

69

A
POCKET GUIDE
OF
DELHI

(WITH MAP)

9/60

COMPILED
BY
C. M. MEHRA

KK
I 80
(Ceng.)

5th Edition, 1935.

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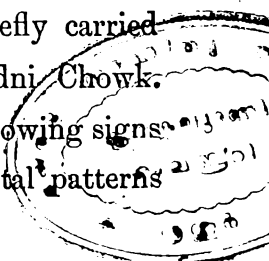
P R E F A C E .

THE object of this book is to give information, as far as possible in the space available, regarding places of interest. The information has been collected from reliable sources, and it is hoped that it will prove useful to all and specially to foreign travellers and such people as visit these places for the first time.

It may, however, be mentioned that the book may not be as complete as was desired. Readers are requested to kindly communicate to the compiler any omission and errors they may come across or any suggestions they may wish to offer for the improvement of the book, in view of the issue of editions in the future.

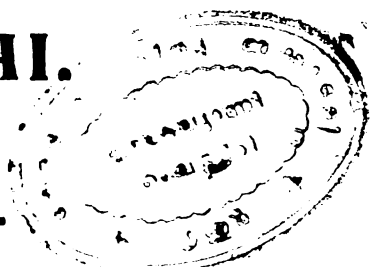
INDUSTRIES.

The occupations and industries of Delhi are numerous, comprising jewellery, silversmith's work, brass and copper ware, ivory-carving, pottery, weaving, gold and silver embroidery, miniature painting, etc. For centuries the jewellery of Delhi has had a world-wide reputation. Ivory carving is carried on successively by one or two families, and within recent years some very beautiful caskets and similar articles in this material have been produced. A feature of the work is the employment of geometric open-work patterns, which are carried out with a very high degree of finish. An important industry is gold and silver embroidery, chiefly carried on by the dealers of the Chandni Chowk. Although the designs are now showing signs of European influence, good Oriental patterns are still obtainable.



DELHI.

—
Hindus.



The laws of Manu are one of the Smritis or Dharmshashtrās. They were compiled long after the full establishment of the power of the Brahmans; and hence labour to magnify that power in every way. They afford a good general view of the state of India and of Indian Society, as it existed from that period to the time of Buddhist rule, *i.e.*, for several centuries before 300 B. C.

The distinct and authoritative settlement of the caste system is one of the most prominent features of the Laws of Manu. The four castes were:—(1) The Brahman or Priestly Caste; (2) The Kshatriya or Military Caste; (3) The Vaisya or Industrial Caste; and (4) The Sudrā or Servile Caste. The first three of these castes were called twice-born.

The Marriage Laws were fair and just; the wife was commanded strictly to obey her husband, and other women to obey their natural guardians; but every provision was made for the welfare of the female sex. Brahmans were ordered to divide their lives into four portions; in their youth they were to be students and to observe celibacy; in the second portion of their lives, they were to live with their wives as householders and discharge the ordinary duties of Brahmans; in the third portion, they were to live as hermits in the woods and submit to very severe penances; in the fourth, they were to engage solely in contemplation and were freed from all ceremonial observances.

Buddhists.

Their teaching was that there is nothing but sorrow in life; that sorrow is produced by our affections; that our affections must be destroyed, in order to destroy the root of sorrow; and that man destroys all affections, all passions and all desires, by contemplation; whereby ultimately

he may obtain Nirvana or annihilation. This Nirvana was the great aim of Buddhism, and has even been described by some later degenerate Buddhists as a sort of heaven.

Sakya Muni, or Gautam, afterwards known as Buddha, or the Enlightened, was a Kshatriya. He was the son of the Raja of Kapilvastu, a kingdom probably situated in Gorakhpur or Nepal, at the foot of the Himalaya Mountains, north of Oudh. As a boy, he was beautiful and accomplished. As a youth, he was remarkable for his love of contemplation; but he is represented as also distinguished for his courage and strength. His wife was the beautiful Gopa.

His contemplations impressed him with the shortness and misery of life, and the vanity of earthly happiness. These impressions were confirmed by his observations, whilst he was being driven about his father's city in his chariot, of the misery and death around him, contrasted with the calmness and freedom from care displayed by a certain bhikshu or begging

devotee, whom he met at the gate of the city. He soon left his father's palace in order to become a devotee. He became the pupil successively of two famous Brahmans; but could find no happiness or salvation in their teaching. He then betook himself to a hermitage for six years, subjecting himself to severe penances ; but he was at length convinced that he could not obtain salvation in this way, and he gave up his penances.

He was now deserted by the five followers who had attended him in the hermitage. Left to himself, he continued to ponder how he might obtain deliverance from the evils of life. At length he arrived at the conclusions which have been described above as the doctrines of Buddhism; and from this moment he claimed the title of Buddha.

He at first went to Benares, where he made many converts. He was then invited to Rajagriha, the Capital of Magadha, by the king Bimbisara, who was his friend and disciple

for many years. Bimbisara was at length assassinated by his son Ajatasatru; and Buddha had to retire to Sravasti, the capital of Kosala, where the king became a convert. He returned at one time to Kapilavastu, where also he converted all his family the Sakayas. Finally, his great enemy Ajatasatru, king of Magadha, became a disciple; and hospitably entertained the prophet, now an old man of seventy.

At last, on his return from a visit to Rajagriha he halted in a forest near the town of Kusinagarah; whilst sitting under a Sal-tree, he entered into Nirvana.

The doctrine of Buddha rapidly spread. A Buddhist Council, or the meeting of the Chief followers of the faith, was held shortly after his death. Another Council followed it; and a third was held in the seventeenth year of the reign of King Asoka, when Buddhism had become the State or royal religion of India. At one or other of these Councils, the sacred books, or holy scriptures of the Buddhists, were

drawn up. They were called the Tri-Pitaka or three Baskets.

Although the present City was only built by the Emperor Shahjahan in A. D. 1638, the neighbourhood has been the site of an important city for many Centuries, the Hindu chroniclers going back as far as B. C. 1400. The city was in the occupation of the Hindus nearly up to the 12th Century, when it fell into the hands of the Mohammadans, being captured by Kutub-ud-Din, Viceroy of Mohammad of Ghor and founder of the Slave dynasty, in A. D. 1192, who in A. D. 1206, became king and was crowned at Lahore. The city remained under Musalman rule until A. D. 1399, when the king was defeated by Tamerlane (or Timoor the Tartar).

After the action, Timoor had himself proclaimed Emperor of India, and having appointed the Viceroy of Lahore as his deputy he started on his homeward journey. His authority, however, extended only to a few districts outside the city, the several Viceroys in other

parts of India continuing independent. From A. D. 1450 to A. D. 1526 Delhi was ruled by the Afghan dynasty of Lodhi, but in the latter year Babar, a descendant of the renowned Tamerlane, advanced upon the city, and in a bloody battle on the plain of Panipat the last King of the Lodhi dynasty was killed, and Delhi again became subject to the Mughals, Babar entering the city on May 10th, 1526, and being proclaimed Emperor of India. He only lived until A. D. 1530, but in less than four years, against enormous odds, he recovered most of the ancient possessions of Delhi. It remained under the Mughals with slight interruptions up to A. D. 1760, from which date to A. D. 1857 the city was subject to many vicissitudes, but in the latter year, the year of the great Mutiny, it was captured by the British from the rebel troops, and since their occupation the city has advanced rapidly in prosperity.

The first six Emperors were all great and powerful monarchs, from Babar to the death

of Aurangzeb in 1707. During the reigns of the second six Emperors, from Bahadur Shah to the death of Muhammad Shah in 1748, the power of the Empire was declining, mainly owing to the attacks of the Mahrattas. The thirteenth Emperor Ahmad Shah, and his successors, were usually sovereigns only in name; and the last of the line of Babar, who in 1857 abetted the mutineers, paid the penalty of his crimes by dying as a prisoner in a distant land beyond the sea.

Babar's death is remarkable. Humayun, his eldest son, was dangerously ill, when Babar conceived the idea of offering his own life for his son's according to a well-known eastern custom. In the accomplishment of this loving resolve, he walked round the bed of the sick youth three times, praying solemnly to God that the disease might be transferred to himself. After this act, he exclaimed, in the full belief that his prayer was heard, "I have borne it away." And strange to say Humayun recovered from that hour ; while the father, whose health was

already decaying, began rapidly to decline. With exhortations on his lips to his children and courtiers, that they should live in concord, he died on December 26th, 1530. His remains were carried to Kabul, where a simple but beautiful tomb was erected to his memory.

His character is a mixed one. He was inhuman in his treatment of conquered enemies. His undaunted bravery, patience in adversity, preservance and elasticity of mind, are truly remarkable.

The second Mughal Emperor was Humayun. He reigned nominally from A.D. 1530 to 1556, but spent nearly sixteen years of this period (1540-1556) in exile, whilst the Afghan dynasty of Sur ruled Hindustan. He was superstitious, kind-hearted on the whole, indulgent, very dilatory in all his movements, and too incessantly occupied in warfare to be able to do anything for the good of India. He is famous for his generosity and for the misfortunes, which were partly caused by it; for the fortitude with

which he bore his adversities and the bravery, by which he at length overcame them.

The third Mughal Emperor was Akbar (1556-1605); and under him the Mughals recovered and largely extended the conquests of Babar.

Akbar married the daughter of the Raja of Jaipur (Amber) Bihari Mull, and Salim (Jahangir), his eldest son was married to another princess of the same family. This Raja was the first who formed such an alliance. Raja Mansingh was one of Akbar's best generals; and, as a Commander of seven thousand, was of higher rank than any Muhammadan Officer. He did good service in the Punjab and Kabul; and, as Governor of Bengal, settled the affairs of that Province and put down the Afghan rebellions.

Akbar at length solemnly nominated Salim as his successor, in the presence of the Umaras or grandees; and shortly afterwards died,

having done his best to inculcate unity and loyalty by his dying words. Akbar was strongly built and handsome in person, sober and abstemious in his habits. He was fond of hunting and athletic sports, and often walked thirty or forty miles in a day. In his early life he had been a strict Muhammadan ; but in 1579 he appears to have become somewhat unorthodox. He studied Hindu works of science and religion, and made himself acquainted with some of the tenets of the Christian religion. Regular discussions were held, in which Brahmans, Muhammadan doctors and even Christian priests took part.

The internal administration under the rule of Akbar was both just and judicious. He desired to treat all his subjects alike, to abolish the distinction of Hindu and Muhammadan and thus to fuse the discordant elements of his empire into one homogeneous whole. Akbar also effected important reforms in the administration of the army ; of which the most important was the order that soldiers were

henceforward to be paid in cash, not by Jagirs or assignments of lands.

The fourth Mughal Emperor was Salim. On his accession he took the title of Jahangir. He retained most of his father's old officers ; and extended some of his reforms, especially in preventing extortion or oppression on the part of Government Officers. He prided himself on the facility with which all persons who had complaints to make could approach the royal person ; for this purpose a chain connected with some golden bells in the Emperor's private room was hung from the wall of the palace. He was more rigid in his attention to observances of Muhammadan faith than his father. The Emperor's marriage with Mihrunnisa Khanum, the widow of Sher Afghan took place in 1611. She was called after her marriage Nur Mahal (The Light of the Palace) and subsequently obtained the name by which she is most commonly known, Nur Jahan (The Light of the World). She was of a noble Persian family which had been reduced to poverty, in

consequence of which her father immigrated to India. On the way at Kundhar, Nur Jahan was born. To such poverty they were reduced that the infant, who was afterwards to become the mighty empress of worldwide renown was exposed on the high road, where a merchant saw the child, and compassionately took it for his own. The child's own mother was employed by him as its nurse, and to his kindness her family was indebted for an introduction to the Court of Akbar. Here the father and his eldest son soon rose into notice and the mother had free access to the harem of Akbar, where the young and the beautiful girl saw and captivated Jahangir, then Prince Salim. To remove her from Prince's sight she was by Akbar's advice married to Sher Afghan, a young Persian who was made the Governor of Burdwan. When Jahangir became Emperor he suggested to Kutub-ud-Din, Viceroy of Bengal, that he should induce Nur Jahan's husband to divorce her. Her husband refused and in the quarrel that ensued, both the Viceroy and Sher Afghan were killed. Nur Jahan was

sent to Delhi, but she looking upon the Emperor as the murderer of her husband, rejected his overtures with disdain. After a length of time, however, reconciliation took place and Nur Jahan became Empress of India. Her name was put on the coinage with the emperor. Her influence was unbounded. Her father was made Prime Minister and her brother Asaf Khan was given a very high appointment. They used their power well, and though Jahangir still indulged in nightly drunken debauches, the affairs of the kingdom were henceforth managed with prudence and humanity.

