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family who received the title of Rájá of Dhár. He was remarkable alike for his valour and generosity, and his name is still held in remembrance by the inhabitants of Málwá. Like many other of the Márhátá leaders, he fell at the fatal battle of Pánipat in 1761.

His son, Khandí Ráo Puar, a boy only two and a half years old, succeeded him. His long minority was most disadvantageous to the family interests. Holkar and Sindhia scrupled not, whilst recognising the young Rájá as their superior in rank, to despoil him of slices of his dominions. But the climax of misfortune seemed to be reached when Ragonáth Ráo, the Peshwa, harassed by his enemies, sent, in 1774, his chief wife and family to take refuge in Dhár. The wife, Anundí Bai, was delivered there of a son, Bájí Ráo, afterwards last of the Peshwas. This event caused all the enemies of Ragonáth Ráo to crowd at once into the principality to seize the person of his heir. Khandí Ráo, who, though still under major age, had assumed the direction of affairs, had taken part with Ragonáth Ráo, and therefore his dominions were considered a fair prey by the invaders. These were at once occupied, and were only restored on the surrender of Anundí Bai and her child, who were carried prisoners to Púna.

Khandí Ráo Puar did not long survive this event. He died in 1780, at the early age of twenty-one. He left his wife, the daughter of Govind Ráo, Gáikwár, pregnant. Six months later she gave birth at Barodah to a son, who was called Anund Ráo.

Anund Ráo Puar remained at Barodah, under the care of his mother and grandfather, till the year 1797. He was then seventeen. His assumption of authority was opposed by the minister, Rung Ráo Úrekur, who had conducted the administration in his absence. Rung Ráo, however, was unable to maintain his usurped authority, and fled to the court of Holkar. Holkar, whilst pretending to open negotiations with Anund Ráo Puar for the

return of his minister, plundered and laid waste the country. The minister, seeing he was not in earnest, fled to Daolat Ráo Sindhia, and instigated that prince to attack Dhár. Daolat Ráo, nothing loath, not only threatened to resume the country, basing his threats upon pretended orders from the Peshwa, but, in the course of the seven years that followed, annexed the districts of Augur and Soneil, besides all the Dhár possessions in Haraotí, and extorted large sums from the Rájá. Two years later, one of Sindhia's leaders, Sambají Jugga, again attacked the weakened principality, and took, after an action fought at Budnáoar, the whole of that district, to satisfy the demand made by order of Sindhia for 75,000 rupees. A desire to regain his territory induced Anund Ráo to raise and pay over that sum. But before the territory had been restored, he died. This event, and the confusion that ensued, led to the retention by Sindhia of both money and territory. It is believed that Anund Ráo Puar was poisoned by his sister, who was a very dissolute woman. Her supposed object was to obtain the reins of government which she hoped to guide by means of a child she would have then adopted. But these hopes, if entertained, were completely frustrated. She was seized and put to death, with several real or presumed accomplices, a few days after her brother's death.[1]

On the death of Anund Ráo Puar, his widow, Mína Bai, assumed the government. She was pregnant at the time. To assure herself, therefore, at such a time, against the intrigues of her enemies, and especially those of Morári Ráo, an illegitimate relation of her late husband, she formed a party to support her interests at Dhár, and went to Mandú for her confinement. In due course she gave birth there to a son, whom she called Ramchunder Ráo. As soon as she was convalescent she returned to

[1] Malcolm.

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Dhár, completely thwarted, by her firmness and prudence, the efforts of Morári Ráo; and then, summoning to her aid from Barodah a body of troops upon whom she could depend, applied all her energies to restore the fortunes of the country. It must not be imagined that the country was properly administered at this period. Nothing could be further from the fact. There was indeed no administration at all. The principality had been so devastated that no attempt was made to collect a regular revenue. It would have been fruitless to attempt it. Morári Ráo, too, still occupied one corner of it, always threatening the remainder. Under these circumstances, the only way to provide supplies for the ordinary wants of the State was to make predatory incursions on the Rájpút countries in the neighbourhood.

Whilst the administration was thus worked on a hand-to-mouth principle, the boy Rájá, Ramchunder Rao Puar, died. The mother, still resolved to rule, at once adopted, with the concurrence of Holkar and Sindhia, her sister's son, a boy of about the same age, under the name of Ramchunder Puar. During the eight years that followed Dhár continued a prey to her overgrown neighbours. Morári Ráo died, but other enemies rose up. She could not even keep out the Pindáris. To such a length did spoliation reach, that when the British entered Málwá in 1817 to annihilate the power of those freebooters, the only portion of the ancient principality remaining in possession of the Ráni was the town of Dhár itself, and this had been maintained solely by the firmness and courage of Mína Bai! The revenue did not exceed from 20,000 to 30,000 rupees!

Then began a new era for the family of Puar. Dhár was taken (January 10, 1819) under the protection of the British Government, several districts which it had lost were recovered and restored to it, and such arrangements were made with the paramount power as would ensure to the recovered districts sufficient time to rally from

the state of impoverishment to which they had been reduced.

By these arrangements, and by an addition to them made two years later, the principality of Dhár was made to consist of the districts of Dhár. Budnáoar, and Nalcha. It received, likewise, an annual payment of 1,10,000 rupees from the British Government for the district of Bairsía and the tribute of Allí-Mohun, ceded in 1821 to the British Government. Its tributary rights over the Rájpút states of Bánswárá and Dongarpúr had been ceded to the British Government in 1819.

From the moment of the interference of the British the condition of Dhár began rapidly to improve. The State had an able minister in the person of Bapú Ragonáth. Under his administration during the minority of the Rájá, the disorderly rabble of foreign mercenaries was dismissed, and their place supplied by an efficient body of 300 horse and 800 foot, which, with the ordinary police of the country, sufficed for all internal purposes; the revenue, which in the preceding eight years had sometimes fallen to 20,000 rupees, rose in 1820 to 2,67,000; whilst assured tranquillity gave confidence to the cultivators of the soil.

In the following year a marriage took place between the young Rájá, Ramchunder Puar, and Unpúra Bai, niece of Daolat Ráo Sindhia. The age of the bridegroom was twelve, that of the bride eight years. The marriage was celebrated at Gwáliár with great pomp and ceremony, and gave satisfaction to the nobles of both states. The satisfaction at Dhár was, however, somewhat diminished when it was ascertained that the dower of the bride, which had been estimated at territories bringing in an annual revenue of a lakh of rupees, consisted only of the district of Dektan, a district which, I may add, Sindhia subsequently attempted to resume.

A second visit was paid to Daolat Ráo Sindhia by the Rájá of Dhár in 1826, with the hope of extracting from

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Daolat Ráo during the sickness which had then overtaken him, some material sign of his goodwill. That, naturally, was not the ostensible reason for the journey. Others more natural were not wanting. The bride of the young Rájá had remained since the wedding at Gwáliár; and it was to show no unchivalrous impatience that the Rájá himself should set forth to escort her to her new home. Besides, Daolat Ráo was sick, and it seemed but natural to go to offer him the condolence of a near relative. Again, however, were the hopes entertained doomed to be disappointed. Ramchunder Puar returned to Dhár, indeed, with his wife, but without any accession of territory.

Some rearrangement of the stipulations of the treaty with the British were made in 1828, 1831, and 1835, but as they were of a technical character, not affecting the property of the country or its good relations with the British power, it seems unnecessary particularly to allude to them. Their result may thus briefly be stated. Instead of a fixed sum for the cession of the district of Bairsía, the British agreed to pay the surplus revenues of that district after meeting all its expenses. But in 1832 an event occurred which reproduced disorder and rapine in the country. This was the insurrection occasioned by the pretensions of a youth who gave himself out to be the son of Morári Ráo and grandson of Jeswunt Ráo Puar, first Rájá of Dhár, killed at the battle of Pánipat.

The insurrection assumed grave proportions from the fact that the Bhíls, who had been greatly attached to Morári Ráo, rose as one man in its favour. Its consequences were most disastrous, for besides the plundering and burning of numerous villages, the insurgents are computed to have driven off to their fastnesses and jungles no less than 3,000 head of cattle, besides other booty. In at last invoking the aid of the British to quell these outrages, the minister of Dhár, Bapú Ragonáth, stated that all the villages were deserted and that the country would

be lost unless something were done at once. The British first mediated, but mediation having proved fruitless, they interfered. Finally the leader of the insurrection, Úchét Ráo, and his followers, agreed to submit their claims to the arbitration of the British. The evidence adduced being greatly in favour of the claim to parentage urged by Úchét Ráo, and the grievances of the Bhíls having been substantiated, it was decided that a maintenance allowance for life of 200 rupees per mensem should be assigned to Úchét Ráo, on condition that he should desist from his pretensions and restore the cattle and other booty carried off during the insurrection. The grievances complained of by the Bhíls were at the same time redressed.

Rájá Ramchunder Ráo Puar died in October 1833, after a short illness of eleven days. He had not quite attained the age of twenty-four. He left no male issue, and but one daughter. Agreeably to the Hindú custom, therefore, his widow, Unpúra Bai, adopted the son of one of the nearest relatives of the family of Jeswunt Ráo Puar, of Múltán—a descendant of Údají Puar, before referred to. The adoption having received the sanction of the British Government, the young Rájá, by name Mulhar Ráo Puar, was installed in the month of April following. He was about eleven years old at the time. His name on his accession was changed to Jeswunt Ráo. It was less than two years after the accession of this prince that Sindhia resumed possession of the district of Dektan, which had formed the dower of the wife of the late Rájá. He did not, however, hold it long. His generals fell out amongst themselves, and the local authorities of Dhár seized that opportunity to recover it. To make assurance doubly sure for the future, the Dhár minister requested the British to hold and manage the province, paying to Dhár the surplus revenues. This request was complied with.

The able minister who had so long conducted the

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to alienate no territory or reversion to any of the neighbouring chiefs without the concurrence of the agent, and to keep the Dhár fort in its existing condition.

Bound by a promise to fulfil these stipulations, it was necessary only to keep it to maintain peace and order, and to ensure contentment amongst the people.

The Rájá of Dhár has received a sunnud granting to him the right of adoption. He receives a salute of fifteen guns.

CHAPTER V.

DEWÁS.

AREA—256 sq. miles. POPULATION—25,000.
REVENUE—4,25,000 rupees.

IN my account of the principality of Dhár, I stated that the Sambají Patél left one son, Krishnají, that he left three sons, Bábájí, Ryají, and Kerújí, and that Bábájí had two, Sámbají and Kalújí, distinguished military leaders under the Rájá Sahú. I have also shown that the Puars of Dhár were descended from Sámbají. I have now to relate how the descendants of his brother Kalújí also founded a state which still lives. Kalújí had four sons, Krishnají, Túkají, Jíwají, and Mánají. Of these, the second and third, Túkají and Jíwají, accompanied Bájí Ráo Peshwa into Málwá in 1725–26. In the subsequent division of that province they were assigned the districts of Dewás, Sárungpúr, Alót, and others, yielding a nominal revenue of 2,42,900 rupees, but subject to a yearly payment of 26,000 rupees to several Grásia chiefs. To this was added an assignment of the tribute of certain districts to the amount of 78,922 rupees, and at a later date, the province of Hamerpúr, in Bundelkhand, and

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of Kandobá, in the Duáb. These, however, they did not very long retain.

The constitution of Dewás is peculiar. Originally assigned to the two brothers, Túkají and Jíwají Puar, a disagreement between them caused a division of the territory. Their descendants, however, agreed to revert to the original union of power and authority. And so it has since continued. The two Rájás are equal in rank and pretensions, and share equally in all receipts. 'An inquiry was made,' writes Sir John Malcolm, 'into their exact relations to ascertain how they were to be treated in points of form and ceremony. It was explained by one of their officers saying with a smile, "If a lime is presented by a villager, it must be cut into two equal parts and divided between our two Rájás." It was easily found,' continues Malcolm, 'that though their chiefs were on good terms, their principal servants often came in collision, and in making arrangements for their future welfare, a primary object was to induce them to appoint one minister. To this they agreed, and the nomination of a respectable old servant of the family to this office, has tended greatly to the improvement of their territories.'

The immediate successors of Túkají and Jíwají Puar passed through troublous times. Unhappily for them, more so still for their subjects, their principality lay in the most distracted part of Central India. Unable to maintain any force they were alternately plundered and oppressed, not only by Sindhia and Holkar, but by the Pindárí chiefs, and indeed by every freebooter of the day. In this way they lost the outlying districts of Hamerpúr and Kandapá. At one time, indeed, their district of Sárungpúr was seized by Sindhia, and only restored after the conclusion of the Pindárí war (1817–19). The wonder is, that, living in such an age, and under such conditions, they were allowed to retain even the smallest portion of their dominions.

Túkají Puar left no children. He adopted his grand-nephew, Krishnají, grandson of his eldest brother of that name. Krishnají dying likewise without male offspring, adopted his nephew, Túkají, son of his brother Ránojí. Túkají died in 1824, and was in his turn succeeded by an adopted son, Rúkmanund Ráo, commonly known as Kháseh Sahib. He died in 1860, and Krishnají Ráo, whom he had adopted, was recognised as his successor. He was a minor, and was not invested with full powers till March 23, 1867.

It is a curious though by no means a rare fact in connection with the native dynasties of India, that in this branch of the family, not one single instance occurs of its representatives having been succeeded by a son naturally begotten. In every instance the heir has been adopted.

The other founder of the State, Jíwají Puar, left two sons—Sudasío, whose line became extinct with the death of his son, Rukma, and Anund Ráo. This prince was succeeded by his son Hybut Ráo. Hybut, dying childless, adopted Nílkant Ráo, grandson of Mánají, the youngest son of Kálojí, founder of the family. Nílkant Ráo, on adoption, assumed the name of Anund Ráo, but dying without male issue in 1837, was succeeded by his adopted son, Hybut Ráo. This prince adopted a son in 1858, on the understanding that his claims should give way to those of a legitimate son in the event of his being blessed with offspring. This occurred in December 1860. On the death of Hybut Ráo, nearly four years later (May 12, 1864), this son, called Narain Ráo Puar, was recognised as his successor. The State was managed during the minority of the two Rájás by the Kámdar, Govind Ráo Ramchunder, subject to the general control and supervision of the agent to the Governor-General. This state of things lasted till March 23, 1867, when the representative of the elder branch, Krishnají Ráo Puar, having attained his majority, was, as I have already stated, invested with full powers.

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Like the cognate principality of Dhár, Dewás owes its present state of comparative prosperity to the interference of the British in 1818. Still bleeding from the exactions of Sindhia, Holkar, and the Pindáris, it was then taken under British protection. Sindhia was forced to restore its native district of Sárungpúr; the two Rájás were recognised as, in every respect, rulers of their possessions, consisting of the districts of Dewás, Alót, Sárungpúr, Gúrgúchah, Bingnaod, Baghaod; they were also recognised as being entitled to a share of the collections, amounting to seven per cent., of the third parts of the province of Sandarsí, and an equal share of the collection of the province of Dúngelah. Subsequently, in 1828, the outlying district of Baghaod, too distant to be properly controlled, was taken under British management, the Rájás being entitled to the surplus revenues.

Subsequently to the arrangements thus made in 1818 with the British, the peace of Dewás has been but little disturbed. It is true that some of their dependants, notably the Thákur of Ragúghur, endeavoured for some time to parade an affected independence, either by withholding the tribute due to the Rájás, or by engaging in acts of plunder and robbery. But these lawless acts came to a crisis in 1834 by the imprisonment of the Thákur, caught in an act of daring robbery. Since that time similar depredations have become rare.

Both Rájás of Dewás rendered good service in 1857. On March 11th, 1862, a sunnud was transmitted to them conveying the right of adoption.

CHAPTER VI.

JÁORÁ.

AREA—872 sq. miles. POPULATION—85,456.
REVENUE—6,55,240 rupees.

THE State of Jáorá was founded by Gafúr Khan, brother-in-law of the famous Amír Khan, the sketch of whose life is recorded under the heading of Tonk, in the States of Rájpútáná.

Gafúr Khan would appear to have been born in Rohilkhand, of Afghán parents, in the last quarter of the eighteenth century. He joined Amír Khan when that leader took service under Holkar in 1798, distinguished himself by his capacity for affairs, and when Jeswant Ráo became insane in 1808 was nominated by Amír Khan, of whom he had become the brother-in-law, a member of the regency formed for administering the affairs of Indúr. Of this regency Túlsa Bai, the mistress of the late Rájá, was the nominal head. Of the conduct of such an administration, Grant Duff records the following judgment:—'There was no regular collection of revenue; the government had not the power of reducing its army; and the finances of the state, even under the most skilful management, were inadequate to the support of the establishments. . . . . The government, if such it may be designated, was alternately swayed by two factions, the Marhátás and the Patháns, which were constantly intriguing against each other, and nothing could exceed the state of anarchy which prevailed throughout the country. At the court, bribery, executions, and murders; in the provinces violence, rapine, and bloodshed.'

It need scarcely be stated that of the rival factions Gafúr Khan led the Patháns. Thenceforward he was

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alternately the accomplice and the opponent of the dark intrigues which characterised the career of Túlsa Bai.[1] In one of the moments of the ascendency of the Marhátá party, Gafúr Khan retreated with the troops devoted to him to Jáorá, the lands of which had been assigned to him, and there began not only to exact contributions, but to plunder neighbouring districts as well. The Marhátá party sent a force against him, but Gafúr Khan was joined by his brother-in-law, who, after a contest lasting over fifteen days, forced the enemy to retire. The Pathán party then regained the ascendency. Amír Khan returned to Rájpútáná, and Gafúr Khan assumed the position of protector of the infant sovereign, Mulhar Ráo. Still intrigue succeeded intrigue, until at last Gafúr Khan incited the movement upon the town of Gungrao, which forced Túlsa Bai to take flight, and brought matters to a crisis. He finally concluded the long contest by assuring himself, on the eve of the battle of Mehidpúr, of the person of the young Rájá, and by consigning Túlsa Bai to death.[2]

The next day Gafúr Khan and the army of Holkar were completely defeated at Mehidpúr. But by the twelfth article of the treaty which followed (January 6, 1818) Gafúr Khan was guaranteed the districts of the Sujít, Mulhargurh, Taul, Mundáol, Jáorá, and Buróde; likewise the tribute of Píplaodá, and the customs of the whole. He was further guaranteed the descent of those districts to his heirs on the condition of his maintaining in constant readiness for foreign service a body of six hundred horse; 'and further that this quota of troops shall be hereafter increased in proportion to the increasing revenue of the districts granted to him.'[3]

It is true that Amír Khan himself claimed the lands thus granted to Gafúr Khan, on the ground that the latter had acted only as his agent in the matter, and that he

[1] *Vide* Holkar.

[2] For a detailed account of these intrigues, *vide* Malcolm's *Central India*, vol. i. chap. vi., vii.

[3] Aitchison's *Treaties*.

was entitled to them by virtue of his engagements with the British Government. But it was proved upon inquiry that Gafúr Khan held them on his own account as a member of Holkar's administration, and that his real dependence on Amír Khan, though the origin of his influence at that court, had ceased before the war of 1817. Amír Khan's claim was therefore rejected.[1]

Such was the origin of the principality of Jáorá—the successful audacity of an adventurer of Afghán descent, his race being as much a foreign race in the eyes of the aboriginal inhabitants as is that of the British.

Gafúr Khan survived the treaty of Mundisúr but seven years. He was succeeded in 1825 by his son, Nawáb Ghous Mahomed Khan, then only two years old. The arrangements for the management of the state were made by the British Government, but as Jáorá was nominally a fief of the Holkar state, though really independent of it, the investiture of the young Nawáb was made in the name of Mulhar Ráo Holkar, to whom a nuzzerana of two lakhs of rupees was presented, with the approval of the British Government. The elder widow of Gafúr Khan was nominated guardian, her son-in-law, Jehángír Khan, was appointed her agent; and they were required to keep open accounts of the State revenues for the inspection of the Governor-General's agent at Indúr. Two years later, in consequence of gross mismanagement and neglect of the agent's advice, the Begum was removed from the guardianship. It was also decided that, in the event of Ghous Mahomed's death, the male relatives of Gafúr Khan should succeed, in preference to those in the female line.[2]

In the year 1825 the arrangements of the treaty of Mundisúr were modified so as to fix the quota of troops to be maintained by the Nawáb of Jáorá, at 500 horse, 500 foot, and two guns. But in 1842 the contingent furnished by Jáorá was amalgamated with that furnished

[1] Aitchison's *Treaties.* [2] *Ibid.*

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by Holkar and Dewás, and in lieu a money payment was required. This was slightly reduced in 1859, in reward for the services of Nawáb Ghous Mahomed during the mutinies.[1]

Ghous Mahomed died on April 29, 1865, leaving a son, Mahomed Ishmaël Khan, eleven years of age. Immediately, upon the recommendation of the Governor-General's agent, a council of regency was nominated, consisting of Huzrut Núr Khan, the Kámdar, or general manager, of the late Nawáb; two members of the family, and the widow,—mother of Mahomed Ishmaël. This lady, however, died two days after her husband, and it was found that the single association of the Kámdar with the members of the family would simply serve to revive old family dissensions. It was decided then to maintain the fiction by which Jáorá was regarded as a fief of the Holkar family. Accordingly the Governor-General's agent was instructed to cause the investiture of the young chief to take place under the authority of the British Government, but in the name of the Máhárájá Holkar, to whom two lakhs of rupees were to be presented as the offering due to a suzerain on succession. But meanwhile, other complications arose. The chief wife of the late Nawáb, then absent on a visit to her half-brother, the Nawáb of Tonk, claimed the throne for herself. Her half-brother, the Nawáb of Tonk, demanded it also for himself, basing his claims on those preferred by Amír Khan in 1818, and rejected by the British Government, and on the statement that the son of the late Nawáb, Mahomed Ishmaël Khan, was illegitimate.

These claims were considered by the Government of

[1] The services of the Nawáb of Jáorá during the mutinies were by no means inconsiderable. It was mainly owing to him that the British Government was indebted for correct information in more than one important conjuncture. It was the Nawáb who made the Governor-General's agent, the late Sir Henry Durand, aware of the understanding between Holkar's troops and the insurgents; and when Sir H. Durand took the field the Nawáb of Jáorá was the only chief who boldly and promptly joined him in his camp.

India, and by it after due investigation were rejected. Accordingly the investiture took place in the manner directed, the khillut, or honorary dress, being bestowed in the name of the British Government.

The administration of Jáorá was conducted during the minority of the young chief by the Kámdar, subject to the supervision of the political officer on the spot. But this arrangement ceased on the Nawáb attaining his majority in 1872.

The Nawáb of Jáorá received a sunnud from the Governor-General in 1862, guaranteeing the succession to his State according to Mahomedan law, in the event of the failure of natural heirs. He is entitled to a salute of thirteen guns.

PART III.—BUNDELKHAND.

CHAPTER I.

REWÁ.

AREA—12,723 sq. miles. POPULATION—1,280,000.
REVENUE—About 22,50,000 rupees.

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THIS principality is bounded on the north by the districts of Alláhábád and Mírzápúr; on the north-east by Mírzápúr; on the south-east by Koreá; on the south by Saugor, and on the west by a portion of the central provinces and Bundelkhand.

Rewá would appear to have formed part of the ancient kingdom of Kálinger, and to have been severed from it and nominally annexed to Alláhábád during the reign of Aurangzíb. The sovereignty over it of the Mogul empire, however, was apparently limited to the exaction of tribute. It is inhabited by a race called Bhagelás. On the disruption of the Mogul empire, the Bhagelá chief—who is said to have been a descendant of Sid Rai Jai Singh, famous in the twelfth century—gained a quasi-independence under the nominal suzerainty of the Peshwa. The events which led to the treaty of Bassein (1802–3), and that treaty itself, freed the chief even from that nominal suzerainty. Then it was that the British Government made to him overtures to extend to him its protection. Thinking probably he could stand his ground without such protection, the chief, known as Rájá Jai Singh Déo, refused it. And certainly, his dominions being

removed from the highway of hostilities, he for some years plumed himself upon his prudence. But, in 1812, he went a step beyond keeping aloof. In the course of that year a body of Pindáris, bent on plunder, were aided and abetted by Rájá Jai Singh Déo, in a marauding incursion into the British district of Mírzápúr. The complicity of the Rájá in this act of hostility having been established to the satisfaction of the British Government, he was called upon to accede to a treaty, by which, whilst the British Government acknowledged his rank and title as Rájá of Rewá, and bound itself to friendship and protection towards him, he was required to refer all disputes between himself and neighbouring chiefs to the arbitration of the British Government, and to permit British troops to be marched through, or stationed within, his territories. The Rájá was bound likewise to deliver up enemies, rebels, and criminals who might be found therein.

Rájá Jai Singh Déo did sign this treaty, but he did not keep it. On the contrary, he seized the first opportunity of the passage of a body of British sepoys through his territories to attack them (1813). He attempted likewise to reduce them by starvation. In both these attempts he failed, but the act of aggression was palpable. Such conduct called for the display of military force. Troops were accordingly sent into his country. Their appearance was sufficient. The Rájá made no defence, expressed contrition, and submitted unconditionally. The result was the conclusion of a second treaty (June 1813), whereby the Rájá bound himself to engage in no correspondence of a political nature with any foreign State; to receive a news-writer or other agent; to permit the establishment of postal arrangements throughout his country, and to punish or aid in punishing certain large landowners who had evinced a contumacious or hostile spirit towards the British Government.

This treaty, too, was agreed to by the Rájá, but

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having imbibed the idea that its provisions were only binding upon himself personally, he abdicated in favour of his son, Bishnáth Singh, before any of them could be put into execution. But this *finesse* did not succeed. The British Government called upon Bishnáth Singh to execute an instrument binding himself to abide by the terms of the treaties negotiated with his father. Bishnáth was most unwilling to do this, and it was only after having exhausted evasion that he complied.

By a third treaty, made in 1814 with the Rájá, the British Government restored to him certain lands which had previously been forfeited, and renounced the right to interfere between him and his feudatories.

Nothing of moment occurred during the following twenty years. In 1834 Rájá Bishnáth Singh died, and was succeeded by his son Ragráj Singh, who, according to the native annals, is the thirty-second in order of succession. In 1847, this prince abolished satí throughout his dominions. In 1857 he rendered good and faithful services. For these he was rewarded by the grant of two districts in sovereignty.

The right of adoption has been granted to the Rájá of Rewá. In October 1864, he was invested by the Viceroy with the Order of the Star of India.

In the following year gangs of robbers from his dominions plundered the adjoining districts, but the Rájá, warned by the British Government, succeeded in repressing and capturing them.

The Rájá of Rewá is entitled to a salute of seventeen guns.

CHAPTER II.

ÚRCHAH or TEHRÍ.

AREA—2,160 sq. miles. POPULATION—200,000.
REVENUE—About 5,50,000 rupees.

THIS principality, lying south-east of Agra, and north of Saugor, ranks first among the States of Bundelkhand as being the only State in that province which was never held in subjection by the Peshwa. It is said that when the Rájá presented a nuzzer to the Governor-General in 1818, he remarked that it was the first time that the family had acknowledged the supremacy of any other power.

The chronicles of the house of Tehrí exhibit, according to its legendary annals, seventy-two generations, from the first Rájá, the celestial Ramchunder, who reigned at Ayodhia (Oudh). He was succeeded by his second son, Ankúsh, from whom Gungrakh, who founded some splendid temples at Gayá, in Behar, is sixteenth in lineal descent. The twentieth Rájá, Buldéo Rakh, founded those at Pryág, or Alláhábád, and his son, Indraḍmun, built the celebrated temples of Juggernâth. It is from Rant Singh, the second son of the thirty-second Rájá, that the Burgúzur Rájpúts derive their origin. The thirty-fourth Rájá, Kurmshya, conquered the province of Banáras. Kemkuru, the second son of the forty-sixth Rájá, having, says the chronicle, performed some religious austerities on the summit of Hinda-Chul, succeeded in propitiating the tutelary goddess of the mountain. He was about to sacrifice himself, but suddenly, when in the very act, the goddess appeared in all her glory, and a drop of blood having fallen from the wound which he had inflicted on himself, she conveyed to it a portion of the water of immortality, and it assumed the form of a child,

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afterwards the famous Bír Singh, who called his people Bundelás, from Búnd, a drop. He soon acquired a dominion, and ruled his people with justice. The sixtieth Rájá, Purtáb Rúdra, having founded the city of Úrcha, entrusted the government to his son while absent on an expedition, from which he never returned. Mudhúkur, proverbial for his justice, power, and charity, was the sixty-second Rájá; he reigned in the time of Akbar. His eldest son, Rámásá, was appointed to the government of Ayodhia, while the younger son, Nursingh Déo, was confirmed by Jehángír in Úrcha, and the district of Chanderí was given to Rámásá to reconcile him to the loss of an hereditary demesne. Nursingh Déo had twelve sons; the third, Pahar Singh, accompanied, at a later period, Aurangzíb to Aurangábád, and founded a suburb which now bears his name. With Bhagwán Das, the fourth son, originated the tribe of Kúrers. The sixty-eighth prince was Champut Rae. In consequence of his refusal to pay tribute to Shah Jehán, Bundelkhand was twice invaded by the imperial armies, and the country became a prey to licence and anarchy. But Úrcha was not taken, the Rájá did not submit, and the retiring army was harassed almost to annihilation by the Bundelás. Champut Rae afterwards joined Aurangzíb against his brother Dára; his son, Chutter Sál, then thirteen years old, being placed in the van of the army. To the knowledge possessed by these princes, father and son, of the passes through the country and across the Jamna the success of Aurangzíb has been ascribed. The emperor, however, as was his wont, forgot these services, for, after the death of Champut Rae, he sent an army into Bundelkhand and endeavoured forcibly to convert the inhabitants to the Mahomedan faith. The son, Chutter Sál, was at that time serving in the Dekhan, under the orders of Rájá Jai Singh, of Jaipúr. He had formed, then, the acquaintance of the renowned Sivají, against whom he was acting in the field. At one of their interviews, Sivají forcibly

reminded Chutter Sál of his duty to his religion and his country. Then, girding a sword on his loins, and commending him to the goddess Bhawání, he urged him to return to his country and achieve its independence. He followed that advice, and after the death of Aurangzíb, expelled the invaders, and conquered a great part of Bundelkhand.

Such is the legendary history.[1] It would appear certain, however, that the territory conquered by Chutter Sál included Datiá, Samptar, Jhansí, and a part of Rewá. After his death, Datiá became a separate principality under a prince of the same family; whilst the portion of his territory which subsequently constituted the State of Jhansi, was bequeathed by him to the Peshwa Bájí Ráo in 1735. The independence of the portion called Tehrí, with Úrchah for its capital, was never threatened. But the effect of these severances was great. The revenues of Chutter Sál, after he had achieved the independence of Bundelkhand generally, were estimated at 20,000,000 rupees; in 1837 the revenues of Tehrí had dwindled down to 600,000: and they are believed since to have decreased.

The first communications between the Rájá of Tehrí and the British power occurred in 1809, when the Rájá solicited to be admitted amongst the number of protected allies of the British, on terms similar to those which had been concluded with the Bundelá Rájás who had been granted British protection by the terms of the treaty of Bassein. Apparently, however, the policy of totally abstaining from all interference in the affairs of native states introduced by Lord Cornwallis, and adhered to by his immediate successors, prevented the entertainment of his request. But events were too strong for the devotees of that policy. The incursion of the Pindáris into

[1] *The Princes of India*, by an officer of the East India Company. There are other legends differing in many essentials from this, and it is difficult to decide which contains the true story.

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Mírzápúr in 1812, to which I have alluded in the preceding chapter, showed the British Government the advantage that would accrue to it by adopting a policy of conciliation and protection towards the independent Rájás of Bundelkhand. A treaty was thereupon negotiated and concluded with Bikramájít Molunder, Rájá of Úrchah, by which the Rájá was admitted among the number of the allies of the British; his territory, without payment of tribute, was guaranteed to him and his successors, and the British protection assured to them. On the other hand, the Rájá bound himself to refer disagreements, claims, and causes of dispute with foreign powers and other chiefs to the arbitration of the British; to defend the roads and passes of his country against predatory bodies attempting to enter the British territories; and to allow the British Government to send its troops through, or to station them within, his dominions.

When, four years and a half later, the Marquis of Hastings passed through Tehrí with a portion of the army that was to act against the Pindáris, Rájá Bikramájít presented his nuzzer in token of fealty. It was upon this occasion he remarked that it was the first time a Rájá of Úrchah had ever acknowledged the supremacy of another power.

Rájá Bikramájít died in the year 1834. His only son, Dhurm Pál, had died before him. The succession therefore devolved upon his brother, Tej Singh. This prince died in 1842, having previously adopted the son of his cousin, Súrjun Singh. But another claimant appeared in the widow of Dhurm Pál, who preferred her right to adopt a successor to the State. Serious disturbances ensued, and it became necessary for the British authorities to make a military demonstration. Finally, the British Government having recognised Súrjun Singh, and his claims having been considered well founded by the neighbouring chiefs, he was preferred, the Ráni being appointed to act as regent until he should attain his majority. Súrjun

Singh, however, lived long enough to assume the reins of power, and no longer. On his death his widow was permitted, with the advice of the principal Bundelá chiefs, to adopt a collateral relation of the family, Hamír Singh. The representatives of this prince, who is now about twenty-four years old, rendered good service in 1857. In consideration of this the tribute previously paid by him to Jhansí for the district of Teráolí was remitted. In 1862 he received a sunnud conferring upon him the right of adoption.

The Rájá is entitled to a salute of eleven guns. Satí was prohibited in his dominions in 1847.

DATIÁ.

AREA—850 sq. miles. POPULATION—120,000.
REVENUE—10,00,000 rupees.

THE Rájás of this State belong to the same family as those of Úrchah or Tehrí. Datiá was severed from Tehrí about the year 1735; but even then it attained only a quasi-independence, the suzerainty of the Peshwa being acknowledged. When the Peshwa was forced in 1802-3 to sign the treaty of Bassein, the States in Bundelkhand which acknowledged fealty to him transferred their allegiance to the British Government. Of these Datiá was one. Consequently on March 15, 1804, a treaty was entered into with the ruler of the country, Ráo Rájá Párichét, on the usual terms on which protection was accorded.

The Ráo Rájá having evinced his attachment to the British interests by zealous co-operation during the war which terminated in 1817 in the deposition of the Peshwa, a tract of land on the east of the river Sindh was added to his dominions, and a new treaty, making over to him this tract, was signed July 31, 1818.

Rájá Párichét died without issue in 1839, and was succeeded by a foundling whom he had adopted, named

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Bejéy Bahadúr. His claims were opposed by a collateral branch of the late Rájá's family on the plea of an old agreement that in the event of the Rájá dying without issue the succession should lie in that branch. But the claim was rejected, on the ground that the British Government had recognised Bejéy Bahádúr; that he was governing the country fairly; and that his succession was agreeable to the people.

Bejéy Bahádúr died in 1857, leaving an adopted son, Bhawáni Singh, and an illegitimate son, Urjún Singh. The claims of the former were preferred as being consonant to Hindú law and custom. But Urjún Singh did not acquiesce in this view, and his claims were supported by the Ráni regent. It became necessary, therefore, to remove him from Datiá. Shortly after this the Ráni regent rose in revolt and seized the fort of Seonda. It then became necessary to employ British troops. These reduced the fort, and took the garrison prisoners. The leading rebels were sentenced to life imprisonment in the fort of Chunar, and the Ráni was placed under close surveillance. The claims of the collateral branch of the family were again preferred in 1861 and were again rejected.

The Rájá is entitled to a salute of eleven guns. He has been granted the right of adoption. Satí was prohibited in 1847.

SAMPTAR.

AREA—175 sq. miles. POPULATION—30,000.
REVENUE—About 4,50,000 rupees.

THE small state of Samptar formed part of the Datiá territory till about the year 1762, when it was separated from it under circumstances which have apparently evaded all research. Probably, as Datiá acknowledged the suzerainty of the Peshwa, and Samptar claims to have been always independent, it represents that portion of the united territory which took advantage of the humiliation

of the Márhátás after Pánipat, to recover freedom and assert independence. Certainly it always claimed to be independent, and ever regarded the Márhátás as the enemy most to be dreaded. This was shown in 1805, when, after the defeat of both Sindhia and Holkar, the Rájá, Ranjít Singh, pressed to be taken under British protection. A draft of an engagement for that purpose was actually prepared, when the arrival of Lord Cornwallis entirely altered the policy of the British Government, and Samptar was left out in the cold. Subsequently to that period the Rájá made repeated applications to be admitted within the pale, but his entreaties were not acceded to until the middle of 1817. Samptar was then comprehended in the arrangements made with other powers similarly situated. By the treaty made with him (November 12, 1817), his possessions were guaranteed to him, and protection against enemies was promised, on condition of his furnishing a contingent of horse, and attaching himself to British interests. The body of horse which the Rájá at once furnished was attached to the centre division of the army, and rendered good service.

Rájá Ranjít Singh died in 1827, and was succeeded by his son Nindúpat.

Nindúpat was only six months old when his father died. His mother was appointed regent. But as Nindúpat grew up he discovered symptoms akin to unsoundness of mind. He married, indeed, and begat children, but his mental powers remained conspicuous by their absence. As soon as he became of age, then, the Ráni, with the concurrence of the officials and Thákurs of the state, placed Nindúpat under restraint, and administered the affairs of the state ostensibly until her eldest son Chutter Singh, known as Rájá Bahádúr, and who was born about 1843, should attain his majority. But in 1864, Rájá Bahádúr, being then twenty-one, complained to the political agent that not only had his mother excluded

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him from the government, but that she was squandering and mismanaging the resources of the State. He brought another charge against her, which need not, however, be more particularly alluded to.

In consequence of this representation, the British Government directed that the administration should at once be conferred upon Rájá Bahádúr. In compliance with instructions received this was done, and the insane Rájá and the Rání were moved to the district of Alma, there to receive a fourth of the revenues during their natural lives. A council of six was nominated to assist the young Rájá in his administration.

The Rájá of Samptar has received the right of adoption. He is entitled to a salute of eleven guns.

WESTERN
INDIA
RÂJPÛTÂNA
Mâlwâ
Vindhya Mts
Satpura Mts
BELÛCHISTÂN
SIND
KACH
Gujarât
Kâthiwâr
DEKHAN
MYSORE
BOMBAY
Shikârpûr
Frontier
Upper Sind
Khairpûr
Hyderâbâd
Karâchi
Ajmir
Pâhlanpûr
Thar
Rann
G.of Kach
Mandavi
Cambay
Surat
Broach
Baroda
Ahmedabad
Nowanagar
Rajkot
Bhonagar
Porebunder
Junagarh
Somnâth
Diu
Damaun
Dharampur
Nasik
Ahmednagar
Salsette I.
Kolâba I.
Severndrug I. & F.
Ratnagerry
Gheriah
Sâwantwadi
Kolhâpur
Belgaum
Dhârwar
Sholapur
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Longitude East from Greenwich
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PART IV.—WESTERN INDIA.

