

JOURNAL
OF THE
BOMBAY BRANCH
ROYAL ASIATIC SOCIETY.

APRIL—1843.

ART. I.—*Note on Allore and Rohri.* By Lieut. E. B. EASTWICK.

The country of Sindh presents but a scanty field for the researches of the Antiquarian, and but few monuments which could prove of use to the writer of history. Though traversed by the classic waters of the Indus and trodden by the armies of every invader of Hindustan, scarcely any work of bygone ages reminds the traveller of the past, or aids him in removing the obscurity in which the early history of this region is enveloped. Even the site of the once most celebrated cities of Sindh is disputed, and though perhaps but eight centuries have elapsed since the prosperity of Allore and Brahminabad was at its height, no record of their inhabitants is left; and vague tradition alone informs us that the mouldering heaps we now behold, were once the abode of thousands, and the seat of empire. In the *Chachnámáh* and *Mausumnámáh* we find no account of the ages which intervened between the invasion of Alexander and the conquest of Sindh by the generals of the Caliphs, except indeed a few names of kings and some puerile legends. We are left without any guide as to the natural changes which must have happened in that lapse of time, and which, if we may argue from what has occurred more recently, must have been of no common magnitude. It is therefore vain to speculate on the ancient geography of the tracts bordering on the Indus, and to build on conjectures which must be purely arbitrary. With reference however to Allore, once the capital of the Hindú Rájás who governed Sindh,

some scanty information may perhaps be collected, and among other things it appears possible to fix the date on which the Indus abandoned that ancient city and directed its course into a new channel between Rohri and Sakkar. In the small island of Khwaja Khizr, nearly opposite Rohri, is a masjid whose appearance bespeaks antiquity. In this building is the following inscription:—

چون این درگاه والا شد هویدا خضر با خط شیرین در نوشتن
 که آب خضر دارد در حوالی بی تاریخش شد از درگاه عالی
 ۳۴۱

When this Court was raised, be it known, Khizr wrote this in pleasing verse. That the waters of Khizr surrounded it. Its date is found from the Court of God.

If this date ۳۴۱ be correct, the masjid was erected in the year 952 A. C., about 250 years after the Muhammadan invasion of India. The mistake, if there is any, is intentional, for the literal date corresponds to that of the figures. Thus :

د	=	4	}	درگاه عالی
ر	=	200		
گ	=	20		
ا	=	1		
ه	=	5		
ع	=	70		
ا	=	1		
ل	=	30		
ی	=	10		

341

But the inscription is corroborated both by tradition and by other circumstances which present themselves to the local inquirer. The popular legend tells us, that a shepherd named Bájee, whose hut stood where the Mahal of Bájee, one of the divisions of the town of Rohri, now stands,

observed at night a bright flame burning at some distance from him. Thinking it had been kindled by travellers, he sent his wife to procure a light from it, but as often as she approached it, it vanished. She returned and told her husband, and he disbelieving her report, went himself and then discovered that it was indeed a miraculous manifestation. Awestruck with what he had seen, he erected a Takea on the spot, and devoted himself as a fakir to the religious care of the place. Soon after this, the Indus altered its course, and abandoning the walls of Allore encircled the ground on which the Takea of Bájee stood, and which is now called the island of Khwaja Khizr.

There is another story to be found in the Chachnámáh which relates that the Rája of Allore was desirous of possessing the beautiful daughter of a merchant who resided in his city. The unhappy father, unable to oppose the wishes of the king, entreated that a respite of eight days might be allowed to him, and having spent that time in fasting and prayer, he was miraculously conveyed with his daughter and all his wealth to the island of Khizr, the river at the same time deserting the city of Allore, which was thus doomed to desolation for the tyranny of its king.

However the truth of these tales may be, the existence of the legend gives strength to our belief in the genuineness of the inscription. We find too, that among the tombs in Rohri and Sakkar, though for the most part they are of the age of Akbar, there are some whose antiquity ascends nearly to the date in the inscription given above. In the island of Sati opposite the fort of Bakkar is an inscription to this effect.

آن بھر فن یگانہ و کامل	میر والا نژاد سعیدالدین
جنت عدن ساخت کہ منزل	دل از این خاکدان گرفت اورا
شدا لفر دوس میر صاحب دل	سال فوتش چون جستم از دل بگفت

Seyud uddin born of a noble house. His soul removed from this house of clay,
Unequaled and perfect in wisdom. He made paradise his abode.

When I sought the year of his death my heart responded,
The Mir, lord of my heart, became an inhabitant of Paradise.

Now these words would give the date 384 A. H. as follows :

40 =	م	}	میر صاحب دل
10 =	ی		
200 =	ر		
90 =	ص		
1 =	ا		
7 =	ح		
2 =	ب		
4 =	د		
30 =	ل		
384 A. H.			

