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K.K. Venugopal



Her Majesty the Queen-Empress.

*From the painting by Herr Angeli.*

THE  
RULERS OF INDIA

AND THE  
CHIEFS OF RAJPUTANA,

1550 to 1897.

BY

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Monographs on Industrial Art in Jeypore, Ajmere, and Bikanir;  
&c., &c.*

With 19 Full-page Illustrations in Colour and 7 in Monochrome,  
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LONDON: W. GRIGGS.

1897.

DEDICATED  
BY SPECIAL PERMISSION  
TO  
HER MOST GRACIOUS MAJESTY  
QUEEN VICTORIA,  
EMPRESS OF INDIA.

## Preface.

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A SERVICE of twenty-six years in Rajputana, during the greater part of which circumstances have led me to take special interest in the promotion of Indian Art, has enabled me to examine the collections of most of the native princes, and especially their libraries, pictures, and portraits.

I have already published several works on the art treasures of the Chiefs: but it occurred to me that no work would be more interesting than one on themselves, in which it would be seen what manner of men they now are; and what their ancestors, who ruled or carved out States for themselves in the past, were. The ruling Princes in the Province have all most kindly made my scheme possible, by not only allowing me to copy their portraits, but by subscribing for copies of my work so liberally as to enable me to undertake the production of what would, otherwise, have been beyond the resources of a private individual.

My warmest thanks are due to them, to several native gentlemen, and to the Political Officers, who have cordially aided me; as well as to many other friends, for much valuable assistance. I also take this opportunity of thanking Mr. Griggs, my publisher; and my Indian assistants, Pandit Braj Balabh, Bessessernath Chaube, Pana Lal, and Samandar Karan, for much faithful work which they have done for me.

I decided, for several reasons, to include as many portraits as possible, from the end of the sixteenth century to the present date; of these the chief are, that the Emperor Akbar, who reigned at the beginning of the period, was the real founder of the Moghul Empire, and the first of the Mohamedan lords of Delhi, who may with correctness, be said to have been a real suzerain to the Chiefs of Rajputana. Moreover, at the same period began, under Queen Elizabeth and King James, the first connection of England with India; and lastly, Akbar was a great patron of art, who apparently was the first to encourage, by his own example, the practice of portraiture, and to patronize artists and literary men.

I was induced by these considerations also, to include in my project, portraits of British Rulers from Queen Elizabeth; of the Governors-General and Viceroys (not omitting Lord Clive, though he was only Governor of Bengal); and of the Moghul Emperors from Akbar himself. The religious toleration of the latter I have been able to indicate by an unique miniature, in which he is shown wearing Hindu sectarian marks.

Her Majesty the Queen-Empress has been graciously pleased to accept the dedication of my book, and to permit me to have copies made of miniatures and pictures of British Sovereigns in the Royal collection.\*

H.E. the Earl of Elgin, the present Viceroy and Governor-General, has also kindly given me his own portrait, and has permitted me to have photographs taken for this book, of the paintings of his predecessors, which are now in Government House, Calcutta. As regards the other portraits, it will be seen at once that many of them are very rough and conventional; but they are the best that can be obtained, and have been selected from a large series. They have all been accepted by the Princes themselves as the best they can obtain. Most of them, even if not good as portraits, are interesting as indicating the costume of the Chiefs at the time. In some families it has proved impossible to procure complete sets, as in distant States there were frequently no artists of any kind; in others,—as for example, at Tonk, two of the Musalman Nawabs were prevented by religious scruples from having their portraits taken.

The text is only sufficiently long to enable the reader to understand the leading events, in which the persons represented took part. It is, of necessity, for the most part, a compilation from well-known authorities: many additions have, however, been made from native works and less known pamphlets.

As Administrative Medical Officer in Rajputana since 1895, if not previously as Medical Officer in Jeypore and Jodhpore, I have visited all the capitals except Jaisalmer, and have had a personal acquaintance with nearly all the living Chiefs, or with their immediate predecessors. I have been present at the marriages and deaths of several; was in political charge of the Maharaja of Kishangarh at the Delhi Assemblage; and have ever taken the deepest interest in their history and customs. These facts will, I trust, be accepted as my excuse for undertaking the preparation of this work.

Lucknow: April 21st, 1897.

T. HOLBEIN HENDLEY, Surg.-Colonel.

\* I would also express my obligations to Herr Angeli for permission to use the portrait of Her Majesty; and to Mr. Holmes, Librarian of the Royal Library, Windsor Castle, for help kindly afforded.

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# The Rulers of India and the Chiefs of Rajputana

1550 TO 1897.

## INTRODUCTION.

A PROVINCE which covers nearly a tenth of the whole area of the Indian Empire, and which is inhabited by more than four per cent of its population, cannot fail to be interesting; but when to this is added the fact, that it is the home of one of the most warlike and loyal of the native races, the study of the people, of their country, and of their history, becomes one which no Englishman can afford to neglect. He will be proud to reflect that his forefathers did not appear in Rajputana as conquerors but as friends, who relieved a noble race from a galling oppression, which, at one time, threatened to overwhelm it, and to destroy its existence as a nation. There is no part of India, for this reason, in which Englishmen should be on better terms with the inhabitants, or with whom they should feel more at home; and all officials, who have served in Rajputana, will readily testify that this is the case. There are few who have left the Province, who would not gladly return to it, in spite of the comparative isolation of the stations and the small numbers of European residents; or who do not regret that they ever left Rajputana. Most of them cherish very agreeable feelings towards their Rajput friends; and in return the latter continue, during long lives, to dwell with pleasure on their recollections of those whom they have respected, and who have, it may be, helped and sympathised with them in many of their troubles in the past. The friendly intercourse between chiefs, nobles and officials, whether in sports in the district, or in camp together; or when in the capitals, in such games as polo or tennis,—at both of which so many of them are proficient,—leads to mutual feelings of regard, which are perhaps not felt to such a full extent, or so easily, in other parts of the Indian Empire, where the associations are more those of conquerors and conquered, or are official rather than personal.

To estimate fully the kindly nature of the connection of Europeans with Rajputs the pages of their great admirer and historian, Colonel James Tod, should be consulted. All who serve their country in Rajputana should begin by reading his great work on Rajasthan; for, although they may not agree with him in his speculations as to the history of the Rajputs, they will acknowledge that he was inspired with those true feelings of sympathy and friendliness which should regulate the intercourse of all officials with the people of the country. They will learn to appreciate with him, the manliness of the Rajput, the shrewd business tact of the banker and his commercial probity, as well as the courtesy of the cultivators and their sturdy independence. They will also enjoy, as he did, the splendid air of the grand plains, especially of the northern and western portions of Rajputana; and will admire the picturesque and striking forts, palaces and temples of all parts of the country. His story of their many brave deeds and of their resolute efforts to resist oppression will enthral his readers, and arouse in them keen admiration for a gallant tribe; and, even should they be unable to endorse all the praise lavished on them by the historian, they will not forget that he saw the Rajputs when every man's hand seemed to be against them, after the close of a long struggle against their enemies. It is not the purpose of this work to write the history of Rajputana and its inhabitants, but rather to compile a few notes which will suffice to give interest to the examination of the portraits of those, who for three hundred years past, have ruled over the different States which combine to form the Province.

Although the majority of the States are in the possession of Rajput Princes, there are two which have Jats for their chiefs, and at the head of a third is a Mohamedan Nawab. They are all clustered round the British District of Ajmere-Merwarra. It is natural, therefore, to include in this survey the Rulers of Great Britain and their chief representatives in India, as well as the Moghul Emperors.

The period over which this work will extend has, for several reasons, been fixed at about three hundred years; these are chiefly, that that period covers the British connection with India, and includes the reigns of the great Delhi Emperors, beginning with Akbar, before whose time it is doubtful whether any portraits of Indians would be of much value. As regards the latter remark, although the greatest care has been taken to obtain reliable portraits, it is certain that some are of but a conventional type; and, in judging of most of them, it must be remembered that very few native artists are capable of taking a portrait in full face.

The collections of the Princes have been carefully studied, and in some cases (especially in that of the Emperors) very many portraits have been examined and the best chosen for reproduction. On the whole it may be safely asserted, that the most characteristic and reliable representations of the notable men, whose lineaments are depicted in this book, have been selected.

The Royal portraits have been copied, by gracious permission of Her Majesty the Queen-Empress of India, from the miniatures in her own collection at Windsor; and the author has to thank Mr. Holmes, Her Majesty's Librarian, for his kind advice and assistance in making the selection. Permission has also been obtained for the reproduction of Her Majesty's own Jubilee portrait.

H.E. the Earl of Elgin, the present Viceroy and Governor-General, has not only sent his own photograph, but has been good enough to allow copies to be made of all the portraits of his predecessors, which are hung on the walls of Government House, Calcutta. To these it has been thought desirable to add the portrait of the great Lord Clive, who perhaps should be regarded as the real founder of British Supremacy in India, and who was Governor of Bengal.

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## GEOGRAPHY.

The country which is known under the name of Rajputana, stretches from  $23^{\circ} 5'$  to  $30^{\circ}$  north latitude and from  $69^{\circ} 30'$  to  $78^{\circ} 15'$  of east longitude, and contains an area of 132,979 square miles, or 11,498 more than that of the United Kingdom. It has the form of a rhombus with slightly irregular sides, the apexes being on the north and south. It is divided by the Aravalli range of mountains into two natural divisions—viz., North-West and South-East Rajputana. The first-named section is, according to Mr. Eliot, "a sandy and ill-watered tract improving gradually from a mere desert in the west and north-west, where it borders on Bahawalpur and Sindh, to comparatively fertile lands towards the east and north-east in the neighbourhood of the Aravalli Hills and the tracts bordering on the Punjab. South-East Rajputana is more elevated and fertile than North-West Rajputana, and has a very diversified character. It contains extensive hill ranges and stretches of wood land. It is traversed by several large rivers (tributaries of the Jumna), and in many parts there are fertile table lands and stretches of excellent soil. The land falls gradually from the eastern flank of the Aravallis, through a country of high hills and deepest valleys much broken up by rocky eminences. In the south-eastern corners of Udaipur or Meywar the broken country stretches farther from the main ridge, outskirts of which merge into a confused network of outlying peaks and valleys covered with thick jungles." Rajputana is bounded on the north-west and great part of the north-east by the Punjab. It touches the North-West Provinces at the southern portion of the north-eastern border; and has the Native States of Central India, the chief of which are Gwalior and Indore, on the south-west.

On the south-west is the Bombay Presidency, and to the west Sind. Its position so near to the centre of the Imperial court on the one hand, and to the great Mahratta States on the other, has had important bearings on its history.

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## GENERAL HISTORY.

In ancient times India was inhabited by tribes, who are known as non-Aryan or Aborigines, to distinguish them from the Aryans, or those of noble race who entered the peninsula by the North-West Passes and struggled with the former, until at last they became conquerors of the greater portion of the land. The latter were chiefly Brahmins or the priestly class, Rajputs or warriors, and Vaishyas or agriculturists, now for the most part merchants and bankers.

In Rajputana the Bhils, who inhabit the hilly tracts of Meywar, Dungarpur and the south-west corner of the Province, generally represent the oldest inhabitants.

The Aryan invaders, according to some authorities, found that other races had migrated from Central Asia before them. These were Tartars or Scythians, but, whether this be true or not, it is certain that hordes of this race poured down into India from about the second before to the fifth century after Christ, and established kingdoms in the North. From this stock are said to have been derived the Jats of the Punjab and naturally of Rajputana, as well as certain Rajput tribes. Tod indeed considered that most of the Rajputs had such an origin, or had come into India at a later period than the first Aryan colonists. At the present day, because modern Hindu opinion places the Rajput at the top of the scale of power and aristocratic blood, the ruling Jats in Rajputana affect a Rajput descent, but ethnologists will hardly admit the validity of the claim. It is much more probable that many of the cultivating classes and the lower castes are descended from these invaders, or from admixture with the older aborigines, on the one hand, and the Aryans on the other. A Jewish origin has also been attributed to the Rajputs, and the similarity of many of their customs, and their striking resemblance of features to that ancient people, might perhaps favour the view.

What would appear to be a still wilder theory is that advanced by the late Surgeon Major-General Bellew—that the Pushtoo-speaking clans in the Punjab, some of them Jats, represent a colony which was deported by Alexander the Great from Asia Minor, and that their language is simply Greek worn down to its present form in the course

of ages. It would be indeed strange if the Bhartpur and Dholpur chiefs were descended from an Asia Minor tribe who spoke a dialect of Greek.

Although in theory the castes and races of India ought to have kept carefully distinct from each other and to have remained pure, in practice it is not so. As regards the lower classes, the fact that slave girls have been at the disposal of the master, would alone account for such admixture; but the natural desire of every Hindu to leave a son to inherit property and to perform his funeral rites, and the interests of childless widows and clansmen, who wish to preserve their offices, have sometimes led to substitution in royal houses.

History is full of such instances, but on the whole, though a particular individual may not always be of the right strain, the custom of adoption, in case of failure of direct heirs, often corrects such mistakes and ensures a selection from the old stock. The Mohamedan invasions of India have also left their mark, and, as regards Rajputana, although the Rajput chiefs have not intermingled with them, beyond giving their daughters in marriage, in some well-known cases, to the Moghul emperors, whole families have accepted the Mohamedan religion; as, for example, the Nawabs of Pahasu, of which the late Sir Faiz Ali Khan, Superintendent of the Kotah State and formerly minister of Jeypore, was the head, his ancestors being Bargujar Rajputs of Jeypore. Others, again, have been markedly influenced by contact with that faith, as, for example, the Shekhawat clan of Northern Jeypore.

All over the Province there are, in more or less large numbers, many Musalmans, numbering in all Rajputana 525,839, out of a total population of 12,220,345. Some of them are, no doubt, of Central Asian origin of comparative purity; but the majority are, in all probability, of mixed race or of pure Indian descent, whose ancestors have been converted. Last of all, there is the Nawab of Tonk, whose ancestor, Amir Khan, founded the State of Tonk, in the heart of Rajputana and Central India, as recently as the beginning of the present century. Some Rajputs are also severed from the main stock by having adopted the Jain faith. The Oswals of Jodhpore, who are said to have been Rathor Rajputs, afford an illustration. Some writers have denied that Hinduism is a missionary religion; but since many members of the lower tribes, such as the Bhils, have been absorbed into it, their opinion may be questioned. On the other hand, it has lost (as has been already stated) many more of its votaries who have become Musalmans.

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#### RELIGION.

According to the Census returns of 1891, out of every 10,000 inhabitants of Rajputana 8,343 are Hindus and Aryas; 811 are Musalmans; 501 Animistics; 342 Jains; 2 are Christians; and 1 is a Sikh. There are more Jains in the Western Division than in the Eastern, and more Musalmans in the Eastern than in the Western section. The larger proportion of Mohamedans is due to the effects of conquest and of proximity to the Moghul court. The Animistics are found in the Meywar Agency, the home of the Bhils.

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#### RAJPUTS, OR THE RULING CLAN.

The total number of Rajputs in Rajputana, in 1891, was 748,868, or 61·28 per thousand of the population. Of these, 106 in every thousand have not had their clans or subdivisions recorded; 232 in every thousand are Rathors of the tribe of the chief of Jodhpore; 142 claim the Maharaja of Jeypore as their tribal head; 136 are of the Chohan, Hara, and Deora divisions, to which the chiefs of Bundi and Kotah belong; 126 are either Judus or Bhatias, of the same tribe as the Maharajas of Karauli and Kishangarh; 102 are Sisodias, of whom the Maharana of Udaipur is the first, while the chiefs of Dungarpur, Banswara and Partabgarh are of the same line. The Pramara (57) and Solanki (18) own no chief of high rank, though, in the past, there were sovereigns of might and renown of their clan. The Jhala-Macwana, 6 per 1000, claim the chief of Jhalawar, but entered Rajputana about a century ago from Kathiawar. The Bargujars (6), Sikerwal (5), Beis, Sengar and Doda, each have 1 per cent, and some very small sects make up the rest.

The Rajputs are divided again into main branches:—

The descendants of the sun or solar race, viz.:—1. Rathor; principal families, Jodhpore, Bikanir, Kishangarh. 2. Kachhwahas; principal families, Jeypore, Ulwar. 3. Gehlote, Sisodia; principal families, Meywar, Dungarpur, Partabgarh, Banswara. 4. Bargujar. 5. Beis.

The descendants of the moon or lunar race:—1. Jadu, Bhati, Tuar; principal families, Karauli, Jaisalmer, Rao of Patan in Jeypore.

Agnicula; born from the fire fount on Mount Abu: 1. Chohan, Hara, Deora; principal families, Bundi, Kotah, Sirohi.

Pramara, Solanki, Parihar.

Besides these there are of doubtful origin:—Gor, Jhala, Sikerwal, Sengar, Doda.

Of every 1000 Rathors, 499 live in Marwar, 160 in Bikanir, 123 in Meywar, and 110 in Jeypore. Of every 1000 Kachhwahas, 627 reside in Jeypore, 131 in Marwar, 98 in Ulwar, and 70 in Bikanir. Of every 1000 Chohans, 253 live in Marwar, 185 in Meywar, 163 in Jeypore, and 86 in Ulwar. In 1000 Ghelotes and Sisodias 696 will be found in Meywar, 177 in Marwar, 23 in Dungarpur, and only 17 each in Jeypore and Bikanir. In 1000 Judus or Bhatias, 309 live in Marwar, 161 in Jeypore, 147 in Bikanir, 145 in Jaisalmer, and 52 in Karauli. Of 1000 Jhalas, 596 will be found in Meywar, 289 in Jhalawar, 43 in Marwar, 42 in Kotah, and 16 in Bundi. Of 1000 Goa Rajputs, 329 live in Jeypore, 225 in Meywar, and 106 in Dholpur; there are none in the Western States, nor are there any of the Bargujar, Sikerwal, Beis, Sengar, or Doda clans. Of the Bargujars 399 per 1000 reside in Ulwar, 364 in Jeypore, and 65 in Karauli. Of the Sikerwals 658 in 1000 live in Dholpur, 100 in Jeypore, 95 in Bhartpur, and none in the Meywar Agency. Of 1000 Beis, 384 will be found in Jeypore, 204 in Karauli, 186 in Jhalawar, and 130 in Ulwar; there are none in Meywar. Of 1000 of the Sengar Rajputs, Karauli claims 555, and Tonk 390; Dodas are only found in the Meywar Agency in any numbers, viz., 700 per 1000 in Meywar and 30 in Dungarpur.

Very interesting results came out from the Census tables; as, for example, Chohan girls have been chiefly given in marriage from Sirohi, Bundi, Ulwar, Tonk, and Kotah to Karauli, Jeypore, Jaisalmer, Jhalawar, and Dholpur; Sisodia girls of Meywar, Tonk, Shahpura, and Ulwar to Kotah, Bundi, Dholpur, Jaisalmer, and Marwar; Jadu girls of Karauli, Jaisalmer, Jhalawar, and Jeypore to Marwar, Bikanir, Meywar, and Ulwar; Rathor girls from Bikanir, Marwar, and Kishangarh to lads in Meywar, Sirohi, Jaisalmer, and Jeypore. The Jhala girls of Jhalawar, Bikanir, and Meywar go to Marwar, Dungarpur, Kotah, and Bundi. Lastly, the Kachhwaha girls of Jeypore and Ulwar find husbands (mostly of the Rathor tribe) in Kotah, Kishangarh, Marwar, Bundi, and Karauli.

There is thus a constant interchange amongst the clans, for although a Rathor has a Rathor father, his mother may be a Kachhwaha of Jeypore; and most of the nobles of Jeypore claim for their mothers, ladies of Marwar.

Colonel Abbott (from whose report the above facts are quoted), in his remarks on the Census, notes, that as rulers over the present number of subjects, the Rajput class stand as follows:—Kachhwaha, 3,600,063; Rathor, 3,477,339; Sisodia, 2,030,477; Chohan, 1,010,827; Jhala, 343,601; Jadu, 272,288. The proportion per thousand of the ruling race to the total population in the States they are ruling is: Jat, 110; Rajput, Jadu, 61; Musalman Pathan, 40; Rajput, Rathor, 34; Rajput, Sisodias, 22; Rajput, Kachhwaha, 21; Rajput, Chohan, 14; Rajput, Jhala, 4. In the separate States the proportion is: Bhartpur, 154; Jaisalmer, 119; Tonk, 40; Marwar, 34; Bikanir, 33; Kishangarh, 31; Karauli, 31; Meywar, 29; Jeypore, 24; Sirohi, 18; Kotah, 15; Ulwar, 14; Dungarpur, 11; Bundi, 10; Dholpur, 10; Jhalawar, 4.

#### THE LAND OF THE RAJPUTS.

Rajputana, the country of the Rajputs, or Rajasthan, the abode of Rajas,—for every man of this race considers himself of royal blood,—has more properly, perhaps, ethnological rather than geographical boundaries. The southern portion of it, at one time, was included in Gujerat, and the northern and eastern divisions were a part of the empire. The fact, that to go beyond the Indus on the north and the Kala Sind on the south, was accursed to the Rajput, seems to indicate that the limits were at one time even much wider than they are now. In the twelfth century there was a Rajput king of Delhi and Ajmere, Prithi Raj the Chohan; and the ancestor of the Rathors ruled at Kanauj in Oudh. Sanga Rana, too, when he headed the confederacy against Baber, on the fatal field of Biana, was the chief of princes who ruled over a much wider area than modern Rajputana.

The Moghul emperors, moreover, threw long arms into Rajputana, and actually held directly the modern district of Ajmere, which included Sambhar, and a large portion of what they termed the Subah, or lordship, with the former name, which covered a good deal of the northern part of the Province. The truth seems to have been that the country was held, in the remote past, by scattered and comparatively small communities of the aboriginal inhabitants of the country, who frequently combined together to resist invasion, but as often succumbed to powerful raiders, who extorted a more or less willing obedience from them.

The earliest historical references in the Mahabharata point to comparatively small Rajput settlements extending from Delhi; and, later on, to larger ones, which (as for instance, those in Rajputana) acknowledged the occupant of the Delhi throne and, perhaps, even at one time the Buddhist kings of India as paramount.

Inscriptions show that nine or ten centuries ago there were powerful chiefs, Chohan, Tuar, Solanki, Parihar, or Mori princes of Rajput origin, who were, at a later date, dispossessed of their States and reduced to comparative unimportance by the ancestors of the Sisodia, Rathor, and Kachhwaha families of to-day. Other tribes still clung to their birthright, though in diminished splendour; as, for example, the Judus in Jaisalmer and Karauli;

the Chohans in Bundi and Kotah; and the Deoras in Sirohi: but all of these dwelt in comparatively difficult and remote parts of the country.

It would appear that the early Mohamedan Dynasties had very little control over the Rajputana chiefs.

#### INTRODUCTORY NOTES ON THE PHYSICAL CONDITION OF THE COUNTRY.

To the European, perhaps, no Indian Province is more attractive than Rajputana. From Surat to Agra he passes through the heart of it, and thus follows, almost in the footsteps of the earliest visitors, from his own continent to the capitals of the great Moghul rulers of Hindustan. To the Indian also no portion of the peninsula can afford a finer field for study and reflection, connected as it is with many of the most important events in the history of his native land.

Before, however, entering further into the historical and social story of that part of Western India to which this book relates, a few additional words upon its physical features are necessary. The greater part of the area belongs to what has been termed, from the principal feature in it, the Aravalli geological region. The rocks which underlie the sand, east of the Aravallis, and those which protrude from it as hills or mountains, belong to the crystalline and transition series, in which to the present day no traces of life, that is to say no fossils, have been discovered. From this circumstance it is impossible to state the age of those rocks compared with those of other countries.

“The formations found in the Aravalli range belong to the transition rocks and are of great antiquity; for the most part they are much altered; they are quite unfossiliferous, and there is evidence which renders it probable that the elevation of the range dates from a period anterior to the deposition of the Vindhyan rocks (which are touched upon near Agra and about Gwalior, and from which the red stone of the Agra and Delhi forts was obtained), themselves of unknown age, but almost certainly not of later date than older palæozoic (that is to say, older than the old red sandstone of Great Britain, or even the vast tracts included in the Laurentian series), whilst the fact that these Vindhyan rocks are found almost horizontal in the neighbourhood of the chain, shows that here, as elsewhere in the peninsular, the forces which have affected the non-peninsular area in later geological epochs have not been felt.”

This is the latest official opinion on the subject. The Himalayas, included in the non-peninsular area, were forced up beyond the general level, by a much later convulsion of nature.

The soil of Rajputana is made up of the *débris* of the rocky substratum, and towards the east, of alluvium or earth deposited from water—a part of the great Indo-Gangetic plain; on the west, of sand blown up from the south-west, derived, it is supposed, from the shores of the sea, which, in the post-tertiary or latest geological times, ran far inland from the direction of the present Ran of Cutch.

There are two very interesting points in connection with the surface of the country. Many tracts of land are much injured by an efflorescence of salts, mainly of sulphate of soda and common salt. The drinking water, from this cause, very frequently becomes contaminated. The *reh*, as it is termed, is due to the want of proper water circulation in the sub-soil—an evil resulting from the absence of vegetation; from the great heat and burning winds; and consequent imperfect cultivation. Shallow canal irrigation, for a time, increases the quantity of *reh*, but the defect may be remedied by subsoil drainage. There are numerous salt wells west of Agra and south and west of Delhi. The salt is supposed to come from springs beneath the alluvium. These wells may be seen near the rail at Bhartpur, and at Garhi-Harsaru and Farrakabad in the Delhi direction. The former springs were worked by the Bhartpur State until the acquisition of all salt sources by the Indian Government; and they still yield a large amount of this valuable mineral.

The great salt lake of Sambhar, across the end of which runs the Sambhar and Nawa branch of the rail, supplies much of North India with salt. The easy carriage of the mineral, and its consequent cheapness, were the principal motives which led to the construction of the Rajputana Railway.

The origin of the lake is a geological puzzle. It seems to be generally considered that the Sambhar Lake was part of the ancient Western sea, which was cut off from the main body of water by blown sandhills. This may account for the depression of the lake bed, but not for the salt, which is probably derived from the washing of the neighbouring rocks, all of which are saliferous.

*Kankar* (a concretionary carbonate of lime usually occurring in nodules), another peculiarly Indian product, is common in Rajputana. It is derived from lime in solution in water, and comes from the rocks or the alluvium. The phenomenon of the mirage may be seen in the greatest perfection on the *reh* soils or on the margin of the Sambhar lake. The end of the railway platform at Sambhar is a good point for observing this spectacle.

Rajputana is, for an Indian Province, rich in the variety (if not in the quantity) of its metallic products. Copper and lead are found in some abundance—the former chiefly at Khetri in association with small quantities of cobalt, a mineral much employed in the art of enamelling.

There are extensive lead mines on the Taragurh hill at Ajmere, but these are not worked at present. Iron is found in large quantities in many places. Old workings are seen near the Kanota railway station in Jeypore; and a good deal of the ballast at this part of the line is either made up of the slag from old furnaces in the neighbourhood, or contains in it good specimens of iron ore. Iron mines are still worked near Rajgarh, in the Ulwar State. Many valuable building stones are quarried close to the railway. Sandstone is obtained in the Bhartpur territory and at Sojat in Marwar, from the Vindhyan formation in the former case and allied strata in the latter.

The marble of which the Taj Mahal at Agra is constructed came from Makrana, a few miles from Nawa on the Sambhar lake, and other valuable marbles are obtained from the quarries of Bassi and Raialo, within easy reach of the stations of Bassi and Jatwara. Enormous slabs of mica from the hill of Bhankri, close to the town of Dosa, are used throughout Jeypore for roofing purposes. There is, no doubt, a good deal of mineral wealth in the Province, but hitherto want of fuel and of scientific exploration, together with the inaccessibility of the country, have prevented this source of prosperity from being properly worked.

Rajputana, as seen from the rail, is poor, sandy, and not very productive; though some of the Provinces—for example, Godwar, the district of Marwar nearest the mountains, and a portion of Ulwar are the most valuable divisions of their respective States. As for Marwar, the land breeds but hardy warriors and coarse *bajra* or millet, as the Pathan Emperor of Delhi—Sher Shah—found to his cost when, as he remarked, for the sake of a handful of poor grain he was on the point of losing his dominions. The soil, it is true, is almost everywhere sandy; and where there is but a scanty fall of rain, as in Shekhawati and Bikanir, with but five inches in the year at the outside, the crops are poor and the population in consequence sparse; but, by the sides of the water-courses and rivers, and in the beds of artificial tanks in more favoured regions, this apparently useless sand yields magnificent harvests, without there being any fear—so vast is the tract of land round each village and hamlet—of exhaustion of the soil from over-cultivation.

