. Near this is also a memorial of Bhatias and Khichis which has no inscription.

Cenotaph of Kirat Singh :

Inside the fort, adjacent to the wall is the memorial of Kirat Singh Sodha, Chief of Jasol Thakur. He was a resident of Bhuka village. When Jaipur and Bikaner attacked Jodhpur, Jasol Thakur Jaswant Singh was killed in the war. Furious and angry Kirat Singh then fought till his last breath. Later King Man Singh made his memorial and wrote the following lines on it.

तनझड़ तेगा नीक पाड घणा मड़ पोटियो ।
कीरता नय क्रोडीक जोडोयोगद जोधाणे रे ॥

This means : "Though you reduced yourself to pieces in the battle field, but Kirat Singh, who killed so many enemies, you will always shine as a precious diamond of fame and bravery in Jodhpur fort."

Mama Bhanja Ki Chatri :

Before the steep path to the fort, there is a dome on the left known as Dhanna Bhiyan Veeron Ki Chhatri. Dhanna Chauhan and Bhiyan Gehlot, who were uncle and nephew were loyal of Thakur Mukund Das Champawat of Pali. Mukund Das was the prime minister of Ajit Singh, the ruler of Jodhpur. One day Thakur Pratap Singh Udawat played a trick and killed Mukund Das. The gates of Tashli Pole were then closed and Pratap Singh was hiding inside. There was a small door in this massive gate with sharp iron nails. Dhanna wore a cloth on his head and banged it against that small door. The door broke open and Dhanna died there only. Bhiyan entered the pole and killed Pratap Singh. Pratap Singh's soldiers killed Bhiyan. Later Ajit Singh made this memorial for the two. The memorial has lines to the following effect carved on it : "Mukund Das' queen cried in her palace on his death. But brave Bhiyan, you made Pratap Singh's queen weep the very next day."

Gora Dhai's Dome :

Between Jodhpur Railway Station and court, opposite the old stadium, on the main road are two domes of Gora Dhai. She was the governess of Raja Ajit Singh when Aurangzeb had captured Ajit Singh with an intention to kill him. Gora Dhai played an important role in engineering his escape, along with Durgadas and Mukund Das Khichi. Gora Dhai had committed Sati when her husband died on 18th May, 1704. In her memory Ajit Singh made these domes on 21st Aug. 1711. Made on six pillars, this dome earlier had the statues of Gora Dhai and her husband. In two and a half centuries, this dome had almost broken, so the district administration made another four pillared dome near it. After some time the older dome was renovated. One new pillar has been replaced with five older ones and to save it from traffic, it was surrounded by iron grills.

Singhvi's Dome :

7 kms from Jodhpur, near Kaylana, there are many domes of Singhvis near Akhaisagar. This place is the cremation ground for Singhvis. Akhaisagar was made by Bhim Singh's military commander Akhai Raj Singhvi. It is approximately 36 feet deep and is formed by collecting the water coming from hills around. The centre of this pond has a stone measure which indicates the water level.

Singhvi Akhairaj had no child. So on a saint's advice he made this pond, so that his name remains after him. After his death his memorial dome was made here only. Now there are a few other domes of Singhvis here, all made on 20 pillars and polished with shells. The dome facing Raghunath temple is that of Akhai Raj.

Akhairaj had attacked Jalore fort during Bhim Singh's reign. Man Singh had the Jalore fort under his control. When Akhairaj was unable to win the fort, Bhim Singh called him back and arrested him. He later died in prison.

Bhim Singh's loyal Sawai Singh and the younger brother of Guru Aayas Nath Dev, Bhim Nath, tried a lot of tricks against Man Singh and his loyalists. They kept complaining to the king against Indra Raj Singhvi and his son Fateh Raj who were arrested on charges of embezzling State treasure. Only when Jaipur and Bikaner attacked Jodhpur, Indra Raj was freed to fight against them. In 1814, Amir Khan again started plundering Jodhpur. To appease him, Indraraj suggested Riya Man Singh to give him 3 lakh rupees more. But after a year, Amir Khan again started threatening Jodhpur. This led to an argument between him and Singhvi Indra Raj. Taking advantage of this Akhai Chand instigated Auwa and Asop thakurs against Aayas Devnath and Indra Raj. Both these loyalists were then killed by the soldiers of Amir Khan. Hearing this news, Man Singh was full of sorrow. He started becoming indifferent to administration. Indra Raj's funeral procession was taken from the fort's gate, and his memorial made below the fort. A grand memorial was also made near Akhairaj pond.

When Indra Raj Singhvi's brother Gulraj came to know of this conspiracy he went to Rai-ka-bagh with 2000 horse riders. The King tried to console him and gave the state administration in the hands of Gul Raj and Indra Raj's son Fateh Raj. But Mutha Akhai Chand was not at peace yet. Two years after Indra Raj's death, he killed

Gul Raj also. With this, prince Chhatra Singh was also killed. Later the king poisoned Akhai Chand and his friends and killed them. Gul Raj's dome was made near Indra Raj's.

Fateh Raj's Dome :

Indra Raj's son Fateh Raj was Man Singh's diwan. Nine years after Indra Raj was killed, Bhandari Bhani Ram conspired against Fateh Raj. He showed a fraudulent letter to Man Singh who imprisoned Fateh Raj and his brothers and gave Diwani to Bhandari Bhani Ram. Then Bhani Ram wrote another note and signed it in Man Singh's name. He tried to take money from the royal treasure by this letter, but was caught, his hands cut and imprisoned. After Fateh Raj's death, his dome was also made near those of his father and uncle.

Opposite Baldev temple is another dome, near the domes of Indra Raj, Gul Raj and Fateh Raj, that of Singhvi Bhim Raj.

Ahada Hingola's Dome :

Another memorial near Balsamand lake, towards South is of Ahada Hingola. This memorial is made on a very high platform, but has no inscription, statue or any other symbol left on it.

Rao Jodhaji, who established Jodhpur and made the fort was defeated only by this military chief of Mewar, Veer Ahada. Mandore king Rao Ranmal's sister was married to Rana Lakha of Mewar. After his death Rana was succeeded by Rana Mokal, who was soon killed by his own cousins. On getting this news, Rao Ranmal went to Mewar, killed the conspirators and crowned Rana Kumbha, as the king and started handling the administration himself. Some Mewar courtiers and leaders started suspecting the intentions of Rathores and they killed Ranmal in 1438. On getting this news, Rao Jodha fled from Mewar with 700 men. But by the time he could hide in the jungle, out of the reach of Mewar army, most of his men were killed and only seven left.

Akka Sisodia and Ahada Hingola were then sent to conquer Marwar. Rao Jodha kept wandering in the jungles for 15 years while Sisodias ruled Marwar. During these years Jodha organised a strong army. Kumbha got entangled in enmity with Gujrat and Malwa. Taking advantage, Rao Jodha regained control over Mandore. In this war, Akka Sisodia and Ahada Hingola were killed. Ahada Hingola's

memorial was later made on a small hill in the battle field itself. Later the prime minister of Jodhpur, Pratap Singh converted it into a huge memorial in 1912, and put a marble inscription on it.

Dome of Jaisalmer Queen :

Near the artificial canal coming from Balsamand lake, there is a dome of the queen of King Vishal Singh of Jaisalmer. She had committed Sati on the king's funeral pyre. It has a place for worship and is made on a platform with marble. This is covered with a dome. The memorial was renovated 15 years ago. This place is worshipped by many followers today also.

Lakes in Desert

Bal Samand :

Bal Samand lake and garden are located on Jodhpur-Mandore road, 7 kms from Jodhpur. It was constructed in 1159 by Parihar Balak Rao. Approximately one kilometer long, 50 meters wide and 15 meters deep this lake has been made by storing the rain water coming from the hills. King Sur Singh later constructed an artistic eight pillared palace with three entrance gates between this lake. He also constructed a Baradari and another small artistic palace near the lake. They have beautifully carved stones, polished with shells and have filigree work. Near this 60 feet high palace, another small building was made by Sur Singh for his queen. It also had a garden for ladies. Jaswant Singh (II) later planted rose shrubs in this garden. Bal Samand also had a zoo which was home for lions, tigers, bears and wild boars. Water was supplied to Gulab Sagar, Fateh Sagar and Sardar Sagar canals from this lake.

The palaces of Bal Samand are private property of Royal family of Jodhpur and are being converted into a 3 star heritage hotel. Following nature's rule of change, these old palaces are losing their old grandeur and preparing themselves for foreign comforts.

Kaylana Lake :

Located 8 kms. West of Jodhpur, Kaylana lake was constructed in 1872 by Pratap Singh, the then Prime Minister of Jodhpur. It is spread over 84 square kilometers' area. Earlier this area had palaces and gardens made by two rulers of Jodhpur - Bhim Singh and Takhat

Singh. These were destroyed to make Kaylana lake which takes care of the water supply to the city today also. Also known as Pratap Sagar, the area around this lake was full of wild boars and was a secured hunting place for the royal members. But it has not remained so with the increase in population. Near the lake is a Dak Bungalow of Irrigation department. This famous picnic spot has taken the lives of many youngsters trying to swim across this deep lake.

Umed Sagar :

Umed Sagar dam near Kaylana lake was constructed in 1933 by Maharaja Umed Singh. It is spread over an area of 27 square kilometers.

Gulab Sagar :

150x90 m sized Gulab Sagar water storage was constructed by Gulab Rai in 1788, who was a mistress of Maharaja Vijay Singh. Earlier there was another source of water here, called 'Bawri', which was converted into Gulab Sagar. Located near Sardar Market in old city area, it's construction took 8 years and a large amount of funds. It has two parts - the smaller one being known as the child of Gulab Sagar. It is said that this part was made in 1835, in the memory of Sher Singh, Gulab Rai's son. Near that is her own palace. Gulab Rai had a strong influence over the politics of Marwar. Irrate by her pressures, some leaders of Marwar planned a conspiracy and killed her. Hearing the news of her death, Vijay Singh kept moaning throughout the night and asking, 'who killed Gulab'? Gulab Sagar has carved stairs around it whose beauty can still be seen. Gulab Rai's palace is on the verge of destruction. The water for it came through a canal from Bal Samand lake and was used for drinking earlier. But now, it's only the rain water which brings all the garbage and dirt into this neglected monument of Gulab Rai.