Sir Thomas Roe came as an ambassador from James I, and remained from 1615 to 1618. He was received with great honour, being assigned the highest place at court at all public ceremonies and by his influence the English trade with India was put on a somewhat more favourable footing. Jahangir was not wanting either in good feeling or in good sense. Though intemperate and violent, he

was remarkable for his sincere love of justice, which he always endeavoured to carry out by personally enquiring into all public or private matters in dispute.

Shah Jahan A. D. 1627-1658.

² Shah Jahan on the death of his father hastened from Dakhin to Agra. Shahrayar and two of his cousins who opposed him were defeated and put to death by his orders. In fact none of the race of Babar was left alive, but the Emperor's own children. Nur Jahan at once retired into private life; she received, however, a magnificent allowance.

The contest for the succession was now to begin amongst Shah Jahan's children of whom there were four sons and two daughters.

Dara Shikoh, the eldest was frank and generous, and daring even to rashness; he was a free thinker and regarded as an infidel by orthodox Musalmans. The second son Shuja was merely an effeminate sensualist. Aurangzeb

was the third son, a master of dissimulation, an accomplished soldier, of handsome person, in religion a bigot, and above all intensely ambitious. Murad the youngest was like Dara, brave and generous; but dull in intellect, self-willed, and an abandoned sensualist. The eldest daughter was Padshah Begam or Jahanara Begam, the favourite and great supporter of Dara. The younger daughter, Roshanara was an active and intriguing partisan of Aurangzeb.

As soon as the news of Shah Jahan's illness in 1657 reached them, inspite of Dara's efforts to conceal it, both Prince Shuja then Viceroy of Bengal and Murad Viceroy of Guzrat, assumed the Royal title and prepared to march on the capital. Aurangzeb more cautiously advanced to the Northern boundary of his province, secured the co-operation of the General Mir Jamala, and entered into a negotiation with Murad. He represented to that weak Prince that he himself was only desirous of going to Mecca, and that he would unite

with Murad to oppose the infidel Dara and his idolatrous Rajput General Jaswant Singh.

Dara first met Shuja near Benares and defeated him. Shuja returned to Bengal. In the meantime Aurangzeb joined Murad and met and defeated Jaswant Singh near Ujjain. Aurangzeb still treated Murad as his superior. Dara now advanced one day's march from Agra to meet Aurangzeb and a severe engagement took place. Dara's elephant was struck with a rocket, and became ungovernable. This compelled him to alight. The sight of his elephant with empty Howdah spread a panic through his army. The battle and the cause were lost by this trifling circumstance and Dara fled to Delhi. Aurangzeb rendered devout thanks to heaven for his victory and deceitfully congratulated Murad on his success. Three days later he entered Agra and finding it impossible to shake the old Emperor's attachment to Dara, he made him a prisoner. Thus ended Shah Jahan's reign in 1658, though he lived till December 1666.

Shah Jahan was on the whole a good and just ruler. He never remitted his vigilance over the administration and in this way and by a judicious selection of his ministers he secured the prosperity of his dominions which enjoyed almost uninterrupted tranquillity during his reign.

The sixth Mughal Emperor was Aurangzeb. His Imperial title was Alamgir (The Conqueror of the universe) and he is frequently called Alamgir I. The chief points to be noted in his reign are shameful duplicity and unnatural cruelty by which he obtained the throne ; his intolerant policy, which made him to be hated by the Hindus.

From Agra, Aurangzeb and Murad pursued the flying Dara to Delhi. On the road Aurangzeb seized Murad, threw him into chains and ultimately consigned him to the great state prison of Gwalior. At Delhi Aurangzeb was proclaimed Emperor in A. D. 1658; though he was not crowned for a year afterwards. He had

still to pursue Dara and to meet Shuja who was advancing from Bengal. The former fled to Multan, and thence to one after another of the Rajput Chiefs. He was at length betrayed and taken to Delhi; where he was paraded through the streets, and afterwards put to death as an apostate from Islam. Aurangzeb affected to weep over his brother's head. Shuja was soon overthrown by Mir Jumlah; Murad on some frivolous excuse was put to death. Thus by a series of murders, Aurangzeb made his throne secure.

Vicissitudes of the Koh-i-Noor.

In the hall containing the specimens of Arts and Manufactures of the Punjab, to the left of the Central Museum in Lahore, is a glass model of the matchless diamond, the Koh-i-Noor, or "Mountain of Light", which once graced the sceptre of the Mughals and the Sikhs. It is the well-known jewel that was

exhibited by Messrs. Osler in the Great Hyde Park Exhibition of 1851. The model was subsequently presented by the makers to the Punjab Exhibition.

Indian tradition has ascribed a baleful influence to the presence of this beautiful and precious gem ; the genii of the mines, as it declared, enviously persecuting with misfortunes the successive holders of their treasure. The history of the gem curiously supports the belief, and, doubtless, suggested it.

EARLY HISTORY.

First of its proud possessors was Kama, King of Anga, a hero of the Mahabharata, who was slain in the war of the Pandava princes. From his keeping it passed through many hands ; death or distress, according to the legend, always accompanying its lustrous beauty. Thus the Raja of Ujjayan, Bikramajita, obtained it, and lost his kingdom with the gem to the invading Mahomedans. Thus,

too, Ala-ud-Din, Sultan of Delhi, wrested it from the King of Malva, and reigning but turbulently, left it to his descendant, who yielded the fatal prize, together with his throne and life, to the Mughal conqueror. The Royal Babar escaped its sinister influence by declining its possession. "It (Koh-i-Noor) is so valuable" writes Sultan Babar (vide Erskine's Memoirs of Babar, p. 308) "that a judge of diamonds valued it at half of the daily expenses of the world. It weighs eight *miskals* (or 320 *ratis*). On my arrival here, Humayun presented it to me as a *Peshkash*, and I gave it back to him as a present."

NADIR SHAH'S TRICK.

Vainer of such an ornament, or less superstitious, Aurangzeb's grandson, Mohamad Shah, wore it in his turban when he rode to meet his conqueror, Nadir Shah. The glitter of the unparalleled jewel caught the eye of the Afghan chief, and took his heart with a fancy too strong for omens. "We

will be friends", he said, "and change our turbans in pledge of friendship !" Whereupon, with rude humour, the conqueror transferred to his own forehead the boast of his enemy's treasure-house. Nadir Shah wore his "Rock of Light"—for so he named it—but eight years, and perished by assassins. Shah Rukh, his son, succeeded to the beautiful and evil charm ; and lost it, with all besides, to Ahmad Shah. Under Timur and Zaman, the successors of Ahmad in its keeping, the great Durani Empire wasted away, till Shah Shuja, the last of the line, retained nothing of all its greatness but the fatal stone, which seemed thus to blight its masters.

WITH RANJIT SINGH.

When Shah Shuja was in name the guest, and in reality the prisoner, of Ranjit Singh, the Maharaja saw and coveted the jewel, and obtained it on easy terms of a purchaser who can enforce acceptance of his price. The "Rock of Light" glittered on the Maharaja

at many a Sikh Darbar; but its malignancy, subdued by a stronger genius, brought him no ills, unless a perturbed death-bed and the eventful fall of his house, be ranked as due to its influence. As the Maharaja lay dying, the Brahmans, more covetous than superstitious, begged the diamond for the forehead-jewel of the image of Jaggan Nath. The feeble motion of Ranjit's dying hand was interpreted by them as his acquiescence; but the Royal treasurer, Misr Beli Ram, refused to surrender the important bequest upon a testament so doubtful, Kharak Singh, therefore succeeded to it; and died of poison. Sher Singh wore it in Darbar, on the day when he was shot upon the throne. And to the last of its masters in India—the little Dalip Singh—it brought, or might seem to bring, the disaster of two wars—the first of which diminished, and the second forfeited, his kingdom. A less signal series of mischances to the owners of the Koh-i-Noor would have suggested to a credulous people the attribution of malevolence, at which a larger knowledge smiles.

The jewel brought no evil where it found none, and gleamed too often on guilty bosoms to be associated with unhappy lives and deaths. Like the mantle in the old ballad, which sat ill over unworthy shoulders, but fell into fair and graceful folds upon a virtuous wearer, the great diamond has lost all evil spell in its new resting place.

LAWRENCE'S CARELESSNESS.

On the conquest of the Punjab by the British, and the abdication of Maharaja Dalip Singh in 1849, the diamond was formally made over to the Board of Administration for the affairs of the Punjab, at one of its earliest meetings, and by it committed to the personal care of Sir (afterwards Lord) John Lawrence. A strange incident now occurred in the history of the diamond, which has been graphically described by Bosworth Smith in his "Life of Lord Lawrence". Indifferent to the conventionalities of life, and one who never cared to wear the jewels (the orders and clasps) that

he had won, and, when pressed in this particular, put them in the wrong place, Sir John was not a likely man to take any very great care of the jewel that had been entrusted to him by his colleagues of the Board. Anyhow, half-unconsciously, he thrust the small tin-box which contained the diamond into his waist-coat pocket, and then forgot all about it. He changed his clothes and threw the waist-coat aside, quite forgetful of the inestimable treasure it contained. About six weeks later, a message came from Lord Dalhousie, saying that the diamond was to be sent to Her Majesty the Queen. Recalling the circumstance to his mind, Sir John hurried home, and, "with his heart in his mouth, sent for his old bearer, and said to him: 'Have you got a small box which was in my waist-coat pocket some time ago?' 'Yes, *Sahib!*', the man replied: '*Dibia*, I found it and put it in one of your boxes.' Upon this, the old bearer went to a broken down tin-box and produced the little one from it. 'Open it' said John Lawrence, 'and see what is inside.' He watched the man anxious-

ly enough, as, fold after fold of the small rags was taken off, and great was his relief when the precious gem appeared. The bearer seemed perfectly unconscious of the treasure which he had had in his keeping. 'There is nothing here, *Sahib*!' he said, 'but a bit of glass.' "

PRESENTED TO THE QUEEN.

The Governor-General, the Marquis of Dalhousie, took the diamond to Bombay in 1850, and entrusted it to Lieut.-Colonel Mackeson and Captain Ramsay, who sailed with it to England. They handed it over to the Board of Directors, and, on July 3, 1850, it was formally presented to Her Majesty the Queen by the Deputy Chairman of the East India Company. The gem was exhibited at the first Great Exhibition in London, in 1851. In the following year, it was re-cut in London, at a cost of £8,000, by Messrs. Garrad, who employed Voorsanger, a diamond-cutter, from M. Coster's *atelier* at Amsterdam. The actual cutting lasted 38 days and reduced the diamond to 106 $\frac{1}{16}$ carats.

Early in 1857 the new Enfield rifles were introduced into the Indian army; and disaffection immediately spread abroad on an absurd report that the cartridges issued had been greased with the fat of pigs and cows to defile both the Hindus and the Musalmans. The first open acts of Mutiny occurred at Brampur. The Mutiny broke out in all its horrors at Meerut on the 10th May, 1857. Some troops had refused to use the suspected cartridges and were put into prison. To rescue them the Native regiments mutinied; and being joined by the rabble from the bazar, they murdered every European whom they could find, men, women and children, plundered and burnt the station and then marched off to Delhi. A considerable European force in the Cantonments, who might have opposed them, remained inactive owing to the imbecility of the aged and incapable General who was in command. Encouraged by this monstrous folly, the sepoys enacted the same horrible scenes on the next day (May 11) at Delhi. When the tidings of the Meerut massacre reached Delhi, nine officers,

commissioned and non-commissioned, managed to close the gates of the arsenal, the greatest in the North-west of India. They then made some hasty preparations for defence, and laid a train of powder from the magazine to some distance. Alone those heroes defended their post till swarms of assailants were by means of scaling ladders surmounting the walls.