CHAPTER I.

BARODAH, OR THE DOMINIONS OF THE GÁIKWÁR.

AREA—4,399 sq. miles. POPULATION—1,710,400.
REVENUE—60,00,000 rupees.

THE first member of this family of whom any mention is made in Indian history was Dámají Gáikwár, an officer who had greatly distinguished himself in the military employ of the Márhátás, especially under the command of one of the most eminent of the leaders of that people, Khandí Rao Dhabárí. Dámají died in 1720. He was succeeded in his military office and appointments by his nephew, Pílají, a man of talent and energy. Pílají used these qualities to such advantage that in 1731 he was raised to the office of Senâ Khâss Kheyl, or 'Commander of the sovereign's tribe,' under the governor of Gujrát. He did not long enjoy his new dignity, for the following year he was assassinated by the emissaries of Abhí Singh, Rájá of Jodhpúr, who had been nominated by the court of Delhi Súbadár of the province.

Pílají was succeeded in his offices by his son Dámají. A circumstance which occurred shortly afterwards led to the preferring of a claim by the Gáikwárs always to salute with the left hand. It appears that there was some delay in the recognition of Dámají Gáikwár. He thereupon raised an army to support his claims, and marched at its head into the Dekhan. He was induced

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by the Rájá of Satára, on a solemn promise to accord him satisfaction, to disband this army. No sooner, however, had he done this than the Peshwa, by the Rájá's orders, attacked and plundered him. This induced Dámají solemnly to swear that he would never pay the compliment of a salaam with the hand which had been pledged in that of his prince with a false oath.

Dámají did not allow a long time to elapse before he avenged his father's death. In concert with his uncle, Mádhají Gáikwár, he attacked and took Barodah, which thenceforth became the seat of his administration, then occupied many of the principal districts in the east of Gujrát, and finally, extending his incursions as far as Jodhpúr, forced the Rájá of that country to resign Ahmedábád to a deputy in order to proceed to the defence of his paternal dominions. Ahmedábád was not finally taken till 1755, when it surrendered to the united efforts of Ragonáth Ráo and Dámají Gáikwár. From that time the authority of the court of Delhi over Gujrát ceased entirely, and the country was divided between the Peshwa and the Gáikwár.

I have already stated that the Gáikwárs were the confidential servants of the Dhabárí family. Dámají Gáikwár was destined to become its successor. Unrestrained debauchery had entirely unfitted the representative of the Dhabárí family, Jeswant Ráo, from carrying on the duties devolving on the head of a State, and some time before the conquest of Ahmedábád, that nobleman had retired before the increasing influence of the commander of his forces. When, then, the division of the conquered lands of Gujrát took place, the partition was made, as I have stated, between the Peshwa and the Gáikwár, to the entire exclusion of the Dhabárí interest. From the period of that partition dates the rule of the Gáikwár family.

Dámají employed the early period of his rule in consolidating the territories he had thus gained. He was not

deaf, however, to the call of his suzerain, and he led his troops in 1761 to the fatal field of Pánipat. Escaping from that defeat, he returned to Barodah to nurse the resources which had been so terribly tried. But he was not destined to remain in peace. The restlessness of the ambitious Ragonáth Ráo had brought about a rebellion against the Peshwa, and in this Dámají Gáikwár was induced to take part. He sent to Ragonáth Ráo troops under the command of his son Góvind Ráo. But after a campaign, in which no decisive action had been fought, terms were agreed upon very favourable to the Peshwa. The Gáikwár was punished by the imposition of an annual payment of 5,25,000 rupees, and by an obligation to furnish 3,000 horse in times of war. He was also compelled to pay 2,54,000 rupees for certain districts which the Peshwa promised to restore to him.

The same year, 1768, Dámají Gáikwár died. He left four sons: Syají, an idiot, Góvind Ráo, Mánají, and Futteh Singh. Góvind Ráo claimed the succession, and by means of a large nuzzer to the Peshwa and by signing the unsigned treaty of 1768—the purport of which is given in the preceding paragraph—succeeded in obtaining recognition. His right was not, however, acknowledged by his brothers. The youngest, Futteh Singh, proceeded in 1771 to Púna, to advocate the rights of his idiot brother, Syají. His arguments were effectual, it being the Peshwa's object to weaken as much as possible the power of the Gáikwárs, and he received the nomination of coadjutor to his brother. The terms of the treaty of 1768 were likewise modified in his favour. By this arrangement Futteh Singh became virtual ruler. Moreover, he had divined the designs of the Peshwa, and he determined if possible to baffle them. With this object he sought an alliance in 1772, offensive and defensive, with the English. To this proposal, however, the Governor of Bombay was not authorised to accede, and the idea fell for the moment to the ground. A short contract was entered

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into between the two governments on January 13th in the following year, conveying an agreement on the part of the British Government to pay to the Gáikwár his share of the revenues of Bharoch, which the British had captured.

Futteh Singh administered the affairs of the country for eighteen years. Eleven of these were years of almost unceasing hostility in his neighbourhood. First came the wars of the Peshwa, the restless Ragonáth Ráo, and his contests with the party that had driven him from his office. Then followed the contests between Mádhají Sindhia and the English, ending in the convention of Wargaum, followed up by the campaigns of General Goddard. In none of these was the Gáikwár a principal, and their details scarcely belong to the history of his country. It is sufficient to state that on the whole Futteh Singh displayed tact and discrimination. For although he at first attached himself to the losing cause of Ragonáth Ráo, he had the good sense in 1780 to unite with the English and espouse their side. The result was that the Gáikwár emerged in 1782 from these long troubles, without any loss of territory or prestige.

Seven years later, December 31, 1789, Futteh Singh died from a fall from the upper story of his house. His younger brother, Mánají, who was on the spot, at once assumed charge of the person and government of the idiot brother, Syají. But the second brother, Góvind Ráo, who, elbowed out by Futteh Singh, was then residing in a village in the neighbourhood of Púna, presented a petition to the Peshwa, praying to be acknowledged as regent of the Gáikwár's possessions. His claim was just, but Mánají, by paying a nuzzer of thirty-three lakhs thirteen thousand and one rupees, and agreeing to pay up the thirty-six lakhs of arrears due by Futteh Singh, was confirmed in his usurpation. But Mádhají Sindhia espoused the cause of Góvind Ráo, and procured the reversal of this arrangement. Upon this Mánají appealed to the Govern-

ment of Bombay. A compromise was then suggested. This was unpalatable to Góvind Ráo. The question, however, was suddenly settled by the death of Mánají (August 1793). Góvind Ráo thus became undisputed regent. He set out to assume this office on December 19, 1793, having first signed an engagement to pay large sums to the Peshwa. From other attempted exactions he was released by the interference of the English.

A few years after Góvind Ráo Gáikwár had thus assumed the reins of government we find him engaged in a conflict with Ábá Shelúkur, the deputy-governor of the Peshwa's share of Gujrát, who had made raids into the territories of the Gáikwár. Whilst hostilities were in progress the Nawáb of Súrat died. The Governor of Bombay proceeded at once by orders of the Governor-General to Súrat, to assume charge of the government of that city, and to arrange for the grant to the Nawáb's brother and heir of an annual pension, on condition of his renouncing all pretensions to the exercise of authority. The Governor, Mr. Duncan, took advantage then of the arrival of two envoys from Góvind Ráo Gáikwár to prefer a request that the district immediately surrounding Súrat, and known as the district of Chourasí, might be added to the grant. Góvind Ráo, hoping to secure the aid of the English in his contest with Ábá Shelúkur, readily promised the cession, provided the Governor could obtain the sanction of the Peshwa, without which it would not be valid. Notwithstanding this, the Governor evaded his request for aid. But just at this conjuncture, Góvind Ráo succeeded in taking Ahmedábád, the capital of his enemy, and with it that enemy himself. In consequence of this success, the Peshwa granted his share of the revenue of Gujrát in form to the Barodah government for five years, at five lakhs of rupees annually. But before the agreement could be executed Góvind Rao Gáikwár died (September 1800).

Góvind Rao left behind him eleven sons, four of whom

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were legitimate. He was succeeded by his eldest legitimate son, Anund Ráo. But as he was a man of weak intellect and incapable of ruling, various parties began to plot to secure the direction of public affairs. That headed by Kánhojí Ráo, the eldest of the illegitimate sons, and who, for his turbulent behaviour, had been placed in confinement prior to his father's death, but had subsequently been released, seemed at first to take the lead. Kánhojí became first minister, then dictator. But the usurpation was not acquiesced in. A formidable party, headed by the late prime minister, Raojí Áppají, went into active opposition, and succeeded in wresting the seals of office from Kánhojí. Both sides then appealed to the Bombay Government to support them in their recourse to arms. Each party had formidable adherents. Raojí was supported by his brother Bábájí, who commanded the Gujrát cavalry, and by the seven thousand Arab mercenaries who formed the garrison of the town. Kánhojí, on the other hand, was aided by the courage, talent, and enterprise of his father's first cousin, Mulhar Ráo Gáikwár. This chief, believing that success depended upon taking an active initiative, attacked the town with such vigour as to spread alarm in the highest circles of Barodah.

Then came the Bombay Government's opportunity. The Governor had early pressed upon the Governor-General the propriety of interfering efficiently in favour of the old prime minister; but, receiving no reply, he had recourse to the half measure of interfering inefficiently. He sent a small auxiliary force of 1,600 men to the support of Raojí, under the command of Major Walker. This officer received instructions to settle the affair amicably if possible; if not, by acting with Bábájí. The second course was pursued. The united forces advanced against Mulhar Ráo Gáikwár. Mulhar Ráo, having lulled his enemies into security by evincing a disposition to retreat, suddenly assailed them, and was only repulsed after

he had inflicted a perceptible loss. Soon after, it was discovered that Mulhar Ráo had succeeded in gaining over many of Bábájí's troops. Major Walker's position then became critical. He had an open enemy in front of him, and he had secret enemies in his very camp. Fortunately for Major Walker, Mulhar Ráo's plans were not quite ripe, and he had time to send to Bombay for reinforcements. These arrived on April 29, 1801. The next day Mulhar Ráo's camp was attacked, and after a desperate resistance and suffering severe loss, was carried. Mulhar Ráo soon afterwards surrendered. He was assigned the town of Neriad and an income of 1,25,000 rupees per annum, with a promise of increase should he behave well. Kánhojí was made prisoner and confined in Barodah. The terms imposed by the British were such as marked their policy in dealing with native States at that period. The Gáikwár was to receive a subsidiary force from the British Government, and to cede the chouth[1] of Súrat and the district of Chourásí. A private agreement was also made with the minister, Raojí Áppají, guaranteeing to him permanently the post of minister, and extending the protection of the British Government to him, his son, brother, nephews, relations, and friends. A political resident was also nominated to the court of the Gáikwár.

But order had not been entirely restored. The finances were in a state of terrible confusion. The Arab mercenaries occupied a position similar to that, in former days, of the janissaries at Constantinople. Some rebels remained still in arms.

The third difficulty was first met and solved. The first was also boldly encountered and was in process of solution, when it became absolutely necessary to meet the second. In fact, the reforms, retrenchments, and re-organisations going on around them had alarmed these mercenaries. They saw that unless they struck they would

[1] A fourth part of the revenue.

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be swept away. They therefore confined the Gáikwár, permitted Kánhojí to escape, and entered into negotiations with Mulhar Ráo. Vainly did the British Resident try to bring them to terms. He therefore called in a regiment of Europeans to aid the subsidiary force, and sent that to assail them in Barodah. After a siege of ten days, in which great losses were inflicted on the besieging force, they surrendered. Liberal terms were made with them, and they agreed to quit the country.

Kánhojí was shortly afterwards defeated in a desperate encounter at Saurí (February 6), and again near Kaperwanj a month later. He then fled to Ujjén. Finally, in 1812, he was removed as an incorrigible disturber of public order, to Madras. Mulhar Ráo Gáikwár eventually died a prisoner at Bombay.

Amongst the terms made with the Arab mercenaries that which pressed the most heavily on the resources of the State was the liquidation of the arrears of pay due to them. To effect this liquidation it became necessary to raise a loan of 41,38,732 rupees. Of this loan the East India Company advanced about one-half, and guaranteed the remainder to the native bankers who might advance it. The debt thus incurred was to be repaid in three years, with interest at the rate of 9 per cent.; in default of which certain districts were to be assigned, and their revenues collected and applied by the Company to its extinction. No part of this advance having been repaid in April 1805, it became necessary to draw up a definitive treaty, which should consolidate the stipulations of all former engagements. By this treaty (April 21, 1805) the subsidiary force, which had been augmented to 3,000 men in June 1803, was made permanent, and certain territories together rated as yielding 11,70,000 rupees, were assigned in perpetual sovereignty to the Company to provide for its payment. Other lands were also assigned, rated at 12,95,000 rupees, for the liquidation of the debt due by the Gáikwár to the British Government.

The cession in perpetuity of the districts of Chourási, Kaira, Súrat, and Chickly was confirmed by this treaty.

But under such a steadying load of debt, increased every year by the high rate of interest charged on the loan, the affairs of the Gáikwár did not progress, and in 1809, only four years after the conclusion of the last treaty, they appeared to be almost inextricably involved. It must be admitted that—to state the matter as fairly as possible—he had not in the interval been assisted by any forbearance on the part of his main creditors. On the contrary, in 1807, the British Government, finding that the ceded districts did not yield a revenue equal to the support of the subsidiary force, forced the Gáikwár (June 18) to yield more districts, yielding an annual revenue, in addition, of 1,76,168 rupees. The Government of Bombay, unmindful of the heavy loan pressing upon his Highness, offered, in 1812, to restore him all these ceded territories on the payment of a million sterling of money. This would have been a remarkably good bargain for the British, but it was objected to by the Governor-General.

The following year a general famine added greatly to the disasters of the country, and rendered the collection of revenue difficult, the meeting the demands of creditors impossible.

I have already alluded to the appointment of a British officer as Resident at the court of the Gáikwár in the year 1802. The choice of the British Government had fallen then upon Major Walker, the same who had been sent to support Raojí Áppají against Mulhar Ráo. Major Walker would appear to have been an officer of singular capacity and prudence. After he had succeeded in introducing some sort of order in the Barodah councils, he had to report to his Government (1805) that whilst the receipts of the State amounted to only fifty-five lakhs of rupees the disbursements reached eighty-two. He received then the sanction of the Supreme Government to exercise a more marked and decided interference, with a view to bring

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about an equilibrium. This he partially effected by the disbandment of the Arab mercenaries and the obtaining of the loans already alluded to. At this period the Gáikwár himself, from his natural imbecility, took no part in State affairs. These were administered nominally by a council of State under the control of the Resident—in reality by the Resident aided by the advice of the members of the council of State.

Major Walker retired in 1811, to be succeeded by Captain, afterwards Sir James Rivett Carnac. Major Walker's talents and industry had accomplished much, but much still remained to be done.

The famine of 1813 threw matters back considerably; so much so that though in 1809 Major Walker had calculated that the debt, which in 1805 amounted to about forty-one lakhs, might be paid off in five years, it had risen in 1816 to fifty-five lakhs!

Two years prior to that, in 1814, an agreement which had existed between the Peshwa and the Gáikwár regarding the farming of Ahmedábád and Káthiwár, to the latter, for 4,50,000 rupees per annum having expired, the proposal to renew the agreement was met by counter claims preferred by the Gáikwár for the revenues of Bharoch, which the Peshwa had ceded, without his consent, to the British, and for the pay of extraordinary troops kept up for the defence of the Peshwa's possessions in Gujrát. To settle the differences which had arisen, the council of State at Barodah despatched one of their members, Gungadhur Shastry, under the guarantee of the British Government, to Púna. Here he was basely murdered by an unprincipled favourite of the Peshwa, Trimbukjí Angria. The British, who had guaranteed his safety, at once interfered. They did so with such effect that the assassin was surrendered, though most reluctantly, by the Peshwa. Unfortunately, however, he managed to elude the vigilance of his guards, and appeared in the field at the head of a considerable body of men, with the

counte nance and support of the Peshwa. The British Government remonstrated, but ineffectually. They then threat ened recourse to arms, and even to surround and attack the city of Púna. The troops had actually surrounded it when the Peshwa gave in, and signed a treaty (June 1817) virtually dictated by the British Resident, Mr. Elphinstone.

This satisfactory termination of the dispute led to a new arrangement with the Gáikwár, bringing him important advantages. By the treaty of Púna, the Peshwa's claims upon him as the head of the Márhátá confederacy were renounced for ever; his unadjusted pecuniary claims were settled for an annual payment of four lakhs of rupees; the farm of Ahmedábád was renewed on the former terms, but the tribute of Káthíwár was transferred to the British Government as part of an additional subsidy, leaving the Peshwa no pretext for interfering in the affairs of Gujrát. On the other hand, by a treaty made by the British immediately afterwards with the Gáikwár, the subsidiary force was to be increased; all the rights the Gáikwár had acquired by the farm of the Peshwa's territories in Gujrát were ceded to the English; the territories of both governments were consolidated by the exchange of certain districts, whilst the co-operation of their troops in time of war and the mutual surrender of criminals were agreed upon.

Anund Ráo Gáikwár died October 2, 1819. His demise had been preceded by that of his brother, Futteh Singh, who during twelve years had exercised the nominal powers of regent, in which he had been succeeded by his younger brother, Syají Ráo. On the death of Anund Ráo, Syají succeeded to the sovereignty, to the exclusion of the two sons of his elder brother.

On the accession of Syají Ráo Gáikwár, the British Government did not consider it expedient to continue the same absolute direction of the internal affairs of the Barodah government, which had been authorised in con-

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sequence of the imbecility of Anund Ráo. But whilst it specified as a condition of this withdrawal that the Gáikwár should respect the guaranteed allowances of his ministers, the agreements with his tributaries, and the arrangements with his bankers, it did not withdraw from the Resident the power of control. But to place the relative conditions of the two powers to each other on as clear and satisfactory a basis as possible, the Governor of Bombay, the Hon. Mountstuart Elphinstone, paid a visit in 1820 to Barodah. Here he held several conferences with Syají Ráo, and finally both parties agreed to conditions which may thus be summarised:—

1. That all foreign affairs were to remain, as before, under the exclusive management of the British Government.

2. That the Gáikwár should have the unrestrained management of his internal affairs, provided he fulfilled the arrangements, guaranteed by the British Government, with the bankers. The Resident, moreover, was to be made acquainted with the financial plan of the year; to have access to the accounts, and to be consulted regarding any new plan of large expenditure.

3. That the Gáikwár should observe scrupulously the guarantees of the British Government to ministers and other individuals.

4. That the Gáikwár might choose his own ministers, on condition of consulting the Resident before nominating them.

5. That the British Government should retain the power of offering advice.

It would seem that, placed in these leading strings, it would have been easy for Syají Rao to run a straight course. But he did not. He failed to pay regularly the instalments due on his debts, which, even in 1820, had increased to upwards of 107 lakhs of rupees, and when, to remedy the evil thus created, the British Government caused, with the Gáikwár's consent, certain districts

to be farmed for seven years to respectable bankers under regulations which would ensure the ryots against oppression, Syají Ráo entered upon a line of conduct which placed him at direct issue with the Government of Bombay. Eager to amass a private treasure of his own, he had accumulated all the State moneys on which he could lay hand. To this end he paid no regard whatever to the guarantees the British Government had afforded to the State creditors, whilst he oppressed individuals for whose protection that Government stood pledged. In fact, he openly and directly violated the agreement made with Mr. Mountstuart Elphinstone in 1820.

Sir John Malcolm, who had succeeded Mr. Elphinstone as Governor of Bombay, exhausted every effort to persuade Syají Ráo Gáikwár to act in a manner more conformable with his engagements. Nor was it until he had found advice, remonstrance, and threats alike unavailing, that he determined to sequestrate such a portion of his territories as would enable him to provide for the gradual extinction of the guaranteed debt. This was done in 1828, and districts yielding a gross revenue of twenty-seven lakhs per annum were sequestered by the Bombay Government. Nor was this all. The Gáikwár had bound himself to maintain a body of 3,000 effective cavalry to co-operate with the subsidiary force. The treaty gave, indeed, no right to the British Government to the services of this cavalry except on occasions when the subsidiary force should be employed; but the practice had grown up of holding it available for police duty in the tributary states. But it was not at all in an efficient condition, and the British Government only exercised a right when in 1830 it called upon the Gáikwár to render two-thirds of it fit for service. He failed to do so; whereupon the British Government sequestrated lands yielding about 15,00,000 rupees to secure funds for the punctual payment of the force.

There can be no doubt that these sequestrations, how-

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ever much he might have brought them on himself, pressed hard on the Gáikwár, and when Lord Clare visited Barodah in 1832 the subject was discussed in more than one interview. Eventually a settlement was arrived at. The British Government was released by the bankers from its guarantee on their coming to a satisfactory understanding with the Gáikwár for the adjustment of their debts. The bankers were at the same time promised protection against any persecutions which the Gáikwár might subject them to on account of the part they had taken in the discussions regarding the loan. The sequestrated districts, yielding 15,00,000 rupees, were restored to the Gáikwár on his depositing 10,00,000 rupees with the British Government to provide for the pay of the effective cavalry in case his own payments should fail.

But Syají Ráo Gáikwár was incorrigible. After the visit of Lord Clare the British Government lost no opportunity of kindly advice or friendly remonstrance to induce him to keep his promises. But he was deaf to both. Nay, more, emboldened by impunity, he had the audacity to deny the validity of the engagements made with the British, and this although one was his personal act, and the others had been those of his immediate predecessors. The third article of the arrangement made in 1820 with Mr. Elphinstone, by which he had agreed to observe scrupulously the guarantee of the British Government to ministers and other individuals, was treated as non-existent. He went so far at last as to bid defiance to all remonstrances. In consequence of this the British Government, under orders from England, was forced in 1837 to retain in deposit collections made by it in certain districts under its agency, and due to the Gáikwár, to fulfil his and its engagements; and in the following year the district of Nausárí was taken possession of for the same purpose.

But all this had no effect on Syají Ráo Gáikwár. He still continued the same course. Aided by his minister, Venirám, he acted as though he were anxious to testify

to the British Government his absolute contempt for their advice and his indifference to their threats. It would be needless to enumerate the never-ending causes of dissatisfaction he gave to the British Government. He kept faith with no one; and it is hard to say which of the two most deserved reprobation, his internal administration or the relations he assumed and the conduct he exhibited to the paramount power. Up to the year 1839 [1]

[1] Up to the date of the sequestration of Pitlaod, the following leading demands had accumulated, and been in vain pressed against Syají:—

1. The dismissal of Venírám and the appointment of another minister, to be approved by the British Government.

2. The surrender of Narain Ráo Venkatsh, an officer of the Gáikwár's government, formerly in charge of Okamandel, charged with having instigated certain piracies on British vessels, and with having participated in the booty.

3. The punishment of Mahbúla Khan, formerly manager of Amrellí, for violating our tributary engagements in Káthíwár.

4. A retrospective confirmation of a settlement concluded by Mr. Blane of the claims of the Chullala Kattís.

5. The surrender of all persons concerned in the murder of Múrejo Manik, in Káthíwár.

6. A settlement of the claims of Bawa Komaun, a Kathí chief in Káthíwár.

7. Satisfaction for a robbery committed in a village of the Ján of Naonagár, in Káthíwár.

8. The introduction of a better system of administration in Káthíwár, and a due observance of our tributary engagements in that province.

9. Satisfaction for the past, and prevention for the future, of the complaints received from British authorities in Gujrát against the Gáikwár and his officers, of a systematic want of co-operation in matters of police.

10. The surrender of the prisoners captured at Kansípúr, a settlement of the complaints and claims of Pertáb Singh of Aghúr, and the removal of certain obnoxious authorities in charge of the district of Bíjapúr.

11. Reparation for the violation of the guarantee held by Bhasker Ráo Wittal.

12. That the British representative at Barodah be treated with the respect and attention due to his rank and station, and that free and unrestricted intercourse be allowed between him and all persons at Barodah with whom he may have occasion to communicate.

These demands were exclusive of many others of a pecuniary nature, which the British had previously adjusted by resorting to the funds collected on account of tribute.

There also were at the above date, either under investigation, or which had been so, the following claims against the Gáikwár:—

1. The surrender for trial of the persons concerned in the murder of two coolies of the Mahí Kantá, and the grant of compensation to the families of the deceased.

2. Reparation for the infraction of the guarantee of the British Government, held by the late Pílají Ráo Gáikwár, son of the late Anund Ráo Gáikwár.

3. The case of the family of the late Súbanjí, commandant of the fort of Kaira, who as the price of surrendering the fort without opposition, obtained a provision under our guarantee.

4. Satisfaction for the conduct of

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numberless demands had been in vain pressed upon Syají; time had been given him; he had left them all unanswered and neglected.

Such a state of things could not be allowed to continue very long. It was determined in 1839 to sequestrate Syají Ráo's share of the district of Pitlaod, bringing in a revenue of 7,32,000 rupees, as alike a punishment for his misconduct and a material mark of the displeasure of the sovereign power. He was likewise threatened with deposition, and with the transfer of his dominions to another member of the family. Subsequently to this, a further reform of his contingent took place. To this Syají Ráo was also opposed, when suddenly, influenced, as has been imagined, by the conduct of the British Government in deposing the Rájá of Satára, Pertáb Singh (1839), he tendered his submission and declared his readiness to comply, with one or two exceptions, with all the demands made upon him. The district of Pitlaod was then restored to him, and the sum of 10,00,000 rupees deposited with the British Government in 1832 was refunded. Thenceforth he was more amenable to advice, though it would be difficult to affirm that his internal administration improved.

the Gáikwár officers in respect to certain persons who committed a robbery attended with murder at Rájkót, in Káthíwár.

5. Satisfaction for the culpable conduct of the Gáikwár's officers in Káthíwár, in conniving at the disturbances committed during several years in that province by a notorious outlaw, named Chamraj Walla.

6. Case of Gopal Ráo Ganpat Gáikwár of Sunkheira.

7. Satisfaction for a robbery committed by the Gáikwár's subjects on the property of certain British officers in the vicinity of Barodah.

8. Satisfaction for a robbery committed by certain Waghírs of Okamandel, at the village of Inkhau, in Kachh.

9. Measures of prevention against offenders obtaining an asylum in the Gáikwár's territory.

All the chief demands were embodied in a written statement, and the Gáikwár was allowed a fixed period within which to comply with them. Unwilling to push matters to extremities, another period was to be allowed him—at the expiration of which the revenue of the still sequestrated territory was to be declared forfeited, and applied to public works and other useful purposes. The written statement of the British demands was finally delivered to the Gáikwár on October 1, with explicit information of what would ensue, if he did not comply. This producing no effect, Pitlaod was taken possession of by a British force on November 1.

Syají Ráo Gáikwár died on December 19, 1847. He was succeeded by his eldest son, Ganpat Ráo.

The reign of this prince, extending over a short period of nine years, was not in itself in any way remarkable. It was at least undistinguished by any occurrence bringing the Gáikwár himself into direct collision with the English. Ganpat Ráo Gáikwár, like most Oriental rulers born in the purple, cared more for sensual pleasures than the welfare of the people entrusted to his care. In the year of his demise (1856), the only act by which his rule may be regarded as worthy of notice took place. In that year he ceded to the British the lands required for the construction of the Bombay and Barodah Railway, on condition that he should not suffer by the loss of transit duties. Such losses as might be proved were to be calculated every year, and compensated year by year.

Ganpat Ráo Gáikwár died on November 19, 1856, and, leaving no issue, was succeeded by his next brother, Khandé Ráo.

Very few months after Khandé Ráo Gáikwár had assumed the direction of affairs, the storm of the mutiny burst over India. The Gáikwár proved true and loyal. In the words of Lord Canning, 'he identified his own cause with that of the British Government.' It is fair to add that his power of doing mischief was small, and his interests were bound up with those of the British, for the power of the Gáikwár could never have survived the fall of British rule. For his services he was rewarded in the manner most agreeable to himself. The payment of 3,00,000 rupees annually for the Gujrát Irregular Horse was remitted, whilst the power given to him by a former treaty to reduce the contingent to 1,500 men was cancelled. The contingent was thus replaced on the footing on which it had been fixed by the treaty of 1817, with the additional provision that it should perform ordinary police duties in the tributary districts.

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As a further mark of the satisfaction of the British Government a sunnud was addressed to the Gáikwár, dated March 11, 1862, conferring upon him the right of adoption. In this he is designated as His Highness the Máhárájá Gáikwár of Barodah.

Of the internal administration of the country but little can be advanced in praise. Khandé Ráo was, especially in his late years, a spendthrift, careless of his people, a lover of luxury and pomp, and not unamenable to the charge of cruelty. In July 1866, the Governor of Bombay, Sir Bartle Frere, had to 'call him to order' for having directed that an offending sepoy—a man condemned to death for conspiracy—should be trampled to death by an elephant. And, in the following year, the same Governor felt it incumbent upon him to disallow the right of the Gáikwár to appoint as his prime minister a man whose name had not been previously submitted to the British Government for approval.

Khandé Ráo died November 28, 1870, and was succeeded by his brother, Mulhar Ráo.

The short reign of this prince has been fraught with evil to the people of Barodah. The circumstances of his previous life had not been calculated to mould him into the form of a good ruler. Neglected during his childhood, having received but little education, he was charged in 1863 with having attempted the life of his brother, Khandé Ráo. In consequence of an investigation which followed that attempt, he was incarcerated as a State prisoner during the remainder of his brother's life. On the death of his brother in 1870, Mulhar Ráo jumped at once from a prison to a throne, having received none of the training that would enable him to perform satisfactorily the duties of his new position. As might have been expected under the circumstances, he at once plunged into a career of misrule, extravagance, and folly. To such an extent did his misgovernment extend that in 1873 the British Government was constrained

to appoint a Commission to investigate the complaints brought against him. Every branch of his administration—revenue, political, and judicial—was then inquired into.

Upon the report of this Commission, Mulhar Ráo was informed that, unless great improvement should be manifested by the end of the year 1875, he would 'be deposed, in the interest of his people, and for the peace and security of the empire.' This warning did not, unfortunately, produce the desired effect. But an unexpected event brought matters to an early crisis. Towards the close of the year 1874 an attempt was made at Barodah to poison the British Resident, Colonel Phayre, C.B. Subsequent inquiry led the Government of India to suspect that the Gáikwár himself had instigated the criminal attempt. Upon this the Viceroy issued a proclamation, in which he announced the suspension of the Gáikwár from power, with a view to give him an opportunity of clearing himself before a competent Court of Inquiry from the grave suspicions attaching to him; and, in consequence, the temporary assumption by the British Government of the administration of Barodah.

A subsequent notification of the Government of India published the charges on which Mulhar Ráo was to be tried. They are as follows:—

1. The offence charged against Mulhar Ráo was that he did by agents and in person hold secret communications for improper purposes with some servants employed by Colonel Phayre or attached to the British Residency.

2. That Mulha Ráo gave bribes to such servants, or caused bribes to be given them.

3. His purpose for holding such communications and giving such bribes was to use the said servants as spies on Colonel Phayre, thereby improperly to obtain information of secrets and to cause injury to Colonel Phayre, or remove him by means of poison.

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4. That, in fact, an attempt to poison Colonel Phayre was made by persons instigated thereto by the Gáikwár.

The Commissioners appointed to conduct the inquiry, —viz., the Chief Justice of the High Court of Calcutta, the Máhárájás of Gwáliár and of Jaipúr, the Chief Commissioner of Mysore, Sir Dinkur Rao,[1] and a Commissioner in the Punjáb have been requested to meet for that purpose February 23, 1875.

The Gáikwár receives a salute of nineteen guns. In 1840 satí was prohibited within his territories; the sale of children in 1849, and slavery in 1856.

CHAPTER II.

KOLHAPÚR.

AREA—3,184 sq. miles. POPULATION—546,156.
REVENUE—10,00,000 rupees.[2]

THE principality of Kolhapúr is bounded on the north and north-west by Satára; on the east and south by Belgáon; and on the west by Sawunt-wárí and Ratnagirí. It is ruled over by the representative of the younger branch of the family which gave birth to the famous Sivají Bhonslá.

According to Márhátá tradition, Sivají claimed descent from that branch of the royal family of Údaipúr which reigned in Dongarpúr. One of the disinherited sons of the thirteenth ruler of that family left his father's house for Bíjapúr, entered the service of the king of that place, and was recompensed for his services by the grant of the district of Modhul, comprising eighty-four villages, and the title of Rájá. This

[1] *Vide* pp. 171, 172.
[2] Two-fifths of this sum are enjoyed by the independent Jaghírdárs.

man, who was called Sujunsí, had four sons, from the youngest of whom, Sugají, Sivají claims to be directly descended. Sugají had one son, Bhosají. Bhosají left ten sons, the eldest, father of Shahjí, father of Sivají; the tenth, who settled at Khanwata, is the direct progenitor of the Kolhapúr family.

This is not the place in which to enter into a history of Sivají. It will suffice to say that, by the exercise of great talents, indefatigable perseverance, matchless audacity harassed by no scruple—by the aid of great faith in his own mission, and by the spirit which he infused into his followers, Sivají founded an empire destined to replace for a time the already tottering edifice of the Moguls. He died on April 5, 1860, and was succeeded by his son, Sámbají. This degenerate son, after an inglorious reign, chiefly marked by tyranny towards his subjects and by sensual indulgence, was, in 1694, surprised by the troops of Aurangzíb, and carried captive, with his eldest son, to the camp of the monarch. He was put to death in the most barbarous manner, whilst his son, Sivají, was spared, and confided to the charge of a daughter of the emperor. By this lady his name was changed to Sáhú.

Meanwhile the younger son, Rájá Rám, had been raised to the regency (1695). He lived, however, only three years, dying in June 1698, and leaving two sons, Sivají and Sámbají, by his two wives, Tárá Bai and Rájis Bai. Sivají succeeded as regent for Sáhú, but becoming insane, he was deposed, and confined, in 1703, by his mother, Tárá Bai, who thenceforth, till 1707, governed in his name. In that year, however, Sahú was released from confinement, and returned to claim his inheritance. Tárá Bai resisted his pretensions: but in 1712 the death of Sivají, and a revolution in favour of her stepson, Sámbají, removed her from power. Thenceforth Sáhú and Sámbají were the rival claimants for the power and possessions of their great ancestor.

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The division between the two branches of the family continued unhealed till 1730. In that year Sámbají was surprised, attacked, and completely defeated by the adherents of his cousin. This defeat brought about an accommodation (1731) by which Sámbají was forced to acknowledge the right of Sáhú to the whole of the Márhátá country, Kolhapúr and the territory dependent on it excepted. This was assigned to himself, with the title of Rájá.

Sámbají, great-grandson of the renowned Sivají, was thus the first Rájá of Kolhapúr. He died, without issue, in 1760. His widow, called upon then to adopt an heir, selected a son of the tenth branch of the family of Bhosají, great-grandfather of Sivají, called the Khanwata branch. The child, for he was a minor, was called, in memory of his great relative, Sivají.

During the minority of the young prince, the State was administered by the widow of Sámbají. She held the reins with a loose and careless hand, permitting her subjects to support themselves by plunder and piracy, the victims being the inhabitants of other States, and especially, in the matter of piracy, the subjects of the English Government of Bombay. To put a stop to this the British Government fitted out and despatched (1765) an expedition against the fort of Mulwán. This was reduced, and the Regent Rání then agreed to the conditions imposed by the British Government. She promised to pay seven lakhs and a half of rupees for the expenses of the expedition; to allow the British to build a factory on the coast in her dominions; to grant them a monopoly for the importation and sale of cloths and other commodities from Europe; to put a stop to piracy, and to act as a good friend in general. Upon this Mulwán was restored. But the Rání fulfilled none of her engagements. Piracy by sea and plunder by land continued to be the two guiding principles of her administration until her death, in 1772.

Nor with the accession of the young Rájá did they cease. He, however, found himself hard pressed by his enemies. The Peshwa attacked him, and took from him some districts which were given to the Putwurdun family. They were, it is true, subsequently restored, but the original cession had begotten covetousness on the part of the Putwurduns, and a family feud, extending over a third of a century, was the result. In the course of this feud, Kolhapúr was reduced to very great extremities, and was only saved in the end by the intervention of the Peshwa.

Then, again, Kolhapúr fought with its neighbour, Sawunt-wárí. This war lasted twenty-three years, and did not tend to the prosperity of the country. Nor, whilst these contests were raging, was there any improvement in the internal administration. In fact there was no administration. A puppet Rájá, factions struggling for plunder, and plunder supplied by piracy and robbery,—such was Kolhapúr towards the close of the last century. In the end the British Government, whose traders had suffered greatly from the depredations, was forced to interfere. A second expedition was fitted out (1792) but before it proceeded to action the Rájá signed another treaty by which he bound himself to compensate the British traders, and to allow factories to be erected at Mulwán and at Kolhapúr.

But the great Márhátá empire was approaching the close of its turbulent career. Whether by accident or by calculation, the British seemed to be guided in dealing with it by the sound principle 'Divide et impera.' In October 1812, Kolhapúr being then at war with Nipání, the British interfered, and in return for the renunciation of claims on Nipání and other districts, over which the Peshwa claimed dominion, and for the cession to the British of the harbour of Mulwán, with the lands and ports dependent upon it, the territories that remained to the Rájá were guaranteed to him. He received the

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protection, and admitted the superiority of the British power.

The same year Rájá Sivají died, and was succeeded by his eldest son Sámbají, also called Abba Sáhib. He was ruling Kolhapúr when there broke out with Bájí Ráo Peshwa the war which terminated (June 3, 1818) by his surrender and political annihilation. In that war Abba Sáhib acted as a true and faithful ally of his liege lord, the British Government. In return for the services then rendered, the districts (Chikórí and Menaoolí) which he had been forced to surrender to the Peshwa by the treaty of 1812 were restored to him. In the reign of this prince the internal administration of the country greatly improved.