In some places an abundant supply of grass is produced, on which are reared the famous bullocks of Nagor, and the flocks of sheep of Jeypore, from which the Agra and Delhi districts obtain their mutton. The country traversed by the Rajputana Railway, which passes through the heart of the land, is flat, except where the Aravallis are crossed; but its level varies a good deal, reaching a maximum about 1600 feet at Ajmere, and descending thence on the one hand to the sea and on the other to the Jamna valley. Like all Indian railways, even with the lessened rainfall, the line is subject to many breakages, in the monsoon season, from the great and rapid accumulation of water and the shifting nature of the soil. The above facts, to a large extent, explain the history of the country, to which we now return.

The early history of Rajputana, as of all parts of India, is very obscure, and the little we know comes to us through sources from which have to be eliminated much that is absurd and exaggerated. The earliest inhabitants of the peninsula are now perhaps represented by the Pariahs of Southern India, the Konds, the Kolis, possibly the Bhils, and even the Minas of the Central Provinces and Rajputana. Up to the date of the great war, which is supposed to have occurred about 1200 B.C. (a full account of which is given in the Mahabharata, one of the grand epic poems of the Hindus), the Bhils, at least, were a powerful race, retaining their own kings and holding their own. The aboriginal races of India inhabited, on the whole, too rich a country to keep it to themselves; hence we find that the hardy nations of the North followed, what Buckle, in his history of civilization, calls, "the necessary law of progress"—that is to say, they, in search of easier and more luxurious modes of living than their own, forced their way through the great Northern gates of India,—the passes which are still so famous on the Punjab frontier, and, by their superior prowess, born of hardship and toil, soon conquered the effeminate occupants of the plains, and firmly established themselves in their room, driving them on to the more inaccessible parts of the country, such as Rajputana, or to the mountainous regions of the Central Provinces.

The first invaders, in their turn, fell victims to the indolence begotten of living on a rich, and too easily tilled soil in a hot climate, and thus became a prey to yet another horde of hungry intruders from Middle Asia, the great birth-place of nations. Wave followed wave, always by the great Northern barrier; until the Portuguese, French and English attacked the country from the sea, with results well known to every one.

The first of the conquering hosts were Turanians—a race allied to the Chinese—who spoke an agglutinative language, or one composed of syllables incapable of inflection. The tribe is properly represented by the Dravidian nations of Madras, the Jats of the Punjab and of Bhartpur, and the Hindus of Shudra or low castes. After these came the Aryans, the Sanscrit-speaking people, the ancestors of the modern high-caste Hindus and the founders of their religion.

It is impossible to say whether the Rajput is merely a division of the first Aryan invading clan, or a distinct offshoot from the grand old parent, Central Asian stock, from which the European races also branched to colonize the Western portion of the old world. It is hardly necessary to mention the victorious inroad of Alexander the Great, as he only advanced as far as the Punjab and did not touch Rajputana.

The first historical event we can be certain about, is the great war between the Kurus and Pandavas, the descendants of a chief of Indraprastha or Delhi. For fifteen years the five famous Pandu brothers wandered with their wife, Draupadi, in exile; principally, according to tradition, in Rajputana, where some of the places at which they halted are still pointed out. Bairat, to the north of the railway station of Jatwara, in Jeypore territory, is famous in this connection. This family appears to have been one of many Kshatriya or Rajput clans who established themselves in Northern India. Sometimes one was uppermost, sometimes another. The two most prominent, about 900 years ago, were the rulers of Ajmere with Delhi and of Kanauj in Oudh, but these broke up before the Mohamedans, who now began to appear upon the scene. The present rulers in Rajputana spring from scions of these races and the kings of Valabhi in Gujerat, who, on the ruin of their own homes, carved out kingdoms for themselves amongst their less fortunate clansmen, or the Minas and Bhils of the country. The history of their rule will be dealt with separately. The rise of the Mohamedan will now be referred to.

Farishta, their great historian, says, the first chieftain, "who spread the banners of the true faith on the plains of Hindh," was Mohalib-bin-Aby-safra, who, about the year 664, left Kabul, and plundered as far as Multan. This was as early as the 44th year of the Mohamedan era.

Marauding expeditions from Kabul were frequent enough, but it was not until 977 that the invaders settled down in India. The first Mohamedan king of Lahore was Sabaktagin, who, as a youth, was only a slave—though, it is said, a descendant of the Persian monarchs. He defeated the assembled Hindu chiefs, who were led by a great ruler of the North, named Jai Pal. Among these was the Rajah of Ajmere and Delhi, who was killed in the battle.

Before this time, none of the chiefs had ventured to remain beyond the Indus, though Sabaktagin is reckoned king of Lahore; but a man, Mahmud of Ghazni, now appears, whose raids through Hindustan are to this day a proverb in the country. Twelve, some say seventeen, times he made long expeditions into India, conquering Kanauj, Mathra, Somnath, and other famous places, obtaining everywhere immense hoards of treasure.

In the year 1024, on his grand expedition to destroy the famous temple of Somnath in Gujerat, he traversed Western Rajputana, and passing beneath the walls of the Ajmere fort—which he would not linger to besiege, although he sacked the town—continued, almost in the line of the rail,—to the sea, on the edge of which stood the renowned shrine.

There he secured untold wealth of jewels and gold, and returned by the deserts of Sindh to Ghazni, avoiding Ajmere once again, as he did not feel strong enough to attack the great Hindu combination of Rajahs there waiting for him. Amongst these chiefs were perhaps the Chohan rulers of the country round Seekar and Sambhar in the west of the Jeypore State. On the mountain of Harashnath, in their former neighbourhood, are still to be seen ruins of beautifully carved temples of their time.

From the death of Mahmud to 1193, Hindustan, south of the Punjab, was practically under three great chiefs; and towards the close of the period, by far the most powerful of these was Prithiraj, king of Ajmere and Delhi. This great sovereign was slain in 1193, near the river Sarasvati, and his power was destroyed by Mohamad of Ghor, which was a mountain between Ghazni and Herat. This chief had founded a new Afghan kingdom on the ruins of the Turkish house of Ghazni. In 1178 he traversed the desert from Multan to Gujerat, passing through Rajputana, but was defeated by the Hindus. In a second expedition he suffered defeat at Thanetur; but revenged himself upon his officers, who had deserted him, by compelling them to walk round the city of Ghor with their horses' meal-bags filled with barley round their necks, forcing them at the same time to eat the grain like brutes. This mode of punishment, we are told, stimulated them to increase their exertions in the next campaign.

After Prithiraj was slain, and his large army of 30,000 men and 300 elephants was broken into fragments, Mohamad went on to Ajmere. His general, Kutbuddin Eibak, a slave, took Delhi, and, when he succeeded Mohamad, founded the first Tartar kingdom of Delhi. This chief, while his master was yet alive, twice traversed Rajputana. Mohamad himself made nine expeditions into India. After his death Rajputana was free from Musalman invasion until the days of Alauddin Khilji, who took, and held, Chitor for a time, about the year 1303. The whole of the Rajput country was then in the hands of its own princes, chiefly of the same families as those reigning at the present day; though these were petty chiefs of clans who have lost their independent position under the advance of tribes of superior might. Examples are, the Bargujars, who owned the country about Ulwar and Rajgurh; and the Chohans, who built the famous temple at Harash, already alluded to.

The great conquering races of India, as has been pointed out, came from the North and established themselves at Delhi first,—as Turk, Tartar, and Afghan kings. The Tartars are barbarians who roved about the "vast steppes of Northern Asia from an unknown antiquity." The Moghuls became the ruling tribe in the 13th century; and the greatest of these was Changiz Khan, who dominated Asia from East to West.

Timur or Tamerlane, a successor to the leadership of the Moghuls, invaded India in 1398-99; and six generations later, Baber, his descendant, established in Delhi the Moghul empire, which only ceased to exist at the mutiny of 1858.

A Rana of Meywar invited Baber to attack Delhi, promising to take Agra himself. His object was to crush the Afghans, and he thought that the Moghuls, having accomplished this, would return to Kabul, leaving Hindustan to him. It was, however, another case of the biter being bitten. He was disappointed, and, in turn, was himself defeated near Futtehpur Sikri, not far from Agra.

Since that date the Rajputs have been losers in the game of empire. Akbar, the great-grandson of Baber, was a contemporary of Queen Elizabeth. His reign marks a new policy, namely, conciliation of the Rajputs; these he strove to conquer, in order that he might become lord paramount, while they were to aid him in resisting the Afghans and the elements of disunion in his own empire. In these aims Akbar, in a great measure, succeeded, because he permitted the Rajput chiefs to occupy high positions in his court, and, above all, in his army. In the centre of the Rajput land at Ajmere, he established the capital of a division, or Subah of the empire; and he, and his descendants, often kept their court at this town, in the fort and palaces on the side of the Anasagar Lake. Here it was that the early European visitors to India saw the Moghuls in their splendour.

Of the great road from Agra and Delhi to Ahmedabad, which passes through the heart of Rajputana, it might be said that it was emphatically one of those natural highways of nations, along which they march to conquer, or which they defend as their essential trade-routes. This is, indeed, a wide road, over which, in the past, swept devouring hordes, to plunder the rich lands of the south-west, and to reach the sea-coast, to which every great nation must, sooner or later, have an outlet. The line through Rajputana was no narrow-gauge track, but a grand broad plain, over which huge armies could advance with extended front. There was also another road by Central India, from Delhi and Agra to the coast; but it, though shorter, was quite impassable for a large portion of the year, owing to the nature of its black soil and of the obstacles presented by its rivers and mountains.

The progress of armies having thus been traced, it will now be necessary to dwell more particularly on the travels of those traders and Europeans who first penetrated to the interior of India by these roads; and at the same time opportunity will be afforded of continuing the historical record.

The Portuguese, as far back as 1510, took Goa and established themselves on the west coast of India. Akbar, who was a very curious enquirer into the merits of all religions—and who, indeed, held meetings for discussions and controversy every week—invited a number of priests to visit him at his capital, and these, we may conclude, were amongst the earliest Europeans to pass over the route. They were allowed to set up a chapel in Agra itself. This was about the middle of the sixteenth century.

Mr. Kerridge first opened trade at Surat in 1612, and by permission of the Moghuls, established a factory there. Other trading posts were soon founded, for we learn that the gentleman just mentioned was acting in 1614 as factor to the recently incorporated East India Company at Ajmere. Mr. Edwardes went next year from Ahmedabad to Agra, with a present to the court of cloth, pictures, glasses, and sword blades. He was presented to Jahangir, the emperor, by the brother of the famous Nurmahal. Mr. Kerridge wrote that Mr. Edwardes presented to the emperor a “mastife, and speaking of the dog’s courage, the king caused a jungle leoparde to be brought to make tryall which the dogge So pinchett that fewer houres after the leoparde dyed. Synce the kinge of Persia, with a present, sent heather haulfe a dozen dogges, the kinge caused boares to be brought to fight with them, puttinge two or three dogges to a boare, yet none of them seased; and remembering his owne dogg, sentt for him, who presently fastened on the boare so disgraced the Persian dogges, whereon the kinge was exceedingly pleased.” Some of the courtiers, however, were not so gratified; as they thought if English dogs held on so well, Englishmen would not prove less likely to let go. Events have proved the nobles to have been prophets indeed!

Master Willington, a sea captain who travelled this way in 1614, tells us that between Ajmere and Agra were “a hundred and twenty courses, at every course end a great pillar erected, and at every tenth course a seraglio or Place of lodging for man and horse, hostesses to dress your victuall (if you please) three pence will pay for your horse and meate dressing; there are also at every tenth course faire houses erected by Echebar for his women and none else may lye in them.”

“It is reported that Echebar wanting children went on foot to Ajmere for that purpose, and at every course end saying his prayers and lodging at the tenth.”

The great pillars at the end of every course may still be seen. The first stage on the old road from Agra was at Futtehpur Sikri; the next Biana, then chief place for indigo in all the Indies, but now not known as even a mart for this dye; then Hindowan (25), “an ancient fayre city,” a large town of Jeypore 37 miles south of the Mandawar station; Mogul; 9 (14); Hastot or Lalsot (12), 24 miles south of Dausa; Chatsu, an ancient Jeypore

town, 22 miles down the Tonk road from Jeypore; Ladauni (12); Mosabad (8); Bundasar, or Badra Sindri of Kishangarh (12); and then beyond this was Ajmere. So far we follow the route given in Purchas' "Pilgrims," an ancient record of travels in the East; the rest of the journey is taken from the diary of Tavernier, a French jeweller, who several times ventured with an assortment of goods to the court of Aurangzeb. The stage beyond Badra Sindri was Coctchiel (14); then came Baraonda (18); Marita or Mairta (12); Pipars (16); Palavsen, the modern Pali, formerly the great commercial capital of all the west, and the place from which the frightful plague known as the Pali plague is named (9); Seltana (15); Cantap (12); Chalour or Jhalore, an old town on a mountain to the west of Abu (10); Modra (15); Bunial (15); Bargant or Bargaon of Sirohi, where customs had to be paid to a very fierce Rajah. This part is still, as then, a very troublesome one. It may be mentioned here that Mount Abu and the Sirohi country, according to General Cunningham, are probably the famous land of Ophir of King Solomon. Here the marauding Kulis—*i.e.*, the Minas of Sirohi and the hills around—made it impossible to travel without a large force of soldiers. Dantivar (11); Balampore or the modern Palampore (capital of the territory of the Nawab of that name); thence to Chitpore or Sidpore (14); Masana (14); to Pinper and (13) to Ahmedabad. From this account it appears that after leaving Ajmere, the railway crosses the old track, and keeps much nearer than it to the Aravalli Mountains; the modern cart road lies between the two. The journey took 33 days at the least, but generally from 35 to 40, and sometimes travellers had to stay six weeks before they could cross the swollen river near Ahmedabad. Akbar, once however, accomplished the journey in three days' hard riding from Agra to Ahmedabad; and by this rapid movement so encouraged his army, and terrified the enemy, that he was able to achieve the conquest of Ahmedabad, which had been, until then, ruled by an independent race of Mohamedan kings of Rajput descent.

Besides the ordinary difficulties of heavy roads and rapid rivers, there was the danger of attacks from thieves and robber chiefs, some of whom took blackmail, while others stole all they could. Jehangir, the son of Akbar, often beheaded and impaled hundreds of thieves at a time; and, in fact, he stated in his memoirs that he "had slain half a million men, yet could not understand why the roads were still unsafe!" Such a confession from one of the mightiest monarchs of India, alone would show what British rule has done for the country. The journey was not, however, without its pleasures. Thus, on one occasion, Tavernier travelled with the English President of Surat, the Viceroy of those early days, towards Ahmedabad. On the way, amongst other curiosities, some "charlatons" showed them the now well-known trick of the production, from a piece of dry wood, of a young mango tree four or five feet high, bearing leaves, flowers, and then fruit. He considered such doings the devil's work. This remark "obliged the president to look coldly upon the charlatons," or, as Tavernier said, they called them in Europe, "Egyptians or Brahmans,"—in fact, the modern gypsies.

Tavernier also beguiled the tedious travel by watching peacocks being caught at night, in a primitive fashion. A man went up a tree with a banner, on both sides of which was painted a peacock, like nature. On the top of the pole were two lighted candles. The glare frightened the bird sitting on the tree, who thrust out his head, and, in doing so, was caught in a noose at the end of the stick between the lights. Another and earlier traveller says he went one day to the "public hospital, which the citizens of a town on our route had formed for all kinds of birds, to cure them in their sickness. Some peacocks were there incurable, and therefore might have been expelled the hospital, alack for pitie of so ruefull an accident. A hawk had been admitted there for the cure of his lame leg, which, being whole, he inhospitably slew many of these cohospital weaker fowles." Such an hospital, or "Pinjra pol," in which even insects are carefully treated, may still be seen at Surat.

Master Willington observed that the "women of the Rajpoots were brought up from their childhood with shackles. Some of silver, some of gold, and some of iron on their legs, and rings in their ears, all of which increased with themselves, being made bigger as they grew." He complained of the general wickedness of the people; but said, nevertheless, that "there were very honest men about Agra and in Gujerat." The famous French physician, Bernier, who resided twelve years at the court of the great Moghul, tells us in his diary that, when travelling from Ahmedabad to Agra, through the territory of the Rajahs, while the caravan halted in a town, under the shade, until the cool of the evening, news reached him that a widow was then on the point of burning herself with the body of her husband. He says, "I ran at once to the spot, and going to the edge of a large and nearly dry reservoir, observed at the bottom a deep pit filled with wood; the body of a dead man extended thereon; a woman seated upon the same pile; four or five Brahmans setting fire to it in every part; five middle-aged women, well-dressed, holding one another by the hand, singing and dancing round the pit; and a great number of spectators of both the sexes.

"The pile, whereon large quantities of butter and oil had been thrown, was soon enveloped in flames, and I saw the fire catch the woman's garments, which were impregnated with scented oil, mixed with sandarach and saffron powder; but I could not perceive the slightest indication of pain, or even uneasiness, in the victim, and it was said that she pronounced with emphasis the words 'five two,' to signify that this being the fifth time she had

burned herself with the same husband, there were wanting only two more sacrifices to render her perfect, according to the doctrine of the transmigration of souls: as if a certain reminiscent or prophetic spirit had been imparted to her at that moment of her dissolution. But this was only the commencement of the infernal tragedy. I thought that the singing and dancing of the five women were nothing more than some unmeaning ceremony; great, therefore, was my astonishment when I saw that, the flames having ignited the clothes of one of these females, she cast herself head foremost into the pit. The horrid example was followed by another woman, as soon as the flames caught her person; the three women who remained then took hold of each other by the hand, resuming the dance with perfect composure; and after a short lapse of time, they also precipitated themselves, one after the other, into the fire.

"I soon learnt the meaning of these multiplied sacrifices. The five women were slaves, and having witnessed the deep affliction of their mistress, in consequence of the illness of her husband, whom she promised not to survive, they were so moved with compassion that they entered into an engagement to perish by the same flames that consumed their beloved mistress."

The Mahasaties,—or the burning places of the Rajput chiefs,—the many smaller cenotaphs, each with its sculptured representations of one,—or, as at Bundi and Jodhpore, even sixty or seventy females, who have become *Satis*,—shew how great is the amount of waste of female life English rule has prevented. There are some who defend *Sati* as an institution for compelling wives to look well after their husband's health, knowing that they must perish if he dies; but we Europeans have a better idea of women than to thus lightly think of female affection. Bernier also gives us the best account of the troubles which always arose at the death of a great Indian sovereign. Hindustan was, for 150 years, governed by four strong monarchs; but in every case of succession there were fierce disputes (both before and after the king's death) between his sons or grandsons, which plunged the country into horrible wars. Foremost amongst the supporters of the rival claimants were the great Rajput chiefs, the generals of the empire; one of whom, Jai Singh, the founder of Jeypore, is even said to have boasted that the fate of Delhi was in his hands.

Bernier himself was a witness, unwillingly, to the distress of Dara, the eldest son of Shahjehan. Close to Ajmere, Aurangzeb, aided by treachery in the opposite camp, and the sudden withdrawal of the chief of Jodhpore from the losing side, crushed Dara, and firmly established himself as the ruler of the great empire of Hindustan. Dara fled with but 2000 men, through the country of the Rajahs,—that is to say, Marwar, Sirohi, and Gujerat,—to Ahmedabad; and Bernier was compelled to turn and act as his physician, until he, too, was left behind for want of cattle to carry him.

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#### MOGHUL SOVEREIGNS OF INDIA.

It will now be convenient to pursue briefly the history of Rajputana under the Moghul sovereigns; at the same time giving a short account of the character of each of them, and some idea of the condition of the people over whom they ruled.

Baber, the sixth in descent from Timur, in 1526 defeated Ibrahim Lodi, who then ruled at Delhi, at the battle of Panipat. In 1527, he conquered Sanga Rana and the Rajput confederacy which had been formed against him. He died in 1530. Humayun, his son, succeeded him, but had to fly through Sindh into Persia. At Amarkot, on Sunday, the 15th October, 1542, Akbar was born. Sher Shah, his son and grandson, ruled at Delhi; but in 1556, Akbar, then only in his fourteenth year, won the second battle of Panipat, and his father—Humayun—was restored to the throne, both of India and Kabul, but died the same year from an accident. His eldest son, Abul Fateh Jalaluddin Mohamad Akbar, succeeded as Emperor of India, and really established the Moghul dynasty. He was, on the day of his accession (14th February, 1556), only thirteen years and nine months old. Beale, in his *Dictionary of Oriental Biography*, thus writes of him and of his reign:—

"He enlarged his dominions by the conquest of Guzerat, Bengal, Kashmir, and Sindh. Besides the forts of Atak, Agra, and Allahabad, many military works were erected by him. He also built and fortified the town of Fatehpur Sikri, which was his principal residence, and which, though now deserted, is one of the most splendid remains of the former grandeur of India. He died, after a prosperous reign of 51 lunar years and 9 months, on Wednesday, A.H. 16th October, 1605 (old style) 13th Jumada 11, 1014 A.H., aged 64 lunar years and 11 months. The words Faut-i-Akbar-shah are the chronogram of his death. He was buried in the village of Sikandra, in the environs of Agra, where a splendid mausoleum was built over his remains by his son, Jahangir, which is still in a high state of preservation. He received, after his death, the title of 'Arsh-Ashyani,' and was succeeded by his son, Sultan Salim, who assumed the title of Jahangir. His mother's name was Hamida Baru, commonly called Maryam Makani. The history of this potentate has been written with great elegance and precision by his Vizier, Abul Fazal, in a work entitled the Akbarnama. In order to keep his turbulent Umaras, Turks, and Afghans in check, Hindu chiefs were encouraged by Akbar, and entrusted with the highest powers, both military

and civil; as was the case with Rajah Maldeo of Marwar, Bhagwandas of Amber, Mansingh his son, and Rajah Todarmal. He also connected himself and his son with them by marriage. Both Akbar and his son Jahangir had, amongst their wives, several of Hindu origin. Towards the middle of his reign, Akbar became dissatisfied with the Mohamedan religion, and invited to his court teachers of the Christian and Parsi religions, and took an interest in their discussions. He, however, adopted neither; but attempted to found a new system of belief, called Din-i-Ilahi, which acknowledged one God, and the king as his vice-regent."

The Emperor Jahangir, in his memoirs, writes thus of his great predecessor:—

"I shall here consign to perpetual remembrance, that in person my father was tall in stature; of a ruddy, or wheaten, or nut-brown complexion; his eyes and eyebrows dark, the latter running across into each other. Handsome in his exterior, he had the strength of a lion, which was indicated by the extraordinary breadth of his arms. In the whole, at all events, his exterior was most captivating. A black mole, which he had on his nose, was declared by those skilled in the science of physiognomy, to prognosticate an extraordinary career of good fortune; neither could he, indeed, be considered very unfortunate, who sounded the great drum of sovereign power for a period of sixty-five years, and that over a part of Hindustan two years journey in compass, without a rival and without an opponent."

The following extracts go to prove the catholicity of his views:—

"The emperor's likeness, which was called *Shact* or *ain*, was worn by members of the Divine faith on their turbans. Akbar, as is well known, showed many signs of a tendency towards Hinduism. He recited the thousand and one names of the sun, in Sanskrit, after sunrise, assisted by a Brahman; and then showed himself to the multitudes that daily crowded round the palace, and prostrated themselves on his appearance. He also appeared in public with the mark which Hindus put on the forehead." [Notes on the Arabic and Persian edition of the *Bibliotheca Indica*, by Mr. H. Blochman, No. 1; "Badaoni and the religious views of the Emperor Akbar," *J.A.S. Bengal*, March, 1869].

The portrait, which has been reproduced in this book, strongly confirms the above remarks. It is probably unique.

Again, in the *Ain-i-Akbari*. Extract from Badauni, Vol. 11:—

"On the festival of the eighth day of Virgo, he (Akbar) put on the mark on the forehead, like a Hindu, and appeared in the Audience Hall; when several Brahmans tied, by way of auspiciousness, a string with jewels on it, round his hands. The custom of *Rakhi* (or tying pieces of clothes round the wrists as amulets) became quite common."

The following extracts are also of great interest:—

"The Great Mogur, or Mogul, Melabdin Echebar. He cannot read or write, but heareth often the disputation of others and histories read before him, being of deep judgment, piercing wit and wise forecast. In execution of justice he is very diligent, in so much that in the city where he resideth, he heareth all causes himself, neyther is any malefactor punished without his knowledge, himself giving public audience twice every day. For which purpose, he hath two wide halls, or rather open courts, and in them royal thrones, where he is attended with eight councillors, besides notaries; yet doth he stand, and not sit, and at other times sits on carpets after the Turkish manner, notwithstanding his chayre of state standing by. He hath twelve learned men always about him, which ordinarily reason and dispute in his presence, or relate histories. Hee is a curious discourser of all sects. Hee is both affable and majesticall, mercifull and severe; delights himself in divers games, as fights of buffals, cocks, harts, rammes, elephants, wrestlers, fencers, dances, comedies, and in the dances of elephants and camels thereto instructed. In the midst of these spectacles, he despatched serious affairs. He delights in hunting, using the panther to take wild beasts; hunting dogges he had none. They use tame harts to take the wild, with nets fastened to their hornes, wherewith they entangle the other. When he goes to warre he will cause a whole wood to be round beset with men hand in hand, sending others in, which rayse the beasts and drive them into the other armes, which if they let them goe, are punished to make sport that way. He was skilful in divers mechanicall trades, as making of gunnes, casting of ordnance, having his worke house in the palace for that purpose. But we have observed that this is common to all Mahomedan priests and princes, the Great Turke, Yea, the great Chalifa himself (as Tudelenfis writes of his Times) practising some mechanicall mystere. Theeves and pyrates hee punished with losse of the hand; murtherers, adulteres, robbers by the highway, with empaling, hanging, or other deaths, not executed until the sentence had been thrice pronounced. Loved and feared of his owne. Terrible to his enemies; affable to the vulgar, seeming to grace them presents with more respective ceremonies than the grandes; of sparing dyet, scarce eating flesh above four times in the yeare, but feeding by rice, whit-meats, and electuaries; sleeping but three hours in the night; curiously industrious." [Purchas' "Pilgrims," Chap. VIII, p. 585].

“Our relations of Echebar, or Achebar, his rites humane and divine, as also of his possessions and greatness, we have already seemed long, yet cannot be so satisfied without further satisfaction to the reader, if he be (such as he of whom we write) curious and desirous to know remote affairs and farre distant occurrences. Great Echebar added unto that greatness which his father left him, the kingdoms of Caxemir, of Sindha, of Guzarat, of Xischandadan, and a great part of Deccan, with all the tract of Bengala. Such was his felicitie, that it grew into a proverb, ‘as happie as Echbar,’ seldome attempting anything without prosperous success. I speake of worldly happinesse. Even in Nature’s treasures he was rich, both wit and memorie, this so happie that of many thousands of elephants which he had, he knew the names; yea, of his horses (to each of which he gave Names); of his wild beasts and harts, that he kept in a place approved; and even of his pigeons, which he kept for sport. Yet was not this happinesse so perpetuall, but that he had some, especially domestic, crosses.” [Purchas’ “Pilgrims,” Chap. II. p. 587].

Akbar died, according to some authorities, from having taken poison from his own *pan* box, which he had intended for another; it being his practice, it is said, to act as his own executioner, when the person to be punished was too powerful to be disposed of in the ordinary course of law. Even if this story be not true, it is very suggestive of the times. He was buried at Sikandra. He was succeeded, on the 16th October, 1605, by his son, under the title of Nur-uddin Mohamad Jahangir. He was named Mirza Salim, after Shaikh Salim Chisti of Fattehpur Sikri, near Agra, because it was supposed that his birth was due to the prayers of this venerable person. His mother was the daughter of Rajah Bharmal of Amber. He was born on August 31st, 1569.