Then the train was fired and the little band made their way through a sally-port on the river face, covered with wounds. They were Lieutenants Willoughby, Rayner and Forrest; Conductors Sham, Buckley and Scully; Sub-Conductor Crow; Sergeants Edwards and Stewarts. Scully fired the train and was seen no more. Willoughby, their young leader, scorched and crippled, died of his wounds at Meerut. The siege nominally commenced on the 8th of June, when Sir H. Barnard after a severely contested battle, besieged the Ridge near Delhi, but it was not till the 7th of September that the besiegers were strong enough

to commence operations in earnest. Sir H. Barnard had died of cholera on the 4th of July; and had been succeeded by General Archdale Wilson, who had with him Baird Smiths, Chief of Engineers with Nicholson, Hope Grant, and many other distinguished soldiers. The fortifications were stormed on the 14th September and after incessant house-to-house fighting for six days, the whole city was captured on the 20th. The old king of Delhi was captured at Humayun's tomb by Major Hudson of the Guides and of Hudson's Horse; and his two sons and grandsons who had personally assisted in the massacres and rebellion, were shot by the same resolute officer, to prevent their being rescued. Muhammad Bahadur Shah the old king was subsequently brought to trial. He was skilfully defended and the trial lasted from January 27th to March 9th, but he was found guilty of murder, treason and arson and sentenced to be transported for life to British Burmah. He ultimately died unpitied at Rangoon. The strength of the rebellion was really broken by the

capture of Delhi.

The Government of the East India Company was abolished, and British India was placed under the direct Control of the Crown by an Act of Parliament which received the Royal assent on the 2nd of August, 1858. .



**The subjoined account of the
Mutiny at Delhi is taken from
Mr. S. P. Kerr's from
Charing Cross to
Delhi.**

On Sunday, the 10th May, 1857, the Indian Mutiny began at Meerut. Next morning before twelve o'clock bands of Mutineers arrived at Delhi. They came in a hurry, fearing a pursuit by British soldiers. But the British soldiers were kicking their heels in the barrack-yard at Meerut while, sixty miles away, Mutineers were killing white men and women. The rebels arrived at Selimgarh, close by the Fort at Delhi, where there was a bridge of boats. They crossed the bridge, and were admitted to the Fort.

How many English were there in Delhi on the 11th May? It is very difficult indeed to form an estimate. There were no British regiments then stationed in the city. There were three Native regiments—officered, of

course, by British; the 38th, 54th and 74th Native Infantry, with one Battery of Native Horse Artillery. But there were many English men, women, and children in and about the city. Unfortunately, they were not concentrated. In the Palace (within the Fort) there were about half a dozen English: Captain Douglas, of the King of Delhi Guards; Rev. Mr. Jennings, the Chaplain, his daughter, and her lady friends. At the mainguard by the Kashmir Gate (three-quarters of a mile from the Fort) was another batch of English: mostly women and children who fled there for safety during the morning. Scattered here and there through the city—at the Delhi College, at mission stations, and in commercial quarters—were others, men, women, and children, who either failed to realise their danger or who having realised it, did not succeed in escaping. Most of these people lost their lives within the next few days. Then, outside the city, in cantonments, were a number of military and civilians, most of whom escaped, first to the Flagstaff Tower on the

Ridge, and afterwards to Meerut. It was this scattering of the English which proved so disastrous.

The trouble began at the Calcutta Gate by the Fort. Here were Simon Fraser, the Commissioner, Mr. Hutchinson, the Collector, and Sir Theo Metcalfe, the Magistrate. To them came Captain Douglas from the Palace. In vain they attempted to parley with the rebels. Sir Theo escaped in time. Fraser, Hutchinson, and Captain Douglas were cut down. Carried wounded into the Palace, they were there despatched. Then the Sepoys rushed to the apartments of the Reverend Mr. Jennings, and put him to the sword, with his daughter and friends. Thus ends the short and terrible first scene in the Delhi drama.

The Sepoys then rushed into the city. Some of them began to sack the shops and European houses; others made for the guard at the Kashmir Gate. About that time

Brigadier Greaves at the Cantonment was told of the arrival of the rebels. He sends the 54th Native Infantry, under Colonel Ripley, down to the mainguard at the Kashmir Gate. There they meet the Sepoys from the Fort. There is a moment of intense excitement. The Colonel orders the regiment to charge the mutineers. The regiment hesitates: then incredible thing—refuses. Another moment, and another incredible thing happens: a trooper fires at his Colonel and misses. Ripley shoots him dead with his revolver. Then Ripley himself falls, covered with wounds. Five other English officers are set upon and killed. The native regiment joins the Mutineers, and they all rush off to the Magazine, less than a quarter of a mile away. So ends the second scene.

At the Magazine (as related in the text) Lieutenant Willoughby and his men were ready. We know how they defended the position gallantly for as long as possible; how they blew up the Magazine when defence was

no longer possible; and how the survivors escaped over the river. The "coronal of red dust" which accompanied the explosion was seen for miles round. At the Kashmir Gate close by two English officers saw it, and knew its portent; these were Major Abbott and Major Paterson. Abbott was in command of the 74th Native Infantry, and had been sent by Greaves to the Kashmir Gate. He arrived after the Ripley incident, but he found Major Paterson with two guns in possession. And there they both "awaited orders." But there was nobody to give orders; no superior Officer; no glorious person in gold lace; no established authority. So these two brave (but surely, stupid) men waited, and discussed the position, and wondered. Their native soldiers also waited, and wondered: grew restless, suspicious. Would nobody do anything? Then came the "coronal of red dust." Clearly something must now be done. A few words between Mr. Paterson and Abbott: then Abbott gave the order to his own men, the 74th (who were still loyal),

“Form sections.” “I pray you, sir,” said one of his native officers, “don’t trouble about sections. Get the men away quickly.” And quickly they marched away to cantonments. Five minutes after leaving the Gate, Abbott hears firing. “What’s that?” “It’s the 38th, sir; they are killing their officers.” “Let’s go back.” “Impossible, sir. We have saved you; we can do no more.” It was too true. Four English officers fell immediately after Abbott had left. Others struggled through the bullets into the mainguard, where were a few terrified women. Happily, these all escaped, being let down from the windows into the ditch, and so across the river at the ford. So ends the third scene.

I confess I have never quite been able to understand this scene (despite Mrs. Steel’s brilliant handling of it in “The Face of the Waters”). Why did the officers waste time in discussing the situation when every moment their men were becoming more mutinous? Possibly the answer is that they knew they

could not trust their men, and that this paralysed them. But surely action of some sort was preferable to the policy of doing nothing. Again, why did Abbott march away and leave the other officers to their fate? The answer seems to be (1) that Abbott's was the only regiment which would obey orders; (2) that the officers realised this, and thought it best to get the men away from their mutinous comrades in time; (3) that the women in the mainguard could not be deserted, whatever happened. No doubt the situation was extraordinarily difficult; but one would have imagined that the proper course would have been to garrison the mainguard with the loyal regiment: it would, of course, have been too dangerous to attempt to bring the women away. In any case, one can pardon men for losing presence of mind at a moment like this.

The next scene with which we are concerned is that of the escape to Meerut. At least three parties were struggling from Delhi

towards Meerut and safety. These were (1) the party from the Flagstaff Tower on the Ridge—mostly the families of military men and civilians, with some wounded officers. After many hardships and dangers—graphically narrated by a lady of the party (“F. P.” *i.e.* Mrs. Peile) in a booklet published shortly afterwards—they reached Meerut by way of Kurnaul; (2) the small party from the main guard, who also succeeded in reaching Meerut; (3) the few gallant survivors of the Magazine. Of these the officer commanding (Lieutenant Willoughby) was murdered in a village: the others escaped. There were also one or two individual fugitives, *e.g.*, Mrs. Peile, who joined the Kurnaul party; and Mr. Wagentreiber, of the *Delhi Gazette*, who was lucky enough to save both himself and his family. It must not be forgotten that many women and children escaped through the good offices of natives. If there was much inhumanity amongst the natives at this time (chiefly the result of religious frenzy), there was also much humanity.

What exactly happened to the English scattered through the city will never be known. The reality was terrible enough. It has been made more terrible by highly-coloured stories which have a very slender foundation in fact. "Delicate women were stripped to the skin" (says "A Former Editor of the *Delhi Gazette*," 1857), "turned naked into the streets, beaten with bamboos, pelted with filth, etc." "Forty-eight ladies and girls," says another anonymous writer, were "kept for a week in Delhi," and afterwards tortured to death. Fortunately there is in all probability little truth in these statements, but the reality is bad enough. From the account of a native eye witness, it seems that "a few Europeans" took refuge in a mosque. There they were kept without water for several days, and afterwards "deponent saw them placed in a row and shot" at the bullock-sheds. The sad fact seems to be that on the first day of the rising of Delhi between thirty and forty Europeans lost their lives, including the Delhi College Professors, the Bank Manager and his family, some

missionaries, four ensigns, and a portrait painter named Newland, who were staying at the Dak Bungalow. On the two or three following days about fifty more died, many of them women and children. Fifty native Christians, men and women, were massacred in the Palace. The most extraordinary incident of the Delhi affair was the escape of the Aldwells. Mrs. Aldwell, her two sons and two daughters, lay hid in their own house in Delhi city from 11th May till 9th September, and finally escaped to the Ridge.

This surely indicates splendid fidelity on the part of her native servants. One can hardly imagine the sensations of the prisoners during those awful weeks. But Mrs. Steel has imagined them for us, and brilliantly, in her novel, "The Face of the Waters." *

General Sir Hugh Gough, G.C.B., V.C.,

*My friend, Dr. W. W. Ireland, who was present at the siege and capture of Delhi, thinks there is no truth in this Aldwell story. It does indeed seem incredible.

does justice to others who took part in the assault. He writes in his *Old Memories*:—

The story of the assault of Delhi has been so efficiently narrated, and, moreover, my object being only to narrate my own personal share therein, I will merely confine myself to that portion in which I took a humble part. The Cavalry Brigade, or a portion of it, under the leadership of Brigadier Hope Grant, C.B., consisting of 9th Lancers, 1st, 2nd and 5th Punjab Cavalry (one squadron each, and "Hudson's Horse," six hundred in all, the rest of the cavalry being left to guard the camp), was ordered to take up a position on the slope of the ridge facing Delhi and await events. From there we could see and hear all the stirring fighting going on in the breaches, and subsequently within the walls of Delhi. After a long suspense, during which we remained dismounted, orders were received for the Brigadier to take his cavalry force immediately in front of the Moree Bastion, to make a vigorous demonstration,

and thereby prevent the enemy, who were in strong force in the suburbs of Kissin Gunge, and who had already met and repulsed the attack made on them by the Kashmere Contingent, from returning to Delhi and reinforcing their comrades there. We were right glad of the move, for we were tired enough of remaining inactive whilst all the fighting was going on, but I do not think we quite anticipated the trial we should be put to ! We promptly took up our new position and from that moment were exposed to a most severe fire of round-shot shrapnel, and grape from the walls, to which we could only reply by an equally determined fire from our guns—of which, I think, we had ten in action.

It was a most crucial test of discipline and endurance to stand there for hours, losing good men every minute and being able to make no return. The conduct of the 9th Lancers, who formed our front regiment, and with the Horse Artillery bore the burnt of the pounding, was simply glorious, and gave an example

to their native comrades of what British pluck and steadiness could do under the most trying circumstances. The Horse Artillery, too, were splendid: they suffered most severely, and their casualties were so heavy that the officers had at last to serve the guns themselves. This again for me was a "first experience." Being steadily shot at is just at first a most unpleasant one, but as I got a little more accustomed to it, it seemed not much worse than being out in the rain without an umbrella; and after a time I lighted my pipe and took matters very easily. It certainly was a critical time, but the movement had the desired effect, and heavily as our brigade suffered, it was satisfactory to know that we had done our duty and had borne a good, if passive, share in the day's fighting. As evening came on we were retired from our position towards Ludlow Castle, where "Hudson's Horse" bivouacked for the night. We then heard from others more of the events of the day's fighting; how nobly the party under Salkeld and Home, of the Bengal Engineers,

had blown up the Kashmere Gate under a fire which nearly destroyed the whole party; how gallantly the breach had been assaulted, and how the various columns had gradually worked their way in. When night fell our position was still one of great anxiety, for we barely held our own, and our losses had been very heavy, considering our small force. In fact, so anxious was our commander, General Archdale Wilson, that it was said he even thought of withdrawing his troops and awaiting further reinforcements. Fortunately wiser counsels prevailed, and we held on. Amongst the killed that day was Lieutenant Salkeld, R.E., and Lieutenant Gambier, 33rd Native Infantry, both of whom were amongst the fugitives that Mackenzie and I rescued on May 19th, and with whom I had since formed a close friendship. But the greatest and the most universal loss was that of the noble and determined Nicholson, who, mortally wounded, died a few days afterwards, the idol of all soldiers, and one whose death was a loss to the empire. The next day, and

for several more, the fighting in Delhi was continuous and severe. The mutineers, after suffering frightful losses evacuated the city and dispersed in various columns, and Delhi was ours. I was placed in command of a strong picket guarding one of the gates, where I found myself in possession of the camp of the mutinied 60th Native Infantry; and whilst there I heard the news of the king and his sons having taken refuge in Humayun's tomb, intelligence of which I sent in to Hudson and on which he promptly acted, going out with but a small force of his own men, capturing the old monarch, and bringing him a prisoner into the city where he had so recently held supreme sway (though it was but a nominal one, as he was old and feeble, and but a puppet in the hands of his sons). These miscreants, the real authors of all the horrible barbarities to which our countrymen and women had been subjected, were also captured by Hudson and brought in as prisoners. The story is well known how Hudson shot these princes with his own

hands, and for which he has been so much blamed. I was not with him on this occasion; the only other British eye-witness was his second in command, Lieutenant C. Macdowell, who was afterwards killed at Shumshabad. But I heard the whole story from him (Macdowell) directly afterwards, and from Ressaldar Man Singh and other native officers; and his and their undivided testimony was, that as Hudson with his small escort of only a hundred sabres was approaching Delhi, the natives crowded round in such numbers, and made such unmistakable signs of attempting a rescue, that the only step left was their death. As Macdowell said, "Our own lives were not worth a moment's purchase." I confess I have never felt anything but regret that Hudson should have taken on himself the part of executioners,—a position unworthy of so brave a man. The wretched princes, cowards and miscreants as they were, deserved their fate, and I have always held that Hudson was right in all he did, only excepting that one false step.