Fateh Sagar :

140x75 m sized Fateh Sagar was made near Merti Gate by Maharaja Vijay Singh in 1778. It used to get water from it's Southern canal linked with Bal Samand as well as Kaylana lake. Beside this is a temple named Ramanuj Kot, belonging to Vaishnavs of Ramanuj cult. This temple was made in 1866.

Ranisar-Padamsar :

Ranisar near Fateh Pole of Mehtangarh was made by Queen Jasmade Hadi, Rao Jodha's wife in 1459. Padmasar was made near it by Queen Padmini of Rao Ganga, daughter of Rana Sanga of Mewar.

Tapi Bawdi :

Constructed in 1675 by Tapoji Tejawat, 40 feet wide and 250 feet long Tapi Bawdi is located at Hatdiyon Ka Chowk in Bhimji Ka Mohalla. It was constructed in four years with 72 thousand rupees. This longest Bawdi of the city was the main source of water in Jodhpur for three decades. It has six beautiful and artistic storeys.

Jaswant Sagar Dam :

In 1892, Maharaja Jaswant Singh constructed Jaswant Sagar in Pichiyak village between Bilara and Bhavi of Jodhpur district. 5.5 lakh rupees were spent during its construction, while its renovation during the seventh plan took one crore, fifty three lakh rupees. The water from this dam is used for irrigating an area of 1780 hectares. The greenest part of Jodhpur receives water from this dam. Boating facilities have also been made available for tourists here.

Other Sources of Water In Jodhpur :

Mahila Bagh step well near Gulab Sagar was constructed by Gulab Rai in 1780. It is also called a Bawdi with four-sided ghats. The Mahila or Mayla Bagh garden near it was also made by Gulab Rai. Later Huson General Hospital was opened in this garden and then a school. Artistic domes surround this step well. One of its parts remains covered with water and has beautiful gates under it. The pots fair or Lotiyon Ka Mela is organised from here. 5 lakh rupees were spent on its construction. It was also connected to Gulab Sagar through a tunnel.

In Vikram Era 1776, Sukh Dev Tiwari made a step well in the precincts of Mehrangarh fort, which is known by his name only. It is made between Vidyashala School and Singhodon ki bari. Now it is used to conduct funeral rites. It is an example of architectural excellence. Tuwar ji ka Zalra was made by Badi Tuwarji, Queen of Maharaja Abay Singh, in 1805.

Besides these there are many other Bawdis in and near Jodhpur, like Chand Bawdi, Nai Sarak Bawdi, Jalap Bawdi, Mandore Bawdi, Naparji ki Bawdi Gorunda Bawdi, Vyas Bawdi, Chataniya ki Bawdi, Sumnohra Bawdi, Anara Bawdi, Nainsi Bawdi, Hathi Bawdi, Dhai Bawdi, Idgah Bawdi, Kharbuja Bawdi, Rajaramji ki Bawdi, Vyas Bawdi, Shiv Bawdi, Panchwa Majisa ki Bawdi, Ram Bawdi, Ragunath Bawdi, Tadeji Zalra, Shri Nathji ka Zalra, Gowardhan pond, Ganglav pond, Baiji ka Talab, Naya Talab, Neemla Well, Clock tower well, Gaushala well, lotwali well, Satyanarayan yati's well, Ladji's well, Navchowkiya well, Aasan well, Davji well, Jaita well, Mutha well, Devkund, Golnadi, Motikund, Mansagar, Surajkund etc.

Shekhawat Pond :

Shekhawatji ka talab was constructed by Shekhawat Aantarang De, Queen of Jaswant Singh (I) 450 years back, a mile away from Merti Gate. Surrounded by hills on three sides, this pond is spread in an area of 1000 sq. feet and is approx. 20 feet deep. Jaswant Singh (I) also made a grand palace near it which served as their residence during rainy season. The pond is covered with walls made of red stone, which have stairs on three sides. It also has a Bawdi in it. It's water was used in case of shortage of water in the pond.

This pond has also been mentioned in the autobiography of Prime Minister Pratap Singh of Jodhpur. Raja Ram Singh had married Indra Kunwar, sister of Maharaja Takhat Singh and his cousin Kesar Kunwar (daughter of Prithvi Singh). His bridal procession (barat) had stayed in tents near this pond.

Palaces of King Jaswant Singh have now been converted into temples. One of them is the Hanuman temple which also has statues of Lord Rama, Laxman, Sita and a huge Shivling. Above the pond is a large dome which is now with the Army. Another small dome can be seen in one corner of the temple, which has no inscription on it. A Satsang Bhawan was also made here a few years ago.

Mandore : The Ancient City

A suburban area, nine kms. North of Jodhpur, known as 'Mandavyapur' was established around 4th century. Now it is known as Mandore. In olden times a hermit named Mandavya stayed here. Pratihars of Brahmin cult, Bhogbhatt-son of Harish Chandra, Kakk Rajil and Dadd won Mandore and made walls around it. Mandore

is near a small river Nagadri, now known as Nagadari.

It is said that Mandore (earlier Mandovar) was ruled by King Mandodar, who built this city and married his daughter Mandodari to the devil king Rawana in the same city. This place is now called Rawan ki Chanwari. According to an inscription of Vikram Era 894, it was earlier ruled by Nagvanshi Kshatriyas, who were defeated by Pratiharas. They built a fort here. Inda Pariharas gave this fort to Rathores in 1394, who made Mihirgarh fort and established Jodhpur city in 1459 and started staying there. The remains of the Mandore fort can still be seen near Nagadari.

Probably even the Gupta period before Pratiharas and Nagas had this fort. Pratiharas won this fort and made walls and other constructions to extend it. The remains of the fort have a statue of Pratihar Nahar Rao (probably Nagbhatt II). Above this is an inscription of the Gupta period. Just outside this is an inscription of 10th century, which has the description of son of Pratihar Kakkuk.

About half a mile ahead there was a temple of the Gupta period, which had a very artistic gate. Belonging to the 4th century, this gate had activities of Lord Krishna (Krishna Lila) carved on it. The lower pillars of this gate, which have been kept in Jodhpur museum, are 12-13 feet long and 2 feet broad. Gowardhan dharan has been beautifully depicted on these. The Gowardhan shikhar has wild animals and horse-headed figures. Lord Krishna is depicted in the middle with a mountain in his right hand, under which are the people and cows of Brij. Heavy rains by Indra have also been beautifully depicted. Other depictions show Krishna eating curd, killing Shakatasur, playing with toys etc. Other set of depictions on a separate stone shows Krishna killing Dhenukasur and Ashtasur, Kaliyadaman, playing with Shridama and other friends.

There were three staircases to reach the first storey of the temple, the remains of which can still be seen. The main hall or Garbhagriha was made from very big stones without using any binding ingredient or cement to join them. The outer walls are decorated with leaves, birds and other designs. This temple seems to have been built in different periods in phases, thus having an impact of architecture of those periods. The architecture gives an impression that this temple was earlier in the hands of Vaishnavs. Later it went to the followers of Shaiv clan.

Some edicts have beautiful depictions of desert environment.

One such depiction shows an army with horse riders in the front and infantry behind it. Opposite this is an army of camels. Near by, water is being pulled out of wells in terracota pots. A camel is drinking water from a nearby pond and another camel is waiting in the line. This sculptured stone has been kept in the state museum of Mandore.

The North Eastern side of the temple has Rawan ki Chanwari (platform). A stone here has carved statues of Ganpati and Ashthamatrikas. There is an 'L' shaped stepwell near this, which also has the description of its construction. Its water can be reached by going down the Southern stairs. The Northern wall preaches 'Age and money are meaningless in this world, fame lives forever'. This stepwell has been constructed for fame and good cause. This gives important information about the architecture for water sources in seventh century. Other sources of water in Mandore area of historical importance are Bhaironji Ki Bawri and Ramnami Ki Bawri.

Mandore Garden :

Spread in an area of 82 acres, this garden has beautiful Ashoka trees, Bougainvillea, rows of floral plants and ancient trees. There are no definite clues to say how old this garden is but it surely existed during the reign of King Maldeo (1532-1572). Maldeo was married to the princess of Jaisalmer. Once, in anger Maldeo cut all the trees of Bada Bagh of Jaisalmer. Jaisalmer ruler Lunkaran sent Pungal Rao Jaisingh to Mandore to take revenge. Jaisingh stayed in Mandore for three days. While returning he kept an axe under each tree.

The beauty of the garden has been captured on celluloid by many film makers. The fountains, especially the jet fountain is an all-time tourist attraction. A restaurant is also run on top of this garden for people who visit the place. One can reach the numerous pools by crossing a garden of Bougainvillea. People can sit in shade on one side of these small pools. These get the water of Nagadari river. Summer breeze near these pools gives a new life to people. Above this level is a natural pond known as Nagadari. The Nagpanchami and Veer puri fairs (since 17th century) are organised in this garden. Nagkunds are worshipped by people during Nag Panchami.

Hall of Deities :

The hall of Deities was made during the reign of king Ajit Singh and his son Abhay Singh. Before carving the statues on rocks in this hall, their models were made on small stones, which have now been kept in the Mandore museum.

This hall is supposed to be the residence of 33 crore gods and goddesses. One huge rock has been cut to make 16 statues including those of Chamunda, Mahrishi Mardini, Jalandhar Nath Gosain, Rawal Mallinath, Pabuji, Ramdeo, Hadbu, Jambha, Meha and Goga. Statues of Lord Ganeshji, Shiv Parvati, Gowardhandhari Krishna, Ram's court, Sun on a horse, Brahmini & Brahmaji with five faces can also be seen here. Opposite this is the statue of Bahamata with her son. Bahamata is a form of Brahmini, who is worshipped as the giver of child. All the statues have turbans of different types.