In the course of his proceedings it happened that the Rájá found it necessary to resume an estate which had been granted to one of his chiefs, Saejí Bai, of the Mohité family. The chief came to Kolhapúr for remonstrance or revenge. He gratified the latter by shooting the Rájá dead in his own palace (July 1821). Abba Sáhib left an infant son, who died the following year. The succession then devolved upon Shahjí or Báwá Sáhib, second son of Rájá Sivají. Báwá Sáhib possessed none of the talents or right feelings of his brother, but was oppressive and profligate. He was governed, too, by an ill-regulated ambition which would fain have shaken off the protecting influence of the British. It happened that in the year 1824 the town of Kittúr in Belgáon was the scene of great disturbances, attaining the pitch of actual insurrection. About the same time Southern India was pervaded by rumours that a great disaster had befallen the British arms in Burma. The event at Kittúr and the rumours regarding Burma seemed to announce to the spirit of Báwá Sáhib that the time for action had arrived. He suddenly left his capital at the head of 5,000 infantry, 1,000 horse, and seven guns, nominally on account of a dispute with his neighbour of Sawunt-wárí; and, in

defiance of his engagements with the British, positively refused either to submit the cause in dispute to their arbitration or to accept their award.

Not content with this display of independence he attacked the fort and jaghír of Kungal, and captured the fort; notwithstanding that a sunnud for the possession of both had been granted by his father to Hindú Ráo, a relation of the Máhárájá of Gwáliár. Having effected this highway robbery he, without any communication with the British Government, marched to the frontiers of Satára, with intentions so palpably hostile as to induce the Rájá of that State to implore British intervention.

It would, indeed, have been impossible for the British to delay interference longer. Towards the close of 1825 a British force therefore marched into Kolhapúr and compelled the Rájá to sign a treaty, binding himself to attend to the advice of the British Government in all matters affecting the public peace; to respect the rights of Hindú Ráo and of certain jaghírdars mentioned; to reduce his force and to maintain it only at a strength not calculated to affect public tranquillity within or without his territories; and never to grant an asylum to rebels.

Shortly after the conclusion of this treaty, Rájá Báwá Sáhib proceeded to Púna with the avowed object of inducing the Government of Bombay to release him from the conditions by which he was bound. Failing in this, he returned to Kolhapúr, committing extravagancies and aggressions on his road, and behaving himself—as indeed he had at Púna—in a manner that showed him hardly to be of sane mind. On his arrival at Kolhapúr he increased, instead of diminishing, his army, and seized on the possessions of jaghírdars guaranteed to them by the British. Nor did he stop there, but began, as soon as he could, to commit aggressions on his neighbours.

Again was a British force levied, and this time it reached the capital,—the garrison, consisting of between two and three thousand Arabs and Belúchís, evacuating

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it as the British force entered. Again was a treaty forced upon the Rájá. By this he bound himself to reduce his army to 400 horse and 800 foot, exclusive of garrisons for his forts according to a stated list. The districts granted to his brother for good service rendered in 1817 were resumed. The forts of Kolhapúr and Panálágarh were to be garrisoned by British troops at the expense of the Rájá. He had to restore villages which he had resumed, and to see the jaghírdars whom he had molested invested with perpetual, instead of life, guarantees by the British. He had to pay 1,47,948 rupees for damage done by him to his neighbours, material guarantees being taken for such payment; and to accept a minister appointed by the British Government, and irremovable by him, to administer the affairs of Kolhapúr.

Ultimately the right to garrison the port of Panálágarh was surrendered, and at a later period, the garrison was withdrawn from Kolhapúr. Later still, the Rájá having indicated some signs of amendment, the minister, who had sadly disappointed the expectations formed regarding him, was withdrawn, and the management of affairs was resumed by the Rájá, he having been informed by the Governor of Bombay, at a personal interview, that should it ever again become necessary to send a garrison to Kolhapúr, it would become there a permanent fixture.

The Rájá Báwá Sáhib died on November 29, 1838, leaving a minor son, Sivají. A council of regency was at once formed, consisting of the mother and aunt[1] of the young Rájá, and four officials. But the members of the council were apparently not formed to act harmoniously together. The strongest mind and most determined will amongst them were possessed by the aunt, Iárá Bai, and she so managed as to assume the entire control of affairs. Henceforth she is known in the history of Kolhapúr as Dewán Sáhib.

[1] She was aunt by marriage—being the widow of Abba Sáhib.

The usurpation of this lady was recognised by the British Government. She managed or rather mismanaged the State for three years. It was a bad time for Kolhapúr, for misrule could scarcely have reached a greater pitch. At length the British Government was forced to interfere. Mild measures were at first tried with her, but as these produced no improvement, the British Government, acting upon the right secured by the treaty of 1827, removed her from the regency, and nominated a minister in whom it had confidence, Dají Krishna Pandit, to administer affairs. The efforts which this minister made in the way of reform excited the bitter hostility of the old corrupt *régime*—the partisans of the Dewán Sáhib—and culminated, in 1844, in a general rebellion, a rebellion which extended to the neighbouring State of Sawunt-wárí. The rebellion was, however, put down by force of arms, and the entire management of the Kolhapúr State assumed by the British Government.

Under the *régime* thus introduced great reforms were effected. The forts were dismantled, the system of hereditary garrisons was abolished, the military force was disbanded, and a local force entertained in its stead. The cost of suppressing the rebellion was required to be paid by Kolhapúr. In the various administrative departments order, regularity, and system were introduced.

In 1862 matters had so improved, and the system of management had become so well understood, that Rájá Sivají was entrusted with the administration. By the treaty made with him upon that occasion, he bound himself in all matters to follow the advice of the British Government. Rájá Sivají had previously displayed, in the crisis of 1857, a desire to remain faithful to his engagements, notwithstanding that his brother, Chimma Sáhib, had joined the mutineers.

Rájá Sivají lived only four years after his installation, dying on August 4, 1866. He had no male children,

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but before his death he adopted Nágújí Ráo Patankar, an intelligent boy of sixteen years of age, who at once assumed the name of Rájárám.

This prince, with a spirit beyond the majority of his countrymen, resolved in 1869 to visit Europe. Unhappily he died at Florence the following year.

The present Rájá, his adopted successor, who has assumed the name of Sivají, is still a minor. He is receiving a capital education under the auspices of the Political Agent, by whom, meanwhile, the country is administered.

CHAPTER III.

SAWUNT-WÁRÍ.

AREA—900 sq. miles. POPULATION—152,506.
REVENUE—2,00,000 rupees.

WÁRÍ, or Sawunt-wárí, is a small State situated between Goá and the district and harbour of Mulwán, and forms the southern part of the territory known as the Konkan. Khem Sawunt, to whom the rulers of the Wárí tribe trace their origin, was an officer serving under the Mahomedan kings of Bíjapúr, and held part of the Wárí country in jaghír during the declining period of that monarchy. When the celebrated Sivají was in the zenith of his glory, Khem Sawunt transfered his allegiance to him, and was by him confirmed as *Sar-Dessaye* over all that part of the Konkan, half of the revenue being made available for Sivají and the other moiety assigned for the maintenance of a body of three thousand infantry for foreign service, besides the requisite number for garrisons. This arrangement, however, proving unsatisfactory to both parties, Khem Sawunt took the opportunity of a reverse of fortune befalling Sivají to break it, and to return to his allegiance to Bíjapúr. In 1662, however,

Sivají, having proved his superiority to the king of that country, attacked Wárí, and speedily overran it, forcing the Sawunts to throw themselves on his clemency. He generously restored to them the country, under the same conditions as had previously existed, and he ever afterwards found them faithful vassals. In 1707 Khem Sawunt received from Sahú Rájá, grandson of Sivají, a deed confirming him in his possessions in full sovereignty, and assigning to him, conjointly with the chief of Kolába, half the revenues of the Salsí Mahal.

Khem Sawunt was succeeded (1709) by his nephew, Phónd Sawunt, the first of the family who came in contact with the British. About the beginning of the eighteenth century British commerce had suffered greatly from the piratical attacks upon it sanctioned or connived at by the rulers of Kolába. To put an end to these depredations, and to enlist on their side one at least of the rulers of the western coast, the British concluded in 1730 an offensive and defensive treaty with Phónd Sawunt. By this the contracting parties agreed to mutually assist each other against the mutual enemy of both, Kánojí Angria, ruler of Kolába. It was also agreed that on the conclusion of the war all the conquests made should be given up to Sawunt-wárí, with the exception of Ghéria and the island of Kennerí, which should be retained by the British.

Phónd Sawunt died in 1738, and was succeeded by his grandson, Rámchunder Sawunt. After a reign of seventeen years, unmarked by any incident worthy of special record, he gave way to his son, Khem Sawunt, a minor. This ruler found himself engaged at a very early period in a war with his neighbour of Kolhapúr. The quarrel between the two powers traced back its origin to a period long anterior, and was due to a jealousy entertained by the Rájás of Kolhapúr of the position of independence assumed by the Sawunts. Undoubtedly it was provoked by Kolhapúr, and was excited and fed by purely per-

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sonal feelings But this was not the only embarrassment felt by the guardians of the Sawunt. They fell out, too, with their neighbours of Goá, the Portuguese, and with the British. Both these quarrels arose from the same cause, the practice of piracy by the subjects of the Sawunt. We have seen that to repress that atrocious trade, the ancestor of Khem Sawunt had allied himself with the British. But now the guardians of Khem Sawunt connived at its practice on the British. It was impossible for the latter to allow such a state of things to continue; accordingly, early in 1765 they despatched an expedition from Bombay, under the joint command of Major Gordon, and Captain John Watson of the Bombay Marine, with instructions to stop the piracies carried on by Kolhapúr and Sawunt-wárí. This they effectually did for the time. From Sawunt-wárí they took the fort of Yeswuntgarh or Revi, and changed its name to Fort Augustus, intending to keep it. But finding that the acquisition was unprofitable, they agreed to restore it to the Sawunt, on condition of his promising not to molest their ships or trade, to cede all the lands between the rivers Karlí and Sarsí from the sea to the foot of the hills, to pay a lakh of rupees for the expenses of the expedition, and to allow the British to build a fort in his dominions.

It is probable that had Khem Sawunt been of age, and possessed the ability to manage his affairs, he would have observed the conditions of this treaty. But his turbulent relations, greedy for plunder, broke out almost as soon it had been signed; consequently, another treaty was forced upon his government. By this the money payment was increased to two lakhs; and as this money could only be raised by a mortgage on the district of Vingorla for thirteen years, the town, port, and district of Vingorla were made over to the British Government for that period, Sawunt-wárí furnishing two hostages for the due observance of the treaty.

A very curious circumstance happened shortly after this, discreditable alike to both contracting parties. The mortgagee, who was to advance to the British the stipulated sum, was one Vittojí Kommotim. To enable him to recoup himself for his payments, the British placed him in charge of the district of Vingorla under the security of the British flag and British Sepoys. But very soon after the treaty had been signed the hostages made their escape. Then the Sawunt, levying troops, marched into Vingorla, drove away the agents of Vittojí engaged in collecting the revenue, and then returned home. Strange to record, this outrage was met by nothing stronger than remonstrance. Nor, when the thirteen years had expired, was any opposition made to the Sawunt, when he attacked Vingorla, took it (June 1780) and appropriated a large quantity of public and private property belonging to the British! It would seem that the main sufferer, though he had the British guarantee, was the mortgagee, Vittojí, who in the interval had been forcibly prevented from collecting the rents of the district. It resulted from the impunity with which the Sawunt was allowed to perpetrate these outrages that the piracy received a fresh impetus; nor was it checked during the thirty-two years that followed.

The system of public plunder was at its height when Khem Sawunt died (1803). He had reigned for forty-eight years—years of almost unceasing warfare; and when he died the war with Kolhapúr was raging with as much fury as ever.

Khem Sawunt left four widows, the eldest of whom, Lukshmi Bai, became regent, on account of the minority of Khem Sawunt's only son by Dévi Bai, his third wife.[1] Shortly after the assumption of the regency by this lady, the Sawunt-wárí troops were defeated by those of Kolhapúr, and the fort of Wárí was immediately

[1] Grant Duff (Bombay edition), vol. iii. p. 244. Mr. Aitchison says he died without male issue. *Vide Treaties*, vol. vi. p. 115.

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besieged. In this extremity Lukshmi Bai called upon Wiswas Ráo Ghatgay and Appa Dessaye, adherents of Sindhia and the Peshwa, to assist her. Appa Dessaye, with the secret concurrence of the Peshwa, afforded the required aid; the siege of Wárí was raised; and the war was carried into the enemy's country. But this result had hardly been obtained, when Appa Dessaye endeavoured to establish his own authority over Sawunt-wárí. At the instance of his chief confidant, and with the concurrence alike of the regent, Lukshmi Bai, and of Phónd Sawunt, the next heir to the principality, the young prince was strangled (1807). But Appa Dessaye derived no profit from this atrocious deed. Phónd Sawunt took advantage of the diminished number of his troops to assault and drive from the country Appa Dessaye, and to possess himself of the government.

Shortly after this the ex-regent, Lukshmi Bai, died. The second widow of the late Sawunt, Dúrga Bai, laid claim to the office. Phónd Sawunt, however, refused to recognise her pretensions, and insisted upon carrying on the government himself.

Under the earlier rule of this prince there was no diminution in the practice of piracy. In fact, this mode of raising a revenue seemed to have become a time-honoured principle of administration. But in 1812 the British Government had become alive to the absolute necessity of repressing it at all hazards. Action was accordingly taken, and Phónd Sawunt, Dessaye of Sawunt-wárí, was bound down (October 1812) to cede the fort of Vingorla and the battery of Gunarámo Tembe, with its port and limits, and to promise to cede the ports of Rérí and Neótí if piracies should be committed in the future. British merchants were to be allowed free ingress and egress to and from the Sawunt-wárí territory, on paying the customary duties; but all articles of consumption required for British troops stationed within the territory were to pass duty free.

Soon after the conclusion of this treaty Phónd Sawunt died (1813), and, his son being a minor, the second widow of the late Dessaye, Dúrga Bai, became regent. This lady commenced her administration by an attack upon Kolhapúr, and seized two forts which had been guaranteed to that State by the British Government. As she obstinately refused to restore them, war was declared against her by the British. Two outlying districts were at once taken possession of, and preparations made to march on the capital. But meanwhile an insurrection had broken out in Sawunt-wárí—Duda Bai, the fourth widow of the Dessaye, Khem Sawunt, having produced a child whom she endeavoured to pass off as the true heir to the principality,—the son of Khem Sawunt, who, she alleged, had escaped the murder attempted upon him by Appa Dessaye. Her cause found a large number of adherents, many of whom thought the opportunity a good one to plunder on their own account. But at length the party of Dúrga Bai gained the upper hand. This, however, unfortunately for her, happened when the Peshwa was engaged in a life-struggle with the British, and she did all in her power to aid and sustain him. It became at length necessary to put an end to this state of things. A force was marched into the country, and a treaty was dictated (February 1819) by which the British Government agreed to protect Sawunt-wárí, that State acknowledging British supremacy, ceding the line of sea-coast from the river Karlí to the boundaries of the Portuguese possessions, and to receive British troops into Sawunt-wárí. In consequence of the readiness with which these terms had been accepted, a portion of the ceded territory, yielding a net revenue of 30,000 rupees, was restored the following year.

The regent, Dúrga Bai, had died before this treaty had been signed, and had been succeeded in her office by the two widows of the preceding chief, Savitrí Bai and Naranda Bai. These ladies were very anxious to retain

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the power which had thus devolved upon them, and attempted to debar the young chief, though he had attained his legal majority, from all participation in affairs. At length, however, in 1822 the claims of this youth, Khem Sawunt, could no longer be resisted, and he was installed as ruler. He proved himself incapable, and quite unfit for his position. Affairs under his mode of administration soon drifted into such disorder that he had to invoke, in 1830 and 1832, British aid to suppress the rebellion he himself had caused. On the second occasion he signed a treaty with the British, in the preamble to which he made this humiliating confession: 'My country has been thrown into disorder and confusion more than once through my own misconduct;' and he bound himself to appoint as his minister a man approved of by the British Government, and not to remove him without the sanction of that Government; to adopt the measures of reform advised by his minister and sanctioned by the British; to abdicate, if necessary, should he fail to keep those conditions; and to pay the cost of any troops required for the settlement of his affairs.

Yet, notwithstanding this humiliating confession, the promise, and the self-imposed punishment for breach of faith looming in the future, Khem Sawunt continued to sail very close to the wind. He never, in fact, had any intention of keeping the treaty if he could avoid keeping it. He made constant and repeated complaints against his minister, many of which, on investigation, were proved to be malicious, and all unfounded. His barons became virtually independent, and defied his authority. In 1836 and 1838, British intervention was required for the maintenance of order. On the second occasion—the fourth within eight years—the state of the country was thus officially described:—'The Sar-Dessaye (the chief) again exhibits the same imbecility and unfitness for the control of his territory. The same insecurity for life and property exists. Phónd Sawunt's band is still

out, increasing in numbers; other bands of plunderers have broken out, setting defiance to the Sar-Dessaye, plundering the peaceful inhabitants of his villages, and threatening, if not actually causing, disturbances and depredations in our adjoining districts. The leaders of this band have refused the amnesty offered to them by the chief. The Sar-Dessaye exhibits the same obstinacy, surrounded by and under the influence of favourites of an evil and designing character, and refuses support and concurrence in the measures taken by the minister appointed by the British Government, to whose advice he is bound by agreement to attend.'

The consequence of such a mode of government showed itself in the rapid abandonment of the country by the best class of the inhabitants, and the prevalence of anarchy amongst those who remained.

Under these circumstances, forced, in 1838, to intervene, the British Government found it would be impossible to give its support to a system so ruinous and so subversive. It decided, therefore, to remove Khem Sawunt from power, making for him an ample provision, and to assume the direct management of the country.

This was accordingly done. Under the firm rule of the British, order was restored, confidence returned, and rebellion was crushed. It was no easy task. In 1839 and 1844 the turbulent chiefs who had successfully resisted their liege lord broke into revolt. Even the chief's son, Phónd Sawunt, known as Anna Sáhib, tried to shake off the firm control of the British. But these rebellions were successfully put down. Gradually a better feeling was introduced into the country, and when the mutiny broke out in 1857, the old chief and Anna Sáhib, deprived as they were of power, showed themselves firmly attached to British interests.

Khem Sawunt died in 1867. Anna Sáhib was acknowledged as his successor by the British Government, but in consequence of his having addicted himself largely to

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the practice of opium-eating, certain restrictions were placed upon his exercise of power, with a view to prevent the administration from falling into disorder. These restrictions will be open to revision in the event of his being succeeded by a more competent ruler.

The chief of Sawunt-wárí has been granted the right of adoption.

CHAPTER IV.

KACHH.

AREA—6,500 sq. miles.[1] POPULATION—409,522.
REVENUE—15,00,000 rupees.

THE State of Kachh is bounded on the north and north-west by the province of Sindh; on the east by the dominions of the Gáikwár; on the south by the peninsula of Káthíwár and the Gulf of Kachh, and on the south-west by the Indian Ocean.

'In ancient times,' says Hamilton, 'the province of Kachh appears to have been occupied by pastoral tribes, for the Kúmbís or cultivators do not appear at any time to have formed an essential part of the community; and the Chaoras, though formerly the governing class, are now extinct. The Jhárejas are a branch of the Samma tribe, which emigrated from Sindh about the fifteenth century, under the leadership of Jám Lakha, son of Jhára.' To distinguish the family of this celebrated chief, Jhára, whose faith, whether it were Hindú or Mahomedan, is still a matter of controversy in Kachh, the surname of Jháreja was applied to it, whilst its representative took the title of Jám. The possessions in Kachh were divided by the three grandsons of Jám Lakha. About the year 1540, the three branches of the family were represented by Jám Dádur, Jám Humír, and Jám Ráwul. Dádur ruled over Wagur, or

[1] Exclusive of the Ran of Kachh, which covers 9,000 square miles.

the eastern district of the province; Ráwul, after murdering his kinsman Humír, usurped his possessions and united the western districts, or Kachh proper, under his own government. But Khengah, the son of the murdered Humír, with the help of the king of Ahmedábád, from whom he received the district Morví and the title of Ráo —a title held ever since by the rulers of Kachh— succeeded not only in recovering his father's possessions, but in expelling Jám Ráwul from Kachh and reducing Dádur to subjection.

Kachh is mentioned by Abul Fázal in 1582 as an independent State, but its power appears to have reached its zenith about the middle of the eighteenth century, when Ráo Dásal is said to have held garrisons in Sindh, Parkar, and Káthíwár. The hold on these provinces was however lost by Ráo Lakha, who succeeded in 1751. After a short reign this chief was followed by Ráo Ghór, an incapable ruler, under whom anarchy and disorder prevailed. Ráo Ghór died in 1778, and was succeeded by Ráo Roydhun, the eleventh in succession from Ráo Khengar. Ráo Roydhun was a man of passionate and uncontrollable temper, indulged in to such an extent as to render him insane, and to cause him to be placed by his chiefs in confinement (1786). There ensued then a struggle for power which was ultimately decided (1792) in favour of a soldier of fortune, Jemadár Futteh Mahomed, who had commenced life as a private horseman. A revolution, headed by Bháijí Báwá, brother to the Ráo, expelled Futteh Mahomed in 1802; but he speedily recovered a portion of the country, which he governed from Anjar, leaving the remainder in the real power of Hunsráj, the Dewán of the party opposed to him, and having his head-quarters at Mandaví; the capital, Bhúj, being occupied by the deranged Ráo.

Kachh was thus in the possession of two rival parties, each ruling independently of the other. No long time elapsed before Futteh Mahomed recovered Bhúj, whence

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he made inroads into Gujrát and Káthíwár, at the same time that he lent his countenance to piracy on a large scale. These depredations provoked the interference of the British, who, in October 1809, entered into an engagement with Futteh Mahomed and Hunsráj, whereby they bound themselves not to interfere in the countries to the east of the Gulf of Kachh and the Ran; to suppress piracy; and to exclude Americans and Europeans from their possessions. Hunsráj was also guaranteed the separate possession of Mandaví until such time as the Ráo should re-assume the government.

Shortly after this Hunsráj died. This event, and the accession of his son, Sheo Ráj, caused a renewal of the civil war, and the British troops were forced to interfere. Ultimately both parties were left in the position they had occupied before the death of Hunsráj.

The British Government was forced again to interfere (1813) in consequence of the non-observance of the treaty of 1809. Whilst the negotiations on this subject were pending, Vizír Futteh Mahomed died (October 1813). The insane Ráo, Roydhun, survived him only a month. He was succeeded, thanks to the support of the two sons of Futteh Mahomed, by his illegitimate son, Ráo Bharmul, then eighteen years of age, to the exclusion of the rightful heir, his legitimate nephew.

Ráo Bharmul suffered under the same infirmity as his father, and he commenced his reign by acts of cruelty and aggression on his neighbours. He soon lost the support of the sons of Futteh Mahomed—the one being assassinated in public durbar, the other resigning from conscious incapacity. Uncontrolled, the Ráo became then wholly unmanageable, his natural malady being increased by constant intoxication. The outrages perpetrated increased so much in atrocity, that it became necessary that the British should forcibly introduce some sort of order in the country. A force was accordingly marched in, and in January 1816 a treaty was concluded, by which the

Ráo agreed to pay an indemnity for the losses caused by the inroads of his subjects, to suppress piracy, to give no shelter to outlaws; and to yield in perpetuity the fort of Anjar, the port of Túrea and adjacent villages, and to pay in perpetuity also an annual sum equal to 70,000 rupees. In return for this cession and payment the British Government agreed to reduce his country to obedience and to restore order within it. This last stipulation was carried out within a month. A few months later, in consideration of the great impoverishment of the country, caused by twenty years of turmoil and misrule, the British Government voluntarily remitted the whole of the military expenses it had incurred, and the annual sum which the Ráo had agreed to pay.

Yet scarcely had these terms been concluded when the Ráo returned to his evil ways. He murdered his cousin, the legitimate son of his uncle, the rightful heir, before himself, to the throne. He then began to levy troops for the purpose of assaulting Anjar; he attacked, too, one of the Wágur chiefs whose possessions were under the guarantee of the British, in order 'to show others,' as he openly avowed, 'the punishment which awaited those who depended for protection on the British Government.' His tyranny became at last so insupportable that the principal Jhárejа chiefs earnestly requested the British Government to interfere.

There was no other course to pursue. The provisions of the treaty of 1816 were therefore declared to be suspended, and a force, under Sir William Grant Keir, marched into the country. A new arrangement was then made. The Ráo, whose intellect was greatly deranged, was deposed, and his son Daisul was appointed ruler in his place. As Ráo Daisul was a minor, a regency was formed of six members, one of whom, in compliance with the earnest request of the chiefs, was the British Resident. A British force was left in the country for its protection, to be reduced or withdrawn at the option of the British

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Government. By the terms of the treaty then concluded, October 1819, it was arranged that the government of Kachh should pay for maintaining that force. The provisions of the former treaty, with some trifling additions, were renewed. Amongst these latter was one which guaranteed their estates to the Jhárejа chiefs, and generally to all the Rájpút chiefs in Kachh and Wágur the full enjoyment of their possessions. One of the first acts of the regency was to restore their estates to certain Wágur chiefs on their engaging to preserve the peace.

In 1822 the town, fort, and district of Anjar were restored to Kachh, in consideration of an annual payment of 88,000 rupees. The annual contribution demanded by the British Government for the maintenance of its subsidiary force in that country had been fixed at two lakhs of rupees. But the inability of the Durbar to pay this sum had led to constant remissions. At length, in 1832 the Court of Directors came to the conclusion that the demands on Kachh on account of the cession of Anjar were excessive, and that they should be permanently relinquished. This was done, all arrears were remitted, and the total payment limited to two lakhs. And regarding this sum the British Government arranged that it should diminish in proportion as the British should diminish the number of troops in Kachh; that should the cost fall below 88,000 rupees annually, or should the troops be withdrawn altogether, then only should the amount of the Anjar compensation be demandable. This measure of justice and policy proved a great relief to the resources of Kachh.

The following year, 1833, the conduct of the ex-Ráo, Bharnul, came under consideration. It had been ascertained that by evil counsels and in other ways he was endeavouring to unsettle the right principles which it had been endeavoured to instil into his son; and that his conduct had caused great uneasiness to those whose special care it was to watch over his proceedings. In

consequence of this, it was determined to remove him to another palace, under such restrictions as would put a stop to the evil complained of. At the same time that this was done, the young Ráo was admitted to the council of regency, and encouraged to take part in public affairs. In these he displayed so much aptitude that in the month of June 1834, he being then nearly nineteen, he was placed in sole charge of the administration.

Ráo Daisul showed by the course he pursued that he well deserved the confidence reposed in him. In December 1835 he entered warmly into the views entertained by the British Government regarding the suppression of the traffic in slave children, and issued a proclamation prohibiting, on pain of confiscation, the importation of slaves into his country after six months from the date it bore.

In 1838, when the British Government plunged into the Kábul war, the Ráo exerted himself to the utmost to afford assistance to the British forces, procuring camels and supplies. In carrying out this policy he incurred considerable expense, for which he refused to accept reimbursement. As an acknowledgment of this liberality, when, the following year, a succession of unfavourable harvests forced him to solicit the postponement of the British demands for one year's subsidy, and the distribution of the payment over the four succeeding years, the British Government agreed without hesitation to his request.

It may be added that in 1840 he signed an agreement exempting from duty vessels forced into Mandaví by stress of weather, and in 1852, with the assent of the Jhárejа chiefs, he abolished satí.

Ráo Daisul died in 1860, and was succeeded by his eldest son, Ráo Pragmul. Since the accession of this prince the affairs of Kachh have called for little comment. The country is prosperous, and it is to be hoped will remain so.

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The Ráo of Kachh has been granted the right of adoption. It may be added that, owing to the measures taken by the British Government, the crime of infanticide has greatly diminished in this state. In 1842 the proportion of males to females of the Jhárejа tribe was eight to one. In 1852 it was as three to one.[1]

[1] Aitchison's *Treaties.*

CENTRAL PROVINCES
HYDERABAD DOMINIONS
NIZAMS
BERAR
BOMBAY PRESIDENCY
MADRAS
BAY OF BENGAL
ARABIAN SEA
INDIAN OCEAN
Gulf of Manar
CEYLON
SOUTHERN INDIA
English Miles
0 50 100 150
London Longman's & Co.

PART V.—SOUTHERN INDIA.

CHAPTER I.

HAIDERÁBÁD, OR THE DOMINIONS OF THE NIZÁM.

AREA—95,327 sq. miles. POPULATION—10,666,080.
REVENUE—About 2,00,00,000 rupees.

THE country known generally under the name of the Dekhan formed a portion of that ruled by Mahomedan kings of Afghán descent, distinguished as the Bráhmaní[1] kings, from the year 1347 to 1526. In that year the dynasty finally disappeared from the Haiderábád country to make way for the Túrkomán family of Kúli Kútb. The country was invaded by Akbar in 1599, again by Jehángír in 1612, again by Shah Jehán in 1620 and 1621, and again by Aurangzíb in 1650. On the last occasion the Mogul emperor, with the words of peace in his mouth, suddenly and treacherously attacked the city of Haiderábád, capital of the kingdom of Golkonda. The city was taken and sacked, then restored under very hard conditions to its sovereign. But the final intentions of Aurangzíb were only veiled. By another equally treacherous attack, made in 1687, he overthrew the ancient dynasty and annexed the country (1688). The viceroyalty of the new conquest was first placed by Aurangzíb in the hands of his favourite

[1] Elphinstone states that the name is derived from the word 'Bráhman,' the founder of the race having leased a field from a Bráhman. In that field he found a treasure, which he made over to his landlord, who thenceforth devoted himself to pushing his fortunes.

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son, Prince Kámbuksh. On the succession of Bahádúr Shah, however, Kámbuksh revolted (1708), was defeated, and died of his wounds. The victorious monarch then bestowed the viceroyalty upon his ablest general, Zúlfikár Khan; but his services being required at court, he left as his lieutenant, to administer the state, Dáúd Khan Páni, a Pathán officer, who had distinguished himself in the wars of Aurangzib. In 1713 Dáúd Khan was removed, and three years later was defeated and slain by Húsén Ali, commander-in-chief of the Emperor Farokhsír. The successor of Dáúd Khan was Chin Kilich Khan, afterwards well known under the titles of Nizám-úl-Múlk and Azof Jáh, the founder of the reigning family.

Azof Jáh, as he will be called, was of a respectable Túrk family, the son of Ghází-ú-dín, a favourite officer of Aurangzíb. He was a man of ability and craft, and utterly without scruple. He continued to exercise the office of viceroy under the Emperor of Delhi until the year 1724, with only a short interlude, during which he officiated as prime minister to the emperor. In 1724, the emperor, who feared him, incited Mobáriz Khan, the local governor of Haiderábád, to rise against and supersede him. He attempted to do so, but was defeated and slain in October 1724. Azof Jáh wrote to congratulate the emperor on the victory he had obtained over his master's nominee, and forwarded with the letter the nominee's head! From that date Azof Jáh conducted himself as an independent prince.

To record his intrigues and his wars would be foreign to my present purpose. It will suffice to state that he founded a dynasty, and when he died in 1748, his sway extended from the Narbadá to Trichinápalí and from Masulípatam to Bíjapúr.

Azof Jáh left behind him six sons and six daughters, legitimate and illegitimate. It is necessary to refer to the marriage of one of his daughters, because from it sprang

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an issue which affected greatly the contest for supremacy between the French and English. Whilst, then, the elder legitimate daughter married the Subadar of Lahore, the younger espoused a nobleman of Haiderábád. She bore to him a son, Mozuffer Jung, towards whom Azof Jáh showed so great an affection, that he was universally regarded as his destined heir. In fact Azof Jáh had taken care to obtain a firman from the court of Delhi nominating Mozuffer Jung as his successor.

It was not to be supposed that this arrangement would be quietly acquiesced in. Of the six sons, indeed, the eldest, Ghází-ú-dín Khan, was high in the imperial service, and preferred pushing his fortunes at the court of Delhi to risking all for a doubtful succession. The second Názir Jung, had been engaged in constant rebellion against his father, but he was with him when he died. Of the other four, the fifth, Nizám Ali, proved eventually to be a man of some mark, but he was yet young, and they had all been kept in comparative seclusion.

When Azof Jáh died, Mozuffer Jung, his intended successor, was at his government at Bíjapúr, whilst the second son, Názir Jung, was on the spot. This prince acted in accordance with the traditions and customs of his age and country. He seized his father's treasures, bought over the leading men of the army, and proclaimed himself Subadár of the Dekhan.

Mozuffer Jung not lightly renouncing an inheritance he had been brought up to consider as his own, invoked the aid of the Márhatás, and having obtained the promise of that, succeeded then in securing the important support of the great ruler of Pondichéry, M. Dupleix. This last adherence was not at first decisive. At Ambúr, indeed, his ally, Chunda Sáhib, defeated and slew the Nawáb of the Karnátik. But the first events that followed were unpropitious, ending in the surrender by Mozuffer Jung of his own person to Názir Jung, by whom he was at once put in irons.

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But the French alliance saved him. On April 12 1750, Názir Jung's camp was surprised by a party under M. de la Touche. On September 1 his lieutenant, Mahomed Ali, was completely beaten by M. d'Auteuil. On the 11th of the same month Bussy captured Jinjí; and on December 16 de la Touche again surprised Názir Jung's camp, and that leader lost his life. Mozuffer Jung was released, and was at once proclaimed Subadár.

But he did not long enjoy the dignity. On his way to take possession of Haiderábád, he was treacherously murdered by the Nawábs of Kadapah, Karnúl, and Savanúr (February 1751). He was at once succeeded in his government by Salábat Jung, the third son of Azof Jáh. Salábat Jung's reign lasted ten years. It was full of incidents all intimately connected with the rise and fall of the French power in India.

This part of the history of Haiderábád is so completely, indeed, the history of the French in India that it would be foreign to the purpose of this book to enter at any length into the subject, more especially as I have dealt with it completely in another work.[1] It will suffice to state that on the overthrow of M. Conflans by Colonel Forde, January 1759, Salábat Jung, who had been marching with a large force to the aid of the former, was terrified into signing a treaty with the English—a treaty whereby he renounced the French alliance, agreed never to allow a French contingent in the Dekhan, and ceded to the English a territory yielding an annual revenue of four lakhs. Salábat Jung did not long survive the disruption of the French alliance. His brother, Nizám Ali, conspired successfully against him in 1761, imprisoned him, and had him murdered two years later.

Nizám Ali, though unscrupulous and fond of power, was a man of small capacity. In 1761 he repulsed an invasion of the Márhátás. Four years later, watching

[1] *History of the French in India.* Longmans.

his opportunity, he made an irruption into the Karnátik, then under the protection of the English, and plundered it. This act was naturally resented, but the English, not being prepared at the moment for active hostilities, deputed Major Calliaud to negotiate with the Nizám—as he began then to be styled—and to endeavour to place matters on a pacific and satisfactory footing. Calliaud's mission resulted in the treaty of Haiderábád, by virtue of which the East India Company consented to hold the northern Sirkárs[1] from the Nizám at an annual rent of nine lakhs of rupees, from which was to be deducted the cost of a subsidiary force, which the Company undertook to furnish whenever that force might be required. The Nizám also engaged to assist the English with his troops.

True to this engagement, the English despatched two battalions to aid Nizám Ali in the siege of Bangalúr, then held by Haider Ali. But, with his usual management, Haider succeeded in persuading Nizám Ali to desert the English alliance for his own. The two princes then joined forces and invaded the Karnátik (August 1767). Encouraged by the little opposition they met, they attacked the English detachment, which, under the command of Lieut.-Col. Smith, had been sent to co-operate with Nizám Ali. Smith was forced to retreat to Trinkamalí. But, sallying subsequently from this place, he inflicted so much loss on the enemy, that the latter expressed a desire to negotiate. The only terms the Nizám would accept being, however, inadmissible, Smith, who had received reinforcements, again attacked him and his ally near Ambúr, and drove them to Kávárípatam. This action forced Nizám Ali to reason; he accepted the terms offered, and signed a new treaty on February 26, 1768. By this he revoked all sunnuds granted to Haider Ali by the Subadárs of the Dekhan; agreed to cede to the English the administration of the Karnátik above the ghâts, which had been seized by Haider Ali, on

[1] Comprising the districts of Ganjam, Vízagapatam, Godávéri, and Khrisna.

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condition of their paying him seven lakhs of rupees a year; not to interfere with the possessions of the Nawáb of the Karnátik; and to accept a reduced payment for the northern Sirkárs. Lastly, the English agreed to furnish the Nizám, on requisition, with two battalions of sepoys and guns, on condition of his paying their expenses, and on the understanding that the force was not to be employed against any ally of the English. The provisions of this treaty, so far as they concerned Haider Ali, were not carried out, peace having been concluded with that chief the following year.

In 1779 another complication arose, which threatened to embroil the Nizám again with the English, and, it must be admitted, with right and justice on his side. His brother, older than himself, Basálat Jung, held in jaghír from Nizám Ali the district of Guntúr, which appertained to the northern Sirkárs; but the Company having acquired, by a sunnud from the emperor, a right to the Sirkár, it had been settled that on the demise of Basálat Jung, it should devolve on the English. This had been confirmed, with certain provisos, by the second article of the treaty of 1768. Now, about 1774, Basálat Jung was induced to take into his pay a body of French troops, and it became necessary to Nizám Ali, as his liege lord, to order him to remove them, as being contrary to his engagements with the English. Basálat Jung did not remove them; but five years later, threatened by Haider Ali, he implored the aid of the British, agreed to dismiss his French levies, and to replace them by a British detachment; and, what was more, he was induced to allow the British to take possession of the district of Guntúr on lease. Nizám Ali was naturally incensed at this transaction. He had been no party to it—he had not even been consulted; and it violated the second article of the treaty of 1768. That he was right was shown by the subsequent conduct of the Home Government, who, for this and other offences,

showed their displeasure by dismissing the Governor of Madras, Sir Thomas Rumbold, and by removing some of the members of his council.

But for the moment he obtained no redress. He therefore again united with Haider Ali, and threatened to attack Basálat Jung unless he should cancel his engagements with the English. At the same time, encouraged by the success which had attended Mádhají Sindhia in the operations which led to the convention of Wargaum, he concerted with Haider and the Marhátás a system of hostilities on a large scale which should rid the native powers of their common foe.

But Nizám Ali was incapable of the large views of Mádhají. He possessed besides little stability of character. The decision of the Madras Government regarding Guntúr having been overruled in Bengal, that district was restored to him.[1] At the same time, attempts were made to soothe and bring him to reason. These efforts were so far successful that, with the power to yield important, perhaps decisive, aid, he held aloof from the Haider in the last war that leader waged against the British.

Basálat Jung died in 1782. Guntúr lapsed then by right to the British. But Nizám Ali held it, nor did he surrender it for six years (September 1788). The rent, 72,000*l.*, continued to be paid to him until 1823, when it was redeemed by a payment of 1,16,66,666 rupees, or 1,201,201*l.* sterling, the value of the annuity, to relieve the Nizám from a debt due by him to the firm of Messrs. Palmer and Co., at Haiderábád, incurred to pay off an accumulation of arrears due to an augmented military establishment, arising principally out of the war of 1817–18.