It is said there was an ancient prophecy among the Sikhs that Delhi should fall by their arms, and that her royal princes should be exposed in her public streets; and the men of "Hudson's Horse," when they saw the bodies of these men exposed on the Kotwali of the city, fully believed the prophecy had been fulfilled.

A very curious incident occurred just before I left Delhi. A prisoner was brought into our camp. I believe, he was captured when Hudson took the princes—at any rate, he was under a guard of "Hudson's Horse." Strong suspicion pointed to his being a European, though dressed in orthodox native clothes, all white, with the Mohammedan cut of *chupkan*. He was a tall sturdy-looking man, with a naturally fair face, though extremely sun-burnt, and a fine, soldier-like figure. Repute had been rife in our camp during the siege that more than one European had been on the side of the mutineers; and several officers and men had declared that they

had noticed a white face among the artillery men on the Moree Bastion; but few really believed such could be the case. Here, however, was the fact developed, for on close examination the prisoner confessed that he was an European! He gave his name, and stated that he had been surgeon-major of a regiment of native infantry quartered at Bareilly or Moradabad; that when his regiment mutinied they compelled him by force and threats of instant death to accompany them to Delhi; and that when there he was further compelled to serve their guns against us, for he never could find an opportunity of escaping, being strictly guarded and in daily fear for his life. He added that when Delhi was taken he fled for fear of our vengeance. I know these facts, as I took down the man's depositions: I cannot remember his name, but think it was "Gordon." He gave his evidence, all telling so against himself, in a most independent manner, and without fear. Notwithstanding his own admissions, and the fact of his having fought against us, something

in his manner and bearing impressed me in his favour, and I felt pity for him. Criminal as his conduct had been, there was nothing craven about him, and I was glad when I heard his life was to be spared. I do not know what eventually became of him: I left Delhi a day or two after, and the matter dropped out of my memory. Although there have been other reports of our countrymen having joined the rebels, I am strongly of opinion this is the only authenticated case, and I would fain believe that an Englishman does not readily save his life by treachery.

During the few days I remained at Delhi after its fall, I made several expeditions into the city, and there saw the ravages that had been caused by the bombardment, and noticed what a hard struggle it had been for both sides. There was in the palace any amount of beautiful and costly things. A prize committee was quickly formed, and each man got his share according to his rank; my own private loot, if such it could be called,

consisted of a sword taken from one of the princes, which Hudson gave me and which now I possess.

Ancient History of Indraprastha, Modern Delhi.

I need not remind the Reader in this pamphlet that Delhi has been famous at all periods of Indian History and that its traditions are older than those of any other city in the world. It was here that the Maharaja Yudishthira before the great war of the Mahabharata over 5,000 years ago performed the Rajasuya Yajna. Successive Hindoo and Mohammedan sovereigns made it their capital, and various are the names of cities which they founded, namely Khandavipuri, Indraprastha, Yoginipuri, Kalhanapuri, Killipuri, Dhillipuri, Dilli, Shahjahanabad, Delhi, but on the same sacred soil. The numerous mounds of earth around the present city and the tombs and monuments which they erected testify to their glory. There are traces here of the rise and fall of mighty empires

Hindoo, Buddhist, and Mohammedan. It has been, moreover, a sacred place of pilgrimage for the Hindoos from the ancient times. No better place, therefore, than this famous city could have been selected for the celebration of the Coronation of His Most Gracious Majesty The King Emperor, as it has witnessed the scene of many a similar celebration. I shall now give a brief account of its History and show from our old Sanskrit books that the soil on which it stands is sacred and shall remain so during all times to come.

The early history of Indraprastha is very interesting. The successive changes through which the site has passed, from a vast thick forest set apart for devout and austere Rishis (Sages) to serve as their holy abode into a magnificent and gorgeous city founded by Maharaja Sudarshana, its subsequent change into another dense forest meant to serve the same purpose as before; its second glorious change during the time of Maharaja Yudhishthira is vividly depicted in the Kalika Purana.

A more comprehensive account given in the Indraprastha Mahatamya brings the history down to almost our own times. To prove its innate aptitude for producing remarkable persons, Indraprastha may well boast in the face of so many revolutions of a host of illustrious rulers, divine sages, devout Mahatmas and eminent artists that have graced its soil in past ages. It is perhaps this presence of some sort of supernatural power that led kings unawares to attach so much importance to the possession of the city.

A brief account of its marvellously changeful history will not be out of place, and the following is a short sketch of what is given of it in the 19th Chapter of the Kalika Purana and the Indraprastha Mahatamya :—

It is now nearly five thousand years when this Khanduana (called Indraprastha after the Yajna of Indra) was burnt down by the brave Arjuna, a brother of Yudhishtira. It was on the same spot that Yudhishtira built a beautiful city which he also named Indraprastha.

As described in the Mahabharata the magician Demon Maya built in this city a most charming and beautiful palace for Yudhishtira. It occupied an area of five thousand cubits square and like unto a mass of new clouds conspicuous in the sky it rose, filling the view. It consisted of innumerable columns of gold. It was so wide, delightful and refreshing with such golden walls and archways; and adorned with so many varied pictures and was withal so rich and well-built that in beauty it far surpassed the mansion of Brahma himself. It was guarded by eight thousand large bodied, strong and fierce soldiers. Within that palace Maya placed a peerless tank and in that tank were lotuses with leaves of dark coloured gems and stalks of bright jewels and other water flowers also of golden leaves, aquatic fowls of various species sported on its bosom. And itself variegated with full blown lotuses and with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. And there was a flight of stairs made of crystal from the banks to the edge of the water.

The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that came there mistook it for land and fell into it with eyes open. Within the same palace there was a similar but artificial tank with crystal surface, the banks of which were covered with mosaic work of exquisite beauty. It was all dreamland around the tank first mentioned. Artificial woods were planted emitting a delicious fragrance. And in these groves there were many tall trees of green foliage and cool shade, ever blossoming. The whole arrangement of transparent stones in the flooring with artificial lotus flowers cut in variegated lines was so perfect and illusionary that so good a connoisseur as Prince Duryodhana actually drew up his clothes to avoid falling into the water which the floor resembled and this act of his caused a great laughter. There were also closed doors made of crystal which were mistaken for open ones, and on the other hand there were doors really open

mistaken for the former. Avenues of luxuriant trees drooping with ripe and luscious fruit and emitting cool fragrance surrounded the palace. The whole structure was protected by a brilliantly white wall studded with precious stones and decorated with paintings of dazzling lustre. This gigantic, marvellous, and celestial palace was completed with all its necessary decorations within a period of fourteen months.

When the palace had been finished as described above the Emperor Yudhishtira fed ten thousand Brahmans with all sorts of delicate viands and drinks to their hearts' content, and presented to each of them unused new robes, excellent floral wreaths and one thousand kine. He then entered the Mansion with his four brothers Bhimasena, Arjuna, Nakula, and Sahadeva.

Athletes, mimes, prize-fighters, bards and encomiasts exhibited their skill to gratify that illustrious monarch. Yudhishtira also worshipped the gods with various kinds of music

and numerous species of excellent and costly perfumes. Numerous mighty and wealthy Kings from various parts of the world and Rishis of great learning waited upon Yudhishtira as the celestials wait upon Brahma.

While the Pandavas were so seated, the celestial Rishi Narada visited the assembly and after a long discourse on religion and politics advised Yudhishtira to perform the Rajasuya sacrifice; which he said was the principal duty of mighty rulers like him. Being so advised by the revered Narada, and thereafter also by the great Rishis Dhaumya, Sri Vyasa, &c., the worshipful Sri Krishna Chandra Maharaj guided Yudhishtira as to how to begin and accomplish the grand sacrificial ceremony, which can only be performed by one who is obeyed every where and who has brought all the Kings of the earth under his sway.

To achieve this most desirable end Yudhishtira sent out all his brothers—Bhima, Arjuna, Nakula, and Sahadeva—with formidable armies

to the four quarters of the world. Bhimasena conquered the mighty Jarasindha of Magadha, who having subdued and imprisoned seventy great Kings, had proclaimed himself Emperor.

Bhima after a severe and heavy fighting killed Jarasindha in battle, and releasing the seventy Kings from their prison invited them to attend the Rajasuya Yajna of his brother and brought with him immense treasure comprising gems, jewels, &c., which he presented to Yudhishtira. Similarly the other three brothers after encountering many brave and mighty monarchs of the world and subjugating them to Yudhishtira's sway, or winning them over by conciliation brought with them to Indraprastha tribute from them all consisting of gold, silver, gems, jewels, pearls, horses, elephants, mules, bullocks, various kinds of birds, and numerous other articles; and invited them all to the Rajasuya Yajna. All the four brothers having thus brought all the Eastern, Western, Southern and Northern regions of the world under the complete sway presented

the whole treasure they had earned to Yudhishthira. Then under instructions from Sri Krishna Chandra Maharaj they began preparations for the Rajasuya sacrifice.

Outside the walls of the Imperial Palace, mansions as numerous as the guests that had been invited were built for their accommodation, provided with doors of gold and windows were protected by golden wire netting, and the interior of these buildings was adorned with strings of pearls. The steps of the stair-cases were easy to ascend and descend, and the floors were all spread over with costly carpets. Each room within these houses was provided with excellent and precious furniture, male and female servants, provisions of all sorts, and excellent perfumes, and was adorned with pictures, garlands, and flowers. The cooking department was under the charge of Sahadeva, the youngest brother of the Emperor Yudhishthira. At one place raw provisions were measured and weighed, at another they were cooked, and at a third, hundreds of cooks and

orderlies were engaged in distributing the dainties and delicacies worthy of gods, amongst men of all orders in gold plates. The arrangement of water supply was completed by wells and tanks dug for the purpose in different parts of the ground. Various kings and chiefs were appointed to numerous offices according to their ranks and dignities, Sri Krishna Chandra of his own accord undertook the task of washing the feet of the Rishis and Brahmans invited. On an auspicious day the Emperor Yudhishtira was seated on a golden throne in that enviable pavilion. The royal umbrella was held over him by Satyaki and the royal fans were waved by his brothers. The high priest Vyasa consecrated him with sacred water collected from the sacred streams and oceans of the earth. Hundreds of great Rishis chanted the Vedic hymns, while Dhaumya with other Rishis cooked the sacrificial rice and offered it to the gods.

All the great Kings hailing from Kurush (probably Russia), China, Ceylon, Burma,

Turkistan, Afghanistan and various other distant countries, too numerous to mention, waited on the Emperor Yudhishtira and offered him innumerable costly presents of gold, silver, gems, jewels, pearls, elephants, horses, mules, cows, bullocks, camels, precious cloths, and ornaments of their own countries, numberless weapons of sorts, beautiful female slaves, and various other articles according to their rank and dignity. The presents ordered to be accepted on this occasion were of each sort not less than one thousand in number, weight, or measure. Prince Duryodhana came with his father Maharaja Dhrtirashtra, Raja Draupada, the father of the Empress Draupadi, and all other kinsmen also attended.

Altogether there were innumerable Monarchs, Rajas, and Chiefs. Next came the Brahmans, the Kshatriyas, the Vaishyas, and the honourable and learned Sudras by special invitation, but the last were not allowed admission into the holy place where the sacrificial ceremony was being performed.