Kala Gora Bhairon :

Near the Hall of Dieties are the statues of Kala, Gora Bhairon and Vinayakji. These three statues have also been carved on a huge rock, during the reign of Ajit Singh (1707 to 1724). Kala Bhairon is on the left while Gora Bhairon has been carved on the right with women fanning them. In the centre is Vinayakji. Both the statues have four arms, holding a dagger, Trishul, drum and a skull. Over the heads are huge umbrellas with their mount and a dog under their feet. Gora Bhairon is wearing an ordinary crown, but Kala Bhairon's crown is made up of snakes (Sheshnag).

Gora Bhairon is offered dry fruits and sweets while Kala Bhairon is offered meat and liquor. The Vinayak statue between the two is holding Laddu, Lotus, Sword and an axe in four hands. Ridhi and Sidhi have been carved on his sides, a snake around his neck and his mount, a mouse near his feet. Newly wed couples come here to offer prayers, accompanied by their relatives, playing drums and other musical instruments. Traditional brides dance to this music in front of Bhaironji and pray for a long and happy married life. In the process, some eatables are also thrown towards the sky.

To be blessed with a child, 'Aagini' is organised before Bhaironji. A sweet called 'Lapsi' is offered to Bhaironji and then distributed to the devotees there, but not taken home. After the child is born, his head is shaved off here. A flower festival is also organised here

by all the florists on the fifteenth day of August-September and November months. The florists don't sell their flowers on these days and offer them to Bhaironji.

Once in a year 'Bhaga' is done. On this day, both the Lords are given a bath and decorated with Sindoor, coloured sheets and oil.

Near this place is Bhairav Bawdi, beyond which is the Mandore museum.

Mandore Museum :

Mandore museum was established in 1968 in one of the old palaces of Janana (ladies) garden. The museum exhibits many inscriptions, potraits, miniatures, handicrafts, remains of various civilizations and things related to body and natural science. All this has been exhibited in different rooms.

The statues section has statues and architectural remains from Mandore, Osian, Kiradu, Ghatiyala, Juna, Salawas and Jalore. One sub section has been made especially for Mandore. It houses statues and sculpted structures of Sun, Trivikram, Sursundari, Nat, Yaksha, Durga, Shiva, Kichak, Navgriha etc. from 9th-10th century. These remains show that the artists with religious feelings did not ignore reality in the creation of these artistic pieces. Mandore itself was famous for its aesthetics. All the ancient monuments in this sub-section speak further about their excellence in beauty, spirituality, simplicity, decency and expression.

Two rectangular rock pieces named 'Arhat' are important monuments exhibited in the museum. One shows a horse rider and a few camel riders. Nearby there is a camel drinking water from the pond. This rock shows the old system of pulling water from the wells. The second rock depicts some soldiers in a chariot pulled by a horse and a few pawns.

Two pillars of red stone from Mandore show the mutual attraction between man and woman. It has a few erotic figures in a circle, flowers and leaves and other attractive figures. The second pillar also depicts some erotic scenes with men dancing, singing and playing music. Thus erotic figures and depictions can be seen not only in Khajuraho, Bhubneshwar, Chittor, Dwarka and Somnath temples, but even in the architecture of Mandore, because 7th to 13th century

experienced a wave of such depictions in temples and these pillars are an example of that. The hair styles and dresses in these figures are very attractive.

A Sarvatobhadra Ganesh statue obtained from Ghatiyala (Rohitkup - 22 miles North West of Jodhpur), has been put on a pillar in the porch. In Ghatiyala, there is a pillar having Ganesh statues facing all four sides. This pillar was inscripted by Pratihara leader Kakkuk, brother of Bauk, the ruler of Mandore. Kakkuk had good relations with Marwar and Gujrat. A link to the history of Mandore, this inscription is dated Vikram Era 918 (862 A.D.).

Of other important monuments is the 10th century pyramid of a temple from Osiyan. It has Lord Vishnu lying on a bed of serpents. Above it is Sun sitting on a chariot. Besides this are the statues of Brahma, Kubera, women in battle and dancing women from Kiradu. These statues are a combination of physical beauty, spiritual light and feelings. The inscriptions from Jodhpur, Kusuma (Sirohi) Nagaur and Mandore have their own importance for the museum. An inscription of 1681 in Persian language gives important information about the contemporary religion and politics. Besides statues and inscriptions, many other items obtained in various excavations of Kalibanga, Rangmahal and Bhinmal have also been exhibited here. In the pictures' section are life sized paintings of Rao Chunda, Maldeo, Udai Singh, Sur Singh, Gaj Singh, Jaswant Singh, Ajit Singh, Abhay Singh, Vijay Singh, Man Singh, Takhat Singh and Veer Durgadas Rathore. Pictures of descendants of Marwar kings, Ahmednagar battle by Maharaja Gaj Singh, killing of Appaji Sindhiya, crossing of Atak river by widows of Maharaja Jaswant Singh and attack by Mughals have also been depicted.

Coins In Jodhpur Museum :

Jodhpur museum has a special collection of coins. It has coins popular in Marwar as well as other parts of the country in different periods. Currencies of Austria and Belgium have also been exhibited.

Jodhpur museum has 30 circular silver coins of eighth and ninth century obtained from excavation of Mandore, erstwhile capital of Marwar. These coins, which are a strong evidence to the history of Marwar, weigh 7 to 9 grams and have a circumference of 4 inches. These coins have Arabian Kalma on one side and names of Arab governors on the other. Names of some Arabian attackers of Sindh

are also shown on these, like Amir Abdullah, Wali Abdullah, Muhammed Vanu, Amravaria, Vanualvia, Vanu Abdurrehman, Muhanimad etc. Thus it is clearly evident that Mandore was a strong political and trade centre in the seventh and eighth century. Coins of the period between 650 A.D. to 1100 A.D. have been found at Desuri, Nagaur, Sambhar, Jalore, Chauhtan and Sardarshahar. The museum also has 62 coins (840-890 A.D.) of the period of Nagbhatt, whose capital was Bhinmal and whose grandson Pratihara Bhojraj was the ruler of Kannauj. Similarly, coins of Ibrahim Shah, Muhammad Shah, Jodhpur ruler Husain Shah (15th century), Husain Gauri, Gyasshah Khilji, Nasir Shah Khilji and Muhammad Khilji (II) (15th century ruler of Malwa) have been obtained from Sambhar.

The museum also houses many gold coins including those of Delhi ruler Jalaluddin Firoz (II), Alauddin Mohammad Shah (II), obtained from Jodhpur treasury. Some from the Jaipur museum are of the period of Gayasuddin Tuglaq (I), Firoz Shah Tuglaq (III), Tamur Shah, Akbar, Shahyahan Shah Alam (II), Nadir Shah, Abul Abbas, and Ahmed Bagdad (Basra). Besides these are the currencies of Bukhara, Belgium, Australia and few other countries. These are exchanged by various museums for factual studies of history. Thus, these coins reached Jodhpur museum. Other coins in the museum, which have been received from Jodhpur treasury include those of France (Napolean), Austria, East India Company, Queen Victoria, Baroda, Udaipur and Jaipur.

The treasure in the museum also exhibits currencies popular during the period of Samudragupta, Chandragupta (II) Pratapaditya (II) (Ruler of Kashmir in 500 A.D.) Govind Chandra Rathore (Kannauj ruler 1112-1160 A.D.), Mughal ruler Akbar, Jahangir, his queen Noorjahan, Shakhjahan Shah Alam II, Mahmood Shah and Bahadur Shah II. Besides these are the currencies of 13th century from the old realm of district Nellore in Andhra Pradesh, having names of Bhujveer and Madan. Gold coins of Mahendra Verma I, Jagdeo I and II, Krishna Rai (Mysore), Vasudev of Kushan period give an important status to this museum.

Received from Lucknow museum are the silver coins of Nasruddin Mohammad I, Allauddin Mohammad Shah II, Jahangir, Aurangzeb, Mohammad Shah, Shah Alam II and Shiladitya (Thaneshwar). Some silver coins from other countries include those of William IV, East India Company, Vijay Shahi, Austria, Edward

VII, Jamnagar, Maharaja Takhat Singh, Samudragupta, Chandragupta, Shiladitya (Thaneshwar 7th century), Kumargupta, Samdeo etc. From Lucknow museum, copper coins of Husain Shah of Jonpur, Muhammad Bin Qasim, Shamsuddin and Allauddin Masud, Nagaur and Merta coins, Itabuddin, Mubarak Shah I, Gayasuddin Tuglaq, Mahamood Bin Qasim, Jalaluddin (Ragia), Sikandar Shah Lodi, Nasruddin and Skandshah Lodi.

The coins have been categorized and three kept in separate cabinets in the museum. It has 168 gold, 820 silver, 329 copper, 2 glass, 132 viliyon, 10 Nickle, and 4 other coins. First cabinet has the coins between 400 B.C. to early Mughal period, including those of Indogreek, Victorian, Indo-parthean, Kushan, Ancient South and Northern territories. The oldest amongst these is the 'Panchmark' currency of 400 B.C. Second cabinet has coins between 1193 to 1858 A.D. of Mughals, Tamur, Bukhari Safuri, Persia, Baghdad, Turkey etc. These coins have inscriptions and signs. The third cabinet exhibits coins of Belgium, Austria, France, England, China, America, Africa, East India Company, Iran, Dutch India Company, French East India Company. Besides, these is the currency from Baroda, Udaipur, Jaipur, Jamnagar, Bikaner, Bundi, Hyderabad, Jodhpur, Indore, Malwa, Jaunpur, Chanderi, Sirohi and Kuchaman.

Kannauj currency was popular in Marwar, some of which can be seen in Jodhpur treasury along with those of Jodhpur dynasty. The coins of Jodhpur gained their present form with Mughal influence. Since Maharaja Vijay Singh started his coins, they came to be known as Vijay Shahi. He firstly made coins with the name of Shah Alam (1759-1786 A.D.). Before Vijay Shahi coins, coins of Delhi rulers were used in Marwar. In 1761 A.D., Maharaja Vijay Singh started his own mint followed by a mint at Nagaur, Pali and Sojat.