The following year, 1789, war ensued between Tippú Sultan and the English. Nizám Ali was forced to take a side. He distrusted Tippú because he felt that, should

[1] The Nizám took the French corps into his own service.

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he succeed against the English, he himself would fall a certain victim to the ambition of his ally. Every motive of policy, then, induced him to side with the English; and to stimulate this there was at hand also the urgent solicitation of Lord Cornwallis, who promised him full participation in the advantages which might result from the war. Nizám Ali was anxious indeed that his own territories should be guaranteed to him, fearing lest, whilst his armies should be engaged with Tippú, the Márhátás should sweep upon his defenceless cities. This guarantee, however, Lord Cornwallis refused to give him, and the treaty was signed without it.

By this treaty, to which the Peshwa acceded, it was stipulated that the contracting parties should prosecute the war with vigour, that peace should not be made without the consent of all, and that an equal partition of the conquests should be made.

The war did not last very long. In February 1792, Tippú was compelled by the treaty of peace, dictated under the walls of Seringapatam, to yield half his dominions. The share of the territory apportioned to the Nizám yielded an annual revenue of about 52,64,000 rupees, besides a third of the amount in cash, amounting to three millions sterling, levied upon Tippú.

I have already stated that the Nizám had pressed on the attention of Lord Cornwallis the desirability of granting him a guarantee for the retention of his territories prior to his entering into the alliance against Tippú, and that his desire for a guarantee had been inspired by a fear of double-dealing on the part of the Márhátás. A very short interval of time showed that he had had reason for that fear. An unsettled account between the two powers had been allowed to accumulate. The balance was against the Nizám, and as he professed his inability to pay it, the Márhátás signified their intention, in 1794, to enforce their claims. In vain did the Governor-General, Lord Teignmouth, proffer his mediation. The

Peshwa refused it, and in February 1795, hostilities commenced. The war was conducted by Nizám Ali with blundering imbecility, and with a caution bordering on pusillanimity. He did indeed fight a drawn battle with the enemy, and had he only encamped where he fought, as urged to do by the leader of his French levies, Raymond, he would probably have seen them flee before him. But he himself retreated in the night, and took refuge in the small fort of Kurdla. Followed up with vigour by the Márhátás, he was soon hemmed in. His supplies were cut off, and he was forced to sue for peace. The terms granted him were humiliating in the extreme. He was compelled to cede to the Márhátás territories yielding an annual income of thirty-five lakhs; to pay three millions sterling; and to yield up his prime minister as a hostage for the fulfilment of these conditions. It may here be added that three-fourths of the territory ceded on this occasion were afterwards recovered during the dissensions which followed the demise of Madho Ráo Peshwa.[1]

Prior to the commencement of hostilities, the Nizám had implored the Governor-General for the aid of two battalions of British sepoys. Lord Teignmouth, unwilling to break with the Peshwa, with whom he had no quarrel, had refused. But though he refused his active aid, the Governor-General, with a consideration which the Peshwa might have construed as exceeding the bounds of permissible courtesy, had allowed the British sepoys to maintain the internal peace of the Nizám's dominions, whilst he should concentrate all his forces against the enemy. But notwithstanding this extreme display of goodwill, the refusal of active aid rankled in Nizám Ali's mind. To be entirely independent of British support for the future, he determined to dismiss the subsidiary force furnished him by the British, and to augment the corps

[1] Aitchison's *Treaties*.

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in a very proximate future that contest with Tippú Sultan which ended in the overthrow of the Mussulman dynasty in Mysore. To enter upon such a contest with doubtful allies in a high state of discipline on his flank, was totally opposed to those sound maxims of policy by which the Marquess Wellesley was ever guided. He urged therefore upon the Nizám the absolute necessity under which he lay to disband them. Nizám Ali did not at all relish the idea. He looked upon his French officers and their troops as Napoleon regarded his guard. But just at the crisis of his hesitation two circumstances came to sway him. Raymond died—it has been said, with what truth I know not, by poison. The second concurring influence was the release of the minister left as a hostage with the Peshwa, a minister not only favourable to British interests, but who brought with him a remission of three-fourths of the cessions, territorial and pecuniary, settled by the convention of Kurdlah in 1796.

Then the Nizám yielded. He gave his consent to the dismissal of the French corps and the increase of the British subsidiary force. A treaty was concluded, September 1, 1798, which regulated the duties on which the subsidiary force was to be employed, secured the Nizám in the sovereignty of his dominions, prohibited his entering into political negotiations with other States, and made the British Government the arbiter of his disputes with other powers.

No sooner had the treaty been concluded than four battalions of British sepoys with their guns marched to Haiderábád and joined the two battalions formerly stationed there. Some hesitation was even then displayed by the Nizám to break up the French corps, then commanded by Perron; but a movement of the British contingent forced him to issue a proclamation informing his disciplined sepoys that he dismissed his French officers from his service. The episode that ensued can scarcely be wondered at. These men had learned to

look up to their European officers with pride; they felt that they owed the prestige they had acquired to them alone; they would have followed them to the end of the earth; they knew that their dismissal was owing, not to the wish of the Nizám, but to the insistance of the English. They were not slow to resent this indignity. They broke into open mutiny; but, unfortunately for them, this probable issue had been foreseen and provided for by the English commander. He surrounded their cantonments. From every commanding point cannon were pointed on them. Resistance they saw to be hopeless, and they allowed themselves to be disarmed. Their officers were not treated as prisoners of war, but were sent, *viâ* England, to France.

In the war with Tippú Sultan, which followed, the troops of the Nizám took a part. After the death of that sovereign and the partial dismemberment of his territories, the Nizám received districts yielding about 24,00,000 rupees. To these were subsequently added two-thirds of the territory offered to, but rejected by, the Peshwa. But all the territories thus acquired, as well as those acquired by the treaty of 1792, and yielding an annual income of about 100,00,000 rupees, were in 1800 ceded to the English in perpetuity, to defray the expenses of the subsidiary force, then augmented to 8,000 infantry, 1,000 cavalry, and a proportion of artillery. It was stipulated in the treaty that, in the event of war, of this force 6,000 infantry with the cavalry and artillery, joined by 6,000 foot and 9,000 horse of the Nizám's own troops, should march to oppose the enemy. Subsequently an article was added to the treaty, requiring the contracting parties to admit the troops of either party into their forts when called upon to do so.

Nizám Ali died in 1803. He had eight sons by different wives. The fate of the eldest, Ali Jáh, has been already recorded. The second, Sekunder Jáh, who succeeded him, had commanded the contingent which ope-

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rated in alliance with the English against Tippú Sultan in 1792. The others lived obscure lives, and died unnoticed.

Sekunder Jáh.

This prince had many of the defects common to oriental princes born in the purple. Only thirty-four years of age, he was fond of ease and luxury and careless of his people's welfare. His want of intellect bordered upon folly. He disliked the English. To this dislike he gave utterance, first, by requesting the Emperor of Delhi to confirm his authority—an act which, in the then condition of the Mogul empire, conveyed with it no security—and secondly, by evincing something more than apathy in the war which the British Government were prosecuting with Sindhia and Holkar. The British Government, far from resenting these displays of dislike, renewed with him the treaties made with his father, and, on the successful close of the Márhátá war, treated him as though he had materially aided to bring about that issue by allowing him to partake of the spoil. His northern frontier was thus extended to the Indyadrí hills and the Wardá river.

Nothing of any moment disturbed the surface of affairs till 1808. In that year the prime minister, Mir Alim, died. His death threatened to disturb the relations between Haiderábád and Calcutta, for it was due mainly to the influence of the deceased minister that the innate aversion of Sekunder Jáh to the British had been partially veiled, and it was feared lest he might appoint as a successor a man who might be incompetent or hostile, or both. There were good reasons for that fear. Then ensued a curious struggle between the strength of will of the predominant, and the obstinacy of the protected, power. The result was quite in accordance with the teachings of all experience. The Nizám contented himself with the shells, and allowed the British Government to take the oyster. He nominated his own favourite as prime minister, on condition that the prime minister was

never to interfere actively in the affairs of the State. The real power was bestowed upon a dependent of the British, a Hindú, who was, it was imagined, ready to pull the strings as he might be directed.

This man, Chundú Sál by name, possessed great acuteness, but his method of administration was extremely primitive in theory, and in action oppressive. Its sole merit, if merit it can be called, was simplicity. He farmed the revenue of the several districts to middlemen. The State was thus made secure of a certain revenue without the trouble of collection, whilst the taxpayers and people were absolutely without protection. This misgovernment resulted in universal disorganisation and unchecked tyranny. The people, ground down to the earth, were forced in their turn to become robbers. To repress these again the military were called in; and as the regular army was officered by British officers, the unseemly spectacle was presented of British officers hunting down the poor wretches who had only risen under the most dire oppression.

To put an end to this scandal the British Government sent Sir Charles Metcalfe as Resident in 1820. Under the firm and vigorous guidance of this able administrator sweeping reforms were inaugurated. British officers were sent to the several districts with instructions to define the amount of revenue which the government, the district and village officers, were respectively entitled to levy from the people. The several amounts having been settled, the officers were directed to watch, for a series of years, that no more than this amount should be levied. From the inquiries made by these officers, from past averages, from the amount of land in cultivation or fit for cultivation, it became possible generally to form an assessment for a period of five years. On these terms leases were then granted, and a written acceptance of the conditions, and a promise to abide by them, were taken from the people.

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These just and simple measures had a wonderfully restorative effect. The country became tranquillised as if by magic. It no longer became necessary to employ troops for the collection of revenue. The government, from having been hated, became popular; cultivation increased; and after a few years there was a natural augmentation of revenue.

Prior to the inauguration of these reforms, and partly during the early period of their introduction, the Nizám, or rather his minister acting for him, had taken part with the British in the wars against the Pindáris and the Peshwa, 1817–22. In acknowledgment of the good service rendered by the Haiderábád troops on these occasions, the Nizám received, December 12, 1822, an increase of territory, bringing in an additional annual revenue of 6,26,375 rupees. He bound himself, however, to protect the rights of the landholders in the districts made over to him—a promise which subsequently led to 'constant and unpleasant discussions'[1] with the British Government.

It was a little before this period that the minister, Chundú Sál, effected a reform in the regular army. Its number was fixed at 10,244 men, divided into six regiments of infantry and four of cavalry. The regiments were clothed like the native regiments in the British service, and were officered by English gentlemen and adventurers.

Sekunder Jáh lingered on till the middle of 1829. He led a life of seclusion, taking for many years no part in public affairs. He died on May 24, and was succeeded by his eldest son, Násir-úd-Daola.

Almost the first act of this prince after his accession to the Nizámat was to claim the right of administering the affairs of his country in his own way. He requested the British Government, therefore, to withdraw the

[1] Aitchison's *Treaties*.

officers introduced by Sir C. Metcalfe, and whose earnest endeavours had re-introduced order and prosperity. His request was complied with; but he was required to maintain inviolate the settlements made by the British officers until the period for which they had been made should expire. Yet, scarcely had the British officers left than these conditions were violated, and renewed misrule produced renewed disorder. 'Every department of the State became disorganised, and the credit of the State was so bad that bankers refused to grant loans.'[1] The disorder was increased by the state of arrears into which the payment of the army was allowed to fall.

To remedy this state of things the British Government was forced once more to interfere. After many negotiations, characterised by generosity and candour and sound counsel on the one side, and the making of promises only to break them on the other, a settlement on the basis of a material guarantee was arrived at in 1853. A treaty was signed that year by which the Nizám ceded, in trust to the British, certain districts yielding a gross annual revenue of fifty lakhs of rupees. For this sum the British engaged to maintain for his Highness's service an auxiliary force of not less than 5,000 infantry, 2,000 cavalry, and four field batteries of artillery, to be officered and commanded by British officers. 'By this treaty the Nizám, while retaining the full use of the subsidiary force and contingent, was released from the obligation of furnishing a large force in time of war; the contingent ceased to be the Nizám's army, and became an auxiliary force kept up by the British Government for the Nizám's use.'[2] It must be added that it was provided that the accounts of the ceded districts should be rendered annually to the Nizám, and that he should receive all the surplus that might accrue after the cost of the contingent had been met.

[1] Aitchison's *Treaties.* [2] *Ibid.*

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It deserves to be recorded that so greatly did the evenues of the ceded districts rise under British administration that at the end of two years they were found so much to exceed the requirements, that the Governor-General, Lord Dalhousie, restored to the Nizám territory yielding three lakhs of rupees. His successor, Lord Canning, subsequently, in 1860, restored all the districts that had been ceded, with the exeption of Barár, the revenues of which were found then to cover the entire cost of the contingent.

Násir-úd-Daola died in 1857. He had laboured all his life under the unhappy misfortune of estimating his own abilities more highly than he was warranted by their intrinsic value to estimate them. Thus, he began his reign by determining to be his own minister. He soon found himself helplessly drifting into mismanagement and disorder. Finding he could not manage without ministers, he laboured to undermine them. But here again he was foiled. Fond of pomp and show, he strove to keep up an expensive force, whilst every year plunged him more deeply into debt. So heavily was he involved at one time that even the bankers refused him credit. Like his father, and his father's father, he owed his extrication from the difficulties which more than once threatened to overwhelm him to the forbearance, the kindly aid, and the generosity of the Government of India.

Násir-úd-Daola was succeeded by his son, Afzal-úd-Daola. The year had dawned unpropitiously for British interest. In the centenary of Plassey the descendants of the sepoys who had helped to gain that battle for the English had revolted to undo, and more than undo, all that Plassey had enabled their masters to accomplish. For a few brief moments it seemed as though the *felon* stroke might be fatal. It seemed so, that is to say, to a few princes, to very many soldiers, to all the fanatics, and to a large proportion of the ignorant. It seemed so, cer-

tainly, to a not inconsiderable number of the population of Haiderábád. Nor were those who formed that number content with the idea. They determined that, if possible, it should become a fact. Assembling then, on July 17, these conspirators attacked the palace of the British Resident. But the Resident repulsed them. More than that, they were attacked likewise by one who did not belong to any one of the classes I have enumerated—by one who was neither a prince, nor a soldier, nor a fanatic, nor ignorant. They were attacked by the prime minister, Sir Salar Jung, one of the ablest of living Indian statesmen, and were dispersed. Guided by the counsels of that enlightened man, the Nizám steered a straight course during the cyclone of the mutiny.

It was partly in reward for his loyalty on this trying occasion, partly to remove difficulties connected with the commercial treaty of 1802, that a new treaty was concluded in December 1860, by which the debt of fifty lakhs due by him to the British was cancelled, and through cessions and exchanges of districts, the territories to be held by the British in trust were reduced to an area yielding 32,00,000 rupees, instead of one yielding 50,00,000 rupees, as had been specified in the treaty of 1853.

Afzal-úd-Daola, like all his ancestors, did not love the British. He and his family had been under too many obligations to do that. But at his court British influence was preponderant. This was entirely due to the influence of Sir Salar Jung. When then, in 1861, the Nizám took the resolution to remove that minister from office, the weight of British influence was thrown so forcibly into the opposite scale that the resolution was rescinded. Sir Salar Jung remained, and still remains, notwithstanding an attempt made in 1868 to assassinate him—the prime minister of the State,[1] and the hope of the country.

[1] The attempt to assassinate Sir Salar Jung was made by a Musulman named Reshna Ali, who had long borne a grudge against the ad-

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His master, Afzal-úd-Daola, died February 27, 1869. He had been nominated a Knight of the Star of India, and he had received from the Government of India a guarantee that any succession to his State, made in accordance with Mahomedan law and the customs of the country, would be recognised.

Mír Mábúb Ali Khán.

Afzal-úd-Daola was succeeded by his infant son, Mír Mábúb Ali Khán, who was placed on the musnud on March 1, 1869.

Being of a very tender age, only four years old, a council of regency was appointed to conduct, with the aid of the British Resident, the affairs of the country. Of this council the Nawáb Shums-úl-Amra and Sir Salar Jung are members.

Little has occurred from that date to the present time to call for remark. The young Nizám has been kept in seclusion in the palace of his grandmother. From this he emerged for the first time on July 24, 1874. Mounted on a richly caparisoned elephant, and followed by about 20,000 armed men, he paraded the city, *en route* to the tomb of a pious Mahomedan who had died half a century before. He paid his first visit to the Resident on August 1 following.

ministration on account of a divorce case which had been decided against him by a district Kází in strict accordance with law and justice. The escape of Sir Salar Jung was hailed with joy by the nobles and people of Haiderábád. The assassin was executed March 21 following the attempt.

CHAPTER II.[1]

MYSORE. (MAISÚR).

AREA—27,004 sq. miles. POPULATION—5,055,412.
ANNUAL REVENUE—1,08,20,000 rupees.
SUBSIDY PAID TO BRITISH GOVERNMENT—2,450,000 rupees.

THE early history of the territory known as Mysore is involved in obscurity. According to the Hindú legend, a small territory to the west of the Karnátik, consisting of two fortified places and a few villages, was raised to an independent condition by two young men of the Yadu[2] tribe, who, coming as strangers to a marriage festival at Hadana, near Mysore, slew, with the connivance of the bride and her relatives, the destined bridegroom, a chief of Karúgalí. One of them, the elder, married the bride, and became the acknowledged lord of the united territories. This fact, we are informed by Colonel Wilks, is recorded in many manuscripts, but its date is uncertain. There are, however, authentic records to show that in 1507, the country was under the rule of Chám Ráj, called the Sixfingered, from his being marked by that peculiarity.

At this time, however, the territories under his rule comprehended only a few villages, two or three of which were fortified, and Chám Ráj was more of a zamindar than a king. But small as were his possessions, they were subdivided by his successor, Betad Chám Ráj, in 1524, amongst his three sons. To the youngest of these, Chám Ráj, surnamed the Bald, was assigned the fort of Púragarh with some adjacent villages. This fort was, however, repaired or re-erected in the same year, and its name was changed to Mahesh Asúr, 'the buffalo-headed monster.' Thence is derived the more modern appellation of Maisúr or Mysore.

[1] The contents of this chapter were contributed by the author to the *Calcutta Review* some years ago.

[2] *Yadu*, a name of Krishna.

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Chám Ráj, the Bald, may thus be styled the first ruler of Mysore, for though not the founder of his family—though indeed by the failure of issue in his family, his territories devolved afterwards on the descendants of his brothers—he was the first ruler of the territory known as Mysore. Not many years after the subdivision I have recorded, the Mahomedan power began to make itself felt south of the Dekhan. In 1564, the Hindú kingdom of Bijianagar succumbed to the four Mussulman sovereigns of Daolutábád, Bíjapúr, Golkonda, and Bíder. This event proved in the main eminently advantageous to the possessor of Mysore. That little fort, for it was then no more, was situated too much to the south to tempt, at that period, the attacks of the Mahomedans; whilst the fall of the great Hindú house of the Dekhan released its occupier from the state of vassalage in which he had hitherto been held. For several years, then, the descendants of Chám Ráj struggled to obtain an independent position, and at the same time to aggrandise their territories.

The representative of the dynasty of Bijianagar had fled after his expulsion from that place to Seringapatam, where he kept up a sort of regal state. In reality, however, he was weak and powerless, and none knew this better than Híra Chám Ráj, the successor of Chám Ráj the Bald. He accordingly evaded the payment of tribute, erected a line of fortifications, expelled the royal collectors, and bade defiance to the Rájá himself. I may pause to note a circumstance which is strongly characteristic of the proceedings of the various houses which have reigned in Hindostan. There has never existed any real loyalty towards the great representative reigning house of the country. When such a house has been struck down, the minor princes, though of the same religion and having the same real interests, have almost invariably hastened to endeavour to profit by

its fall, instead of to work towards its recovery. The history of the subversion of the Hindú dynasty of Bijianagar forms no exception to this rule. In all its struggles to recover from the blow dealt by the Mahomedans and to re-assert its sovereignty, it was thwarted by its ancient vassals, likewise of the Hindú persuasion, and suffered at least as much from their attempts at independence as from the attacks of its foreign invaders.

In 1576 Mysore received an accession of territory. In that year Híra Chám Ráj died childless. The succession fell consequently to Betád Wadiar, the grandson of the Rájá who had originally partitioned the territory. The second third, represented by the fort of Hemunkali and the surrounding villages, was therefore reunited to Mysore.

A few years later, Betád Wadiar gave way to his brother Ráj Wadiar, who conquered from his cousin the remaining third and the original territory represented by the fort of Kembala. Under the rule of this Ráj Wadiar, who appears to have been a man of considerable ability, the limits of Mysore were greatly extended, and its power was considerably increased. Perhaps the most important of his acquisitions was the famous city of Seringapatam, originally called Siri Runga Pattan, or the city of the holy Runga, and which had long been the seat of the expelled sovereign of Bijianagar. There are several versions current as to the manner in which this city came into the hands of Ráj Wadiar, but Colonel Wilks is of opinion that on the death of the Bijianagar sovereign it devolved upon him as the ablest of the Hindú princes in the vicinity. Thenceforth Seringapatam became the seat of government of the Ráj of Mysore. It is curious to note that the occupation of this city was followed by a change of religion on the part of the Rájá. Before that time the family had professed the religion of the Jangam; thenceforth

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they adopted the forms prescribed for the followers of Vishnú. Several other conquests followed the acquisition of Seringapatam.

Ráj Wadiar died in 1617, leaving behind him a very great reputation. Not only had he re-united the three portions of the territories divided by his ancestor, and considerably added thereto, but by the possession of Seringapatam on the demise of the ruler of Bijianagar, he had come to be regarded as the chief of the Hindú sovereigns south of the Krishna. He left his policy behind him. During a reign of twenty years, his grandson, Chám Ráj, added to his dominions, and continued his policy of treating the conquered with leniency. On his death in 1637, he was succeeded by his uncle Ímadí Ráj, born after the death of his father. This prince, however, who inherited the martial qualities of Ráj Wadiar, was poisoned, after a reign of eighteen months, by his minister. As he left no offspring, the throne reverted to the son of the elder brother of Ráj Wadiar, by name Kantiréva Narsa Ráj.

This prince had hitherto lived in obscurity, but he was endowed with a chivalrous spirit, and with unusual strength and courage. Colonel Wilks relates an instance of his having gone in disguise to the court of Trichinápalí to meet in single combat a celebrated champion whose fame was in everyone's mouth. He encountered and slew him; then, with a modesty equal to his courage, notwithstanding the solicitations of the king, returned to his humble abode. It is probable that the minister, who, to retain the actual power in his own hands, had murdered his predecessor, little knew the real character of Kantiréva, when he invited him to assume the reins of government at Seringapatam; nor was the prince aware, when he accepted the offer, of the circumstances which had attended the death of his cousin. The insolence of the minister soon after the prince's arrival brought matters to a crisis; Kantiréva was informed of the fate which had

befallen his predecessor, and. which probably awaited himself; he determined therefore to strike the first blow. The minister was accordingly waylaid, and, after a severe struggle, despatched. CHAP. II.

The throne had been gained just in time, for the following year Kantiréva had to sustain the first invasion of the Mahomedans. The general of the king of Bíjapúr attacked his dominions, and even besieged Seringapatam. A breach was effected in the walls, and a general assault was delivered. Kantiréva, however, not only beat back the assailants, but pursued them with great slaughter beyond the border. He then proceeded to consolidate the conquests previously made, to settle the lands, and to introduce an organised system of administration. Amongst other matters he enlarged the fortifications of Seringapatam, and established a mint. Nor was he less inclined to military enterprises than the most warlike of his predecessors. He extended his dominions, by a succession of conquests in the direction of Bijianagar and Madura, and concluded his warlike achievements by gaining a great victory over the Rájá of Mágrí, whose territories he annexed.

On the death of Kantiréva childless, in 1659, the sovereignty of Mysore devolved upon a distant relative, a descendant of one of his ancestors. The name of this prince was Dúd[1] Déo Ráj. He repulsed a serious invasion by the Rájá of Bednúr, defeated the Naik of Madura, and by conquests from both, as well as by the absorption of some petty states, added greatly to his dominions; he died in 1672, just about the time when the French were struggling with their early difficulties in a corner of the Karnátik.

At this time Mysore may be said to have emerged from the *status* of a Zamíndárí, and to have assumed a position of importance in Southern India. Until this

[1] Dúd, in the language of Mysore, signifies 'great;' Chick 'little;' or senior and junior.—Wilks.

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period the rulers of the little territory, struggling to enlarge it, had had but little leisure and little opportunity for indulgence in luxury. The desire to extend the limits of the State had been handed down as an hereditary maxim from each sovereign to its successor. We have seen how, up to this point, they had endeavoured to carry with them the feelings of the people, by rating the ryots of the conquered lands at no heavier assessment than their own vassals. The real difficulties of governing were now to begin. The State was, from its size, beginning to attract attention. The Mahomedan power in Southern India, too, was at its zenith. It ruled not only the district known as the Dekhan, but possessed the Karnátik on the eastern, and Bijapúr on the western, coast; it was also known to be actuated by designs on Trichinápalí. On the western coast, besides, there was rising a power destined to become the enemy of all authorities, Hindú or Mahomedan—the great power of the Márhátás. Mysore would have, indeed, to contend with difficulties in its further progress to greatness.

Dúd Déo Ráj was succeeded in 1672 by Chick Déo Ráj. In the reign of this monarch the Márhátá power had become really formidable. The important posts of Jinjí and Vellúr fell into the hands of Sívají, the kingdoms of Bíjapúr and Golkonda were pushed hard, Tanjúr was overrun and conquered. Yet, though thus approached by such a powerful enemy, Mysore was too far south of the direct line of his movements to fear an attack, unless indeed she should provoke it. But this her sovereign was especially careful not to do. Whilst maintaining a constant look-out on the frontier, and even taking every opportunity of extending it imperceptibly, he devoted his main energies to placing the internal affairs of the kingdom on a permanent basis. He established a post office, openly for the transmission of letters, really for obtaining for himself a knowledge of their contents. The knowledge he thus acquired he used to

make himself the centre of all the power of the State. He compelled the abolition by all his feudatories and dependants of the title of Rájá, forcing them to fix their residence at Seringapatam, and converting them from rebellious princes into obsequious courtiers. His policy in this respect bears a striking analogy to that of Richelieu in France, during the reign of Louis XIII., and was influenced by the same motives—the desire to repress feudal and quasi-independent rights, and to establish an almost absolute monarchy on their ruins. His other measures were not dictated by the same wisdom. To increase the amount receivable from the land assessments, he had recourse to a variety of vexatious taxes upon the husbandmen, with the view to induce them to compound for the removal of the most objectionable by agreeing to pay a larger amount in the shape of revenue. From this, as a matter of policy, were exempted only lands granted for military service. The vexatious nature of these taxes, which will be referred to hereafter, and which, if applied to Bengal, would startle the ryots of that province, produced a passive resistance amongst the agricultural population of Mysore. The mode in which the resistance was crushed, by one of the most enlightened monarchs who ever reigned in Mysore, affords a striking contrast to the mild measures adopted in cases of passive resistance to authority by the western rulers of India. It should be recollected that on this occasion there was no revolt, no actual outbreak. It was simply this:—that the children of the soil, crushed by the multifarious taxes which interfered with their sowing, their reaping, their gathering into store, and the selling of the produce of their fields, suspended their inverted ploughs at the gates of their villages, and generally announced their intention to emigrate from a land which denied them the fruits of their labour, rather than cultivate on the terms proposed. A few, and only a few, talked of revenge; the rest were prepared peaceably to depart. But Chick Déo Ráj was

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too sensible of the value to himself and his kingdom of these cultivators to allow them to leave. And this is the mode he adopted to prevent them. I tell the story as related by Colonel Wilks:—'An invitation was sent to all the priests of the Jangam,'—to which religion the people belonged,—'to meet the Rájá at the great temple of Nanjangód, about 14 miles south of Mysore, ostensibly to converse with him on the subject of the refractory conduct of their followers. Treachery was apprehended, and the number which assembled was estimated at about four hundred only. A large pit had been previously prepared in a walled enclosure, connected by a series of squares composed of tent-walls with the canopy of audience, at which they were successively received one at a time, and, after making their obeisance, they were desired to retire to a place where, according to custom, they expected to find refreshments prepared at the expense of the Rájá. Expert executioners were in waiting at the square, and every individual in question was so skilfully beheaded, and tumbled into the pit, as to give no alarm to those who followed; and the business of the public audience went on without interruption or suspicion.' Having thus quietly rid himself of four hundred priests, the Rájá proceeded to put in operation the plans he had concerted for the extermination or dispersion of their followers. 'Wherever a mob had assembled, a detachment of troops, chiefly cavalry, was collected in the neighbourhood, and prepared to act on one and the same day. The orders were distinct and simple: to charge without parley into the midst of the mob; to cut down in the first selection every man wearing an orange-coloured robe (the peculiar garb of the Jangam priests); and not to cease acting until the crowds had everywhere dispersed.' Having thus paralysed the people by terror, the Rájá, it is said, with very little difficulty 'exacted from every village a written renunciation, ostensibly voluntary, of private property in the land, and an

acknowledgment that it was the right of the State.' This occurrence affords one of the few instances on record of the successful warfare by a sovereign against his own people on a question with reference to which the people are of all others the most sensitive—the question of their right to the proprietorship of the soil.

Meanwhile Sivají had died. Aurangzíb, then at the height of his power, had returned to the Dekhan, conquered the independent Mahomedan sovereignties of Bíjapúr and Golkonda, and was engaged in exerting all his energies to crush the Márhátás. Then it was that the chief of Mysore first came into contact with the rivals contending for the possession of Southern India. The Márhátá ruler of Tanjúr, who then held possession of the district of Bangalúr, finding that in the coming conflict his hold upon that territory would be precarious, and might lead him into difficulties, sold it to the Rájá of Mysore for three lakhs of rupees.[1] And though the troops of Aurangzíb anticipated the action of the purchaser and seized the country, they were too glad to yield it to Mysore, on the transfer to themselves, instead of to Tanjúr, of the promised purchase money. Allying himself then with the great Mahomedan sovereign, the Mysore ruler made conquests at the expense of the Márhátás and the Rájá of Bednúr; and although his own capital was on one occasion suddenly besieged by an army of the former warriors, the invaders were, by the combined skill and stratagem employed by his son, driven ignominiously from the kingdom. It was soon after this that the ruler of Mysore, till then known at the imperial court only as the zamíndár of that country, obtained from Aurangzíb the title of Rájá, with the privilege of sitting on an ivory throne. The throne made for this purpose was, we are

[1] Colonel Wilks very justly remarks (vol. i. p. 91), that the sale of the important district of Bangalúr for so small a sum as three lakhs of rupees is a striking instance of the insecurity of the tenure of property in those days of native rule.

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informed by Colonel Wilks, always used by the successors of the Rájá; 'it is the same which, in the year 1799, was found in a lumber room of Tippú Sultan's palace; was employed in the installation of the present Rájá; and is always used by him on occasions of public ceremony.'

Chick Déo Ráj died in 1704, after having added thirteen important districts to his territories, and obtained from Aurangzíb the recognition of himself as a sovereign prince independent of all but the Mogul.

The dynasty, which had for nearly two hundred years reigned over Mysore, and raised it from a small zamíndárí to the dignity of a kingdom, was now, however, about to suffer a fate inseparable from all despotic dynasties, viz., the fate either of being sterile or of failing to produce a competent representative. The successor of Chick Déo Ráj, by name Kantiréva Ráj, had the misfortune to be born deaf and dumb. He did not possess the commanding intellect requisite to balance so great a misfortune, and although the energy infused by his predecessor into all branches of the administration continued to exercise a perceptible influence during his life-time, yet his own inability to control actively the governing machine contributed to foster a state of things such as eventually led to the overthrow of the dynasty. In despotic States the sovereign, if he wishes to govern, must be everything; if he cannot take upon his own shoulders the responsibilities of his position, some one else must and will. And the experience of such states has fully shown —it shows every day—that the man who has once enjoyed the substance of authority, will use all the means in his power to make its possession hereditary in his family. So it was in Mysore. Kantiréva died after a reign of ten years, leaving the crown to his son, Dúd Kishen Ráj. This sovereign, let it be recollected, was but the third in succession from the prince who had raised Mysore to the dignity of a kingdom. Prior to that

date its rulers had been struggling for a position. That position had been obtained. But from the moment of its obtainment how rapid is the downfall! Kantiréva a nonenity, Dúd Kishen an imbecile, leaving to his successors but an empty title and a pageant throne!

It would answer no purpose were we to follow Dúd Kishen in his inglorious reign. The process of his fall is thus described by Colonel Wilks: 'Whatever portion of vigour or wisdom,' writes this historian, 'appeared in the conduct of this reign, belonged exclusively to the ministers, who secured their own authority by appearing with affected humility to study in all things the inclinations and wishes of the Rájá. Weak and capricious in his temper, he committed the most cruel excesses on the persons and property of those who approached him, and as quickly restored them to his favour. While no opposition was made to the establishment of almost incredible absurdity, amounting to a lakh of rupees annually for the maintenance of an alms-house to feed beasts of prey, reptiles, and insects, he believed himself to be an unlimited despot; and while amply supplied with the means of sensual pleasure, to which he devoted the largest portion of his time, he thought himself the greatest and happiest of monarchs, without understanding or caring to understand, during a reign of nineteen years, the troublesome details through which he was supplied with all that is necessary for animal gratification.' It is easy to understand that under such a sovereign, the ministers who affected humility, in order, by gratifying his inclinations, to secure their power, were not unfaithful to the traditions of their class. Prominent amongst them were two, Déva Ráj, and his cousin Nanjá Ráj. So long as the Rájá lived they allowed him to enjoy the empty pageantry of power, contenting themselves with its practical exercise; but upon his death in 1701, they treated his distant relative and successor, Chám Ráj, with undisguised contempt. They were at first, indeed, a little too out-

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spoken in their proceedings, for Chám Ráj, though a man of contemptible intellect, possessed that special quality of the weak-minded, that he knew how to conspire. Suddenly he removed his ministers, and filled their places with creatures of his own. But he did not possess the force of mind necessary to strengthen his position, and to improve his victory. Déva Ráj plotted in his turn, and taking advantage of the absence of the Rájá from the city, with a slender escort, he seized the palace, gained over the troops, and, seizing the Rájá, sentenced him to life-imprisonment on the hill of Kabal Drúg—the climate of which was sufficient to ensure death. As if that were not enough, the Rájá was supplied during his captivity with unwholesome food—a procedure which immediately put an end to his sufferings.

From the deposition of Chám Ráj, Colonel Wilks dates the extinction of the dynasty which had reigned for two hundred years in Mysore; thenceforward, though a member of the old family held the nominal office of Rájá, all the authority in the state was in the hands of Hindú or Mahomedan usurpers. In tracing the further history of the country, the names of the ministers or actual rulers will principally engage my attention, as the Rájás were seldom permitted to emerge from the precincts of the palace.

The first of these minister rulers, under the nominal sovereign, Chick Kishen Ráj, were the two cousins, Déva Ráj and Nánjá Ráj. Shortly after they had secured to their adherents all the important posts in the kingdom, Nanjá Ráj died. A few months later, Mysore was invaded by the Nawáb of the Karnátik, Dóst Ali. He was foiled, however, by the superior address of Déva Ráj, and his army was defeated with great slaughter. Shortly afterwards Déva Ráj acknowledged the supremacy of the Emperor of Delhi by paying tribute to Nizám-úl-Múlk, Subadar of Dekhan, who demanded it at the head of an army. Then, too old himself to take the field with his

troops, he continued his attention to the internal administration of the kingdom, making over the command of the army to a younger brother, also named Nanjá Ráj, and whose exploits against, and in alliance with, the French and English for the possession of Trichinápalí, are recorded at great length in the pages of Orme. To secure his position Nanjá Ráj married his daughter to the titular king, Chick Kishen.[1]

But Déva Ráj was destined to find that neither he nor his brother, able as they were, were secure against the same means which he himself had employed against his master. The successful seizure of power always acts as an incentive to men who feel within themselves the consciousness of the possession of great capacities to follow the example thus set them. It happened that amongst the soldiers employed by Nanjá Ráj, was one Haider Sahib, or Haider Ali, the grandson of Mahomed Bhelól, a religious person, who, coming from the Punjâb, founded a small mosque near Haiderábád, and the son of Futteh Mahomed, who was killed when fighting for Abdúl Rasúl Khan against Sádut-Ulla for the possession of Séra. This Haider was nearly thirty years old when he entered the service of Mysore, but his talents soon brought him to the notice of Nanjá Ráj, and at the close of the first campaign he was appointed to the charge of an independent corps.

From that time the name of Haider Ali becomes inseparably connected with Mysore. It would be, however, foreign to my purpose to enter into a history of his exploits, or of the exploits of the army which, under the command of Nanjá Ráj, assisted first the English, and afterwards the French, in their contest for empire. For a long time the two brothers held their power with a firm hand, never allowing a single opportunity to escape them of adding to their wealth. Under their rule the interests

[1] The descendants of this marriage by the female line were alive in 1811; I believe that some of them still survive.

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of the peasantry were but little regarded. The traditions, however, of the persecutions of Chick Déo Ráj, and their own experience of the imbecility of Dúd Kishen, were sufficient to prevent the ryots from indulging in any wish in favour of the confined Rájá of the ancient dynasty. Other causes contributed at this time to the weakness of the kingdom. Its resources had been considerably impaired by foreign war; they received a further blow when, in 1755, Déva Ráj, to save Seringapatam from the hands of Salábat Jung, aided by a French force under Bussy, was forced to promise payment of a contribution-tribute of fifty-six lakhs of rupees, a portion of which was supplied by the spoils of the Hindú temples and the plunder of the private property of the Rájá.

The year following, a quarrel ensued between the two usurping brothers on the subject of the treatment of the young Rájá, who was beginning to chafe very mildly under his captive state. Déva Ráj would have preferred mild measures, but Nanjá Ráj, deeming severity to be the best lesson, opened an artillery fire upon the palace—the gates of which had been closed by the Rájá—stormed it, and placing the Rájá upon his throne, caused the noses and ears of his principal adherents to be cut off in his presence. This occurred less than a year before the victory of Plassey gave England her first firm footing in Bengal.

