

SIGNIFICANCE OF THE SOCIAL PRACTICES AND THEIR IMPACT ON MILITARY OF JODHPUR STATE DURING EIGHTEENTH CENTURY

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The existence of an organized society in India can be seen since ancient times. In order to make the society, appeared as cultured and organized, the then executives presented the concepts of many policies and these policies were also implemented by their contemporary rulers in their ruling states. Various aspects of Indian society has been gradually changed during the long period of time, Since ancient to medieval but the "*Varna Vyavastha*", which is the mainstay of the Indian society, remain unchanged in its original form.

The need of the army was felt for the security of society during the period of time. As a result, army was formed. The aim of this army at the small scale was to protect the society from the enemy. But its form continued to be refined over time and in the *Mahajanapadas* age, the kingdom like Magadha constituted a large army which aimed to protect the society as well as to geographically expand the empire. Thus, in the history of India, the society and the army were established as complementary to each other.

During the study period, the military system of Marwar was related to both the direct and indirect forms of the contemporary society. As mentioned in ancient texts that the *Kshatriya* could only become part of the army. In other caste division, only *Brahmins* could join this as a military instructor, and no other caste could be involved. In the army of Marwar, it was the

same practice in the beginning that only Rajputs could serve in the army whereas the people of other castes were not considered as eligible for the military service.

It was also customary in Rajputs social and somehow religious practices that the adult Rajput had to sacrifice a male buffalo on *Navratri* occasions. If he was able to separate the buffalo's head from the fuselage with a shock of hesitation then he would get an important and upper place in the society. At the same time, the state's military system was also given him a suitable status. If he was not successful in sacrificing, he was not given the right to sit on the *jajam* (dais) with his *Biradari* (fraternity) until he again offered a buffalo at the time of *Navratri*.¹

But over time, this rule of dysfunction is seen. Important changes were made in the army of Marwar during the reign of Maharaja Sursingh. At the span of time the artillery became part of Marwar's army as well as the Muslim like Mughals, Mewatis and Pathans, while operated the artillery also directly linked to Marwar's army.

During the period of 18th century, the caste system, which was the main form of recruitment from the beginning in the army, has now become secondary. However, there was still difference in the area of general behavior, rule-in-law, rights, and social equality.

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By studying the archival and literary material of this period, it is clear that the doors of Marwar's army were now opened to people of all castes. Apart from Rajputs now people of *Brahmin, Oswal, Charan, Jat* and *Ahedi* castes were also involved in the army. Bhandari Vijayraj did an efficient operation of a wing of army of Maharaja Abhay Singh in the battle of Ahmedabad.² Bhandari Ratan Singh was also appointed on an important administrative post under Abhay Singh, and he had participated in many wars.

In the latter part of the 18th century, a permanent army of Marwar was formed under the rule of Maharaja Vijay Singh. In this army, the Muslims, the *Purbiyas*³ and the *Rohillas*⁴ were included. Similarly, the artillery was operated solely under the supervision of a Muslim *topchi*.⁵ People of Rajput class did not get to see the main posts of artillery. But Rajput would certainly serve Muslims as artillery assistants. In the meantime, some Hindu communities were appointed in the positions of the *golamdaz*⁶ in which the *Purbiya* was chief. These were especially skilled in the operation of the artillery. Rajput was also appointed on the positions of the *golamdaz* but the skill which was used in operation by the Muslims and the *Purbiyas* was not in the operation of the Rajputs. Therefore, the dependence of Marwar rulers for the efficient operation of the artillery till the time remained on the Muslims and the *Purbiyas*. Another important consequence of this was that the people of different castes were reconciled in Marwar's army and different cultural ideas were being exchanged.

Among the people of other communities also increased the trend to join the army. In the latter part of the 18th century, a series of continuous attacks of Marathas had completely devastated Marwar's economic system. Therefore, Maharaja Vijay Singh formed a standing army in which people of different ethnic communities were recruited. This was

also done because Vijaysingh wanted to end his military dependence on the Rajput *Jagirdars*. Prominent recruited army consisted Indian Muslims, *Kayamkhanis, Ahedis* and *Naga Sadhus*. *Naga Sadhus* were belonged to the *Vaishnavs* and *Ramanandis* branches of Dadu's sect.⁷ *Naga sadhus* organized themselves to protect their religious freedom against the Mughal authority. They were not able to protest against the Mughal empire, so they decided to become a part of Marwar's state army. Consequently, *Naga sadhus* had participated in many battles against Mughals and Marathas.⁸ The cause of making *Naga sadhus* part of the state army was not only to increase the number of military forces but also to protect the rights and dignity of the religious community of *Naga Sadhus*.