A good deal is known of the personal character and appearance of this person, from the accounts of travellers and others; especially from the writings of Sir Thomas Roe, ambassador of King James I. to the great Moghul, who resided at Ajmere for some time, when Jahangir was keeping his court at that place. The ambassador gave a graphic description of the grandeur of that court; but very little notice is taken of his embassy in the chronicles of the East; though in 1612 the emperor permitted the East India Company to establish factories at Surat, Ahmedabad, and Cambay. Jahangir wrote his own memoir in Persian, and called it Tuzak Jahangiri or Jahangirnama. The following extracts are of interest in relation to him:—

“When the king rides in progresse, his tents are in compasse about as large as London, two hundred thousand people usually following his campe. This king is esteemed the greatest emperor in the East. He hath many dromedaries, whose swiftnesse availed his father much in his sudden expeditions of Warre. Those valiant Captaines which Echar had, Selim hath by tyrannie much diminished. Five times a weeke hee commands his elephants to fight before him, which often in their coming in, or going out, kill many; and if any be but wounded and might escape, yet hee commands him to be cast into the River, saying he will curse him as long as he lives, and therefore best to despatch him. He delights to see men executed and torn with elephants. Of these tyrannies he reckons many particulars which he saw; and some for no fault, but for his lust, set to fight with the Lion, and one valiant man to buffet with a very fierce Lion without any weapon offensive or defensive. If any of his subjects hath any precious stone of value, and make not him the offer of it, it is death to him; he must have the refusall of all, and yet gives not the worth by a third part. That jewel he weareth this day, is not worne againe till that day twelve month: all his jewels being proportioned to such a course. All his severitie and tyrannie can not cleare (perhaps this causes them) his country of outlawes. There is one betweene Agra and Amadaur, which commands as much land as a good kingdom; hee is strong twenty thousand horse, and fifty thousand foot, and keeps on the mountaines. Men can scarcely travel for outlawes. The often shifting of men from their lands, makes them exact more cruelty in the time they hold them, grinding the face of their poor tenants in rueful manner. If they continue but sixe yeeares they raise a great state; sometimes they hold not halfe a yeeare. If any be employed in warres or buisnesses in another places, he must forego his land heere, and be assigned it there. The king’s allowance otherwise is exceeding; as for every horse twenty Ropias a month for the warres, and for so many more which he hath of fame hee is allowed two Ropias a moneth for the maintenance of his table.” [Purchas’ “Pilgrims,” Fifth Book, p. 594, par. 3].

“Concerning the King’s Religion and behaviour, it is thus: In the morning, about break of day, hee is at his Beades, his face to the Westwards, in a private fair roome, upon a faire Jet stone having only a Persian Lambe-Skinne under him. He hath eight chaines of Beads, every one of which containeth foure hundred; they are of Pearle, Diamants, Rubies, Emeralds, Lignum, Aloes, Eshen, and Corall. At the upper end of this Jet stone are placed the images of Christ and our Lady, graven in stone. He turneth over his Beades, and saith so many words, to wit three thousand and two hundred, and then presenteth himself to the people to receive their Salams or good morrow, for which purpose multitudes resort thither every morning. This done, hee sleepeth two hours more, then dineth and passeth his time with his women; at noone he sheweth himselfe againe to the people, sitting till three or foure a clocke to view his pastimes, by men and beasts, every day sundry kinds. At three all the nobles in Agra, whom sickness detaineth not, resort to the Court; and the King comes fourth in

open audience, sitting in his seat Royale, every man standing in his degree before him; the chiefs within a red raile (which was allowed to our Author, having but five before him) the rest without. This red raile is three steps higher than the place where the rest stand. Men are placed by officers; there are others to keep them in order. In the midst, right before the King, standeth an officer with his master Hangman, accompanied with fortie others of the same profession, with hatchets on their shoulders, and others with whips. Heere the King heareth causes some hours every day; and then departs to his house of prayer: which ended, foure or five sorts of well-dressed meates are brought him, whereof he eateth what he likes, to stay his stomacke, drinking once of his strong drinke. After this he comes forth into a private roome, where none may come but such as he himselfe nominates. (Two years together this historian was one of the Attendants). In this place he drinks other five cups, which is the portion that the Physicians allow him; after which he eateth opium, and then lays him downe to sleepe, every man departing home. When he hath slept two hours, they awake him and bring his supper to him, thrusting it in his mouth, not being able to feed himselfe. This is about one of the clocke at night; and so he sleepeth the rest of the night. In this cup space he doth many idle things; but nothing without writing, be he drunken or sober. For he hath writers by course, which write all, to the end that when he dieth these writings may be brought forth, and thence what is thought fit may be inserted in their chronicles.

“When any poore man comes to demand justice of the King, they go to a certain rope fastened to two pillars, neere where the king sits; this rope is full of Bells, plated with gold, and with shaking the rope, the king heareth the sound, sends to know the cause, and justice accordingly.”

While our Author was with him, he made his brother's children Christians, “not for zeale (as the Jesuits thought), but in policie (to disappoint a prophecie of certaine gentiles, which foretold their succession in the kingdome), to make them odious to the Moors. God take the wise in his craftinesse, and convert this perverse policie to their true conversion.”

He continues: “But we will shut up this too great discourse of the great Mogol's Greatnesse in the words of the World's Greatest Foot-post. He tells us from the very Mogol's Court, that this present prince is a man of three and fiftie yeres of age, of complexion middle, betwixt white and black, in a more expressive Epithet on Olive; of a seemlie composition of bodie, of stature little unequal to Mine, but much more corpulent (hee never travelled so much on foot, nor ten moneths together with fiftie shillings expense). His Dominion is little less than foure thousand English myles; which if it come short of the Turke in Geometricall dimension of ground, it is with a great pleonasme supplied by the Fertilitie of his soyle, and in the Union of all his Territories. Againe, hee exceedeth him in Revenue (a great deale more than M. Corvat's reckoning). He presenteth himselfe thrice every day, at the rising of the Sunne, which hee adoreth by the elevation of his hands, at noone, and at five of the clocke in the evening; but he standeth in a room aloft, alone by himselfe, and looketh from a window that hath an embrodered sumptuous coverture supported with two silver Pillasters, to yeeld shadow unto him. In feeding of his beasts he spendeth at the least ten thousand pounds sterling a day, and keepeth a thousand women of his own bodie, whereof the chief is Normal (Nur Mahal). I have been in a Citie in this country called Delee, where Alexander joyned battell with Porus, and in token of his Victorie, erected a Brass Pillar, which remaineth there to this day. There arrived four English Ships at Surat, and in the same Sir Thomas Rowe, the English Ambassadour to the Mogoll; the news hereof came to Ajmere Octr. 8th, 1615, and did much resocillate M. Corvat's spirits (as did M. Browne's verses from Amadavers), and so I hope will yours.

“He was a drunken cruel man. He caused the first husband of his famous wife Nur Mahal to be murdered in order that he might marry her; and had Abul Fazl, the learned friend and Minister of his father, waylaid and slain. He was, moreover, a hypocrite, as although he indulged in wine himself in private, he would not tolerate the use of it in his subjects. He, moreover, outwardly confirmed to duties of his religion, and tried to govern wisely. Owing to the intrigues of his wife, Nur Mahal, his last days were full of trouble.” [Purchas' “Pilgrims,” the Fifth Book, Chap. VIII, p. 609, par. 3].

The previous extract from his own memoirs shows the terrible condition of the empire in his time.

Let any one compare this with the present state of things, and he will not wish for the restoration of a rule which could permit such enormities. Much must be allowed for the general improvement of the age, but there was a fearful indifference to the value of human life. Jahangir died on the 28th October, 1627, on his way to Lahore from Kashmir, and was buried in the garden of Shahdera, near the former place. He was succeeded by his son, Mirza Khuram, who took the title of Shahjehan, and was surnamed Shahab-ud-din Mohamad Sahib kiran Sani. He was born at Lahore on January 5, 1593; and his mother, Balmati, was the daughter of Rajah Udai Singh, son of Rajah Maldeo of Jodhpore. His throne was secured to him, in his absence, by his father-in-law, Azif Khan the Vizier, the brother of Nurjehan Begum. At one time he had been in exile at Udaipur in Rajputana, and the island palace in which he lived is still shown there. He was a friend to the Rajputs, and especially to the Maharana of Udaipur (Oodeypore), who had treated him well in his exile.

The following extract from the *Biographical Dictionary* summarises the events of his reign :—

“ He was the most magnificent prince that ever appeared in India. The most striking instance of his pomp and prodigality was his construction of the famous peacock throne. It took its name from two peacocks fashioned splendidly in sapphires, emeralds, rubies, and other appropriate jewels, which formed the chief ornament of a mass of bullion and precious stones that dazzled every beholder. Tavernier, a jeweller by profession, reports that it cost nearly six millions and a half sterling. His greatest splendour was shown in his building. He founded a new city at Delhi, called after him Shah Jahanabad ; but of all the structures erected by him there is none that bears any comparison with the Taj Mahal at Agrah, a mausoleum of white marble decorated with mosaics, which, for the richness of the material, the chasteness of the design, and the effect, at once brilliant and solemn, is not surpassed by any edifice either in Europe or Asia. Taj Mahal is a corruption of Mumtaz Mahal, the name of Shah Jahan's favourite wife, whose sepulchre it forms. Shah Jahan reigned thirty years, and was deposed and confined in the fort of Agrah by his son Alamgir, Aurangzeb, on the 9th of June, 1658 A.D., 17th of Ramzan, 1068 A.H., and died at Agrah after an imprisonment of 7 years and 10 months, on Monday night, the 23rd of January, 1666 A.D., 26th Rajab, 1076 A.H., aged 76 lunar years 3 months 17 days, and was buried in the Taj, close to his wife's tomb. There were living at the time of his imprisonment, four of his sons and four daughters. Of the sons the eldest was Dara Shikoh, the second Sultan Shuja, the third Alamgir, and the fourth Murad-bakhsh ; but Alamgir, who succeeded his father, murdered two of his brothers—viz., Dara and Murad—and the third, Sultan Shuja, died in Arakan, or was murdered by the Raja of that country. His daughters were Anjuman ara, Geti ara, Jahan ara, and Dahar or Roshan ara.”

Sir W. Hunter observes that “ he was just to his people, blameless in his habits, a good financier, and as economical as a magnificent court, splendid public works, and distant military expeditions could permit. He lost Kandahar, but extended the empire in the Deccan, and under him the Moghul empire attained its highest union of strength with magnificence. Like most Mohamedan princes, he began by putting to death his near relations. His own son, Aurangzeb, after a treacherous struggle with his brethren, imprisoned his father, who had fallen ill, and deposed him in 1658. He was confined as a prisoner in the Agra fort, in apartments that are shown there to this day, and died there in 1666.”

Beale, in his *Dictionary*, gives the following account of Alamgir :—

“ Alamgir I., emperor of Hindustan, surnamed Abul-Zâfar Muhi-uddin Muhammad Aurangzib, took the title of Alamgir on his accession to the throne. He was the third son of the emperor Shah Jahan, born on Sunday, 10th October, 1619 O.S., 11th Zilkada, 1028 H. His mother's name was Arjmand Banu, surnamed Mumtaz Mahal. In his youth he put on the appearance of religious sanctity ; but in June 1658, Ramzan 1068 H, during his father's illness, he, in conjunction with his brother Murad Bakhsh, seized Agra and made his father prisoner. Murad was soon after imprisoned by Alamgir, who marched to Delhi, where he caused himself to be proclaimed emperor on the 21st July of the same year, 1st Zilkada 1068 H., but was not crowned till the first anniversary of his accession, a circumstance which has introduced some confusion in the chronology of his reign. Soon after he put Murad Bakhsh and his eldest brother, the heir-apparent, Dara Shikoh, to death. He greatly enlarged his dominions, and became so formidable that all Eastern princes sent ambassadors to him. He was an able prince, but a bigoted Sunni, and attempted to force the Hindus to adopt that faith, destroying their temples and levying the capitation tax (Jizya) from every Hindu. The feudatory chiefs of Rajputana successfully resisted the impost. He died, after a reign of 50 lunar years, at Ahmedabad in the Dakhin, on Friday, the 21st of February, 1707 O.S., 28th Zilkada, 1118 H., aged 90 lunar years and 17 days, and was interred in the court of the mausoleum of Shaikh Zain-Ud-din, in Khuldabad, 8 kos from the city of Aurangabad. After his death he received the title of ‘ Hazrat-Khuld Makan ’ (*i.e.*, He whose place is in paradise). He was married in the 19th year of his age to a daughter of Shahnawaz Khan (the son of Asaf Khan, the prime minister of the emperor Jahangir), by whom he had five sons and five daughters. His eldest son, named Sultan Muhammad, died before his father ; his second son was Muhammad Mu'azzam, who succeeded him with the title of Shah Alam Bahadur Shah ; the third, Azam Shah, was slain in battle fought against the latter ; the fourth, Muhammad Akbar, who revolted against his father, took refuge in Persia, and died there ; the fifth, Kam Bakhsh, who was also slain in battle. The names of his four daughters are—Zeb-un-nisa, Zinut-un-nisa, Badr-un-nisa, and Mihr-un-nisa.

“ Muhammadans always look upon this prince as the greatest of the Moghul line. He increased the limits of the empire ; but, although he conquered Golconda and Bijapur, he had to spend the second half of his reign in the field, and his long reign of 49 years closed in darkness, as he could not subdue the Marathas, who were soon to become the real masters of India. His bigoted treatment of the Hindus, especially of the Rajput Princes, raised him up enemies in all parts of the empire, and in particular alienated the Rajputs, whom his great-grandfather had done so much to conciliate. His last days were gloomy in the extreme, as he suspected his sons of disloyalty, and could trust no one.”

The following extract from Sir W. Hunter's work relates to his character :—

“Aurangzeb tried to live the life of a model Mohamadan emperor—magnificent in his public appearances ; simple in his private habits ; diligent in business ; exact in his religious observances ; an elegant letter-writer, and ever ready with choice passages alike from the Poets and the Koran ; his life would have been a blameless one, if he had had no father to depose, no brethren to murder, and no Hindu subjects to oppress. But his bigotry made an enemy of every one who did not share his own faith ; and the slaughter of his kindred compelled him to entrust his whole government to strangers. The Hindus never forgave him, and the Sikhs, the Rajputs, and the Marathas, immediately after his reign, began to close in upon the empire. His Mohamedan generals and vice-roys, as a rule, served him well during his vigorous life ; but at his death they usurped his children's inheritance.”

A writer in *Macmillan's Magazine*, in 1895, gives us the impressions, a traveller had, of the emperor :—

“Gemelli Careri, an Italian Doctor in civil law, who visited India before the days of English supremacy, was admitted by the great Moghul emperor Aurangzeb to a private audience on the 21st of March, 1694. He also attended the public audience. He thus describes the sovereign :—‘The emperor came in, leaning on a staff forked at the top, and took his seat on a gilt throne. He had a white turban, tied with a gold web, and ornamented by one very large emerald surrounded by four smaller ones. Two servants warded off the flies with long white horse tails, and another stood with a green umbrella to protect him against the sun. In person he was of a low stature, with a large nose, slender and stooping with age. The whiteness of his round beard was more visible on his olive coloured skin. Although he was now seventy-eight years old, he endorsed petitions with his own hand, writing without the help of spectacles, and from his cheerful smiles he seemed to take pleasure in his work.’”<sup>1</sup> [“The Globe Brother in India,” *Macmillan*, 1895].

The above four sovereigns were truly “the great Moghuls.” Their descendants only enjoyed the shadow of empire.

Bahadur Shah and his eldest son, Jahandar Shah, who succeeded him, were tools of his prime minister, Zulfikar Khan. Three were under the control of two Sayyid brothers, Husain Ali and Abdulla. These men were overthrown, in 1720, by Mohamad Shah, whom they had put on the throne in 1719, and who reigned 30 years longer. During his time the decay rapidly proceeded. The principal events of these and the remaining reigns are taken from Beale's *Dictionary*.

“BAHADUR SHAH I., surnamed Kutb-uddin Shah Alam, formerly called Prince Muazzim, was the second son of the emperor Alamgir I., born at Burhanpur in the Dakhan, on the 4th October, 1643 o.s. (30th Rajab, 1053 H.). At the time of his father's death, which took place at Ahmedabad on the 21st February, 1707 o.s. (28th Zikada, 1118 A.H.), he being then at Kabul, his younger brother, Prince Azim, was proclaimed sovereign of all India, in perfect disregard of the late emperor's will. Prince Muazzim, with better reason, assumed the crown at Kabul, with the title of Bahadur Shah, and both brothers prepared to assert their pretensions by force of arms. They assembled very large armies, and met at length at Dhaulpur, not far to the south of Agra. A bloody battle ensued on Sunday, the 8th June, 1707 o.s. (18th Rabi I., 1119 A.H.), in which Prince Azim and his two grown-up sons, Bedar Bakht and Wallajah, were killed. Bahadur Shah reigned nearly five lunar years, and died at Lahor on Monday, the 18th February, 1712 o.s. (21st Muharram, 1124 A.H.), in the 71st lunar year of his age. He was buried in the environs of Delhi, near the tomb of Khwaja-kutb-uddin, where he had built, during his life, a mosque entirely of white marble, named Moti Masjid. His tomb is also built of the same stone. He received the title of Khuld-Manzil, *i.e.*, ‘May his mansion be in Paradise after his death.’ He left four sons, viz., Maizuddin Jahandar Shah, Azim-ush-Shan, Rafi-ush-Shan, and Jahan Shah, among whom a battle ensued wherein the three latter-named brothers were killed, and Jahandar Shah ascended the throne.”

“JAHANDAR SHAH, surnamed Muhamad Muizz-uddin, was the eldest son of the emperor Bahadur Shah and grandson of Alamgir. He was born in the Dakhan on Wednesday, the 8th April, 1663 A.D. (10th Ramazan, 1073 A.H.). The death of his father, which took place in February, 1712 A.D. (Muharram, 1124 A.H.), was followed by the usual struggle among his sons for the crown. The incapacity of Jahandar Shah, the eldest, had given a great ascendancy to the second, whose name was Azim-ush-Shan. He was supported by most of the nobility and of the army ; but his other brothers joined their interests and were kept together by the persuasions and false promises of Zulfikar-Khan, the Amir-ul-umra. Their concord was of short duration, and lasted only until the defeat and death of Azim-ush-Shan ; after which a bloody battle ensued between the three surviving brothers, two of whom—viz., Jahan Shah, with his son Farkhunda-Akhtar, and Rafi-ush-Shan—being killed, Muizz-uddin, by the intrigues and support of the Amir-ul-umra, remained undisputed master of the throne, and was crowned at

<sup>1</sup> Atkinson, in his account of the North-West Provinces of India, gives a table showing the names and immediate descendants of the sons of Aurangzeb. Of twenty-seven persons mentioned in it, fifteen were murdered or killed ; four were blinded ; one died in prison ; one was imprisoned ; and six only were said to have come to a natural end. Two of the latter—Rafi-ud-darjat and Rafi-ud daula—were each a few days on the Imperial throne before death, and one was a girl. He remarks, “This catalogue of the descendants of Aurangzeb, and the fates that befell them, is in itself a sufficient commentary on the disorder and anarchy of those troublous times.”

Lahore on Thursday, the 10th of April, 1712 A.D. (14th Rabi I., 1124 A.H.), with the title of Jahandar Shah. He was in himself a weak man, effeminately careful of his person, fond of ease, and totally ignorant of the art of government. He made the vast empire of Hindustan an offering to the foolish whims of a public courtesan, named Lal Kanwar, which tortured the minds of worthy subjects loyal to his family. He reigned only 9 months, was defeated in a battle fought near Agra, and afterwards taken prisoner and murdered in the month of January, 1713 A.D. (Zil-Hijja, 1124 A.H.) by order of his nephew, Farrukh Siyar (the son of the late Azim-ush-Shan), who became emperor. His corpse was exposed to public view, and then interred in the platform before the mausoleum of the emperor Humayun at Delhi. His mother's name was Nizam Bai."

"FARRUKH SIYAR MUHAMAD, emperor of Delhi, born on the 18th July, 1687 O.S. (18th Ramzan, 1098 A.H.), was the son of Azim-ush-Shan, the second son of Bahadur Shah I., and great-grandson of the emperor Alamgir. His father was killed in the battle fought against Jahandar Shah, his uncle and predecessor. One of Jahandar Shah's first acts, on his accession to the throne, had been to put all the princes of the blood, within his reach, to death. Among those whom he could not get into his power was Farrukh Siyar, who was in Bengal at the time of his grandfather, Bahadur Shah's, death. But when the information of his father's death reached him, he threw himself on the compassion and fidelity of Saiyad Hussain Ali Khan, the Governor of Behar, who warmly espoused his cause, and prevailed on his brother, Saiyad Abdullah Khan, Governor of Allahabad, to adopt the same course. By the aid of these noblemen, Farrukh Siyar assembled an army at Allahabad, marched towards Agra, defeated Jahandar Shah, took him prisoner, and having murdered him, he ascended the throne in the fort of Delhi on Friday, the 9th of January, 1713 O.S. (23rd Zil-hijja, 1124 A.H.) The former Amir-ul-umra, Zulfikar Khan, and many other nobles and dependents of the late emperor were put to death by the bow-string and other punishments. Rajah Subhchand, Diwan to the late Amir-ul-umra, had his tongue cut out; Aziz-uddin, son of Jahandar Shah, Ali Tabar (the son of Azim Shah), and Humayun Bakht (younger brother to Farrukh Siyar), were deprived of their sight by a red-hot iron drawn over their eyes. On Farrukh Siyar's accession, Abdullah Khan, the elder brother, was made Vazier with the title of Kutb-ul-Mulk, and Hussain Ali Khan raised to the rank of Amir-ul-umra (commander-in-chief), which was the second in the State. His nuptials with the daughter of Raja Ajit Singh of Marwar were celebrated with unprecedented splendour in the year 1716 A.D. (1128 A.H.) Farrukh Siyar had not long enjoyed the throne, when a jealousy arose between him and the Wazir Kutb-ul-Mulk; and on the emperor's trying to form schemes for the recovery of his independence, he was deposed, blinded, and imprisoned by the two brothers. This event took place on the 18th February, 1719 O.S. (8th Rabi II., 1131 A.H.), and not long after he was murdered on the 16th May, 1719 A.D. (9th Rajab, 1131 A.H.) following, and buried in the court of the Mausoleum of the emperor Humayun at Delhi. He reigned 6 years 3 months and 15 days. After his deposal, the Saiyads set up a prince of the blood, to whom they gave the title of Rafi-ud-Darjat. It was from Farrukh Siyar that the East India Company obtained their firman of free trade, with leave to purchase thirty-seven districts in Bengal, besides various privileges; but little attention was, however, paid to it by the Subas till the English acquired force to give it weight."

"RAFI-UD-DARJAT and RAFI-UD-DAULAH, the sons of Rafi-ush-Shan and grandsons of Bahadur Shah. The former was raised to the throne of Delhi by the two Sayyids, viz., Abdulla Khan and his brother Husain Ali Khan, after the dethronement of the emperor Farrukh Siyar, on the 18th February, 1719 A.D. (8th Rabil, 1131 A.H.), but died in a little more than three months of a consumption at Agra, on the 28th May the same year (19th Rajab, 1131 A.H.), when another youth of the same description, younger brother to the deceased, was set up by the Sayyids under the name of Rafi-ud-Daula Shah Jahan Sani, who came to the same end in a still shorter period. Both were buried in the mausoleum of Khwaja Kutb-ud-din Kaki at Delhi. After their death the Sayyids pitched on a healthier young man as their successor, who ascended the throne by the title of Muhammad Shah."

"MUHAMMAD SHAH, emperor of Delhi, surnamed Roshan Akhtar, or 'the brilliant star,' was the son of the prince Jahan Shah, one of the three brothers who perished in disputing the crown with their eldest brother, Jahandar Shah. He was born on Friday, the 7th of August, 1702 O.S. (24th Rabil, 1114 A.H.), and crowned by the two Sayyids, after the death of Rafi-ud-Daula, on the 29th September, 1719 A.D. (25th Zikada, 1131 A.H.). On his accession it was determined that the names of his two predecessors,—viz., Rafi-ud-Darjat and Rafi-ud-Daula, who reigned about three months each—should be struck out of the list of kings, and that his reign should commence from the death of the emperor Farrukh Siyar. Muhammad Shah reigned 30 lunar years 6 months and 10 days, and died one month after the battle of Sarhind, which his son fought against Ahmad Shah. This emperor may be termed the last of the race of Amir Taimur, who reigned in Delhi and enjoyed any power. The few princes of that sovereign's family who were raised to the throne after Muhammad Shah were mere puppets, whom the nobles of the court elevated or cast down, as it suited the purposes of their ambitions."

"AHMAD SHAH entitled Mujahid-ud-din Muhammad Abun Nasr Ahmad Shah Bahadur, was the son of

Muhammad Shah, emperor of Delhi, whom he succeeded on the 15th April, 1748 (27th Rabil, 1161 A.H.). His mother's name was Udham Bai. He was born in the fort of Delhi on Tuesday, 14th December, 1725 (17th Rabi II., 1138 A.H.), and crowned in Panipat on Monday, 19th April, 1748 (2nd Jamada I., 1161 A.H.). After a reign of 6 years 3 months and 8 days he was deposed, imprisoned, and afterwards blinded, together with his brother, by his prime minister, Imad-ul-mulk Ghazi-ud-din Khan, on Sunday, 2nd June, 1754. After this he lived more than twenty-one years, and died on the 1st January, 1775, from bodily disease. He was buried in the front of the mosque of Kadur Sharif in Delhi, in the mausoleum of Maryam Makani. After his imprisonment, Alamgir II., son of Jahandar Shah, was raised to the throne."

"ALAMGIR II., Aziz-ud-din, was the son of the emperor Jahandar Shah by Anup Bai; he was born in 1688 A.D. (1099 A.H.), and raised to the throne in the fort of Delhi by Imad-ul-mulk Gazi-ud-din Khan, the Wazir, on Sunday, 2nd June, 1754, after the deposition and imprisonment of Ahmad Shah, the son of the emperor Muhammad Shah. He was, after a nominal reign of 5 years and some months, assassinated by the same person who had placed him on the throne, on the 29th November, 1759, and was interred in the platform before the mausoleum of the emperor Humayun. His son, Ali Gauhar (afterwards Shah Alam) being then in Bengal, Muhiy-ul-Sunnat, son of Kam Baksh, the son of the emperor Aurangzeb, was seated on the throne with the title of Shah Jahan, and insulted by the empty name of emperor for some months; after which, on the 10th October, 1760, the Mahrattas having plundered Delhi, Prince Mirza Jawan Bakht, the son of Ali Gauhar, was placed on the throne by the Maratha chief, Bhao, as regent to his father, who was still in Bengal."

"SHAH ALAM, king of Delhi, whose original name was Ali Gauhar, was the son of the emperor Alamgir II., by Zinat Mahl, surnamed Bilal Kanwar, was born on the 15th June, 1728. In the year 1758, fearing he might be made a prisoner by Imad-ul-mulk, Ghazi-ud-din Khan, the minister of his father, he left Delhi to try his fortune in Bengal; the Nawab of which Province, Siraj-ud-daula, had been deposed by the assistance of the English, and Mir Jafar set up in his room. He was in Behar when he received the intelligence of the murder of his father; and, having assumed the Imperial authority, he ascended the throne on the 25th December, 1759, with the title of Shah Alam. After the defeat of Shuja-ud-daula, his prime minister, at Buxar, on the 23rd October, 1764, and his flight to the upper provinces, the king followed the English to Allahabad, where he granted the East India Company the Sanad of the Diwany of Bengal, dated 12th August, 1765, on the Company agreeing to pay the emperor 24 lacs of rupees annually from the revenues of the three provinces, viz., Bengal, Behar, and Urysa. This important business being settled by Lord Clive, he returned to Calcutta, leaving General Smith to attend the emperor—but, in fact, to rule him; for the general resided in the fortress, and his majesty in the town: and the sound of the Imperial Naubat in the fort being disagreeable to General Smith, he forbade the band to play, nor did the servants of the emperor refuse. Shah Alam continued to reside at Allahabad, under the protection of the English, till the year 1778, when, growing weary of his retirement, he proceeded to Delhi, where he arrived on the 25th December the same year; but not long after fell into the power of Gulam Kadir Khan, a Rohilla chief, who put out his eyes on the 10th August, 1788. Shah Alam, after this event, reassumed the throne, and died on the 19th November, 1806, aged 81 lunar years. Shah Alam's poetical name was Aftab. He was a good poet, and has left a Diwan, called Diwan Aftab, in Persian and Urdu verses. His remains were deposited close to the tomb of Bahadur Shah, adjoining the Moti Masjid, near the Dargah of Kutb Shah."