A few months later the Márhátás appeared before Seringapatam, and compelled Nanjá Ráj to resign a large portion of the territory of Mysore. Meanwhile Déva Ráj, not approving of the conduct of his associate, had left Seringapatam, laden with the plunder he had amassed by his oppression of the people, and the supreme power remained in the possession of Nanjá Ráj. But the division between the brothers had been Haider's opportunity. Hitherto, though feared, Haider had been caressed and petted by Nanjá Ráj, and had been assigned territories

which added greatly to his power and influence; he had been saluted by the Rájá and by Nanjá Ráj himself as Futteh Haider Bahádúr, and Nanjá Ráj had invariably plumed himself upon the sagacity he had evinced in bringing forward a man who had shown talents so remarkable. He was now to see that Haider had two sides to his character. This chieftain had determined to attain supreme power. To that end Nanjá Ráj was the first obstacle. To remove him he concerted a plan with the Queen Dowager, by which he so worked upon the nerves of the usurper, that Nanjá Ráj resigned, and, after some show of opposition, agreed to take up his residence at Kúnúr, twenty-five miles from Mysore. The revenues of more than one-half the kingdom were then assigned to Haider Ali. He continued, however, on one pretence or another, to ask for more, until in 1760, he had obtained complete possession of the whole, and this,—notwithstanding a desperate and nearly successful attempt to oust him in that very year,—he retained to the day of his death.

The reign of Haider, his contests with the English, his devastation of the country up to the gates of Madras, are familiar to all the readers of Anglo-Indian history. It will not be necessary then to refer, in this place, to the warlike exploits of this adventurer and his son. It devolves upon us rather to inquire what, during the period of their usurpation, had become of that Hindú dynasty. On the death of the titular Rájá Chick Kishen, in 1766, Haider had invested his eldest son with all the dignities of a sovereign prince; but learning soon after that the young prince, Nanjá Ráj Wadiar, had evinced some of the yearnings for liberty natural to man, he resumed the amount that had been allotted for the maintenance of the sovereign, plundered the palace of all its cash and valuables, with the exception of the ornaments on the persons of the women, reduced the household, and replaced those who were expelled by his own

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spies. Five years later, during a crisis in Haider's fortunes, this Rájá attempted to open negotiations with the Márhátás. Detected in this, he was strangled by the order of Haider, and his brother, Chám Ráj, invested in his place. Chám Ráj died in 1775. He was the last male representative of the family, and, for any practical service to the country, the Hindú dynasty might then and there have been pronounced to be extinguished. But it suited the whim of Haider to have a pageant Rájá. He rejected, however, the nearest in order of relationship, the grandson in the female line—and adopted a mode of his own to provide a successor. The details of this method we transcribe at length from Colonel Wilks:—

'About this period,' he writes, 'the pageant Rájá Chám Ráj died; Haider had hitherto professed to hold Mysore in behalf of the Hindú house; and amused his subjects on every annual feast of the Dasahrá by exhibiting the pageant, seated on his ivory throne, in the balcony of state; himself occupying the place of minister and commander-in-chief. This ceremonial, in most countries, would have excited feelings dangerous to the usurper; but the unhappy Hindús saw their country everywhere sustaining the scourge of Mahomedan rule; the singular exception of the Márhátá state, a wide-spreading example of still more ruthless oppression, restrained their natural preference for rulers of their own persuasion; and they were soothed with the occasional condescension which treated them and their institutions with a resemblance of respect. Haider saw and indulged the working of these reflections, and determined to have another pageant. The lineal male succession was extinct, and he ordered all the children to be collected from the different branches of the house, who, according to ancient precedent, were entitled to furnish a successor to the throne. The ceremonial observed on this occasion, however childish, was in perfect accordance with the

feelings which he intended to delude, and sufficiently adapted to the superstition of the fatalist. The hall of audience was strewed round with fruits, sweetmeats, and flowers, playthings of various descriptions, arms, books, male and female ornaments, bags of money, and every varied object of puerile or manly pursuit; the children were introduced together, and were all invited to help themselves to whatever they liked best; the greater number were quickly engaged in a scramble for the fruits, sweetmeats, and toys; but one child was attracted by a brilliant little dagger, which he took up in his right hand, and soon afterwards a lime in his left. "That is the Rájá," exclaimed Haider, "his first care is military protection; his second to realise the produce of his dominions: bring him hither, and let me embrace him." The assembly was in an universal murmur of applause; and he ordered the child to be conducted to the Hindú palace, and prepared for installation. He was of the same name as his predecessor, viz., *Chám Ráj*, and was the father of the present (late) Rájá, who was placed by the English at the head of the Hindú house of Mysore on the subversion of the Mahomedan dynasty in 1799.'

This Chám Ráj survived the death of Haider Ali in 1782, but continued till his own demise, in 1795, to be kept a prisoner in the palace. On the occurrence of that event, Tippú Sultan determined to continue the farce of a pageant ruler no longer. The son of the late Rájá was but two years old; yet the palace was ransacked, and he, his mother, and all his relations, were despoiled of their personal ornaments. They were then removed to a wretched hovel in the neighbourhood. In this hovel they were found when Seringapatam was captured on May 4, 1799.

Then ensued a new phase in the history of the country. Dividing between himself and the Nizám a considerable portion of the conquered country, Lord Wellesley placed as ruler over the remainder—a territory

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yielding then an annual revenue of 49 lakhs of rupees—the boy whom he had found in the hovel, and whose father had owed his elevation to the regal dignity not to birth, not to merit, but to the chance of having on one occasion in his childhood preferred a toy dagger to the other playthings by which he was surrounded. At this time, the family, deprived for many years of power, had entirely lost their influence in the country. Lord Wellesley, however, was apparently influenced in the course he adopted by the fact that he saw in it the means of escape from a choice of difficulties. He could not restore even a dismembered portion of Mysore to the representatives of the warlike house of Haider Ali, without, he thought, laying in store for the English Government the chances of future contests as desperate as those which had gone before; nor could he, on the other hand, appropriate to the British the entire country without exciting the jealousy, and, with it, the probable hostility of the Nizám and the Márhátás. The assignment to the last recognised descendant of the Hindú house of Mysore of a considerable portion of the dismembered territory, in a state of vassalage to the British, seemed to present to the English statesman the means of escape from his dilemma. These were his reasons for placing upon the throne of Mysore a child, six years old, the accident of one of the fancies of Haider Ali, and who had been nurtured in indigence and misery.

The arrangements made during the minority of the child, who assumed the name of Krishna Ráj Wadiar, seemed to be dictated by the soundest considerations. Sir Barry Close, one of the ablest political officers of the day, was appointed Resident, the troops were commanded by Colonel Arthur Wellesley, whilst the administration of the country was entrusted to the ablest of the ministers of Tippú, the Brahman Púrnia. I cannot do better than extract the story of this experiment from the Report of

the Administration of Mysore for 1872.[1] In a concise style, and with the most absolute accuracy, the writer summarises the history of Krishna Ráj Wadiar. Yet it should be always borne in mind by those who, perusing it, might be inclined to regard as hopeless all future attempts to inaugurate native rule, that neither had Krishna Ráj, nor had any of his predecessors, the advantage now bestowed upon the present Rájá, the advantage of a sound education. The education of Krishna Ráj reminds the historical student of the account of the education of Louis XV. as told by Michelet.

'During the infancy of the Rájá,' states the Report, 'viz. from 1799 to 1810, Púrnia virtually governed the country. His rule was despotic, and it may be questioned whether he did not enrich the treasury at the expense of the State by narrowing the resources of the people, for by 1811 he had accumulated a surplus of seventy-five lakhs of pagodas. He was a minister of the old school, and viewed with chagrin any attempts which the Rájá, as he came to years of discretion, made to assert his prerogative. This provoked the resentment of the young Rájá, surrounded as he was by parasites who constantly urged him to take the government in his own hands. In 1811 the Rájá expressed to the Resident a wish to govern for himself. The Resident endeavoured to secure a share in the administration for Púrnia, but the latter declined office in the position of a subordinate, and retired to Seringapatam, where he soon after died.

'The Rájá assumed the government under the best of auspices, with the goodwill of the British Government, and with a well-filled treasury. His youth was his misfortune, and unhappily he never found a good minister. He was, besides, fond of pleasure; and although he was shrewd and observant, his aspirations to govern absolutely were in excess of his capacity. He was generous to a

[1] This report, though official, is not private, copies being sent to the press.

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fault, and lavish in benefactions to temples. Under such conditions it is not surprising that the administration broke down. In less than two years after the Rájá's accession to power, the Resident was obliged to report to the Supreme Government that the Rájá had dissipated all the treasure accumulated by Púrnia. All remonstrances failed to check the Rájá's downward course. High offices of state were sold to the highest bidder, while the people were oppressed by the system of "Sharti," which had its origin under Púrnia's regency. "Sharti" was a contract made by the Amildar that he would realise for the government a certain amount of revenue; that if his collections should fall short of that amount he would make good the deficiency, and that if they exceeded it, the surplus should be paid to the government. The amount which the Amildar thus engaged to realise was generally an increase on what had been obtained the year preceding. In the mutchbolika or agreement the Amildar usually bound himself not to oppress the ryots, nor impose any new taxes, nor compel the ryots to purchase the government share of garden; but this proviso was merely formal, for any violation of the contract in any of these points when represented to the government was taken no notice of. The consequence was that the ryots became impoverished, the revenues most embarrassed; and the Amildars themselves frequently suffered losses. The distress arising from this state of things, and from the neglect of duties incumbent upon government, fell heavily upon the ryots, who groaned under the oppression of every tyrannical Sharti, Fouzdar, and Amildar.

'In 1830 the ryots in portions of the Nagar division (which, it should be observed, formed no part of the dominion of Mysore before Haider's time, and in which, therefore, the hereditary influence of the Rájá was weaker than elsewhere,) broke into open revolt; several of the Páligars assumed independence, and a pretender was set

up as the representative of the Rájá who, as we have seen, was dispossessed by Haider. Although the Rájá's troops were generally successful in their skirmishes with the rebels, they failed in subduing the revolt, and the Rájá found it necessary to ask for the aid of British troops, who completely quelled the insurrection.

'The state of Mysore had been for some time attracting the notice of the Government of India, and as it was considered that the insurrection was of so serious a character as to call for special inquiry, the Governor-General ordered the formation of a committee to 'investigate the origin, progress, and suppression of the recent disturbances in Mysore.' Their report showed that the misgovernment of the Rájá had produced grave and widely-spread discontent, that the revenues were rapidly failing, that maladministration was rampant in all departments of the state. The Governor-General therefore determined upon acting on the fourth and fifth articles of the subsidiary treaty. In a letter addressed to the Rájá, after recounting at some length and in forcible terms the circumstances under which the Rájá had been placed on the throne, the objects of the subsidiary treaty, and the mismanagement, tyranny, and oppression of the Rájá's government, Lord W. Bentinck went on to say—"I have in consequence felt it to be indispensable, as well with reference to the stipulations of the treaty above quoted, as from a regard to the obligations of the protective character which the British Government holds towards the State of Mysore, to interfere for its preservation, and to secure the various interests at stake from further ruin. It has seemed to me that in order to do this effectually, it will be necessary to transfer the entire administration of the country into the hands of British officers, and I have accordingly determined to nominate the Commissioners for the purpose, who will proceed immediately to Mysore.

'"I now, therefore, give to your Highness the formal

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and final notice, and I request your Highness to consider this letter in that light—that is, as the notice required by the treaty to be given to your Highness of the measure determined upon for the assumption and management of the Mysore territory in the case stipulated. I beg of your Highness, therefore, to issue the requisite orders and proclamations to the officers and authorities of Mysore, within ten days from the date when this letter may be delivered to your Highness, for giving effect to the transfer of the territory, and investing the British Commissioners with full authority in all departments, so as to enable them to proceed to take charge and carry on affairs as they have been ordered, or may be hereafter instructed." To the Rájá, in accordance with the treaty, one lakh of star pagodas per annum was allotted for his private expenses.

'The Rájá peacefully surrendered the reins of government, and continued to reside in his palace at Mysore. The Governor-General vested the government in the hands of two Commissioners, the senior of whom was appointed by himself, and the junior by the Madras Government. The senior Commissioner, who possessed what was termed a 'casting vote,' and was therefore enabled to overrule his colleague on every point, fell into very much the position of the Rájá, and was aided in financial matters by the Déwan, which latter post was not abolished until 1834. Up to June 1832 the Commissioners were under the Government of Madras; but in that month they were made immediately subordinate to the Government of India. It was soon found that a Board of two Commissioners, who, naturally, constantly differed in opinion, was an agency ill adapted for the organisation of a proper system of government. Accordingly, on April 28, 1834, one Commissioner (Colonel Morison) was appointed for the whole province.

'The necessity of a still more sweeping change in the

administration soon afterwards became apparent. The instructions of the Governor-General to the Madras Government on the first assumption of the province had been to the effect that "the agency under the Commissioners should be exclusively native; indeed, that the existing native institutions should be carefully maintained." These views were subsequently confirmed by the Court of Directors in their letter, dated September 25, 1835, in which they stated that they were "desirous of adhering, as far as can be done, to the native usage, and not to introduce a system which cannot be worked hereafter by native agency." The above instructions were as far as possible adhered to in the early days of the Commission. But in process of time it became known that the machinery of government was rotten to the core. As an instance of maladministration which prevailed, it may be mentioned that the courts of justice had no power to pass sentence, their prerogative being limited to the mere finding of "Guilty," or "Not guilty." The Rájá, who had retained the power of passing sentence, was too indolent to attend to business, and the result was that the jails had remained for years crowded with prisoners, who, if guilty at all, were only guilty of light offences. The powers of the various descriptions of courts were ill-defined, and involved endless appeals. The evils involved by this state of things lay too deep to be remedied by one Commissioner, aided by the existing native agency, and it was therefore determined to substitute four European superintendents for the native Fouzdars. The "Huzur Adalat," composed of native judges, was allowed to remain the highest judicial authority in the province, but its sentences were made subject to the confirmation of the Commissioner, and not long afterwards a Judicial Commissioner was substituted for it. The post of Resident was abolished in 1843.

'Such was the form of administration under General (afterwards Sir Mark) Cubbon, who succeeded Colonel

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Morison as Commissioner in June 1834, and occupied that post until February 1861. The history of the province under his rule affords a brilliant illustration to those who maintain the superiority of British over native rule; for it is the history of a people made happy by release from serfdom, and of a ruined state restored to financial prosperity. The gradual rise of the revenue will be shown in the financial chapter of this Report. At the same time no less than seven hundred and sixty-nine petty items of taxation were swept away. Among these were such whimsical taxes as taxes on marriage, on incontinency, on a child being born, on its being given a name, and on its head being shaved. In one village the inhabitants had had to pay a tax because their ancestors had failed to find the stray horse of a Pálígar, and any one passing a particular spot in Nagar without keeping his hands close to his side had to pay a tax. All of these taxes were formerly entered in the government records as part of the resources of the State, and all were swept away under Sir Mark Cubbon. In addition, the abuses in the working of the land revenue which had crept in since the time of Púrnia were removed; the payment of assessment was made as easy as possible to the ryot by dividing it into five instalments payable with reference to the periods of harvest; the system of "batayi," or payment of assessment in kind, which exposed the ryot to numberless exactions, was in great measure abolished, and the land assessment in many cases was lowered.

'In order to close the historical summary it is only necessary to recur briefly to political affairs. The Rájá, until his death in 1868, continued to reside at Mysore. He had no political power, but the assignment to him of a fifth of the revenue of the province for his personal expenditure enabled him to give reins to the princely liberality which formed one of the main elements of his character. In June 1865, he adopted a scion of one of

he leading families of his house, who, on his adoption, received the name of Chámrájendra. Whether the British Government would recognise the adoption was for some time doubtful. In April 1867, the Home Government decided that it should be recognised. Accordingly, on September 23, 1867, six months after the death of Rájá Krishna Ráj, his successor, Chámrájendra Wadiar, at that time between six and seven years of age, was duly installed at Mysore. The following proclamation issued after the death of Krishna Ráj Wadiar by the Governor-General may not unaptly close this historical summary:—

'"His Excellency the Right Honourable the Viceroy and Governor-General in Council announces to the chiefs and people of Mysore, the death of His Highness the Máhárájá Krishna Ráj Wadiar Bahádúr, Knight, Grand Commander of the Most Exaltéd Order of the Star of India. This event is regarded with sorrow by the Government of India, with which the late Máhárájá had preserved relations of friendship for more than half a century.

'"His Highness Chámrájendra Wadiar Bahádúr, at present a minor, the adopted son of the late Máhárájá, is acknowledged by the Government of India as his successor and as Máhárájá of the Mysore territories.

'"During the minority of his Highness, the said territories will be administered in his Highness's name by the British Government, and will be governed on the same principles and under the same regulations as heretofore.

'"When his Highness shall attain the period of majority, that is, the age of eighteen years, and if his Highness shall then be found qualified for the discharge of the duties of his exalted position, the government of the country will be entrusted to him, subject to such conditions as may be determined at that time."'

To carry out the scheme thus announced it was decided to place the young Rájá under the immediate

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charge of a British officer, who should exercise the functions and duties of his guardian, training him for his high position, and guarding him from the temptations and evils which had beset the path of his predecessor.

The task of the guardian appointed by the British Government began virtually in August 1869. Then, for the first time, was the Rájá allowed to leave the walls of the fort in which he had resided. A school was formed in one of the palaces in the healthiest localities of Mysore. To it were invited the sons of the nobles and officers of state, and there, in September 1869, did the Rájá, then six years and a half old, begin his education.

From that time to the present his progress has been steady and satisfactory. He is being taught all, with the exception of Latin and Greek, which would be taught in an English school. He has learned to ride, even to hunt with the hounds, to play cricket, to drive. He has manifested a cheerful, steady, and painstaking disposition. He is punctual and methodical in his habits, and evinces an amiability of character which promises well for the future. It requires only the care and interest hitherto bestowed upon him to be continued to make him eminently qualified to fulfil the duties which will devolve upon him.

To give an idea of the nature of the resources of the country over which he will be called to rule, I append the statistical return from the latest published annual reports:—

Revenue Collections for 1872–3.	Rupees	*Expenditure for* 1872–3.	Rupees
Land Revenue	73,50,285	Interest and Refunds	41,440
Sayer (Customs)	8,85,824	Land Revenue proper	7,51,509
Forests	3,76,185	Revenue Survey	2,47,043
Abkari (Excise)	10,80,826	Inam Commission	84,787
Assessed Taxes	3,88,008	Sayer (Customs)	39,210
Salt	13,437	Miscellaneous Revenue Charges	18,083
Stamps	1,88,243	Forests	1,86,081
Post Office	44,876		

Revenue Collections for 1872-3—cont.

	Rupees
Law and Justice	4,13,130
Education	1,41,604
Other items	1,14,274
Total	1,09,96,692
Local and Municipal Funds	9,83,223

Expenditure for 1872-3—cont.

	Rupees
Abkári (Excise)	19,695
Stamps	12,971
Mint	25,625
Post Office	1,51,346
Administration	2,91,589
Palace charges	8,53,829
Minor departments	17,716
Law and Justice (Judicial Courts)	8,59,856
Jails	1,09,561
Registration	17,576
Police	4,44,794
Education	2,45,782
Religious and Charitable Institutions	2,82,510
Medical	1,30,265
Stationery and Printing	33,374
Assignments under Treaties and Engagements	25,66,666
Miscellaneous	84,096
Superannuation and Compassionate Grants	1,14,583
Local Force	10,86,529
Public Works Department Establishments	5,13,594
Works	9,10,188
Total	1,01,31,148
Local and Municipal Expenditure	17,88,666

CHAPTER III.

TRAVANKÚR.

AREA—6,653 sq. miles. POPULATION—1,262,647.
REVENUE—42,85,000 rupees.

TRAVANKÚR is bounded on the north by Kochin and the British district of Koimbatúr, on the east by Madura and Tinnivéli, and on the south and west by the Indian Ocean.

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This State presents the example of a territory which, from the earliest tradition, has always been under Hindú rule, and governed by Hindú laws. Its early history is obscure. The code of laws which prevailed till 1811 dated from 1496. According to one of those fundamental laws the succession to the throne invariably descends in the female line. Thus, if the sovereign have two sons and a daughter, he is succeeded by the male offspring of his daughter. According to tradition the princesses exercised the authority themselves up to the year 1740, when the reigning princess was persuaded to make over the sovereignty to the Rájá, both for herself and all succeeding princesses. This probably was caused by the fact that, prior to 1740, the country was divided into a number of petty chiefships, all of which claimed independence, and the arm of a strong man was felt necessary to reduce them to submission to one master.

Such a man appeared, in 1740, in Mastanda Wurmah, in whose favour the reigning princess resigned her pretensions. Between that date and the year 1758 Rájá Mastanda subdued many of the petty chiefs, mainly by the aid of a body of troops disciplined in the European fashion by a Flemish officer, named De Lanoy. Rájá Mastanda died in 1758. His successor, Wanjí Baula Perumal, continuing De Lanoy in his service, completed the task so well begun by Rájá Mastanda, subduing all the remaining chiefs.

It was the fortune of this prince, however, to come into contact with Tippú Sultan. He had given offence to Tippú and his father, Haider Ali, in 1778, by granting a free march through his territory to the British troops sent to attack Mahé; and again in 1783, when, alone of all the native princes in Southern India, he resisted the offers of the usurper of Mysore, and boldly avowed himself the friend of the British. His troops contributed to the victory gained by Colonel M'Leod at Paniáni (November 1783), at that time important in its consequences. His

zealous co-operation having entitled him to be ranked as an ally, the British Government included him as such in the treaty with Tippú in 1784.

When, subsequently, Malabár and Kanará had been completely subdued by Tippú, the independent principality of Travankúr became isolated by the territories he had acquired. The only obstacle to its immediate absorption was the treaty of 1784. Tippú, however, sought every opportunity to disturb the neutrality observed by the Rájá of Travankúr, and did succeed by the movement of troops on his frontiers in completely frightening him. In his first moments of terror the Rájá applied to the Madras Government (June 1788) for four officers and twelve sergeants to discipline six battalions of infantry. In reply he was informed (August 1788) that it was contrary to the system of the Madras Government 'to lend officers to command any troops except such as are actually in their own pay;' but if the Rájá would 'suggest any plan by which one, two, or even three battalions of the Company's army might be employed in securing the Travankúr territory against any sudden attack of its enemies, it would be taken into consideration.' In consequence of this communication the Rájá agreed to entertain a subsidiary force of two battalions, the monthly subsidy for each of which, during peace, was fixed at 1,755 pagodas,[1] to be paid in cash or pepper.

This force had hardly reached its station, on the island of Vipen, before Tippú found a ground of offence against the Rájá, for having purchased from the Dutch the town of Kranganúr, to which he laid claim as being situated on the territory of his tributary, the Rájá of Kochin. Regardless, then, of the defensive alliance subsisting between the Rájá and the British Government, he attacked the Travankúr lines early on the morning of December 29, 1789. He was, however, well received

[1] About 7,000 rupees.

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and repulsed with great loss, escaping almost alone. His palanquin, seals, rings, and all his ornaments fell into the enemy's hands. But he was resolved on revenge. Endeavouring to blind the British as to his real intentions, he made earnest preparations for a renewed attack. This attack took place on May 7 following, and was completely successful. The victorious troops spread desolation over the country, and probably would have endeavoured to occupy it permanently, but that Tippú was called to his own country to defend himself against the British, who had declared war against him for attacking their ally.

In the war which followed, Tippú lost half his dominions, and the territories which had been wrested from Travankúr were restored to that country.

The following year (January 1793) the Rájá concluded a commercial treaty with the British Government by which he bound himself to supply a considerable quantity of pepper to the Bombay Government, in exchange for broadcloth, arms, and other articles. The same year, too, he proposed to subsidize three battalions of sepoys, a company of European artillery, and some Lascars, to be stationed in his country, or on the frontier near it, or in any other part of the British territory, as the Rájá might desire. A treaty carrying out these proposals was agreed to in November 1795.

Rájá Wanjí Baula Perumal died in 1799, and was succeeded by Rájá Rámá Warmá Perumal. This prince had hardly ascended the throne when a circumstance happened which tended to cool very much his feeling of attachment to the British Government. Travankúr had been united with the British in that crusade against Tippú Sultan, which terminated in May 1799, by the death of that ruler at Seringapatam. But the demise of their common enemy proved fatal likewise to the independence of Travankúr. At no remote period subsequent to that event. January 1805, the Rájá was

called upon to pay annually an additional sum (to that previously agreed upon) in order to provide for one more regiment, in return for being relieved of the obligation to furnish troops. He was required to concede to the British the power, under certain circumstances, of regulating the administration of all branches of public affairs, and of bringing them under the direct management of the officers of the British Government. Under such circumstances a guarantee would be given to the Rájá that his income should not be less than two lakhs of rupees, plus one-fifth of the revenue annually. The Rájá was also to bind himself to attend to the advice of the British Government, to hold no communication with any foreign State, and to admit no European foreigner into his service or within his territories without the permission of the British Government.

This treaty, in fact, reduced Travankúr to the position of a dependent and protected state.

This was a position not at all palatable to a large party in Travankúr. Discontent spread widely, and rapidly became general. The leader of the malcontents was the Dewán or prime minister, a man who was not disposed to look on calmly whilst his authority was thus virtually taken from him, even though his hopes of success might not be very cheering. The insurgents assembled, to the number of 30,000, and surrounded the subsidiary force. With vigour they might have gained the day, but that necessary aid to success was wanting. Several actions were fought, but in the end the insurrection was suppressed. Then the Rájá, feeling himself unfit to rule and having no one in whom he could confide, was inclined to make over the management of the affairs of the country to the British Resident. At this crisis he died, and was succeeded by Lutchmí Rání, until a male heir should be born to her. On her assumption of office the British Resident took charge of the administration. For the country it must be admitted the change was beneficial.

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The ancient and obsolete code of laws which punished severely where a light penalty would have sufficed, and lightly where a severe example was required, and which dated back to the year 1496, was abolished; and a new code, more in accordance with sound principles, was introduced. Effectual reforms were also carried out in the departments of revenue and finance.

Lutchmí Rání was delivered of a son on April 18, 1813. She continued to act as regent for him, but the following year she bore a second son and died. The regency was then assumed by her sister, and to her, at the close of the year 1814, the Resident made over the duties of the administration. Aided by his counsels, this lady performed her task with great ability and success. In 1829 the young Rájá, having attained the age of sixteen, was formally invested with the sovereignty. Three years later, the new order of government being regarded as firmly established, the subsidiary force was withdrawn.

The Rájá died in 1846, and was succeeded by his brother, Mastanda Rájá. His reign of fourteen years presents no marked incidents for review. On his death, in 1860, the government devolved upon his nephew, Rámá Warma, the present ruler.

A curious incident in connection with the succession occurred in 1857. I have before referred to the custom of the country which provides that the succession must descend in the female line, that is, to the male children of daughters. But it sometimes happens that a failure in the direct female descent occurs. Such a failure requires the selection and adoption of two or more females from the immediate relatives of the family who reside at certain places in Travankúr. Such an adoption occurred in 1788, when two sisters were selected and adopted. The younger sister died after giving birth to a female child, which also died. From the elder sister the present family of Travankúr is descended, the late Rájá being her daughter's son, and the present her daughter's

daughter's son. In 1857 the line of Travankúr was again threatened with eventual exhaustion. The sister of the late Rájá—daughter's daughter of the eldest of the two sisters adopted in 1788—left five children, four sons, the second of whom is the present Rájá, and one daughter. This daughter died suddenly, leaving only two sons. The race whence future Rájás were to be supplied thus became extinct, and, on the death of all the male members, the line, unless recruited by adoption, would expire with them. Under these circumstances, the Rájá, with the concurrence of the British Government, adopted, to continue the line, two of the most eligible from amongst his female relatives.[1]

The right of adoption has been granted to the Rájá of Travankúr.

CHAPTER IV.

KOCHIN.

AREA—1,131 sq. miles. POPULATION—399,060.
REVENUE—10,57,497 rupees.

THIS small principality is bounded on the north by the province of Malabár, on the south by Travankúr, on the east by Dindigal, and on the south-west by the Arabian Sea. Its rulers claim to hold the territory in right of direct descent from the potentates who are said to have wielded in the ninth century supreme authority over the whole extent of territory stretching from Gokuru in North Kanará to Cape Kumárí. It is difficult to trace their history back to a period so remote. There are, however, authentic records to show that the Rájás succumbed at an early period to the Portuguese, who built a fort at

[1] Aitchison's *Treaties*.

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Kochin. In 1662 the fort and town yielded to an attack made upon them by the Dutch, under whose management the town of Kochin attained a high degree of prosperity. The Dutch made no attempt to conquer the remainder of the country, but left the Rájá there to reign supreme. Here, in 1759, the Rájá was attacked by the Zamorin of Malabár; but he in his turn was expelled by the Rájá of Travankúr, to whom, as a reward for his assistance, the Rájá of Kochin transferred a portion of his territories.

Kochin preserved her independence till the year 1776, when the country was conquered by Haider Ali. Haider contented himself with exacting a tribute from the Rájá, who continued in a state of dependence to him and his son Tippú till the breaking out of the war of 1790.

In the following year, the Rájá, known as Rájá Verulam Tamburan, succeeded, with the aid of the British, in shaking off the Mysore yoke. He simply, however, transferred his allegiance to a new master, the British, he agreeing to pay them an annual subsidy of 100,000 rupees, the same amount he had till then paid to Haider Ali and Tippú.

Meanwhile the town of Kochin continued to be occupied by the Dutch. But on the breaking out of the war with Holland, the British took possession of it, continuing, however, the practice of Dutch law in all the places where it had theretofore prevailed. The British protection was deemed essential by the Rájá to the preservation of his authority so long as the dynasty of Haider Ali ruled at Mysore, and he clung to it with all his energy. But on the downfall of Tippú, in 1799, his mind was relieved from his fears, and he was gradually led to regard the British connection as pressing upon him with undue might. In 1809 these ideas took practical form. His minister, in correspondence with the minister of Travankúr, suddenly raised troops and attacked the British, having previously failed in an attempt to assassinate the

Resident. The insurrection was put down with little trouble, and a new treaty made with the Rájá, by which he was obliged to receive a subsidiary force of a battalion of native infantry. To pay for this force his tribute was raised from one lakh of rupees to 276,037 rupees, payable yearly in six equal instalments. He was forbidden also to admit Europeans or foreigners into his service without the sanction of the British Government. That Government also reserved to itself the right, under certain circumstances, to take over the management of the country, making a suitable provision for the Rájá.

The increase in the amount of the subsidy, making it exceed a moiety of the revenues—which at that time amounted only to 480,000 rupees—caused great embarrassment at Kochin. This reached at last such a height that the British Resident was forced to act himself as Dewán, or minister. But even he was unequal to the task of bringing about an equilibrium. Almost his first act, then, was to reduce the subsidy to 240,000 rupees, or an exact moiety of the estimated revenue. It was subsequently still further reduced to 200,000, at which amount it now stands. The Resident likewise introduced reforms in the revenue, agricultural, and trading departments, which have borne good fruit. The revenue in the present day exceeds ten lakhs of rupees.

In 1814 the Dutch finally ceded their rights in the town of Kochin to the British. A large number of the inhabitants of the town are descendants of that people, who held it in possession for about a century and a half.

In 1839 the misconduct of the reigning Rájá rendered it necessary that the Resident should once again assume the administration of affairs. The result was highly satisfactory. Under the present Rájá, Rávi Vurma, who succeeded to power in 1853, the prosperity of the country has been progressive. Notwithstanding the great improvements that have been made, by the construction of bridges, canals, roads, and other works of public utility,

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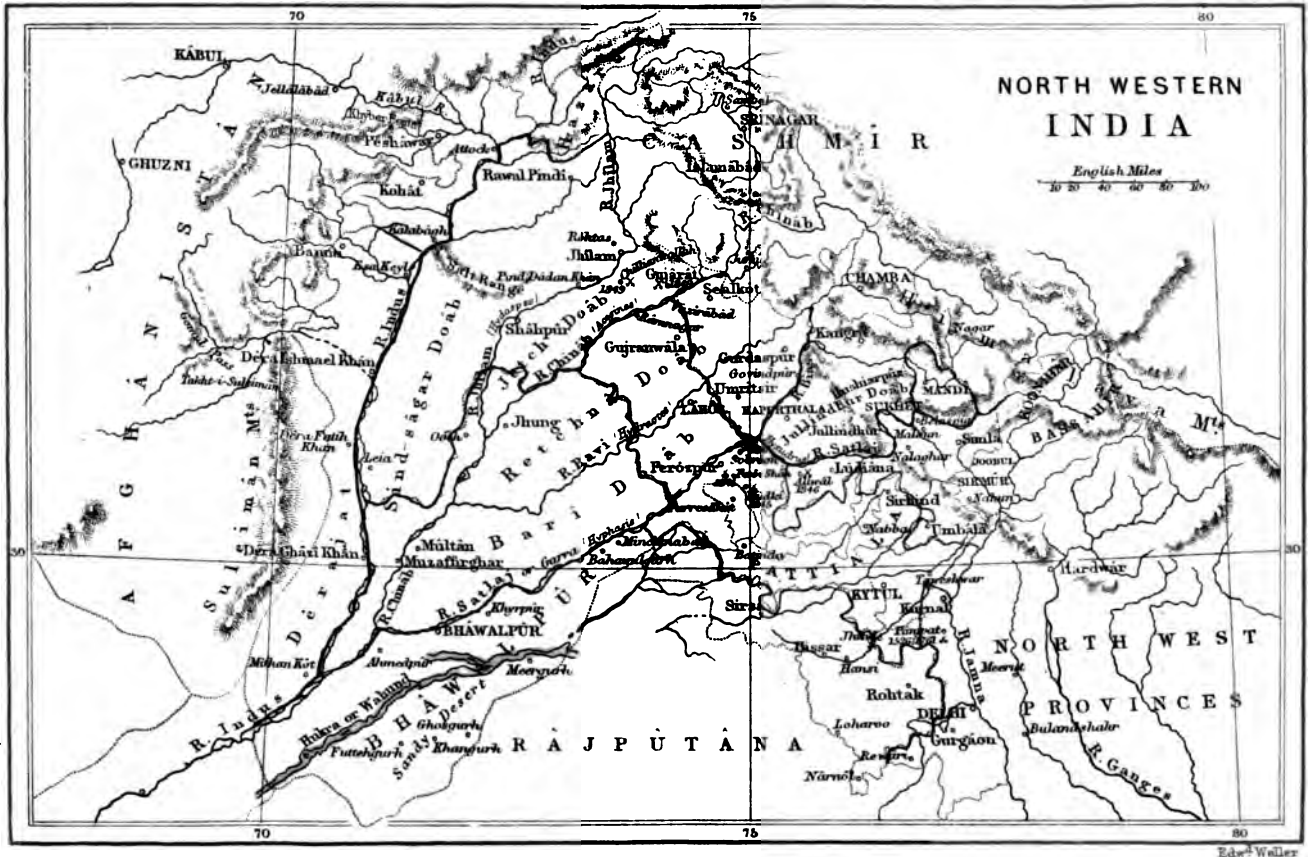
the revenue shows a surplus. Great facilities have been afforded to commerce by the removal of all unnecessary imposts and by placing the port of Kochin on the same footing, with certain specified exceptions, as the British ports in India.

The Rájá of Kochin has received the right of adoption. The succession descends, as in Travankúr, through the female branch of the family.



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PART VI. NORTHERN INDIA.

CHAPTER I.

THE CIS-SATLAJ STATES.

I. *Patiálá.*

AREA—5,412 sq. miles. POPULATION—1,586,000.
REVENUE—30,00,000 rupees.

THE Máhárájá of Patiálá is the recognised chief of the Phulkean tribe, so called from the ancestor, Choudri Phúl, a peasant, who founded a village in the Nabhá territory. The second son of Phúl, by name Rámá, laid the foundations of the sovereign state now known as Patiálá. Though belonging to the Jât tribe, the Máhárájá is a Sikh.

I have been unable to gather any important materials throwing light on the infancy of this State. In the year 1806, it was ruled by one of the descendants of Ráma, and stood in a proud position between Ranjít Singh and the British, owing allegiance to neither. But its possession was coveted by Ranjít Singh. In that year, accordingly, deeming that his action would be unnoticed, or at all events would be unobstructed by the British, then in the peaceful mood which followed the departure of Marquess Wellesley, Ranjít determined to strike a blow at the independence of the Cis-Satlaj states. Fortune, at the time, seemed to favour him. A violent quarrel had taken place between the Rájás of Patiálá and Nabhá, and the latter, the weaker of the two, invoked the assistance of

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Ranjít Singh. Nothing could have been more opportune. In October of that year (1806) Ranjít crossed the Satlaj with his army and dictated terms of reconciliation to the rival sovereigns. He then recrossed into his own territories. He had accomplished all that he desired. He wished, before positively committing himself, to see in what light his interference would be regarded by the British Government. He had cleared up that point. The British Government had made no objection to his proceeding, and he thought that the game was in his hands.

The following year, 1807, he again crossed into the dominions of Patiálá. This time he had been appealed to by the wife of the Rájá of that country, who was at variance with her husband. But his action alarmed all the Cis-Satlaj princes, and they made an appeal to Calcutta, protesting themselves the servants of the British Government, and imploring its protection. Before a reply could arrive, the Rájá and Rání had settled their differences, and Ranjít had no excuse for remaining. He had received the thanks of both Rájá and Rání, and the present of a diamond necklace and a brass gun. But baulked in his plans, he was foolish enough to show his anger by seizing the forts and confiscating the lands of some petty Rájás. Learning, too, that preparations were being made at Delhi in a sense hostile to his views, he wrote to the Governor-General, claiming all the country west of the Jamna as his own, except the stations occupied by the English.

This claim was not at the moment openly resisted, but an envoy was sent to Ranjít Singh to remonstrate on its extravagance. This mild procedure only inflamed the passion of Ranjít, and he deliberately recrossed the Satlaj, and seized upon Ambála. Nor was it until the British, convinced of the necessity of strong measures, assembled an army, that he finally withdrew his pretensions, and consented to treat.

By the treaty then concluded (April 1809) Ranjít

Singh engaged neither to commit nor to suffer any encroachments on the possessions or rights of the chiefs on the left bank of the Satlaj. The following May the British Government issued a proclamation, extending its protection to the chiefs of Sirhind and Málwá, without demand of tribute, requiring service in time of war, and defining generally the relation of the protected states to the paramount power.