In fact the Marwar's army was a group of many societies. So the emotions of each society were valued. The people of *Charan* society did not even have their good position in Marwar. It is also noticed that their position was respectful found in almost all Rajput states. During the war period, *Charan* had the right to go to the camp of enemy. Although the information of the enemy's military activities was not collected by them. Rather, they used to compose the poem and incite the enemy side, while on the other, singing the glorious glory of the army of his side and practically, they used to spread the spirit of heroism. Even while applying for the highest posts in the state, their lineage traditions and state services were also taken care of. But this post used to be not hereditary. Nevertheless, the practice of appointing of special caste in some specific positions has been in vogue.

On the highest posts of the army, the people of *Bhandari, Pancholi* and the *Singhvi* castes were made to work only⁹, which was a respectable thing for their own society. It is necessary to note here that during this period, no Rajput was appointed to the highest post of army ie *Bakshi*.

The emergence and development of the army happened to protect the society. Army was arranged keeping in mind the basic principles of the society. The *Shukraniti* texts describe a detailed description of the appropriate direction of the military front, the stocks of army grains, camels, horses and elephants' stables and arms and armors etc.¹⁰

In the context of the selection of a suitable place for the establishment of a new town, the *Aparajitaprichchha* texts explains that the place which is between the two rivers and near the forests or the mountains, such place could be selected for the construction of a new town.¹¹ The obvious purpose of this, to protect the city from the enemy and to strengthen the position of the army. The impact of the Muslims was not limited to the artillery in Marwar's army, but in the long run it was also taking its influence in the cavalry and infantry.¹² It is learned from the archival sources that there were many Muslim *jagirdars* in different parts of the Marwar region¹³ who regularly provided *Aswar* (horsemanship) for a large number of forces.¹⁴

From the *Bahi Foj re Ekta ri*, of V.S. 1831/1774 AD, the information is to the state received that the *Jagirdars* as Meher Mohammed Khan, Tanwar Firoz Khan, Pathan Warsi Khan, Solanki Malu Khan, Sheikh Ismael Khan, Pathan Sadai Khan, Sherani Fazal Khan and Bhati Lal Khan were provided 33 horses and 37 *Pala* soldiers during the campaign of Bikaner.¹⁵ Similarly, Muslim leaders also led the various military fronts of the Marwar state. For example, Badgujar Fatehkan, Pathan Misri Khan, Dolu Nazu Khan, Chauhan Alaidad Khan etc. were the main ones.¹⁶ In v.s.1810/1753 AD, in the army of Marwar, 120 *Silheposh* (armed soldiers) of Hasham Khan, were involved.¹⁷

Some rules of normal life of the society were also implemented in the army. Most of the auspicious work in the contemporary society was edited only by consulting auspicious *lagn*,

Muhurt or astrology. Similarly, prior to the campaign of the army, astrologer was given a special *muhurt* for auspicious time. If an astrologer or a prognostic thinker did indicate an inauspicious time, the military campaign would be possibly postponed. Thus, long time a period war waiting for auspicious time which was wasted.

At the beginning of the auspicious *muhurt* for the war campaign, horse, weapon and artillery were worshiped¹⁸ and sacrifices were also invoked during the worship of the cannons.¹⁹

The soldiers used to meditate *Brahm* after bathing before the departure of the war. Holy religious texts like *Ramayana*, *Mahabharata* and *Bhagwat Puran* were being used to listen by soldiers after that they wore *Tulsi Mala* (garland).²⁰ The soldiers were then ready with their weapons and equipments. Drums were played for the departure of the army.²¹ By worshiping the Goddess, the rulers were seated on the elephants' podium. The war was start as soon as the war drum played third time of its tone and voice.²² Rathore rulers used to discharge their social rituals even during the war. Rathore rulers seem to be unreasonable and anti-Dharma to do dissimulate against enemy. They used to think that it was their dignity to attack at the enemy directly. During the war as well as the interaction between the soldiers the adulation of *amal* (opium) was used properly.²³ Even the Rajput warriors of the enemy were treated fairly during their dying situation. Attacking the fledged enemy, they used to think against their bravery. These were the social qualities of the Rajputs which they used to incorporate into the category of heroes under the circumstances.