The appearance of the tomb is extremely ancient, and justifies our belief in the correctness of the date. It is situated at the eastern extremity of the island and is much dilapidated. It seems probable, therefore, that the change in the course of the Indus from Allore to Rohri actually took place in the year 341 A. H. as given in the inscription in the Masjid of Khwája Khizr, and that soon after the divergence of the stream, the population of Allore began to migrate to Rohri, and among them probably came the family of Seyuds on the tomb of one of whom appears a date only fifty years subsequent to that of the Masjid of Khwája Khizr. In assigning an antiquity of eight centuries to Rohri and even to Sakkar, it will not be thought that their foundation is carried too far back, for it appears that several centuries ago they had reached a high state of wealth and importance. This is attested by the numerous and costly structures erected prior to and during the reign of Akbar, and by the resort of Seyuds who emigrated hither from the most distant countries. Akbar conquered Sinde in 1572 A. D., and though nearly three centuries have elapsed, the buildings erected during his reign are evidently among the most modern of the edifices which cover the hills on each side of the river. The former Masjid of Rohri bearing the following inscription, will serve as an instance :—

The Khusrau of the age, the asylum of the faith, Sháh Akbar,
 Giver of crowns and subduer of kingdoms.
 The Sháh, whose host is as the stars, and whose throne is the sky,
 Defender of the law and leader of the age.
 Whose servants equal Cæsars and Emperors,
 Whose nobles are great as the Khan of Tartary.
 The lowest of thy servants, O Sháh !
 Tho chief resembling Jamsid, throne of the age,
 Leader of bright soul, bounteous as the ocean,
 Pillar of liberality and storehouse of benefits,
 Fatch Khan, whose blood shedding scimitar
 Laid waste the foundations of injustice,
 Built this cathedral for a heavenly recompense,
 And in the hope of a more enobled abode in Paradise.
 Heart expanding as the holy Caabah,
 Soul delighting as the gardens of Eden,
 May it continue uninjured by the lapse of ages.
 I sought in my mind for a word corresponding to its date.
 Tho Khan built this Masjid and bid adieu to life.

No. 2. Another example will be found in a small domed building which now forms part of the Agency at Sakkar, which is of the time of Akbar, but of perfectly modern appearance. It bears the following inscription :—

“ In the time of the Khálifat of the great Sháh, most revered king of kings, brightness of the faith, Muhammad Akbar the king, exterminator of infidels, may God establish his kingdom !

“ This building was erected for good purposes by the noble Muhammad Mañsum of Bakkar, the son of Seyud Sífa Tarmúzi for the common benefit of all Músalmáns.—Whoever makes a tomb in this edifice, the curse of God, and of the prophet, and of angels, and of the faithful, on him rest !
 1008 A. H.

Opposite is another building with these verses—

“ Sweet spot that like the gardens of the blest,
 Breathes heavenly pleasures to the enraptured breast,
 Mansion of bliss ! thy date let strangers find,
 In hailing thee the Eden of the mind. 1006. A. II.”

Contrasted with these buildings, the tombs on the hill overlooking the

Agency, seem evidently of a far higher antiquity. Among all these ruins there is no trace of any Hindú place of worship. Not even at Allore, though once governed by a Hindú dynasty, is there any specimen of Hindú architecture to be found. There are some circular towers which would seem very ancient, and the tracery and carved work of which is laid on to the walls in a very rude fashion, but these are nevertheless tombs of Músalmáns from the Kabar in the inside turned towards the Kiblah. What is said to have been the Kót and palace of the Rájás, is now a vast mound of undistinguishable ruin. In one place where Mir Rustam Khán, the Khyrpore chief, caused an excavation to be made, the wall has been laid bare and appears to be of great thickness, about twelve feet as nearly as I could guess. The Mir was not rewarded for his labour by discovering any thing, and the work was soon discontinued from superstitious motives. The distance of Allore from Rohri is about five miles, and the road passes over a bridge to which an undue antiquity has been ascribed by some. There is no reason however to suppose it older than the statements of the natives would make it, that is, about two centuries. It is plain, that it never could have been thrown across the main stream of the Indus, for the height of the centre arch is only fourteen feet, and the whole length of the bridge does not exceed six hundred. Long after the main river had deserted Allore, it is probable, that a small body of water may have continued to flow in the ancient channel, across which this bridge was thrown either by Muhammad Maásum, or some other munificent noble of that age. After crossing the bridge you come upon a small village, containing about sixty families, of whom two-thirds are Músalmáns, and the rest Hindús. They are subject to little exaction from the Amírs, and find a sale for the produce of their farms among the votaries of Shakar Ganj Sháh. From this village an extensive ridge of ruins is to be traced in a north-easterly direction. In this huge congeries, there is no inscription to be found or any thing worthy of notice, except a picturesque ruin which bears the name of Alumgír's Masjíd, and two tombs of Seyuds. Who these worthies were, is now forgotten, but their names remain, Shakar Ganj Sháh and his Khalifu Khutáb Uddin Sháh. The tomb of the former is a celebrated ziyárat, and the people of the neighbouring villages make a pilgrimage to it twice monthly. It has no dome or edifice over it, but is a plain white sepulchre with a neat border of carved flowers resembling the fleur de lys. Among the ornaments which the piety of the devotees had suspended over the tomb,