The general scope of the proclamation of 1809 was to establish the chiefs in the states they held before they were received under British protection. At that time there were ten of these chiefs. These were, Sáhib Singh, Rájá of Patiálá; Bhailal Singh, of Kaital; Jeswunt Singh, of Nabhá; Bhag Singh, of Jhínd; Gurú-Dayal Singh, of Ladüa; Jodh Singh, of Kalsia; Daya Kunwar, Ráni of Ambála; Bhanga Singh, Rájá of Thánesur; Soda Singh, of Mahawut; and Jawahir Singh, of Bharup. By the action of the British Government these chiefs were relieved from all dread of their powerful neighbour on the other side of the Satlaj. But there ensued from this relief a consequence which had not been foreseen. They began to quarrel among themselves—the stronger to oppress the weaker, thus practically to demonstrate the need for the intervention of a strong power. This necessity soon forced itself on the recognition of the British, and in 1811 a second proclamation was issued, directing the restoration of estates that had been usurped, and prohibiting the encroachment of one State upon another.

Three years later the British engaged in war with Nipál, and in accordance with the terms of the proclamation of 1809, called upon the Rájá of Patiálá to aid them with troops. The aid was cheerfully rendered, and was, in its way, effective. As a mark of the appreciation of the British Government portions of the Keonthal and Baghat states, yielding a revenue of 35,000 rupees, were conferred upon him by sunnud, the Rájá paying for them in exchange the sum of 280,000 rupees.

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In 1830, the hill territory of Simla was ceded to the British by the Rájá in exchange for three villages in the district of Beraoli.

Nothing further occurred till the first war with the State of Lahore broke out at the close of 1845. In that memorable contest the Máhárájá of Patiálá cast in his lot with the British, whilst the Rájá of Nabhá showed great sympathy with the invaders. As a reward for his loyal service the Máhárájá was granted a portion of the territory confiscated from the Rájá of Nabhá for his misconduct. At the same time the Máhárájá was confirmed by sunnud for ever, for himself and his heirs, in possession of his ancient estates and those added by the British Government, with all the rights appertaining thereto. In consideration of his renouncing the right to impose custom and transit dues, he was awarded an additional grant of territory confiscated from the Lahore Durbar, with a rental of 10,000 rupees.

The service rendered by the Máhárájá to the British Government during the mutiny of 1857 can scarcely be exaggerated. The prompt action of himself and the Rájás of Jhínd and Nabhá had a marked influence alike on the state of affairs in the Punjáb and on the march of the British troops to Delhi. It is not too much to say that hostility or lukewarmness on the part of the Cis-Satlaj Rájás at the early stage of the mutiny would have greatly imperilled the position of the British. The gain of their hearty co-operation can then scarcely be over-estimated.

But the Máhárájá of Patiálá did something more than aid the British by his troops. Whilst these were usefully employed in keeping open the communications and aiding in the field, he lent his money freely, a favour in those troublous times most highly to be appreciated.

For his fidelity the Máhárájá was amply rewarded by the gift of estates that had been forfeited, bringing with them a considerable accession of income. A sunnud

likewise was given him (1860) granting him and his successors the exercise of sovereign powers over their ancestral and acquired possessions, and binding all dependants and feudatories of every degree to render them obedience. The British Government engaged never to demand any tribute on account of revenue, service, or on any other plea. Other conditions very favourable to the Máhárájá were contained in this sunnud. Subsequently, another sunnud was granted, making over to the Máhárájá certain lands in liquidation of the debt due to him by the British.

Máhárájá Narender Singh was granted the right of adoption. He was invested on November 1, 1861, with the insignia of the Most Exalted Order of the Star of India.

This Máhárájá, who, in the language of Earl Canning, 'had surpassed the former achievements of his race by the constancy and courage he evinced during the mutiny of 1857–8,' whose loyalty had been 'unswerving and conspicuous,' died suddenly on November 14, 1862. He was succeeded by his son, then thirteen years old.

This prince was associated in 1864 in an investigation which took place at Nabhá in October of that year regarding the causes of the death of the Rájá of that state. This is more specially referred to under the head of Nabhá.

The Máhárájá of Patiálá is entitled to a salute of seventeen guns.

II. *Jhínd.*

AREA—1,236 sq. miles. POPULATION—311,000.
REVENUE—4,00,000 rupees.

THE Rájá of Jhínd is of the same family as the Máhárájá of Patiálá, being like him, descended from Choudri Phúl. The rise of the two states was contemporaneous. The Raja of Jhínd, however, had relations with the British earlier than the other. In the pursuit of

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Holkar by Lord Lake (1805) Bhag Singh, then Rájá of Jhínd, who was maternal uncle of Ranjít Singh, showed the greatest interest in the success of the British, and after the conclusion of the campaign he offered to transfer to them his allegiance. Lord Lake gave him many marks of his esteem and appreciation.

In the attempts of Ranjít Singh to annex the Cis-Satlaj states, the Rájá of Jhínd sided with his relative of Patiálá, and the history of both the states in this crisis and in the Sikh war of 1845–6 is identical. He received also, in money and lands, a proportionate reward for his services.

In 1857 the Rájá of Jhínd had the merit of being the first person who marched against the mutineers at Delhi. His troops acted as the vanguard of the British army. He remained in the camp before Delhi until the re-occupation of the city, and his troops also took part in the assault. For these services he received territory yielding 1,16,813 rupees per annum, on condition of fidelity and political and military service in time of difficulty and danger. He also received in 1860 a sunnud similar to that given to the Máhárájá of Patiálá.

The present Rájá of Jhínd, Sangat Singh, succeeded his predecessor as the nearest of kin, being, however, only a remote kinsman. He did not therefore inherit the acquisitions which had been made by the successors of his and their common ancestor. These, amounting to one-half of the principality, were declared an escheat, and Sangat Singh succeeded only to the ancient family possessions, added to the later grants of the British Government.

In October 1864, the Rájá was engaged in an investigation at Nabhá, which will be more especially referred to when dealing with that principality.

The Rájá of Jhínd has been granted the right of adoption. He is entitled to a salute of eleven guns.

III. *Nabhá.*

AREA—863 sq. miles. POPULATION—276,000.
REVENUE—4,00,000 rupees.

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THE Rájá of this principality is of the same family and stock as the two Rájás previously noticed. Up to the year 1845, the history of his dynasty does not vary from that of Patiálá. But in that year the Rájá who represented it, Devindar Singh, showed sympathy with the Sikh invaders. He was, in consequence, on the conclusion of the war, deposed, and assigned a pension of 50,000 rupees per annum. One-fourth of his territory also was confiscated, and divided between the Rájás of Patiálá and Faridkot. The remainder of the principality was made over to his eldest son, Bhurpúr Singh.

When the mutiny broke out, this chief made ample amends for his father's lapse. Like the rulers of Patiálá and Jhínd he rendered splendid service to the British. For this, he was rewarded by a grant of lands out of the Jhujhar territory, yielding 1,06,000 rupees per annum. He likewise (1860) received a sunnud similar to that granted to the Rájá of Patiálá, and like him obtained a fresh acquisition of territory in liquidation of the debt due to him by the British Government.

On November 9, 1863, this Rájá, Bhurpúr Singh, died without male issue, and was succeeded by his brother, Bhugwán Singh. But, shortly after the accession of the latter, a rumour was spread that the late Rájá had died from the effects of poison administered by members of his own court, and that a lady of rank had also been murdered at the instigation of some people about the court. These rumours obtained so great a currency that an investigation was ordered, presided over by a British officer, with whom were associated the Máhárájá of Patiálá and the Rájá of Jhínd.

The investigation made it clear that the late Rájá had

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died a natural death; and the actual murderer of the lady was subsequently shown to be a person not at the time suspected; but it was made evident, likewise, that a native official of high rank, Gurbuksh Singh, had abetted the murder. He was tried for that offence, and though acquitted on account of the unreliable nature of the evidence produced, yet he and two other dangerous characters were prohibited from residing henceforth in the territory of Nabhá.

The Rájá of Nabhá has been allowed the right of adoption. He is entitled to a salute of eleven guns.

IV. *Kálsiá.*

AREA—155 sq. miles. POPULATION—62,000.
REVENUE—1,30,000 rupees.

THERE is nothing worthy of record in the history of this state. The family came originally from Kálsiá, a village in the Manjha. Its chief, after some hesitation, accepted British protection in 1809, and since that time he has been faithful to his engagements. He receives from the British Government, in perpetuity, an annual money payment of 2,851 rupees, to compensate him for custom duties which have been abolished. The Sirdar of Kálsiá has received the right of adoption.

V. *Maler Kotlá.*

AREA—165 sq. miles. POPULATION—462,000.
REVENUE—1,00,000 rupees.

THIS little state is represented by a Pathán family which originally came from Kábul and occupied places of trust in Sirhind under the Mogul emperors. The connection of the family with the British dates from 1805, when its chief joined Lord Lake, and was granted in 1809 the British protection. The present chief is Nawáb Sekunder Ali Khan. He has received a sunnud assuring him that

any succession in his state, in conformity with the Mahomedan law, will be respected. The near relatives of the chief enjoy a share in the family estates, and exercise sovereign powers therein, in general subordination to the Nawáb.

The Nawáb of Maler Kotlá is entitled to a salute of nine guns.

VI. *Faridkot.*

AREA—643 sq. miles. POPULATION—51,000.
REVENUE—75,000 rupees.

THE family ruling Faridkot traces itself back to the reign of Akbar, when its representative, named Bhullun, a member of the Burar Jât tribe, rendered signal service and acquired considerable influence. His nephew built the fort of Kôt-Kapúra and made himself an independent ruler. Early in the present century the Kôt-Kapúra district was seized by the prime minister at Lahore, Mokam Chand. It remained in the possession of his family till the conclusion of the Sikh war in 1845–6, when it was confiscated by the British Government and restored to the chief of Faridkot. That chief, as an additional reward for his services rendered during the campaign, was likewise raised to the rank of Rájá.

In 1857 the Rájá of Faridkot rendered good service to the British cause. He is entitled to a salute of eleven guns. The right of adoption has been conferred upon him.[1]

[1] For this, and for the history of the other Cis-Satlaj Rájás, I have indented largely on Mr. Aitchison's collection of Treaties. Nowhere else have I been able to obtain so complete an account of them. All of them being of comparatively modern origin, the short sketch of them given in the text will probably be deemed sufficient.

CHAPTER II.

CASHMERE (KASHMÍR).

AREA—25,000 sq. miles. POPULATION—1,500,000.
REVENUE—6,50,000 rupees.

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ACCORDING to tradition, the valley of Kashmír was colonised by the Hindús about 2,666 years before the commencement of the Christian era, and ruled by a regular succession of kings of that race. It appears certain, however, that, even at an early period, these princes were subjected to desultory invasions, and even to the temporary occupation of their country by Tartar and other chiefs. Thus it seems clearly ascertained that Ogyges, probably a name of Oghuz Khan, the Scythian, attempted an entrance into the country some time antecedent to the Christian era, and though at first repulsed by the ruler of the country, by name Jagma, he eventually, after a year's struggle, succeeded in forcing his way into the valley. Others of the stream of invaders who followed him must have made similar attempts, for it is recorded that from 150 to 100 B.C., the country was governed by three Tartar princes. From that period until the predatory attacks of Mahmud of Ghizní, the record is uncertain and the details are scanty. But it would appear that, though often temporarily occupied by invaders, Kashmír continued, in the main, under the rule of its Hindú princes.

Mahmud of Ghizní is said to have overrun the valley in 1011 and 1012. On the second occasion, however, his army, in retiring, was led into the wrong pass, and suffered very considerably. He passed the passes in 1017, but did not enter them again.

Kashmír would seem to have enjoyed comparative peace from that time till the beginning of the fourteenth century, when it was definitively conquered by a Tartar prince of the family of Chug. It was ruled with one or two trifling breaks by the descendants of this prince till the year 1587, when it was conquered by Akbar, and its king enrolled among the nobles of Delhi, and assigned a large jaghír in Behar. Akbar himself only paid three visits to Kashmír after his conquest of it, but it became the favourite summer retreat of his successors.

Kashmír continued under the dominion of the Moguls till some time after the year 1739, when the conquest of Delhi placed it in the hands of Nadir Shah, by whom it was annexed to the kingdom of Kábul. It remained attached to that kingdom till 1809, when the governor of the province, Mahomed Azim Khan, disavowed his allegiance, claimed independence, and set the sovereign of Kábul at defiance. Seven years later an army was sent from Kábul to reconquer the country, but there was a traitor in the camp, and the army was forced to retreat with heavy loss. In 1819 Ranjít Singh conquered the city of Kashmír, and some portions of the country in its vicinity. The chief of the country, Mahomed Azim Khan, did not, however, readily surrender the remainder, for in 1820 two persons arrived at Delhi, charged by him with overtures for a treaty of alliance, and with an earnest request that Kashmír should be taken under British protection. The request was refused, and thenceforth the whole country, gradually but surely, fell under the domination of Ranjít Singh.

During the whole of this prince's life, and subsequently till 1846, Kashmír was governed by a nobleman appointed by him. On the defeat of the Sikh army in 1845–46, a treaty was negotiated at Lahore (March 1846), by one of the clauses of which Kashmír was transferred to British rule. But the Governor-General of the day, deeming his resources insufficient to guard all

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the acquisitions obtained by the treaty, whilst he was obliged to keep a watchful eye on the Sikh nation, humiliated though not vanquished, determined to make a friend of the astute chief of Jammú, Goláb Singh, by conferring upon him for a pecuniary consideration the territory of Kashmír, with the rank and title of an independent sovereign, and to make with him a separate treaty.

The chieftain so elevated bore the character of being alike cautious and cunning, a watcher of the atmosphere, always holding back from committing himself, but ever ready to seize the ball when it lay at his feet. He had begun life as a horseman in a troop of cavalry commanded by the favourite chamberlain of Ranjít Singh. He soon raised himself to an independent command, and in this he distinguished himself by taking prisoner Ágar Khan, chief of Rajaorí. For this service Ranjít Singh conferred upon his family the principality of Jammú. Here Goláb Singh took up his residence, and from it managed soon to extend his authority over his Rájpút neighbours, and eventually into Ladákh. In the revolutions which preceded the outbreak of the war he was elected minister of the Khalsa, and he took an important part in the negotiations which followed the battle of Sobraon, casting the weight of his influence in favour of the restoration of friendly relations with the British.

In the second Sikh war, Goláb Singh was true to the character I have recorded of him. From his eyrie in Jammú he watched the course of events. He had an instinctive notion that the victory would be with the British, and though he might have been shaken by the doubtful battle of Chillianwala, yet the fall of Multán and the 'crowning mercy' of Gujrát soon came to reassure him.

Goláb Singh died in 1857, and was succeeded by his son Ranbír Singh. This chief performed excellent services in the year of the mutiny, sending his troops to Delhi, where they behaved well and loyally. Subsequently

Máhárájá Ranbír Singh was invested with the insignia of the Most Exalted Order of the Star of India. In 1867 he reduced all transit duties through his territories to a payment of five per cent. *ad valorem*. In this and in other respects the Máhárájá has shown a laudable desire to meet the wishes of the British Government.

The Máhárájá of Kashmír has been granted the right of adoption.

CHAPTER III.

MINOR TRANS-SATLAJ STATES.

I. *Kapúrthalá.*

AREA—598 sq. miles. POPULATION—212,721.
REVENUE—5,77,000 rupees.

THE founder of the Kapúrthalá family was one Jussa Singh, who at the period of turmoil towards the close of the last century, acquired possessions, by conquest and by gift, from Ranjít Singh, on both banks of the Satlaj. Those on the left bank were, by the treaty made with Ranjít Singh in 1809, brought under the suzerainty of the British. By that treaty the Sirdar of Kapúrthalá became bound to furnish with supplies British troops moving through or cantoned in Cis-Satlaj territory, and, by the British proclamation to those states issued in the month of May following, to join the British during war.

In 1826 Ranjít Singh made an aggression on the Sirdar of Kapúrthalá, who appealed to the British Government for protection. This was accorded, and Ranjít ceased to molest him. Nevertheless in the first Sikh war (1845-6), the Sirdar sided with the Sikhs against the British.

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For this act of hostility his possessions on the left bank of the Satlaj were confiscated. Those on the right bank, containing the city of Kapúrthalá, were, however, left to him and his heirs on condition of his paying to the British Government a commutation in cash of the service engagements by which he had previously been bound to the government of Lahore. He was likewise required to be loyal to his suzerain, to govern well, to levy neither customs nor duties, and to keep the high roads in repair. His military service was commuted for an annual payment of 1,38,000 rupees, subsequently reduced to 1,31,000, at which sum it now stands assessed.

After the annexation of the Panjáb by the British, 1849, the Sirdar of Kapúrthalá, Nihál Singh, was created a Rájá. He died in 1852, and was succeeded by his son, Randhir Singh. This prince rendered good service in the stormy years of 1857-58, alike in the Panjáb and in Oudh. As a reward for this he received an hereditary jaghír in the Barí Daáb, which his father had held in life tenure, but which had been resumed on his death by the British Government; and, in addition, two estates in Oudh in perpetuity, with remission of half the revenue.

Rájá Randhir Singh set out for England towards the end of 1869. But, taken ill at Aden, he died before he could reach Bombay on his return (1870). He was succeeded by his son, Khurruk Singh.

II. *Mandí.*

AREA—1,080 sq. miles. POPULATION—139,259.
REVENUE—3,00,000 rupees.

THIS is an ancient Rajpút principality, regarding the earlier history of which I have been unable to glean any specific information. It was under the suzerainty of Ranjít Singh in 1810, and continued so till after the first Sikh war, when it was transferred to the British, full sovereignty being conceded to the Rájá, to his heirs, and

those of his brothers, according to seniority. The present Rájá was born in 1817. He has received the right of adoption. He pays a tribute of 1,00,000 rupees to the British.

III. *Chambá.*

AREA—3,216 sq. miles. POPULATION—120,000.
REVENUE—1,20,000 rupees.

THIS principality fell into British possession under circumstances precisely similar to the preceding, and under conditions nearly similar. Part of the country was, however, made over in 1846 to Goláb Singh, but in the following year the whole was brought under the British suzerainty. The Rájá pays a tribute of 10,000 rupees. The British Government has conferred upon him the right of adoption.

IV. *Sakit.*

AREA—420 sq. miles. POPULATION—44,552.
REVENUE—80,000 rupees.

This state also came under British suzerainty in 1846, and was treated in the same manner as the others. It has no special history. The Rájá pays a tribute to the British Government of 11,000 rupees. He has the right of adoption.

CHAPTER IV.

BHÁWALPÚR.

AREA—14,483 sq. miles. POPULATION—365,000.
REVENUE—3,00,000 rupees.

THE territory of Bháwalpúr is a long narrow tract of country, bounded on the north-west by Sindh and the Panjáb, and on the east, south-east, and part of the south

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by the Rajpút states of Bikanír and Jaisalmír, and by Bhattiána.

The Nawáb of Bháwalpúr is the head of a clan known as the Daúdpútri, or sons of David. The clan was originally collected by Dáud Khan, or David Khan, a man of some consequence at Shikarpúr in Sindh. Driven thence by his sovereign, the ruler of Kandahar, he and his followers found refuge in the country where they now reside, then peopled for the most part by Hindús of the Jât tribe. Since that period the immigration of pure Hindús, of Belúchís, and of Afghans, has greatly changed the character of the population, in which, now, the Mahomedan element predominates.

Dáud Khan, taking refuge from his liege lord in a country so barren that it was not considered worth while to pursue him, gradually extended his authority to the fertile strips on the eastern bank of the river line, and assumed the sovereignty of the territory occupied by his followers. He was succeeded by Mobárik Khan. Mobárik improved on the acquisitions of his father, and annexed the district of Khádál, which he conquered from the Bhátí tribe, and made its chief town, Derráwul, his capital. Bháwal Khan, who succeeded him, added further to the territories left him by his uncle. On the site of an old Bhátí city, on the south bank of the river Ghára, he built a new capital which, after himself, he named Bháwalpúr. But whilst this was yet building, Bháwal Khan was attacked (about 1780) by an army from Kandahar; Derráwul was invested and taken, and he was forced to acknowledge the suzerainty of the liege lord of his family, and to give his son Mobárik in hostage as a pledge of his fidelity. Mobárik remained three years in Kábul, at the end of which time, returning, he appeared in Bháwalpúr as the declared rival of his father. He was imprisoned, but shortly before his father's death was released, only, however, to be assassinated by the chiefs who had taken part against him during the lifetime

of Bháwal Khan. His death paved the way for the succession of his brother, Sádik Mahomed. But this prince had to fight for the throne with his nephews and brothers, and it was not until he had disposed of these that he felt secure in his seat.

The rule of Sádik Mahomed was mainly noticeable for his disputes with his kinsmen and the too powerful chiefs of the country. But as he, by degrees, felt his power, he shook off the suzerainty of Kandahar and asserted his independence. His son and successor, Bháwal Khan, had, however, to fear the encroachment of a new power that had risen. During the first two decades of the present century the overshadowing power of Ranjít Singh filled him with dismay, and he made several applications to the British, tendering his allegiance and asking their protection. The applications were, however, declined, but the treaty made in 1809 with Ranjít Singh, referred to in the first chapter of this part, really did give him the protection he sought, as it confined Ranjít Singh to the right bank of the Satlaj.

The British subsequently (1830) entered into a commercial treaty with Bháwal Khan, by which his independence within his own territories was acknowledged. The terms of this treaty, which related mainly to the tolls to be levied on the traffic passing through his territories, were modified in 1835, 1838, 1840, 1843, 1847, and 1855. But it is a treaty of another sort, negotiated in 1838 to which it is necessary more particularly to refer. The Nawábs of Bháwalpúr had always been *de jure* vassals of the lords of Kandahar and Kábul, and although the predecessor of Bháwal Khan had broken the yoke from off his neck, yet the prospect of restoring, in the person of Shah Súja, the Duráni family, naturally filled him with concern. To maintain his independence the Nawáb then negotiated a treaty with the British Government (October 1838), by the terms of which he placed himself under its supremacy, and bound himself to act in

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subordinate co-operation with it, receiving its protection and being recognised as the absolute ruler of the country. In the war which followed, the Nawáb acted in perfect good faith, and rendered no unimportant assistance in the way of supplies and in facilitating the passage of the British troops. For the services thus rendered he was rewarded by receiving as an addition to his dominions a portion of the northern part of Sindh, including Subzulkót and the fertile district of Bhúng Bárá.

In the first contest of the British with the Sikhs the Nawáb of Bháwalpúr was not concerned, but on the breaking out of the second war, 1848, he volunteered to aid the British with the whole of his disposable force. The offer was accepted. In May of that year, therefore, his army, amounting to about 9,000 men, crossed the Satlaj, and effecting a junction with Captain Herbert Edwardes and General Cortlandt, sustained an attack at the village of Kinéri from the army of Múlráj, amounting to 8,000 men and four guns, and repulsed them at all points, forcing them to retire into Multán. For this service the Nawáb was rewarded with a life pension of a lakh of rupees per annum, besides being reimbursed the expenses of the campaign.

Nawáb Bháwal Khan died in 1852. He was succeeded by his third son, Sádik Khan—the eldest, Futteh Khan, having been disinherited by his father. Futteh Khan did not, however, acquiesce in this arrangement, but, escaping from the place in which he had been confined, began to levy troops. A large number of the chiefs rallied to his standard, and Sádik Khan was driven out. An appeal was then made to the British Government, but it refused to interfere in the internal affairs of the country. Finally it was arranged that Sádik Khan should reside in British territory, receiving from his brother an allowance of 1,600 rupees per mensem, he relinquishing for ever, on the part of himself and his heirs,

all claim to the principality. Subsequently, however, it became necessary to place him in confinement.

Futteh Khan died in October 1858, and was succeeded by his eldest son, Rahím Yar Mahomed, seventeen years old, who took the name of his grandfather, Bháwal Khan.

The short reign of this prince, lasting only eight years, was wild and stormy. For the first moiety of this period he ruled wisely and well, attending to the counsels of the vizír of his father. But he then fell into bad courses, put the vizír, who remonstrated, to death, and provoked a rebellion on the part of the leading nobles of his clan. In the course of the contest which followed he caused, it is believed, his three uncles to be murdered, and was only induced by the threats of the British Government to send to the safe custody of British authorities the widow of his grandfather and the two children of one of the murdered uncles. Even then he sent them in an impoverished condition and without decent clothing.

The following year, 1865, another outbreak took place, which though contemptible as to strength, yet, by showing the Nawáb to be pusillanimous and nerveless, encouraged a more effective demonstration. This took place in 1866, and was yet undecided when the Nawáb died. An interregnum followed. Factions were rampant. Adventurers had clambered into high places, and the safety of the State seemed involved in the maintenance of the legitimate heir, the son of the late Nawáb, supported by a power sufficient to put down disorder. After a short interval, during which many changes of fortune occurred, and scenes, sensational if not tragical, were enacted, this policy was followed. The young Nawáb, then a mere child, was nominated successor to his father, whilst, during his minority and until he should attain the age of eighteen, the administration was entrusted to a British officer appointed by the British Government.

PART VII.—MEDIATIZED AND MINOR CHIEFS.[1]

PART VII.

ALTHOUGH (writes Mr. Aitchison) there is very great diversity in the tenures of the guaranteed chiefs, they may all be divided into two great classes: those chiefs in the administration of whose affairs the interference of the feudal superior is excluded by the express terms of the guarantee, and those chiefs whose sunnuds contain no such stipulation; and the policy of the British Government towards them is governed by the following general rules:—

I. The guarantee given by the British Government descends in all cases to direct heirs.

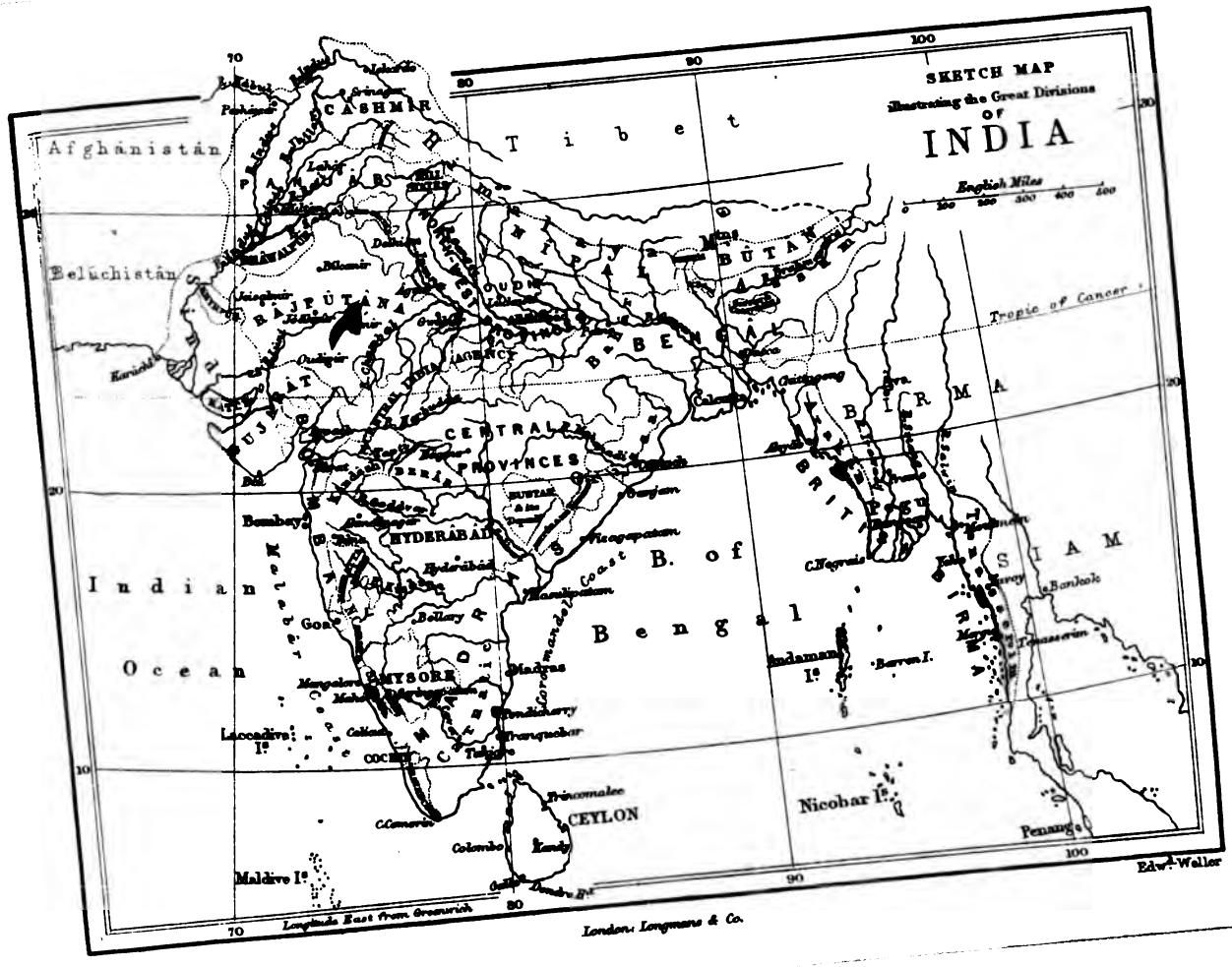
II. When there are no direct heirs, the previous recognition by the British Government of an adopted heir is, as a rule, essential to the continuance of the guarantee; with this previous sanction the guarantee descends to an adopted heir.

III. When this previous sanction has not been obtained, the guarantee does not descend to adopted heirs unless the adoption subsequently obtains the formal sanction of the British Government.

IV. When there are no heirs, direct or adopted, the escheat of the guaranteed estate or tankah is to the suzerain chief and not to the British Government.

V. When the interference of the feudal superior in the affairs of the subordinate chief is expressly barred by

[1] The details contained in this Part have mostly been condensed from Mr. Aitchison's valuable work, 'Treaties, Engagements, and Sunnuds relating to India.'


SKETCH MAP
Illustrating the Great Divisions
OF
INDIA
English Miles
0 100 200 300 400 500
Afghánistán
Beluchistán
Tibet
Indian Ocean
Bay of Bengal
CASHMIR
PUNJAB
RAJPUTANA
SINDE
GUJARAT
BENGAL
CENTRAL PROVINCES
HYDERABAD
MYSORE
COCHIN
CEYLON
BURMA
SIAM
Tropic of Cancer
Bombay
Goa
Madras
Pondicherry
Trincomalee
Colombo
Kandy
Galle
Point de Galle
Laccadive Is
Maldive Is
Andaman Is
Nicobar Is
Barren I.
Penang
Malacca
Singapore
Moulmein
Rangoon
Akyab
Chittagong
Calcutta
Patna
Benares
Lucknow
Agra
Delhi
Jeypore
Jodhpore
Oodeypore
Gwalior
Indore
Nagpore
Hyderabad
Bellary
Seringapatam
Mangalore
Calicut
Tellicherry
Cannanore
C. Comorin
Karachi
Kurrachee
Mooltan
Lahore
Peshawur
Attock
Cabul
Leh
Simla
Umballa
Meerut
Cawnpore
Allahabad
Mirzapore
Ghazipur
Dinapore
Monghyr
Bhagulpore
Moorshedabad
Dacca
Jessore
Barisaul
Sylhet
Cherra Poonjee
Assam
Bhutan
Nepal
Cashmir
Thibet
Cape Negrais
Tenasserim
Mergui
Junkseylon
Edw.d Weller
Longitude East from Greenwich
London: Longmans & Co.

the terms of the guarantee, the decision of all questions relating to succession, direct or by adoption, rests solely with the British Government.

VI. When there are direct heirs to an estate or tankah, the sunnud for which does not expressly bar the interference of the suzerain chief, the decision regarding the succession and the continuance of the guarantee rests solely with the British Government; but the superior chief has a right to be heard if he has any reasonable objections to bring either (*a*) to the legitimacy, or (*b*) the direction of the descent.

VII. When there are no direct heirs to such an estate or tankah, and the British Government sanction the succession of an adopted heir, the feudal superior is entitled to a patient hearing of his claim to the escheat; but he has no concurrent authority with the British Government in deciding the question of succession, nor, where a British guarantee is involved, can he take any steps in recognition of an adopted heir prior to and independently of, the preliminary action of the British Government.

VIII. Tankahdars have no power over the tankahs beyond their own lines, and no right to burden them with sums payable after their death.

IX. When the terms of the guarantee exclude the interference of the superior chief, the subordinate chief is not subject to the payment of nuzzerana. In other cases, a nuzzerana equal to one-fourth of the net revenue of the guaranteed estate or tankah may be levied by the superior chief on the occurrence of a succession by adoption to the guaranteed estate or tankah. On such occasions the superior chief gives to the subordinate a dress of honour equal to one-fourth of the nuzzerana.

X. None of the mediatized chiefs have power of life and death. They must submit all trials for heinous crimes and all sentences of death or transportation or imprisonment for life to the local officer of the British Government.

1. Central India and Málwá.

Mediatized and Guaranteed Chiefs.

PART VII.

Rutlam, Rájá of; descended from Ratna, seventh son of Údai Singh, Rájá of Jodhpúr, to whom Rutlam was granted by the Emperor Shah Jehán. Area, 500 square miles; population, 94,839; revenue, 3,64,064 rupees; tribute, 84,000 Salim Shahí rupees, equal to 66,150 of British currency.

Sillana, Rájá of; originally a part of Rutlam, from the chiefs of which the Rájá is descended (1709). Area, 103 square miles; population, 88,978; revenue, 2,49,000; tribute, 42,000 rupees.

Sítamau, Rájá of; also originally a part of Rutlam, from the chiefs of which this Rájá is descended (1660). Area, 95 square miles; population, 20,000; revenue, 1,50,000 rupees; pays a tribute of 55,000 Salim Shahí rupees to Sindhia.

Punth Píploda, Chief of; receives the tribute of ten villages in the district of Mundavul and Soubah of Mundisúr.

Píploda, Thákur[1] of; a feudal vassal of the Nawáb of Jáorá.

Jamasca, Thákur of; holds several villages in quit-rent tenure, and receives tankah[2] from Sindhia, Holkar, and Dewás; possesses also lands under Sindhia and Holkar, for which he has no sunnuds.

Naolana, Thákur of; receives tankahs from Sindhia and Holkar, and holds certain villages in jaghire, for which he has no sunnuds.

Sheogurh, Thákur of; receives tankahs from Sindhia and Holkar.

Dabrí, Thákur of; receives tankahs from Sindhia.

Bichród, Thákur of; receives tankahs from Sindhia, Holkar, and Dewás; holds a small amount of land in jaghire under Sindhia, for which he has no sunnud.

Kalúkhéra, Ráo of; receives tankahs from Sindhia and Holkar; holds also certain villages under Sindhia.

Narwar, Thákur of; receives tankahs from Sindhia, Holkar, and Dewás, and three villages from Sindhia in quit-rent tenure.

[1] Thákur, a lord, heriditary landowner.

[2] Tankah, originally forced tribute; now, an allowance for superintendence of the villages for which it is paid.

Salgurh, Thákur of; receives tankahs from Sindhia, Holkar, and Dewás; holds also villages in jaghire and in quit-rent tenure.

Piplia, Thákur of; receives tankahs from Sindhia and Holkar.

Naogong, Thákur of; receives a tankah from Sindhia, and holds small lands from him in jaghire.

Dutana, Thákur of; is in a position similar to the preceding.

Ajraoda, Thákur of; receives tankahs from Sindhia and Holkar.

Dhúlatia, Thákur of; receives tankahs from Sindhia and Holkar, and holds lands in jaghire in the Mehidpúr district.

Bichród, Thákur of; receives tankah from Sindhia, and holds in quit-rent tenure half the village of Bichród, paying Sindhia an annual rent for the same.

Biloda, Thákur of; receives tankahs from Sindhia and Holkar, and holds the village of Biloda in quit-rent tenure under Holkar.

Burdia, Ráo of; receives tankahs from Sindhia, Holkar, and Dewás; also holds villages in jaghire and quit-rent tenure, and one from Sindhia in perpetual tenure at a fixed rent.

Alirájpúr, Rájá of; pays a tribute of 10,000 rupees per annum to Dhár, through the British Government. The Rájá is a Rájpút.

Jhabúa, Rájá of; descended from the royal family of Jodhpúr; did good service during the mutinies. Area, 1,500 square miles; population, 55,000, chiefly Bhíls; revenue, 1,23,000 rupees, of which 35,000 rupees accrue to Holkar from districts held by him.

Nunkhera or *Tirla*, Bhúmia[1] of; holds the village of Tirla in hereditary succession, paying tankah to Dhár.

Khota Burkhera or *Sorepur*, Bhúmia of; holds villages on three different tenures, paying tankah to Dhár.

Mota Burkhera, Bhúmia of; holds villages under various tenures, paying tankah to Dhár and Sindhia.

Kali Baurí, Bhúmia of; holds several villages, paying tankah to Dhár; receives an annual sum for protecting the district of Dhurrumpurí from robberies, and receives tankah from Sindhia for the village of Bíkanír.

[1] For Bhúmia, *vide* Appendix F.

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Múltan, Thákur of; a vassal of the Dhár state, to which he pays a tribute of 18,044 Halí rupees, and makes reports.

Kachi Baroda, Thákur of; is in a similar position; his tribute is 9,459 rupees.

Bukhtgurh, Rájá of; is in a similar position; the amount of his tribute is 16,502 rupees.

Baisola or *Dotra*, Thákur of; is in a similar position; his tribute amounts to 2,501 rupees.

Narwar, Rájá of; possesses under Sindhia the district of Parone and six villages. He joined the rebels in 1857, but surrendered on condition of a free pardon and suitable maintenance being granted him. His former possessions were restored.

Khaltoun, Thákurs of; own three villages under Sindhia, yielding 4,000 rupees annually, on condition of serving the Government faithfully and protecting the high road.

Sirsi, Chief of; receives three-fourths of the district of Sirsi, on certain fixed conditions.

Ragúgarh, Rájás, now Thákurs of; representatives of the third of the twenty-four branches of the Chohan race, called Kychí, one of the oldest families in India. After many reverses of fortune, the Kychíwára lands were divided (1843) amongst the three brothers, representatives of the family, one receiving fifty-two villages, bringing in a rental of 15,000 rupees; the second, thirty-two villages with 8,000; the third, one hundred and twenty villages, supposed to yield a revenue of 31,555 rupees. Certain formal conditions were attached by Sindhia, their liege lord, to the first two allotments, but no sunnud would appear to have been granted for the third.

Baroda or *Sheopur*, Rájá of; a Rájpút and a vassal of Sindhia. He holds twelve villages.

Burra, Thákur of; receives tankahs from Sindhia and Holkar, amounting to 5,400 rupees.

Barudpúra, Bhúmia of; receives 500 rupees annually for protecting from robberies that part of the district of Dhurmpúri which lies between the Mán and Karan rivers; holds three villages from Dhár, and one in Mandú, paying 367 rupees annually.