Eighty-eight thousand Brahmans were daily fed. Ten thousand other ascetics were daily feasted with food laid in golden plates in that palace. The Empress herself took charge of the poor houses. She never took her meals before feeding the lame, the blind, the dwarfs, the paralytic, the hunchbacks, and others.

The great Sage Narada presided over the Parliament of Religions held in one part of the pavilion where sages, old and young, discussed the problems of life and death, and other scientific topics to their own delight and edification of the audience.

In this great assemblage before this conclave of hundreds of Kings and Chiefs a grim tragedy was enacted, that is, one of the invited sovereigns was killed on the spot. The whole assembly was stupefied at the sight, but there was no one to raise a voice of feeble protest. Shishupala, the mighty king of Chedi, feeling envious at Sri Krishna being the first to be worshipped on

the departure of chiefs, was enraged and uttered unpleasant words against Sri Krishna Chandra and other Kings, whereupon Sri Krishna Chandra, the prime mover of this Rajasuya Yajna, decapitated Shishupal impressing on the guests that Yudhishtira was no less an emperor than a dictator.

Ladies also graced the installation. Empress Draupadi attended the Ceremony as Queen consort, and other ladies took part in the festivities.

After the Ceremony the Emperor held a review of elephant corps, cavalry, and infantry. It was no less important and interesting to view the unique array of billions of well mounted elephant corps and cavalry, millions of chariots and countless infantry presented by the various Rajas who came as vassals, kinsmen, or friends of the empire.

In the arena theatres were got up. Wrestlers from various countries came to show their skill,

dancing girls—Urvasi, Rambha and others of great fame—delighted the huge audience, while Chitrasena, etc., the great singers, entranced them by their exquisite songs.

The festivities lasted about a year. The emperor on the advice of the Sage Narada made among others the following concessions :—

Canals and tanks were ordered to be excavated to make the agriculturists independent of rain.

Projects of grain storage were made. Honours were conferred on merchants and the duty on their goods was reduced. Thus ended the performance of the sacrifice, Rajasuya Yajna.

Nilli Chhatri, on the north of Lal Kila, is said to mark the site of this great Yajna, although there is no authority to be quoted here for this.

1ST DAY AFTER BREAKFAST.

1st.—The great hero of the assault (General Nicholson) is now worthily commemorated in the city where he fell, as a Statue has recently been erected to the famous “Nikalsain Sahib,” on an appropriate site in the Nicholson Garden just outside the Kashmir Gate. It is on the very spot where, on the eventful 14th September, 1857, Nicholson was awaiting, at the head of his little column, the bugle announcing the blowing up of the Kashmir Gate.

2nd.—St. James’ Memorial Church inside the Kashmir Gate is full of monuments and memorials to those who fell in the Mutiny. This Church has a curious history. It was built by the famous Colonel Skinner, C.B. The founder was a remarkably tolerant and catholic-minded man, for he simultaneously endowed a mosque for the Mohammadans and a temple for the Hindus. One is glad to find, however, from a tablet in the Church, that on his death-bed Colonel Skinner decided personally in favour of Christianity. But, after all, the grandest

memorial of the Siege is the Kashmir Gate itself, and that battered curtain wall between the Kashmir Gate and the Mori Gate. This wall, like the Lucknow Residency, has been left untouched. The blowing up of the Kashmir Gate is, perhaps, the most dramatic as well as the most heroic of all the innumerable glorious feats of arms in the Mutiny.

Old Magazine near the Post Office. This was the Magazine that was fired in 1857. A tablet on it marks the great event, and the inscription on it goes !

On the 11th May, 1857.

Lt. Geo. Dobree Willoughby, Bengal
Artillery, *in Command*

Lieutenant William Raynor

Conductor G. William Shaw

Conductor John Scully

Sergeant Bryan Edwards

Lieutenant Geo. Forrest

Conductor John Buckley

Sub-Conductor William Crow

and Sergeant Peter Stewart,

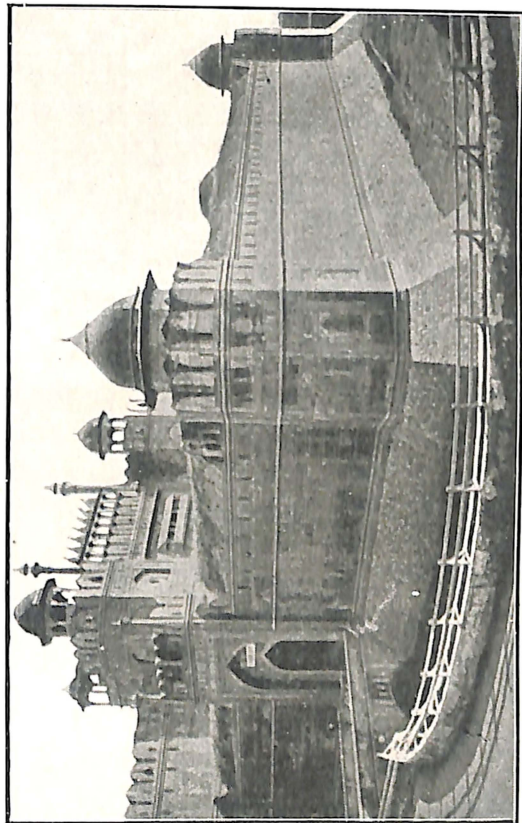
defended the Magazine of Delhi for more than four hours against large numbers of the rebels and mutineers, until the walls being scaled, and all hope of succour gone, these brave men fired the Magazine. Five of the gallant band perished in the explosion, which at the same time destroyed many of the enemy.

This Tablet.

Marking the former entrance gate to the Magazine is placed here by the Government of India. To the south of the Magazine is the first Christian Graveyard of Delhi, the earliest tombstone in it being dated 1808.

3rd.—The Fort or Palace is enclosed by walls the circuit of which is $1\frac{1}{2}$ miles and although much of its splendour has disappeared since the Mutiny, it is well worth a visit.

The principal entrance is Lahore Gate facing the Chandni Chowk. Entering within its deeply recessed portal, you find yourself beneath the vaulted hall, the sides of which are in two storeys and with an octagonal break in



DELHI FORT.

the centre. In front, at the entrance, was the Nobut Khana or Music Hall, beneath which the visitor entered the Diwan-i-Am or Great Audience Hall of the Palace, an open redstone portico with a wall at its back. Within, against the wall, is a slab of white marble; above it a throne of the same with pillars and canopy. But it is not the marble you look at—it is the wonderful work that veins it; the throne is embroidered with mosaic. And the wall behind is a sheet of pictures—birds, flowers and fruit—the work of the erratic genius and adventurer, Austin de Bordeaux, the favourite of Emperor Shah Jahan*. Behind this was

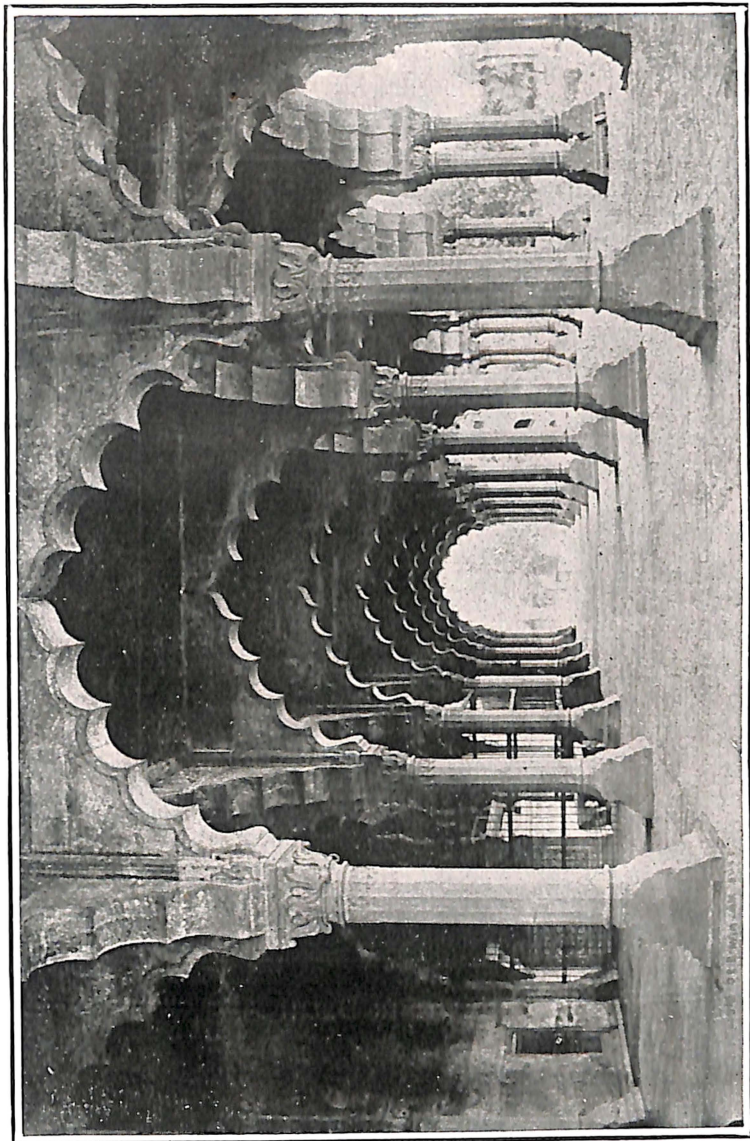
*When the British Government took possession of the Palace every one seems to have looted after the most independent fashion. Among others, a Captain (afterwards Sir John) Jones tore up a great part of this platform but had the happy idea to get his loot set in marble as table tops. Two of these he brought home and sold to the Government for £ 500, and they are now in the Indian Museum. No one can doubt that the one with the birds was executed by Florentine, or at least by some Italian Artist, while the other which was apparently at the back of the platform is a bad copy from Raphael's picture of Orpheus charming the beasts. As is well known that again was a copy of a picture of catacombs. There Orpheus is playing on lyre in Raphael's picture on a violin and that is the instrument represented in the Delhi mosaic. Even if other evidence were wanting this would be sufficient to set the question at rest. It certainly was not put there by the bigot Aurangzeb, nor by any of his successors.

a garden court; on its eastern side was the Rung Mahal or Painted Hall containing other royal apartments and the Harem.

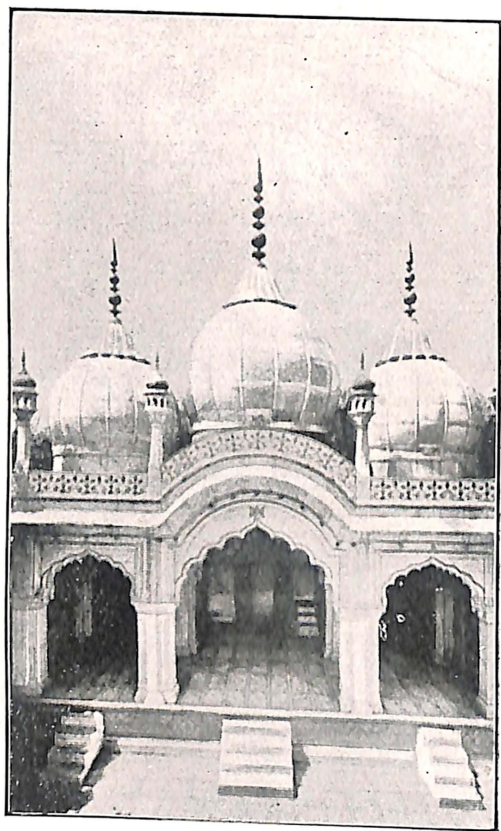
The scales of Justice are inlaid over the beautifully carved gate at the end of this Diwan-i-Khas or Private Audience Hall—which, if not the most beautiful, is certainly the most highly ornamented of all Shah Jahan's buildings. It is larger certainly, and far richer in ornaments than that at Agra, though hardly so elegant in design; but nothing can exceed the beauty of the inlay of precious stones with which it is adorned or the general poetry of the design. It is round the roof of this hall that the famous inscription runs:

“If there is a heaven on earth, it is this, it is this, it is this.”

In this hall was the famous Peacock Throne which was carried off by the Persians in A. D. 1739; it has been variously valued at £2,000,000 to £ 6,000,000. Near the Diwan-i-Khas is the Humam or Royal Baths. The floor of the



DEWAN-I-KHAS IN DELHI FORT.



MOTI MASJID IN DELHI FORT.