were some stopples of decanters, but evidently in ignorance of their use. For on its being explained to the Mújáwar, that these ornaments had originally belonged to wine vessels, he was greatly scandalized and forthwith threw them away, laying all the blame of their suspension on his wife. I could discover nothing else at Allore worthy of notice, except two stones in the bed of the river, bearing an inscription to the effect, that they were set up by Muhammad Maäsum to mark the ancient course of the stream. This noble Seyud was the founder of many costly works in the vicinity of Rohri. He is buried in the cantonment at Sakkar at the foot of a tower ninety feet high, which he erected and which overlooks the country for many miles. The person who claims to be his descendant, has already prepared his last resting place in the same cemetery. At Rohri they pretend to possess a hair and a half from the head of the Prophet,—the Múi Múbárik as it is called. They are set in a gold tube adorned with large rubies, and a great deal of mummery is observed in displaying them. The Mújáwar gave me the following account of their translation to Rohri:—"In the year nine hundred and fifty-two of the Hejira, Makhdin Miyán Abdúlbákí Sadíkí, the Mújáwar of the Mir Múbárik, arrived at Sakkar from Istambol, and gave such convincing proofs of the genuineness of these blessed relics, that all the great and pious men of the time visited them as pilgrims, such as Sháh Hyder Hakáni and Múkh dum Abdúlmalak. The office of Mújáwar then descended on Hají Muhammad bin Abdúlsatár Sadíkí, who enjoyed it for no less a period than eighty years. After him Sháh Hafiz Muhammad Izhák became Mújáwar, and Hafiz Mahummad Riza and Hafiz Mahummad Múrád, the sons of the said Hají Mahummad, and to the descendants of Hafiz Mahummad Izhák the office now belongs."

II.—*Description of a Copper-plate Grant found at Khárepátan, on the Viziadurga river; with a fac-simile, a transcript in Balbodh, and an English translation.* In a letter to the President of the Society:
 BY BALL GUNGADHAR SHASTREE, Esq.

Bombay, 19th November, 1842.

MY DEAR SIR,

1. Having been informed, that a Brahman, of Khárepátan, a town situated on the river of Viziadurga or Gheria, had, some time ago, acci-

dentially found a Copper-plate Grant, I succeeded in obtaining the loan of it through a friend; and I have now the pleasure of sending you a *fac-simile* of it, as well as a transcript in Balbodh and an English translation, for being laid before the Bombay Branch of the Royal Asiatic Society, should you deem it worthy of the notice of that body.

2. The four plates composing the Grant are connected, as usual, by a ring running through a hole, and bearing the accompanying figure, which, from having the box of Lingam on its neck and a snake twining round its arms, would appear to be that of a devotee of Shiva. The inscription on the plate is dated in the year 930 of Shalivahana. It is peculiarly rich in the genealogies of the princes of the Deccan and Conkan; containing in addition to a catalogue of the ancestors of the Donor,—a tributary of the Conkan,—two names of Chalukyas, then holding sovereign power in the greater part of the Deccan; and no less than fourteen names of the Yadava kings, whose authority was subverted by a member of the former family, about the end of the ninth century.

3. The records of the Chalukya and Yadava dynasties, already found and decyphered, have generally corroborated each other; and the names as well as the order of succession of the kings of those families, have been made out on the concurrent testimony of a mass of inscriptions collected by Mr. W. Elliott, of the Madras Civil Service, and Mr. W. H. Wathen, the late Chief Secretary to the Government of Bombay. Great deal, however, yet remains to be done in completely tracing the lines of these kings; and it is of great importance to procure additional documents in support of the facts already brought to light, or in elucidation of the points hitherto regarded as doubtful.

4. In the Grant of the Chalukya kings, which I had the honour of presenting to your Society through Professor Orlebar, last year, I verified the names of some of the early kings of that race, mentioned in Mr. Elliott's tables, in No. VII. of the Asiatic Society's Journal, for May 1837. In the one that accompanies these remarks, there occurs the name of Teilapa, who recovered the dignity of his race from the Yadavas, and that of his son Satya Shri, both of which are to be found in Mr. Elliott's list. The accompanying inscription describes the latter king as reigning in the Shaka year 930 (1008 A. D.), or one year after his accession to the throne, according to the authority quoted above. It also confirms the temporary alienation of the power of the Chalukyas in the ninth century, and the subjugation of the princes of Ráshtra Kuta by Teilapa, as mention-

ed in a copper-plate grant found at Meritch, and published with a translation by Mr. Wathen in No. V. of the Asiatic Journal, for March 1836. This fact appears, moreover, to be supported by the authority of Col. Tod. (p. 2, No. VII. Asiatic Jour.)