Jamnia or *Dabir*, Bhúmia of; receives 2,505 rupees tankah

from Holkar for several districts, and pays him 751 rupees for a village; pays 652 rupees to Sindhia for five villages, for which, however, no engagement is forthcoming; he received the villages of Dhár on a quit-rent of 150 rupees, and receives 65 rupees from that state on condition of being responsible for robberies in a portion of the Dhurmpúri districts.

Rajgurh, Bhúmia of; pays Dhár 101 rupees for a village in Dhurmpúri, and receives 500 rupees from that district to be answerable for all robberies therein; receives also 50 rupees from Holkar for Hashpúr on similar conditions.

Ghurri, or *Bhysa Kheri*, Bhúmia of; holds certain villages in Dhúrmpúri; pays a small annual sum for the same on condition of being responsible for robberies effected in them and within others specified.

Sillani and Bukhtgurh, Thákurs of; receive tankahs of 4,038 rupees from Sindhia, and of 778 from Holkar; also a monthly assignment of 400 rupees from the British Government in continuation of an agreement made in 1820. They also receive annually 1,350 rupees as zamindárí dues; 250 rupees from rent-free lands, and 1,100 rupees from other sources.

Khangurh, Rájá of: holds a jaghír from Sindhia of seventeen villages, bringing in an annual income of 800 rupees.

Jumti, Turvís of; hold from Sindhia a village which, with cash allowance granted by him, brings in 1,900 rupees a year.

Chota Kusrawul, Chiefs of; holds in life tenure from the British Government the village of Chota Kusrawul, subject to a payment of 1,699 rupees per annum; receives dues from other sources in Nimar aggregating 8,500 rupees per annum; and ináms and dues elsewhere amounting annually to 28,000 rupees.

Pithari. Thákur of; receives a tankah of 4,835 rupees from Dewás, under which he holds twelve villages; also one of 2,687 rupees from Sindhia, and one of 1,145 rupees from Holkar.

Bagli, Thákur of, a dependant of Sindhia; holds fourteen villages on a quit-rent of 6,471 rupees per annum; and nine other villages at a fixed rent. The time has expired, and it is possible these may have been resumed.

Karodia, Thákurs of; enjoy from Sindhia, Holkar, and Bhopál tankahs amounting to 3,427 rupees per annum; they

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received, in 1838, from Sindhia the village of Khairi Rájpúra as blood money. They also hold other villages on quit-rent; but the amount paid is small, and is not guaranteed.

Tonk, Thákur of; receives tankahs from Sindhia, Holkar, and Dewás, aggregating 9,140 rupees per annum; holds a village and some lands from Sindhia and Holkar, not guaranteed.

Patharea, Thákur of; holds one village on a quit-rent of 701 rupees.

Dhungong, Chief of; holds thirty-six villages from Sindhia, on payment of 1,001 rupees per annum; receives tankahs from Sindhia and Holkar aggregating 1,540 rupees.

Singhana, Thákur of; pays to the British Government 240 rupees and to Holkar 56 rupees as tankah; received a life grant of three villages.

Baí, Thákur of; for maintaining the security of the Simrol Pass receives annually a cash payment of 750 rupees, and pays to Holkar 52 rupees 10 annas as collection dues.

Mayne, Chief of; seven of the adherents of this chief receive from Holkar two villages on rent, subject after the seventh year to a payment of two rupees per bígah[1] on condition that the chief made no further collection on passengers and goods between Man and Jám, and was responsible for all robberies, &c. For this purpose they receive 50 rupees per mensem.

Dhawra Kanjara, Chief of; receives 80 rupees per mensem for the protection of the roads between Simrol Ghât and Sigwar.

Ragúgarh, Thákur of; receives a family allowance of 1,500 rupees from the chiefs of Dewás; holds a village from Sindhia on a quit-rent of 250 rupees per annum. Neither grant is guaranteed.

Kaytha, Thákur of; receives 1,427 rupees per annum from the chiefs of Dewás.

Khursi Jhalaria, Thákurs of; receive annually 225 rupees from Dewás, and 1,750 rupees from Sindhia.

Phúngat, Thákur of; holds Phúngat and twelve villages from the British Government, subject to an annual payment of 401 rupees; received a tankah of 112 rupees from Sindhia, and subsequently another of 32 rupees.

Bhoja Kheri, Chief of; pays to Kotá annually 100 rupees for the village of Sidra.

[1] Varies from one third to two thirds of an acre.

Petty chiefs immediately dependent on the British Government.

Kúrwai, Nawáb of; rules over a territory having an area of 162 square miles; a population numbering 22,349, and returning a revenue of 75,000 rupees; pays neither tankah nor tribute.

Mahomedgurh, Nawáb of; pays neither tankah nor tribute; of the same family as the preceding; area of country, 80 square miles; population, 4,000; revenue, 7,000 rupees.

Basonda, Chief of; the state is an offshoot from Mahomedgurh; area, 68 square miles; population, 5,000: revenue, 7,000 rupees.

Mediatized and Guaranteed Chiefs.

Rájgarh, Ráwut of; belongs to the inferior class of Rájpúts. The state, which for the misconduct of the family had been taken under the management of the British Government, was restored free of debt in 1856. The revenues amount to about two lakhs of rupees, of which 85,000 Chunderí rupees are paid to Sindhia for certain villages, and 1,050 rupees of the Kotá currency to Jhálawur for another. On the other hand he receives annually from Sindhia a tankah of 3,187 rupees.

Nursingarh, Chief of; draws a revenue of about 3,25,000 rupees, and expends about 2,25,000 per annum; pays a tribute of 85,000 Bhopál rupees to Holkar, and receives from Sindhia and Dewás tankahs aggregating 6,301 rupees per annum.

Khilchipur, Déwán of; pays a tribute of 13,138 Halí rupees to Sindhia. Area of the territory, 204 square miles; population, 35,500; revenue, 83,317 rupees.

Patharí, Nawáb of; administers a small territory of 22 square miles, with a population of six, and a revenue of three, thousand.

Agra Burkhera, Thákur of; holds a grant of twelve villages from Sindhia, for which he pays 1,001 rupees annually as quit-rent; receives a tankah of 300 rupees from Kúrwar.

Dubla Dhir, Thákur of; receives tankahs from Holkar, Sindhia, Dewás, and Bhopál, aggregating 4,250 rupees annually; holds also three villages in Shujawulpúr, for which he pays annually a quit-rent of 1,401 rupees.

Duria Kheri, Thákur of; receives from Sindhia, Dewás, and Bhopál, tankahs aggregating 4,480 rupees; holds also two villages in Shujawulpúr on a quit-rent of 925 rupees per annum.

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Kumalpúr, Thákur of; receives 4,600 rupees as tankah from Sindhia; holds one village in Shujawulpúr on a quit-rent of 700 rupees annually.

Dubla Ghosi, Thákur of; receives from Sindhia, Dewás, and Bhopál, tankahs aggregating 5,000 rupees; holds a village in Shujawulpúr on a quit-rent of 1,054 rupees.

Khursia, Thákur of; receives from Sindhia a tankah of 1,750 Halí rupees per annum.

Jhalera, Thákur of; receives from Sindhia a tankah of 1,200 Halí rupees per annum.

Hírapúr, Ráo of; receives from Holkar, Sindhia, and Bhopál, tankahs aggregating 6,449 rupees per annum. He holds also two villages on a perpetual rent of 600 rupees.

Rámgarh, Thákurání of; receives from Holkar, Sindhia, Dewás, and Bhopal, tankahs aggregating 8,615 rupees.

Kakurkheri, Thákur of; receives a tankah of 800 rupees; holds a village in Shujawulpúr on a quit-rent of 171 rupees 8 annas.

Sutatea, Jaghírdar of; holds in Rajgurh a lease of twelve villages, for which he pays a tankah of 3,400 rupees to the chief of that state.

Jabria Bhil, Chiefs of; the descendants of the brother of the notorious Pindárí Kheetú. On the death of the brother the estate was divided amongst his five sons, with whom and their children it remains.

2.—Bundelkhand.

Chiefs who hold their states under sunnuds are bound by Ikrarnamas, or deeds of allegiance, and are vassals and dependants of the British Government.

Pannah, Rájá of, is descended from a long line of ancestors, who played a conspicuous part in the history of Bundelkhand. The most famous amongst them was Chutter Sál, whose eldest son, Hirdi Sah, inherited from him, with Pannah, territories estimated at an annual value of 38,46,123 rupees.

By wars, internal and external, the importance of Pannah has much diminished since that period. The revenues are reduced to four lakhs of rupees; the area of the country is 688 square miles, and the population 67,500.

The present Rájá, Nírpát Singh, is fifth son in descent from

the son of Chutter Sál. He has received the right of adoption, and is entitled to a salute of eleven guns. After much trouble, he was induced about fourteen years ago to abolish the rite of satí throughout his territories.

Logassi, Ráo of. The ancestor of this chief was grandson of Hirdi Sah, above mentioned. He was in possession of seven villages when the British Government assumed supremacy in Bundelkhand, and he was confirmed in these after executing the usual deed of allegiance. The grandfather of the present held, as his predecessors, the title only of Déwán; but for his services in 1857 he received that of Ráo Bahadúr, a jaghír of 2,000 rupees per annum, a dress of honour worth 10,000 rupees, and the privilege of adoption. The name of the present Ráo is Híra Singh. The area of Logassi is about 30 square miles, the population about 3,500, and the revenue 17,000 rupees.

Chirkari, Rájá of. This was a portion of the country over which, by the treaty of Bassein, 1803, the Peshwa ceded to the British his sovereign claims. The ruler of it was then Rájá Bikramajít, a direct descendant from Chutter Sál, who, not however without some repugnance, subscribed to terms of allegiance to the British in 1804.

Rájá Ratan Singh, grandson of Bikramajít, rendered good service in 1857. For this he was rewarded by receiving an accession of territory of 20,000 rupees per annum, a dress of honour, the privilege of adoption, and the right to a salute of eleven guns.

The name of the present Rájá is Jaí Singh Déo. He rules over a territory, the area of which is 880 square miles, the population 81,000, and the revenue about 5,00,000 rupees.

Bijáwur, Rájá of. The founder of the little state of Bijáwur was Bursing Déo, an illegitimate son of Juggut Ráj, who was the second son of the famous Chutter Sál. The present ruler, Bhao Pertáb Singh, is fourth in descent from Bursing Déo. He rendered good service in the mutinies, for which he received a dress of honour, and the hereditary right to a salute of eleven guns. He has been allowed the right of adoption.

The area of Bijáwur is 920 square miles, the population 90,000, and the revenue 3,50,000 rupees.

Ajaigarh, Rájá of, originally styled Rájá of Banda. This state was comprised originally in the kingdom of Jaitpúr, left

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to Juggut Ráj by his father, Chutter Sál. But the dominions of Juggut Ráj were dissevered by internal wars, and his descendant, Bukht Singh, was reduced to such indigence that in the latter part of the reign of Ali Bahadúr, he was constrained to accept from that sovereign a pittance of two rupees per diem. His condition improved on the occupation of Bundelkhand by the British, and in 1807 he received a sunnud restoring to him a portion of his ancestral possessions. The present chief, Ranjúr Singh, is the fourth in descent from Bukht Singh. The area of his territory is 340 square miles, the population 50,000, and the revenue 1,75,000 rupees. He has received the right of adoption.

Surila, Rájá of; also a lineal descendant of Chutter Sál; rules over 35 square miles of territory, with a population of 4,500, and a revenue of about 24,000 rupees. The Rájá, whose name is Hindúput, has received the right of adoption.

Jigni, Ráo of; likewise a descendant of Chutter Sál. His territory has an area of 27 square miles, with a population of 2,800, and a revenue of 12,500 rupees. The chief has been granted the privilege of adoption.

The present Ráo, Bhopál Singh, is of unsound mind, and the state has been, since 1855, under the direct control of the British Government; but its affairs are administered by a native superintendent.

Jussú, Rájá of; an adopted descendant of Chutter Sál, the line having died out in 1860. The present Rájá, Satterjít Singh, who belonged to a branch of the same family, was recognised by the British Government in 1862. The area of his territory is 180 square miles, the population 24,000, and the revenue about 30,000 rupees. He has received the right of adoption.

Behri, Chief of; also a descendant of Chutter Sál; administers 30 square miles of territory, with a population of 2,500, and a revenue of 25,000 rupees. The present chief, Bijéy Singh, was the cousin and nearest relative of his predecessor. He has received the right of adoption.

Chaterpúr, Rájá of. This state may be said to have been founded by Súní Sah, a servant of Hindúput, great grandson of Chutter Sál.

Hindúput was the second son of his father, but murdering his elder brother and confining the younger, he succeeded to

the inheritance left by Chutter Sál to his eldest son Hirdi Sah. After his death, however, civil war ensued, the inheritance was dissipated, and Súní Sah saw his way to appropriating a portion to himself. After some vicissitudes, he was recognised by the British Government in 1808 as chief of Chaterpúr.

In 1827, the son of Súní Sah, Pertáb Singh, was made a Rájá by the British Government.

The Rájá having died without issue in 1854, the Court of Directors ruled that the state of Chaterpúr was clearly an escheat; but in consideration of the fidelity of the family and the good government of the late Rájá, they decided, as an act of grace and favour, to grant the state to a nephew of the late Rájá, Juggut Ráj, the succession being limited to him and his male descendants.

Juggut Ráj attained his majority in 1867, but died in 1868, leaving an infant son. His succession was recognised by the British Government, by whom the state is administered through a native superintendent. The Rájá has received permission to adopt. The area of Chaterpúr is 1,240 square miles, the population 120,000, and the revenue 300,000 rupees.

Beronda, Rájá of; belongs to a very ancient family of Rájpúts totally unconnected with Bundelkhand. The state has neither increased nor diminished in extent since it came under British rule. It contains an area of 275 square miles, a population of 24,000, and a revenue of 45,000 rupees. The Rájá, Surubjít Singh, has received the right of adoption.

The Chohey family. The Chohey jaghírs are jaghírs administered by members of the Chohey family, whose ancestors possessed themselves of Kalinjer and other districts during the distractions which followed the invasions of Ali Bahádúr. They had been retainers of the family of Chutter Sál and had no right to the dominions they had usurped, but the British on assuming sovereignty in Bundelkhand left them in possession, on condition of allegiance.

Subsequently political necessity required that the fort of Kalinjer should be surrendered, but other lands were given in exchange.

It is a rule of succession in this family that when heirs fail to any sharer in the family estates, the share shall be divided amongst the surviving branches of the family.

There now remain six sharers.

The area of the Chohey jághírs is estimated at 90 square

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miles, the population at 14,000, the revenue at 35,500 rupees.

Behut, Ráo of; is descended from the earlier members of the Tehrí family; administers a state of 15 square miles, with a population of 2,500, and a revenue of 15,000 rupees. Has received the power to adopt.

Alipúra, Ráo of; a lineal descendant in the direct male line of Chutter Sál; rules over a state having 85 square miles, a population of 9,000, and producing a revenue of 50,000 rupees. Has received the right of adoption.

Kotí, Jaghírdar of; belongs to an old family of the Bhagelás, which have held the jaghír from time immemorial. The area of the state is 100 square miles, the population 30,000, and the revenue 50,000 rupees. The Jaghírdar has received permission to adopt.

Úchera and *Nagód*, Rájá of; belongs likewise to a very old family. The present Rájá, Rugovind Singh, did good service in 1857, for which he was rewarded by the grant of an additional jaghír. His estates had been for some time under British management to free them from debt; but they were restored to him in May 1865. The area of the state is 450 suqare miles; the population 70,000; and the revenue 72,400 rupees.

Sohávval, Chief of; descended from Jaghírdars who were feudatories of the Rájás of Pannah; his independence was recognised by the British in 1809. In consequence of the improvidence of the present Jaghírdar, the state has been for some time under British management. It has an area of 300 square miles; a population of 50,000; and a revenue of 30,000 rupees. The chief has been guaranteed the right of adoption.

Gorihar, Ráo of; descended from ancestors in the service of the Rájás of Ajaigarh, who first rebelled against their masters, and then started as the leaders of a band of professed plunderers. At the time of the early British occupation, the British Government sanctioned an offer of 30,000 rupees for the capture of the leader, Rám Singh. He finally surrendered on the promise of receiving a territorial possession on terms similar to those granted to the Bundelkhand chiefs. This was done in November 1807.

The son of this adventurer rendered good service in 1857. For this he was nominated Ráo Bahádúr, received a dress of honour worth 10,000 rupees, and the privilege of adoption.

This state comprises an area of 76 square miles, with a population of 7,500, and a revenue of 65,000 rupees.

Geraoli, Jaghírdar of; also the descendant of an adventurer, the most active and daring of all who opposed the occupation of Bundelkhand by the British. The father submitted, however, on condition of receiving a full pardon and a provision of land. This was granted in 1812.

The present chief, Randbir Singh, whose conduct in 1857 was not satisfactory, administers a state with an area of 50 square miles, a population of 5,000, and a revenue of 15,000 rupees. He has received the right of adoption.

Niagaon Rebai, Jaghírdar of; also a descendant of one of the banditti leaders of Bundelkhand. The property consists only of five villages, which are to lapse absolutely at the death of the present Jaghírdar, Juggut Singh.

Myhere, Thákur of; descended from a dependant of the Rájás of Rewá. The state has an area of 400 square miles, with a population of 70,000, and a revenue of 74,200 rupees. In consequence of its having been deeply involved in debt by its native ruler, it was for many years under British management. It was made over to the Thákur in 1865.

Baoni, Nawáb of; is a lineal descendant of Azof Jáh, otherwise known as Chin Kilich Khan, the founder of the family which now rules at Hyderabad. This state is the only state in Bundelkhand ruled by a Mahomedan. It covers an area of 127 square miles, has a population of 19,000, and yields a revenue of 100,000 rupees.

The Husht Bhya Jaghírs, Jaghírdars of; are descended from Dewan Rai Singh, himself descended from one of the Rájás of Tehrí. Déwán Rai Singh left an estate called Baragún, which on his death he willed to be divided into eight shares among his eight sons, whence the name of the Husht Bhya Jaghírs. Of these eight shares two were at an early date merged into the remainder; one reverted to Tehrí, and a fourth was, in 1841, confiscated for the rebellion of its owner.

There now remain four Jaghírdars, and four jaghírs covering 85 square miles. The population of all is estimated at 18,000, and the revenue at 81,000 rupees.

Kanýadhána, Jaghírdar of; administers a small jaghír formerly part of the state of Tehrí. It first came formally under British sovereignty in 1862. It has a revenue of 30,000 rupees. The population numbers about 6,000.

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3.—Western India.

Satára Jaghírdars whose possessions have been guaranteed by the British Government.

N.B.—These Jaghírdars do not possess the power of life and death.

Akulkót, Jaghírdar of, administers an area of 986 square miles, with a population of 77,339, and a revenue of 150,000. The tenure of the jaghír in the present family dates from about 1730.

Pant Sachéo Jaghír; Chief of, is descended from one of the eight hereditary ministers of the old Márhátá empire. The area of the jaghír is 500 square miles; the population 110,193; the revenue 120,000 rupees. The Pant Sachéo pays a tribute of 5,275 rupees to the British Government.

Pant Prithi Nidhi Jaghír, Chief of; is descended by adoption from a family high in esteem under Sivají, and upon whose representative Rájá Rám conferred the title of 'Prithi Nidhi,' a title higher than that of the Peshwa.

The area of the jaghír is 350 square miles; the population 67,967; and the revenue amounts to 75,000 rupees.

Jaghír of the Duflay, Chief of; is called the Duflay from Duflapúr, a village in the district of Jut. The area of the jaghír is 7,000 square miles; the population 58,794, and the revenue 65,000 rupees, of which nearly 5,000 are paid to the British Government.

Jaghír of the Nimbalkur, or *Phultun*, Chief of; is descended by adoption from a family which long held the jaghír under the Mahomedan kings of Bíjapúr, and distinguished itself by its bold opposition to Sivají. The area of the jaghír is 400 square miles, the population 47,100, and the revenue 75,000 rupees.

Pasurni, Jaghírdar of; belongs to the Mahomedan family of Waekur, the representative of which received the jaghír from Rájá Sahú for his fidelity. The income of his lands is about 6,647 rupees, all of which, except a small subsistence allowance, is assigned to his creditors.

Southern Márhátá Jaghírdars.

N.B.—Of these the first-mentioned, the Putwardhur, has alone power to try for capital offences any person but British subjects. The others have power to try for capital offences their own subjects only.

The Putwardhur; a family founded by Húri Bhut, a

Brahman, who became family priest of an influential family in the vicinity of Kólhapúr, and whose three sons rose to high military command under the first Peshwa, receiving grants of land on condition of military service. His grandson, Purusrám Bhao, was well known to the English as the leader of the Márhátá division which co-operated in the reduction of Mysore in 1792. He was killed in battle in 1800, fighting against Kólhapúr. The family estates are now divided into five separate parts, held by separate members of the family. They produce in the aggregate a revenue of 980,000 rupees, of which they pay 49,429 rupees to the British Government, in lieu of maintaining a contingent force. To each of the chiefs the right of adoption has been granted.

Ramdrúg, Chief of; descended from a family to which the Márhátás confided, in the early part of the eighteenth century, the defence of the two strongest forts in the Konkan, Nurgúnd and Ramdrúg. The two forts became regarded in course of time as separate appanages for members of the same family, and as such they were regarded, when, on the fall of the Peshwa, 1818, they came into British possession.

The ruler of Nurgúnd rebelled and murdered the British political agent in 1857. For this he was hanged, and his estate was confiscated.

The Chief of Ramdrúg, on the other hand, remained faithful, and was granted the right of adoption. His revenue amounts to about 50,000 rupees.

Múdhól, Chief of; is descended from a family which rose to eminence under the Mahomedan Kings of Bijapúr, from whom its members received their estates. The revenues amount to about 1,00,000 rupees, of which 2,618 are paid to the British Government in lieu of military service.

Abyssinian Chiefs.

Jinjíra, Sídí of, is descended from the Abyssinian admirals of the Mahomedan fleet which served the Kings of Bijapúr. In course of time, hard pressed in the fort of Jinjíra by the Márhátás, the captains of the fleet formed themselves into a kind of republic, and offered their services to Aurangzíb. Their services were accepted; their chief was appointed admiral of the imperial fleet, for the support of which an as-

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signment was granted on the revenues of Súrat, the trade of which port, together with the ships which annually conveyed the pilgrims to Mecca, the admiral was specially bound to protect. The admiral in 1733, Sídi Kásim Yakút Khan, entered in that year into an offensive and defensive alliance with the British Government, to which he and his successors were ever faithful.

In 1834 Jinjíra was declared to be subject to the British power.

It pays no tribute. The area of the territory is 324 square miles, its population 71,000, and its revenues 1,70,000 rupees. The chief has power to try his own subjects only for capital offences.

Sachín, Nawáb of; descended from a Sídí of Jinjíra, to whom the Peshwa made over lands in lieu of Jinjíra, of which, however, he never obtained possession. The estate consists of seventeen villages, the revenues from which amount to 85,000 rupees. The population is about 13,000. The Nawáb has power to try his own subjects only for capital offences.

Other States.

Bansda, Rájá of; administers a small state, forty-five miles south-east of Súrat, the early history of which is unknown. Its population is 19,000, and the revenues amount to 61,000 rupees, of which 7,351 rupees are paid as tribute. The Rájá has power to try his own subjects only for capital offences.

Dhurmpúr, Rájá of; administers a small state, south of Bansda, the population of which amounts to 15,000, and the revenue to 90,000 rupees, of which about 6,500 are paid as tribute. The Rájá has only power to try his own subjects for capital offences.

Jowar, Rájá of; descended from a freebooter, who, till checked by the Márhátás in 1760, raised a large revenue by robberies and exactions. At present the state thus acquired covers an area of 300 square miles, has a population of 8,000, and yields a revenue of 25,900 rupees.

The powers of the Rájá are similar to those of the Rájá of Dhurmpúr.

Kambay, Nawáb of; is descendedfrom the last but one of the Mahomedan governors of Gujrát. He rules over a

small but compact country with an area of 350 square miles, a population of 175,000, and a revenue of 3,50,000 rupees.

The Nawáb has received a sunnud guaranteeing any succession that may be legitimate according to Mahomedan law. He has power to try for capital offences any persons except British subjects.

Káthíwar.

PRELIMINARY.—Of the chiefs in the Gujrát Peninsula, or Káthíwar, one hundred and thirty-seven were, in former days, tributary to the Peshwa, and one hundred and eleven to the Gáikwár. The tributes, as settled with each chief individually, amounted, in 1809, on account of the former, to 8,54,700 rupees; on account of the latter to 9,79,882. The Peshwa's share of the tribute was ceded to the British Government in June 1817, and in 1820 the Gáikwár agreed to allow his share to be collected by the British, and to send no troops into Káthíwar. From that date the supreme authority in the whole of the peninsula has rested with the British Government.

Under the authority thus recognised the British Government established in 1831 a criminal court of justice in Káthíwar, to be presided over by the political agent, aided by three or four chiefs as assessors, for the trial of capital crimes on the estates of chiefs who might be too weak to punish such offences, and of crimes committed by petty chiefs against one another, or otherwise than in the legitimate exercise of authority over their own dependants. Sentences exceeding imprisonment for seven years require to be submitted to the Bombay Government for approval. Of the chiefs, the first five in the order laid down below have power to try for capital offences any persons except British subjects; the remainder have power to try their own subjects only.

The area of Káthíwár is 21,000 square miles; the population is estimated at 14,75,685; the gross income of the chief may be set down as at least 100,00,000 rupees; the gross tribute and collections realised in 1862 amounted to 11,81,140 rupees, of which 7,23,370 were for the British Government; 3,10,000 for the Gáikwár; 64,000 for the Nawáb of Júnágarh, and 83,270 for local funds.

Subjoined is a list of the chiefs who exercise legal jurisdiction.

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Júnágarh, Nawáb of; is the representative of a family founded by Shír Khan Bábi, a soldier of fortune, who, during the confusion occasioned by the struggles between the Márhátás and Mogul for supremacy in the province, established himself in the district of Soreth, of which Júnágarh is the capital. The present Nawáb is seventh in descent from the founder.

The revenues of the state are about 6,00,000 rupees; the Nawáb pays to the British Government 28,394, and to the Gáikwár 36,413. He has received the assurance that any succession to his state, legitimate according to the Mahomedan rule, will be upheld.

Nawánagar, Jám of; is the head of the Jahrejah Rájpúts. The family, of which he is the representative, emigrated from Kachh to Káthíwar, and founded Nawánagar about the year 1542, driving before them the Jetwa family, who formerly possessed the country, but who are now confined to the small state of Púrbandur.

A predecessor of the present Jám made a futile attempt to shake off the British suzerainty in 1811-12, but he failed to evoke even sympathy with his projects.

The Jám of Nawánagar has received power to adopt. His revenues amount to about 6,00,000 rupees. He pays to the British 50,312, to the Gáikwár 64,183, and to the Nawáb of Júnágarh 4,843 rupees.

Bháonagar, Thákur of; is descended from a Rájpút family, which settled in the peninsula about the year 1200 A.D. He is the richest chief, and his territories are in the most flourishing condition of any, in the peninsula. His revenues are estimated at over 8,00,000 rupees. He pays in tribute 1,30,000 rupees to the British Government. He has been guaranteed the right of adoption.

Púrbandur, Ráná of, is a Rájpút belonging to the Jetwa tribe, expelled in 1542 from Nawánagar by the family now ruling there. In the year 1808, in return for the aid of the British in the suppression of a rebellion, the ruling Ráná ceded to them half the port dues of the port of his chief town. These are rated at about 15,000 rupees per annum. The total revenues of his state amount to 2,50,000 rupees. Besides the 15,000 for a moiety of the port dues, he pays the British a tribute of 25,202 rupees. To the Gáikwár he pays 7,196, and to Júnágarh 5,106. He is considered to be specially entitled to the assistance of the British Government.

Durangdra, Chief of; is head of the Jhalla Rájpúts. His country has become much impoverished from various causes. His revenue is rated at about 1,60,000 rupees, and his tribute to the British Government at 40,000.

Wánkanir, Thákur of; has a small district in Muchhú-Kantá. His revenue is not more than 26,000 rupees; the tribute taken is, or was, 12,000 rupees.

Morewí, Chief of; is the principal chief in Muchhú-Kantá; is stated to be descended from the Ráos of Kachh. His estate comprises ninety-seven villages; his revenue is rated at 1,68,641 rupees, and his tribute is 40,001.

Rájkot, Thákur of; belongs to a Márhátá family. His revenues are about 75,000 rupees; he pays a tribute to the British of 17,421 rupees, and receives, on the other hand, 2,803 rupees as compensation for land granted by him for a civil station. He pays annually 2,330 rupees to the Nawáb of Júnágarh.

Gúndul, Chief of; administers a large district in the division of Hálar. His revenue was rated at 4,00,000 rupees, derived from one hundred and seventy-nine villages, and two flourishing towns. He pays a tribute to the British of 53,000 rupees, and to the Gáikwár of 1,15,000 rupees. He is a Rájpút.

Limri, Chief of; is a Rájpút. His revenues are estimated at 1,60,000 rupees. His annual tribute to the British amounts to 51,931 rupees annually.

Wudwan, Rájá of; is one of the principal chiefs in the Jhaláwar division of Káthíwar. His revenues amount to 2,50,000 rupees; his tribute to the British to about 32,500, and to the Nawáb of Júnágarh to 62,812.

Palitána, Rájá of; is a relation of the Rájá of Bháonagar, being descended from the same stock. His capital is the chief place of pilgrimage in Gujrát.

Dhérol, Chief of; belongs to the Jhareja Rájpúts.

Jaffarábád, Sídí of; is subject to the Sídí of Jingúra (*vide* 'Abyssinian Chiefs,' *ante*). His revenues amount to 30,000 rupees. He pays no tribute, either to the British, or to the Gáikwár.

Sindh.

Khairpúr, Amír of; rules over the remnant left to the Talpúr family after the conquest of Sindh by Sir Charles

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Napier in 1843. Previous to that conquest, Ali Murád had been recognised as chief of Khairpúr. After it, to obtain a larger share of the territory for himself, he did not hesitate to forge an alteration of the treaty which had made him ruler of the country guaranteed to him before it. The fraud was detected, and on investigation clearly established. Ali Murád was then degraded from the rank of Ráis of Khairpúr, and deprived of all his territories except those which he held under his father's will. The country still ruled by the Amír is estimated at an area of 5,000 square miles; it has a population of 105,000, and a revenue estimated at 3,50,000 rupees.

The Amír has power to try for capital offences all persons but British subjects.

Páhlanpúr Agency.

PRELIMINARY.—There are eleven states under this agency, of which four are Mahomedan and seven Hindú. The total area of the states is 6,041 square miles, the population 321,645, and the gross revenues 6,40,000 rupees per annum. The chiefs of Páhlanpúr and Rádhanpúr alone have power to try for capital offences any persons except British subjects.

Páhlanpúr, Déwán of; claims his descent from the leader of a tribe of Afgháns who occupied Bahár in the reign of Humáyun. The head of the family derived his title of Déwán from the Emperor Akbar.

The present chief rendered good service in 1857, and has been assured that the British Government will uphold any succession in the state which may be legitimate according to Mahomedan law. The area of the territory is 2,384 square miles; the population 178,051; and the revenues 3,00,000 rupees. The chief pays a tribute of 45,512 rupees to the Gáikwár.

Páhlanpúr, Nawáb of; derives his descent from a family which came from Ispahan about two centuries and a half ago. An ancestor, Shír Khan Bábi, was Thanadar of the district of Chowál in 1659; and in 1713, his grandson, Jawan Murd Khan, was appointed Foujdar of Rádhanpúr. He had several sons, the elder of whom, bearing the same name, is conspicuous in the Gujrát annals of the period. This chief usurped the Súbadhári of Gujrát. Subsequently the family lost several of their possessions to the Gáikwár, but received a sunnud for the

remainder. The family came under the suzerainty of the British in 1820.

The area of Rádhanpúr is 833 square miles; the population 45,293, and the revenue 2,50,000 rupees. The state pays black mail to the neighbouring tribes of Kúli plunderers, but no tribute.

The Nawáb has received the right of appointing a successor according to Mahomedan law.

Warái, Nawáb of; administers a state the area of which is 204 square miles; the population 12,000, and the revenue 18,000 rupees. He is a Mahomedan of the Jhut tribe.

Terwara, Nawáb of; possesses an area of 100 square miles; with a population of 4,488, and a revenue of 2,000 rupees.

Thurad and Morwara, Chief of; possesses an area of 113 square miles, a population of 27,000, and a revenue of 21,000 rupees; pays no tribute.

Wao, Chief of; is a Chohan Rájpút; pays no tribute; has a revenue of 8,600 rupees. The area of his territory is 360 square miles, and the population 13,000.

Súegaum, Chief of; also a Chohan Rájpút. The area of his territory is 161 square miles, the population 5,813, and the revenue 5,500 rupees.

Déodur, Chief of; is a Rájpút. The area of his territory is 240 square miles, the population 9,000, and the revenue 5,000 rupees.

Chorwai and Charchut, Chief of; is a Rájpút of the Jhareja tribe. The area of his territory is 440 square miles; the population 12,000, and the revenue 13,000 rupees.

Bhabur, Chief of; rules over an area of 72 square miles, with a population of 2,000, and a revenue of 800 rupees.

Kankraj, Chief of; rules over an area of 507 square miles, with a population of 12,945, and a revenue of 18,000 rupees. The chief pays 5,593 rupees as tribute to the Gáikwár.

Mahíkantá States.

PRELIMINARY.—The area of Mahíkantá is 4,000 square miles; the population is 311,046; and the entire revenues amount to 5,14,000 rupees, of which the Gáikwár receives 1,29,483 as tribute. Besides that of Ídar and Ahmadnagar, which will be separately noticed, there are the following

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families notorious chiefly as freebooters, and to whom it seems unnecessary to make further reference. The chief of Amhara; the Kúlís of Sohar; the Thákur of Ahima; the Thákur of Titóví; the chief of Gajan; the chief of Anovia; the heads of villages in the Megráj district. The engagements made with the chiefs may be generally summed up as being engagements on their part not to rob or steal. I proceed now to the only important state in Mahíkanta, that of Ídar and Ahmadnagar.

Ídar and Ahmadnagar, Rájá of; is a descendant of the brother of Abhi Singh, Rájá of Jodhpúr. In the second quarter of the eighteenth century his brother, Anand Singh, with another, Rai Singh, left in Gujrát, where their father had been Viceroy, conquered the districts of Ídar, Ahmadnagar, and ten others. In the wars which followed they and their descendants were stripped of a considerable portion of the territories he thus acquired. Then followed family dissensions, which ended in the dismemberment of the territory, and its division into two distinct principalities of Ídar and Ahmadnagar.

This separation lasted until on the failure of heirs to Maun Singh, Rájá of Jodhpúr in 1843, the chief of Ahmadnagar was elected, as one of the nearest collaterals, to succeed him in that ancient kingdom. As a consequence it was decided in 1848, after some objection on the part of her late ruler, that Ahmadnagar should revert to Ídar.

The Rájá of Ídar has received the right of adoption. He possesses the power to try for capital offences any persons except British subjects.

Rewá Kantá States.

PRELIMINARY.—Of the chiefs in these states the first in order of place in this record alone has power to try for criminal offences any person except British subjects; the remaining five have power only to try their own subjects for such offences. But besides these there are fifty-six small proprietors, mostly Bhíls and Mewasses, plunderers by instinct, and with whom the engagements made relate principally to the prohibition and punishment of plundering, and to the harbouring of plunderers. It would be tedious to give even the designation of the petty holdings. It will suffice to state that the revenues of the chiefs ascend to 33,000 rupees, and

descend to 50 rupees per annum. With the exception of three, they are all tributaries of the Gáikwár. I now proceed to notice the six principal chiefs.

Rájpíplá, Chiefs of; are Rájpúts whose ancestors maintained their independence till the time of Akbar. On the decline of the Mahomedan power they fell under the domination of the Gáikwár. In consequence of a quarrel between that prince and the nominal ruler for the nine years antecedent, the British Government interfered in 1819. Two years later the Gáikwár relinquished his control over the territory to the British Government, engaging to receive his tribute through the hands and by the sole intervention of that power.

The British Government then assumed, the Rájá being a minor, the management of the country, which was almost bankrupt. Since that time the finances have been in a measure restored; the disputes with the Gáikwár satisfactorily settled by the transfer to him of certain villages, and the government restored to its native ruler.

The area of Rájpíplá is 4,500 square miles, and the revenue 3,75,000 rupees, of which 20,000 rupees are paid annually to the British Government towards the maintenance of the Gujrát Bhíl corps.

Déogarh Baria, Rájá of; is descended from the Páwaichas of Páwagurh, one of the branches of the Chohan race. Driven from Páwagurh by the Mahomedans, they took refuge in the country of the Bhíls, and founded there a new principality. The state was brought under the protection of the British Government after the defeat of Sindhia in the war of 1802-3.

Subsequently, however, the country underwent great tribulation from Márhátá invasions and internal strife. In 1819 it was taken under direct British management, and its finances, which were half ruined, were in a measure restored. The present Rájá, Maun Singh, is nineteen years old. The area of the state is 1,600 square miles, and its revenues 75,000 rupees. It pays a tribute of 12,000 rupees to the British Government.

Chota Udaipúr, Rájá of; is descended from the same family as the preceding. The state became subject to the British Government in 1822. Its area is about 3,000 square miles, and its revenue about 1,00,000 rupees. It pays an annual tribute of 8,770 rupees to the Gáikwár.

Lúnáwárá, Rájá of; ruler of a territory which came under

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British protection at the time and under the circumstances related regarding Déogarh Bária. The area of the state is 1,736 square miles, and the revenue 42,000 rupees. It pays 10,653 rupees tribute to the British, and 2,300 rupees to the Bábí of Bálásínúr.

Súnth, Rájá of; rules a territory the area of which is 900 square miles, and the revenue 22,000 rupees. He pays a tribute to the British Government of 6,108 rupees. He claims descent from the ancient Rájás of Málwá.

Bálásínúr, Bábí of; is descended from the same family as the Nawábs of Júnagárh in Káthíwár, and is the representative of the younger branch. It came under the political jurisdiction of the British after the downfall of the Peshwa in 1818.

The area of the territory is 400 square miles; and its revenue about 40,000 rupees. It pays a tribute of 11,079 rupees to the British Government.

4. Southern India.

Pudukottá, Rájá of; is known as the Tondiman Rájá. His connection with respect to the British Government is peculiar. He has no treaty with it, pays no tribute, and his courts of justice are under no exterior supervision. Yet he is under the suzerainty of the British. His small state, possessing an area of 1,037 square miles, is surrounded by British districts; he keeps up only 126 regular infantry and 21 troopers, besides militia and watchmen; and the British Government receives complaints from his servants, and sends them to be dealt with by the political agent, who is also entitled to advise and remonstrate with the Rájá on all subjects, but more especially as regards expenditure. His subjects, too, are amenable to British courts for crimes committed within the British territory.