"AKBAR SHAH II., king of Delhi, whose title in full is Abul-Nasr Muin-uddin Muhammad Akbar Shah, was the son of the nominal emperor, Shah Alam; he was born on Wednesday, 23rd April, 1760, and succeeded his father, at the age of 48, on the 19th of November, 1806, as titular king of Delhi. On his accession he made some weak attempts to increase his influence and power. These were properly resisted, but at the same time the pledge given by Lord Wellesley, to increase the allowance of the Imperial family when the revenue of the country improved, was redeemed by an act of politic liberality. An augmentation of ten thousand rupees per mensem was appropriated for the support of his eldest son, whom he had declared heir-apparent. He sat on the throne of his ancestors nearly 32 lunar years; died on Friday, 28th September, 1837, aged about 80 lunar years, and was buried at Delhi, close to the tomb of Bahadur Shah. His son, Bahadur Shah II., the last king of Delhi, succeeded him. Akbar sometimes wrote poetry, and used the word Shia for his poetical name."

"BAHADUR SHAH II., the last king of Delhi, whose title in full was Abul Muzaffar Siraj-ud-din Muhammad Bahadur Shah, a lineal descendant from Amir Taimur, was the son of Akbar Shah II., on whose death he succeeded him on the 28th September, 1837. He was born on Tuesday, 24th October, 1775, and Abdul Muzaffar is the chronogram of his birth. His mother's name was Lal Bai. A stipend or pension of one lakh of rupees monthly was allowed him by the British Government. He was an excellent Persian scholar and an elegant Urdu poet, and Zafar was his poetical name. His Diwan, or Book of Odes, was printed some years ago at Delhi. He was supposed to be the principal instigator of the mutiny of the native troops throughout India in 1857, and was deposed and tried, but his life was guaranteed. In October, 1858, he was sent down to Calcutta, from which place

he embarked on board H.M.S. "Magara," on Saturday, the 4th December, 1858, for Rangoon, accompanied by two of his wives, a son, and a grandson; and thus ended the Royal Race of Taimur in India. His sons, Mirza Mughal and Mirza Khwaja Sultan, and a grandson named Mirza Abu Baker, who were known to have taken a prominent part in the atrocities attending the insurrection, were captured on the 22nd September, 1857, at the tomb of Humayun, and shot on the spot. During the mutiny in 1857, Bahadur Shah had struck a new coin, with the following inscription :

‘ Bazarzad Sikka nuarat tirazi.  
Sirazuddin Bahadur Shahe Gazi.’”

The following are, for the most part, selections from stories and accounts from native works relating to the emperors, which Chobe Bessessarnath, of Jeypore, has kindly translated for the author from the original works. They illustrate the contemporary opinion of the characters of these great men :—

In the Hadiqatul-Akalim the following story is narrated :—When the emperor Akbar attacked the fort of Rohtas, one Shaikh Mohamad Taki fought against the emperor on behalf of Daud the Pathan. He was wounded and captured. Akbar witnessed his strength and bravery, and promised him pardon if he would enter his service. He replied that “a lady whose husband is alive never marries another.” Akbar released him and said, “The Almighty has granted me the empire, and has endued my intellect with wisdom and my arms with strength. Justice is my guide. No other thought but that of justice passes within me. Any amount of thanksgiving on my part for all his blessings, and any description of his attributes, are inadequate.”

The following are illustrations of Jahangir's cruelty. The year of his accession was marked by the rebellion of Shahzada Khushru. The persons who resisted him were captured on their way to Kabul. Most of them were slain after cruel tortures. Hasan Beg, the ringleader, was enclosed in the hide of a cow, in which he breathed his last. Abdur Rahim was forced into the hide of an ass, but, in spite of the tortures he suffered, was taken out alive. [Hadiqatul-Akalim].

The emperor Aurangzeb, with the object of placing before his sons a standard of conduct for their guidance, communicated in writing to them the following account of his father, Shah Jahan :—

He rose at 4 in the morning, bathed, and then prayed (Wazifa) until sunrise. He then offered up the usual services with scholars and wise men, after which he gave audience for two hours at the window (Jarokha Darshan). The next two hours were set apart for the Diwan-Am (audience), at which all the Mansabdars (holders of fiefs for which they did service) offered salutations to the emperor, who heard them, and issued prompt orders regarding all the different branches of the administration of the country. An inspection of the elephants, the stables, aviaries, and other places in which animals were kept, was then made. Attention was afterwards given to the Diwan Khana (special audience), in which affairs relating to the Military Department were disposed of, the news was read out from all parts of the empire, and warlike materials and implements were examined. Here also recruits were introduced, papers remaining from the previous evening were brought up and appeals were heard. Firmans were also issued; it is, therefore, not wonderful that these duties occupied the emperor until noon, and that he now took his meal with great appetite and zest. Food was then distributed to learned men, students, orphans, the poor and the sick. Persons who desired urgently to see the sovereign and lay their grievances before him were granted audience. The emperor then slept about two hours, and afterwards repeated texts with his rosary, and offered afternoon prayers. For two hours he sat in the Asad Burj signing papers connected with the revenue and judicial departments; and some time was again spent in the Diwan-Am, in enquiring into the merits of persons who were to be granted Jaghirs (estates), Mansabs (fiefs), in sanctioning grants, and receiving Nazars—that is, gifts on investiture or audience. The evening service followed, after which, in the house of rest, he was entertained by historians, story tellers, musicians, and travellers, in which manner half the night passed away. [Hadiqatul-Akalim].

Aurangzeb used to say that “sight-seeing and hunting are the business of the unemployed. The man who does not attend to the dictates of Religion is worse than useless. The world is like a field in which seeds for the future are sown. The emperor said man should always be humble, and his beliefs should be holy, the Vazir should be just, and not niggardly, if he were a niggard, the whole empire would suffer.”

The following sentences are copied from the emperor's diary :—“Never mix with the wicked; never injure any one's feelings, even if it serves some purpose; never cause injury to the wise; never beg, even if pressed by extreme want. Keep company with the wise and learned, and avoid the rude. Be gracious to scholars and philosophers. Be guided by justice. Never aspire to overthrow the beliefs of others, or embrace them. Let us look upon other men as we do upon ourselves.”

The Hadiqatul-Akalim is especially severe on the injuries arising from the imposition of the Jeziah, or poll-tax on Hindus, and on the destruction of Hindu temples.

The last letter written by Aurangzeb to his son is to this effect :—"I have grown very old, and consequently weakness has become too strong ; the strength of my limbs has also gone. Now I cannot distinguish those who belong to me from other persons. I am becoming unconscious of myself, and I do not know who I am, and for what I was created. The few days which are left me are soon to be over, and I am sorry only on this account—that I could not either govern well, or look to the prosperity of the people. My life has been wasted in useless pursuits. God lived within mine own house, but I became so blind that I could not even see Him. I have no hopes of life, and fever has been so unkind to me that only skin has survived upon my withered frame, and all my flesh has been eaten away. My son, Kam Baksh, though he is away at Bijapur, is still near me. Alija (Bahadur Shah) is at a great distance ; Shahzada Alam is even at a still greater distance. My grandson, Mohamad Azim, has reached Hindustan, but he and his army are all in the same condition as I am. God, notwithstanding my possession of so large an empire and many belongings, has made me solitary at this critical moment. I am extremely uneasy, like mercury in the close proximity of fire. I know I am a great sovereign, and own many things which are blessings of all kinds, but I cannot carry along with me the fruits of my sins. I do not know to what miseries I shall be subjected in after life. Yet God is gracious, but when I reflect upon my past actions and life, the thought is very painful, and nothing but torture seems to be in store for me. . . . . I can now perceive that life leaves each portion of my body. Do not be confused with this account of my state. If you go beyond what I have instructed you in my will, then I leave you to the Almighty, because I cannot do anything. You should do all I have dictated to you, and should behave peaceably towards one another. If there is any occasion for you to disagree with one another, forget it. May Heaven help you in doing this."

Aurangzeb abstained from the use of dresses embroidered with gold or silver, from the use of gold or silver plate for drinking or eating purposes, nor did he hear music. He had a very retentive memory, and wrote out copies of the Koran, which were sent as presents to the sacred shrine of Medina. One of these books is said to be at Tonk. He wrote the Persian character very beautifully. He was fond of letter-writing ; his last letter to his son, which has been quoted, is a very sad one.

Mohamad Azim's folly so disgusted everyone that he soon had few followers. The son of Bahadur Shah appeared with a large army, but had difficulty in obtaining possession of the fort, as the keeper was aided by the "wicked Jats of the place," who began to plunder. The letters of the emperors, a little later on, to the Jeypore chief, some of which have been preserved, are filled with complaints against these Jats. Famine and scarcity of water prevailed to such an extent, that one pakal (bullock-skin) of muddy water was sold for Rs 15.

Bahadur Shah found an empty treasury, as it had been exhausted by the wars. The Rajputs assisted him to gain the throne ; notwithstanding which, acting on the advice of his minister, he threatened to dispossess them of their property. He ordered all Sikhs to shave as other Hindus did, and that the dogs in his camp should be killed. He also gave instructions that the officiating priest in the mosque should read the Shiah instead of the Sunni form of the Khutba. In this way all parties were offended. Death shortly afterwards prevented further mischief. The usual quarrels took place after his decease. The second son, Mohamad Azim-us-shan, was assisted by Churaman the Jat, the ancestor of the Bhartpur chiefs ; nevertheless, the claimant fled towards Lahore. His elephant entered the Ravi in a storm, but a bombshell struck the animal in the tail, and its rider was drowned. Moyiz-ud-din was successful in a battle which took place with another of his brothers, but he gave over the administration to Zulfikar Khan, and spent his time in amorous pursuits with Lal Kunwar, a relative of the celebrated musician, Tansen.

These two worthies tore the silver and gold decorations from the palace walls and ceilings, in order to pay an army to resist Farrukh Siyar, whom the Saiyad brothers assisted in obtaining the throne ; but it was of no avail, as the latter was victorious. There was a very great famine at the beginning of Farrukh Siyar's reign. He was married to the daughter of Jaswant Singh, Chief of Jodhpore, but that was the last occasion on which the Rajputs, with great reluctance, gave a bride to the emperors.

The Saiyads, believing Farrukh Siyar was intriguing against them, imprisoned him, so that he shortly afterwards died ; and then put the son of Bahadur Shah on the throne with the title of Mohamad Shah Khujista Akhtar Jahan Shah. A plan was made for the assassination of Husain Ali Khan, the Saiyad, which proved successful, and his brother (Abdulla Khan) was taken captive alive and confined, and Mohamad Shah became *de facto* sovereign. In this account nothing is said of the two other puppets, because Mohamad Shah's reign was held to date from the death of Farrukh Siyar. During Mohamad Shah's reign, Nizam-ul-Mulk, governor of the Deccan or Southern India, established his independence and founded the family of which the present Nizam is the head.

In like manner the Vazier, or prime minister of the empire, ruled at Oudh. Nadir Shah, the ruler of Persia, invaded India and took Delhi in 1739, where he massacred an enormous number of the inhabitants.

Ahmed Shah Durani also invaded India in 1747. The Marathas obtained Malwa and Southern Orissa, and tribute from Bengal. When Ahmed Shah succeeded his father in 1748, there was very little left to lose. His reign began by a rebellion of the Rohillas in Oudh, which was at first successful, but he ultimately crushed it with the aid of the Marathas in 1751.

Ahmed Shah Durani made a second incursion into India in 1761-2, and the Punjab was ceded to him. Alamgir II. succeeded in 1754, and in 1786 Ahmed Shah Durani again invaded India, and sacked Delhi. His fourth invasion took place in 1759, and the emperor was murdered by his minister, Ghazi-ud-din, in the same year. The Marathas were practically masters of Delhi, although temporarily checked at the third battle of Paniput in 1761; but they were finally overcome by the British under Lord Lake in 1803. The last two emperors were only nominal sovereigns under British protection.

The external troubles of the empire were increased by internal dissensions and court intrigues; as, for example, in Ahmed Shah's days, when Abdul Manawr Khan, the vazier, excited Suraj Mal, Jat, to rebel; and his rival, Ghazi-ud-din Khan, called in the Rohilla chiefs from Sambhal and Moradabad, and at another time the Marathas.

It is not easy to follow the fearful disorders of the last century and the beginning of the present one, but the people suffered unheard-of cruelties and privations. In such works as the Memoirs of the first Nawab of Tonk, and Boughton's letters from a Maratha camp, one reads of the horrors of the time. The country was everywhere raided, on a regular system, by hordes of mercenaries and freebooters, who, after devastating a district, allowed it just time for its wealth to be restored, and for the people to return to their homes and raise crops, before they plundered it again. Whenever a money contribution was not paid, or when moved by a spirit of revenge, they wantonly marched their troops—and particularly their cavalry and elephants—over the fields, with instructions to destroy what the animals could not eat. Merchants were tortured and plundered. Trees were cut down when not required for fuel, and robbers took what was left, or, when nothing was to be had, murdered without remorse all who opposed them.

The Shah Jahan Nama gives much valuable information regarding Shah Jahan's reign:—

Nur Jahan always poisoned the mind of Jahangir against his son; but her brother, Asof Khan, pleaded for him. When Shah Jahan was proceeding towards Delhi, the Rana of Udaipur met him and offered presents; and as a token of special favour, was given a dagger, with a belt set with precious stones, and a valuable necklace, with an elephant and a horse, which were adorned with rich trappings. At Ajmere the emperor walked out, according to the practice of his grandfather, for a couple of miles, and distributed gifts to the poor, and ordered the erection of a mosque in honour of the subjugation of the Rana. This building is still in existence. Raja Jai Singh of Amber and others waited upon the emperor here, and conducted him to Agra.

It was by such royal progresses and gifts that a new sovereign's succession became widely known and felt. On the day of his coronation Shah Jahan presented two lakhs of gold mohrs and the same number of rupees to Banu Begum, or Mumtaj Mahal, his chief queen; and other queens received smaller sums, as did also his sons and daughters. Their annual allowances were also fixed; for example, Banu Begum was given 10 lakhs per annum, and Dara Shikoh Rs 6,000, Shah Shuja Rs 850, and Aurangzeb Rs 500 a day each.

“Shah Jahan was of average height, had a bright high forehead without any wrinkles. There was a mole between his eyebrows, which was the star of sovereignty, and enhanced the beauty of his face. His eyebrows were so beautiful that they resembled the Sura Fatah, a text in the Koran. They were expressive of the breadth of his disposition and of a very magnanimous turn of mind. The pupils of his eyes were black, which showed modesty. On one side of the nose there was a mole, just like that of the prophet, which was called the seal. He had a very straight nose, like the letter Alif (A) of the Persian character. His cheeks were full, and indicated the everlasting possession of wealth and sovereignty. He had ears which were neither long nor small, and did not exceed the proper size. They were very acute in listening to the poor and weak, and in hearing the divine mysteries. His features were brilliant; his lips were neither thick nor thin, and the opening of his mouth was of moderate size. So were his teeth, which shone like rows of pearls. His beard and moustaches were very beautiful, and grew so admirably upon his face that it appeared as if God had painted them there like a clever artist. His neck was long and his chest broad. He had long hands and fingers, showing his charitable disposition. On the sole of his left foot there was a mole, an emblem of sovereignty; and from head to foot there were marks which symbolized his extreme generosity and the magnanimity of his heart.”

This extravagant account is characteristic of the oriental author; but portraits of the emperor, to a considerable degree, bear out the truth of the description.

The author of the Shah Jahan Namah states that Shah Jahan's last days were full of indescribable suffering and torture, of which he could not write a full account for fear of Aurangzeb. He ordered a certain oil to be

applied every day to his father's body, which gave rise to serious disorders. It was the custom of Shah Jahan to distribute to great nobles, and other distinguished persons, gold mohrs weighing 400 tolas (160 ounces), and also silver coins of the same weight.

Presents were exchanged with the Kaisar of Rum (Sultan of Constantinople), and the title of Maharaja was conferred on the Chiefs of Jodhpore and Jeypore. He also, on the day of his accession, ordered the practice of bowing before the emperor and kissing the ground (*sijda*) to be given up, and a respectful bow (*taslim*) substituted for it, thus proving that he was liberal-minded and conciliatory. The Hindu princes showed the results of these measures by fighting with great bravery for the emperor in distant Kabul and other countries.

Nine crores of rupees were spent on public buildings. The marble mosque in the fort at Agra cost 6 lakhs; the Roza of Mumtaz Mahal (the Taj), 50 lakhs, and other mosques 50 lakhs; Delhi fort and the bazars near it, for repairs, etc., 51 lakhs; the Jama Musjid at Lahore, 12 lakhs, and gardens in and near that city, 50 lakhs; and buildings in Kabul 12 lakhs, in Kashmir 60 lakhs, and in Ajmere 12 lakhs.

Regarding Akbar, it is stated in the Akbar-namah that "the Governor of Lahore brought many prisoners, who were dressed with the skins of bullocks, from which even the horns had not been separated. This greatly disconcerted the emperor, who ordered the removal of the skins at once, and pardoned them. A long account is given of the discourses of the emperor with the nobles, wise men, and enquirers of all kinds, who were moved by his wisdom. When the ladies of the harem went on pilgrimage to Mecca, Haji Habibulla was instructed to take with them all the industrial and art products of the country, and to bring in exchange those of foreign countries. A regular postal system was also established. Habibulla returned with many curiosities and instruments of music which he had bought from the Europeans; amongst them was an organ, or organ, which exceedingly charmed Akbar. A number of artizans also accompanied Habibulla. At the emperor's discussions, men of all races and creeds attended. His was a marvellously active mind. Nothing seemed to escape him. He visited the hospitals, held public courts of justice, saw that the members of the dumb creation were properly fed, examined arms and material of war, and reviewed his troops. Very little time was devoted to sleep and to the society of his wives. He established poor-houses, in consultation with the Hindu princes, not only in his capital, but in other cities. He was averse to taking the lives of animals. Special days were set apart for audiences with different persons. On the king's birthday, in the 26th year of his accession, suggestions were made by the princes, nobles, and officials to stop early marriages, to build serais for the accommodation of travellers, who were also to be registered, to found dispensaries in the towns, to appoint able persons to fix the rates of articles which were sold in the bazars, and to punish fraudulent tax-collectors. The emperor approved, and orders were passed accordingly. Akbar, after he sat on the throne, took no wine, 'because it made a sensible man a fool,' adding, 'but what shall be said of a fool who drinks it.'"

AURANGZEB.—The Jahangir-namah says of Aurangzeb:—

"He was a crafty, cunning man, but not a student of the course of events in the world. Wise men are those who are always prepared for the worst; the thought that he would be no more one day never occurred to him."

JAHANGIR.—In the Ikbal-namah Jahangiri, or "The Treasure of the Emperor," it is stated that—

"Jahangir was a great patron of art. One of his slaves was a great expert in turnery, engraving and painting. Prince Kurram was sent to subdue the Rana, who submitted, and was granted high privileges, the chief of which was that his son should beat his kettle-drum until he approached the Imperial throne. When the prince took Burhanpur, he was granted the name of Shah Jahan. While the emperor was on his way towards Ujjain, he halted at the residence of Rana Amar Singh, and there Aurangzeb was born to Shah Jahan."

In the Tawarikh Badauni or Khulasatul Tawarikh, it is stated that "Shah Tahmasp of Persia advised Humayun, that, if he desired to establish his sovereignty in Hindustan, he should form matrimonial alliances with the lords of that country, so that they might remain attached to him for ever."

Humayun was not successful in carrying out this suggestion; but Akbar adopted it as his policy, and married the niece of Hasan Khan Mewati, and later on, the daughter of Raja Bhar Mal. His son and grandson followed his example, but Aurangzeb did not do so; and although the Hindus did not, by any means, altogether like these alliances, they had profited so much by them that they were of necessity made loyal to the Paramount Power as long as they existed. Akbar was physically very strong. He was very ambitious and brave. He always defended himself with the left hand, while with the right he inflicted wounds on his assailants. His education was not very high, but his universal toleration won the hearts of all. Without distinction of race or creed, all classes had a chance of rising. He is said to have slept only three hours out of the twenty-four.

Jahangir was born of Jodhbai, daughter of Raja Maldeo of Jodhpore, in the hut of Shaikh Selim at Futtehpur Sikri. All historians unanimously assert that Jahangir was the most graceful and handsome of the Moghal sovereigns. His mother was very beautiful, intelligent and charitable, and advised the emperor Akbar in all matters relating to the Rajputs.

The Sair Mutakherin records that Akbar, without any fear, would mount and subdue the wildest elephants.

Tobacco was introduced in Jahangir's time, and soon became popular; though he tried (as did Shah Abbas of Persia), by special enactments, to stop its use. This emperor was very fond of curious sports.

Hashim Ali Khan, the historian of Aurangzeb, observes that there was, in his time, very much corruption amongst officials, and those who spoke against them were punished; but so great was the lawlessness that murderers of officials enjoyed immunity. His court was a dull one, as to please the Mohamedans he dismissed from it all singers, astrologers, and poets. He was not accessible, as the practice of giving audience at the Jarokha window was given up. The Hindus in crowds stopped his path to protest against the introduction of the poll-tax. They stopped his progress several times, whereupon he ordered that they should be trampled upon by elephants. When his oppressions were notorious in all quarters, the historians were ordered not to make a record of them.

Bahadur Shah took a vow on his accession not to disappoint any applicant. He was a great student of theology, and made attempts, which were unsuccessful, to introduce the Shiah form of doctrine.

Jahandar Shah appointed the brother of his concubine Soubadar of Agra. Zulfikar, the vazier, asked as his fee for writing the letter of appointment, the gift of a thousand big drums and as many small ones, which the emperor considered impertinent. He replied that he was in earnest, as he thought that the administration of the government should be entrusted to persons of hereditary rank and position, and not to musicians and singers. The request for musical instruments was made that he might have some occupation. The emperor was filled with shame.

Farrukh Siyar entered the fort and hanged Jahandar Shah, whose body, and that of Zulfikar Khan, were insultingly dragged through the city. He was a very cruel monarch, and most unmercifully killed many distinguished members of the Saiyad nobility. Others, through fear, committed suicide. Farrukh Siyar was devoid of wisdom, and rewarded the mean and ignorant. He was a coward. He was full of egotism, fickle, and had impudent councillors. He was finally confined in a dark and close cell over the gate near the female quarters, and Ruffud-darjat Shams-ud-din, youngest son of Rafi-ul Kadar, grandson of Bahadur Shah by the daughter of Alamgir, was taken out of prison, and, in his prisoner's garb, without any ceremony, was installed on the throne to calm the agitated feelings of the people. At the first Durbar the orders regarding the poll-tax were repealed. It is said that Farrukh Siyar tried to escape, but his guard caught him and slapped him on the face, whereupon he dashed his head to pieces against the wall. According to another story, he died of poison which was given to him. He deserved his fate, it is said, because of his cruelties. He used to behead, hang, and take out the eyeballs of his victims. Ruffud-darjat was an idiot, and reigned only three months and some days.

Rafi-ud-daula was crowned by the Saiyads in his place. He died of dysentery or consumption in a very short time, and was succeeded by Roshan Akhtar, now called Abul Fateh Nasir-ud-din Mohamed Shah.

In the Tuzak-i-Jahangiri, Jahangir writes as follows:—"I passed an order that in all the large towns, such as Ahmedabad, Allahabad, Lahore, Agra, Delhi, etc., poor-houses for the indigent and beggars should be established. Accordingly, thirty such houses were built; formerly there were only six. I passed another order forbidding the petty nobles on the borders to adopt customs practised by the sovereigns. For instance, they should not grant audience through the Jharokha (window); sirdars and nobles should not keep the watch, as in the royal quarters; no elephant fight should be allowed to take place without the permission of the emperor; they should not inflict the heavy punishments of depriving culprits of their special organs of senses, as taking out their eyes, cutting off their noses, etc.; they should not turn anyone into a Mohamedan by force; they should not be permitted to award titles to their dependents; they should not allow the royal servants to bow before them; singing parties on the occasion of durbars, similar to those of the emperor, should not take place; when they come to pay a visit to the emperor, they should not beat the drum (*Nagara*), and in their processions they should see that the servants of the emperor do not walk on foot, and in their communications to them, they should not put a seal over the cover."

"The four Hindu festivals of the Holi, Dashra, Devali, and Rakhi were observed by my father, for which reason I also celebrated them."

"When I came to Agra, the thought of the Rana struck me there. This Rana, Amar Singh, is one of the famous Rajas of Hindustan; his superiority has been accepted by all the other Rajas; the kingdom of Udaipur has been transmitted to him from a series of the kings of his family. At one time they ruled over all the four quarters (the four quarters of the world). When they reigned in the Deccan, they assumed the title of Rawal, and some of their kinsmen were also known by the name of Rajas. They also conquered Kohistan and Mewat, and took possession of Chittore. Amar Singh is the twenty-sixth in descent from the first person who styled himself Rawal. Ever since, until the present time, they have never acknowledged the sovereignty of any other ruler

of Hindustan. They often came into collision with the ruling princes, but never submitted to their yoke. When the battle between Baber and Rana Sanga broke out, Rana Sanga came into the field attended with one lakh and sixty thousand horsemen, with several lakhs of infantry besides. The fortune of the day rests with the Almighty, and fortunately we won the battle. But the country of the Rana was never properly subjugated. When the expedition against the Rana was contemplated, the affairs in the Deccan diverted our attention; and these two commissions could not be executed at one and the same time; therefore the operations against the Rana were put off, and we had to proceed towards the Deccan. Subsequently, I came to the throne, and, as during the last reign, I was entrusted with the command of the army which was to go against the Rana, I proposed to depute Prince Purvez against him. Unfortunately, the unhappy occurrence of Khushru's rebellion took place, and I had to withdraw Purvez to maintain peace at Agra. At that time, also, the expedition against the Rana was not taken in hand. When Khushru was brought round, the forces headed by Mohabat Khan and Abdulla Khan were directed to march against the Rana, but it proved useless."

"Raja Bhao Singh of Jeypore, and his brothers Maha Singh and Jagat Singh, all died owing to excessive use of wine. He was a fine-looking man, and had graceful features. Jagat Singh, son of Karan Singh of Udaipur, was only 12, but the grandeur and brilliance of his high birth were visible in his face."

Many Rajput princes have fallen victims to love of wine. The author has known several families in which three or more nobles in succession have died from such excesses.

Maharaja Jai Singh of Amber was the principal instrument of the emperor Mohamad Shah's success in a battle in which he destroyed the Sayid Abdulla Khan, and the new phantom which he set up. The Jeziah, or poll-tax, was again abolished at Jai Singh's request.

The emperor Mohamad Shah was young and lacked courage, and became absorbed in luxury and indifferent to Government. The usual courtesies with Persia were stopped. The passes were unguarded, and everywhere there was confusion and anarchy. The messengers of Nadir Shah were insulted, and at last he invaded India.

Mr. Keene, in his "Fall of the Moghul Empire," narrates in full detail what occurred in India, after the death of Aurangzeb. The following notes are chiefly condensed from his account:—

When Mohamad Shah succeeded he showed some signs of vigour, but the circumstances of the times were not propitious, and during his reign of 29 years, from 1719 to 1748, the ruin was nearly completed.

Chin Kilich Khan, or Asof Jah, the Viceroy of the Deccan, took the part of the Saiyads; but, on the death of Farrukh Siyar, he was only made Governor of Malwa. In disgust, he withdrew to the south, and raising troops, defeated the army of the two Saiyads. One of the brothers, Hussain Khan, was assassinated on his road to the Deccan; the other was defeated and imprisoned.

The emperor showed his dislike to Asof Jah (who had taken up the post of Vazier), in such a manner that he withdrew and conducted himself from that time as an independent prince. He soon after came into conflict with Baji Rao, the Peshwa or minister of the Maratha Raja Sahu; but the two men soon came to an understanding, leaving Baji Rao free to prosecute his designs against the empire. The Marathas were kept off by the grant of the Chauth, or a fourth part of the revenues of the empire.