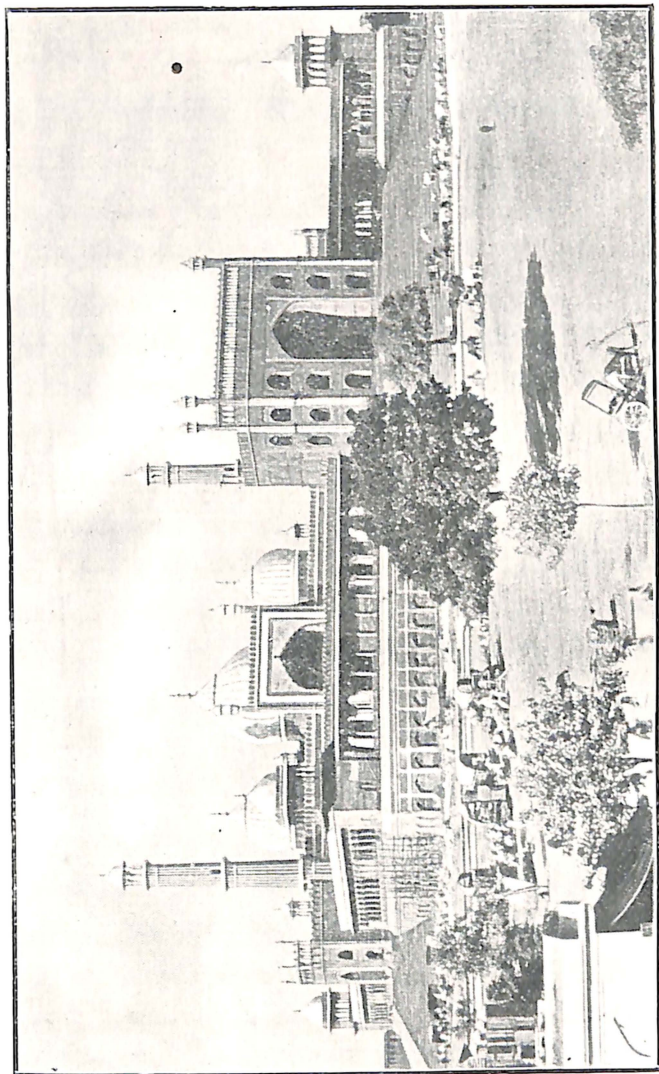
bath is very beautifully inlaid. Close to this is the Moti Masjid or Pearl Mosque which is emphatically an architectural gem, for purity and elegance inferior only to its sister mosque of Agra, a building of unsurpassable beauty. It is composed of white marble, and each slender column bears an embossed lotus. The bronze gate of the mosque is well worth inspection. Beyond this to the northward were the gardens of the palace, called Mehtab Bagh or Moon Gardens, laid out in the usual formal style, adorned with fountains and little pavilions and kiosks of white marble, that render these so beautiful and so appropriate to such a climate.

Mumtaz Mahal or Museum is also worth a visit.

Since they have been in Government possession considerable sums have been expended on the repair of these fragments.

4th.—*The Jumma Masjid.* According to Mr. Eustace Reynolds Ball, London:—"The

Jumma Masjid is a magnificent temple of red sandstone and white marble. Though it is not, as is popularly supposed, the largest mosque in the world, it is certainly one of the most imposing. Its proportions are colossal, though artists find fault with its lack of balance. Indeed, like St. Mark's at Venice, it requires all its spaciousness to make up for its lack of height. But no mosque in the world, except that of Futtehpoore Sikri, possesses such splendid portals as the three gateways of the Jumma Masjid, each approached by a noble flight of steps. This mosque may be described as the National or Metropolitan Mosque of Moslems in India, as the Hassan Mosque in Cairo is the National Mosque of Egypt. It is placed under the direct control of the Government and has been thoroughly restored within recent years. The history of Masjid is inscribed in panels near the principal entrance. In a subsidiary mosque are preserved some greatly venerated relics of Mohammed which can be seen by the curious. These include the prophet's slipper, his footprint, impressed in a stone, and what is



JAMMA MASJID, DELHI.

apparently the most precious relic of all, enshrined in a silver casket, a hair (of a flaming red tint) from the Prophet's beard."

Back for Tiffin.

AFTER TIFFIN.

Now the visitor should drive over the Ridge. A climb to the top of the Mutiny Memorial on the Ridge will give visitors a good idea of the topography of this side of Delhi and of the various positions held by the troops. The northernmost spur of the Aravalli Mountains disappears from the surface of India at about this point. It is a natural protection to the city, which it has secured from erosion by the river Jumna. Besides its connection with the Mutiny the remains here include the Asoka Lat, broken by an explosion early in the 18th century; the Hindu Rao house, round which the fiercest battles of the siege took place; and the Observatory, which stands on its highest point. All of these stand upon the Kush-i-Shikar or country palace of Feroz Shah,

sometimes also called as Jahannuma or world displayed.

Roshanara Gardens.—About a mile from the Ridge. Laid out by Roshanara Begam, the daughter of Shahjahan and an adherent of Aurangzeb, who lies buried in it. The garden is most beautifully laid out and is certainly worth a visit.

Return by Alipore Road to Kudsia Gardens.

Kudsia Gardens.—Outside the Kashmir Gate.

These were constructed by the Kudsi Begum, wife of the Emperor Mohomad Shah. The walls which formerly enclosed it have been removed for the most part, and the river which once flowed under the terrace, on the east side, is now far away from it; but the fine though ruined gateway remains, and a mosque, still bearing marks of the Siege of 1857, stands near

the south-east corner of the public recreation grounds. In the Kudsia Garden are the sides of the Mortar Battery, and of Siege Battery No. III. Opposite the south end are the breaches of the Water Bastion and Kashmir Bastion, and outside the south-west corner are the Nicholson Garden and the Cemetery where General Nicholson lies. At the north-west corner stands Ludlow Castle, the residence of the Commissioner, Mr. Simon Fraser, in 1857, and now the Delhi Club.

2ND DAY EARLY BREAKFAST.

1st.—Firozabad.—Close upon the right bank of the Jumna, about half a mile from the Delhi Gate, lie the memorable ruins of the once flourishing Empire of the Hindus commingled with the ruins of the Fort of Firoz Shah.

The very first thing that attracts our attention even from a distance is the stone pillar called “Kurand ki Lat.” It is one of the many pillars that were erected in various parts in India by Raja Asoka, who had embraced Budhism,

for serving as perpetual notice boards to the Edicts he issued from time to time. He reigned in 256 B.C., and left inscriptions at Delhi, Peshawar, Katak, Girnar, Allahabad, Kalsi, and other places. The existence of machinery with which these pillars must have been worked and raised up is in itself a sufficient evidence of the high state of civilisation which was reached during his time. A few of the inscriptions engraved upon various pillars run thus:—

“It is hereby ordered by Asoka that the killing of animals whether for religious sacrifices or private use be put a stop to hereafter. As it is very cruel and sinful to do so.”

The Raja is pleased to order the performance of two things very particularly:—

1st.—The planting of fruit bearing trees all along public highways.

2nd.—The digging of wells and planting various sorts of fruit and vegetable (for the use of travellers).

“Be he a subject of mine or a foreigner, he who follows a religion shall perform a penance every fifth year, so that he be able to discharge all the obligations due to father, mother, friend, son and wife, Brahman, and Shraman. Charity is good. Forbearance from cruelty is good. Wasting money is bad. Backbiting is evil.”

“Let reporters report to me at once if some one has a complaint to lay before me, whether I be in my seraglio, riding, or at any other place; and let my orders and suggestions from ministers be brought before the Council for consideration. It is to be regretted that such arrangements were not made before now.”

“Let no one prosecute or annoy a Faqir, be he a follower of any religious sect, for all are intent upon improving morals.”

“I divert myself with attending upon the Sadhu and Mahatma, by giving alms and enacting just laws and regulations.”

“True charity consists in treating servants and those that are depended upon you, with kindness; in attending upon your father and mother; in being liberal towards your friends and relations; and in giving alms to the Brahmans and Shramans. It is noble to protect.”

The Lat is one of the two stone pillars of Asoka (309 B.C.) removed from Topra, seven miles South-west of Jagadhari in the Umbala District, and from Meerut, and erected by Firozshah in his palace at Delhi. The following interesting account of how this was done is taken from the chronicles of his reign by Zia-ud-din Barni:—

After thinking over the best means of lowering the column, orders were issued commanding the attendance of all the people dwelling in the neighbourhood, within and without the Doab, and all soldiers both horse and foot. They were ordered to bring all implements and materials suitable for the work. Directions were issued for bringing parcels of

the cotton of the Simbol (Silk cotton tree). Quantities of this silk cotton were placed round the column, and when the earth at its base was removed, it fell gently over on the bed prepared for it. The cotton was then removed by degrees, and after some days the pillar lay safe upon the ground. When the foundations of the pillar were examined, a large square stone was found as a base which also was taken out. The pillar was then encased from top to bottom in reeds and raw skins, so that no damage might occur to it. A carriage with forty-two wheels was constructed and ropes were attached to each wheel. Thousands of men hauled at every rope, and after great labour and difficulty the pillar was raised on to the carriage. A strong rope was fastened to each wheel and 200 men pulled at each of these ropes. By the simultaneous exertions of so many thousands of men the carriage was moved, and was brought to the banks of the Jumna river. Here the Sultan came to meet it. A number of large boats had been collected, some of which could carry 7,000 maunds of grain. The column was very

ingeniously transferred to these boats and was then conducted to Firozabad, where it was landed and conveyed into the palace with infinite labour and skill.

When the pillar was brought to the palace, a building was commenced for its reception near Jama Masjid and the most skilful architects and workmen were employed. It was constructed of stone and chuna (mortar) and consisted of several stages. When a stage was finished, the column was raised on to it, another stage was then built, and the pillar was again raised, and so on in succession, until it reached the intended height.

On arriving at this stage, other contrivances had to be devised to place it in an erect position. Ropes of great thickness were obtained and windlasses were placed on each of the six stages of the base. The ends of the ropes were fastened to the top of the pillar, and the other end passed over the windlasses which were firmly secured with many fastenings. The

wheels were then turned and the column was raised about half gaz. Logs of wood and bags of cotton were then placed under it to permit it sinking again. In this way by degrees, and in the course of several days, the column was raised to the perpendicular. Large beams were then placed round it as supports until quite a cage of scaffolding was formed. It was thus secured in an upright position, straight as an arrow, without the smallest deviation from the perpendicular. The square stone before spoken of was placed under the pillar. After it was raised some ornamental figures of black and white stone were placed round its capital, and over these there was raised a gilded copper cupola called in Hindi Kuls. The height of the obelisk was thirty-two gaz; eight gaz were sunk in its pedestal, and twenty-four gaz were visible. On the base of the obelisk there were engraved several lines of writing in Hindi characters. It is said that certain infidel Hindus interpreted them, stating that no one should be able to remove the obelisk from its place till there should arise in the

later days a Mohammadan King named Firoz. The height of the pillar above the platform is thirty-seven feet.

The four inscriptions of Asoka are wonderfully sharp and clear. They are among the oldest existing records of India, dating from the third century before the Christian era. Added to them in much more modern characters is a double inscription, one two and a half feet above and one just below the Buddhist record of the Chohan Prince.

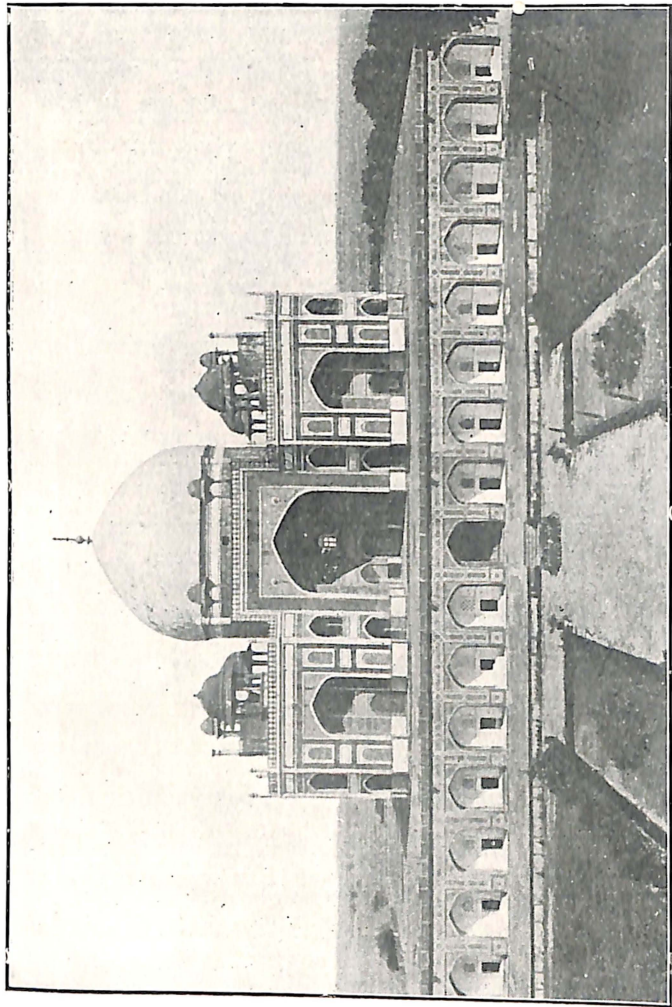
From the platform of the pillar a fine view is obtained of the ruins of the Firozabad Citadel of the Purana Killa and Humayun's Mausoleum, and of the remains of still older cities and buildings right up to the Kutab Minar. The Lat is noticed in the work of many visitors to Delhi and attracted the special admiration of the Great Prince Timur.

