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'Rajpootana [Rājasthān] Miscellaneous File 1873'

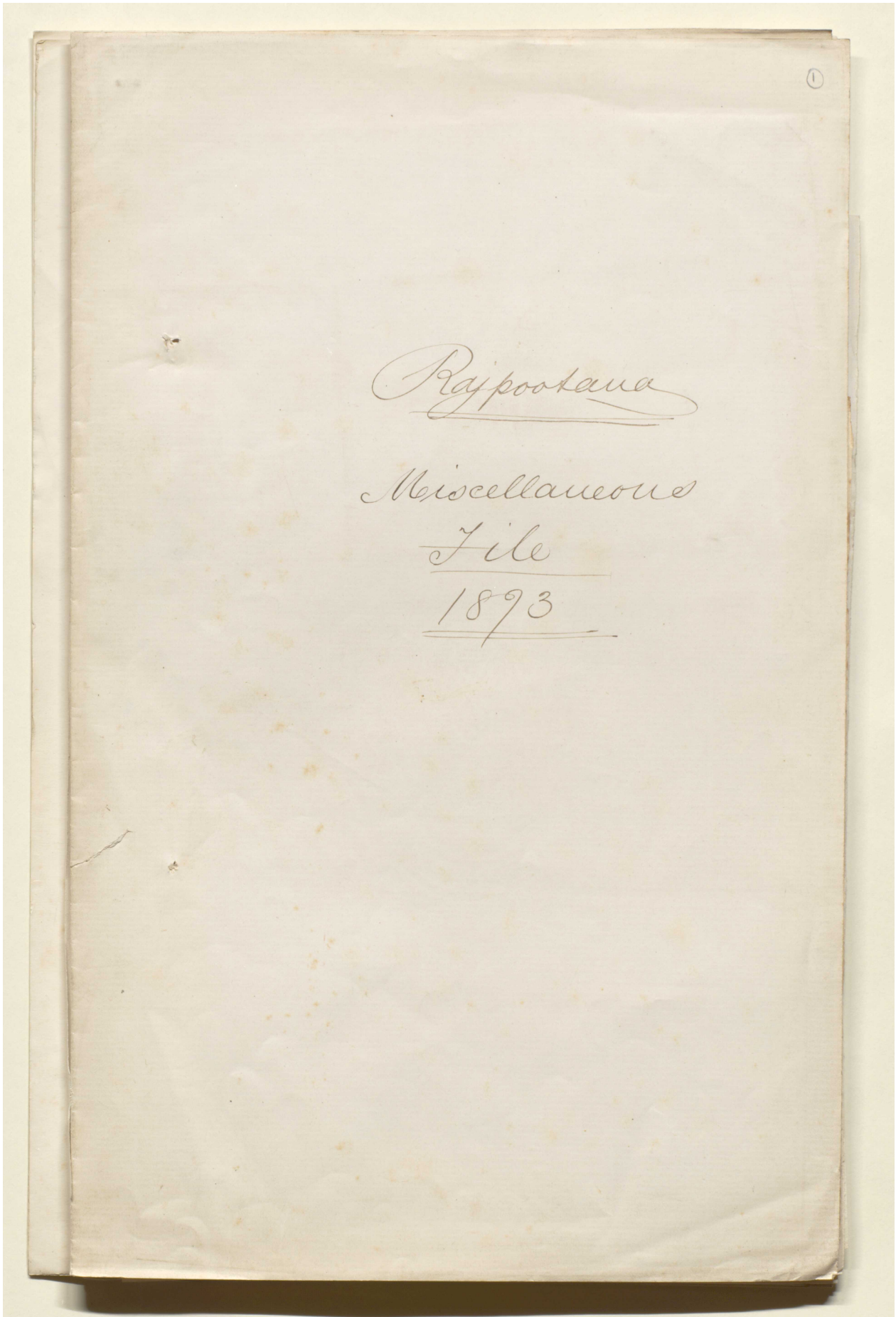
Holding Institution	British Library: India Office Records and Private Papers
Reference	Mss Eur F126/77
Date(s)	11 Aug 1873-6 Sep 1876 (CE, Gregorian)
Written in	English in Latin
Extent and Format	1 file, 7 items (24 folios)
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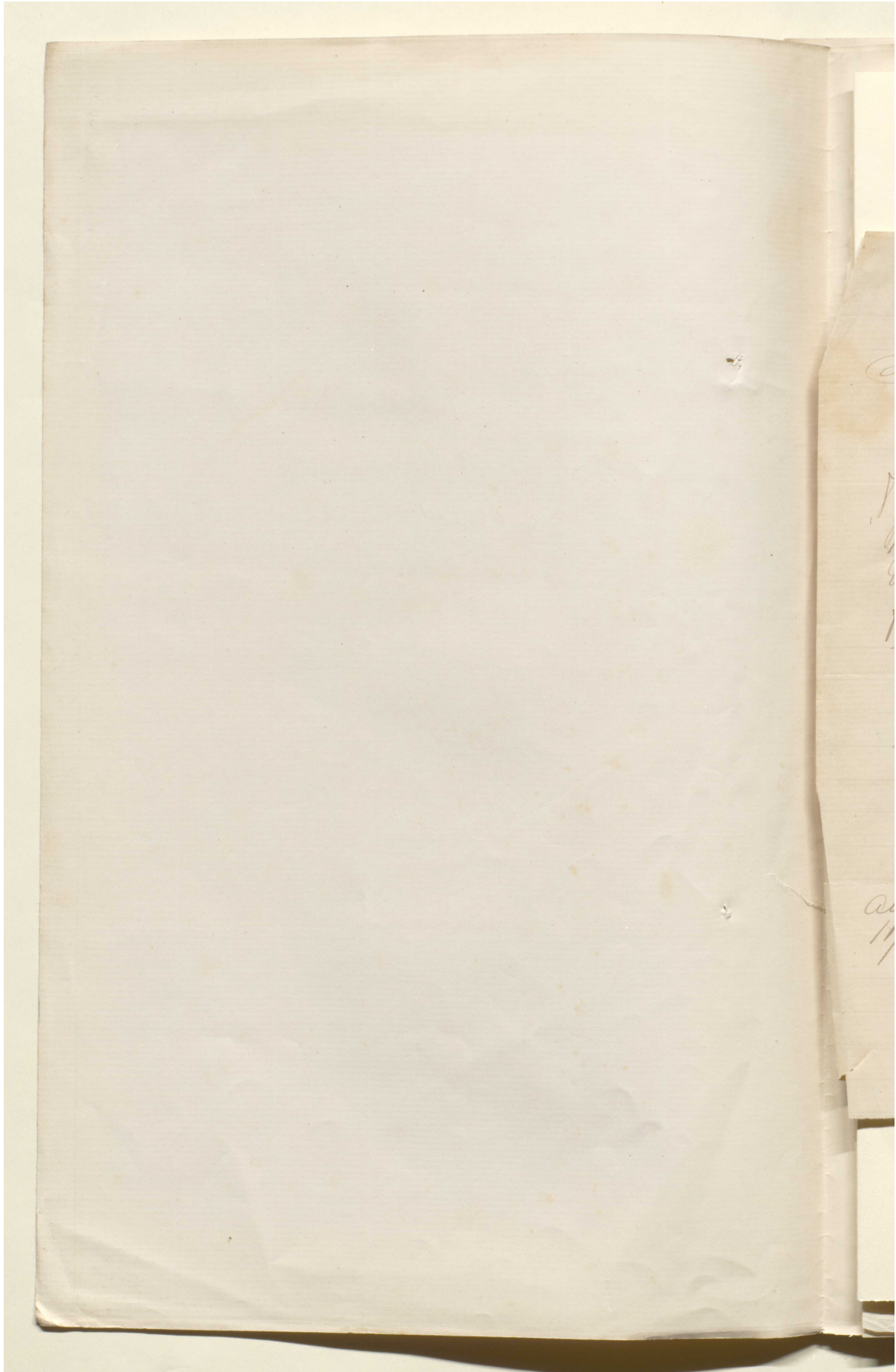


About this record

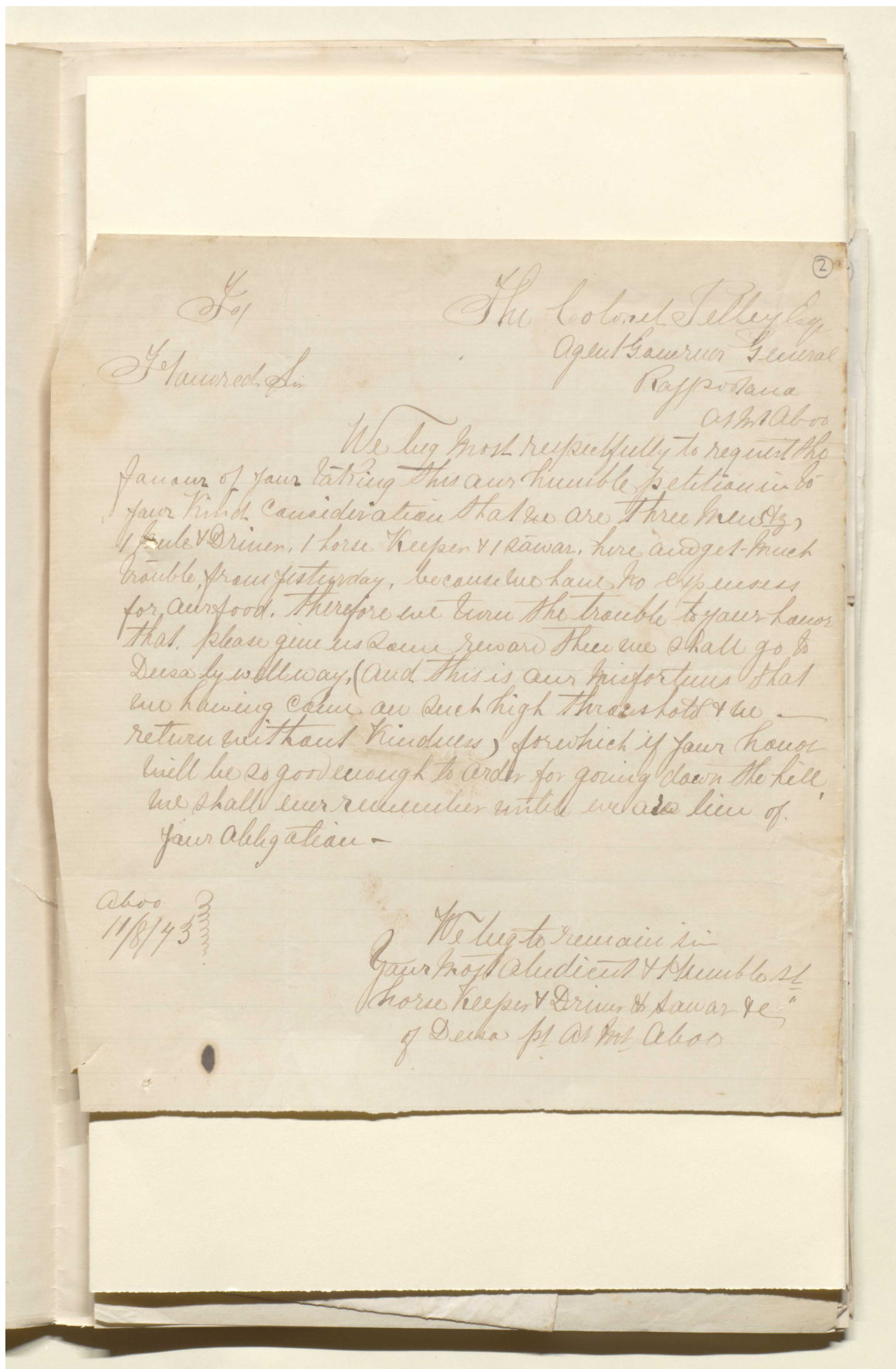
Petition, memorandums and written accounts relating to affairs in Rajpootana [Rājasthān] from 1873-1876.