It was during this period of disorganization that Nadir Shah, who had risen from the position of a freebooter to become the ruler of Persia, invaded India, and conquered the Moghuls within a hundred miles of their capital. It is said that the usurper came by invitation of Asof Jah and Saudat Khan, the founder of the family of the Nawabs of Oudh. Provoked at the slaughter of some of his followers by the citizens of Delhi, he gave the order for a general massacre of the populace. A hundred thousand persons of all ages and sexes are said to have been slain.

He withdrew to Persia with spoil to the value, it is reputed, of 80 million pounds sterling, and with jewellery of untold value. Amongst the treasures was the celebrated peacock throne. All the country to the west of the Indus was ceded to Nadir Shah, who withdrew in 1739. Bengal, Behar, and Orissa were conquered by Aliverdi Khan, a Tartar adventurer, and Rohilkhund was taken by Ali Mohamad, a Rohilla chief.

Ahmed Khan, Abdali, leader of the Durani Afghans, invaded the Punjab, but was driven back by the heir-apparent, Ahmed Shah, and Saidar Jang, nephew of the deceased Governor of Oudh.

Ahmed Shah succeeded in 1747, and endeavoured to put down the Rohillas, at first unsuccessfully; but afterwards, with the aid of the Marathas, they were driven back to the Himalayas, and the latter were allowed to levy their subsidy from the conquered country, which was many years before it recovered from their ravages.

Ahmed Shah Durani again invaded the Punjab and continued to hold it. Safdar Jang was supplanted in the favour of the emperor by an eunuch named Jaidid. Ahmed Shah now encouraged Ghazi-ud-din, grandson of Asof Jah, to resist the Vazier; but the new favourite, becoming more intolerable than Safdar Jang himself, he endeavoured to get rid of him. Shaji-ud-din turned the tables upon his sovereign, put his eyes out, and deposed

him. Alamgir II. was placed on the throne in July, 1754, Ghazi-ud-din being Vazier. The latter, by an act of treachery, seized Lahore, which led to Ahmed Shah Durani's immediate advance on Delhi, which suffered terribly during the two months which followed.

The Afghans committed frightful atrocities; for example, 25,000 of them attacked Mathura during a religious festival, burned houses, slaughtered with the sword and lance, and took into captivity men, women, and children. In 1788 the Marathas took possession of the Punjab, the Duranis retreating before them, and attempted to conquer Oudh, but were repulsed. They spoiled Delhi, defaced the tombs, and even tore down the silver ceiling of the Hall of Audience. Retribution was at hand. Their great enemy crushed them on January 6th, 1760, at the battle of Paniput, in which the number of slain was computed at 200,000 men. The Maratha empire fell, and the Moghul empire was also shattered.

The head of the unfortunate emperor was sawed off in 1759 by a savage Uzbek, who acted under the orders of Ghazi-ud-din the Vazier, whose future life was passed in obscurity. The Abdali only remained long enough in Delhi to despatch an embassy to Ali Gauhar, whom he saluted as emperor. He also appointed Najib-ud-daula as Amir-ul-Omra. He was an Afghan soldier of fortune, who had already become noteworthy. The new emperor reigned under the title of Shah Alam II. until 1806.

He confirmed the Nawab of Oudh as his Vazier, and Nazib-ud-daulah as commander of the army in Hindustan. He was brave, patient, dignified, and merciful; but Mr. Keene sums up his character by comparing him with Charles II. of England, after the death of his father, "all his virtues leaving a corresponding failing which neutralized them."

He attempted to subdue Bengal, thus coming into contact with the English, into whose hands he at last gave himself, and was assigned Allahabad as a place of residence, which he left for Delhi in 1771. At the old capital he found himself in the hands of the Marathas, and his court became the scene of horrible anarchy and confusion, which he was powerless to prevent. The wretched emperor distrusted his son and heir, who withdrew to Banares, and there died of fever. The Maratha garrison of Delhi was driven out by Ghulam Khadir (the son of Zabita Khan), a prominent Rohilla chief, who despoiled the palaces, insulted the ladies of the royal family, and tortured the sons and grandsons of the emperor in his presence; and he is finally said to have struck out the aged monarch's eyes himself with his own dagger. Scindiah came to the relief of the emperor, and the miscreant fled, but was afterwards caught and mutilated, being first blinded and then hanged. Shah Alam was virtually a prisoner in the hands of the Marathas until 1803, in which year Lord Lake won the battle of Delhi against their army.

Shah Alam's sovereignty was now confined to the city of Delhi and small surrounding districts under the control of a British Resident, who was to pay him the proceeds and a stipend of Rs 90,000 a month in addition. The East India Company acted in future as Vakils of the empire in the room of the Marathas, whom they had conquered.

Shah Alam died in 1806, and was succeeded by Akbar Khan II., who reigned until 1857. His tawdry grandeur and appearance are described by Bishop Heber, who was presented to him. Bahadur Shah II. held possession of the puppet throne until 1857, when his conduct in the Mutiny led to his removal to Rangoon, and the end of the Taimur dynasty. He died in 1862.

#### THE ENGLISH IN INDIA.

The following is a brief summary of the most important events which relate to the English connection with India since the days of Queen Elizabeth:—

ELIZABETH, 1559-1603.—The merchants of London held a meeting on the 22nd September, 1599, with the Lord Mayor in the chair, and agreed to form an association for the purposes of trading directly with India. Queen Elizabeth sent Sir John Mildenhall to the Moghul emperor to apply for privileges for an English Company. On 31st December, 1600, the English East India Company was incorporated by Royal Charter, under the title of "The Governor and Company of Merchants of London trading to the East Indies." In 1602, Captain Lancaster, in the pioneer voyage of the Company, founded a factory or house of trade at Bantam.

JAMES I., 1603-1625.—The Portuguese, jealous of the success of the English in their trade in spices and pepper with the Moluccas, Bantam, and other places, excluded them as much as possible by force from Western India. In 1611, however, Sir H. Middleton took on board a cargo of spice at Cambay. Massacres at Amboyna drove the English from the Spice Islands to the mainland of India. They established an agency at Masulipatam in 1611. They also had a factory which was the head-quarters of English trade at Surat in 1612-15, with agencies at Gogra, Ahmedabad, and Cambay; and, by defeating, in 1615, an overwhelming force of Portuguese at Swally, near the mouth of the Tapti river, inspired the natives with respect for English bravery. King James sent out Sir J. Roe, as ambassador to the great Moghul Jahangir, and he in 1615 obtained favourable concessions for English

trade. There were small agencies at Ajmere, Agra, and Patna by 1620. Sir J. Roe was the first Englishman of position to make the acquaintance of the Rajputs, which he did at the Moghul capital of Ajmere.

CHARLES I., 1626-1649.—Access to the Bengal seaboard was obtained in 1634, and in that year a firman was granted by the emperor, allowing the Company to trade to Bengal. In 1626, an English factory was founded at Armagaon in the Vellore district; and in 1639 Mr. Francis Day bought a site lower down the coast, on which he built Fort St. George, thus founding Madras. The factory at Hugli in Lower Bengal was established in 1640, and that at Balasor in Orissa in 1642. In 1645, Surgeon Gabriel Boughton obtained from the emperor Shah Jahan exclusive privileges of trading for the Company in Bengal, as a reward for professional services.

CROMWELL, 1653-1658.—In 1653, Madras was created a Presidency, independent of Java. In 1655, the Company of Merchant Adventurers obtained from Cromwell a charter to trade with India, but united with the original Company two years later.

CHARLES II., 1660-1685.—In 1661, the island of Bombay was ceded by Portugal to the English crown as part of the dowry of Catharine of Braganza, queen of Charles II., but was not delivered over until 1665. In 1668 the king sold his rights to the East India Company for an annual payment of £10. In 1681, the English factories in Bengal were separated from Madras, and placed under Mr. Hodges, who had subordinate factories at Patna, Balasor, Maldah, and Dacca.

JAMES II., 1685-1688.—In 1686, the Nawab of Bengal issued orders for confiscating all the factories in Bengal. The merchants of Hugli, under Job Charnock, retreated to Satanati, 26 miles lower down the Hugli river. This village is now a part of Calcutta. In 1687, the seat of the Western Presidency was removed from Surat to Bombay.

WILLIAM, 1689-1702; MARY, 1689-1694.—In 1689, the Company determined to acquire territorial possessions so as to enable it to resist the oppression of the Moghuls and Marathas; and, in consequence of this, Sir John Child was appointed Governor-General and Admiral of India. In 1700, Satanati, Kalikata, and Govinpur were purchased from the son of the emperor Aurangzeb, and when united formed Calcutta.

ANNE, 1702-1714.—The British settlements were tranquil during this reign, and also in that of the next sovereign,

GEORGE I., 1714-1727, and until late in the time of his successor.

GEORGE II., 1727-1760.—War broke out between England and France, and a British fleet threatened Pondicherry, the seat of the trade of the French, in 1746, but effected nothing. In the following year the French took Madras, but it was restored at the peace of Aix-la-Chapelle, in 1748. In 1751, Captain Clive took Arcot, and compelled the French to raise the siege of Trichinopoly, and thus saved the East India Company from ruin. Sir Eyre Coote won the victory of Wandiwash over the French general Lally in 1760, and a few months later the surrender of the hill fort of Gingi terminated the long hostilities between the two nations in India. The British had, however, been severely tried in Bengal. In 1742, the earthwork known as the Maratha Ditch was erected as a defence against the Maratha horsemen. In 1756, Suraj-ud-daula, the Nawab of Bengal, marched upon Calcutta. Many escaped to the ships, but the remainder surrendered, and were shut up in the "black hole" or military prison of Calcutta, where all but 23 out of 146 were found dead next morning. Clive and Admiral Watson recovered Calcutta in 1756, and on June 23rd, 1757, the great battle of Plassey was won, from which period it is usual to date the beginning of the British empire in the East. In 1758, Clive was made first Governor of Bengal. In 1757, the twenty-four Parganas, or district round Calcutta, were acquired.

GEORGE III., 1760-1820.—In 1761, Mir Jafir, the new Nawab of Murshidabad, or Bengal, was deposed and new districts were added. His successor, Mir Kasim, revolted in 1763, and the massacre of Patna followed, in which 2,000 Sepoys and 200 Englishmen were slain. In 1764, Bengal was recovered at the battle of Buxar. Both the Nawab of Oudh and Shah Alam, the emperor himself, were now suppliants. Oudh was restored to the former by Lord Clive in 1765, and the latter granted to the English company the Diwani or fiscal administration of Bengal, Behar, and Orissa. The English were now becoming the chief power in India. The Marathas of the Western Deccan, under Sivaji, during the last days of Aurangzeb, made their influence widely felt. They plundered and harassed all who would not pay the Chauth, a regular tax. Their power, from the time of Sahu, who died in 1748, was wielded by the Peshwas, their hereditary prime ministers at Poona. Their lieutenants collected the revenues and founded kingdoms, of whom one was afterwards known as the Gaikwar, who ruled in Gujerat. Scindiah and Holkar were settled in Malwa, and the fourth—the Bonsla—was in Berar. The confederacy suffered a great defeat at the hands of Ahmed Shah Abdali, conqueror of the Punjab in 1761. Clive raised a standing army of soldiers and British officers, and laid the foundations of the British empire. Warren Hastings organized it. From 1772 to 1774 he was Governor of Bengal, and, from the latter date to 1785, the first Governor-General of India. Henceforward, the history divides itself more conveniently into the events which occurred under the successive deputies of the sovereign.

WARREN HASTINGS.—In Bengal, Lord Clive had put an end to all internal war. Outside Bombay, the Marathas were recovering from the defeat at Paniput. War was over in Madras. The British had agreed to help the Nizam of Hyderabad, who was now lord of the Deccan on the north, and Hyder Ali, Sultan of Mysore, on the west, in the event of war. Scindiah had control over the great Moghul at Delhi. Warren Hastings allied himself with the Mohamedan States, and aided the Nawab of Oudh to reduce the Rohillas. In the first Maratha war, which arose out of one of the parties in a struggle having called in the French, Gujerat was conquered, and Gwalior was successfully stormed. Gujerat was restored, but Salsette and Elephanta Island were retained by the British. A war broke out in Mysore, in which Hyder Ali, the Sultan, was at first successful; but, after several defeats, returned to his own territory. In 1785, Warren Hastings returned to England to undergo his trial for "having made unjust wars and corruptly received money; for having made improper demands for a contribution towards the expenses of the Maratha war from the Raja of Benares; and for ill-treatment of the Begums of Oudh." His trial lasted more than five years, but he was acquitted. Warren Hastings' systems of revenue and justice were so good that they lasted to our own time. He organized the administration of the new empire.

THE EARL (afterwards Marquis) OF CORNWALLIS, 1786-1793.—Two great events occurred during the period, viz., the introduction of the permanent settlement of the land-tax into Bengal, and the second Mysore war. In the latter the Governor-General led the British army in person; and the war ended in the submission of Tippu Sultan, who yielded up half his dominions, and paid £3,000,000 towards the cost of the war.

SIR JOHN SHORE (afterwards Lord Teignmouth), 1793-1798.—During his administration, the Nizam tried to protect himself by employing French officers to raise and drill an army of Sepoys; and Scindiah did the same, with more success. The whole strength of the Marathas crushed the Nizam at the battle of Kurdla. This was the period of non-intervention with the Native Powers.

MARQUIS OF WELLESLEY, 1798-1805.—Tippu Sultan formed an offensive and defensive alliance with the French, which was a direct menace to the British empire, which was threatened by Napoleon, who designed to invade India. Lord Wellesley allied himself with the Nizam, on condition that he disbanded the French battalions. Since that time, in all treaties with Native States, it has been made a condition that no foreigners should be employed without consent of the British Government. The Marathas objected. Lord Wellesley determined to make the British Government paramount in India, and this policy has been continued to the present day. The Mohamedan kingdom of Mysore was broken up. The Hindu State of Mysore was restored, and the outlying territories were divided; one-third to the British, one-third to the Nizam, and the remaining third was offered to the Marathas, who, however, refused the terms of subsidiary alliance. At this time, nearly all the North-West Provinces, Gujerat, Rajputana, Malwa, Bundelkhund, and the present Bombay Presidency were at their mercy. Rajputana was almost ruined by them. The rise of Jaswant Bao Holkar at Indore, and attack on the Peshwa, led to his accepting the British terms, and the Gaikwar soon followed. Scindiah and the Bhonsla were defeated at Assaye and Argaum by Colonel Arthur Wellesley (afterwards Duke of Wellington), and the French battalions of the former were conquered by Lord Lake at Alighur and Laswari, and Delhi and Agra were captured. The British Governments were now masters of India. The Bhonsla surrendered Berar and Orissa; the former was given to the Nizam, and the latter was retained. The princes of Rajputana were taken under British protection. Holkar resisted, but, after a time, surrendered.

The Marquis of Cornwallis was sent out again in 1835, "because the British nation did not appreciate the victories of Lord Wellesley, and had decided on a policy of non-intervention." They feared to embark further on the road to empire. Lord Cornwallis, however, died ten weeks after he landed in India.

SIR GEORGE BARLOW (a Bengal civilian, who held office from 1805 to 1807, carried out the same policy. The Rajput chiefs were abandoned to the Marathas; and Rajputana was, in consequence, almost destroyed by Scindiah, Holkar, and Amir Khan of Tonk.

THE EARL OF MINTO, 1807-1813.—Sir W. Hunter observes that this "Governor-General consolidated the conquests which Wellesley had acquired. He occupied the island of Mauritius and conquered Java. He also sent embassies to the Punjab, Afghanistan, and Persia. In 1813 the East India Company's charter was renewed, but its monopoly as a trading company with India was abolished."

THE MARQUIS OF HASTINGS (Lord Moira), 1813-1823.—He completed Lord Wellesley's conquests in Central India, and left the Bombay Presidency almost as it stands at present. The Gurkhas, the present ruling race in Nipal, were raiding into British territory. At first the campaign against them was unsuccessful, but General Ochterlony, in 1815, brought it to a successful issue. From about 1804, hordes of freebooters, who were known as Pindaris, with the sympathy of the Maratha chiefs, had disturbed the peace of Central India, and even parts of the Madras and Bombay Presidencies. It became necessary to suppress them. Lord Hastings raised a British army of 120,000 men (the strongest which had yet been seen in India), and annihilated the enemy in 1817; but, almost immediately, the Peshwa at Poona, the Raja of Nagpore, and Holkar rebelled, and were crushed

respectively at Khirki, on the Sitabaldi hill near Nagpore, and at Mohidpore. The territories of the Peshwas were added to the Bombay Presidency; the Raja of Nagpore was replaced by his infant nephew; and the infant Holkar, whose army had revolted, was restored to his throne. Treaties were made with the princes and chiefs of Rajputana, guaranteeing them future protection, and establishing the British Government as the Paramount Power. The present Central Provinces were chiefly formed out of the territory which had been rescued from the Pindaris. Thus, at the close of the reign of George III., India was at peace, and the British possessions were substantially of the same extent as at the time of Lord Dalhousie.

GEORGE IV., 1821-1830.—The Marquis of Hastings, after a few months, during which Mr. Adam, a civilian, acted as Governor-General, was succeeded by the Earl of Amherst, 1823-1828. In his time two prominent events occurred—the first Burmese war and the capture of Bhartpur. The former was forced on by the King of Ava, as he was termed from his capital. It ended by the addition of Arakan and Tennaserim to the dominions of the British, and the abandonment by the king of all claims on Assam. A disputed succession led to the second siege of Bhartpur, the first having been unsuccessfully attempted early in the century by Lord Lake, to the injury of British prestige. The fortress fell in 1827.

WILLIAM IV., 1830-1837.—Lord William Bentinck's administration was one of peace and progress. The burning of widows with their dead husbands (or *Sati*) was abolished; and the Thugs, who were hereditary stranglers and robbers, were suppressed. English education was promoted, and financial reforms were carried out. Coorg was annexed in 1834, and the Company's charter was renewed in 1833, on condition that Europeans were allowed to settle in India, and all trade by the Company was abandoned both with India and China. Mysore was taken under British administration in 1830. A revenue and survey settlement of the North-West Provinces was made in 1832. Lord William Bentinck was the first Governor-General who sought to advance the masses and encourage social intercourse between Europeans and natives.

LORD METCALF, 1835-1836.—Mr. Charles (afterwards Lord) Metcalf, a Bengal civilian, was provisional Governor-General. He gave liberty to the press in India, contrary to the wish of the East India Company.

QUEEN VICTORIA, 1837. LORD (afterwards Earl of) AUCKLAND, 1836-1842.—The British interfered in Kabul politics and determined to restore Shah Shuja, who had been expelled. Dost Mohamad, the usurper, surrendered, and Shah Shuja was enthroned by Sir John Keane. Afghanistan remained for two years in the military occupation of the British; but on its return to India, at the end of 1841, the Kabul army was annihilated, only one man (Dr. Bryden) having reached Jelalabad alive.

LORD ELLENBOROUGH, 1842-1844.—An army of retribution, under Generals Nott and Pollock retrieved the disaster, and went to Kabul, but Dost Mohamad remained in possession of the throne. In 1843, the Mirs of Sind were crushed by Sir Charles Napier at Miani, and their country was annexed. Scindiah's army, which had rebelled, was defeated at Maharajpur and Puniar in the same year.

LORD (Viscount) HARDINGE, 1844-1848.—After the death of Runjit Singh in 1837, the Punjab fell into a state of anarchy, and the British dominions were in danger. A Sikh army crossed the Sutlej in 1845. In three weeks the four battles of Mudki, Firozshah, Aliwal, and Sobraon were fought, and at last the Sikhs were driven back, and Lahore surrendered. Dulip Singh, an infant, was placed on the throne, under a council of Regency which was guided by the British Resident; but the Jalandhar Doab was annexed, and Kashmir was made over to Gulab Singh, its first Maharaja.

EARL (afterwards Marquis) OF DALHOUSIE, 1848-1856.—Within a few months of Lord Dalhousie's arrival in India, the Sikhs revolted, and after the battles of Chillianwala and Gujerat, the Punjab was conquered and annexed. Dost Mohamad was driven out of Peshawar and accepted the British alliance. The Punjab was made a model Province, and in India generally great efforts were made to reform the material and moral condition of the country. He founded the Public Works Department, and started magnificent irrigation works. He planned railways and introduced cheap postage and telegraphs. He avenged revolts in Burmah and annexed conquered tracts in that country. He also annexed Nagpur and Oudh, because in both these territories the people had been grossly misruled. In 1853, it was decided not to renew the East India Company's charter, and to recruit the Civil Service by competitive examinations.

EARL CANNING, 1856-1862.—In 1857, the great Sepoy mutiny occurred. The mutineers generally marched off to Delhi, and set up the puppet Moghul king there as emperor of Hindustan. The siege of Delhi and its fall by storm, the defence of the Lucknow Residency, and the massacres at Cawnpore, are the principal events of that stormy period. At the end of the revolt the Company was abolished, and the sovereignty of Her Majesty the Queen was asserted. Many changes in the administration and reforms were effected.

THE EARL OF ELGIN AND KINCARDINE, 1862-1863.—Lord Elgin, who had attained to great fame in other lands, died in November, 1863, after a short career of office, which was marked by an expedition against the Wahabis of Sitani.

LORD LAWRENCE, 1864-1869.—Lord Lawrence was a Bengal civilian. The Bhutan war resulted in the annexation of a small strip of territory on the north-east frontier of Bengal. Fearful famines occurred in Orissa, Bandelkhand, and Western Hindustan.

THE EARL OF MAYO, 1869-1872.—During this period the Ambala Durbar was held, at which Shere Ali was recognized as Amir of Afghanistan. The Duke of Edinburgh visited India. An Agricultural Department was created, and public works were developed. His useful career was cut short by assassination in the Andaman Islands.

LORD (afterwards the Earl of) NORTHBROOK, 1872-1876.—His Highness the Prince of Wales visited India, 1875-1876, and was enthusiastically received. A famine in Bengal, in 1874, was averted by State relief. The Gaikwar of Baroda was dethroned for gross misrule, and for an attempt to poison the British Resident.

THE EARL OF LYTTON, 1876-1880.—Her Majesty the Queen was proclaimed Empress of India on January 1st, 1877, at the Imperial Assemblage outside Delhi. A great and widespread famine occurred in Southern India in 1877, the evils of which were mitigated by State aid. In 1878-79 war took place with Afghanistan, because the Amir was intriguing with Russia; before its close the Viceroy was succeeded by

THE MARQUIS OF RIPON, 1880-1884.—The war was brought to a close, and Abdar Rahman, the grandson of Dost Mohamad, was recognized as Amir. Internal measures of reform were undertaken.

THE EARL (afterwards Marquis) OF DUFFERIN, 1884-1888.—A great Durbar was held, in 1885, to receive the Amir. Upper Burmah was annexed in 1886, and the Jubilee of the Queen-Empress was celebrated.

THE MARQUIS OF LANSDOWNE, 1888-1894.—The defences of the North-Western frontier were strengthened, and many of the Native Princes raised what are called Imperial Service Troops, for use in national emergencies. In Rajputana there are many such regiments, and one of them—the Jeypore Transport Corps—rendered valuable service, in 1895, in the Chitral expedition. The Duke of Clarence visited India, and was given everywhere a most cordial welcome.

THE EARL OF ELGIN AND KINCARDINE became Viceroy and Governor-General in 1894.

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## HISTORY OF THE NATIVE STATES IN RAJPUTANA.

## BUNDI.

The Bundi family is a very ancient one, which obtained extensive dominions early in the Christian era. Its capital in the 7th century was at Ajmere. In the twelfth century it gave the last Hindu king to Delhi. Prior to this, a younger branch had settled at Aser, and, on being overthrown, its representative came to the wild hilly tracts in the south of Rajputana, where, in 1242, Rao Deva wrested Bundi from the aboriginal tribes and founded the present capital. The region is called Haraoti, because the goddess is said to have sprinkled the bones of Toht Pal, an ancestor of Deva's, and to have restored him to life. The name is derived from "Har," the bones which were thus collected.

Approaching from the south from Kotah, the capital presents a most picturesque appearance, as its palace rises up on the sides and slopes of a valley in the great mountain barrier to the north. It is probably the most conservative State in Rajputana, and the author of this book well remembers the impression made upon him when he was introduced to the last chief of Bundi, in one of the streets of Delhi, at the time of the Viceroy's entry into that city at the Imperial Assemblage of 1877. The venerable Raja, who had been on the throne from 1821, or almost from the date of the original treaty with his family, compared his impressions of that ceremony, as contrasted with those attending the Durbar, which was held by Lord Ellenborough after the conquest of Kabul. It was like a living epitome of history. His was a striking figure, and was made more so by the great hand of gold, set with table diamonds, which was placed in front of his turban. The successors of Rao Deva ruled from Tonk to Malwa. The chiefs became tributary to the Moghuls, but held high command in Jahangir's reign. Rao Raja Ratan, when employed in the Deccan, had to hold the emperor's son, Kuram, in captivity; which, however, his second son, Madho Singh, so lightened as to obtain for himself,—when Kuram ruled as Shah Jahan,—as a mark of gratitude, the grant of the southern half of Bundi, to be held as a separate principality, so that Madho Singh thus became the first Chief of Kotah.

For two hundred years the Haras were semi-independent feudatories of the Ranas of Meywar; but Surjan Singh, in 1533, was able to oblige the emperor Akbar by giving him up the fortress of Ranthambhor, which stands at the angle between the rivers Banas and Chambal, near their union. The fort is now in the possession of the Jeypore family. His reward was the complete severance of Bundi from Meywar, and his acknowledgment as Rao Raja of Bundi.

He was also governor of Banares and Chunar, and was a very advanced administrator; far better, indeed, than the last chief, whose conservatism extended even to the isolation of his country by not making roads through it.

Rao Bhoj did splendid service for Akbar, and, on one occasion, killed the leader of the enemy with his own hand. Rao Ratan, who succeeded him, was a man of noble character and a vigorous ruler. The Bundi Annals give Gopi Nath as the next ruler; but other authorities make Shatru Sal, grandson of Ratan, his immediate successor. This chief was governor of the imperial capital in the reign of Shah Jahan. He fought for Dara Shikoh, when the struggle for empire began, and was slain, with many of his clan, while fighting in the saffron robes, which Rajputs put on as symbolical of their determination to conquer or die. Attempts to reduce his brave son, Rao Bhao, were unsuccessful, so that Aurangzeb at last forgave him. He acquired much fame as governor of Aurangabad for his valour, charity, and piety. He was succeeded by his gallant nephew, Anurad Singh.

Budh Singh, the son of Anurad, was equally brave, and was mainly instrumental in winning the decisive battle of Jajao, which settled Bahadur Shah on the Delhi throne. He was made Rao Raja. Intrigues in Rajputana led to loss of dominion and his death in exile in 1744. His eldest son, Umaid (Umed) Singh, regained Bundi and lived 51 years longer, though he abdicated in favour of his own son, in 1741, and for years wandered, as a revered pilgrim and saint, throughout India. His grandson, Bishen Singh, a loyal friend of the British, succeeded in 1804. He rendered signal services in the Pindari wars. He was a mighty hunter, and is said to have killed a hundred lions, besides tigers and bears innumerable.

In 1818, Bundi was brought under British protection, and Ram Singh became Raja in 1821, and ruled until 1888, when he was succeeded by his son, Maharao Raja Raghbir Singh, the present ruler. In his latter days Ram Singh was looked upon as a great pandit and religious man of the strict old Hindu orthodox school.

Bundi has an area of 2,220 square miles, a population of 295,675, and the revenue is about Rs 755,323.

## KOTAH.

The area of this State is 3,784 square miles; its population, 526,267; and revenue, Rs 2,350,000. It was severed from Bundi in 1625 by the emperor Shah Jahan, and was given, as previously described, to Madho Singh, second son of Rao Ratan of Kotah. It has now become far larger than the parent State. Rao Madho

Singh was a brave man ; so was Mokand Singh, his son, who put on saffron robes, with four of his brothers, and fought at Ujain in defence of the emperor. All were killed but one, Kishor Singh, who lived to become one of the most conspicuous Moghul commanders. Jagat Singh succeeded, and after him came Paim Singh, who was set aside for stupidity, being replaced by the Kishor Singh above mentioned. He was slain at Arcot. Ram Singh, the next chief, was slain in battle at Jajao.