Wooden Art at Jodhpur Museum :

Most of the wooden artwork in the museum has been done by the artists of Jodhpur and Merta. The chief items exhibited include the legs of a bed (12"x6") carved in the form of a lady with a musical instrument. The art on these legs is known as Bagri work. There is also a circular tobacco box of 5 inches diameter, made by a craftsman of Merta, having ivory carvings. Chaupar dice toy forms can also be seen. They are made attractive by covering them with sealing wax. 32 dice of chess were also made by craftsmen of Jodhpur in

19th century which are exhibited in the museum. Besides these, a three drawer set covered with sealing wax, rosewater sprinkler, roti maker, plate, boxes for books and writing, glass, bottles, local smoking pipe, toys, ball, stick table lamp, roti box, few fruits and vegetables, cup plate, fruit shaped boxes, nose ring for camels, hukkah, perfume bottle, a few things used by Jain saints also have an important place in the museum. Rohida, Sagwan and Shisham wood was used to make these items. Colours matching the nature of the wood have been used to paint them. The wood has been carved and patched to make it attractive. Minute inspection of the pieces shows that trace marks were made before carving the design on wood. Then an ivory, shell or metal piece cut into the same shape was stuck on that place. Then these pieces were polished for shining. Some items have been covered with sealing wax and various designs made on them.

The layers of sealing wax on wood are carved and rubbed to highlight the different colours. This work is called 'Luk'. Jodhpur was the centre of Luk art in 19th century. Luk work beautifies the wood as well as protects it.

Toys :

Most of the toys exhibited in Jodhpur museum were made by Laxman Kumhar. The artist is dead, but 30-35 years old, these toys are living examples of his refined art. Their prices range from 2 paise to 12 paise. Only 3-4 toys are priced in rupees. Some of the toys exhibited here were brought from Lucknow. These toys give evidence to the culture, life style and dressing of the people.

Children are more sensitive and remember what they experience and see. That is why these toys are entertaining as well as informative. These toys preserve our vanishing culture.

Toys include models of people from various cultures like Jats, Chaudharies, Shrimali Brahmins, Rajputs, Bengalis, Persians, Gujratis, Afghan etc. Their life-style and dresses give an evidence to the culture of their homeland. Some toys show people working e.g. ploughing, spraying water, sharpening knives, making jewellery, cutting wood, sewing, gardening, painting, postman, snake charmers, fruit sellers, cobblers, cooks, doctors, milk vendors, hunters etc.

Terracota gods and goddesses are also seen amongst the toys. The museum also stores some humourous toys like a drunkard,

a joker, drug addict, a fat man, fancy dressed man on holi, etc.

Some terracota toys depict a complete scene like that of marriage, with a bride, groom and priest, bar scene with people drinking, dance groups, women filling water from the well, village huts etc. First these toys are painted with white colour and then face, hair, muscles etc. are made with different colours. The fruits and vegetables brought from Lucknow, like mangoes, bananas, corn, potatoes, cashew nuts, almonds etc look like real fruits.

Zenana Palace :

Zenana Palace was made on a picturesque spot in Mandore during the reign of Maharaja Ajit Singh ji (Vikram era 1763-1781). The grandeur and architecture of the palace catches the eye immediately. After the construction of Mehrangarh fort, the royal family was staying there only. But Jodhpur being a desert area, the summers used be bad in the fort. To give the queens relief from this heat, Ajit Singh made this palace. This location was chosen for its cool weather and security. The shade of trees saves the palace from warm weather in summers.

The palace is made like a small fort, surrounded with walls. The big stones used to make the main structure have been joined without any binding material. The rain water coming from the hills is run through a canal running from under the building. A large gate forms the entrance of the building with ventilators. The stones on the gate have flowers, domes and other designs sculpted on them. A large umbrella on the gate is also designed into various shapes and forms. Its centre has a large stone flower to hang chandeliers. Around the umbrella are stone awnings beautifully attached to it. There is also a small door facing East, opening towards 'Ek Thamba Mahal'. This mahal is also a monumental evidence to Marwar architecture.

The palace has many rooms of various shapes. Different spots in the building have filigree, flowers, leaves and other designs carved on them. The room towards the West after entering the gate has walls decorated with flowers and leaves and a scene showing an elephant attacking a lion. The elephant is pressing the lion under his feet, while the lion is holding the elephant's trunk between his teeth, which he is trying to free. The sculptor has succeeded in giving expression to the two animals. Below the sculpture Chapa.....' is

written. The complete word is not legible. A royal man is sitting on the elephant whose ornaments and dress have been made very minutely. The elephant is also well decorated with ornaments. These give an impression that this must have been made in the memory of some member of the royal family and the illegible word must be his name.

The palace has beautiful lawns and fountains, with lighting arrangement in the evenings. Presently this palace houses a museum.

Ek Thamba Mahal (Single Pillared Palace) :

This palace in the form of a single pillar was also made during the reign of Maharaja Ajit Singh (1707 to 1724 A.D.). This octagonal palace has been made by joining stones with filigree work, the upper portions of which have been made into flowers. The palace is made of brown-coloured soft sandstone which can be easily carved. This stone is available in Mandore itself. The stones have been adjusted in such a manner that the joints can't be seen and the whole building seems to be carved out of a very large single rock. Around the main structure which is in the form of a single pillar, awnings have been beautifully arranged in Bengali style. These prevent rain water from splashing straight on the building. The top two storeys of this three storeyed building have a large number of ventilators on all sides. These storeys can be reached by climbing the stone stairs within the palace. The structure is surrounded by a platform and an open space in front. A boundary has been made around the platform, with the help of small pillars. The main door can be reached by crossing this platform, though all the sides of the palace have an entrance.

This single pillared palace near Jenana palace was made for the royal ladies to see public functions, as they stayed in Jenana palace during summers. All the entertainment functions were arranged in front of this palace. Because the palace has filigree, people sitting inside could see out, while the outsiders could not see anything inside. Heavy rings have been fixed on the second and third ceilings of the palace, probably to hang swings for the royal ladies.

Another assumption is that this high structure was made for the security guards of Jenana Palace so that they could check any danger to the royal ladies well in time. Even today some people call it as 'guarding tower'. The P.W.D. has made colourful lights

arrangement in this tower which beautifies it even further in the evening. Presently, this building comes under the supervision and control of Dept. of Archaeology, Rajasthan state government.

Extravaganza of Gardens

Umed Gardens :

Like Mandore gardens, Umed garden also covers an area of 82 acres. Developed by Maharaja Umed Singh, it has green lawns, towering Ashoka trees, roses and seasonal flowers, museum, fountains, library and a zoo. Five gates have been made in different directions to enter the garden. The zoo in the garden was inaugurated by the then Viceroy Willingdon. During that time it had a lion, tiger, zebra, ostrich and an amu. A seperate cage was made for monkeys. In 1978 'Walk-in Avery' was made where one could see different types of birds—local, African and Australian parrots, ducks, rabbits etc; in their natural environment. A large cage for bears opposite the avery, sea birds behind it, pigeons in the cages near it, crocodiles, foxes, deers, lions, leopard etc. educate children and mesmerise people with nature's beauty.

Nehru Park :

Spread in an area of 14 acres, Nehru Park was developed as a children's park. It was inaugurated on 7th September, 1966 by the then Chief Minister of state, Shri Mohan Lal Sukhadia. The park gets it's beauty from the fountain, pond, swings, flower beds, trees and plants here. Earlier this place had Bakhat Sagar pond. But it's form deteriorated and the city's dirty water started collecting here. To solve the problems, it's upper portion was converted into Bakhat Sagar residential colony, while the lower portion has this park now.

Miyan Ka Bagh :

In 1643, the ruler of Jodhpur, Jaswant Singh I was called to Agra by Shahjahan, while Khwaja Farasat was sent here for Jodhpur's administration. Khwaja was unable to control the administration and was relieved of the charge in 1647, but he did not return to Agra. After his death, he was buried outside Chandpole gate and his memorial dome made there. Aurangzeb made two 30 feet high towers here. King Sur Singh's daughter Inda Kanwar made a step well

here, while Sur Singh developed a garden which came to be known as Miyan ka Bagh.

Two tombs are made inside the memorial, protected by iron bars. It is said that the vegetables of this garden used to be famous for their size. It is said that once when the prince of Kashmir came here to marry the Jodhpur princess, the ruler of Jodhpur ordered to get one cartful of cauliflower from this garden. The sellers that time charged one silver coin for each bunch of the vegetable. A small Shiva temple can also be seen in this garden.

Tourist Excursions

Bhim Bhadak :

Located in the hills of Kaylana lake, 9 kms. from Jodhpur, Bhim Badak looks like a huge rock. Legend says that Pandavas stayed in a den here, after losing in gambling, during their 12 years of exile. This den is approximately 150 feet long. To cover it Bhim had kept a huge rock on it which can still be seen there after thousands of years. An idol of Devi Vaishnavi was established in the den. The Pandavas stayed here for five days and worshipped their Lord. King Mansingh also spent time in prayers at this place, after his Guru was killed. Now an Ashram has been made here which is supposed to be the Math of Hans Nirvana clan. The lower portion of the Bhim Badak hill has been properly constructed now. There is a large marbled ground after the entrance, which has the memorials of Shri Nath, Leela Nath and Heera Nath. The Ashram has a seating place for Swaroopanand ji, who prayed for 40 years at this place. Some other temples and halls were later constructed near this temple. A small fair is organised here on the full moon day in August-September (Guru Purnima). People gather here for picnic during summers.

Panchkunda :

Panchkunda was earlier a famous religious centre, located on the hills behind Mandore. Today it is more famous as a picnic spot. 200 years ago, a saint named Baldeo came here for meditation. This deserted place was appropriate for worshipping, but had no water. Once Baldeo's Guru Vratinarayan ji came to meet him. Impressed by his prayers, he gave him a boon saying that water would appear

wherever Baldeo dug the ground with his hands.