Issues covered by the papers include the question of payment of expenses to employees of the Mount Abu Residency; an account of the last few weeks of the life of Sir Takht Singh, Maharaja of Jodhpur and of the appointment of his successor Jashwant Singh II; testimonial from Pandita Ramarna who had been employed to research the history of Meywar [Mewār]; the condition of the Jain Temple at Ajmere [Ajmer]; and the Chiefs of Rajputana and the possible personal concessions and acts of grace which could be accorded to them at the Imperial Assemblage in Delhi in 1876.





Letter from the Horse Keeper, Driver and Sawar at Mount Aboo [Ābu] to Colonel Lewis Pelly, Agent to the Governor General for Rajpootana [Rājasthān], Mount Aboo [2r] (1/2)



To
Honored Sir

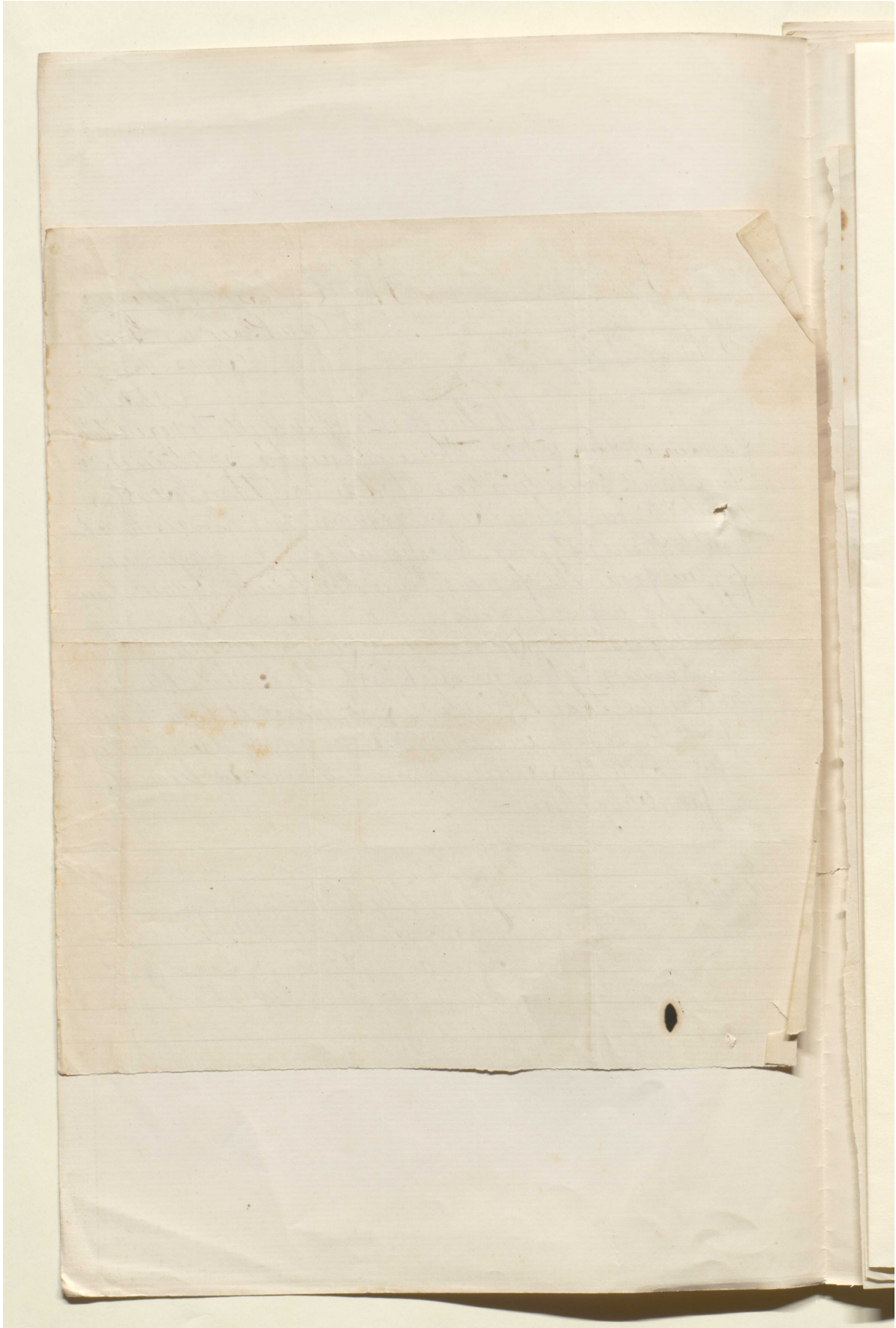
The Colonel Pelly
Agent Governor General
Rajpootana
at Mt Aboo

We beg most respectfully to request the
favour of your taking this our humble petition in to
your kind consideration that we are three men viz,
1 Driver, 1 horse keeper & 1 sawar, here and get much
trouble from yesterday, because we have no expenses
for our food. therefore we come the trouble to your hands
that please give us some reward then we shall go to
Deesa by wll way, (and this is our misfortune that
we having come on such high throes & we
return without kindness, for which if your honour
will be so good enough to order for going down the hill
we shall ever remember until we are free of
your obligation -

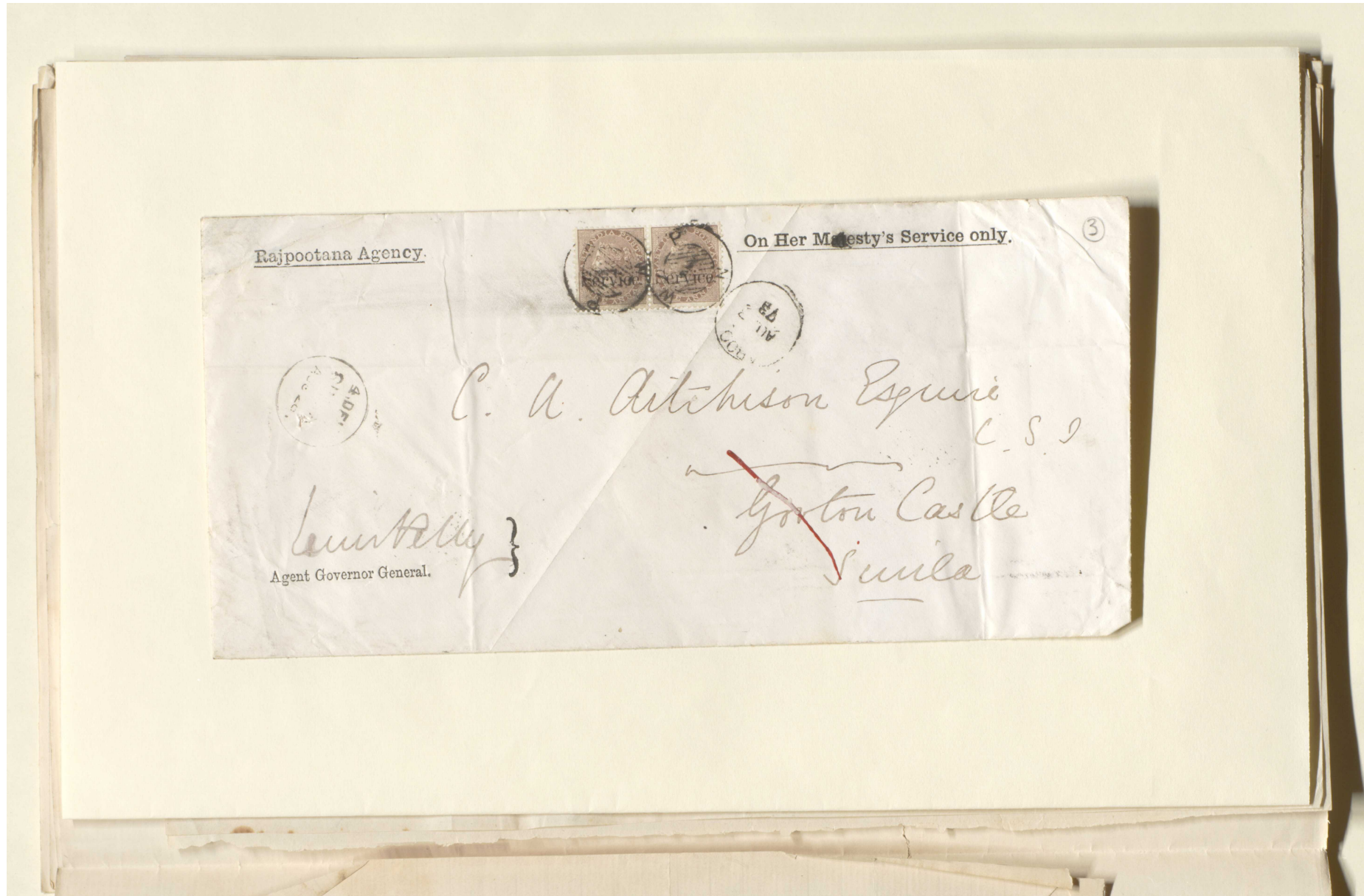
Aboo
11/8/43

We beg to remain in
your most obedient & humble
Horse keeper & Driver & Sawar
of Deesa pt. at Mt Aboo

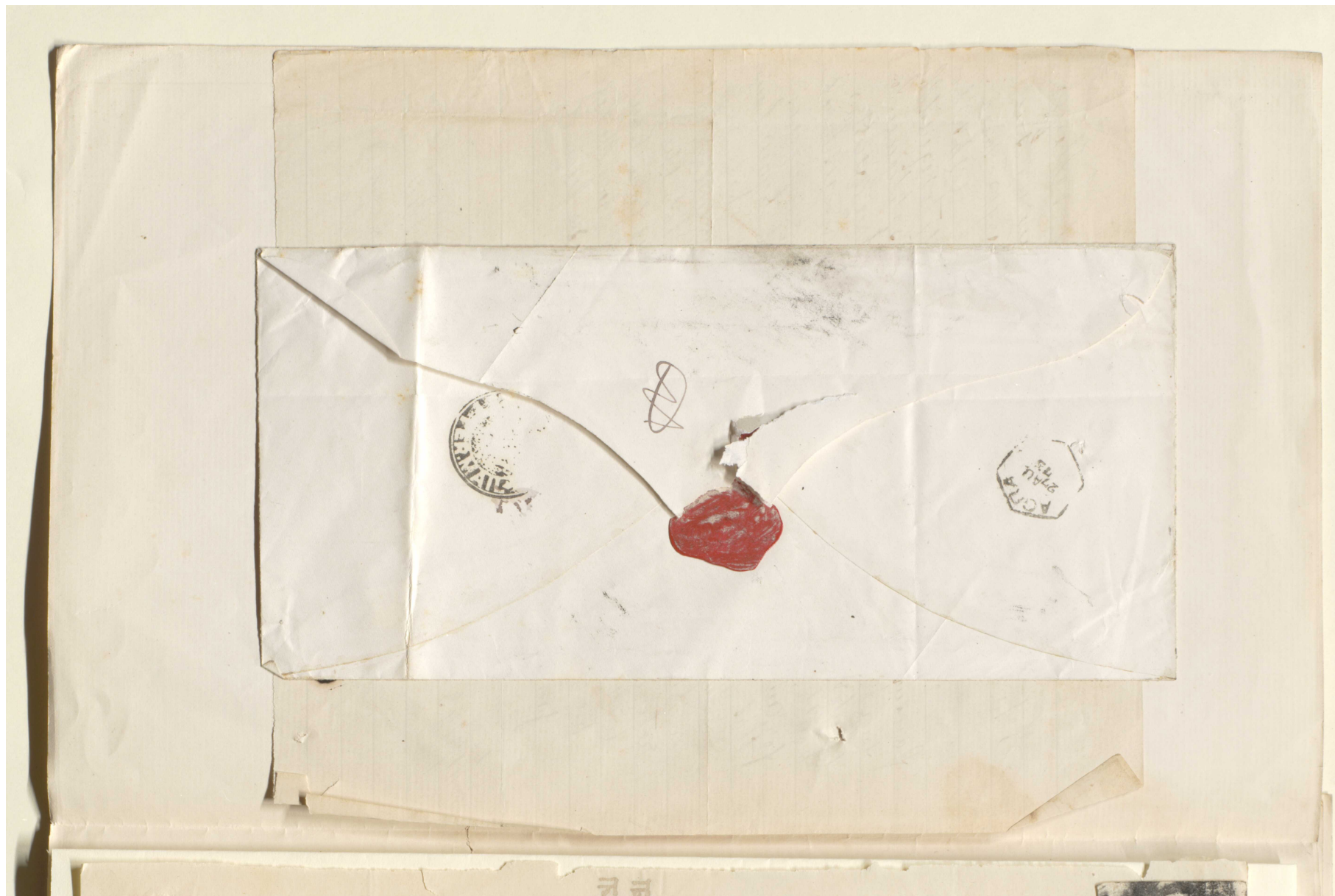
Letter from the Horse Keeper, Driver and Sawar at Mount Aboo [Ābu] to Colonel
Lewis Pelly, Agent to the Governor General for Rajpootana [Rājasthān], Mount
Aboo [2v] (2/2)