Bhim Singh, who espoused the cause of the Saiyads, was rewarded with high dignities, and was given the title of Maharao by the Rana of Udaipur, a title which was confirmed by the Paramount Power. He was slain in endeavouring to capture Asof Jah, Subadar of the Deccan. Arjun Singh, his son, died four years later, and a civil war for the succession led to loss of territory, and finally, to the placing of Darjan Sal on the throne. He was a successful ruler, but had to acknowledge the supremacy of the Marathas and to pay tribute to Holkar.

Ajit Singh, a connection, reigned two and a half years, and was succeeded by his son, Chattar Sal, in whose time Jeypore made an attack upon the state, which was cleverly repulsed by a stratagem of the minister, Zalim Singh, who, later on, in the reign of Goman Singh, brother of Chattar Sal, became virtual ruler of the state, and preserved it during the troubles which arose at the close of the last and beginning of the present centuries.

Umed Singh, an infant son of Goman Singh, who succeeded him, was left under the guardianship of Zalim Singh ; he died in 1820. When the treaty was made with the British Government, the office of prime minister was made hereditary in the family of Zalim Singh, who, at his death in 1824, was succeeded by his son, Madho Singh. Maha Rao Umed Singh endeavoured to resist this settlement, but without success ; but disputes continued between his successor, Ram Singh, and Madan Singh, the son of Zalim Singh, which became so great a bar to satisfactory administration, that it was decided to give seventeen districts to the prime minister and set him up in an independent principality, which was termed Jhalawar. Maharao Ram Singh died in 1866. His army had revolted in 1857, and he had not endeavoured to prevent it.

He was succeeded by his son, Chattar Singh, who ruled until 1889.

The present chief, Maharao Umed Singh Bahadur, who followed him, was adopted. He was quite lately granted his full powers of government.

Kotah is a large city, picturesquely situated near a fine lake and on the banks of the Chambal river. The country is rich and well stocked with game. It yields splendid crops of cereals.

The districts of Kotah, which were made over to the descendants of Zalim Singh, have just been restored (June, 1897) ; it is, therefore, difficult to give the present area, revenue, and population.

#### JHALAWAR.

The history of the foundation of Jhalawar has been given when writing of Kotah. Madan Singh, the first Maharaj Rana, as he was called, left Kotah in 1838, attended by ten thousand persons, and founded his new capital, or the Chaoni, which stands between the Kotah fortress of Gungraon and the city of Jhalrapatan. The latter is close by the site of the ancient city of Chandravati, the interesting ruins of which still remain. It is 51 miles south of Kotah, in a fertile district. The area is 2,722 square miles, and it has a population of 343,601, with a revenue of Rs 1,226,499.

Madan Singh died in 1845, and was succeeded by Prithi Singh, who was a popular, but easy-going prince. He afforded protection to British officers in the Mutiny. Zalim Singh succeeded him by adoption in 1875, but was deposed in 1896. He was only a distant connection of his predecessor. The family of Zalim Singh the first originally came from Kathiawar. It claims solar origin. The last prince has been deposed, and the portion of his dominions which had been acquired from Kotah, has been restored to that state ; the family property, at the same time, is to be made over to a descendant of Zalim Singh, the regent of Kotah.

#### SIROHI.

This state, though small, is very ancient. It is the one Rajput dominion, which has maintained its independence against the Moghuls, Marathas, and lastly, against its neighbours, the Rahtors of Jodhpore. The early travellers to the court of the emperor at Ajmere or Agra looked upon the chief as little more than a robber ; but he was descended from the Chohan of the Deora subclan, who is said to have sprung from the fire-fount at the top of Mount Abu, of whom came Prithi Raj, the last Hindu king of Delhi and Ajmere. It was one of the proudest kingly races of India. Rur Mal founded old Sirohi in 1347. Sains Mal founded new Sirohi in 1425. Sultan Singh, who was ruling in 1565, is said to have reigned 51 years, and to have fought in 52 wars. The most important place in the state, from the European point of view, is the station of Abu, on the top of the mountain of the same name, which is a great outlying mass of the Aravalli range of hills. The country is very intricate and is inhabited chiefly by wild Bhils, Minas, and Grasias of the most lawless type. Its area is 1,914 square miles ; population, 190,836 ; and revenue, only Rs 283,562.

Rao Udai Bhan, a tyrant and oppressor, when deposed, tried, with the aid of the chief of Jodhpore, to re-establish himself; but could not succeed. Sheo Singh attained power in 1819, and was successful in obtaining the protection of the British Government in 1823. In 1845 he made over lands for the sanitarium on Mount Abu, and was thoroughly loyal in 1857. He died in 1866, and was succeeded by Rao Umed Singh; who was followed, in 1875, by his son, Maharao Kesri Singh Bahadur. When the writer first visited the chief Umed Singh, in 1872, he found him seated in a pleasant little garden in his palace at Sirohi, a town on the hillside, reading Sanskrit books. He was renowned as a pandit. The peaceful air of the chief and his surroundings strongly contrasted with the lawlessness of his predecessors, and even with that of some of his own subjects.

#### JAISALMER.

This state is ruled by a very ancient family, which is descended from the Yadu or Jadu kings of the Indravans or lunar race, who were paramount in India at a very early period. Descendants of the deified Sri Krishna of this race settled beyond the Indus; and one of them founded Ghazni, from which the tribe was driven into the Punjab, part of which was conquered by Salivahan, whose son Bhatti, a great warrior, gave his name to the clan. After several moves, they settled in the desert at Jaisalmer, which was named after Jaisal, who founded the town in 1156 and became the first Rawal.

The town stands on a low ridge of nummulitic limestone hills. The emperor Alla-ud-din sacked the place in 1294. The twenty-fifth prince, Rawal Sabal Singh, acknowledged the Moghuls, and held his dominions as a fief of the empire in 1650. The family was now at the height of its power, as it held the whole of Bhawalpur and many districts in Marwar and Bikaner, but much had been lost at the accession of Rawal Mulraj in 1762. His minister, Salim Singh, was virtual ruler of the state, and committed dreadful atrocities in revenge for the killing of his father by the eldest son of the chief. He put to death nearly all the relatives of the chief, and drove the survivors into exile.

In 1818, the British Government concluded a treaty with Jaisalmer. Mulraj died in 1820 and was succeeded by his grandson, Gaj Singh, who died in 1846, and was followed by his nephew, Ranjit Singh. His brother, Bairi Sal, came next in 1864. The accession of the present young chief, Maharaj-Adhiraj Maharawal Salivahan Bahadur, who was born in 1887, took place in 1891. Rawal Gaj Singh was a popular chief, conciliatory and just, as well as loyal to the British.

The state of Jaisalmer extends over 16,062 square miles. It has a population of 115,701, and a revenue of Rs 181,277. It is almost wholly desert and is very inaccessible.

#### KARAULI.

It is stated that Maharaja Bijai Pal, a descendant of Sri Krishna (the reputed renowned incarnation of Vishnu), came from Muthra, in 995, to Biana, and became a powerful chief. Samar Pal, his son, established himself at Samangarh, south of Biana, and held the Dang, or high irregular ground above the Chambal river, which included Karauli. A descendant, Arjun Singh, recovered much of the country of Samar Singh, which had been lost about 1327, and built the temple of Thakur Kaliyan Ji on the site of Karauli, which name is said to be a corruption of Kaliyanji. In 1348 he laid the foundations of a city which, as it now exists, is a clean town, chiefly of red sandstone, picturesquely and strongly situated in the midst of ravines. The buildings are crowned by a large palace, from the top of which magnificent views are obtained. As one passes up the steep streets, one sees tigers chained in open halls, and a little lower down are kept dogs that have been trained to hunt and pull down these ferocious beasts.

Karauli is on the eastern border of Rajputana, and its capital is accessible by a good road, 53 miles long, which runs from the Hindown Road station of the Agra section of the Rajputana-Malwa Railway. Chand Pal, who ruled in 1449, attained great fame as an ascetic. Gopal Das, his grandson, is said to have been invited, as a successor and descendant of Sri Krishna, by the Emperor Akbar to lay the foundation of the Agra fort. It had been declared that the fort would not stand unless founded by one of that race. He did good service to the emperor in the Deccan, and was rewarded by the gift of a kettle-drum, which is still an heirloom. He built the palace at Karauli in 1546. Gopal Singh, who succeeded in 1725, received the Mahi Moratib, or fish insignia, and is looked upon as the greatest chief after Gopal Das.

Scindiah much harassed Karauli in the time of Manik Pal (1772). Har Baksh Pal, who succeeded in 1804, in 1817 concluded a treaty with the British which ended the oppression of the Marathas. Notwithstanding which, in 1825, he was disloyal enough to help the usurper, Durjan Sal, at the siege of Bhartpur, and narrowly escaped punishment. He died in 1838, and, during the time of the next chief (Partap Pal), there was much internal dissension and fighting. A minor, Nar Singh Pal, only reigned from 1850 to 1852. The famous adoption case then came to the front, and it was finally decided by the British Government that, though there

was no direct heir, the state should be preserved; and Madan Pal was recognized as chief, and showed his appreciation of the boon by his loyalty in 1857. He died in 1869, and his nephew, Lachhman Pal, succeeded; but, dying shortly afterwards, was followed by Jai Singh Pal, whose rule was also short, as he died in 1875. Arjuna Pal, his successor, was succeeded in 1886 by Maharaja Bhanwar Pal Deo Bahadur Yadakul Chandra Bhal, G.C.I.E. The area of the state is 1242 square miles; its population is 156,587; and its revenue is Rs 508,541.

#### JEYPORE (JAIPUR).

His Highness the Maharaja of Jeypore is said to be the one hundred and thirty-ninth descendant in direct line from Kusha (hence the term Kushawaha applied to the clan), the second son of Rama Chandra, the deified king of Oudh—the hero of the Ramayana, or one of the great epic poems of India. He was born from Rama's wife Sita, an incarnation of Lachhmi, goddess of fortune.

Rama Chandra himself was reputed to be an Avatar, or incarnation of Vishnu, the second member of the Hindu Trinity. He was also sprung from the sun, hence his descendants are also known as the Suryavansi, or Surajbansi (the children of the sun). The early history of the family is obscure, but it is believed it was settled at a remote period, at Rohtas, on the Some river, and then at Narwar and Gwalior, where, under the family designation of Pal, it ruled until the reign of Tej Karan, who, in the year A.D. 1128, left Gwalior for Deosa to marry Maroni, the daughter of Raja Bim Mal, leaving his capital in the hands of a nephew, who usurped his throne. Tej Karan was therefore obliged to content himself with succeeding his father-in-law at Deosa, a town which still exists, about 36 miles east of Jeypore on the railway line. He is generally known as the Dulha Rai—the bridegroom king who lost his throne for love of Maroni. According to the local version of the story of his life, his mother was driven from Narwar or Gwalior with her child, and took refuge with the Meena chief of Khogaon, in the hills near Jeypore. The child, when he became a man, is said to have slain his benefactor and his principal followers near a deep well, which is still pointed out at Khogaon, and to have thus founded a kingdom in blood. He then married Maroni, and became famous by his love of her. The whole of modern Jeypore was ruled at that time by petty Rajput princes—some of the Chohan, others of the Bargujar clan—or by chiefs of the Meena tribe, a sturdy race which still forms the bulk of the population of the state.

The early history of the Kushawaha (or Kacchawaha family, as it is sometimes written) was a constant struggle to increase the extent of their possessions, and thus Ramgarh was acquired, Amber (a Meena stronghold, to which the capital was removed) was taken, and many broad acres were added to the lands to which Dulha Rai had succeeded.

The fifth chief, Pajun, married the sister of Prithwi Raj Chohan, and fell with him on the fatal field of Narana, A.D. 1193, in the struggle which gave India to Shahab-ud-din Ghori. Shaikji, great-grandson of Udaikaran, the twelfth chief, was the ancestor of the Shaikhawats, whose descendants occupy nearly the whole of the northern portion of the state, and now furnish some of the best recruits for our Indian army; while, in days gone by, the boldest spirits were often Dakaits, or highway robbers, who raided over Central India.

The Rajas of Sikar and Khetri are Shaikhawats. The Raja of Uniara, a Jeypore noble in the south, is descended from a younger son of Udaikaran, as is also the Maharaja of Ulwar.

The future history of the state is well known from Mohamedan, as well as Hindu authorities. The seventeenth prince, Prithwi Raj, who died in 1528, left twelve sons, who attained their majority and became the ancestors of twelve of the greatest families of Jeypore. According to the local annals, he was succeeded, in succession, by five of his sons, viz.: Puran, Bhim (who assassinated him), Ratan Singh, Askaran, and Bharmal. Bharmal was the first of the family who owned the supremacy of the Mohamedans, and he supported both Baber and Humayun.

His son, Bhagwan Das, gave his daughter in marriage to Prince Selim (afterwards Jahangir), son of Akbar, and, according to other authorities, he had also the emperor himself for his son-in-law.

His nephew, Man Singh, who succeeded about 1589, was a great friend of Akbar, who gave him the Mansab, or command of 7,000 horse; thus raising a Hindu above all Mohamedan officers of the crown. He conquered Orissa and made Assam tributary, and was, at different periods in his active life, Viceroy of Bengal, Behar, the Deccan, and Kabul. He was the most prominent man of his time. In the Ain-i-Akbari it is recorded that 60 of his 1,500 wives burned themselves on his funeral pile. He died in 1615.

Bhao Singh and Maha Singh, who followed, were men of no note. The son of Maha Singh—or, according to the best accounts, nephew of Maha Singh—Jai Singh I., who came next, was a great military commander in the time of Aurangzeb, from whom he obtained the title of Mirza Raja, and the Mansab of 6,000. Becoming, however, too great a subject, and being given to vain boasting of his power, he raised the jealousy of the emperor, who is said to have instigated Jai Singh's son, Kirat Singh, to assassinate him. This son and his

descendants were for ever excluded by the Rajputs from the succession. Ram Singh, son of Jai Singh, and Bishan Singh, his son or grandson (which is uncertain) were men of little mark. The latter was succeeded in 1700 by his son, Jai Singh II., who received the title of Sawai from the emperor. He founded the modern city of Jeypore, and was, perhaps, the greatest general, statesman, and patron of the arts and sciences of his age. The title "Sawai" means "one and a quarter," and was intended to indicate his superiority amongst his contemporaries. Jai Singh reformed the calendar, and constructed the famous astronomical observatories at Jeypore, Delhi, Mathura, Banares and Ujain. He governed Agra and Malwa for Mohamad Shah, repelled the incursions of the Jats, and obtained the repeal of the poll-tax on Hindus. He is said to have been vain and fond of strong drink. Stories are also told of his treachery; but Col. Malleon remarks that "he will ever be remembered as one of the most remarkable men of his age and nation." He made one great mistake, however, which nearly led to ruin overtaking both Jeypore and Udaipur. A treaty was agreed upon between these states and Jodhpore for common defence against the Mohamedan power; but, unfortunately, a stipulation was made in order to obtain the privilege of re-marrying into the Udaipur family, which had been forfeited, that the sons of an Udaipur queen should succeed to the thrones of Jeypore and Jodhpore, even in the event of there being elder boys by other wives. Trouble ensued immediately after the death of Jai Singh in 1744. His eldest son, Isri Singh, succeeded; but the younger, Madho Singh, who was born from an Udaipur princess, disputed the succession, and, in order to ensure victory to him, the Maharana of Udaipur (his uncle) called in Holkar, the Maratha, at the cost of the loss to Jeypore of the districts of Rampura and Tonk, as well as of a large sum of money. Isri Singh was overcome, and took poison.

Madho Singh was a valiant prince, but had to struggle with the Jats, whom he defeated; but, unfortunately, all his chiefs of note were slain. He was learned and a patron of the arts. His minor son, Prithwi Singh, only lived nine years afterwards, during which a queen-mother misgoverned.

Pratap Singh, son of this queen and the half-brother of Prithwi Singh, ruled for twenty-five years. He was a gallant and prudent prince, but, although he defeated the Marathas at Tonga in 1787, he could not, in the end, free his country from their oppressions. Holkar took tribute from him, which was transferred to Amir Khan, afterwards the first Nawab of Tonk, and Scindiah's armies, as well as hordes of other robbers, desolated his country. The first chief of Ulwar became independent in this reign.

Jagat Singh, son of Pratap Singh, as Malleon writes, "ruled for nearly sixteen years with the disgraceful distinction of being the most dissolute prince of his race or of his age." He was the cause of the fatal struggle for the hand of Kishan Kunwari, the beautiful daughter of the Maharana of Udaipur, which led to the ruin of Rajputana. In his reign, in 1803, however, a treaty of alliance with the British Government was signed, which the latter broke, abandoning the country, as it proved, to the Marathas, who pillaged it in all directions. In 1818 the general measures taken against the Pindaris led to the fresh treaty of 1818 being signed, which secured the protection of the paramount power. A posthumous son, Jai Singh III., succeeded Jagat Singh, who had died in 1818. The country was grossly misgoverned until he died in 1838. He left a son, Ram Singh, who filled the throne until 1880, and was for many years regarded as one of the most enlightened princes in India. He secured a great reputation for his encouragement of art and learning, as well as for his conspicuous loyalty and devotion to Her Majesty the Queen-Empress. He left no sons, but, on his death-bed, he nominated a young noble of his clan to succeed him. This nomination was confirmed by the Government of India, and the new chief is now known as His Highness Saramad-i-Rajaha-i-Hindustan, Raj Rajindar-Sri Maharaj Adhiraj Sawai Sri Madho Singh Bahadur, G.C.S.I. He rules over one of the largest and most important Rajput states, which covers an area of 15,579 square miles, has a population of 2,832,276, and a revenue of Rs 6,527,577. His capital is one of the largest and most attractive cities in India. It has numerous public institutions; amongst them, an industrial art, economic, and educational museum, which is frequented by a quarter of a million people annually. The Albert Hall, which is so named after His Royal Highness the Prince of Wales (who founded it), stands in beautiful public gardens. At one end of these gardens is the fine Mayo Hospital. There is a school of art, a public library, an excellent free college, and the town is lighted with gas and abundantly supplied with water. Lastly, there is the Imperial Service Transport Corps, which did excellent service in the Chitral Expedition.

#### ULWAR (ALWAR).

It has already been stated that the Maharaja of Ulwar was descended from Raja Udaikaran of Jeypore, who ruled about A.D. 1367. His great-grandson Naru was the ancestor of the Narukas, the family of the Ulwar chief. Pratap Singh, son of Mohabat Singh, was the first chief of Ulwar. He held the Jaghir or estate of Macheri in Mewat, a country which the Maharaja of Jeypore had seized in 1720, during the unsettled state of the empire which had followed the death of Aurangzeb. The family estate had formerly been further south in Jeypore, and the Thakurs, or lords of it, had done good service for their liege lord, and had been granted the right to lead the

Jeypore army in battle array. Pratap Singh was aided by a friend, Khushali Ram Bohra, the minister of the Jeypore chief, but, having been offended, he withdrew from Jeypore and sought to aggrandize himself by taking advantage of the confusion of the times. In the war between Mirza Najaf Khan and the Jats, he aided the former to beat the latter at Barsana and Dig; and, as a reward, was made Rao Raja, with a *sanad* or grant to hold Macheri direct from Delhi. He added to his property by wresting Ulwar and the neighbouring territory from Bhartpur, and obtained possession of a good deal of Mewat, the hill district in the neighbourhood, which was held by a lawless race, that had given a good deal of trouble to the early Pathan emperors of Delhi, and even to Humayun and Akbar.

Pratap Singh got rid of all influential men of his own clan, and sometimes in a very cruel fashion. His adopted son, Bakhtawar Singh, concluded a treaty with the English early in the century. He was a man of great courage, vigour, and address; and his memory, notwithstanding his cruelty, is greatly venerated. He gave some assistance to Lord Lake at the time of the battle of Laswari, for which he was well rewarded by the addition to his territory of some districts which had formerly been given to Bhartpur. He persecuted his Mohamedan subjects, even going so far as to cut off their noses and ears, which he sent to a neighbouring prince of that religion; and he offended the British Government by interfering in Jeypore affairs. As soon as a force was sent against him, he gave way, and restored some territory which he had usurped. He died in 1815, leaving a nephew and adopted son, Banai Singh, as well as an illegitimate son, Balwant Singh, both of whom were minors. Parties arose in favour of both youths, and, after considerable troubles, Banai Singh was recognised as ruler of most of the state, a small portion being cut off for Balwant Singh. Banai Singh gave considerable trouble to the British Government during his reign by his defiant spirit and want of proper recognition of the Imperial power; but showed a very loyal spirit at the beginning of the Mutiny in opposing the rebellious Sepoys in an engagement in which he lost many of his principal men. He died in 1857, and was succeeded by Raja Sheodan Singh, who attained his majority in 1863.

Banai Singh, though illiterate, was a great patron of art and collector of treasures of all kinds, which have been described in the author's work, which is entitled, "The Art Treasures of Ulwar." He reformed the administration, executed magnificent masonry and architectural works, and was very popular.

Sheodan Singh was intelligent, but, in many respects, his character and conduct were not good, so that the usual dress of investiture was not given to him until 1867. He showed no signs of improvement, and died in 1874. In his early life he had been under the influence of Mohamedan ministers, whose conduct was much resented by the Rajput nobles.

Mangal Singh was adopted, and many reforms were set on foot during his minority. He was granted the title of Maharaja as a reward for good services—especially for the provision of Imperial Service Troops, both cavalry and infantry. He died in 1892, and was succeeded by his son, H.H. Maharaja Sawai Jai Singh, Bahadur, who was born in 1882.

Ulwar is a fertile state to the east of Jeypore, with an area of 3,144 square miles, and a population of 767,786. It has a revenue of Rs. 2,761,168.

The capital is situated in and near a cleft in a mountain range; and a few miles from it, in another cleft, which expands into a large valley, is the beautiful Siliser lake. There are interesting palaces and public gardens, and the public institutions are worthy of the state.

#### JODHPORE (JODHPUR).

Sir Alfred Lyall, in his "Gazetteer of Rajputana," remarks as follows:—

"The faint outlines which can be traced of the condition of the country now called Rajputana, for one or two centuries before the Mohamedans invaded Upper India, indicate that it was subject for the most part to two or three very powerful tribal dynasties. Of these the dynasty of the Rahtor family, which ruled at Kanauj, appears to have had the widest dominion."

In the eleventh century, however, "the leading tribes were the Solankhyas of Anhilwara in Gujarat, the Chauhans at Ajmere, and the Rathors at Kanauj. The Gehlot clan had established itself in the Mewar country, which is still held by the Sesodias, a sept of the Gehlots. The Rathors and Sodas held the North-western deserts, where they are still dwelling, and the Kachhwaha clan had occupied the eastern tracts about Jeypore, now their chief's capital." "Dissensions weakened the dynasties; nevertheless, when Shahab-ud-din began his invasions, the Chauhans fought hard before they were driven out of Delhi and Ajmere in 1193 A.D. Next year Kanauj was taken and the Rathor princes, utterly broken in the Gangetic Doab, emigrated to the country which they have since ruled in North-western Rajputana."

According to tradition, the Rathors had ruled for fourteen centuries when Sivaji, or Sheoji (the grandson or nephew of Jaichand, the last chief), started on a pilgrimage to Dwarka, and on his return journey halted at Pali in

Marwar, and won the favour of some local Brahmans by repelling marauders, and, on their invitation, he settled near them. His tenth descendant, Chanda, in 1382, acquired Mandore from its Purihar ruler by marriage. In 1489, Jodha, the grandson of the latter, founded the city of Jodhpore at a short distance from Mandore, and made it his capital. He had fourteen sons, from whom the principal clans of Marwar are descended. Suraj Mal, who succeeded him, was followed by Ganga; and after him came Maldeo, his son, a great warrior and statesman, who regained Ajmere and Nagor, besides reducing the Afghan emperor Sher Shah to great extremities. In his time, in 1561, the Moghul emperor Akbar invaded Marwar.

Udai Singh, his third son, succeeded in 1584, and under him Jodhpore became tributary to Akbar, to whom he gave his sister Jodhbai in marriage.

Between 1595 and 1803 there were eight rulers of Marwar, and during that period "the most romantic and saddest events of Rathor history occurred." Sur Singh (1594), Gaj Singh (1619), and Jaswant Singh (1635), in turn succeeded Udai Singh. They were brave warriors, and added many provinces to Marwar. The clan became so powerful that it established the separate kingdoms of Bikanir and Kishangarh in Rajputana, and Edar and Ahmadnagar in Gujarat. The princes and nobles were famed for their valour, and became, in turn, the valued allies or dreaded foes of the Moghuls. "But," as Colonel Bayley, from whom the above is quoted, goes on to add, "their history is dimmed by many cruel crimes resulting in dissensions which gradually caused the decline of their power and the loss of many of their best provinces."

Udai Singh left 34 legitimate children. Sur Singh, the eldest, accompanied the emperor in all his expeditions. Gaj Singh, too, was in high favour with Jahangir, and was nominated Viceroy of the Deccan. He excluded his eldest son, Amra, from the succession, on account of his violent temper. That prince was outlawed and was employed at the Imperial court; but, resenting a reprimand and fine which had been imposed upon him by the emperor Shah Jahan, he ran *amok* in the Durbar Hall, stabbed the Pay-Master General, killed five other Moghul chiefs, and almost succeeded in slaying the emperor himself. His retainers, who endeavoured to avenge his fall, which followed, were cut to pieces.

Jaswant Singh, Udai Singh's second son, succeeded. He was like Jai Singh of Jeypore, a great and many-sided man, a general, statesman, patron of arts, and a scholar—but treacherous, or, as his people preferred to term it, patriotic, because all his wiles had for their aim the destruction of Mohamedan power and control. He served valiantly under Aurangzeb when, as prince, he was chiefly engaged in the Deccan. Jaswant Singh sided against Aurangzeb in the struggle for the Imperial succession, although he, on several occasions, appeared to act with him. It was a case of diamond cut diamond, and when Aurangzeb had compassed the death of Jaswant's son by poison, the father died broken-hearted.

A posthumous son, Ajit Singh, who had to be brought up in concealment and obscurity while his country was overrun by the Moghuls, proved, when he grew up, to be a prince of great strength of mind and body, who delivered his country from bondage.

The court of Delhi, however, bribed his son, Abhi Singh, to slay his father, and he induced his brother, Bakht Singh, to commit the awful deed. The two brothers fought for the succession, and these disputes were continued in the reign of Ram Singh, who succeeded Abhi Singh in 1750. Bakht Singh had been given the fief of Jalor, of which his nephew attempted to deprive him. Had it not been for his crime, he would have been a good ruler. He died three years after he had defeated Ram Singh, and was succeeded by his son, Bijai Singh, who was, in turn, conquered by Ram Singh, who was expelled, however, by the Marathas, leaving Bijai Singh sole sovereign.

Struggles with the Marathas continued; at first successfully, as they were defeated at Tonga; but ultimately with failure in the battles at Patan and Mairta, which led to the severance of Ajmere from Marwar. Bijai Singh died in 1795.

In order to please a beautiful concubine, he nominated Man Singh, his grandson, to succeed him in the place of his rightful heir; but on his death his fourth son, Bhim Singh, seized the throne and defeated his eldest brother, and slew four other brothers and their sons, except the youthful Man Singh, who took refuge in Jalor. Bhim Singh died suddenly when blockading Jalor, and was at once succeeded by Man Singh.

Man Singh's reign was one of continued warfare, which was due to his own folly. First came the war for the hand of Kishan Kunwari, which has been described in the account of Jeypore; and then that with Amir Khan, who devastated the great Rajput states. Lastly, his nobles, owing to his oppressions, sided with Dhokal Singh, the son of Bhim, who claimed the throne. Man Singh feigned madness in order to escape these numerous difficulties, and abdicated in favour of Chattar Singh, his son, in 1818, who agreed to make the treaty with the British Government. This prince died, and Man Singh resumed the government, and killed, or imprisoned, all those who had been opposed to him. His rule was marked by injustice, cruelty, and

incapacity ; and, latterly, by submission to the priesthood, and particularly to the Naths, or split-ear ascetics. The British Government was compelled to interfere by force in 1839, and so change was effected. Man Singh died four years later, leaving no sons.

The widows, nobles, and officials elected Takht Singh of Ahmadnagar in Gujarat to fill the vacant throne. He was the great-grandson of Ajit Singh. This chief was a typical Rathor in appearance, and an amiable man ; but a weak ruler, in whose time the country was grievously misgoverned. Jaswant Singh, the eldest of his enormous family of sons, succeeded him in 1873. The writer was present at the native ceremony of instalment on the throne. It was a very striking scene when, at daybreak, standing on a marble dais, high above the desert, which could be seen stretching away to the horizon, with nineteen brothers before him, he was saluted as the lord of Marwar by his kin and nobles, amidst the acclamations of the courtiers, retainers, and the populace.