On Guru's order, Baldeo dug five ponds here, which had drinking water. Since then this place is known as Panchkunda and Guru Vratinarayan as 'Nadi wale Baba'. These ponds are known as Jata Shankari, Vishnu Padika, Gangasagar, Siddheshwari, and Brahmak Mandali. These names are synonyms of River Ganga.

In olden times, the pilgrims used to go to Panchkunda and Mandalnath via Chandpole, Kharbuja Bawri, Devla Mahadev & Meen Nadi (Brahmins ka Tanka). Nowadays drinking water is available only in Brahmakund and Gangasagar kund. The water in rest of the ponds has become polluted. Recently, Sukheshwar Mahadev temple has been made here. A building has also been constructed and a statue of Baldeo Rishi established in it. The Samadhi of Baldeo Rishi can also be seen here.

Arna-Jharna :

Bathing in the natural waterfall of Arna Jharna (on full moon, eleventh & 15th day of Hindi calendar) 19 kms. from Jodhpur is considered to be equivalent to a pilgrimage. Anyone who bathes here on 3rd day of Chaitra, becomes free of all pains. In olden days, Ganga river appeared on this day only, and was known as Bhog river. Folk tales say that once a deer running from a tiger jumped in this water. It reappeared as an enchantress and went to Heaven. But she could not forget her old form and used to come and bathe here and worship Lord Shiva frequently. Once she saw a recluse here and fell for him. He cursed her to become blind and old. Being turned blind and old, she became sad and again jumped in the water.

When she came out of the water, she had once again become beautiful and young. Seeing the power of that water, the recluse also bathed in it to free himself of the curse. He came in his real form of 'Kamdeo' and both happily went back to Heaven.

Arna waterfall or Arna Jharna is surrounded by hills on three sides. The water from these hills get collected in the pond. One of the hills amongst these has prints of a human foot which is known as 'Bhim Pad' or Bhim's foot.

While passing by this place, the Pandavas stopped here to enjoy the greenery. When they found no water nearby, Bhim stamped his

foot at one place and a stream of water erupted. The Pandavas then worshipped Lord Shiva and he appeared. Now a Shiva Temple has been made here. A fair is organised on the full moon day of Kartik and the participants of Bhogi Shail Parikrama bathe in this water every third year.

Natural Bird Sanctuary — Kheechan :

Five kms. from Phalodi (Tehsil head-quarter) in Jodhpur district is village Khichan, which is a natural sanctuary to the bird Kurjan. This bird mainly belongs to South Western Europe, Black Sea, Poland, Ukraine, Kazakhstan, North and South Africa and Mangolia. It is known as Democile Crane. In India, this bird is known as Kurjan, Karkara and Kunch. It spends six months (from April to September) in Europe and six months (from October to March) in India. Because it reproduces in Europe it is considered to be a native of that place. It comes to India when Europe becomes intolerably cold, while Indian winters are suitable for it. India receives lakhs of these birds during the season, out of which four to six thousand come to the dunes and ponds of Khichan. Weighing 4 to 6 kgs this crane is the favourite of hunters though hunting is prohibited. That is why it lives on plains, rather than on tree tops. That way, it can see hunters from a safe distance. It is around three feet high, with male and female looking alike. The body is light grey, neck and chest black; with feathers longer than other parts of the body. Ear lines can be seen behind the eyes. Beak is dirty green with the inner portion serrated and feet are black. Its voice is very loud and harsh. While flying it makes a lot of noise and sounds like 'Kurr-Kurr', thus it is known as Kurjan in India. Its neck and feet are spread while flying as it makes a 'V' shape. It makes a haphazard nest in swampy areas and lays two eggs at a time.

This crane flies long distances at a time at heights of upto 900 meters and at speeds of 40 to 60 kms. per hour. It is fond of eating calcium foods like insects, frogs, fish, wheat, barley, seeds of water melon etc. If a group of these birds attacks any field it gets spoiled.

As this bird travels long distances, folk songs of Rajasthan make a frequent mention of it. In some songs, ladies ask Kurjan to search for their husbands and get them back. Kurjan gets pregnant in India but delivers in Europe. Twenty percent of these cranes coming to India are baby cranes.

Seeing the large number of cranes coming every year, a bird house has been established in Kheechan village which consumes five to six quintals of grain every day. Besides local people, even outsiders donate money for it. Even the village bank has an account in its name. The cranes reach here early in the morning and after 3.30 P.M. The female crane first feeds its children and then herself. Thereafter the male crane pecks on the leftover grain. Usually these cranes do not mix up with other animals, but here they peck with pigeons, peacocks etc. Besides this main peck home, Kheechan has 5-6 other such peck homes.

25 bigha (1 acre=2.5 bigha) land has been reserved near Kheechan village for Kurjan bird sanctuary.

Normally these cranes live in flocks. While flying, they follow their leader. The female crane leads the flock with baby cranes in the middle, followed by the male members. Family feeling is so strong amongst these birds that they never fight. If a member loses track of the flock, all the others are informed by making special sounds. Dogs are scared of these flocks. According to astrologers, these Kurjan cranes are fed to pacify Rahu planet.

Kheechan village becomes absolutely deserted when these birds return to Europe. Besides Kheechan, these cranes can also be seen in Luni, Gudā Vishnoiyan, Jelu, Gagadi, Chirai lake, Kundal Ghewda, Baap lake, Bhadariya and Bhatiyana in Jaisalmer, many villages of Barmer, Rama, Morda, Talab and Bhadrarajune in Jalore and also near Sanchor. They are also seen in Krishna Mrig sanctuary in Tal Chhappar of Churu district and the Bharatpur bird sanctuary.

Osiyan :

In Jain epics, Osiyan has been addressed as 'Upkesh-Pattan' due to which it is assumed that there was a sea port here. Probably this sea port was on the banks of Saraswati river, near which was the city of Upkesh Pattan. The 12 temples found in excavation from this place resemble the temples of Jhalra Paatan (Paatan, Chandrawati). Amongst these, the Sachchiyaya (Sachchika) temple is equally worshipped by Hindus as well as Oswals. Most Marwari people have faith in this temple. The local Oswal mahajans visit this temple after marriage and wish for children.

From the temple compound of Sachchika Mata, small inscriptions dating back to Vikram Era 1234, 1236 and 1245 have been discovered.

Made on levelled hills, this temple of Shail's daughter, Brahmcharini, Tripur beauty Durga Sachchika Mata can be reached by climbing a long stair case decorated with a row of ornamental gates which were made by rich traders and followers in different periods. The main portion of the temple has Mata's idols in Chandika Sheetla and Kshemankari forms along with a Kshetrapal (local deity) statue. According to an inscription, these were established by Seth Gayapal. The meeting hall is made on artistic pillars. Tiny halls in the temple compound house various Hindu idols of Chauhan period.

The 12 old temples were presumably constructed between 8th and 11th century. A poetic commendation (Vikram Era 1013, 956 A.D.) has been discovered from one temple which states that the temple was made by Vatsaraj (Parihar). Vatsaraj ruled around 783 A.D. Thus the temple may have been built in 8th century.

It is assumed that Oswal community has its origin in Osiyan. Ratnaprabsuri converted the ruler and the people of Osiyan to Jains in the eleventh century and they came to be known as Oswals.

Amongst other temples of Osiyan, the Harihar temple is beautifully sculptured. It has a Vishnu idol with nine planets marked on it. Between many statues, there is a beautiful young lady squeezing water out of her hair which looks very attractive. The sun temple here seems to have been constructed in 10th century. This temple is also as grand and artistic as the world famous Konark temple. The Pipplad Devi temple is also an evidence of great architecture of that period. Its pillars have been decorated with very fine art. It has statues of Ganesh, Kuber and Mahishasur Mardini. The temples here have various forms of Lord Shiva, Kuber, Krishna and Ganesh. Osiyan temples are also full of erotic statues like those of Khajuraho. Heavy eyes, lovers in each others arms, heavy breasts and other erotic scenes present a dream-like scene.

Mahavir Swami temple is one of the important temples of Osiyan, which was constructed around eighth century. Turk soldiers had attacked Osiyan in Vikram Era 1252. They plundered the people and destroyed the temples. When this plundering continued for some time, the rich people of Osiyan started leaving this place. Even today, mud laden coins are found during the rainy season. Most of the coins have a donkey made on them. Folklores state that 12 miles long and 9 miles wide, this city was ruled by Gadarbhill, who made

these coins with a donkey on them.

Even about the Sachchiyaya temple it is said that the Devi appeared in king Utpal Deo's dream and told him about a treasure. On digging the place, when the King got the treasure, he made this temple. The place which was dug up for the treasure now has Navlakha lake. Osijan is 60 kms. from Jodhpur and is connected with a paved road.

Tinwari :

Tinwari village, located 35 kms. North of Jodhpur, between Jodhpur and Osijan, has a temple of Khokhri Mata. Presumed to have been constructed in 9th century, this temple was made by a goldsmith named Khokra. The walls of the temple are plain, but the top has been carved well. The main idol is that of Gaja Laxmi.

Ghatiyala :

Another archalologically important structure of Rajasthan is in Ghatiyala village, which lies 30 kms. North West of Jodhpur. It has 'Mata ki Saal' and 'Khaku Dewal'. 'Mata ki Saal' is in a dilapidated state. An idol has been kept in an archive. One Prakrit inscription of Raja Kakkuk of Vikram Era 918 has been found here. It has a description of the descendants of Pratihars of Mandore, from Harish Chandra to Kakkuk. According to it, this saal was a Jain temple earlier. A little distance away from this temple is the Khaku Dewal. Here there is a stone pillar with Ganesh statues in all four directions at the top. This pillar has 4 Sanskrit inscriptions of the times of Kakkuk. According to this, Ghatiyala was earlier called Rohit Koop. Abirs attacked this village and destroyed it. Later Kakkuk defeated them and developed the village and the market again.