After the victory of the war, social rituals were also edited. *Naubat*, *Nagada*, *Turi* and the other musical instruments were happily played on the occasion of the army entered in the conquered city, and a big festival was organized.

Rajputs of Marwar were supposed to follow traditional Hindu religion. Chamunda Devi, the goddess of *Rathore* clan and *Nagnechiji* was their *Kuldevi*.²⁴ The ancestors of *Rathores* were also worshipers of *Gorakhnath* and *Jalandharnath*, who were famous as followers of *Bhairav*.²⁵ Commemorations of warriors who received *Veergati* in the battleground were made. In society, people used to wear gold and silver sculptures in their necks in the memory of *Jhunjar*.²⁶

Rajputs were long-witted, physically and mentally strong. Long mustaches and beard were their identities. But after being admitted to the army, they had to sacrifice a beard and mustache as a warrior. Because it was the discipline of the army. In it, the same rules were made for everyone to tie the people of all sects into unity.

The religious sentiments of the soldiers were also respected. During military expeditions, food was prepared by the *Rasovda*²⁷ (department) for thousands of soldiers. It is particularly noteworthy that in the army, cooking meat was prepared for the soldiers of *Rajput*, *Kayastha*, *Jat*, *Gujjar*, *Ahedi* and *Muslims* communities, etc. whereas vegetarian food was made for the soldiers such as *Brahmin*, *Bania*, *Bishnoi*, etc.²⁸ Even Marwar whenever shows with big convoy ruling military during *Mulkgiri* rulers (tour of the state) was then made ready meat for soldiers and officers of Rajput class while running state officials of *Mahajan* and *Saraogi* race and convoy the lenders of the market was distributed the raw food²⁹ that they were separately prepared³⁰ or For these *Mahajans*, their kitchen was prepared at the house of *Mahajan's* resident at the village of *Dera* place.³¹ It is evident from the fact that the members of the various caste together in the army of the state used to introduce military unity, while adhering to their religion, faith, followed the social traditions and norms of the state.

After the death of Maharaja Ajit Singh, Mughal emperor Mohammed Shah started the new practice of doing *Rajtilak* of Maharaja Abhayasingh with his own hands.³² Many social traditions of the Mughals entered into Marwar's social system. Yet there was no special change in the internal rule of Marwar kings. The rulers were always committed to the happiness and misery of their assigned subjects.

The prestige of the ruler of Marwar was related to the society and was considered by the public as the nature of the God. For the position of a ruler, it was considered necessary for the person to be rich with extraordinary talent and to be associated with the Raj family also. The influence of the ruler and army of Marwar was practically centered on many traditions. The rulers used to govern the entire regime through the power of the army. However, the use of the force was not possible on all occasions. If a ruler wanted his will to be done by military force, then the people would not hesitate at all to oppose it. This kind of tradition was created in Marwar due to the personal gain or improper use of rulers. In general circumstances, the masses considered themselves as weak in front of the ruler.

The main basis of the military system of Marwar was the feudal system. Most of the army of the state was made up of the army of these warlords. Therefore, due to the army's involvement with the *Jagirdars*, the social order was also linked to the army. In order to provide the respected places in the society, the *Jagirdars* were given many *Qurab*³³ and *Tajim*³⁴. *Sire ki Tajim*³⁵, *Dowdi*³⁶ and *Ikevdi Tajim*³⁷ were given to the *Jagirdars* of the Rajput community.³⁸

While people from other communities were honored with *Baahpasav* and many other types of *Qurab*.³⁹ The people of *Charan* and *Mahajan* community were also given the honor of

*Baahpasav*⁴⁰ and *Uthan-Bethan-ro-Qurab*.⁴¹ In addition, special honor was given to *Mahajan*, *Muslims* and *Marathas* too.