2nd.—Old Fort.—The Old Fort at Delhi is a reminiscence of the Great Pandavas, and

their Capital Indraprastha. That it was built at the time of the Pandavas is pretty certain; changes have, no doubt, taken place, yet the spot, where the Fort stands, is still known by the said name, notwithstanding the fact that several reigns followed one after the other during the enormous epoch of the last five thousand years, and caused considerable alteration. Not only this, but the very registers of settlements reports designate that locality by the name of Indarpat.

The Fort contains a great mosque, measuring 172 feet long, 56 feet broad, and 52 feet high, which has five doors, three central ones being larger than the rest. If we inspect this mosque closely we will find at once that this was a Hindu temple originally. To its due south there is an octagonal building going by the name of Sher Mandal, which must have been *esenal* with the temple. It appears that the latter structure was used as a sacrificial altar by the Pandavas. The reasons which lead us to this belief are:—(1) As enjoined by the

liturgical canons it is situated to the south of the place of worship. (2) Though it is so high, yet it is not built on pucca foundation, which would have disjoined it, so to speak, from the earth, and thus made it unfit for sacrificial purpose. The sacrificial plot must not be in *antariksa* or the sky. (3) Though there are four doors, still five seats are quite distinct up to the present day which were evidently meant for the five brothers. (4) The central part of this spot has no floor as a Havan Kund does not require any. This is a very convincing proof of the place having been a sacrificial altar. (5) Moreover there are clear indications that the top of this house was open, to let out the smoke of the sacrificial fires and has been closed by means of new stones at a later period. Possibly the place was originally called Surya Mandala, for the Pandavas were sun worshippers (as stated in Mahabharata). Besides according to the Shastras the sun-temple must be octagonal. This surmise is further strengthened by the fact that the vehicle of the sun, namely, white



HUMAYUN'S TOMB, DELHI.

horse, is still standing at the west gate of the fort. The vehicles represented outside a sanctuary show the deity to whom the latter might be dedicated. Bull stands outside the sanctum of a Siva temple and lion at the door of that of Sakti.

All this makes it almost certain that in olden times Surya Mandal was the name of this place. In the time of Sher Shah, however, as is often the case, the name was altered to Sher Mandal. It is interesting as the building on the steps of which Humayun slipped when rising from evening prayer, and met with his death in 1556 A. D.

3rd.—Humayun's Tomb.—The Tomb of the Emperor Humayun, who, after being driven from his kingdom, returned and succeeded in re-establishing the Moghul dynasty on the Throne of Delhi is about 2 miles to the south of the city; it is a noble building of red stone inlaid with marble and surmounted by a dome of marble, commenced by Haji Begum

and finished by Akbar, costing 15 lakhs of rupees. It took about 16 years in building. On the top of the building round the drum below the dome, are a number of rooms and pavilions, once occupied by a College attached to the Mausoleum. The view from the top is extremely fine, and includes nearly every thing of interest round Delhi.

In the south-east corner of the garden is a nameless picturesque tomb of red sandstone, with some beautiful pierced grilles in the windows, and outside, in the same direction, is the Nili Burji. This tomb with its beautiful dark blue dome, is that of Fahim Khan, a General of Humayun.

The interior is entered from the south side, and the actual vault can also be visited from the lower terrace on this side. The central chamber, which is a very fine and lofty one, contains only the marble tomb of the Emperor. His faithful wife, known as Haji Begum, is buried in the north-east corner of the building.

The other corner rooms also contain graves, which are nameless.

• *Isa Khan's Tomb and Mosque.*—Close to Humayun's Mausoleum. It is named after a noble of Sher Shah's times who was buried here in 1547 A. D. It was at one time profusely decorated with encaustic tiles. The octagonal tomb, with its raised outer gallery and pavilions round the dome, has been much admired.

4th.—Nizam-ud-din.—The tank, or Baoli, into which men and boys dive from the surrounding buildings, is named "Chashma-i-Dilkush," or "the heart alluring spring." Behind this is a gate and on the right is a Meeting Hall, said to have been built by Aurangzeb. In front of the gate and in the middle of the centre court is the tomb of the Saint, with the Jamayet Khana, or Mosque, to the west of it. The structure over the tomb has been rebuilt and restored by many pious donors, and but little ancient work is left in it now. A wide verandah runs round the exterior, and light is

admitted to the grave chamber by pierced marble screens in the inner walls of this. The ceiling of the verandah was restored at the expense of the late Mr. R. Clarke, B.C.S. Round the grave, which is always covered is a low railing of marble, and above it is a canopy of wood, inlaid with mother-o'-pearl.

South of the tomb of the Shekh come the graves of many persons of note, and amongst them not a few of royal blood, resting as close as possible to his holy influence. Next to the mosque in the front row is a marble enclosure with the grave of Jahanara Begum, daughter of Shahjahan. The grave consists of a marble block hollowed out so as to form a receptacle for earth in which grass is planted; at the north side stands a headstone, with verses supposed to have been written by the Princess: "Let green grass only conceal my grave: grass is the best covering of the grave of the meek."

On either side of her are buried Mohomed Shah, King of Delhi and Poet Khusru and there are many other tombs.

A little to the north-west of Nizam-ud-din Aulia's Durgah, there are four structures. That nearest the road is the tomb of Mohammad Shah, third Syed King (died 1445 A.D.) which is figured in Mr. Fergusson's Eastern architecture. The building is octagonal and has an exterior arcade, with sloping angles; similar to those of the tombs of Isa Khan and Mubarak Shah. The decoration of the interior of the dome must once have been unusually beautiful. About two hundred yards further North is a striking mosque approached through a very fine gateway, which from a distance looks like a tomb. The interior of the gateway reached by a high flight of steps is singularly well proportioned and lofty, and was evidently modelled upon the Alai Darwaza. Beyond the gateway is an extremely picturesque courtyard with a mosque on one side and an assembly hall on the other, bearing the date of 1498 A.D. This mosque was once entirely covered by the most beautiful plaster decoration and still retains much of this. The plaster was relieved by colour in the form of patterns of encaustic tiles

and is quite the most beautiful specimen of this class of ornamentation that exists in India.

On the north of this is a second tomb without name, on which some tile work of very bright blue may still be seen; and 400 yards beyond it again is the tomb of Sikandar Shah Lodi, who died in 1517, only nine years before the Moghal conquest of India. This tomb is strikingly situated in a walled enclosure standing on the banks of a deep depression, spanned by a bridge of seven arches carrying the high road that then connected Firozabad and the North with Siri and old Delhi.

The tomb itself is a fine building but the situation of it is the most pleasing thing connected with it. The pillar which bears the lamp at the head of the grave was once a column of a Jain temple. Hauz Khas is about 3 miles from this on the western side of the road. Taimur rested here at the battle of Delhi and

received the congratulations of his Amirs. He writes of it thus in his Memoirs:—

•
 “This is a reservoir which was constructed by the Emperor Firoz Shah and is faced all round with cement. Each side of the reservoir is more than a boughshot long and there are buildings round it.”

The tank is extremely picturesque when viewed from below although it no longer contains any water. There was once a pavilion in the middle of it. Along the east side and the east end of the south side are the ruins of a number of galleries and steps in the wall of the tank, and above these rise some fine buildings, the domed tomb of the king (died 1839 A. D.) being the finest of all. The exterior of the tomb is plain but the interior, of which the side measures 28 feet, is fine, and a certain amount of the coloured decoration of the dome still remains. Three marble tombs are believed to mark the resting place of the king, of his son Nazir-ud-din Tuglakshah, and of a

grandson. The tomb was restored by Sikandar Shah Lodi and was specially repaired by the Punjab Government some years ago. Several of the open stone canopies over graves near the tomb are extremely picturesque. Firoz Shah's tomb is quite closeby to the south-west.

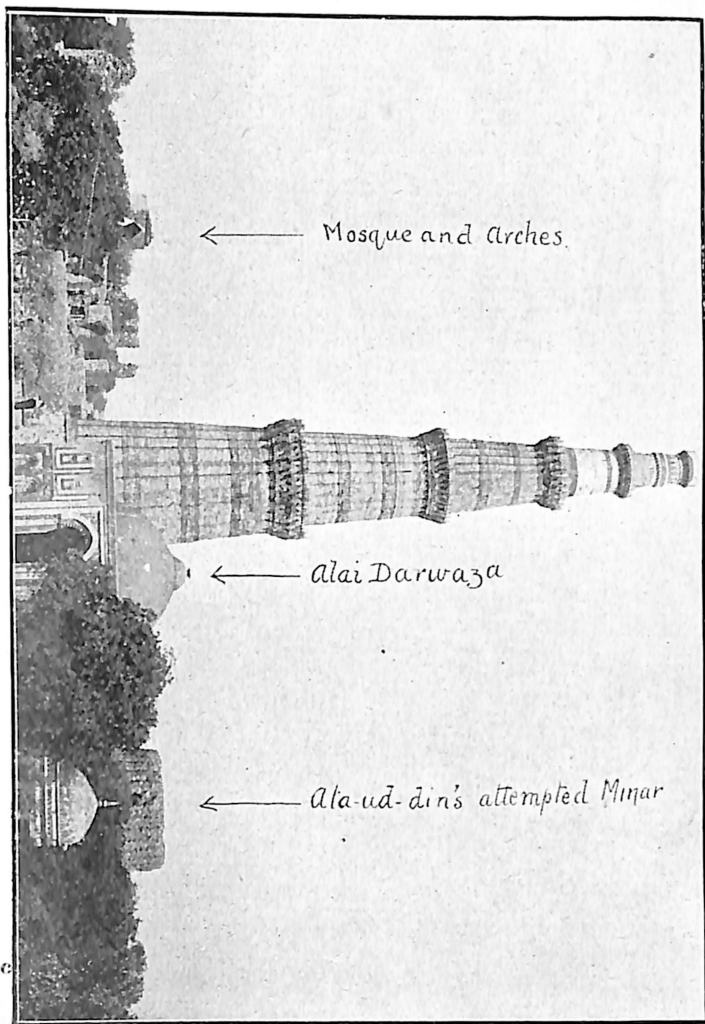
AFTER TIFFIN.

Drive through Chandni Chowk to see Delhi shops, and between the hours four and five in the afternoon, when visitors are allowed, Jain Temple should not be missed.

3RD DAY.

1st.—Jantar Mantar.—It is the popular name given to the Observatory built in 1724 by Raja Jai Singh of Jeypore, and the only things of interest in it now are the great equatorial dial, and the two round buildings with tiers of arches which were apparently used for the measurement of the ascension and declension of the stars.

KUTAB MINAR, DELHI.



2nd.—Nawab Sufdar Jang's Tomb.—A drive now will bring the visitor into the New Delhi.

Sufdar Jang's Tomb.—It was built on the plan of the Taj, about 1753, the year of the death of Sufdar Jang, nephew and successor of the first Nawab Wazir of Oudh. The tomb inside is a fine one. The view from the top of this structure ought not to be missed.

3rd.—The Kutab Minar is eleven miles south of Delhi. It is a tapering shaft ornamented at intervals by bands and balconies. It is the highest pillar in India, being 238 feet high. The summit is reached by 379 stone steps, from which a magnificent view is obtained. Some writers are of opinion that it is one of the minarets of the Mosque now lying in ruins near it. A story is told by others of Bela, the daughter of Pirthvi Raj, who built this minaret, to enable her to have a view of the Jumna before breakfast. The late Pandit Vishweshwara Nath was however of opinion

that it is the flagstaff of then fort lying around in ruins used for detecting from afar the progress of an enemy. Several such minarcts are mentioned in the Mahabharta and are spoken of there by the name of Karandika. A similar building can be seen in Chittaur, the famous fort of Rajputana. Other buildings of this sort are seen in the form of the houses of the Sardars of Malakand and Khaiber passes, etc., called by the residents of the place by the name Killi, *i.e.*, the fortress which also contained one high tower-like edifice commanding a view of all the surrounding objects. The inscriptions in the Arabic characters seem to have been inscribed on its surface in later years.