Unstara :

50 kms North East of Jodhpur, Unstara village has an ancient Jain temple and a few domes. According to an inscription of Vikram Era 1237 (1181 A.D.) on one of them, the queens of Rana ke Humpal (Gohil clan) had committed sati with him. Another inscription elsewhere of Vikram Era 1248 (1192 A.D.) tells about Mohil Rani of Rana Motisuera (Guhlotra clan) who also had committed sati. On the third memorial, an inscription of Vikram Era 1344 (1288 A.D.) tells about the sati of queens of Rao Siha and his son Jiya

(Jida) (Mangalya branch of Gehlot clan). Sanskrit scripts mention this village as 'Unchchatra'.

Buchkala :

Shiv and Parvati temples of Buchkala are very old. The smaller temple is of Lord Shiva while the bigger one is of Parvati. Parvati temple seems to have been constructed in 7th century or even earlier in the Gupta period. The archives outside the temple have statues of Tri Vikram and Narsingh. Due to this it is assumed that originally it was Vishnu temple, but came to be known as Parvati temple after Parvati's idol was established here. Probably the temple was destroyed during some Muslim invasion. An inscription (816 A.D.) of Param Bhattarak Maharajadhiraj Parmeshwar Nagbhatt (Pratihara of Raghudan) son of Valsaraj has been found here. From Shiva temple also, an inscription of 1167 A.D. has been found. This temple also had statues of Ganapati and nine planets.

Pipar :

Piplad Mata temple at Pipar, near Jodhpur, also seems to be of Pratihara times. An archive in its rear portion has a statue of six headed God Kartikeya, due to which it seems that it was not a Devi temple. In Pipar only, Vishnu temple, made by King Gandharvasen, is even older than Piplad Mata temple. With a form similar to Osian temples, from the pillars and doors of the Vishnu temple, it seems that the temple was made in 8th century. The temple has a Vishnu idol reclining on a serpent bed. Other important places in Pipar include Sarp Sarovar, Lakha Bawdi, Khedapa Ramdwara, Ilaji Ki Tiwari, Sheshnag temple, Rangji temple, Khakiji ki Bagichi etc.

Phalodi :

Sanskrit scripts mention this place as 'Phalnardhika' and Vijaypur. This city was developed by Rao Siya's son Nara in 1547, Rao Maldeo snatched Phalodi from Doongarsi and ruled for fifteen years. Then it went under the control of Jaisalmer Rawal Har Raj Bhati's son Bhakharsi. Akbar gave it to King Rai Singh of Bikaner in 1578. In 1615, it was given to Sur Singh of Jodhpur, who appointed the famous historian Muhta Nansi's father Muhnot Jaimal as Hakim of Phalodi.

A pillar near Ranisar lake in Phalodi has a script of Vikram

Era 1589 (1532 A.D.) named after Maharaja Suraj Mal (Rao Suja) of Rathore clan. The fort of Phalodi is an attractive tourist spot. Here also, five inscriptions have been found. First on the inner gate of the fort, of the times of Rao Nara (1475 A.D.), son of Rao Suja. This has the description of the gate's construction. Second inscription has been found on a pillar (1516 A.D.) on the outer gate of the fort. In this the renovation of the pillars of this gate by Maharao Hammir (son of Narsingh) has been stated. The outer wall of the fort has two more inscriptions. One is of the time of Bikaner ruler Rai Singh (1594 A.D.) and other of Jodhpur ruler Jaswant Singh (1658 A.D.). The fifth inscription, also on the outer wall of the fort is of 1753 A.D., the period of Jodhpur ruler Vijay Singh and Kunwar Fateh Singh. It states that Jodhpur ruler sent his soldiers when Jogidas captured this fort. They made a tunnel to the fort, entered it and killed Jogidas.

The ancient temples of Kalyan Rai and Shantinath in Phalodi also have some inscriptions. An inscription (1180 A.D.) in Kalyan Rai temple has the description of giving of alms by Prithvi Raj Chauhan and his Mandaleshwar Rana Katiya, son of Palhan of Panwar clan. Another inscription (Jaswant Singh, 1639 A.D.) gives details of the construction of an entertainment hall opposite the temple, by Jaimal's son Mohnot Nansy, other Mahajans of Phalodi and Brahmins. A cell in the temple has an idol of sun with a description under it (Bhim Singh of Jodhpur, 1717 A.D.). It states that this idol was established by Shah Parmanand and his son Dhan Roop of Bhawad branch of Maheshwaris.

An inscription giving details of renovation of Shantinath temple is of the period of Maharaja Gaj Singh's son Kunwar Amar Singh of Jodhpur (1632 A.D.) Parshwanath Jain temple is approximately 200 years old. The architecture of this temple is such that the first ray of the rising sun falls on the idol of lord Parshwanath. Other historical places of Phalodi are - 150 year old Haweli of Seth Sangidas, the 500 year old domes of Paliwals in the Oswal Nyati Nohra, domes near Lunicha well. Besides, 500 year old Math of Ratigarji and Bhairon Giri Sarai, Latiyal temple, Satiji platform, Gundhiya ki bagichi, Rangnath temple, Raghunathji ki beri, Dwarikadas temple, Sangidas Thanvi temple, Surdas Haweli, Mehta Haveli, Sadho ji temple (Ramdwara), 'Champa ka Chauntra', Vyas Dhadhiya Haveli, Narsingh temple, a pond near the fort, Bawdi, cave, 'Manadiyon ka Sitan', 'Bhaiyon ki Bawdi', Daulatghar nath', Sheetla Mata temple, Jani bera,

Mumal beri etc. also attract tourists and archaeologists.

Bilara :

Bilara lies East of Jodhpur and was developed by King Bali. It has an ancient temple of Aye Mata. It is said that Aye Mata was an incarnation of Durga who travelled from Multan and Sindh, through Abu road and Gaurmad region and reached Bilara in 1504. She died here only. Her followers are Seekhis and their Guru was known as Diwan of Bilara, who used to be very rich. It is said that once an English political agent asked King Man Singh 'How many houses does Marwar have?' The king replied, "Two and a half houses. One of Riyan's rich, one belongs to diwans of Bilara and rest of Marwar in half the house". Sirvi gurus, the Diwans called themselves Rathore Rajputs. It is said that Sirvis were Rajputs ruling in Jalore. When Allauddin Khilji captured Jalore, they came to Bilara and became farmers here. Later Aye Mata included them in her sect. She was also a Rajput woman.

The followers of Aye sect are considered to be leftists because the men and women of this sect organise dinner on the second bright of every month. Their dead bodies are buried and a little bit of fire is thrown on them.

Seekhi people call the Aye temple a mosque, where a flame lights all the time and a mattress is kept on a small raised platform. Both of these are worshipped. The smoke of the flame is of yellow colour instead of black, and is called saffron. This temple is located in Diwan ki Haweli. Other tourist spots of Bilara include 'Harsh ki Dungri', Rajlani, Pichiyak and Marmora. (Matmor) garden. There is a tree called 'Kalptaru' near this garden, which is 275 feet high and a 60 feet diameter. There is a small temple of Rishi Valmiki in Pichiyak, where a grand fair is organised. The priest of this temple belongs to Sargara caste, who serves the lower caste people. It is a renowned temple. North of Bilara there are two ponds known as Banganga and a Gangadevi temple. It is presumed that Shiva temple of Bilara, Banganga ponds, Ganga temple and Chainiya (a tomb) are 4000 years old. The 125 year old Rohitashji temple is famous as a wish fulfilling temple. The Singhvi dome and Sojati Gate also have historical importance.

Panchayat Samitis : A Rural Glimpse

Panchayat Samiti Baap :

Panchayat Samiti Baap has a number of historical monuments. 500 year old Jambhoji temple in Jamba village, 500 year old remains of dewal in Luna village, Brahamini temple in Thatharwala village, 100 year old pond in Kelansar village, 700 year old Bawdi in Barahsinga village, 150 year old temple in Champasar village, 200 year old fort, 100 year old ponds in Manewada village, 500 year old Jambheshwar temple in Jaisala village, and the sagari wells of the period of King Sagar, 10 ponds which are 200 years old, a pillar of Vikram Era 826 of the period of King Jagdeo in Chunana village, Paliwal dome of Vikram Era 820, three sagari wells of Vikram Era 635, one sagari well of Vikram Era 530 in Khariya, 400 year old Baba Ramdeo temple in the same place, a 400 year old pillar in Ghatiyali, 200 year old tomb, 550 years old Thakurji temple, ponds made without cement and lime in Khikha village, Champasar lake (500 years old) in Bawdi Kalan, 400 years old Sangasar lake, 300 year old tomb of Dantgar Swami, 250 years old memorial of Jotgar Swami, 300 year old branched banyan tree, 800 year old Seekhiwal Mata temple, 400 year old Siddheshwar Mahadev temple, Chawadiya Dharmshala (1857) made in the memory of freedom fighter Chawadiya, 150 year old Thotha Hanuman temple in Mohari village, 600 year old well in Maya Kayaria village, 300 year old 'Rawla' in Jhalamand, 400 year old Gujar domes, 300 years old Nath temple, 600 years old Ranawat Bawdi and 300 year old domes and Sati statues in Indron ka village are of great historical value.

Panchayat Samiti Balesar :

Balesar Durgawatan in Balesar Panchayat Samiti has Ramdwara of Ramsnehi sect, which is 500 years old, 600 year old Peepul tree, 500 year old Banyan tree, 300 year old Pandit Bawdi, a 400 year old pond, 800 year old Jalnath temple in Balesar sata, 800 year old Jogmaya temple (a flame has continuously been burning in this temple for 500 years), Bastana, 100 year old remains of Dariya and Meriya villages, pillars and statues, Peer Baba's mosques in Basarli, 250 year old domes on Rooplai lake, 500 year old 'Beeja Baba ka Sthan' in Balwa village, 500 year old Khanda Dewal in Bhalu Rajwan village, 400 year old Haya Dadaji temple Deda village. It is said that Haya

Dada lost his life saving cows. Even after he was beheaded, he kept fighting and covered a long distance with his head in his hands before falling.