On the martyrdom of the state's *jagirdars*, the *Naubat* (Drum) which was kept at the fort in the capital, was reversed, meaning is that playing the *Naubat* for some time was postponed.⁴² The time of adjournment was done more or less according to the social status of the *jagirdar*.⁴³

The cause of the surrender of the Rajput rulers before the Turkish and Mughal rulers were not only military weaknesses, rather, the social complexities of the Rajputs were one of the main reasons. Their socio-religious traditions, ethical rules that were appreciable in terms of providing excellence to their social life, but these were equally harmful in military activities. It has been the morality since the beginning of the Rajputs that they used to fight face to face against the enemy, they considered the "guerrilla war method" to be cowardly. In the 18th century period, the *Marathas*, who had been struggling with Marwar, made the most of this method.⁴⁴ In any war, Rajputs were given preference to achieve more social respect and prestige than military success. Their only policy remained at the time of the invasion of the Turks and they followed this policy in their lifetime.⁴⁵ Somehow, this tactic was credited in failure of their soldiers.

On one hand, while ideal social traditions proved *Rathore* backward in the perspective of the then war, on the other hand, the system of *Sanatan* times also influenced them to a great extent. Generally, it was seen that during the 18th century, Rajput were main center point in the army of Marwar. *Brahmins*, *Kayasthas* and *Mahajans* were often negligible in the army. While most of the soldiers belonged to the lower castes after Rajputs. These low ethnic soldiers were given more military responsibilities whereas the rights were given

very little. In such a situation, it was impossible for the employer to always be a patron. In the army of Marwar, different fragments of the lower castes were created. Separate military fraternities of *Kayamkhanis*, *Sipayis*, *Bhils*, *Ahedis* and *Ramanandis* (saints), etc. were in existence.⁴⁶ Due to the different leadership of these troops, the lack of unity in the whole army was found.

In this period, the basic structure of the establishment of the army was a social system. Not just Marwar and other Rajput princely states, While during other period this kind of practice was there example. Shivaji a brave figure of Maratha also established their kingdom on the basis of religion and caste.⁴⁷ Religion and caste became so heavily on the army that the people of other castes were not given a significant place in it. This was the reason that the Maratha army lacked innovation and they could not cope with the British skillfully. During the time of Mahadji Sindia, *Maratha* appointed the French like D. Boigne had restored the army by making the commander of artillery. This was the reason that the rulers of Marwar could not successfully cope with the trained soldiers of *Marathas* and the their modern artillery.

At the time of Maharaja Vijay Singh, we get to see that he came in contact with the Nath community and prohibited the consumption of meat in the whole state.⁴⁸ For example, in 1830, all the caskets were closed in *Pargana Nagaur*. The local officials and employees were ordered to check the rules. Even so, no one could consume meat and liquor covertly, therefore, the network of *Harkaras* (detectives) was laid in the entire area.⁴⁹ According to the state order, all the *jagirdars* used to write *Muchlake* (Personal Bonds) in their fields, that they would not be able to produce Alcohol, Despite this, in whole state, anywhere if found the production of alcohol and construction of

furnaces of liquor, on both occasions, *Kalaals* and *Jagirdars* were charged *Gunehgari*.⁵⁰

As a result, many Rajput Sardar got angry with Maharaja. Even they used to secretly consume meat and alcohol in the whole state.⁵¹ In this way, the attitude of the warlords towards Vijay Singh started to change in the entire state. Because meat and wine were the usual food of the Rajput community. The restrictions on this had intervened and blocked them in their normal life.⁵²

It is thus clear that the military system of Marwar had an impact of social order in abundance as customs and traditions of the contemporary society. Marwar's army was appeared on the basis of herairchy of the family (dynasty), i.e. other rathores connected with the Marwar rulers, were given major accommodation and made them the main part of the state's governance and these *jagirdars* were responsible for supplying the army to the state. Therefore, Marwar's army was divided and controlled in different jurisdictional camps, not only under the command of the ruler. At this time religion and caste became so heavily on the army that the people of other castes were not given a significant place in it. The form of army was made in line with the then social structure. Therefore, different sides of the society influenced every department of the then army directly and indirectly.

- [1]. G.N. Sharma: Social Life in Medieval Rajasthan (1500-1800 a.d.), Agra, 1968, p. 85
- [2]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Part-2, Jodhpur, 1962, P. 93
- [3]. Purbia- who belonged to eastern region of Rajputana they were called purbia.
- [4]. Rohillas- Rohilla pathaan or Rohilla Afghan were people of pashtun ethnicity. during the reign of aurangzeb, Daud Khan established a state of Rohilkhand and his army of combined pashtun tribes was be

a important part of then mughal army. During the eighteenth century they were popular as a mercenary soldier in northern India. They were also hired by marwar rulers to provide mercenary soldiers to marwar's standing army.