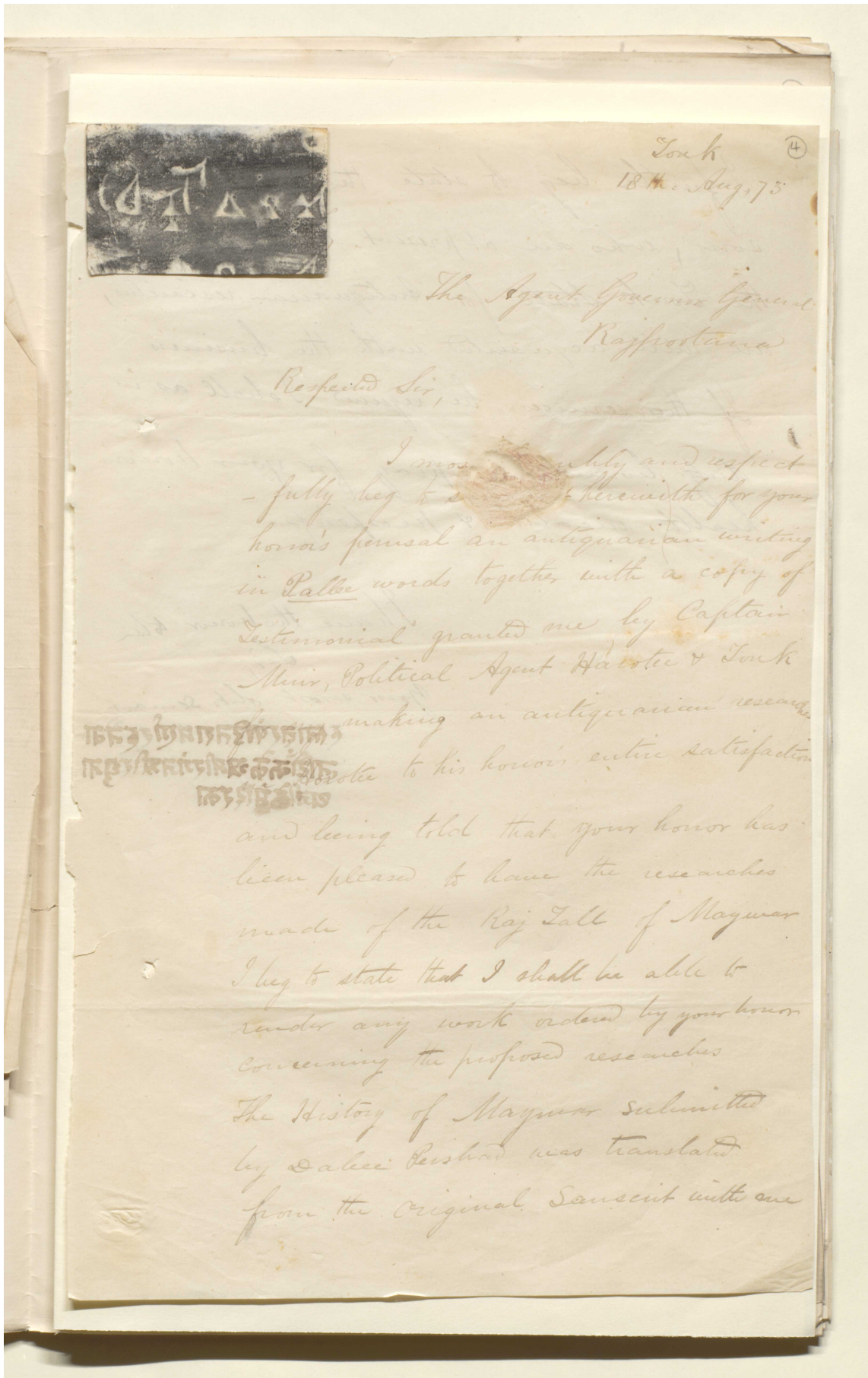
Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to the Governor General for Rajpootana [Rājasthān] [3r] (1/8)



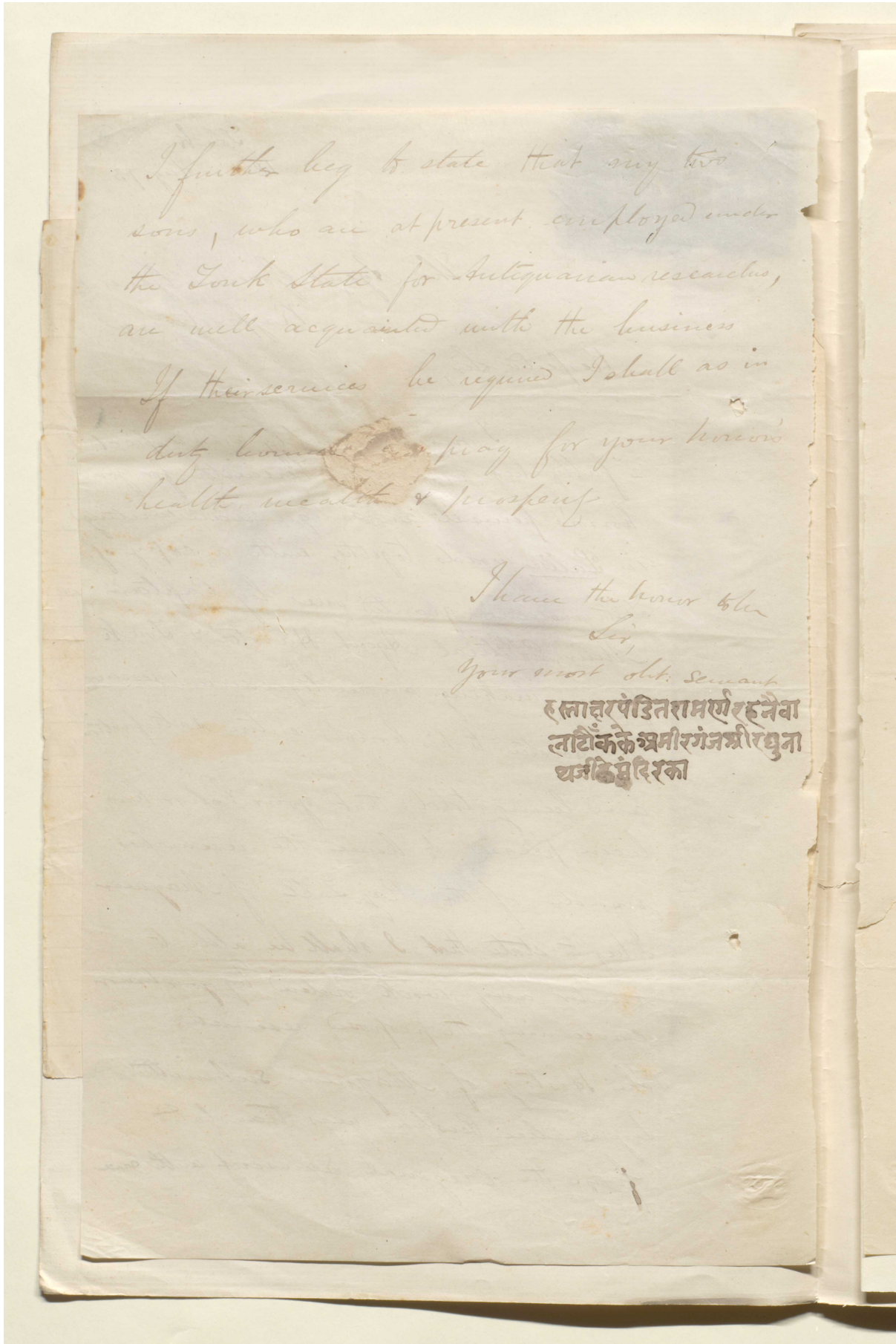
Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to the Governor General for Rajpootana [Rājasthān] [3v] (2/8)



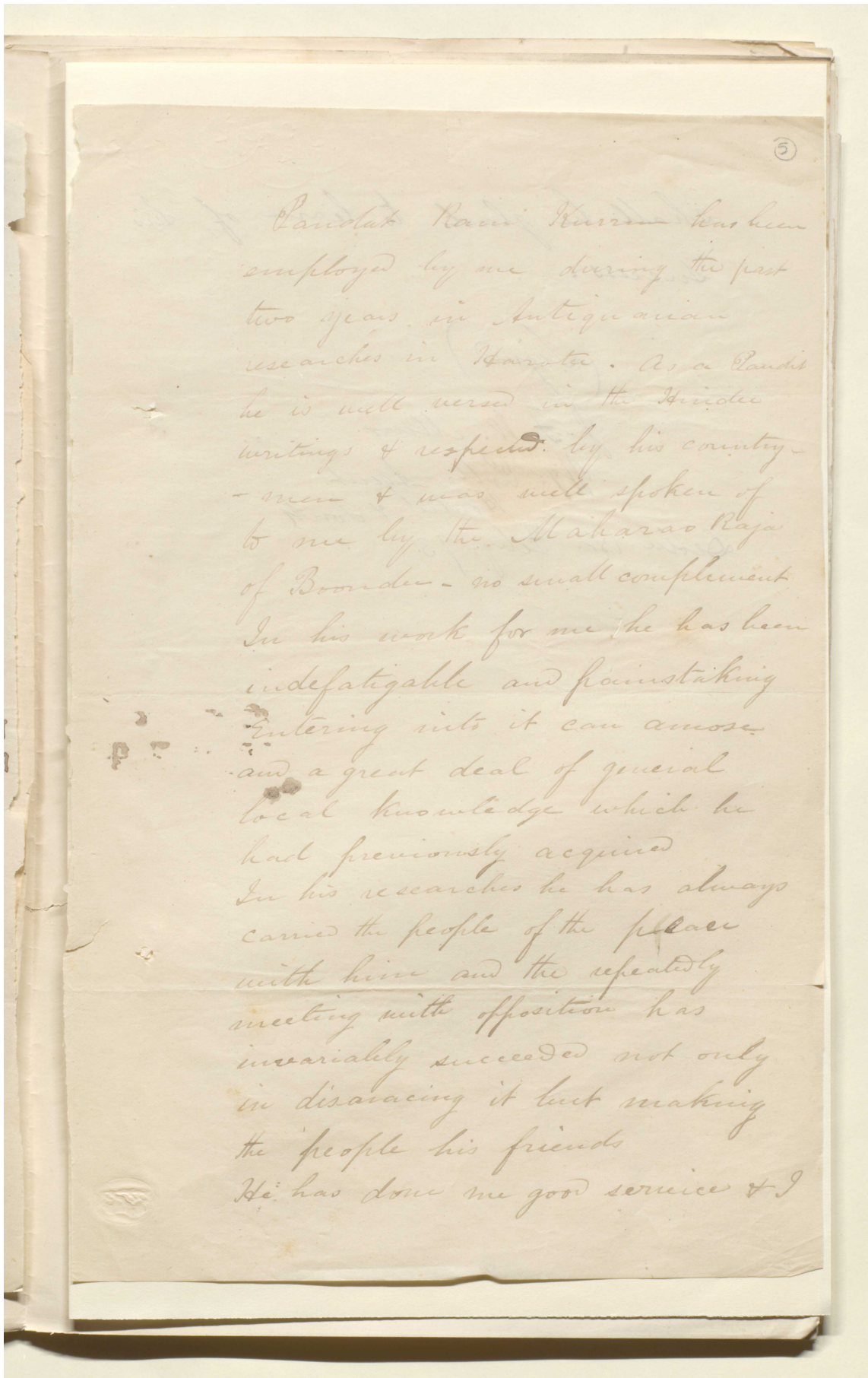
Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to
the Governor General for Rajpootana [Rājasthān] [4r] (3/8)



Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to
the Governor General for Rajpootana [Rājasthān] [4v] (4/8)



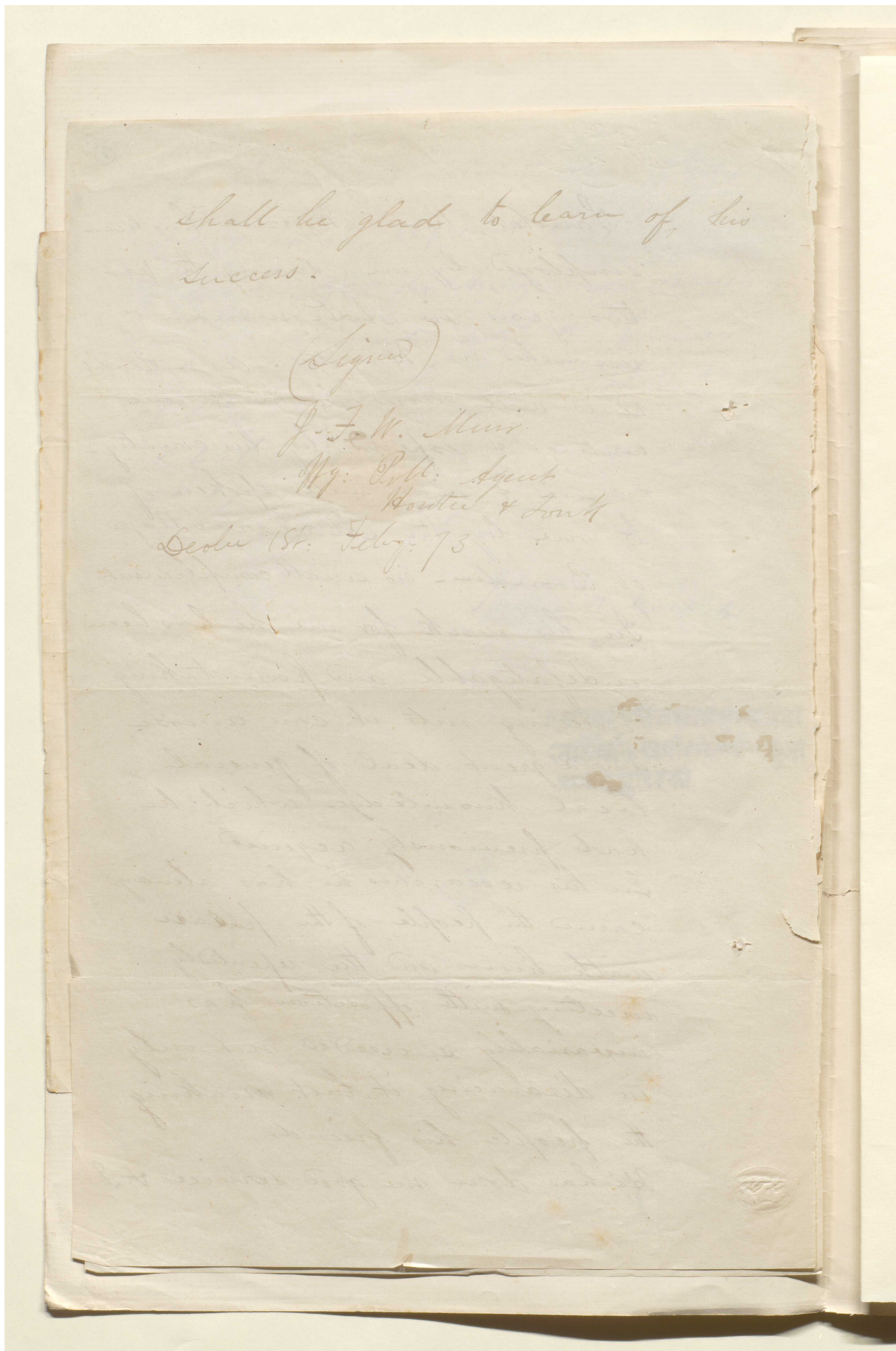
Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to
the Governor General for Rajpootana [Rājasthān] [5r] (5/8)



5

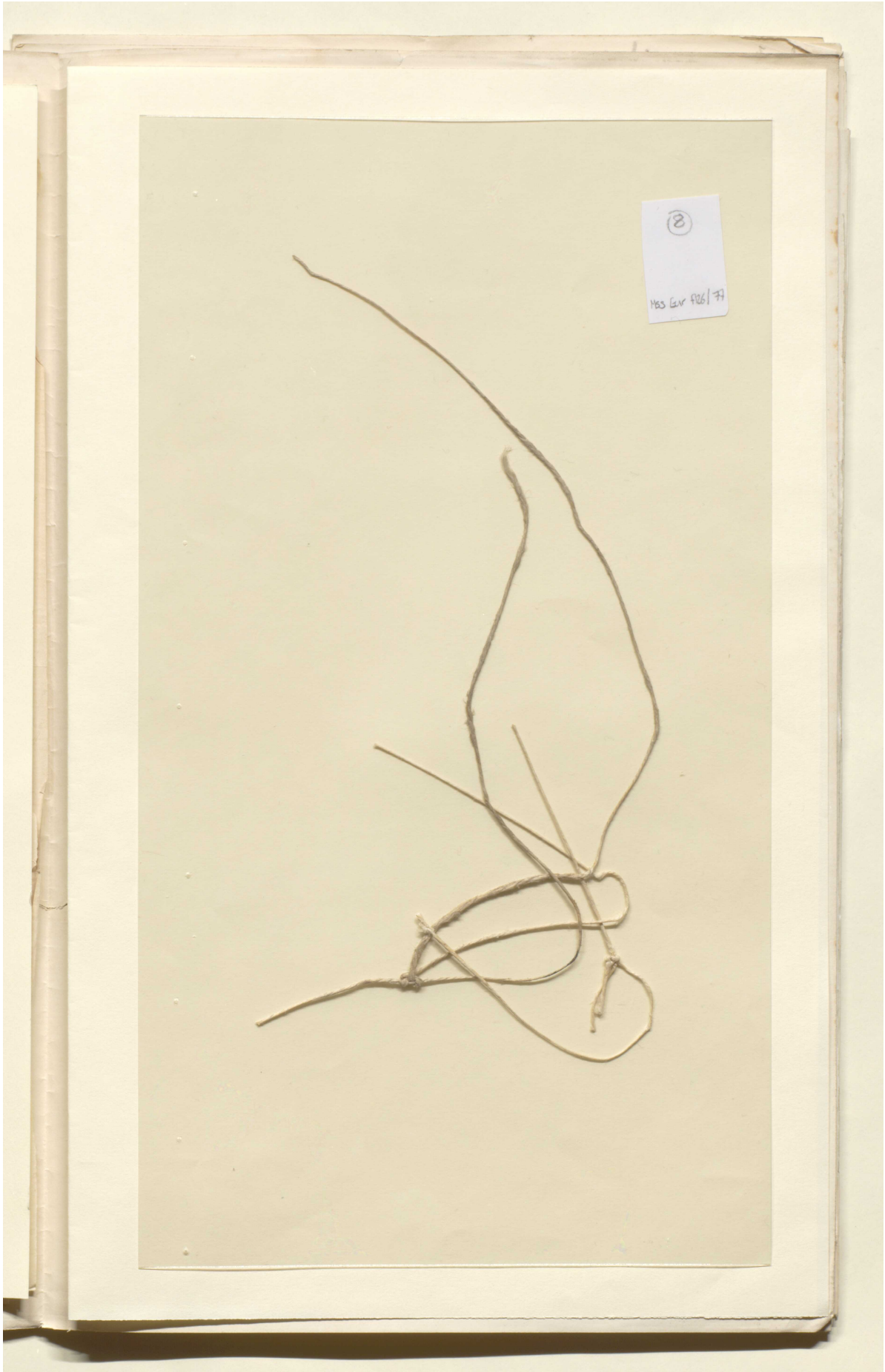
Pandit Rain Kurrum has been employed by me during the past two years in Antiquarian researches in Harotee. As a Pandit he is well versed in the Hindu writings & respected by his countrymen & was well spoken of to me by the Maharaja Raja of Boonder - no small compliment. In his work for me he has been indefatigable and painstaking. Entering into it with ease and a great deal of general local knowledge which he had previously acquired. In his researches he has always carried the people of the place with him and the repeatedly meeting with opposition has invariably succeeded not only in disavowing it but making the people his friends. He has done me good service & I

Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to
the Governor General for Rajpootana [Rājasthān] [5v] (6/8)