The Tondiman Rájás are the oldest and truest allies of the British in Southern India. They most materially aided them in their contest for supremacy with the French, especially in the stirring events in the neighbourhood of Trichinápalí, and subsequently in the wars against the Mahomedan dynasty of Mysore.

The British Government of former days was not backward in recognising and substantially rewarding those services.

The Rájá has received the right of adoption. The population of his territory is 268,780 square miles, and the revenue 3,24,136 rupees. The present Rájá, as a punishment for his reckless expenditure, has been deprived of some of his titles.

Sandúr, Rájá of; is descended from the family of the famous Morári Ráo, of whose principality Sandúr formed a part. It was conquered by the British in 1817, restored in 1818, and a sunnud granting it to the present family for ever issued in 1826. The present Rájá was an adopted son. He has received power to adopt.

The area of the territory is 145 square miles; its population 13,446; and its revenue 37,821 rupees.

Bángapáli, Jaghírdar of; administers a territory having an area of 500 square miles, a population of 35,200, and a revenue of 1,66,175 rupees. He administers civil and criminal justice except in cases involving capital punishment. Certain conditions are imposed on him to ensure as far as may be security against oppression for his subjects. He has received the power to adopt.

Kananúr, Rájá of; is a Mápillah. He holds, in addition to his estate on the mainland, the southern Laccadive islands. The descent, as in the royal families of Travankúr and Kochin, lies with the male descendants of sisters.

N.B.—Besides Kananúr, there are on the Malabar coasts several other states subordinate to British authority, with whom engagements on revenue matters have been made by the British Government. None of these states have any political status, and it is unnecessary to enumerate any of them in a work of this kind. The mention even of Kananúr is superfluous.

5. Eastern India.

Hill Tiparah, Rájá of; has no treaty with the British Government, though he receives his investiture from it. His country was never subjected by the Mogul or his lieutenants and representatives. The area of his territory is 2,879 square miles; the population 69,000.

Kasaá Hill States. These are twenty-five in number; over five of these, called the semi-independent states, their chief exercise civil and criminal jurisdiction over their own people only.

The twenty minor states, which it is unnecessary to enumerate, are virtually dependent on the British Government.

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Chutiá Nagpúr, tributary Mahals of; consist of several petty states which it is unnecessary to enumerate, as they are all under the undefined authority of the British commissioner.

Orisá, tributary Mahals of; sixteen in number, held by petty Rájás, who administer criminal and civil justice, controlled only by the undefined authority of the British superintendent.

Manípúr, Rájá of; is in subordinate alliance with the British. The relations with him are conducted through a political agent. The area of his territory is 7,584 square miles; the population 75,840, and the revenue 14,250 rupees. He pays no tribute.

Koch Bihár, Rájá of; descended from a family which began its connection with the British in 1772 by its chief, then a minor and a prisoner in the hands of the Bhútías, offering to pay to them half his revenue if they would assist him to expel the Bhútías from his country.

They were expelled. Since that period Koch Bihár has remained annexed to Bengal, and half its revenues are paid to the British Government. The management of the country is left, however, in the sole care of the Rájá and his officers.

The area of the country is 1,300 square miles, the population 100,000, the revenue 7,00,000 rupees.

6. North-Western India.

Rámpúr, Nawáb of; is the lineal descendant of Ali Mahomed Khan, the adopted son of Daúd Khan, himself the son of an Afghán who settled in Rohilkhand. Ali Mahomed Khan was the first to establish absolute supremacy in Rohilkhand, and to take the title of Nawáb.

The commotions prevalent in North-Western India upon the break-up of the Mogul empire, affected the position of the heir of Ali Mahomed, and in the end he was glad to compound for the possession of the estate of Rampúr, on condition of military service to the Vizír of Oudh, a condition commuted in 1783, under the guarantee of the British Government, to a cash payment of 15,00,000 rupees. A portion of the estate was subsequently cut off and annexed to Rohilkhand, but when that province came into British possession in 1801, the position then held by the Nawáb was continued to him.

The Nawáb of Rampúr, Mahomed Yússúf Ali Khan, rendered good service in 1857. For this he received a grant of land yielding 1,04,000 rupees. He was subsequently nominated a Knight of the Most Exalted Order of the Star of India, and received a sunnud assuring him regarding the succession.

The area of Rampúr is 1,140 square miles, the population 3,90,232, and the revenue about 10,00,000 rupees.

Banáras, Rájá of; is descended from the nephew of Cheít Singh, the chief who made himself famous in the time of Warren Hastings. Had he displayed in that crisis a presence of mind and directness of aim corresponding to the circumstances in which he had been placed, the history of India might have been changed. As it was, he was dethroned, and his territory given, with greatly restricted powers, and a considerable increase of tribute (from twenty-two and a half to forty lakhs), to his nephew.

The family derives its origin from a Zamíndár named Mansa Rám, who originally possessed no more than half the village of Gungapúr, but who, through the favour of the Subadar of the province, and by the modes then usual in Hindostan, acquired in nineteen years districts yielding a gross revenue of 24,50,000 rupees. These, his son, Balwant Singh, increased to a yield of 35,00,000 rupees. Cheít Singh was the son of Balwant Singh.

From the time of the expulsion of Cheít Singh, the administration has been entirely in the hands of the British, the Rájá retaining his authority only over certain patrimonial lands of inconsiderable extent, a certain share of the surplus revenue or excess above the fixed tribute being assigned for his personal expenses. He has received the right of adoption, and is allowed a salute of thirteen guns.

Garhwál, Rájá of; administers a country possessing an area of 4,500 square miles, with a population of 200,000 and a revenue of 80,000 rupees. This comprises only a portion of the territory formerly held by his house. But prior to the Nipál war of 1834-5, the Gúrkhas had deprived him of the whole, and the British who, on the conclusion of the war, found him living in great poverty at Déhra, restored him the portion which lay to the west of the Alikamanda river.

The Rájá rendered valuable service to the British in 1857. A sunnud has been granted to the present ruler guaranteeing to him the right of adoption.

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Shahpúra, Rájá of; is descended from an ancient Ráná of Údaipúr, from whom he is tenth in lineal descent.

The founder of the family acquired the district of Kheirar in Méwar from his father, whilst his son received the possessions in Ajmír as a reward for his gallant services to Shah Jehán. The present Rájá thus holds under two suzerains, the Ráná of Údaipúr and the British Government. His revenue is estimated at 3,00,000 rupees. He pays a tribute to the British Government of 10,000 rupees, an amount liable to decrease under certain circumstances. He has been guaranteed the right of adoption.

Minor Cis-Satlaj Chiefs.

These are eighty in number, receiving revenues varying from 250 rupees to 68,303 rupees per annum, and paying tribute from 36 rupees to 5,645 rupees. With the exception of two of them, the Nawáb of Kúnipúra and the Mír of Kolatiar, they possess no higher status than that of ordinary Jaghírdars. Certain privileges, which it is not necessary to enumerate, have been extended to a limited number amongst them for their lives.

Succession to these estates is governed by the following rules:—

1. That no widow shall succeed.
2. That no descendants in the female line shall inherit.
3. That on failure of a direct heir, a collateral male heir may succeed, if the common ancestors of the deceased and of the collateral claimant should have been in possession of the share at or since 1808-9.

The Delhi Territory.

Dojana, Nawáb of; holds his estates on condition of fidelity to the British Government and military service when required. The sunnud conferring the tenure in perpetuity dates from 1806, but accessions of territory have since been made.

Lohárú, Chiefs of; trace their descent from a Vakíl of the Rájá of Alwar, from whom, at the beginning of the present century, the head of the family received Lohárú in perpetuity. The conduct of the two chiefs in 1857 was suspicious, and they were placed under surveillance after the capture of Delhi, but they were subsequently released and reinstated.

The family at one time possessed the district of Ferozpúr,

but it was confiscated on account of the murder, by one of its members, of Mr. Fraser, the Governor-General's agent at Delhi, in 1835. The gross revenue of the district is about 60,000 rupees.

Patáodí, Nawáb of, grandson of the original grantee, who received the estate in 1806 in perpetual jaghír as a reward for co-operating with Lord Lake against Holkar. The revenue is about 45,000 rupees.

These three Nawábs have received sunnuds guaranteeing the succession according to Mahomedan law.

Hill States.

Sirmúr, or *Náhan*, Chief of; is a Rájpút. Came under the suzerainty of the British in 1815. The population of his country is 75,000, and the revenue is about 1,00,000 rupees. He pays no tribute, but is bound to render feudal service. The Rájá rendered good service in the mutinies, and received in reward a salute of seven guns, and a khillut of 5,000 rupees.

Kahlúr (*Bilaspúr*), Rájá of; also a Rajpút. Came under British suzerainty in 1815. The population of his country is 66,848, and the revenue 70,000 rupees. In other respects the remarks made regarding the Rájá of Sirmúr apply to him.

Hindúr (*Nálágarh*), chief of; also a Rájpút. The population is 49,678, the revenue 60,000 rupees; pays a tribute of 5,000 rupees.

Búsáhír, Rájá of; is a Rájpút. The population of Búsahír is 55,025; the revenue 70,000 rupees. The Rájá pays a tribute of 3,945 rupees.

Keonthal, Rájá of; is a Rájpút. Receives tribute from four chiefs, aggregating 1,500 rupees, as their liege lord. The population is 18,083, the revenues are 30,000 rupees. The father of the present chief was created a Rájá for his services in 1857, and received also a dress of honour worth 1,000 rupees.

Júbul, Ráná of, first became independent after 1815, having previously been tributary to Sirmúr. The population is 17,262; the revenue 18,000 rupees. The Ráná pays 2,520 rupees tribute, and is bound to render feudal service.

Bhují, Ráná of; rules over 9,000 people, and draws a revenue of 15,000 rupees. He pays 1,440 rupees annually to the British Government; is bound in case of war to join the British in person, with all his retainers; is bound likewise to 'construct roads four yards broad in his territory.'

PART

Kumhársín, Ráná of; is a Rájpút. The family first became independent in 1815. The population amounts to 7,829; the revenue to 9,000 rupees. The Ráná pays a tribute of 2,000 rupees to the British.

Kothar, Ráná of; a Rájpút. The sunnud of his state dates 1815. The population amounts to 3,990, the revenue to 5,000 rupees; pays a tribute of 1,080 rupees.

Dhami, Ráná of; first became independent in 1815. The population amounts to 2,853; the revenue to 4,000 rupees; the tribute to 360 rupees.

Baghát, Ráná of; a Rájpút. This state has been twice treated as a lapse, and has twice been restored. Its size is but one-fourth of what it was before the Gúrkha war, during which the conduct of the chief was unfriendly. The present Rájá was restored in 1862.

Bulsun, Ráná of; dates his separate existence from 1815. The present chief was created a Ráná in 1858 for his services in the mutiny. The population is 4,892; the revenue amounts to 6,000 rupees; the tribute to 1,080 rupees.

Meilog, Thákur of; possesses a territory containing a population of 7,358, and producing a revenue of 8,000 rupees. He pays a tribute of 1,450 rupees.

Bijah, Thákur of; rules over a population of 981, with a revenue of 2,000 rupees; pays a tribute of 180 rupees, but receives 100 rupees as compensation for land used by the British.

Turoch, Thákur of; is lord of a population of 3,082, and receives a revenue of 2,500 rupees; pays a tribute of 280 rupees.

Kúnhiar, Thákur of; rules over a population of 1,906, and receives a revenue of 3,000 rupees; pays 180 rupees as tribute.

Mungul, Ráná of; is chief amongst a population of 917, and receives a revenue of 1,000 rupees; pays 92 rupees tribute.

Durkotí, Ráná of, pays no tribute; has an income of 500 rupees. The population numbers 612.

All these chiefs are, with respect to each other, as nearly as possible in the same position as they had been before they were brought under British suzerainty in 1815. The right of adoption has been guaranteed to all of them. In 1847 transit duties were abolished throughout their states. A yearly sum of 13,935 rupees is paid to them in compensation by the Government of India.

APPENDIX A.

I APPEND the letter from Ráná Ráj Singh to the Emperor Aurangzíb, erroneously attributed by Orme and the writers who followed him to Jeswunt Singh. Colonel Tod states that his Múnshi obtained a copy of the original letter at Údaipúr, where it is properly assigned to the Ráná Ráj Singh. The following is the text of it:—

Letter from Ráná Ráj Singh to Aurangzíb.

'All due praise be rendered to the glory of the Almighty, and the munificence of your Majesty, which is conspicuous as the sun and moon. Although I, your well-wisher, have separated myself from your sublime presence, I am nevertheless zealous in the performance of every bounden act of obedience and loyalty. My ardent wishes and strenuous services are employed to promote the prosperity of the Kings, Nobles, Mírzás, Rájás, and Rájs of the provinces of Hindostan, and the chiefs of Irán, Turán, Rúm, and Shán, the inhabitants of the seven climates, and all persons travelling by land and by water. This, my inclination, is notorious, nor can your royal wisdom entertain a doubt thereof. Reflecting, therefore, on my former services, and your Majesty's condescension, I presume to solicit the royal attention to some circumstances in which the public as well as private welfare is greatly interested.

'I have been informed that enormous sums have been dissipated in the prosecution of the designs formed against me, your well-wisher, and that you have ordered a tribute to be levied to satisfy the exigencies of your exhausted treasury.

'May it please your Majesty, your royal ancestor, Mahomed Julál-ú-dín Akbar, whose throne is now in heaven, conducted the affairs of this empire in equity and firm security for the

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space of fifty-two years, preserving every tribe of men in ease and happiness, whether they were followers of Jesus, or of Moses, of David, or Mahomed; were they Brahmans, were they of the sect of Dharians which denies the eternity of matter, or of that which ascribes the existence of the world to chance, they all equally enjoyed his countenance and favour, insomuch that his people, in gratitude for the indiscriminate protection he afforded them, distinguished him by the appellation of Juggut Gúrú (Guardian of Mankind).

'His Majesty Mahomed Núr-úl-dín Jehángír, likewise, whose dwelling is now in paradise, extended for a period of twenty-two years the shadow of his protection over the heads of his people. Successful by a constant fidelity to his allies and a vigorous exertion of his arm in business.

'Nor less did the illustrious Shah Jehán, by a propitious reign of thirty-two years, acquire to himself immortal reputation, the glorious reward of clemency and virtue.

'Such were the benevolent inclinations of your ancestors. Whilst they pursued these great and generous principles, wheresoever they directed their steps, conquest and prosperity went before them; and then they reduced many countries and fortresses to their obedience. During your Majesty's reign many have been alienated from the empire, and further loss of territory must necessarily follow, since devastation and rapine now universally prevail without restraint. Your subjects are trampled under foot, and every province of your empire is impoverished; depopulation spreads, and difficulties accumulate. When indigence has reached the habitation of the sovereign and his princes, what can be the condition of the nobles? As to the soldiery, they are in murmurs; the merchants complaining, the Mahomedans discontented, the Hindús destitute, and multitudes of people wretched, even to the want of their nightly meal, are beating their heads throughout the day in rage and desperation.

'How can the dignity of the sovereign be preserved who employs his power in exacting heavy tributes from a people thus miserably reduced? At this juncture it is told from east to west that the Emperor of Hindostan, jealous of the poor Hindú devotee, will exact a tribute from Brahmans, Sanoras, Jógís, Berágís, Sanyásís; that, regardless of the illustrious honour of his Timúrean race, he condescends to exercise his

power over the solitary inoffensive anchoret. If your Majesty places any faith in those books, by distinction called Divine, you will there be instructed that God is the God of all mankind, not the God of Mahomedans alone. The Pagan and the Mussulman are equal in his presence. Distinctions of colour are of his ordination. It is he who gives existence. In your temples to his name the voice is raised in prayer; in a house of images, where the bell is shaken, still he is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty. When we deface a picture, we naturally incur the resentment of the painter; and justly has the poet said, 'presume not to arraign or scrutinise the various works of power divine.' APPX. A.

'In fine, the tribute you demand from the Hindús is repugnant to justice; it is equally foreign from good policy, as it must impoverish the country. Moreover, it is an innovation and an infringement of the laws of Hindostan. But if zeal for your own religion hath induced you to determine upon this measure, the demand ought, by the rules of equity, to have been made first upon Rám Singh, who is esteemed the principal amongst the Hindús. Then let your well-wisher be called upon, with whom you will have less difficulty to encounter, but to torment ants and flies is unworthy of an heroic or generous mind. It is wonderful that the ministers of your government should have neglected to instruct your Majesty in the rules of rectitude and honour.'

TOD'S 'Rajásthán.'

APPENDIX B.

THE subsequent adventures of Prince Amra, as given by Colonel Tod, are so extraordinary, that I transcribe them from the 'Annals of Rajásthán'—'In the month of Bysak, S. 1690 (A.D. 1634), five years before the death of Rájá Guj, in a convocation of all the feudality of Marú,[1] sentence of exclusion from the succession was pronounced upon Amra, accompanied by the solemn and seldom practised rite of Dés-vatoh or exile. This ceremony, which is marked as a day of mourning in the calendar, was attended with all the circumstances of funeral pomp. As soon APPX. B.

[1] Marú-Márwár.

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as the sentence was pronounced that his birth-right was forfeited and assigned to his junior brother, and that he ceased to be a subject of Marú, the khelat of banishment was brought forth, consisting of sable vestments, in which he was clad; a sable shield was hung upon his back, and a sword of the same hue girded round him; a black horse was then led out, being mounted on which, he was commanded, though not in anger, to depart whither he listed beyond the limits of Marú.

'Amra went not alone; numbers of each clan, who had always regarded him as their future lord, voluntarily partook of his exile. He repaired to the imperial court; and although the emperor approved and sanctioned his banishment, he employed him. His gallantry soon won him the title of Ráo and the munsub of a leader of three thousand, with the grant of Nagore as an independent domain, to be held directly from the crown. But the same arrogant and uncontrollable spirit which lost him his birth-right brought his days to a tragical conclusion. He absented himself for a fortnight from court, hunting the boar or the tiger, his only recreation. The emperor (Shah Jehán) reprimanded him for neglecting his duties, and threatened him with a fine. Amra proudly replied that he had only gone to hunt, and as for a fine, he observed, putting his hand upon his sword, that was his sole wealth.

'The little contrition which this reply evinced, determined the king to enforce the fine, and the paymaster-general, Salábat Khan, was sent to Amra's quarters to demand its payment. It was refused, and the observations made by the Synd not suiting the temper of Amra, he unceremoniously desired him to depart. The emperor, thus insulted in the person of his officer, issued a mandate for Amra's instant appearance. He obeyed; and having reached the aum-khás, or grand divan, beheld the king, "whose eyes were red with anger," with Salábat in the act of addressing him. Inflamed with passion at the recollection of the injurious language he had just received, perhaps at the king's confirmation of his exclusion from Márwár, he unceremoniously passed the Omrahs of five and seven thousand, as if to address the king; when, with a dagger concealed in his sleeve, he stabbed Salábat to the heart. Drawing his sword, he made a blow at the king, which descending on the pillar, shivered the weapon in pieces. The king abandoned his throne and fled to the interior apartments. All was uproar and con-

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fusion. Amra continued the work of death, indifferent upon whom his blows fell, and five Mogul chiefs of eminence had fallen, when his brother-in-law, Urjún Gór, under pretence of cajoling him, inflicted a mortal wound, though he continued to ply his dagger until he expired. To avenge his death, his retainers, headed by Bullú Khampawut and Bhao Khúmpawut, put on their saffron garments, and a fresh carnage ensued within the loll kelah. To use the words of their native bard, "The pillars of Agra bear testimony to their deeds, nor shall they ever be obliterated from the record of time: they made the obeisance to Amra in the mansions of the sun." The faithful band was cut to pieces; and his wife, the princess of Búndi, came in person and carried away the dead body of Amra, with which she committed herself to the flames. The Bokhára gate, by which they gained admission, was built up, and henceforward known only as "Amra Singh's Gate;" and in proof of the strong impression made by this event, it remained closed through centuries, until opened in 1809 by Captain George Steel, of the Bengal Engineers.'

APPENDIX C.

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The Princess Kishna Komari, daughter of Ráná Bhím Singh, of Údaipúr, had the reputation of possessing extraordinary beauty. Her birth contributed to make an alliance with her the highest aspiration of a Rájpút prince. Bhím Singh, Rájá of Jodhpúr, was the fortunate aspirant to her hand. To him she had been betrothed; but Rájá Bhím Singh died in 1804. On his death Maun Singh succeeded to the throne, and with it to the hopes of his predecessor. But one Sevaí Singh, who had been formerly minister to Bhím Singh, and whose object it was to sow dissension between Jaipúr and Jodhpúr, so worked upon the sensual mind of Juggut Singh, Rájá of Jaipúr, that he determined to demand the princess in marriage for himself. He sent an embassy for the purpose, but it was contemptuously dismissed.

Thenfollowed a desolating war between the rival aspirants. The marauder Amír Khan, summoned first by one party, then selling himself to the other, ruined Rájpútáná by his exactions.

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There was scarcely an infamy of which he and his followers were not guilty. Treachery succeeded murder, and plunder accompanied both. But meanwhile neither of the rival princes would relinquish his claim; the country continued to be inundated with blood. So long as the cause remained, the flame would continue. It was decided then, at the instance, it is said, of Amír Khan, that the cause should disappear, that the 'Flower of Rájásthán' should die. I quote a description of her and the ruin that ensued, from the glowing pen of Colonel Tod:—

'Kishna Komari Bai, the "Virgin Princess Kishna," was in her sixteenth year. Her mother was of the Chawura race, the ancient kings of Anhulwárá. Sprung from the noblest blood of Hind, she added beauty of face and person to an engaging demeanour, and was justly proclaimed the "Flower of Rájásthán." When the Roman father pierced the bosom of the dishonoured Virginia, appeased virtue applauded the deed. When Iphigenia was led to the sacrificial altar, the salvation of her country yielded a noble consolation. The votive victim of Jephtha's success had the triumph of a father's fame to sustain her resignation, and in the meekness of her sufferings we have the best parallel to the sacrifice of the lovely Kishna. Though years have passed since the barbarous immolation, it is never related but with a faltering tongue and moistened eyes, "albeit unused to the melting mood."

'The rapacious and blood-thirsty Pathán, covered with infamy, repaired to Údaipúr, where he was joined by the pliant and subtle Ajít. Meek in his demeanour, unostentatious in his habits, despising honours, yet covetous of power; religion, which he followed with the zeal of an Asiatic, if it did not serve as a cloak, was at least no hindrance to an immeasurable ambition, in the attainment of which he would have sacrificed all but himself. When the Pathán revealed his design that either the princess should wed Rájá Maun, or by her death seal the peace of Rájwarra, whatever arguments were used to point the alternative, the Ráná was made to see no choice between consigning his beloved child to the Ráhtor prince, or witnessing the effects of a more extended dishonour from the vengeance of the Pathán, and the storm of his palace by his licentious adherents. The fiat passed that Kishna Komari should die.

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'But the deed was left for women to accomplish—the hand of man refused it. The harem of an eastern prince is a world of itself; it is the labyrinth containing the strings that move the puppets which alarm mankind. Here intrigue sits enthroned, and hence its influence radiates to the world, always at a loss to trace effects to their causes. Máhárájá Daolut Singh, descended four generations ago from one common ancestor with the Ráná, was first sounded "to save the honour of Údaipúr," but horror-struck he exclaimed, "accursed the tongue that commands it! Dust on my allegiance, if thus to be preserved." The Máhárájá Jowandás, a natural brother, was then called upon; the dire necessity was explained, and it was urged that no common hand could be armed for the purpose. He accepted the poniard, but when in youthful loveliness Kishna appeared before him, the dagger fell from his hand, and he returned more wretched than the victim. The fatal purpose thus revealed, the shrieks of the frantic mother reverberated through the palace, as she implored mercy or execrated the murderers of her child, who alone was resigned to her fate. But death was arrested, not averted. To use the phrase of the narrator, "she was excused the steel—the cup was prepared," and prepared by female hands! As the messenger presented it in the name of her father, she bowed and drank it, sending up a prayer for his life and prosperity. The raving mother poured imprecations on his head, while the lovely victim, who shed not a tear, thus endeavoured to console her: "Why afflict yourself, my mother, at this shortening of the sorrows of life? I fear not to die! Am I not your daughter; why should I fear death? We are marked out for sacrifice from our birth, we scarcely enter the world but to be sent out again; let me thank my father that I have lived so long!" Thus she conversed till the nauseating draught refused to assimilate with her blood. Again the bitter potion was prepared. She drained it off, and again it was rejected; but, as if to try the extreme of human fortitude, a third was administered, and, for the third time, nature refused to aid the horrid purpose. It seemed as if the fabled charm, which guarded the life of the founder of her race, was inherited by the virgin Kishna. But the blood-hounds, the Pathán and Ajít, were impatient till their victim was at rest, and cruelty, as if gathering strength from defeat, made another and fatal attempt. A powerful opiate was pre-

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sented—the kasúmba draught. She received it with a smile, wished the scene over, and drank it. The desires of barbarity were accomplished. "She slept!" a sleep from which she never awoke.

'The wretched mother did not long survive her child; nature was exhausted in the ravings of despair. She refused food, and her remains in a few days followed those of her daughter to the funeral pyre.

'Even the ferocious Khan, when the instrument of his infamy, Ajít, reported the issue, received him with contempt and spurned him from his presence, tauntingly asking "if this were the boasted Rájpút valour?" But the wily traitor had to encounter language far more bitter from his political adversary, whom he detested. Sangrám Suktáwut reached the capital only four days after the catastrophe: a man in every respect the reverse of Ajít. Audaciously brave, he neither feared the frown of his sovereign nor the sword of his enemy. Without introduction he rushed into the presence, where he found seated the traitor Ajít. "Oh, dastard! who hast thrown dust on the Sísodia race, whose blood, which has flowed in purity through a hundred ages, has now been defiled; this sin will check its course for ever—a blot so foul in our annals that no Sísodia will ever again hold up his head—a sin to which no punishment were equal. But the end of our race is approaching. The line of Bappú Ráwul is at an end; Heaven has ordained this as a signal for our destruction." The Ráná hid his face with his hands, when, turning to Ajít he exclaimed, "Thou stain on the Sísodia race, thou impure of Rájpút blood, dust be on thy head as thou hast covered us all with shame. May thou die childless, and your name die with you! Why this indecent haste? Had the Pathán stormed the city? Had he attempted to violate the sanctity of the harem? And though he had, could you not die as Rájpúts like your ancestors. Was it thus they gained a name? Was it thus our race became renowned—thus they opposed the might of kings? Have you forgotten the Sakas of Chítor? But whom do I address? Not Rájpúts? Had the honour of your females been endangered, had you sacrificed them all and rushed sword in hand on the enemy, your name would have lived, and the Almighty would have secured the seed of Bappú Ráwul. But to owe preservation to this unhallowed deed; you did not even await the threatened

danger. Fear seems to have deprived you of every faculty, or you might have spared the blood of your family, and if you did not scorn to owe your safety to deception, might have substituted some less noble victim. But the end of our race approaches." APPX. C.

'The traitor to manhood, his sovereign, and humanity, durst not reply. The brave Sangrám is now dead, but the prophetic anathema has been fulfilled. Of ninety-five children, sons and daughters, but one son (the brother of Kishna) is left to the Ráná; and though his two remaining daughters have been recently married to the princes of Jaisalmír and Bikanír, the Salic law, which is in full force in these states, precludes all honour through female descent. His hopes rest solely on the prince, Jowan Singh, and though in the flower of youth and health, the marriage bed (albeit boasting no less than four young princesses) has been blessed with no progeny.[1]

'The elder brother of Jowan died two years ago; had he lived he would have been Amra the Third. With regard to Ajít, the curse has been fully accomplished. Scarcely a month after his wife and two sons were numbered with the dead, and the hoary traitor has since been wandering from shrine to shrine, performing penance and alms in expiation of his sins, yet unable to fling from him ambition; and with his beads in one hand, "Ráma! Ráma!" ever on his tongue, and subdued passion in his looks, his heart is as deceitful as ever. Enough of him. Let us exclaim, with Sangrám, "Dust on his head," which all the waters of the Ganges could not purify from the blood of the virgin Kishna, but

'Rather would the multitudinous sea incarnadine.'

APPENDIX D.

THE following is an extract from the order of the Government of India, issued on the occasion of the death of the late Begum of Bhopál. After stating the profound regret with which the Government had received intelligence of the demise of that illustrious lady, the document went on to add: 'Her Highness had conducted the administration of this principality since the year 1847, when she was first appointed regent, with ability and APPX. D.

[1] Jowan Singh did succeed his father, but he died without natural issue.

APPX. D.

success, until the day of her decease. In the early years of her rule she improved the system by which the revenue of the state is collected, abolished monopolies, regulated the mint, reorganised the police, and gradually increased the revenue, while she effectually diminished the public debt. In later times, by her support of the cause of male and female education, by her superintendence of works intended to supply her capital with pure and wholesome water, by the construction of serais and roads, and by other improvements, she gave convincing indications of real and abiding interest in the progress of her people and in the prosperity of her country.

'But it was by her firm conduct during the great mutiny that she established a more direct title to the acknowledgments of the head of the administration.

'Her unswerving fidelity, her skill in the management of affairs at an important crisis, the bold front which she presented to the enemies of the British power, and the vigilance with which she watched over the preservation of Englishmen, were acknowledged by Lord Canning, in open durbar, in terms of well-deserved praise and commendation, and the gratitude of the British Government was further evinced by a grant of territory which its owner had justly forfeited for open rebellion, by a recognition of the right of succession according to the custom of the principality and the Mahomedan law, and by the bestowal of one of those titles which the Sovereign of Great Britain, as the fountain of honour, has instituted to reward good services performed in India either by the natives of the country, or by the British servants of the Crown.'

APPENDIX E.

APPX. E.

I THINK that the following statement, showing the war material and fighting men at the disposal of the native chiefs of India, may not be uninteresting. It has been arranged in the order of States followed in the body of the book.

It will be seen that the native chiefs command collectively 5,252 guns, 9,390 trained artillerymen, 64,172 cavalry, and 241,063 foot soldiers. They are distributed as follows:—

APPX. E.

Names of Divisions	Guns	Infantry	Cavalry
Rájpútáná	2,003	69,028	24,287
Central India	893	55,664	15,321
Central Provinces	—	2,115	140
Western India	1,083	32,770	9,331
Southern India	734	38,401	8,262
Eastern India	109	5,264	404
Northern and North-Western India	428	37,799	6,407

The appended list will show how these forces are distributed among the more important States:—

I.

States.	Guns.	Infantry.	Cavalry.
I. Údaipúr	538	15,100	6,240
II. Jaipúr	312	10,500	3,530
III. Jodhpúr	220	4,000	5,600
IV. Búndí	68	2,000	200
V. Kotá	119	4,600	700
VI. Jhálawar	90	3,500	400
VII. Tonk	53	2,288	430
VIII. Karaúli	40	3,200	400
IX. Kishngarh	35	2,000	150
X. Dholpúr	32	3,650	610
XI. Bharatpúr	38	8,500	1,460
XII. Alwar	351	5,633	2,280
XIII. Bikanír	53	940	670
XIV. Jaisalmír	12	400	500
XV. Sirohí	—	350	375
XVI. Dongarpúr	4	632	57
XVI. Bánswárá	3	500	60
XVI. Partábgarh	12	950	275

II.

I. Gwáliár	210	16,050	6,068
II. Indúr	102	5,500	3,000
III. Bhopál	39	4,766	1,194
IV. Dhár	4	790	370
V. Dewás	—	—	—

III.

Rewá	35	2,000	905
Other States in Bundelkhand	421	22,163	2,677

IV.

I. Barodah	30	11,000	3,098
II. Kolhapúr	258	1,502	154
III. Kachh	38	600	300
IV. Kathíwár	508	15,306	3,033

APPX. E.

States	Guns	Infantry	Cavalry
V.			
I. Haiderábád	725	36,880	8,202
II. Mysore	6	1,000	35
III. Travankúr	6	1,211	60
IV. Kochin	3	300	—
VI.			
I. Cis-Satlaj States . . .	141	7,185	3,191
II. Kashmír	96	18,436	1,393
III. Trans-Satlaj States . . .	27	3,275	300
IV. Bháwalpúr	80	2,484	360
VII.			
Petty States	302	18,000	4,000

APPENDIX F.

APPX. F.

THE following graphic description of the Bhúmia class is taken from the Rájpútáná correspondence of the 'Pioneer' newspaper, dated Allahábád, November 24, 1874:—

Some months ago I touched upon the subject of Bhúmia Thákurs and Bhúm holdings. Since then I have had access to a singularly clear report on the Bhúmia Thákurs of the Ajmír district, and I have more than once meditated giving you a *précis* of its contents. There seems to have been a considerable confusion of ideas upon the *status* and duties of this class, and no one seemed able to say what privileges they were entitled to enjoy, and what services they were pledged to render in return for their holdings. After the new order of things had been established, the Commissioner appointed a committee to sift the whole matter of their rights and duties. A very careful and interesting report was submitted by the committee, the report to which I alluded above, and on it the Commissioner framed his suggestions for the future regulation of our demands from the Bhúmia holders. The orders of the Supreme Government on his recommendations have lately been received. The proposals of the committee have been favourably entertained, and it now only remains to have them put into execution.

APPX. F.

Let me give you some idea of who the Bhúmia Thákurs in Ajmír are, and what their history has been. In certain parts of India there is an impression abroad that the holders of Bhúm lands are little more than village watchmen. However much support there may be for this belief as regards the Bhúmias of other provinces, there is no ground for its application to Rájpútáná. So far from being a tenure of low repute, it is much sought after even by the wealthy and well-born. So far from the Bhúmias being poor, ill-born, and despised, they are very often the most influential men in the village, riding their own cattle, owning their own herds and flocks, and playing second fiddle to no man. If this apparent prosperity be not sufficient to establish his gentle blood, there is another decisive test which admits of no doubt. Watch a district official receiving the magnates of the village, and you will see that while the *patail* puts forward the mean rupee in his extended palm, the Bhúmia Thákur presents his ancestral sword. No surer sign of gentle blood in this once warlike province. This, then, is the first fact to commit to memory, namely, that whatever the circumstances of their private affairs, our friends the Bhúmias are sprung from good stock, and are circled about by a certain dignity which is not to be extinguished even by the curse of poverty. Their tenure, moreover, is the only one which is not legally resumable by the Crown, except for disloyalty and rebellion. But in order to attain this perfect security of possession it is necessary that every grant should have obtained the sanction of the power ruling at the time of the grant. There are instances, notably in Mewár, after the general pacification in 1818, when the sovereign resumed lands granted in Bhúm, on the grounds that their grant had not met with his sanction. In point of fact, therefore, until the sanction of the ruling power has been accorded, no grant professing to be Bhúm is really Bhúm.

There are four kinds of Bhúm grants:— 1. Bhúm granted for 'Mundkáti.' 2. That granted to quell a feud. 3. A gift bestowed for services in the field; and, 4, a grant from the Ráj to protect a border, or from a village to perform the duties of watch and ward. Lands surrendered on this tenure are held rent-free. Of the four kinds above-mentioned there are no examples of the first or second in the Ajmír district, and of the third there are only two authenticated instances. The

APPX. F.

fourth description may, therefore, be said to be the only one existing in the Ajmír district.

We have next to examine the duties and responsibilities of this class. They are:—

1. The protection of the property of travellers within their circle.

2. The protection of their villages from *dacoits*.

3. The pecuniary indemnification of sufferers from crime within the limits of their charge.

The committee then proceed to define Bhúm as it exists in the Ajmír district, as follows:—

1. It is a hereditary property, inalienable, rent-free, and requiring the sanction of the ruling power.

2. It is resumable for offences against the State, and other misdemeanours for which confiscation of immovable property is the penalty prescribed.

3. When resumed proprietary and revenue free rights both vanish, these being inseparable.

4. Neglect or remissness creates liability to fine or attachment till the fine is realised.

5. If alienated without sanction of the State, it is liable to forfeiture, and may be settled upon anyone.

Though the Bhúmias are described as not liable for rent or assessment, it is easy to imagine that, in the troubled times which ushered in and cradled the present century they did not get off scot-free. Accordingly, we find an exaction called the *Bhúm Báb* in full force during the Mahratta rule. One must do them the credit to admit that the idea was not of their origination. It was first levied by Máhárájá Tukht Singh in 1752, but he only exacted it once, and there is no record of the amount he took, and the number subjected to it were few. When Sívají Náná fastened on the district it seems to have struck him as an excellent idea; so he immediately reinaugurated it on true Márhátá principles, that is, he fixed no rate, but squeezed as much as he could out of them. In nine years he levied the tax three times, and his successor improved on this and introduced the custom of taking it every second year. Altogether it was collected ten times before we came into possession. It seems, however, that some escaped the infliction—a sad stain upon the Márhátá reputation for catholic rapacity. Tukht Singh was new to the work, so that it is not strange that

he taxed only 16 out of some 108 holdings, and to these the investigations of the Márhátás add 87 more, making a total of 103; but as the tax was irregularly collected, it appears that only 76 holdings had paid since 1818. Those who managed to secure exemption entirely seem to have done so through the support of influential nobles. Some years after we entered into possession we abolished some of the perquisites the Bhúmias had been in the habit of obtaining, so that they had very little to be grateful for to us, as we kept up the collection of *Bhúm Báb* up to the year 1842, when it was abolished by order of Government. The Bhúmias seem, however, to have managed to retain a number of perquisites, such as presents on the Holi and Dusserah, on the marriage of their eldest sons, and on the occasion of every marriage in their village. They received a goat or a buffalo yearly, a skin for drawing water from the well from the leather trade, seventy heads of Indian corn, or a handful of wheat from each field. Their forts were also repaired by free labour. Alas! all these delightful things followed the odious *Bhúm Báb*—all bound for the limbo of the superannuated. Meanwhile, these unfortunate men had been cruelly maligned by our district officials, who insisted on considering them no better than *chowkeedars*, thought these lofty lineaged ones *atavis editas regibus*, the counterpart of the cudgel-armed knave who coughs a guttural warning to all approaching his neighbourhood, or snores in forgetful slumbers in the verandahs. However, those days of slighted reputation are past. The patient and discriminating committee, *rem acu tetigerunt*, and in future no man shall revile the Bhúmia with the name of *chowkeedar*. His fate I must leave to another letter, for I have discoursed too much already.

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