300 year old domes in Dewatu village, 500 year old Garibnathji math, 450 year old Vishnu temple and 1000 year old Math in Dhadhaniya Saran village. This Math has a 4 feet high idol of Hanuman ji, with divine powers. 500 years old Shri Krishna temple in Kui Jodha, 600 year old Jain temple, Binja Baba temple (350 years old) in Nimbo ka village, 200 years old Krishna temple in Barnan village, 400 years old Gogadeo temple in Sekhala village, 200 years old Aye Nath ji Dewal, 100 year old Pahadji Baba dewal in Bawdi and the pond dug by him are some historical places in Balesar Panchayat Samiti.

Panchayat Samiti Luni :

Thakur ji temple (500 years) of Kharabera village, Natabi dari Jagdamba temple (400 years), Banyan tree (250 years) of Dhigana village, Bawdi in Guda Vishnoiyan (10 centuries), Thabe (a pond 5 centuries), Panchabunda memorial of 563 martyrs, Highlaj devi temple (170 years) in Narnadi village, Neem tree, an unidentified dome (2000 years) in Khudala village, a Hanuman temple made in the memory of Hanumanji purifying salt-water, Peepal tree in Khatawas village (500 years) and Boranada village (400 years), two domes in Basni Silawatan (500 years), ten centuries old Dewals in Gangana village, 200 years old Bawdi in Modi Sudhda, Charbhuj temple (Vikram Era 1219) inscriptions at Mayle Chauhte and Gawai well in Jhanwar village, ancient 'Mahadevji ki Mandi' famous for it's justice, 500 year old fort wall in Dhundhara, Kavirajji ki Haweli (200 years) in Luni village, 1000 years old ruins in village Sar, 500 years old Chainpura Math are worth visiting where Khejarli tree was saved by 363 Bishnoi women and men's sacrifice.

Panchayat Samiti Mandore :

Mataji temple (400 years) in Daikada village of Mandore Panchayat Samiti, 'Sri Nathji ki Baithak' in Chaukha village, Bhadreswar Mahadev temple in Badli, Bhaironji temple, ruins of archaeological relevance, 'Kaluramji ki Bawdi', Kadam Kandi, Shiv temple (300 years) of Kalawas, Public Bawdi (400 years) in Dantiwada village, a statue (200 years) in Pachaana lake of Khatiyasni village,

200 years old dome in Pithawas village, Lord Jambheshwar temple (350 years) in Rudakali village, 1500 years old Bawdi in Jaleli Champawatan, Shree Laxmi Narayan temple (650 years) in Manaklao, Jogteerth ponds and waterfalls (700 years) in Daijar, 600 years old temple and dam, 540 years old Mandalnath temple, Baijnath temple (575 years) in Paladi Khichiyan, 250 year old palaces in Aanganwa, Baankal Mata temple in Soorpura, Durgadas birth place and three old domes in Salwa Kalan, 300 years old temple Bawdi and dome in Lordi Daijagran, Arna Jharna in Mokalawas, Dewal and dam (400 years) in Royala Kalan, Bhimji Parihar's platform and 'Putli' in Jajiwal Kalan, Mahadeo temple (700 years) in Banad, Parshwanath Jain temple (400 years), Vishnoi and Jain temples (500 years) of Bisalpur, 300 years old domes in Joliyan ji, 500 years old Shri Krishna temple, Hanumanji temple (300 years) in Bambori darjiyan, Shri Krishna temple (700 years), Chamunda temple (2000 years) in Chamanda, 200 years old Bawdi and Dhenkuli, Paliwal dome in Popawas, 500 years old dome made when Lokji jat went in eternal meditation in Dangiyawas and a 550 years old dome made for Lalji Meghwal, Ghatiyala temple, pillar and inscriptions are the historical monuments to be seen in Mandore.

Panchayat Samiti Bhopalgarh :

Bhopalgarh Panchayat Samiti has the city walls of Bhopalgarh, Mahadeo temple, Chandni Bawdi, memorials of thakur martyrs and old pillars, memorial dome of Nainpuri Maharaj (300 years) in Kud village, Thakur Madhav Singh's memorial dome (Vikram Era 1671) in Mageria village, 400 years old Bawdi in Jhala Maliya, Bhuteshwar Mahadev temple (600 years) in Chaukadi Kalan, Devi temple (900 years) in Khawaspura, Kawaskhan's mosque (400 years) in Chodawat, Bhaironji ki Bawdi in Saathin, Ghudla Khan's death memorial in Kosana, Bhimji's dome in Unstara village, Bhaironji temple, Narmada den, 500 years old 'Dewal' in Gaderi, and 700 years old Jogmaya temple. It is said that a river used to flow from Gaderi village to Hakda.

Narsingh ji Dewal (1000 years) in Mandali Charna, 300 years old well in Nagalwas village, a mountain den and an old fort in Hodiyanana are also found in Bhopalgarh.

According to folklores, Mataji was born in the 1000 year old temple in Bagoria village. The old Bamdi is also associated with

the temple. The Kesariya Kanwarji temple of Bagoria village also considered to be thousand years old, 400 year old temple in Paldi Ranawatan, 500 year old Khangarji ka Maliya (now in ruins) in Khariya Khangar, 200 year old tree in Paladi Siddha, Thakurs' domes (600 years) in Surpura Khurd, 600 year old Shivalya, 200 year old tomb of a saint, Thakurji temple (200 years) 200 year old banyan tree in Higoli, Mahadeoji math and 'Dhuna' (100 years) in Kumbara, Saint Bholaramji ki Dewri in Dewri, Charbhujia and Gordhan Nath temples (400 years) in Aasop, 400 year old fort, 700 year old Shivalaya in Bhundana, Bhaironji ki Bawdi (Vikram Era 1550) in Khangta, Mansanathji temple (600 years) in Garasani which cures snake's poison, 600 year old huge tree near a lake in Dadnu, Saint Vilhaji Maharaj temple (300 years) in Ramdawas Kalan, and a Bawdi constructed by Rao Maldeo in Rajlani village; Now this Bawdi is known as 'Bhooton ki Bawdi'. There is a memorial dome of Shivnathji in Rajlani village. It is said that a brave Hindu had killed Shahjahan's lion and was called Nahar Khan. He died for his master. Before his death he wished that his body be taken to his guru, Shivnathji in Rajlani village. When his dead body was brought to Shivnathji, he gave 8 years of his life to the body. Another saint gave four years of his life. Nahar Singh got life again and lived for 12 years. It is also believed that the dome of Shivnathji in Rajlani Math shifts from its place. Some people believe that Nahar Khan was actually the prime minister Prithvi Singh of Jodhpur ruler Jaswant Singh (I), but this does not seem to be true.

Panchayat Samiti Bilara :

Bhupat Singh Mertia's dome (300 years) in Jhak village of Panchayat Samiti Bilara, nine storeyed octagonal Bawdi (500 years) of Chirdhani, Bhomiyianji memorial (Vikram Era 1682) in Madholao lake and another memorial of Vikram Era 1723, one in Bhambi farm (Vikram Era 1320), 300 year old Madholao lake and the trees around 1500 years old 'Baliraja ki Aakhiri' in Pichiyak, Palodi Bawdi (200 years) Gajanand temple (500 years), Jaswant Sagar dam (100 years), Banyan tree in Khariya Meethapur (700 years), Sherji tree (200 years), 250 year old fort at Khejarla, 150 year old palace, Mataji temple (2500 years), domes (400 years), edicts (400 years), Mahatma's den (100 years), fortress (900 years), 1000 year old temple in Lamba having ancient statues and wall paintings of the period of King Gandarvasen, Bawdi and palace (450 years) in Ranasi village supposed to have

been made by ghosts, 150 year old tree in Udaliyawas village, Ganga Mata temple (500 years), Ramdeora (300 years), three 'Shivalayas' (700 to 550 years) in Kaparda and a Jain temple, an artistic Bawdi (V.E. 1150) in the middle of a pond, Nagnechi Mata temple of the same period, Charbhuj temple (250 years) in Hariyada village, Brahmini Devi temple (300 years), 200 year old Bawdi, Sanjadi pond (400 years), Jogmaya temple (500 years) in Padasara Kalan, Charan Pole (400 years), Bramha domes with an idol and edicts (700 years), 280 year old dome with inscription, Shiyamji temple (400 years) in Hoon village Kalan having an enchanted idol, Jogeshwar baba ka sthan (200 years) where various diseases are treated, Holi festival palace (150 years), where Accasia is worshipped, Jagdamba temple in Rao Nimana (V.E. 250) Nashdeo temple (around V.E. 800), Thakurji temple in Malwas (200 years) and one in Khariya (800 years), where Neem, Banyan, Berry and Peepal trees are worshipped together, Mataji den in Barva supposed to be 2000 years old and where the gods and goddesses fought, Harsha Dewal of Gupta period in Harsh. It is supposed to be related to Kauravas, Pandavas and Bagdawat, 200 years old tree in Bijwadia, Aath mata temple (500 years) in Bhawi where 33 crore gods and goddesses are worshipped, Sheetla mata temple (600 years), Shiva temple (250 years), Parshwanath Jain temple (500 years), Mahasati temple (200 years) in Silari where Mahajan's mother had committed Sati, and Nathji's dome of Mughal period, which was destroyed by Mughals in the presumption that it had treasure hidden under it. In Riyan, 900 years old Hawelis of Riyan seths and their 500 years old cenotaphs. It is said that once Riyan seths sent a cart full of currency to Jodhpur fort, since then Riyan village come to be known as Riyan Sethan.

300 years old Hanuman temple in Jawasia, Shiva temple (500 years) in Malkosani, Math of Nath sect (400 years) in Jetiwas, Mansha (wish fulfilling) Devi temple (350 years), Jhujhar dome (220 years) in Jelwa, Maha platform (250 years), Bhomiyaji platform (800 years) in Bijasani, Ganeshji ka Than in Borunda, 400 years old tree Rupayan Sansthan, Shiva and Vishnu temple (1000 years) in Buchkala. This temple is supposed to be of the period of king Vikramaditya, Ramdeora (450 years) in Rawar, 500 years old cenotaphs, and Hanumanji temple, Mahadev Bawdi (500 years) in Tilwasni, Nainon ki Bawdi (500 years), Mamalon ki Bawdi (600 years), Mahadev temple (500 years) in Boyal, Charbhuj temple (500 years), Gauri Bawdi (300 years) in Jaspali are the various historical monuments in Panchayat Samiti Bilara.