- [5]. Sanad Parwana Bahi, No. 14, v.s. 1831/1774 AD, p. 97 f- 2, Jodhpur Records.
- [6]. Golamdaz- They used to detonate the cannon balls from the cannon during the war.
- [7]. Sanad Parwana Bahi, No. 43, v.s. 1848/1791 A.D., Dated Chaitra Sudi 5; Vaishnava Gangadas and Atmaram Naga Sadhu were appointed in the army of Kishangarh. In v.s. 1849, they were admitted as a piyadah soldiers and their face was registered in the bahi - Jodhpur Daftar Hazuri Bahi, No. 8, v. 1849/1792 AD, p. 23 f-1, Jodhpur Records.
- [8]. Sanad Parwana Bahi, No. 43, v.s. 1848/1791 A.D., p. 218f-2, 220 f-2, Jodhpur Records.
- [9]. Ohda Bahi, No. 1, v.s. 1765-1941 / 1708-1884 A.D.; Ohda Bahi, No. 2, v.s. 1820-1900 / 1763-1843 A.D., p. 7, f- 1; Jodhpur Daftar Hazuri Bahi, No. 8, v.s. 1849/1792 A.D., Jodhpur Records
- [10]. Shukracharya: Shukraniti, Verse 1, p. 434
- [11]. Bhuvan Dev: City Architecture As Depicted in the 'Aparajitprichchha', published Article in Indian History Congress Proceedings, 1958, p. 150-51
- [12]. Bahi khajane re jama kharach ri, (DH), No. 1, v.s. 1810/1753 A.D., image no. 61, Online Server, Rajasthan State Archives Bikaner.
- [13]. Sanad Parwana Bahi, No. 23, v.s. 1836/1779 A.D., p. 16, f-1, Jodhpur Records
- [14]. Sanad Parwana Bahi, No. 5, v.s. 1823/1766 A.D., p. 184, f-2, 192 f-2; Bahi No. 12, v.s. 1829/1772 AD, p. 8, f-2, Jodhpur Records

- [15]. Bahi Fauj Re Ekta Ri (D.H.), No. 15, v. 1831/1774 A.D.; Jodhpur Daftar Hazuri Bahi, No. 8, v.s. 1849/1792 A.D., p. 28, f-1, Jodhpur Records
- [16]. Sanad Parwana Bahi, No. 9, v.s. 1826/1769 A.D., p. 80, f-1; Bahi No. 12, v.s. 1829/1772 A.D., p. 8, f-2; Bahi No. 21, v.s. 1835/1778 A.D., p. 71, f-2, Jodhpur Records
- [17]. During the military expedition, these 120 soldiers paid Rs. 917 anna 7 and 2 Paisa. – Daftar Hazuri Bahi, No. 1, v.s. 1810/1753 A.D., account of month of Jyeshtha.
- [18]. The elephants and horses were worshiped on the day of Chaitra Dashami (after Navaratri). For the worship of elephants and horses, respectively, rupees 22 and 11 were given to the concerned department on behalf of the state – Khajane Re Jama Kharach ri Bahi, v.s. 1810/1753 A.D., p. 57, f-22; Prem Angris: Marwar Ka Samajik Evam Aarthik Jeevan, Jodhpur, 1991, p. 56
- [19]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-2, p. 261
- [20]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-3, Jodhpur, 1963, p. 19
- [21]. Sanad Parwana Bahi, No. 11, v.s. 1823/1766 A.D., p. 44, f-2
- [22]. Veerbhan: RajRupak, (Editor) Ramkaran Asopa, p. 57
- [23]. M.S. Narwane: The Rajput of Rajputana: A Glimps of Medieval Rajasthan, A.P.H. Publishing Corporation, Delhi, 1999, p. 81
- [24]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-1, p. 240
- [25]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-1, p. 109, 151
- [26]. Jhunjhar- Those martyrs who fought during the struggle against enemy in the battleground, they were called Jhunjhar.
- [27]. Rasovada- This word was used for the Royal Kitchen in Rajput States.
- [28]. Sanad Parwana Bahi, No. 9, v.s. 1826/1769 A.D., p. 89, f-1, Jodhpur.
- [29]. At that times, Jat soldiers were also given separate Kachcha petiya- Sanad Parwana Bahi, No. 32, v.s. 1842/1785 A.D., Dated Margshirsh Vadi 13, Jodhpur Records
- [30]. Hakikat Bahi, No. 1, v.s. 1823/1766 A.D., p. 110, f-2, Jodhpur Records.
- [31]. Hakikat Bahi, No. 1, v.s. 1823/1766 A.D., p. 110, f-2, Dated Margshirsh Sudi 3-4, Jodhpur Records.
- [32]. Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-2, Jodhpur, 1962, p. 129, 149.
- [33]. Qurab- respect to be given by the ruler to his jamiidars and officials when they present in the court.
- [34]. Tajim- It was a medieval system of respect given by ruler to some noble persons in India.
- [35]. Sire ki Tajim- Sardar, whose honored with Sire ki Tajim, he had the right to sit at the top of the left and right rows in front of King.
- [36]. Dowdi Tajim- by the meaning of dowdi word as At the time both of arrival and departure of Sardar in the court, the king stood up from his place and used to accept the salutation of the Sardar.
- [37]. Ikevdi Tajim- At the time of arrival of Sardar in the court, the king stood up from his place and used to accept the salutation of the Sardar.
- [38]. Munshi Hardayal Singh: Tawarikh Jagirdaran, p. 4
- [39]. Vishweshwar Nath Reu: History of Marwar, Part-2, p. 632; Munshi Hardayal Singh: Majmu-e-Halaat Raj Marwar, p. 6; Muhanot Nainsi: Marwar ra Pargana Ri Vigat, (Editor) Narayan Singh Bhati, p. 484-85
- [40]. Baahpasav- The Sardar, who received this honor, touched his sword on the edge of the king's knee or cloak. In reply, the king used to lay hands on the shoulders of the Sardar and raised him up.