Many useful reforms were carried out in his reign. His loyalty had been shown by his raising two fine regiments of cavalry. He died in 1895, and was succeeded by his son, H.H. Raj Rajishwar Maharaj Adhiraj Maharaj Sardar Singh, Bahadur, who was born in 1879. The uncle of the Maharaja, Maharaj Dhiraj Colonel Sir Pratap Singh, G.C.S.I., A.D.C. to H.R.H. the Prince of Wales, is Musahib-i-Ala, or chief minister of Marwar. The state of Jodhpore covers 34,963 square miles. It has a population of 2,519,818, and a revenue of Rs 5,923,606.

The fort of Jodhpore is a magnificent pile of red sandstone buildings, some of which are wonderfully carved. It stands on a great rock, round the base of which lies the city. Jodhpore has always been famed for its fine horsemen, and lately, for the encouragement of sports by its chief and Sir Pratap Singh, as well as for the munificent hospitality which is extended to numerous visitors.

#### BIKANIR.

The founder of the state of Bikanir was Rao Bika, the sixth son of Rao Jodhaji of Marwar, who was born in 1439, and left Marwar with his father's support and accompanied by his uncle, Kun Dhal, to carve out possessions for himself.

They set out with a few followers, a young brother of Bika, and some officials who were the ancestors of important families in Bikanir. The country round Bikanir appears to have been at that time abandoned, and was, therefore, taken possession of as soon as possible. Bika strengthened himself by marrying a daughter of Rao Pugal, and defeated the Bhatias, who lived to the north and west of his camp, and founded Bikanir itself in 1485, gradually establishing his supremacy over the neighbouring people, whether Bhatias, Jats, or Kaim Khanis.

Lunkaran, who succeeded, added some provinces, as did his own son, Jaitsi. Kaliyan Singh, the next chief, was followed by Rai Singh in 1573. This prince was brother-in-law of the emperor Akbar, who bestowed high honours upon him. In his reign additions were made to the state possessions, and a firmer hold was secured over those which had already been won. He was a distinguished general of the empire. Karan, the next in succession, was followed by Anup Singh, who was Moghul Governor of Bijapur and Aurangabad, as well as leader of 8,000 horse. Sarup Singh was killed in battle ; and the next two chiefs, Sajan Singh and Zorawar Singh, were men of little note. Gaj Singh succeeded in 1746, and ruled 41 years. He had 61 children, all but six of whom were illegitimate. Raj Singh, one of the legitimate sons, ruled thirteen days, and was then poisoned by the mother of Surat Singh, fifth son of the late Raja Gaj Singh.

Surat Singh, having got rid (in one way or another) of all his opponents, became undisputed sovereign in 1801, having been in practical possession of the throne since 1787. He added lands to his dominions, but was a bad ruler ; and, at the time of his death, the chiefs were in rebellion, and robbers overran the country. He was succeeded in 1831 by Ratan Singh, whose reign was not a successful one, as he was on bad terms with his nobles and kept up constant feuds with Jaisalmer.

Sirdar Singh succeeded in 1852. He was rewarded for loyal services in the Mutiny, by the gift of new territory. On his death he adopted Maharaja Dungar Singh, who, in turn, adopted H.H. Maharaja Raj, Rajeshwar, Saroman Sri Ganga Singh Bahadur, who was born in 1880, and succeeded in 1887.

He rules a territory which extends over 23,173 square miles, and has a population of 831,955, with a revenue of Rs 2,841,869.

His capital is one of the most extraordinary places in India. It stands on a sandy plain, on which there are few trees and signs of cultivation ; yet there are many wonderfully carved houses of red sandstone, and numerous signs of wealth in the inhabitants. The secret is, that in former days the rich bankers, who carried on business in the great towns of India, kept their families and wealth, for safety, in the remote and inaccessible deserts, where, though they had to pay for protection, they were carefully cherished. A railway has now its terminus in this extraordinary city. The palace is large and handsome.

## KISHANGARH.

The Kishangarh state was founded in 1594 by Kishan Singh, the ninth son of Udai Singh, chief of Jodhpore. He was allowed by Shah Jahan to set up a separate state as the price of the murder of Govindas, the confidential adviser of Raja Gaj Singh, who had refused to help the emperor when, as Prince Kuram, he was in rebellion against his father. Most of the land, which was granted or seized, was held by Jats. The total area is only 858 square miles, and the population 125,516; the revenue, Rs 409,868.

Many of its chiefs have been brave and have done good service to the empire, but their dominions were preserved rather by bending to the storm, when all Rajputana suffered from the raids of the Marathas, than by resisting it. Bahadur Singh of Kishangarh was, however, considered a traitor, because he aided the Marathas against his countrymen, in 1790 and 1791, at the battles of Patan and Mairta, under Kalian Singh, his successor. In 1818 the treaty was made with the British Government, which ensured protection to Kishangarh. The chief soon showed want of principle and every sign of insanity, and, after much trouble, abdicated in favour of his son, Mokam Singh, who was succeeded by Prithi Singh in 1841. This chief ruled in a fraternal manner, and was much esteemed.

Several of the highest chiefs in Rajputana formed matrimonial alliances with his family. He was succeeded in 1880 by the present chief, H.H. Maharaj Adhiraj Maharaja Sir Sardul Singh Bahadur, G.C.I.E.

Kishangarh, his capital, is picturesquely situated on the side of a lake. The fort and the palace overlook the waters, and close by them lies the town with hills beyond it.

## MEYWAR OR OODEYPORE (UDAIPUR).

It is related that the ancestors of the Udaipur family reigned at Balabhi in Guzerat until that capital was destroyed, in A.D. 524, by an invasion of foreigners. The family goes even further back, as they claim descent from Lawa, the eldest son of Rama, and it is this, as much as the prominence of its chiefs as great sovereigns in India four hundred years ago, which leads all Hindus to consider it the first of sovereign families, notwithstanding the comparative smallness of the kingdom the Maharana rules over.

A prince was born at the time of the flight of the family near to Mount Abu, and his descendants reigned at Edar in Guzerat for eighteen generations, until the Bhils killed their chief. His son Bapa survived and is considered the founder of the Udaipur house. According to other accounts, it was Bapa Rawal, who, as an infant, was brought from Balabhi, who was elected by the Bhils as their ruler.

In after life he aided the royal house of Malwa to expel Mohamedan invaders, and settled at Chittore, which remained the seat of his descendants until they retreated from it in the time of Akbar. Even now, the site of this renowned stronghold, a long flat-topped hill, is covered with the ruins of palaces and temples, and has many tanks upon it. Bapa Rawal captured Chittore in 728 A.D. Amarsi, the twenty-third chief, fell, in 1193, in battle against the Mohamedans, fighting by the side of his brother-in-law, Prithwi Raj, king of Delhi and Ajmere. His nephew, Rahap, who succeeded, changed the title of the chief of Meywar from Rawal to Rana, the one by which it is still known.

Of the next nine chiefs, six fell in battle. In 1303, according to the Mohamedans,—or in 1290, as stated by Hindu authorities,—Ala-ud-din Khilji invested Chittore and reduced the garrison to extremity. Eleven of the Rana's sons had fallen when the chief himself, with his Rajputs, clothed themselves in saffron-coloured robes and rushed to destruction. The queens, the wives of the nobles, and several thousands of the women of the place, had already entered the caverns beneath the palace and had perished there. This was the first sack of Chittore. Ajai Singh, the second son of the Rana, survived and brought up his nephew Hamir, who regained Chittore, and even extended his dominions to Ajmere, Ranthambhor (now in the Jeypore state), and Nagore, far to the north in Marwar. Ajai Singh's own son went to the Deccan, where he became, it is said, the ancestor of Sivaji, the famous founder of the Maratha empire.

His grandson, Lakha Singh, subdued the Meywar hilly tracts and opened up the Jawar lead mines; and Chonda, the eldest son of Lakha, lost his birth-right on account of a foolish jest of his father's, and became the founder of the Salumbar family, the head of which is still the most powerful chief amongst the nobles of Meywar. Mokal Singh, who succeeded as Rana, acquired the Sambhar salt lakes, and his son, Khem Singh, founded the state of Deolia-Partabgarh.

Kambhu Rana, who followed in 1419, conquered the Mohamedans of Guzerat and Malwa, and is generally credited with having yielded up the king of the latter without ransom. He built the famous Tower of Victory, which crowns the western brow of Chittore. In the chamber on the top of this beautiful column the author, some years ago, met the descendant of one of the great nobles who had fallen in the defence of Chittore when Akbar attacked it, and went over with him the glories of that great struggle, which were still capable of raising in his companion feelings of patriotism and pride.

Kambhu was lord of Abu, but a murderer of his own family, who killed the grand old Rana after fifty years of strong rule, alienated also the Mount of Wisdom to the Sirohi prince, and gave Sambhur and Ajmere to the Rathors. The usurper was struck dead by lightning on leaving the audience hall of the emperor of Delhi, whom he had endeavoured to propitiate by offering him his daughter in marriage.

The grandson of Rao Mal (Raimal), the next Rana, who was named Banbir, emigrated to the Deccan, where he became the ancestor of the Bhonsla family of Nagore. Under Sanga Rana, the eldest son of Rao Mal, Meywar reached the summit of its prosperity; but, although the Rana conquered his Musalman foes in eighteen battles, he failed at last in 1527, when he headed the Rajput confederacy, at the battles of Biana and Fatehpore-Sikri, which gave India to Baber. In the reign of Bikramajit, in 1535, Bahadur Shah of Guzerat attacked Chittore, which fell, and the second of the great sacks ensued. Udai Singh, another son of Rana Sanga, alone survived.

The emperor Akbar attacked Chittore in 1568. Udai Singh fled, and formed the modern capital of Udaipur, 80 miles distant in the hills. The defence was continued by many brave nobles and even their wives, for we are told how the armed mother and bride of Patta Singh of Kailwa accompanied the latter, and fell fighting near the foot of the hill. At every prominent spot, as one ascends this noble fortress, one is shown a monument which marks the place where some noble person fell in defence of his country. Akbar caused effigies of Patta Singh and Jai Mal, another valiant defender of the fort, to be carved in red sandstone and put up before his palace. These images are still in existence. The last sack of Chittore took place on this occasion. The descendants of the two heroes above named still hold the ancestral fiefs.

Udaipur, the new capital, is beautifully situated in a valley in the Aravalli mountains, at the beginning of the Bhil country. The palace and principal buildings of the city are built on a ridge, which rises up on the margin of one of those charming artificial lakes which so beautify this part of Rajputana. In the waters of the lake itself are two islands which are covered with palaces, in one of which Shah Jahan was offered an asylum when in rebellion against his father. There are also two other lakes in the valley itself, and the whole are shut in by a girdle of hills, which is accessible only by two roads.

The son of Udai Singh, who succeeded in 1572, was a patriot of the old type, who, after many reverses, recovered the greater portion of Meywar. His son, Amra, was a man of the same stamp; but as it was impossible to contend against the whole resources of the Moghul empire, he had to submit, and to send his son Karan to court. The Rana and his son were very nobly treated, and of the latter, a boy of twelve, the emperor has written as follows: "His countenance carried the impression of his illustrious extraction, and I delighted his heart with presents and kindness." The heads of this illustrious line, during our own time, have, in their appearance and bearing, fully confirmed the opinion Jahangir formed of their ancestor. Unlike other princes, the Rana never went to court, nor gave a daughter to the emperor in marriage.

Amra died of grief, and Karan soon followed. Jagat Singh, who succeeded the latter, built the water palaces at Udaipur.

In the reign of Raj Singh, which followed, Aurangzeb oppressed the Rajputs, but his troops were repeatedly defeated by the Rana. As a famine work in 1661, Raj Singh built a fine marble embankment, thus making the artificial lake at Kankrauli; and his successor, Jai Singh, in like manner, formed the Debar, or Jai Sumand Lake, the largest piece of artificial water in India. In the reign of Amar Singh II., which began in 1700, an alliance was concluded between Meywar, Marwar and Jeypore against the emperor's abuse of power,—a treaty which would have been effectual had it not contained a clause which led ultimately to the ruin of Rajputana by the Marathas. The condition, as has been stated in the accounts of the other two countries, was that the son of an Udaipur princess should succeed to the thrones of those states in preference to boys who were born by other princesses.

Meywar was not in a position to resist the Marathas, to whom the emperor Mohamed Shah had given the chauth, or right to a fourth part of the Imperial revenues. The Rana was unable to resist, and Jagat Singh agreed, in 1736, to pay the Peshwa Rs 160,000 yearly as chauth for Meywar. It was soon after this that Holkar, another Maratha, was bribed by heavy payments and alienation of territory to aid in the establishment of Madho Singh, the second son of Sawai Jai Singh, on the Jeypore throne. The Marathas, once called in, remained or came again, with still worse results to Rajputana; and at last Scindiah, Holkar, Amir Khan, and the Pindaris had Udaipur at their feet. In 1818 an end was put to these troubles by the treaty with the British Government.

After Jagat Singh II. came Partap Singh II., who ruled three inglorious years; Raj Singh II., who, in the seven years of his reign, was reduced to the greatest extremities; Arsi, "whose ungovernable temper and insolence alienated his nobles, driving them into rebellion;" and Rana Hamir, under whom the "Demoralization of Meywar" was complete. Bhim Singh, who succeeded in 1778, reigned for fifty years. It was he who, after grievous sufferings, concluded the final treaty with the British. The first overtures of 1806 had been set aside, greatly to the injury of Meywar, owing to the policy of non-intervention of Sir G. Barlow and Lord Cornwallis. Raja

Bhim's administration did not profit much by the change; nor was Jawan Singh, who succeeded, a better ruler, as he was addicted to vicious habits and low pursuits. His adopted son, Sirdar Singh, who followed in 1838, was a harsh, overbearing, and unpopular man. He was followed, in 1842, by his younger brother, Sarup Singh, who was instantly engaged in disputes with his nobles. The minority of the next chief, Sambhu Singh, began in 1861, and financial reforms were then effected under the influence of the British Agents. He was not a successful ruler, though an amiable man. His successor, Sajjan Singh, who reigned from 1874 to 1884, showed signs of great capacity.

The present chief is H.H. Maharana Dhiraj Fateh Singh Bahadur, G.C.S.I., who was born in 1850. He rules over 12,573 square miles of territory, which is inhabited by 1,863,126 persons. Since Jawan Singh all the chiefs have been adopted.

#### DUNGARPUR.

The founder of this family was Mahas, son of Karan and grandson of Samarsi of Meywar, who was driven from Chittore by his brother-in-law, the chief of Jhalor, and who, rather than fight, established himself in the hills south of Udaipur, thus forming a separate division of the Aharea sept, the younger one being thenceforward termed the Sesodiya family. The Dungarpur chronicle says he voluntarily gave up Chittore to his younger brother, at the wish of his father Karansi, and retired to Delhi about the end of the twelfth century, where the emperor received him with distinction. On Sebaridi, the ninth in descent, was conferred the sovereignty of Bagor, on condition of his wresting the country from a troglodyte named Chosuri Mal, who was committing great enormities. This person was conquered in 1248, and Bagor became independent, with Baroda, near the present Dungarpur, as its chief town. Sibardi, its Rawal, moved the capital to Gulliakot; and his son, Gir Singh, by a stratagem, slew Dungar, a noted Bhil, with his followers, when they were stupefied with drink, seized his lands, and founded Dungarpur.

Udai Singh, the ninth prince in descent from the last-named Rawal, was killed in battle; and, when dying, divided his country, giving that west of the river Myhe to his eldest son, Prithiraj, and that to the east to his younger son, Jugmal, thus forming the two states of Dungarpur and Banswara.

Jaswant Singh, the twelfth from Prithiraj, who was incompetent and addicted to the lowest vices, was de-throned by the British Government, and banished to Brindaban, where, before his death, he adopted Dalpat Singh, the second son of the Partabgarh chief. This chief reigned for a short time, and in 1884 succeeded at Partabgarh. He adopted the present prince, Udai Singh, a minor, as his successor at Dungarpur.

The state was tributary to Dhar in Malwa, which transferred its rights to the British Government. The state pays about Rs.27,387 as tribute.

Its area is 1,447 square miles, its population 165,400, and the revenue is Rs.182,326.

Dungarpur stands on the side of a small lake, about 18 miles from the British cantonment of Kherwara in the Meywar hill tracts. The state is a good one, and is chiefly inhabited by Bhils.

#### BANSWARA.

In relating the history of Dungarpur it has been shown how Udai Singh of Dungarpur gave half his dominions to his younger son, Jugmal. This occurred about A.D. 1528. Another story relates that Jugmal was left for dead on the battle-field of Kamoia, in which his father was killed; but recovering, he returned home and was disarmed. He then fought against a powerful noble, with whom he afterwards became reconciled and succeeded. He thus subdued the Bhils in the neighbourhood, and from the name of the principal chief, Wasna, whom he defeated, he styled the new capital which he founded, Wasnawara or Banswara. At first there were struggles with Dungarpur, but ultimately it was decided to draw the line of separation of the two states at the river Myhe. The country was much oppressed by the Moghuls and Marathas; but since 1818, the date of the treaty with the British, it has been at peace, though not always well governed. The tribute is Rs.29,129 - 8, or 50,000 Salim Shahi rupees. Its area is 1500 square miles, population 211,641, and revenue Rs.209,777.

Early in the century the country was much overrun by marauding Bhils. Rawal Umaid Singh was vicious, and his son Bhawani Singh spent the tribute-money in debauchery. He was succeeded by an old man, Bahadur Singh, who died without issue, and the present ruler, whom he had chosen, was elected. H.H. Rai-ryan Maharawal Sri Lachhman Singh Bahadur was born in 1839. He has been married twelve times, and has three sons.

#### PARTABGARH.

The Partabgarh family is descended from Khim Singh, second son of Rana Mokal Ji and younger brother of Rana Kambhu, who held the throne of Meywar from 1419 to 1474. Khim Singh's second son became possessed of the estate of Sadri in Meywar. His eldest son, Bhag Singh sacrificed his life in order to save that of Udai Singh, the infant son of Rana Sanga, at Chittore, in 1535.

His grandson, Bikaji, killed a powerful Bhil chief named Devi, and built the town of Deogarh or Deolia in 1561, thus founding a separate state.

Bhawa, grandson of Bikaji, is said to have sheltered Muhabat Khan after his defeat by the emperor Jahangir. When restored to power that official furthered the cause of Hari Singh, Bhawa's grandson, at Delhi, and he was recognized as an independent chief by the emperor Shah Jahan. He gradually brought into subjection the whole tract which is now known as Partabgarh. He was granted the title of Maharaj Dhiraj Maharawat. In 1674 Hari Singh's son, Pratap Singh, founded the town of Partabgarh. An attempt of Meywar to recover Kanthal (the estate which Shah Jahan had given to Hari Singh) led to the death of the Rana—Ram Singh. Prithi Singh, who succeeded in 1708, was granted the right to coin money, which was regranted fifty years later to his grandson, Salim Singh. The Salim Shahi rupees are still current in these districts. In the reign of Sanwant Singh (1775 to 1824) the country was overrun by the Marathas, and was saved by a tribute of Rs.70,000 (Salim Shahi) being paid to Holkar. This is still paid through the British Government, with whom a treaty was signed in 1818.

During the latter days of Sanwant Singh, his son, Dip Singh, who administered the state for a time, proved very objectionable as a ruler, and was removed and banished by order of the British Government. The state fell into much disorder in the close of his reign, and when he died in 1844 he left no real heir according to Hindu law, because his only grandson, Dulpat Singh, had been adopted into the Dungarpur family, the head of which he had become in 1825. It was arranged, however, that this chief should succeed at Partabgarh, and act as regent on behalf of his adopted son, Udai Singh, at Dungarpur. After eight years he confined himself to Partabgarh. He was succeeded by his own son, Udai Singh, at that place in 1864; and when he died, in 1889, his widow adopted the present chief, His Highness Maharawal Raghunath Singh, who was born in 1859. His state covers 886 square miles, and has a population of 87,975, with a revenue of Rs.430,438.

#### BHARTPUR.

Bhartpur is on the east of Rajputana, and has the British districts of Gurgaon, Mathura, and Agra on the north and north-east. It originally belonged to the Tuar Rajputs of Delhi, and then passed to the Pathan and Moghul emperors. It is now a Jat principality, both chief and people, for the most part, belonging also to that tribe.

This hardy and daring race is said to have migrated from the neighbourhood of Multan to the Doab in the seventeenth century, but was known before, as it withstood the progress of Mahmud of Ghazni, of Timur, and also of Baber. The Jats built small forts in the villages, which they defended with vigour; and, in the troublous times which followed the death of Aurangzeb, established themselves firmly about Dig. Brijia, a freebooter near that town, is said to have founded the principality. Churaman, his descendant, made himself powerful, and the emperor, in writing to the chief of Jeypore, specially urged him to get rid of "that robber." Maharaja Jai Singh of Jeypore took the part of Churaman's brother, Badan Singh, and, having driven out the former, proclaimed the latter chief of the Jats with the title of Raja. Suraj Mal, his son, succeeded, and, turning out a relative from Bhartpur, made that place his capital. He added considerably to his dominions, and although he joined the Maratha confederacy, which was proceeding to fight against the Mohamedan invaders of India, in 1761 he withdrew before the battle of Paniput and thus escaped destruction; and, profiting by the confusion which followed, he seized Agra. He was slain when hunting in bravado near Delhi. Four of his five sons succeeded him. The first, Jawahir Singh, was defeated when attempting to invade Jeypore, and was assassinated. Ratan Singh, the second brother, was killed by a Brahman, who had obtained large sums on the understanding that he would transmute base metals into gold.

His infant son, Kesri Singh, succeeded under the guardianship of his uncle, Newal Singh, a man of ability, who died of dropsy in 1773.

Namal Singh, another son of Badan Singh, succeeded as regent; but a still younger brother, Ranjit Singh, invited Mirza Najaf Khan to espouse his cause, which he did, and took possession of Agra. The Mirza defeated the Jats on the side of Namal Singh at Barsana, and Ranjit Singh took possession of Bhartpur; but Najaf Khan, at the intercession of Ranjit's mother, gave him lands worth nine lakhs of rupees per annum. Scindiah, however, took the whole at the Mirza's death in 1782, but, again at the intercession of Suraj Mal's wife, he restored lands worth ten lakhs per annum. Three more districts were added for services rendered to General Perron. Ranjit, now the unchallenged chief of Bhartpur, concluded a treaty with the British in 1803, but entered into correspondence almost immediately with Jaswant Rao Holkar, and actually assisted him at the siege of Dig.

Dig was carried, but the British were repulsed at Bhartpur, although Lord Lake himself was in command. This event gave great credit to Ranjit Singh in the eyes of all India, and it was not until the second siege, under Lord Combermere, at the end of 1825, when the fortress was carried by assault, that our fame was fully re-established.

Raja Ranjit Singh, though successful for the time, dreaded the ultimate results of his rebellion, and in 1805 signed a treaty accepting the British supremacy. Three districts, which had been given him in 1803, were resumed, and he had to pay an indemnity of twenty lakhs of rupees.

Randhbir Singh, his son, who succeeded in 1807, was by no means a loyal prince. He died in 1823, and was followed by his brother, Baldeo Singh, who only reigned eighteen months, leaving an infant son, Balwant Singh, who was recognized by the British Government. Durjan Singh, a cousin, rebelled and imprisoned him. He was secretly supported by some of the Rajputs and Marathas, and finally it became necessary to proceed against Bhartpur; and, as already stated, that fortress (the strength of which depended upon its famous mud walls and marshy surroundings) fell by assault. The government was more or less under the control of the Political Agent, with much profit to the state, until 1838, when the Maharaja attained his majority, and governed well until his death in 1853.

Jaswant Singh, a minor, succeeded and ruled until 1893. The present chief, his eldest son, is His Highness Maharaja Sri Brijindar Sawai Ram Singh Bahadur, Bahadur Jung. His state extends over 1,982 square miles. Its population is 640,303.

The capital is well paved, and contains a number of houses which are built of red sandstone. The mud walls of the fort are enormously thick and high. They were constructed in 1733 by Badan Singh.

#### DHOLPUR.

The tribe of Deswali Jats is believed to have formed part of the New Scythian wave of invasion which swept over Northern India two centuries after Alexander the Great, or about B.C. 100.

In the second century A.D. they were settled on the river Indus, and, after a long period, some of these tribes settled themselves in the North-Western Provinces. The family of the present chief of Dholpur goes back to the eleventh century, when, in 1068, Jey Singh is said to have acquired lands near Bairat, to the south of Ulwar. He was a loyal and faithful adherent of Anang Rao Puar, emperor of Delhi, who gave him the title of Rana, and the right to use the royal umbrella and the *chaura* or yak-tail.

Palun Singh, a century later, transferred his allegiance, on the fall of the Tuars, to Prithi Raj Chohan, and was slain at his side in 1175, in the raid which he made in order to carry off Sunjogt, Princess of Kanauj. His son, Birhan Pal, settled in 1195 at Bamrolia, near Agra. From this place the family takes its present name, and there it remained until 1367, when it was turned out by the Musalman Subadah of Agra. Rana Ratan Pal, the eighth from Birhan Pal, who went to Bamrolia, recrossed the Chambal river to Gwalior, and joined the Tuar chieftain.

His son was a devoted adherent of Raja Barsingh Dev of Gwalior, who, in 1375, had declared himself independent of Musalman rule. The head of the family subsequently settled at Bagthurra, near Gohud, and married the daughter of a Jat.

Sugan Dev, the fifth from Ratan Pal, was formally invested, after a successful expedition, by Raja Man Singh of Gwalior with the sovereignty of Gohad, of which he became Rana in 1505 A.D. This position was confirmed by Sikandar Lodi.

There these Jat Ranas remained for eleven generations, until they held fifty-six Mahals or districts, with a revenue of 66 lakhs. In 1761 Rana Bhim Singh became possessed of Gwalior, which he held for six years. The Marathas took it, but, after the conclusion by Maharana Chattar Pal of a treaty with the British Government under Warren Hastings, it was again retaken.

Treachery on the part of the Rana ended in his losing Gohad and Gwalior to Scindiah. Gwalior fell by the treachery of the garrison, and the Rani of Chattar Pal blew herself up with her followers. Keirat Singh, the son of Chattar Pal, was homeless for nineteen years, but was restored by the British Government, in 1803, to the greater part of Gohad. In 1805 this was given up to Scindiah, and the smaller territory of Dholpur, Bari, and Raj Khera was made over to the Rana in exchange.

The feud between the houses of Scindiah and Dholpur was only abandoned in 1875, when Maharaja Jiyaji Scindiah visited the Maharaj Nehal Singh at Dholpur.

The chief Bhagwant Singh was loyal in 1857. On his death, in 1870, his grandson, the present chief, His Highness Rais-ud-daula-Sipahdar-ul-Mulk, Maharaj Adhiraj Sri Sawai Maharaj Rana Nihal Singh Lokindar Bahadur, Diler Jang, Jay Deo succeeded him. He was born in 1863.

The area of Dholpur is 1,154 square miles, and the population 279,890.

The town is on the Indian Midland railway, near the bank of the Chambal river, about halfway between Gwalior and Agra.

## TONK.

The Nawab of Tonk is descended from Tola Khan of the Bonair tribe, which opposed the British so strongly in the Ambeyla campaign. He left his home in the time of the emperor Mohamad Shah, and took service with Ali Mohamad Khan, a Rohilla of distinction. His son was a land-holder in Moradabad, and to him was born Amir Khan, the founder of Tonk, whose career was one of the most extraordinary of modern times.

Commencing as the leader of a small band of mercenaries, he rose to be the commander of a large independent army in the employ of Jaswant Rao Holkar, and assisted in levying contributions in Malwa and Rajputana, and in fighting all comers.

In 1806, Holkar granted him the state of Tonk. In that year he transferred his army to the service of the Raja of Jeypore to crush Jodhpore, which, being done, he changed sides and reduced the former. In 1809, he proceeded against the Raja of Nagpore, but, being warned off by the British Government, returned to Rajputana, which he plundered.