First, when Kutubuddin Aibak Commander-in-Chief conquered the Fort and the boundary he had inscribed on the Eastern door his achievements. There is no doubt that in the first line or the first compartment was the same inscription of his achievements in the Arabic language. For the remains of the original letters of the inscriptions correspond with the

first inscription—hence, if Maizuddeen was the founder the achievements of his Commander-in-Chief would not have been inscribed there.

Second, at the time of Maizuddeen only five entrances were made in the Masjid at the place, where the Iron Pillar stands, but the Minaret stands beyond that place, hence if Maizuddeen had made the Minaret he would have erected it by his Masjid or at one end of it and not in quite a separate place. It should be recollected, however, that the minaret now appearing within the compass of the Masjid is this that the building of the Masjid was enlarged by Sultan Shamsuddeen.

Third, the first door of this minaret faces Northward, as the Hindoos always have it whereas the Mohammedans always have it Eastward. As it may be plainly seen, that when Sultan Alauddeen commenced the second minaret, he had his door facing Eastward.

Fourth, it is customary with the Hindoos, to commence such buildings without any platform.

But the Mohammedans first make a platform and then erect the building as shewn in the building attempted by Sultan Alauddeen.

Fifth, it is seen in all the Hindu places of worship just as at the Kutub engravings of bells hanging in the chains and the same are found, and seen on the first compartment of this minaret. It is known that the bells belong to the Hindu worship, hence if the Mohammendans were the builders of this minaret, they would never have allowed these engravings of bells, while the other compartments built by Mohammedans do not contain these engravings. Nor does it appear that the stones with the engravings of bells have been extracted and brought from elsewhere and put here.

From these grounds, it is satisfactorily proved that (as it is known) the first compartment or Khund, of the minaret was made by Rae Pithora; on their conquest, the Mohammedans had their names engraved on the first compartment of the minaret as they had done

on several other Hindu buildings. It is not surprising to think that the Mohammedans have extracted the stones containing the engravings of figures there and had substituted there other stones with their own engravings. After this Shamsuddeen erected five compartments more, on the first original compartment and that Firozshah during his time erected one compartment more out of which two compartments have fallen down and five remain to this day.

A recent writer thus writes of it :—

“ This beautiful column is one of the seven wonders of the world and is reasonably held to have originally been Hindu work begun by Pirthi Raj as a tower of victory on his conquest of the Moslims in 1191, or as others say as a tower whence his daughter might view the sacred Jumna. The architecture is admittedly Hindu overlaid with verses from the Koran. The builder recorded his invocation to Vishwakarma, the celestial architect of the Hindus.

After the death of Pirthi Raj and the occupation of Delhi, the Turkish General Kutub adapted it. Nothing could have suited his purpose better from its height as a mazinah or minar whence the Muezzin called the faithful to prayers. The flutings on the shaft are conjectured to have been done by the Moslims to remove obnoxious images. This seems the view to which the evidence points, but we enter into no controversy. Beside it stood a beautiful temple on the site now occupied by a mosque and it is the general tradition in Delhi among old men with whom I have spoken that both minar and mosque are simple adaptation of Hindu work. If this is the case we may well call Kutub, slave or not, the most sensible of rulers. For how much better is the adaptation to other uses of a thing of beauty than its demolition? The richly traced beautiful forest of Hindu Pillars which form the suburb colonnade of the mosque are remains of the Palace of Pirthi Raj.

The Iron Pillar near Kutub Minar is also an old Hindu relic of the 4th Century A.D. The Iron Pillar, with a height of 23 feet and 4 inches above the ground and diameters of 16 and 12 inches at the base and top, respectively, stands in its solitary grandeur in almost the middle of the now desolate temple of Raja Pirthi Raj.

Curious characters inscribed on the surface of the pillar bespeak of the immense number of years that have passed since it was erected here by Raja Chundra Gupta.

Nadir Shah, the whirlwind invader of India, came to Delhi in 1738 during the reign of Mohamed Shah. The invading guest and the invaded host both went to Kutub where this iron pillar attracted the attention of Nadir. Finding it a rival in name he wanted to have it taken out, but the pillar was too firm to be uprooted by any such passing shock. The cannon was at last resorted to, but it could make no impression on it except producing a small depression on its surface which is still visible to the eye of the visitors.

When General Cunningham published his report in 1871, he stated apparently on the authority of Mr. Cooper, Deputy Commissioner, that an excavation had been carried down to a depth of 26 feet, but without reaching the bottom. The man in charge assured him that the actual depth reached was 35 feet (Vol. I, P. 169). He consequently estimated the whole length at 60 feet, but fortunately ordered a new excavation determined to reach the bottom and found it 20 inches below the surface (Vol. IV, P. 28, para. 5). At a distance of a few inches below the surface it expands in a bulbous form to a diameter of 2 feet 4 inches and rests on a gridiron of iron bars, which are fastened with lead into the stone pavements.

There is no mistake about the pillar being of pure iron. General Cunningham had a bit of it analysed in India by Dr. Murray Percy in the School of Mines here by Dr. Percy. Both found it pure malleable iron without any alloy.

Translation of the Inscription on the Iron Pillar at Kutub.

He, on whose arm fame was inscribed by the sword, when, in battle in the Vanga countries he kneaded (and turned) back with (his) breast, the enemies who, uniting together, came against (him); he, by whom having crossed in warfare the seven mouths of the (river) Sindhu, the Vahilkas were conquered; he, by the breezes of whose prowess the southern ocean is even still perfumed; He, the remnant of the great zeal of whose energy, which utterly destroyed (his) enemies, like (the remnant of the great glowing heat) of burned-out fire in a great forest, even now leaves not the earth, though he, the King, as if wearied, has quitted this earth, and has gone to the other world, moving in (bodily) form, to the land (of Paradise) won by (the merit) of his actions, but remaining on (this) earth by (the memory of his) fame; By him, the King, who attained sole supreme Sovereignty in the world, acquired by his own arm and (enjoyed) for a

very long time; (and) who having the name Chandra, carried a beauty of countenance like (the beauty of) the full moon, having in faith fixed his mind upon (the God) Vishnu, this lofty standard of the divine Vishnu was set up, on the hill (called) Vishnupada.

DELHI: } BANKE RAI, N. G.
12th December, 1911.

“Fame in letters (inscriptions, poems, etc.,) lasts on this earth (more than in anything else).”

The mosque and the buildings round it are the work of three Kings—Kutub-ud-din Aibak (1206—1214), who built the innermost court of the mosque with its corridors and west end in 1191, and added the screen of arches in front of the west end of the court six years later; secondly, Shams-ud-din Altamash (1211—12—36) who completed the Kutub Minar, and whose tomb is situated outside the north-west corner of the Mosque.

Reversion to the Hindu style took place in the Lodi period.

Alai Darwazah.—Mr. Fanshawe's brief remarks on this are not only apposite but also just. He says:—

“The Alai Darwazah is not only the most beautiful structure at the Kutub Minar, but is one of the most beautiful specimens of external polychromatic decoration not merely in India, but in the whole world, while the carving of interior may challenge comparison with any work of the kind. Both exterior and interior merit detailed and leisurely examination.”

The Tomb of Altamash.—The design and workmanship of his tomb has been greatly praised by professional architects and are cited as a good example of Hindu art applied to Mohammedan purposes. Fergusson writes briefly:—“Immediately behind the north-west corner of the mosque stands the tomb of Altamash, the founder. Though small, it is

one of the richest examples of Hindu art applied to Mohamedan purposes that Old Delhi affords, and is extremely beautiful, though the builders still display a certain degree of inaptness in fitting the details to their new purposes. The effect at present is injured by the want of a roof, which, judging from appearance, was never completed, if ever commenced. In addition to the beauty of its details it is interesting as being the oldest tomb known to exist in India. He died in A. D. 1236. A second minar was commenced by Ala-ud-din in 1310 A. D. It was only carried up to the height of 40 feet, and abandoned probably in consequence of the removal of the seat of Government to the new capital Tughlakabad.

Dargah Kutub Sahib.—About a mile and a half south by west of Kutub Minar and so called after the Saint, Kutub-ud-din Bukhtiar Kaki, a man of Guzerat who died at Delhi about 1235. It is said by some that the Kutub Minar is named after him. In the

Mahal Sarai here, the latest Delhi Kings spent the summer months. Here sleep most of these Kings. The space reserved for the tomb of Bahadur Shah, who lies buried at Rangoon is still pointed out here. A little to the south-west of the grave is a very deep Baoli (or well).

About 50 yards from Kutub Minar is to be seen the temple sacred to Yogmaya, the sister of Bhagwan Krishna; who escaped death from the hands of cruel Kansa and soaring up to the sky informed him of the birth of his destroyer Sri Krishna. There is no other temple of Yogmaya throughout India a mention of which is in Shri Bhagwata.

There are several versions of the change of the name Indarprastha into Delhi. One is that it was founded by Raja Dehlu and hence it came to be known after his name.

Another ascribes the change to the following legend:—The other iron pillar which is mentioned in Pirthvi Raja Rasa reached the

head of the great Serpent who support the world. An unbelieving Raja dug it up. The foot of the pillar was wet with the blood of the Serpent. The Raja put it back again; it was *dhilli* or loose in the ground. Hence the city built round it was named Dhilli or Delhi.

Three slabs of stone found among the ruins of this great city bear the following inscriptions in Devanagri characters which are 600 years old:—"In this country of Hariyana this city is like paradise. This is a place where Bhagwan Krishna performed all his miracles and roamed about with his playmates. This is the place where our blessed Lord acted as charioteer to the Prince Arjuna and explained to him the most exalted doctrines of the Bhagwad Gita. This is the place where the mysterious doctrine of salvation was explained to Uddhava and Vidura—a book unique in depth of thought and of philosophy, the beginning and the end of the greatest master-mind. In this Hariyana lies the famous city

of Delhi founded by the Tuar Rajputs. It is a city resembling paradise in magnificence and holiness."

4th.—Tughlukabad.—Five miles further on is the ruined City of Tughlukabad and nearly 13 miles from Delhi *via* Buderpur. Here are the palace and tomb of Tughluk Shah, who was murdered by his son Muhammed Shah Tughluk in 1324. The citadel and the tomb were built between 1321-23, both being thus finished within the short space of two years. The tomb of Tughluk Shah rising above the fortress walls which surround it, is perhaps one of the most picturesque buildings in old Delhi; and when it stood reflected on all sides in the lake below, it must have presented a spectacle of unusual beauty. Mr. Fanshawe who suggests this adds:—

The great size of the stones used in the wall, the triple storied towers, the high parapet, backed inside by terraces with rooms and the lofty gates, are all very imposing.

Perhaps the most impressive bit of all is the south-east bastion of the citadel and the east wall above it. The path through the gate abovementioned leads past a large reservoir hewn in the rock; beyond it to the north-west are ruins of the palaces and stables and a fine mosque. From the tank the track ascends to an outwork below the principal gate of the citadel, which must have been a very fine and strong portal, and then winds through ruins to the highest point of all, upon which some royal building no doubt stood. Below this, on the west was a very deep (baoli) tank for the use of the defenders of the citadel, and all round are underground passages, off which the servants and slaves of the King had quarters. These should not be lightly entered, as they still occasionally harbour leopards and hyenas, and a tiger has within the last twenty years been known to take refuge in them.

An extremely fine view to the north is obtained from the top of the citadel—on clear days it includes the domes of Juma Masjid

of Delhi— and to the east are seen many blue curves of the Jumna stream. ॐ

On return journey halt at Okhla which takes its name from the river and village at the head of the Agra-Delhi canal. The Jumna at this point is dammed right across the stream and in the hot weather all the water of the Jumna is turned down the canal.

The grounds at the headworks are laid out like a small park.

If time permits a drive through the Chandni Chowk Bazar is recommended.

It is a noble wide street nearly a mile long, planted with two rows of trees. There is a Clock Tower, named after Lord Northbrook about the centre of the street. It contains the Queen's Gardens, the Municipal Offices and the Golden Mosque.

I close this brief description of the City of Delhi with sincere prayers for the long life and prosperity of our Emperor George V, his beloved consort, Queen Mary, and the Members of the Royal Family. May the protection of the British Government of India be perpetual.