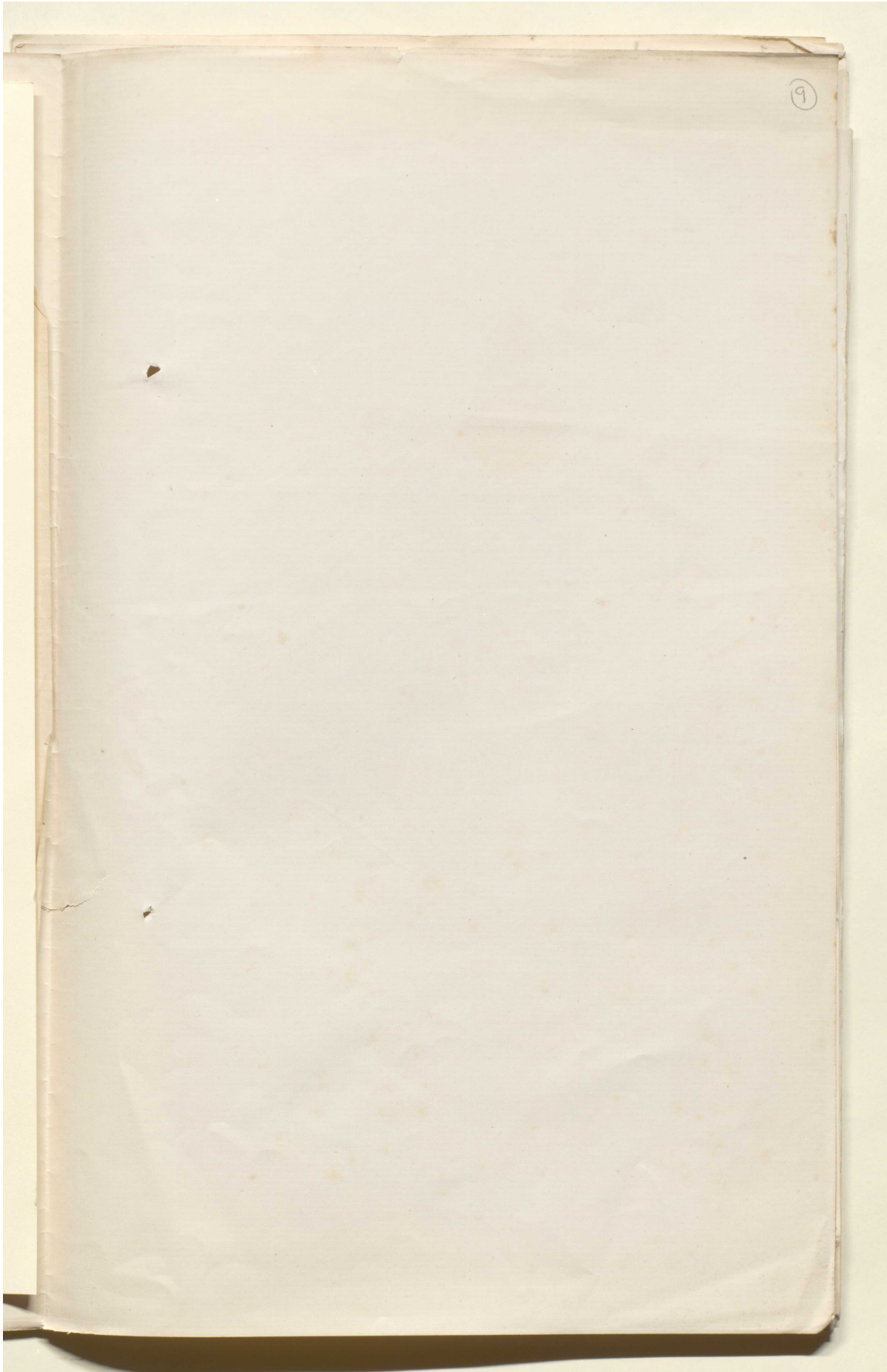


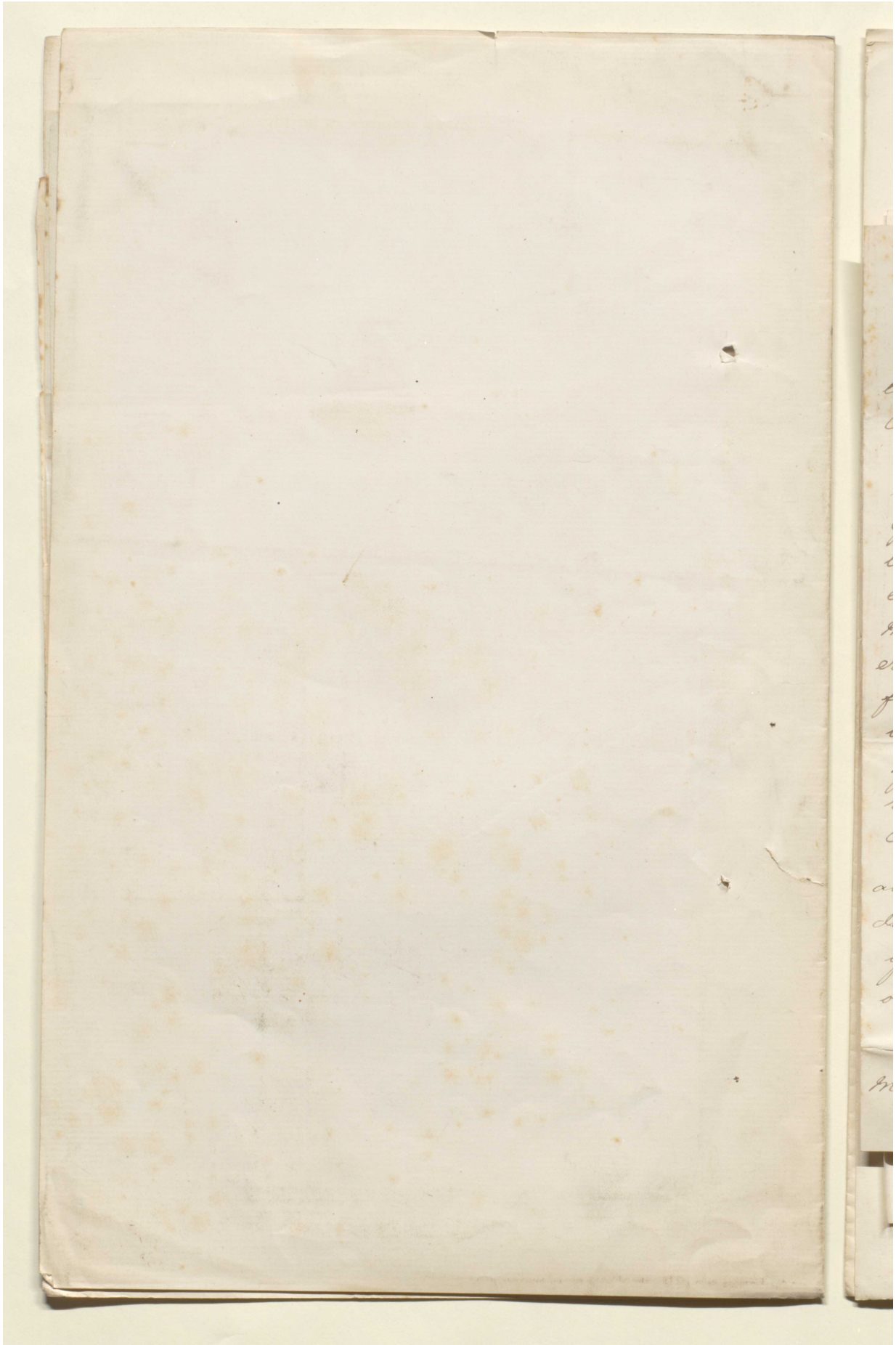
Letter from Pandut Rain Kurrum [Pandita Ramarna], Tonk to Lewis Pelly, Agent to
the Governor General for Rajpootana [Rājasthān] [6r] (7/8)

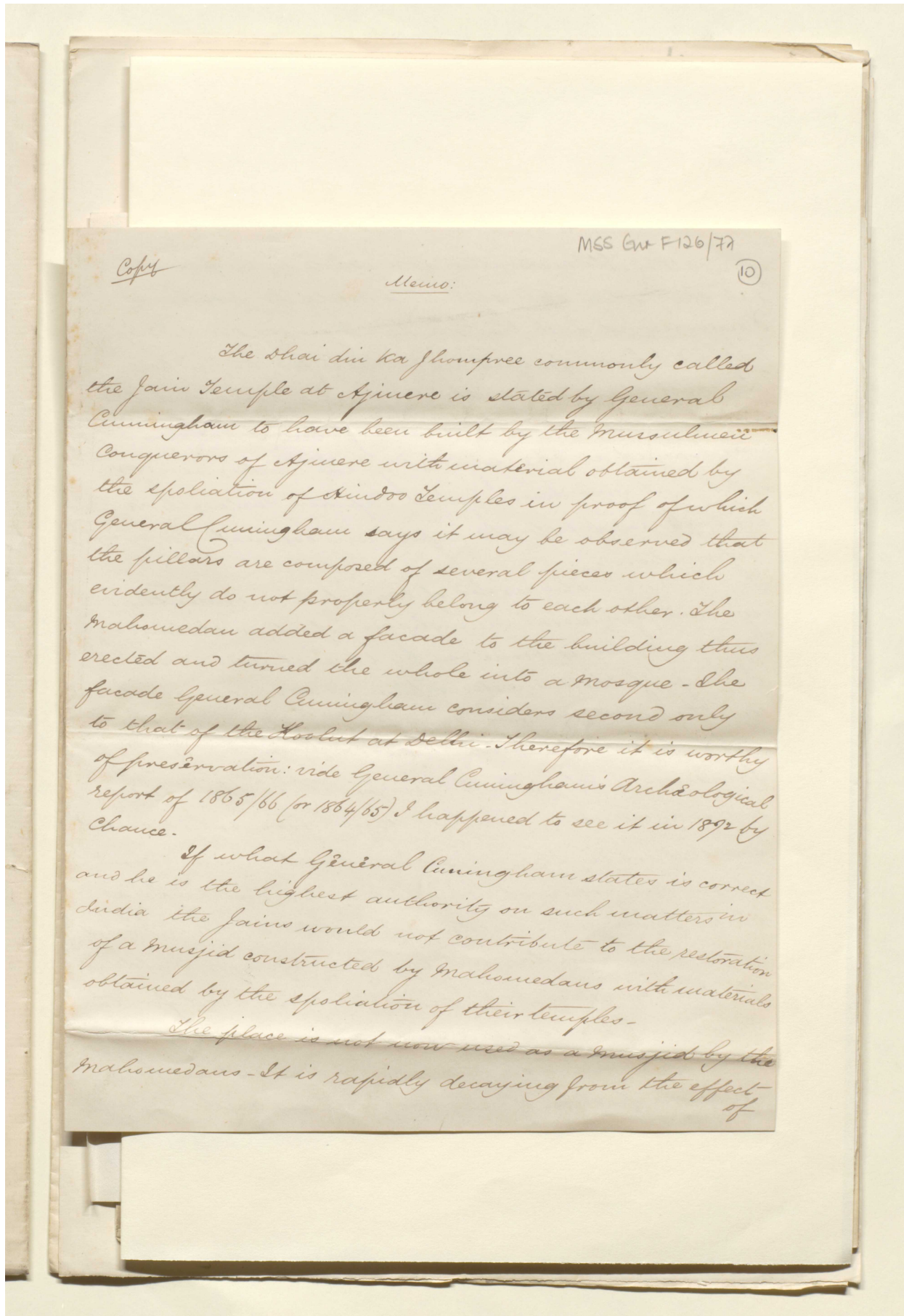












Copy

Memo:

MSS Eur F126/77

10

The Dhai dinka Jhompree commonly called the Jain Temple at Ajmere is stated by General Cunningham to have been built by the Mussulman Conquerors of Ajmere with material obtained by the spoliation of Hindoo Temples in proof of which General Cunningham says it may be observed that the pillars are composed of several pieces which evidently do not properly belong to each other. The Mahomedan added a facade to the building thus erected and turned the whole into a mosque. The facade General Cunningham considers second only to that of the Masjid at Delhi. Therefore it is worthy of preservation: vide General Cunningham's Archaeological report of 1865/66 (or 1864/65). I happened to see it in 1892 by chance.

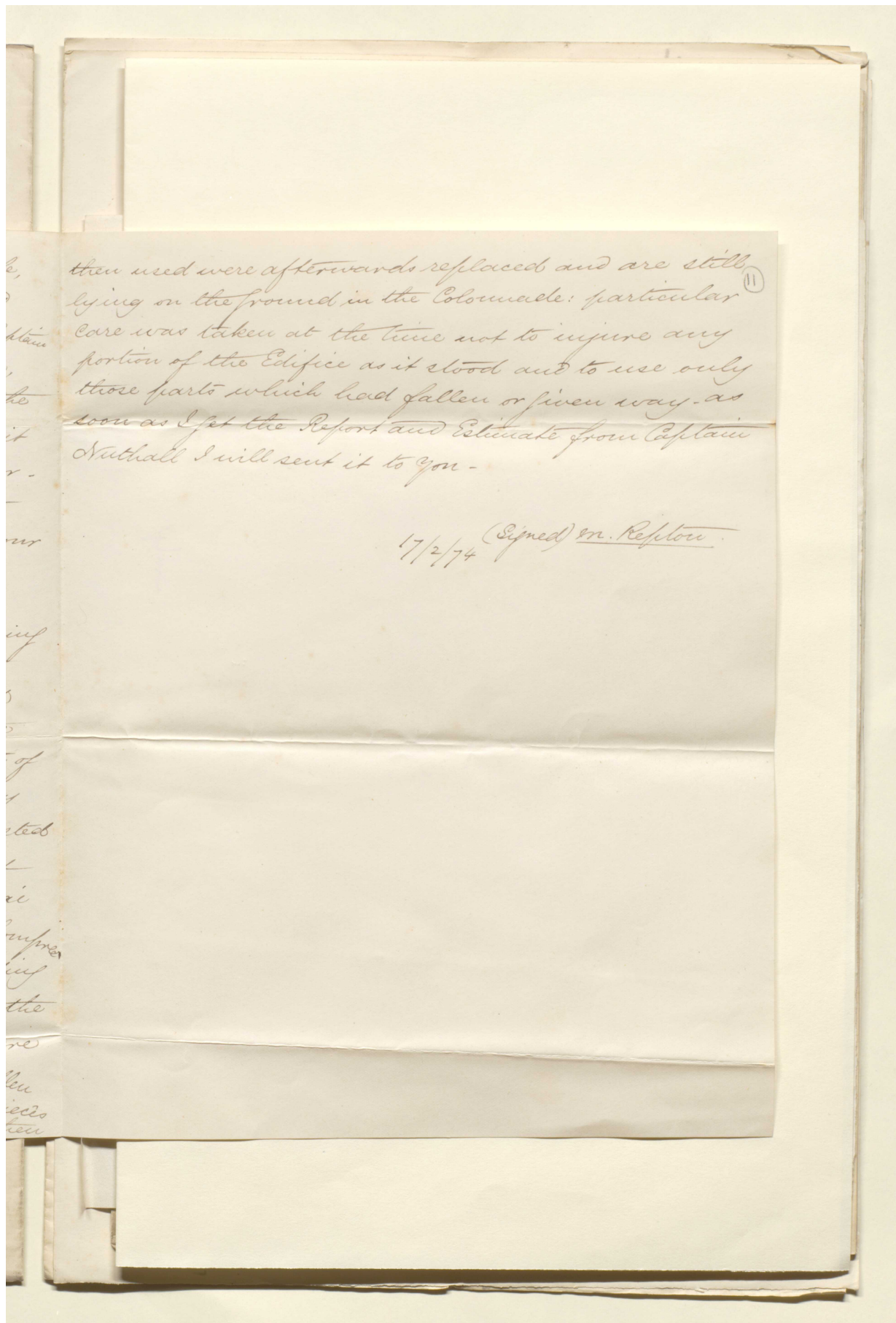
If what General Cunningham states is correct and he is the highest authority on such matters in India the Jains would not contribute to the restoration of a Masjid constructed by Mahomedans with materials obtained by the spoliation of their temples.