5. The names of the Yádava kings of Ráshtira Kuta require some consideration. Those given in the enclosed grant, though agreeing generally with the list given by Mr. Wathen in p. 105 of No. V. of the Asiatic Journal, on the authority of a grant found at Kardla, dated Shaka 894, (or A. D. 973), differ from them in more than one instance. I give both lists below for the sake of comparison :—

The accompanying Plate.

- 1 Danti Durga.
- 2 Krishna Rájá (his paternal uncle).
- 3 Govinda Rájá.
- 4 Nirupama.
- 5 Jagat Tunga.
- 6 Amogha Varsha.
- 7 Akála Varsha.
- 8 Indra Rájá (his grandson).
- 9 Amogha Varsha II.
- 10 Govinda Rájá (his brother).
- 11 Baddiga (his paternal uncle).
- 12 Krishna Rájá (his son).
- 13 Khotika (his brother).
- 14 Kákala (his brother's son).

Kardla Plate.

- 1 Nandi Durga.
- 2 Krishna Rájá, his paternal uncle.
- 3 Govind Rájá.
- 4 Nirupama, his younger brother.
- 5 Jagat Rudra.
- 6 Madanogha Varsha, (Amogha-Varsha).
- 7 Akála Varsha.
- 8 Jagat Rudra.
- 9 Indra Nripa.
- 10 Jagat Rudra.
- 11 Amogha Varsha.
- 12 Krishna Déva.
- 13 Khodviga Déva.
- 14 Kákala Rájá.

6. The first seven names in both lists are no doubt the same. The change of the first into Nandi Durga, and of the 6th prince into Madanogha Varsha, are mere errors of the translator, and not supported by the original Sanskrit. The eighth prince is called Jagat Rudra by Mr. Wathen, while his name in the accompanying grant is Indra Nripa. On referring to the original Sanskrit of the Kardla plate, it appears that Jagat Rudra is not mentioned there as a descendant of the Yádava family, but is introduced as the father of Indra Rájá ; who being, according to the enclosed grant, a *daughter's* son of Akála Varsha, there is nothiug contradictory

in supposing him to be the son of Jagat Rudra. But Indra Rájá's mother is described in the Kardla grant as the daughter of his uncle Shankara Gana, king of Chedi, and not of Akála Varsha. The easiest way of accounting for the discrepancy, however, appears to me to suppose that the name of नम (daughter's son) is applied in the accompanying inscription to a son of Akála Varsha's son-in-law, not born from his daughter, but from a different wife. This supposition is fully warranted by the common use of that word.

7. The 10th prince, Jagat Rudra II. of Mr. Wathen, appears to be the same as the first prince of that name; and the 11th, Amogha Varsha, is another son of his, born from Govindava, another daughter of his uncle and father-in-law, Shankara Gana of Chedi; so that he is a half-brother of Indra Nripa. Whether he was a brother of this last prince, or his son, as stated in the accompanying inscription, we have no difficulty in identifying him with Amogha Varsha II. in my list. Govind Rájá, the 10th, is a brother of this last-named ruler, and the next, Baddiga, is a paternal uncle of Govind, and, consequently, another brother of Amogha Varsha. Both these names are omitted in the Kardla Plate.

8. Some difficulty now presents itself with regard to the 12th and 13th princes in my list—the two sons of Baddiga. Though both these names are to be found in the Kardla grant, yet we have the following account of their connection with Amogha Varsha. "His elder brother, Shri-Krishna Rájá-Déva, having left this earth to seize Indra's kingdom, Khodviga Déva, the son of Amogha Varsha, and Kandaka Déví, the daughter of Yuva Rájá, succeeded: a most renowned prince."* The apparent inconsistency between the two plates is satisfactorily explained by supposing that Krishna Rájá only was the son of Baddiga; and Khodviga, described as his भ्राता (brother) was his cousin, and the son of Amogha Varsha, born as mentioned above. There can be no hesitation in admitting this, when it is recollected that भ्राता is used not only for paternal cousins, but for more distant relations.

9. This view of the subject derives some support from the opinion of Prof. H. Wilson, of Oxford, who makes the following remarks on Mr. Wathen's genealogy of the Yádavas. (p. 393, No. IV. Asiatic Jour.)

10. "It is probable that two collateral branches (of the Yádavas)

* See p. 102, No. V. Asiatic Society's Journal, March 1836.