In 1817, the Marquis of Hastings offered, as a part of his plan to put down the Pindaris, to make a treaty with Amir Khan if he disbanded his army. Being unable to resist he acquiesced, and was confirmed in possession of Tonk, and Ali Rampura was also presented to him. The principal events of his life are narrated in a cold-blooded fashion in his autobiography. He died in 1834.

His son, Wazir-ud-daula, who succeeded, repulsed an attack on his fort by the Nawab of Banda and Tantia Topi in 1857. On his death in 1864, his son Mohamad Ali Khan succeeded, but was deposed for complicity in the murder of the uncle and followers of the Thakur of Lawa, one of his feudatories. He was replaced in 1866 by his son, His Highness Nawab Mohamad Ibrahim Ali Khan, who was born in 1848.

The Tonk state is very much scattered. The total area is 1,113 square miles, the revenue Rs 1,107,127, and the population 198,934. The capital is picturesquely situated in the Tonk district in Rajputana. It is 60 miles south of Jeypore. A portion of the state is in Malwa or Central India.

Many of the deeds of Amir Khan have been referred to in the notices of other states.

## KHETRI AND SHAHPURA.

These are two small chiefships in which the territories are held by a double tenure—one from the British Government, the other from the Maharaja of Jeypore and the Maharana of Udaipur respectively.

**KHETRI.**—The Raja of Khetri possesses a large estate in the Shaikhawati or northern division of Jeypore, a portion of which is very hilly. Khetri itself is a small town, with a fine palace and a fort built on the high ridge which overhangs it. In the neighbourhood there are mines of copper and cobalt. The pargana or district of Kotputli lies to the east, near the Ulwar border, and was granted to the ancestor of the Raja in 1803, on behalf of the British Government, by Lord Lake, for services rendered at the time of his famous campaign in the east of Rajputana, when the battle of Laswari was won. Raja Ajit Singh, the present chief, is descended from Bhojraj, a son of Raja Rai Sal of Khandela, son of Rao Suja of Manoharpur, who took his origin from Shaikhji, the son of Raja Udai Singh of Jeypore (1388-1413).

**SHAHPURA.**—The founder of Shahpura was Sujan Singh, son of Suraj Mal, the third son of Maharana Amar Singh of Udaipur. The emperor of Delhi in 1629 gave him a grant of the Phulia pargana or district, and the title of Commander of 2,000 troops. His grandson, Bhairat Singh, was given, in 1685, the title of Raja and the command of 3,500 troops. Amar Singh, a later chief, received from Udaipur the title of Raja Dhiraj. Jagat Singh, grandson of Amar Singh, received, in 1848, a sanad, or paper, continuing the grant of the Phulia district. Raja Dhiraj Nahar Singh, the present chief, succeeded in 1870. The Shahpura property is south-east of Ajmere.



1—Queen Elizabeth in the dress worn when she returned thanks at St. Paul's for the victory over the Armada.

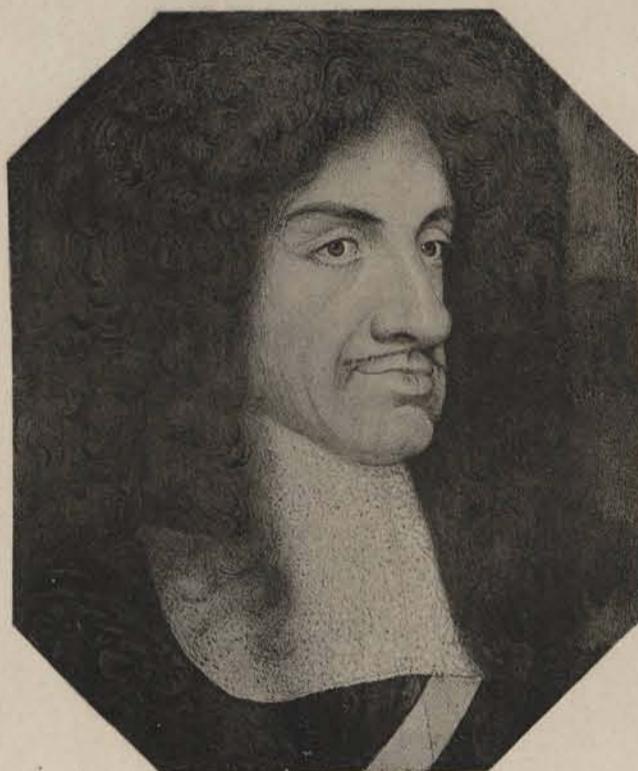
*(From an original drawing by Isaac Oliver).*



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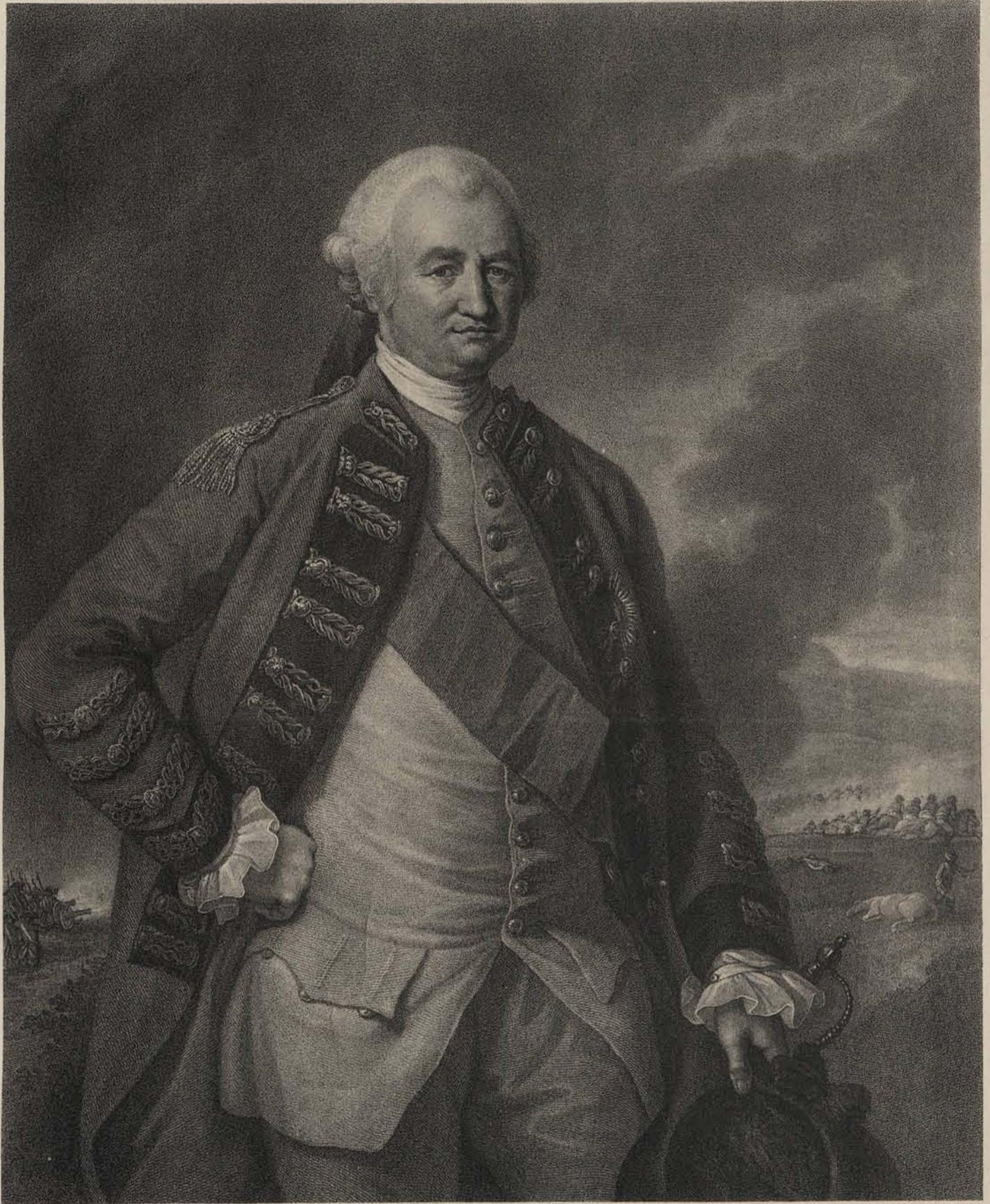
2.

- 1 James I., 1603-1625, from a miniature by Isaac Oliver.
- 2 Charles I., 1626-1649, from a miniature by John Hoskins.
- 3 Cromwell, 1653-1658, from a miniature by S. Cooper.
- 4 Charles II., 1661-1685, from a miniature by S. Cooper.
- 5 James II., 1685-1688, when Duke of York, from a miniature by  
[S. Cooper.



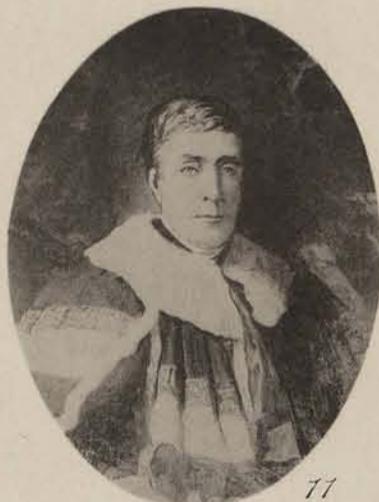
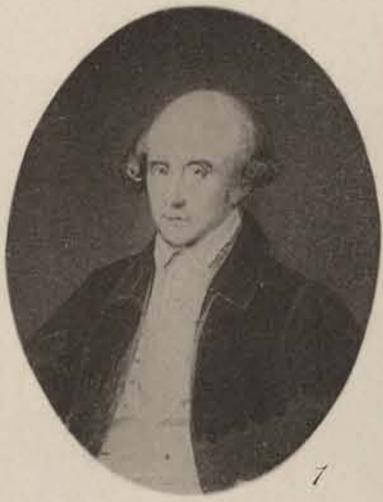
3.

- 6 William III., 1689-1702, from an original miniature.
- 7 Mary, 1689-1694, from an original miniature.
- 8 Queen Anne, 1702-1714, from a miniature by Louis Crosse.
- 9 George I., 1714-1727, from an original miniature.
- 10 George II., 1727-1760, from an original miniature.
- 11 George III., 1761-1820, from a miniature by Paul Fischer.
- 12 George IV., 1821-1830, from a miniature by Paul Fischer.
- 13 William IV., 1831-1837.



4—Lord Clive, Governor of Bengal and Commander-in-Chief.

- 1 Warren Hastings, 1774-1785.
- 2 Marquis Cornwallis, 1786-1793, 1805.
- 3 Lord Teignmouth, 1793-1798.
- 4 Marquis Wellesley, 1798-1805.
- 5 Earl of Minto, 1807-1813.
- 6 Marquis of Hastings, 1813-1823.
- 7 Mr. John Adam, 1823.
- 8 Earl of Amherst, 1823-1828.
- 9 Lord William Bentinck, 1828-1835.
- 10 Lord Metcalf, 1835-1836.
- 11 Earl of Auckland, 1836-1842.
- 12 Earl of Ellenborough, 1842-1844.



- 13 Viscount Hardinge, 1844-1848.
- 14 Marquis of Dalhousie, 1848-1856.
- 15 Earl Canning, 1856-1862.
- 16 Earl of Elgin and Kincardine, 1862-1863.
- 17 Lord Lawrence, 1864-1869.
- 18 Earl of Mayo, 1869-1872.
- 19 Lord Northbrook, 1872-1876.
- 20 Earl of Lytton, 1876-1880.
- 21 Marquis of Ripon, 1880-1884.
- 22 Marquis of Dufferin and Ava, 1884-1888.
- 23 Marquis of Lansdowne, 1888-1894.



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7—H.E. the Earl of Elgin and Kincardine, G.M.S.I., G.M.I.E.,  
Viceroy and Governor-General of India, 1894.



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8—MOGHUL EMPERORS.

1 Akbar, 1556.

4 Aurangzeb, 1658.

2 Jahangir, 1605.

5 Bahadur Shah, 1707.

3 Shah Jahan, 1627.

6 Jahandar Shah, 1712.

7 Farrukh Siyar, 1713.



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9—MOGHUL EMPERORS.

- 8 Rafi-ud-darjat, 1719.
- 9 Rafi-ud-daula, 1719.
- 10 Mohamad Shah, 1719.
- 11 Ahmed Shah, 1748.

- 12 Alamgir II., 1754.
- 13 Shah Alam, 1759.
- 14 Akbar Shah II., 1806.
- 15 Bahadur Shah II., 1837-1859.

- 1 Surjan, 1533.
- 2 Bhoj, 1588.
- 3 Ratan, 1607.
- 4 Gopinath, 1614. Some authorities state that  
Gopinath was murdered before Ratan died.
- 5 Chattar Sal (Shatru Sal), 1631.
- 6 Bhao Singh, 1659.
- 7 Anurad Singh, 1682.
- 8 Budh Singh. Date uncertain.
- 9 Umed Singh, 1744. Died 1804.
- 10 Ajit Singh, 1771.
- 11 Bishan Singh, 1772.
- 12 Ram Singh, 1821.
- 13 Maharao Raja Raghbir Singh, 1889.



- 1 Madho Singh, 1625.
- 2 Mokand Singh, 1631.
- 3 Jagat Singh, 1658.  
Paim Singh, 1670. (No portrait).
- 4 Kishor Singh, 1670.
- 5 Ram Singh, 1686.
- 6 Bhim Singh, 1708.
- 7 Arjun Singh, 1720.
- 8 Darjan Sal, 1724.
- 9 Ajit Singh, 1747.
- 10 Chattar Sal, 1749.
- 11 Goman Singh, 1766.
- 12 Umed Singh, 1771.
- 13 Kishor Singh, 1820.
- 14 Ram Singh, 1828.
- 15 Chattar Singh, 1866.
- 16 Maharao Umed Singh, 1889.

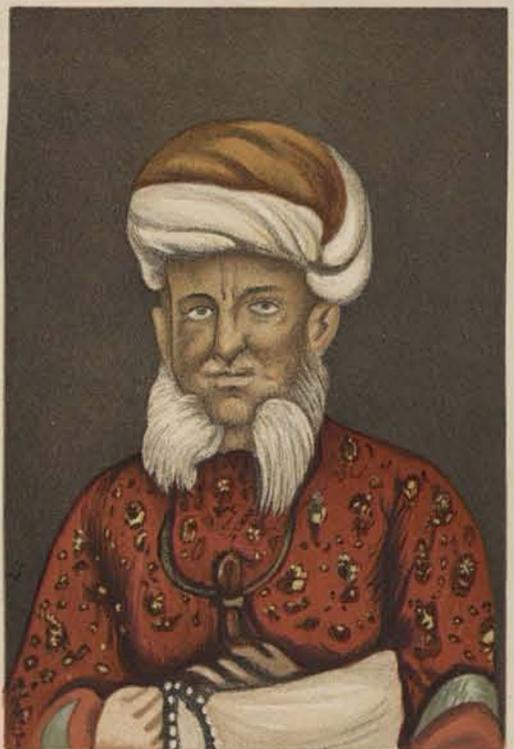
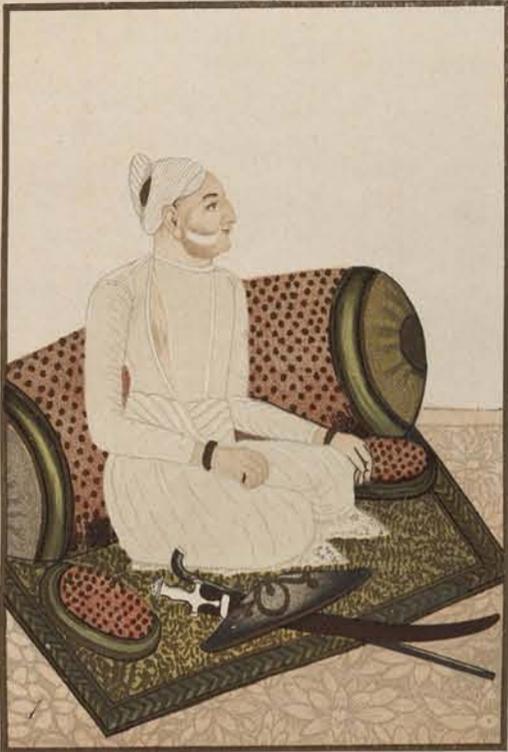


- 1 Zalim Singh (founder of family). Died in 1824.
- 2 Madan Singh, first chief, 1838. Date of creation of the State.
- 3 Prithi Singh, 1845.
- 4 Maharaj Rana Zalim Singh, 1876.

12—JHALAWAR.

- 1 Prithwi Raj Chohan, Ruler of Ajmere and Delhi.
- 2 Akhiraj. Date uncertain. [Killed in 1193.]
- 3 Sheo Singh, 1819.
- 4 Umed Singh, 1865.
- 5 Maharao Kesri Singh, 1875.

SIROHI.



- 1 Bhim Singh. Date uncertain.
- 2 Sabal Singh. „
- 3 Amar Singh. „
- 4 Jaswant Singh, 1702.
- 5 Budh Singh (short reign).
- 6 Tej Singh (usurper).
- 7 Akhi Singh, 1722.
- 8 Mulraj, 1762.
- 9 Gaj Singh, 1820.
- 10 Ranjit Singh, 1846.
- 11 Bairi Sal, 1864.
- 12 Maharawal Salivahan, 1891.



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- 1 Dharm Pal, 1645.
- 2 Ratan „
- 3 Kuar „
- 4 Gopal Singh, 1725.
- 5 Turas Pal.
- 6 Manik „ 1772.
- 7 Amolik „
- 8 Har Baksh Pal, 1804.
- 9 Pratap „ 1837.
- 10 Nar Singh „ 1850.
- 11 Madan „
- 12 Lachhman „ 1869.
- 13 Jai Singh „
- 14 Arjuna „ 1875.
- 15 Maharaja Sir Bhanwar Pal Deo Bahadur,  
G.C.I.E., 1886.

14—KARAULI.

NOTE.—Where dates are not given, the exact year of accession is uncertain.



- 1 Prithwi Raj, 1503-28.
- 2 Puran Mal, 1528-34.
- 3 Bhim, 1534-37.
- 4 Ratan, 1548.
- 5 Askaran, 1548.
- 6 Bharmal, 1548-74.
- 7 Bhagwan Das, 1574-90.
- 8 Man Singh, 1590-1615.
- 9 Bhao Singh, 1615-22.
- 10 Jai Singh I., 1622-68.
- 11 Ram Singh I., 1668-90.
- 12 Bishan Singh, 1690-1700.
- 13 Jai Singh II., 1700-44.
- 14 Isri Singh, 1744-51.
- 15 Madho Singh I., 1751-68.
- 16 Prithwi Singh, 1768-79.
- 17 Pratap Singh, 1779-1803.
- 18 Jagat Singh, 1803-18.
- 19 Jai Singh III., 1818-35.
- 20 Ram Singh II., 1835-80.
- 21 Maharaja Sir Madho Singh II., G.C.S.I.,  
[1880.

No portraits available of Nos. 2 to 5.





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16—ULWAR.

1 Pratap Singh, 1775.

2 Bakhtawar Singh, 1791.

3 Banai Singh, 1815.

4 Sheodan Singh, 1857.

5 Mangal Singh, 1874.

6 Maharaja Jai Singh, 1892.

- 1 Rao Sivaji, 1211.
- 2 to 11 Ten Chiefs.
- 12 Rao Rir Mal, 1417.
- 13 „ Jodhaji, 1453.
- 14 „ Suja, 1491.
- 15 „ Udai Singh. (Did not reign).
- 16 „ Ganga, 1515.
- 17 „ Maldeo, 1531.
- 18 „ Udai Singh (the Mota Raja), 1583.
- 19 Raja Sur Singh, 1594.
- 20 „ Gaj Singh, 1619.
- 21 Maharaja Jaswant Singh I., 1635.
- 22 „ Ajit Singh, 1678.
- 23 „ Abhi Singh, 1725.
- 24 „ Ram Singh, 1750.
- 25 „ Bakht Singh, 1751.
- 26 „ Bijai Singh, 1753.
- 27 „ Bheem Singh, 1794.
- 28 „ Man Singh, 1804.
- 29 „ Takht Singh, 1843.
- 30 „ Jaswant Singh II., G.C.S.I., 1873.
- 31 „ Sardar Singh, succeeded in 1895. (No portrait).

17—JODHPORE OR MARWAR.

NOTE.—In some cases, the exact date of accession is uncertain.



- 1 Rao Bika.
- 2 „ Nara.
- 3 „ Lunkaran.
- 4 „ Jaitsi.
- 5 „ Kaliyan Singh.
- 6 Raja Rai „
- 7 „ Dalpat „
- 8 „ Sur „
- 9 „ Karan „
- 10 Maharaja Anup Singh.
- 11 „ Sarup „
- 12 „ Sajan „
- 13 „ Zorawar,,
- 14 „ Gaj „
- 15 „ Raj „
- 16 „ Pratap „
- 17 „ Surat „
- 18 „ Ratan „
- 19 „ Sirdar „
- 20 „ Dungar „
- 21 „ Ganga Singh.



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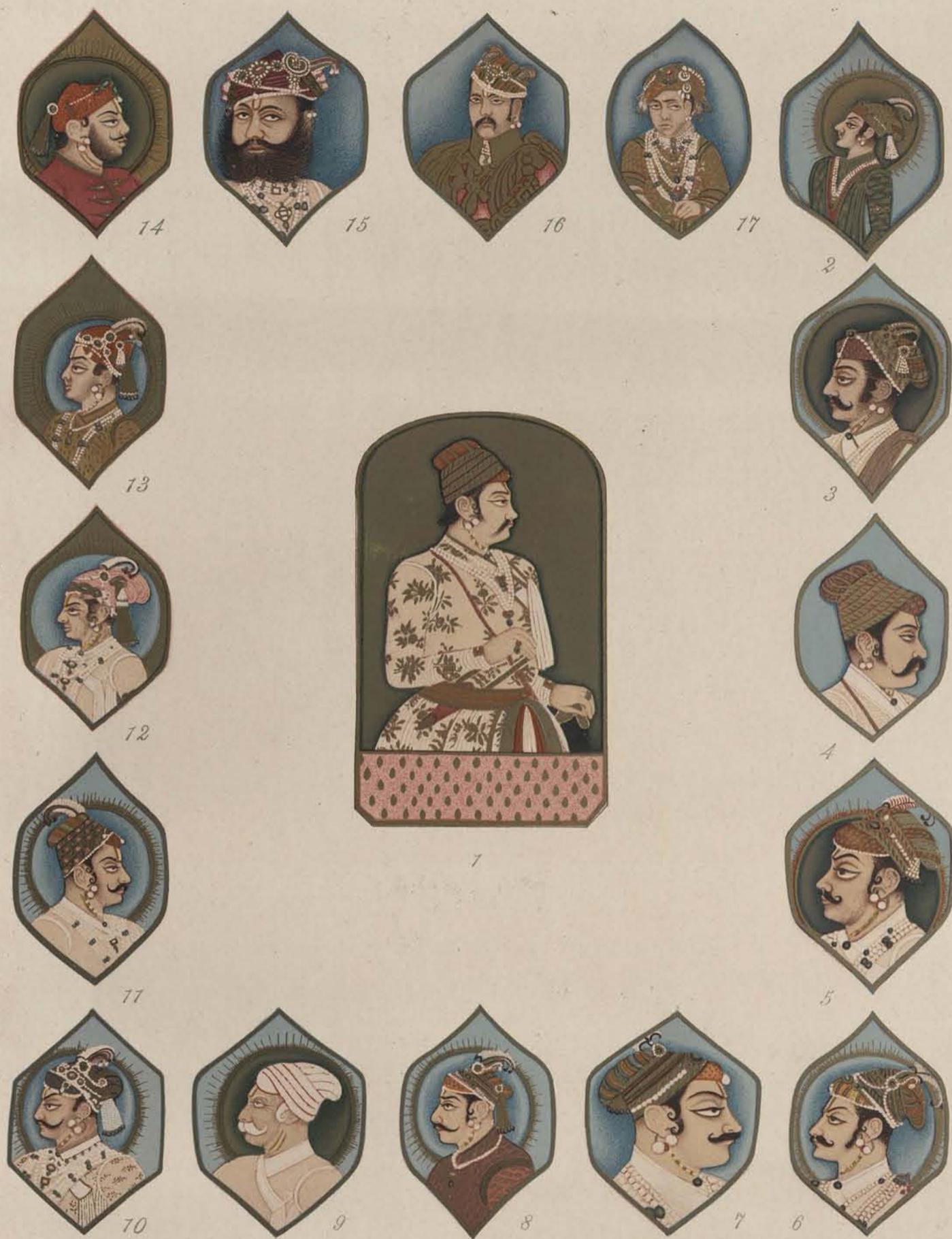


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- 1 Kishan Singh, 1597.
- 2 Sahas Mal, 1615.
- 3 Jagmal Singh, 1618.
- 4 Hari Singh, 1628.
- 5 Rup Singh, 1643.
- 6 Man Singh, 1658.
- 7 Raj Singh, 1706.
- 8 Sawant Singh, 1748.
- 9 Sardar Singh, 1764.
- 10 Birad Singh, 1766.
- 11 Pratap Singh, 1788.
- 12 Bahadur Singh, 1764-81 (ancestor of the Fathigarh  
[family]).
- 13 Kalyan Singh, 1797.
- 14 Mokham Singh, 1838.
- 15 Prithwi Singh, 1841.
- 16 Maharaja Sir Sardul Singh, G.C.I.E., 1880.
- 17 Madan Singh (heir).



- 1 Udai Singh, 1541.
- 2 Pratap Singh, 1572.
- 3 Amar Singh, 1597.
- 4 Karan Singh, 1621.
- 5 Jagat Singh, 1628.
- 6 Raj Singh, 1661.
- 7 Jai Singh, 1681.
- 8 Amar Singh II., 1700.
- 9 Sangram Singh, 1716.
- 10 Jagat Singh II., 1734
- 11 Pratap Singh II., 1752.
- 12 Raj Singh II., 1755.
- 13 Arsi, 1762.
- 14 Hamir Singh, 1772.
- 15 Bhim Singh, 1778.
- 16 Jawan Singh, 1828.
- 17 Sirdar Singh, 1838.
- 18 Sarup Singh, 1842.
- 19 Shimbhu Singh, 1861.
- 20 Sajan Singh, 1874.
- 21 Maharana Sir Fateh Singh, G.C.S.I., 1884.



- 1 to 10 No portraits.
- 11 to 26 Names and dates could not be accurately  
verified.
- 27 Maharawal Udai Singh, 1846.
- 28 Khuman Singh (son of Maharawal, deceased).
- 29 Bijai Singh (grandson of Maharawal).



- 1 Bikaji, 1561.
- 2 Tej Singh, 1579.
- 3 Bhanaji, 1594.
- 4 Sendhaji, 1604.
- 5 Jaswant Singh, 1623.
- 6 Maharawat Hari Singh, 1634.
- 7 „ Pratap (Partap) Singh, 1674.
- 8 „ Prithwi Singh, 1708.
- 9 „ Ram „ 1717.
- 10 „ Umed (Umaid) Singh, 1718.
- 11 „ Salim Singh, 1758.
- 12 „ Sanwant „ 1775.
- 13 „ Dalpat „ 1844.
- 14 „ Udai „ 1864.
- 15 „ Raghunath Singh Bahadur, 1889.

Nos. 1 to 5—No portraits.

22—DEOLIA-PARTABGARH.

Rai-Raiyan Maharawal Sri Lachhman Singh, Bahadur,  
[1844.

BANSWARA.



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- 1 Badan Singh. Styled Thakur.
- 2 Suraj Mal. Assumed title of Raja.
- 3 Jawahir Singh, 1763.
- 4 Ratan Singh, 1765.
- 5 Kesri Singh. Date uncertain.
- 6 Ranjit Singh. „
- 7 Randhir Singh, 1805.
- 8 Baldeo Singh, 1823.
- 9 Balwant Singh, 1825.
- 10 Jaswant Singh, 1853.
- 11 Maharaja Ram Singh, 1893.



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The Raj Dhiraj of Shahpura.



H.H. the Maharaj Rana of Dholpur.



The Raja of Khetri.



1 Amir Khan, 1806.

25—TONK.



4 Nawab Mohamad Ali Khan,  
G.C.I.E., 1866.

2 Wazir-ud-daula. | 3 Mohamad Ali Khan.

*2 and 3—No portraits available.*