The place is not now used as a Masjid by the Mahomedans - It is rapidly decaying from the effect of

of weather. Its restoration as a whole is impossible, but the portion still standing could be preserved I understand and the Executive Engineer Road District Captain Mithall I know framed an Estimate for the purpose, the exact nature of the proposed repairs and the estimated cost I am not aware of but I believe it was framed at the request of the Commissioner. I have at your desire asked Captain Mithall to send me a copy of the report and estimate for your information -

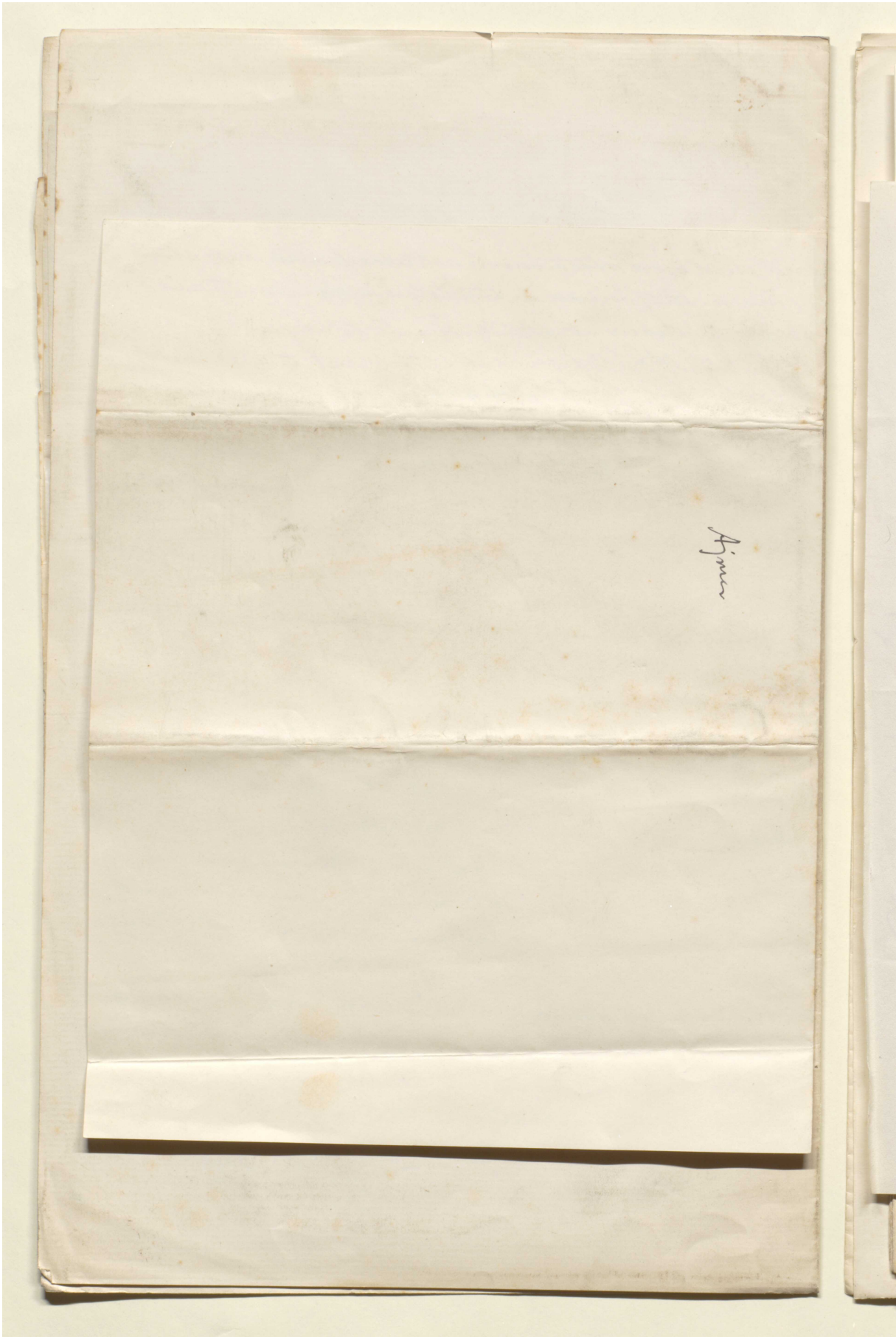
The writer of the article is evidently ignorant of General Cunningham's report on the building whose opinion is borne out by the fact that Stone Carvings of the same description as those observed in the pillars are found in several places in the old fortification and ramparts in the vicinity of Saragroh, leading to the impression that they are fragments of temples which formerly existed somewhere in the neighbourhood, were not thought worthy of being taken to form the Dhai dinka Jhompree. Portions of the Dhai dinka Jhompree may have been taken away by people for building purposes in years gone by. The portions used for the Triumphant Arch when Lord Mayo visited Ajmere were those lying on the ground which had fallen when a portion of the roof fell in and the pieces then

Memorandum by Herbert Mills Repton on the Dhai dinka Jhompree or Jain Temple at
Ajmere [Ajmer] [11r] (3/4)



than used were afterwards replaced and are still
lying on the ground in the Colonnade: particular
care was taken at the time not to injure any
portion of the Edifice as it stood and to use only
those parts which had fallen or given way. as
soon as I get the Report and Estimate from Captain
Nathall I will send it to you -

17/2/74 (Signed) Herb. Repton



List of Chiefs within the Rajpootana [Rājasthān] Agency [12r] (1/2)

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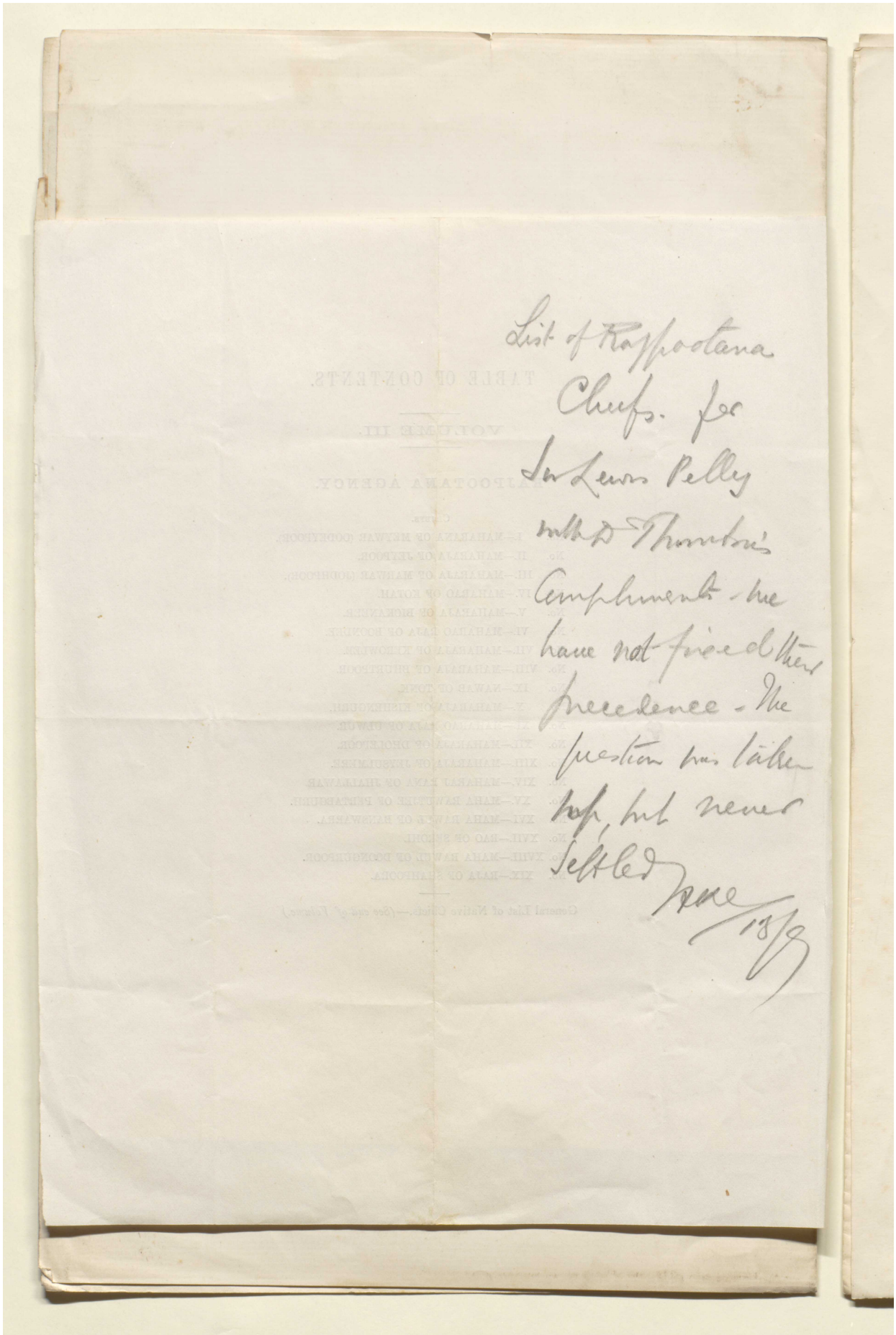
RAJPOOTANA AGENCY.

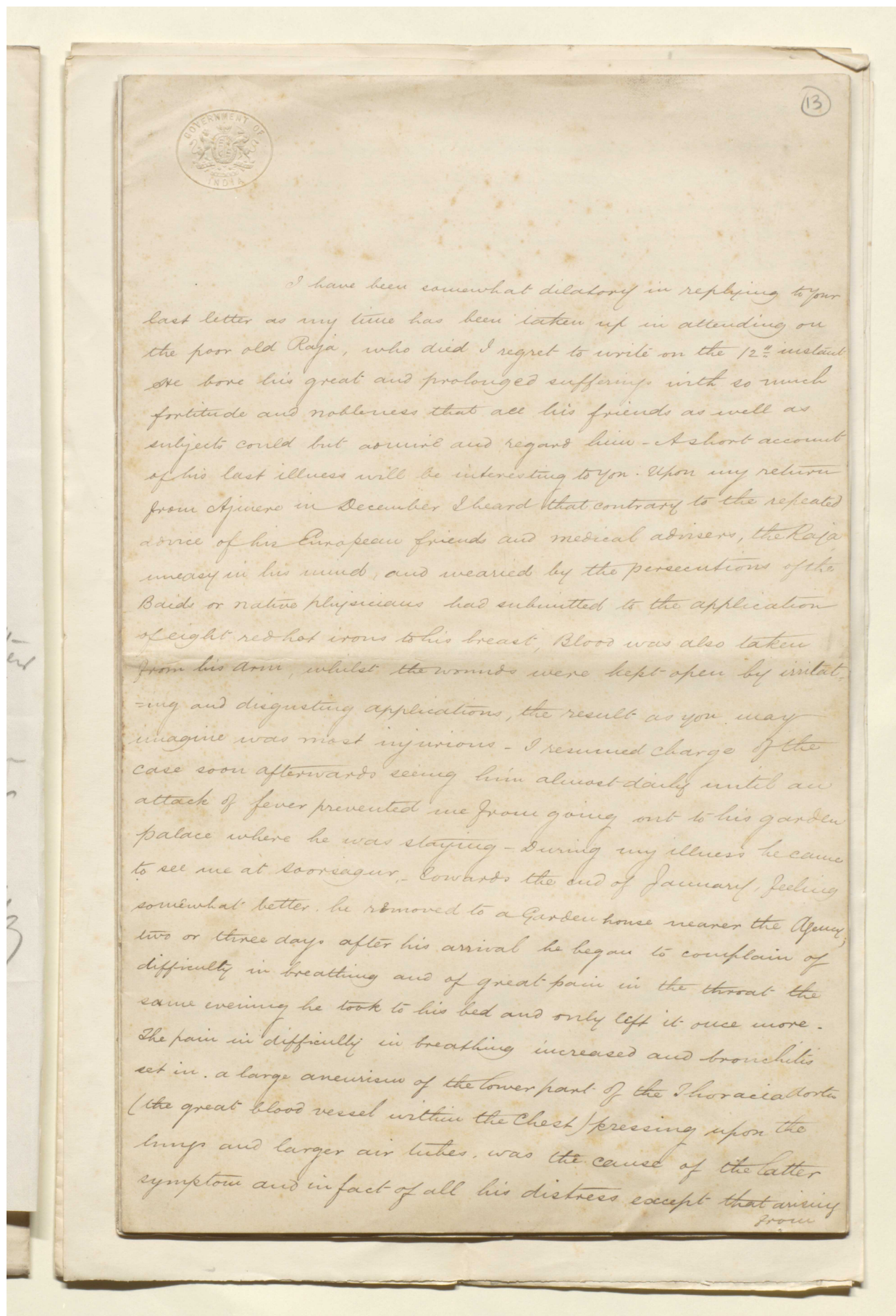
CHIEFS.