Panchayat Samiti Shergarh :

Panchayat Samiti Shergarh has a 100 year old Bawdi made by Jodhpur ruler Sardar Singh, Vishnu temple (150 years), Jain temple (150 years), Awadji ka sthan (200 years) and remains of the fort (175 years). This fort was made by Narsingh, which has five feet wide walls. Now only four gates of the fort are left. Jag Singh's fort in Utwalia (200 years), 'Balinath ka Kotha' (200 years), Thakurji temple (150 years), Hanuman temple (400 years) in Jena, Naganawas temple (200 years), old domes over ancient Sagari wells, Gosainji temple, Thakurji temple (600 years) in Solankiyan tala which was firstly constructed by Chalukyas and later renovated by Bhati ruler of Jaisalmer, Cenotaphs of seven satis (V.E. 1600) in Chandsama, Santoshpuri Baba's cenotaph (500 years) and Charnan Baba's cenotaph (100 years). They both took Jeevit Samadhi. Kadiwala Dewal of Nathkaran (600 years), 2000 years old ruins in Khirjar bhoja, 'Dhedhon wali Khan' and 'Bhakhar', Kala Khejda tree (200 years) in Temda, where Kala Meghwal arranged the marriage of mother cow, Prithvi Singh Jogade's temple in Khirjan Khas and the remains around it, Padamsingh's cenotaph (200 years), Maha Sati Ka Chabutra' (200 years), an old inscripted pillar the date of which is illegible, Anandji's cenotaph in Dechu (400 years), Awadji's 'Than' (650 years) in Suwaliya, Manpuri Baba temple (100 years) in Chaba, 'Shankarpuri Baba ka Sthan' (150 years) where many diseases are cured, 500 years old Khejda tree in Setrawa, where a sheep fought with a lion, Nagnaram's temple in Bawkan lake, 600 year old cenotaphs in Setrawa and Shersingh's cenotaph (200 years), 500 year old dome in Kanodia, remains associated with Rao Chunda's childhood in Kalau, 'Kalan Ma Ki Jhupi' (500 years) in Jethaniya and a tomb of Bhooradas (400 years) in Bhoongra are a few of the ancient monuments to be seen in Panchayat Samiti Shergarh.

Panchayat Samiti Osiyan :

Karni Mata temple in Mathaniya village in Panchayat Samiti Osiyan was made for Karni Mata who had come to lay the foundation of Jodhpur fort. The Sri Ram temple and Ramdeo temple (200 years), Chamunda temple (500 years), Hanumanji temple (400 years) in Jud, Isarji temple (400 years) in Khudiyala, remains of a village destroyed due to a Brahmin's curse in Nandiya Khurd, Krishna temple, Gosain

ji temple (350 years) in Newra village, Satiji's cenotaph (600 years) in Bhikamkore who committed Sati because of her love for her son, a 'Peenthumb' having carvings of Sun, Devi, Chakra and a horse rider (250 years), platform of Joga Jinda Bhil brothers (600 years), a platform of the loyal dog made by Banjaras (450 years), Shivnathji's cenotaph (150 years) Shankarpuri and Roop Bharti's tomb (600 years old) where some diseases are cured and 300 years old Nagnechi Mata's temple are all in Panchayat Samiti Osian.

Cenotaphs of Jagirdars (500 years) on 'Nadashah ki Pal' in Khetasar village, Mataji temple in Danwara village (400 years), a 300 years old tree in Netra, a well (V.E. 1516) and domes (V.E. 1617) in Ghewda village, an old fortress (400 years) in Bhainser Kotwali, Hanumanji temple (500 years) in Mandiyai Khurd, 500 year old fortress, Bawdi and tree in Balkha, 400 year old domes, domes in Beejwadia, Haweli (350 years) in Bada Kotecha are other monuments. It is said that Jodhpur ruler Abhay Singh made this Haweli for Kotecha Rajputs but they decided to make it equal to the fort, thus the ruler stopped the construction of the Haweli.

Mehoji temple (200 years) in Bapini, Shiv temple (500 years) in Naser, 300 years old domes, Karniji temple (500 years) in Hardani, Thakurji temple (150 years) in Palli village, artistic domes on 14 pillars (250 years) and 'Khichiyon ki Sati ka Sthan' (500 years). It is said that in Pali village a woman of Khichiyon caste used to go to offer milk to a snake in his hole. The snake used to give her a gold coin in return. One day she could not go for some reason and sent her son with the milk. When her son got the gold coin in return for milk, he thought of killing the snake and taking all the gold from his hole. The snake immediately bit the boy. The boy's mother came weeping and died there only, where the dome was made. It is said that near the dome lies the snake's hole.

700 years old Bawdi in Lavera Kalan, domes (700 years) and fort (500 years) Bawdi (200 years) in Gagadi village, Sati Chowki (200 years), Veda Chowki (150 years), 6 'Dewaliyan' (300 years), Bawdi (250 years), Thakurji temple (300 years), 3 domes (200 years) in Jhelu village, Pabuji temple (200 years), temple of Ramsnehi sect (200 years) in Khedapa, 200 years old pond about which it is famous that it rained here in drought when the saints prayed, 100 years old Bawdi in Lavera Khurd and an old Shiva temple in Budiyon Ki Basini,

Laldasji temple and pond (200 years) in Melana. It is said that in this pond, a stone floats with the power of his prayers, Ramdham Chowki where Sukhramji Maharaj did prayers (200 years) in Birai, 300 years old tree in Indo ki Nadi in Sawant Kuakala village. It is said that ghosts hold meetings here.

1000 years old pond in Soyala village, small ancient temples on hills in Dhanari Khurd. It is said that the idols in these tiny temples emerged after cutting through the hills. Other temples in Mornawada (400 years), a marble statue in Chidiyan, hill carvings (1000 years) in Kajнау, 500 years old well in Chataliya, domes (V.E. 1865) in Raimal Wada, 200 years old Dewals in Jakhan, 350 years old fort in Rampura Bhatiyar, Siddh Bawdi (350 years), Mahadeo and Thakurji temple, lake and platform, Aadishwar Jain temple in Gangani village (2200 years), 300 years old domes, Bawdi and Aad Mata temple (200 years), where Mataji had appeared, Gosainji temple (200 years) in Navanagariya Pabuji temple (300 years), Thakurji temple (200 years) in Melawas, Kesariya Kanwarji temple in Bucheti, Thakurji, Ramdeo ji, Pabuji and Jalnathji temple in Sewaki Kalan and a dog's dome, Charbhuj temple (500 years) in Thob village, tiny temple of Gosain ji (1000 years) in Dhunadia, two temples of Thakurji in Cherai Ramdeo ji temple and 400 years old remains of Karnota kot, Shiv and Jain temples (500 years) in Bawdi and an old Bawdi (500 years) in Godaron ki Dhani.

Panchayat Samiti Phalodi :

Phalodi Panchayat Samiti has Shri Krishna temple in Ishru village (200 years), Rai ka Nathji's memorial Karni mata temple (500 years) in Suwap, Mahadev temple (200 years) 300 years old Peepal tree, Mahaji angle (1000 years) in Khichan, Jain temple (250 years), Laxmi temple (250 years) Dado temple (150 years), 'Nathji ka Dhuna' (500 years), Mumal ki Medhi (500 years), 100 years old well, 'Jambaji Ki Saathri' (500 years) in Bhiyansar, where Jambhaji rested and Preached, 250 years old fortress, Sagari well built by King Sagar, Hadbuji's Dewal (500 years) in Baingati Kalan, 'Shivji Ka Dhuna' (90 years) in Khara, Keshugar Babaji Ka Sthan in Ugras, Gosainji Maharaj and Shri Krishna temples in Ridmal Sar and a Sagari well are the various ancient tourist attractions of Panchayat Samiti Phalodi.

Tourist Season :

The most suitable time of the year for tourists is between October and March.

In October, Marwar festival is organised by the Department of Tourism for two days on full moon or Sharad Purnima. It is devoted mainly to music and dances of Marwar region.

Another historical fair held on the third day of Chaitra month, a fortnight after holi is the Dyinga Gavar fair. A colourful picture of the gavar is made on the wall, surrounded by Lord Shiva, Gajanand, mouse, moon and sun. Clay models of 'Kukar Makar' are also kept. Prayers are offered by married women and widows before the evening sets in. Last night of the fair is spent singing folk songs followed by 'Bholawani'. During Bholawani, ladies tie a thread of their hand on gavar's asking her to bless them. During the procession, fancy dresses are worn by women as Jat Jatni, Police, Advocate, Vishnu and Krishna etc.

Throughout the year a private horse safari farm, located on Jojari river near Jodhpur Pali Road, organises 20-25 safaries ranging from one to ten days. Depending on the number of days they extend from Guda Vishnoiyan to Pushkar.



Monkeys at Mandore



SHIRI AHUJA

Mrs. Shiri Ahuja is an Assistant Professor in Department of Management Studies at J. N. V. University Jodhpur. Born in 1969, she did her schooling & higher studies from Jodhpur itself. After winning the Gold Medal in B.A. (Hons.) Psychology, she repeated the feat in M.A. Psychology. She completed her Masters in Business Administration (M.B.A.) from Sukhadia University, Udaipur. Alongside her studies, she was also associated with All India Radio Jodhpur and Udaipur. Now she teaches Post Graduate students of Management and Tourism.

Apart from her basic Profession, Mrs. Shiri writes for various magazines and journals. This fact, coupled with her having been born and brought up in Jodhpur, perhaps makes her the ideal person to write a book on this place. It is her deep sense of identification with Jodhpur that helped her dig out numerous unknown or lesser known facts about the place and its environs, thereby contributing to enrichening the book.

Never letting the moss grow under her feet, Mrs. Shiri helps in her family business, enjoys travelling and indulges in adventure sports like para sailing and shooting.

Address : Mrs. Shiri Ahuja, Opp. Police Lines, Ratanada,
Jodhpur. Tel. 623137