- [41]. Hakikat Bahi, No. 1, v.s. 1824/1767 A.D., Dated Jyeshtha Sudi 13; Bahi No. 4, v.s. 1841-45/1784-88 A.D., p. 290, f-2, Jodhpur Records; Karanidan: Suraj Prakash, (Editor) Sitaram Lalas, Volume-2, p. 361.
- [42]. Hakikat Bahi, No. 5, v.s. 1846-50/1784-88 A.D., p. 259 f-1, Jodhpur Records
- [43]. Hakikat Bahi, No. 1, v.s. 1824/1767 A.D., p. 185, f-1, Jodhpur Records.
- [44]. K.M. Pannikar: Survey of Indian History, Chapter-12; U.N. Ghoshal: Studies in Indian History and Culture, Chapter-17
- [45]. J.N. Sarkar: The Art of War in Medieval India, Delhi, 1984, p. 314.
- [46]. Sanad Parwana Bahi, No 10, v.s. 1827/1770 A.D., Dated Bhadrapad Sudi 6; Bahi No. 43, v.s. 1848/1791 A.D., Dated Magh Vadi 10-11, Falgun Vadi 3; Daftar Hazuri Bahi, No. 1, v.s. 1810/1753 A.D., Jodhpur Records.
- [47]. J.N. Sarkar: The Art of War in Medieval India, p. 316.
- [48]. Sanad Parwana Bahi, No. 13, v.s. 1830/1773 A.D., p. 292, f-2, 352 f-1-2, Jodhpur Records.
- [49]. Sanad Parwana Bahi, No. 13, v.s. 1830/1773 A.D., p. 81, f-2, Dated Posh Vadi 7, Jodhpur Records.
- [50]. The penalty amount was imposed after the convictions were fixed, called Gunehgari.- Sanad Parwana Bahi, No. 28, v.s. 1839/1782 A.D., p. 25, f-1, Jodhpur Records.
- [51]. Sanad Parwana Bahi, No. 13, v.s. 1830/1773 A.D., P. 162, f-2, Jodhpur Records.
- [52]. Despite the order of prohibition of drinking alcohol, the Jagirdar of Village Manana (a village of Parabatsar Pargana) ordered to Kalal Rajiya of the same village to prepare liquor- Sanad Parwana Bahi, No. 14, v.s. 1831/1774 A.D., p. 247, f-1, Jodhpur Records.