- No. I.—MAHARANA OF MEYWAR (ODEYPOOR).
No. II.—MAHARAJA OF JEYPOOR.
No. III.—MAHARAJA OF MARWAR (JODHPOOR).
No. IV.—MAHARAO OF KOTAH.
No. V.—MAHARAJA OF BICKANEER.
No. VI.—MAHARAO RAJA OF BOONDEE.
No. VII.—MAHARAJA OF KEROWLEE.
No. VIII.—MAHARAJA OF BHURTPOOR.
No. IX.—NAWAB OF TONK.
No. X.—MAHARAJA OF KISHENGURH.
No. XI.—MAHARAO RAJA OF ULWUR.
No. XII.—MAHARAJA OF DHOLEPOOR.
No. XIII.—MAHARAJA OF JEYSULMERE.
No. XIV.—MAHARAJ RANA OF JHALLAWAR.
No. XV.—MAHA RAWUTJEE OF PERTABGURH.
No. XVI.—MAHA RAWUL OF BANSWARRA.
No. XVII.—RAO OF SEROHI.
No. XVIII.—MAHA RAWUL OF DOONGURPOOR.
No. XIX.—RAJA OF SHAHPOORA.

General List of Native Chiefs.—(See end of Volume.)

List of Chiefs within the Rajpootana [Rājasthān] Agency [12v] (2/2)






arising from the presence of enlarged glands in the neck, quite
 unconnected with the tumour, and no doubt caused by the
 irritating treatment of the glands, this trouble was only of
 importance early in the case - The aneurism grew larger
 every day, bursting first slowly into the lungs and finally
 into the chest cavity by pressure upon the heart and
 lungs - Now you have the medical aspect that which follows
 will illustrate the peculiar customs of the Hindoos and I
 have no doubt will prove interesting to you - I visited the
 dying Prince 3 or 4 times daily (at last at very frequent
 intervals) hence had unusual opportunities for seeing
 strange ceremonies to superstitious rites - Often in the
 morning closed vessels containing food were brought into
 the room, which after being touched by the sick man were
 removed to be given to the poor, or to Brahmens for the use
 of the Gods, this was to obtain mercy from the Deity - I forbade
 persons troubling him by unnecessary conversation, or
 making a noise near the room in which he lay, but
 had much difficulty in silencing two classes of people first
 the musicians whose duty it is to play at the fates of
 princes several times in the day - Second the hereditary
 bard of whom at mid-day persisted in reciting the
 names of 60 of the ancestors of his master - He had
 12,050 generations written down but fortunately could
 only remember the smaller number - The Zenana was a
 great source of anxiety as many of its inmates who had
 accompanied the Raja from the Fort were separated
 from him only by a single curtain - At night two ^{women}
 watched at either side of his low bed, being relieved every
 two hours, but in the day time even were the principal
 attendants - Fears were entertained by his friends
 and sons that should he die at the ^{his}
 garden house the queen might in the moment of

of grief rush out from their rooms and so Disgrace
themselves and their families: therefore as there
were no means of preventing them doing so at
that place at the Raja's own solicitation he was
removed to the Fort overlooking the City - A young
pauce sat at his feet in the Salki: I rode by his
side with his eldest son the Servants all following
about a hundred paces in the rear - The usual
salutations (firing of salutes and shoutings of the
people) were prevented and he reached his des-
tination in safety - The next day I took up my
residence in the Fort at the Shul Mahal or
Flower Palace - This is the apartment in which
Durbars for the reception of European gentlemen
are held and was the Raja's own palace - his
contribution towards making the home of his
ancestors famous throughout Hindoostan. The
roof was adorned with paintings in colour and
gold, the work of native artists - There were
portraits of the Maharaja and his family -
intermingled with quaintly drawn landscapes,
hideous representations of Gods and goddesses
and splendid delineations of life in fairy land.
Some of the must have been very beautiful
if the Artists represent them truly - From a balcony
close at hand (I was here at a height of four
hundred feet above the plain) the view was magni-
ficent - the city beneath, with its temples, tanks
ramparts, gates and crowded streets: - the
rugged

rugged red sand stone hills stretching away to the horizon on one hand, the last sandy plain on the other - the distant Cenotaphs of the Queens of the

 the numerous gardens and houses of the living all lay spread out like a map before me. A few hundred yards to the north-east, stood the remains of a battery from which the first Nawab of Tonk, then a mere adventurer stormed the Fort, one could almost imagine the Enemy still engaged in battering the rugged walls of the Fort beneath - But I am having the poor invalid, now alas! going through his last conflict. He had seen my anxiety from the first and had begged me were it possible to give him two days notice of the approach of death that he might settle his worldly affairs. A day or two after my arrival I informed him in accordance with my promise that I feared the worst, although of course every thing ~~is~~ in God's hands - He took my hand and told me not to fear, and thanked me for speaking the truth saying, "that physicians ought never to deceive" - although he added "my own people do so" - You will see that they flattered to the last - From the first his family had caused him much anxiety as he had no less than 28 ranees or queens living, 15 illegal wives and 5 daughters most of whom had to be provided for - This immense household had been his ruin as in order to lay up money for them he had ~~been~~

 oppressed


15
 oppressed the State and given himself
 a bad name in the eyes of India personally
 no one could have had a kinder disposi-
 tion, one of his servants said in his
 presence that all the City grieved for
 and sympathised with him, that he
 had never hurt a fly much less a
 human being knowingly or directly
 it was true I believe. One of the
 Eunuchs said that he had embezzled
 £4,000 of his Master's money, but
 had only been reprov'd - The first few
 years of his reign were bright ones,
 and he ^{worked} worked hard in State matters
 but his designing Courtiers seeing their
 influence endeavoured to reduce
 their power by encouraging in him
 a taste for wine and effeminacy - They
 succeeded only too well - He was a
 brave old man, before taking farewell
 of his zenana at the Jalia Bera, he
 told Major Walter that they too were
 brave and added "I fear death? Why
 should I fear death?" - To please
 the women, as he said, he allowed
 them to perform many superstitious
 ceremonies - At a little after 12 o'clock
 one afternoon living fowls and a goat
 were brought in and waived over his
 body - Marks being then made upon
 them they were allowed to roam the
 jungle for no one would hurt them ^{on} _{seeing}

seeing the sign which shewed that they had been

 made waive - Offerings - Food was also passed over

 him to be given to the Saugvors the immense grey

 tame monkeys which haunted the gardens of

 Jodhpore on the day of his death he was made

 to stand erect, his height was then measured

 on a piece of white this was for the benefit

 of the astrologers who pretended to see an

 imprinted on it, of course a favorable one. - These

 worthies declared that the day of the full moon

 would be a hard day, but on the third morning

 from it, the Doctor Sahib would be made happy

 in seeing his patient recover, this although they

 knew I feared the worst and had declared my

 opinion in January. when I had telegraphed to the

 political Agent the dangerous state of affairs. As

 the malady became more advanced the prognos-

 tications grew more uncertain - On the fatal

 morning the very day of the full moon, they

 declared that should he die they would give up

 their profession - The raja told me that all the

 fowls as well as the goat that had been waived

 over him had died as they were being taken

 down the steps - a good Queen, seeing me smile, he

 observed "you doctor Sahiblog do not believe in

 these things," adding that they were not poisoned

 as might be supposed for once a religious devotee

 was found when he was almost as seriously

 ill, who allowed himself to be treated as the goat

 he

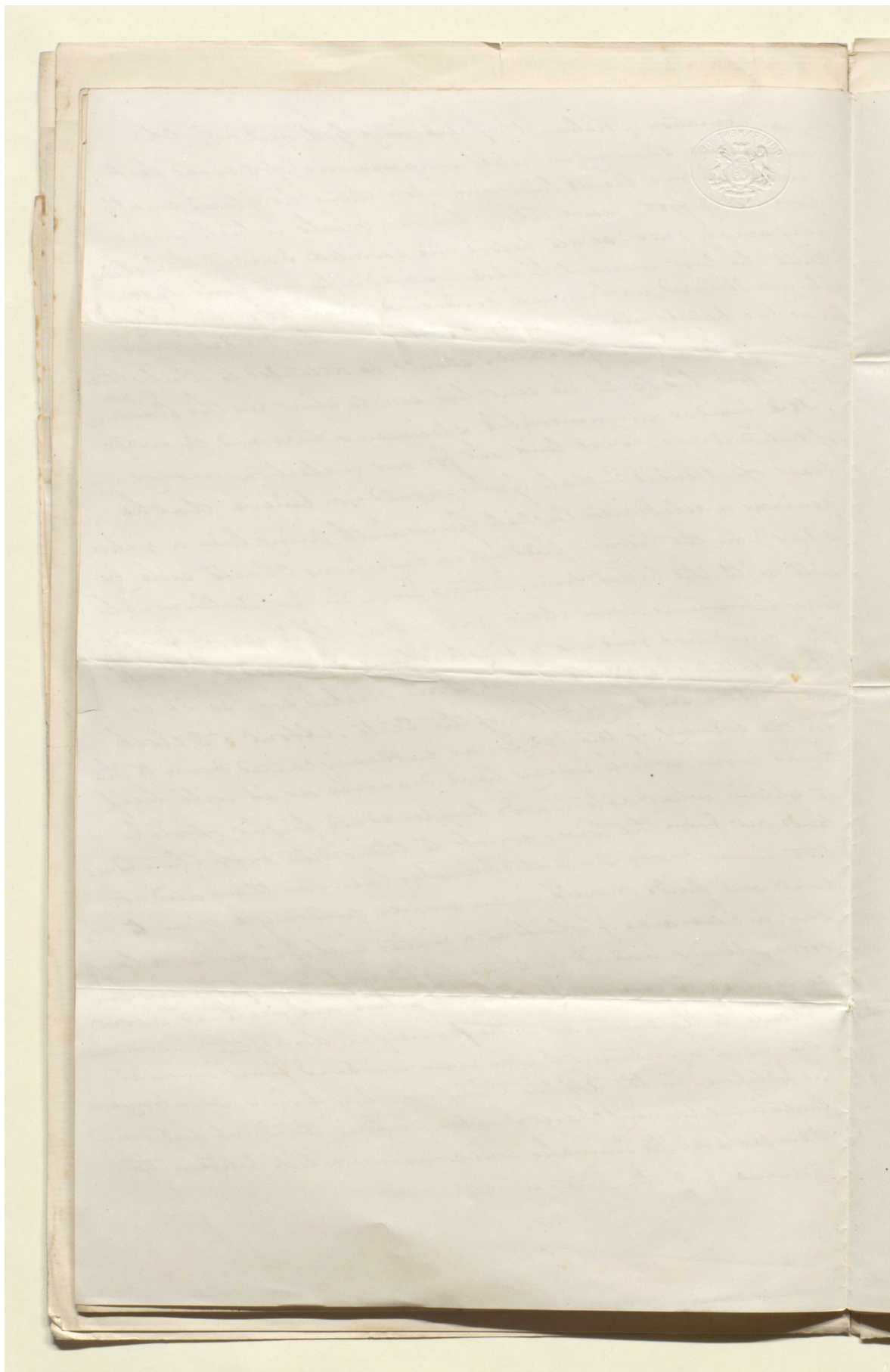
he too died near the Fort almost immediately. - (16)
Such a holy man and so beloved of God could not
now be discovered - There were devotees in an
abundance I could testify for the day before I
had seen one among one of the princes who was
crossing the Fort with Major Walter and myself
with ashes - The poor old man clung to life and
sometimes thinking he might recover he
said - "I will tell you many strange things that
will surprise you, when we go out together".
At one time he thought that his eldest son
and heir was bewitching him, and there were
not wanting men to foster the delusion - I did
my best to make his mind easy on this point
but not always I am afraid with success; it
was very gratifying therefore that at the last the
Agent and I were able to see him embrace his
son with affection. He often told us that in his
heart he had entire confidence in "his son", "his
strength and heir" but that designing men
were always trying to sow suspicion in his
mind - Major Walter was on his way to M^llbor
when he received my telegram. He came to Jodh-
pore immediately and afforded much comfort
to the Chief, who now felt convinced there was a
possibility of his last wishes being carried out -
He saw the sufferer very often and his visits were
ever beneficial - A will of a Rajpoot King has no legal
force

force, but the present Maharaja will no doubt do all that is right for his late father's family. There are poor little queens only 12 years old, they can never be married again, but their lives I believe will not be miserable ones, as those of widows are in other parts of India - The Rajpoots have a greater respect for women than their countrymen proving perhaps the fiction to be truth which places their entrance into India at a later date than that of the Bengalees and kindred races. They are said to be the white Huns from the Great plains of Central Asia, and Todd brings many arguments forward to prove their common origin with the ancient Scythians -

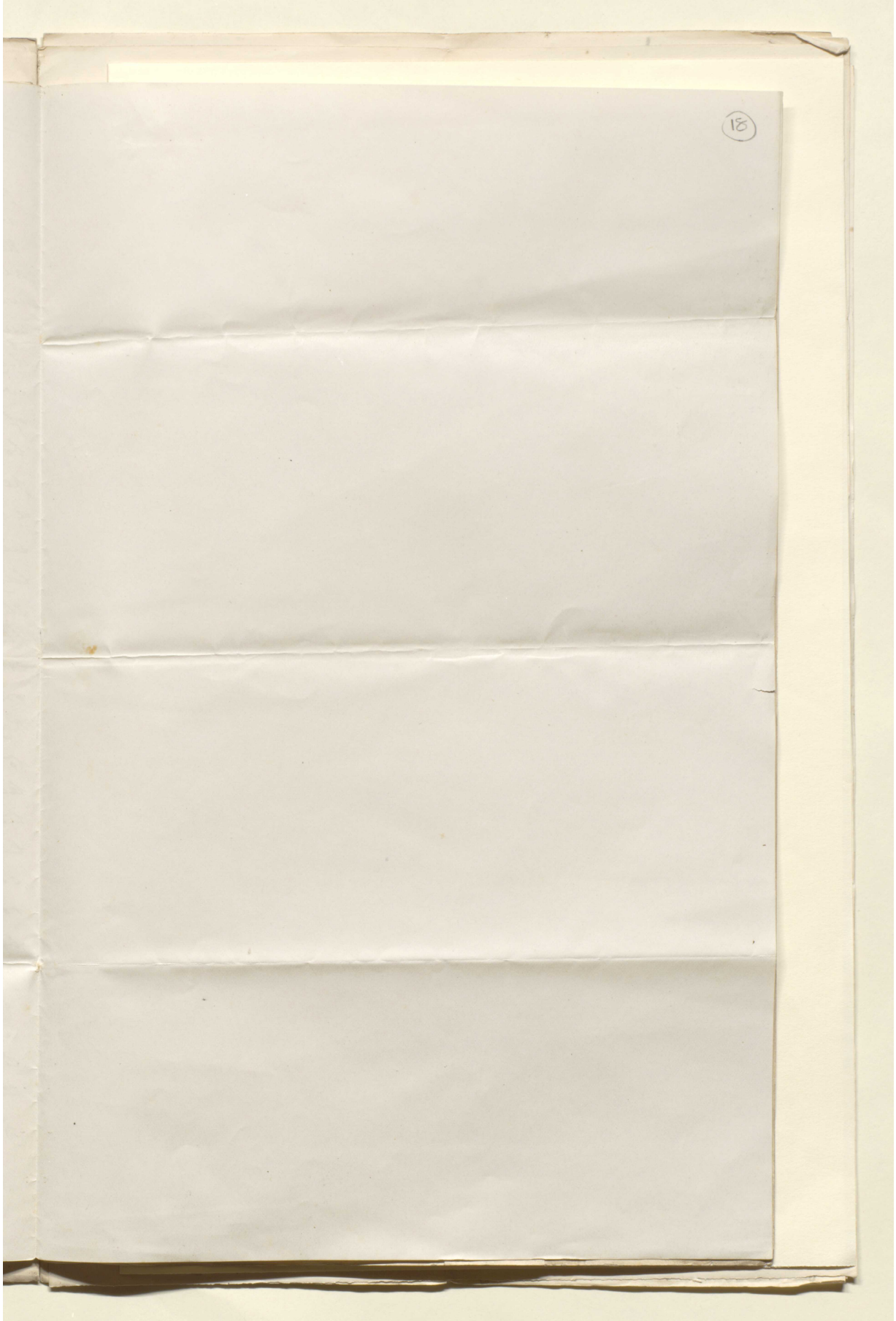
On the afternoon of the 12th I was sitting by the Raj's low bed, when I noticed that the 14 feet had been surrounded by heaps of fresh wheat. This was a new instance of superstitious faith. He showed me a bag of gold and jewelled charms "to make me smile" he said, "as it did him good". He added: "The women believe in these things I do not." His son told me afterwards that no one believed in them more than his father himself - During life he had not paid much attention to religion, but now he was constantly telling his beads, repeating as he did so, the prayer or Mantra which he had been imparted to him when he had been invested with the Sacred thread of his Caste by his spiritual preceptor. A small picture of Juggernaut a form of Krishna the principal Avatar or incarnation

incarnation of Vishnu the preserving God and a gold ⁽¹⁷⁾
medallion shewing in relief impressions of sacred feet
were always beside him and upon them he placed small
portions of food before taking his own meals which were
very scanty ones - He ate before we provided I sat off the cushion
until the last moment he never named separate Gods, but
always declared with much reverence that the Almighty
was his helper - He was ever careful in the midst of his
sufferings that the Great and I should be attended to - Only the
day before his death he sent his son to show us the Armoury
where besides innumerable specimens rare and curious
of Native Arms, were laid out for our inspection many
boxes of splendid English Guns (would you believe that he
pensions a celebrated English Gunsmith firing him a rifle
a day) - In the library piled up in numerous Chests side by
side with the latest translations from English Authors - The
lazy Librarians draw their pay but do little work for it.
They could not find me a single volume I named although
their catalogue gave places to all I asked for: so it is
everywhere in every office of the State - About 5 o'clock
on the evening of the 12th I was suddenly called down to the
Raja's room, which I may here describe as it will help
to explain what afterwards happened - A flight of steps
leads out from the lower court to the outer door then come
two inner doors - An antichamber between them and at
last one finds oneself in an inner quadrangle open to the
sky, on either side of which at a rather higher level is a large
room, opening into it by three lofty archways privacy can
be secured by unrolling curtains which are fastened above.
Opposite to the entrance is the principal door of the *Zenana* - In
the right apartment I was received when I first arrived
at Jodhpore: in the left the Chief now lay dying - Open braziers
containing burning charcoal were placed in the Court and round
them gathered the Eunuuchs who communicated between the
Zenana and the outer world.

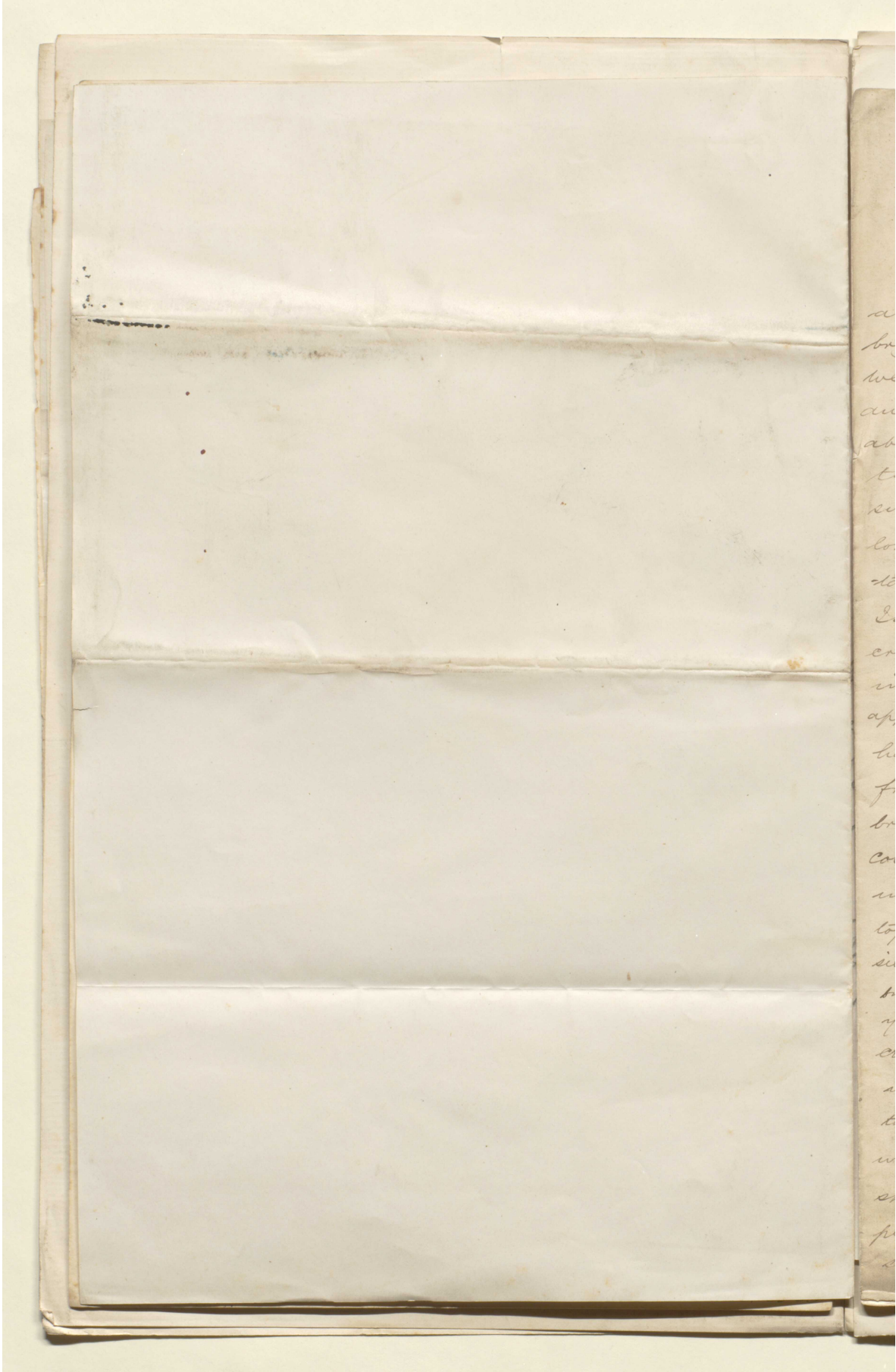
Report on the medical care of the Maharaja Sir Takht Singh, Maharaja of Jodhpur
[17v] (10/12)

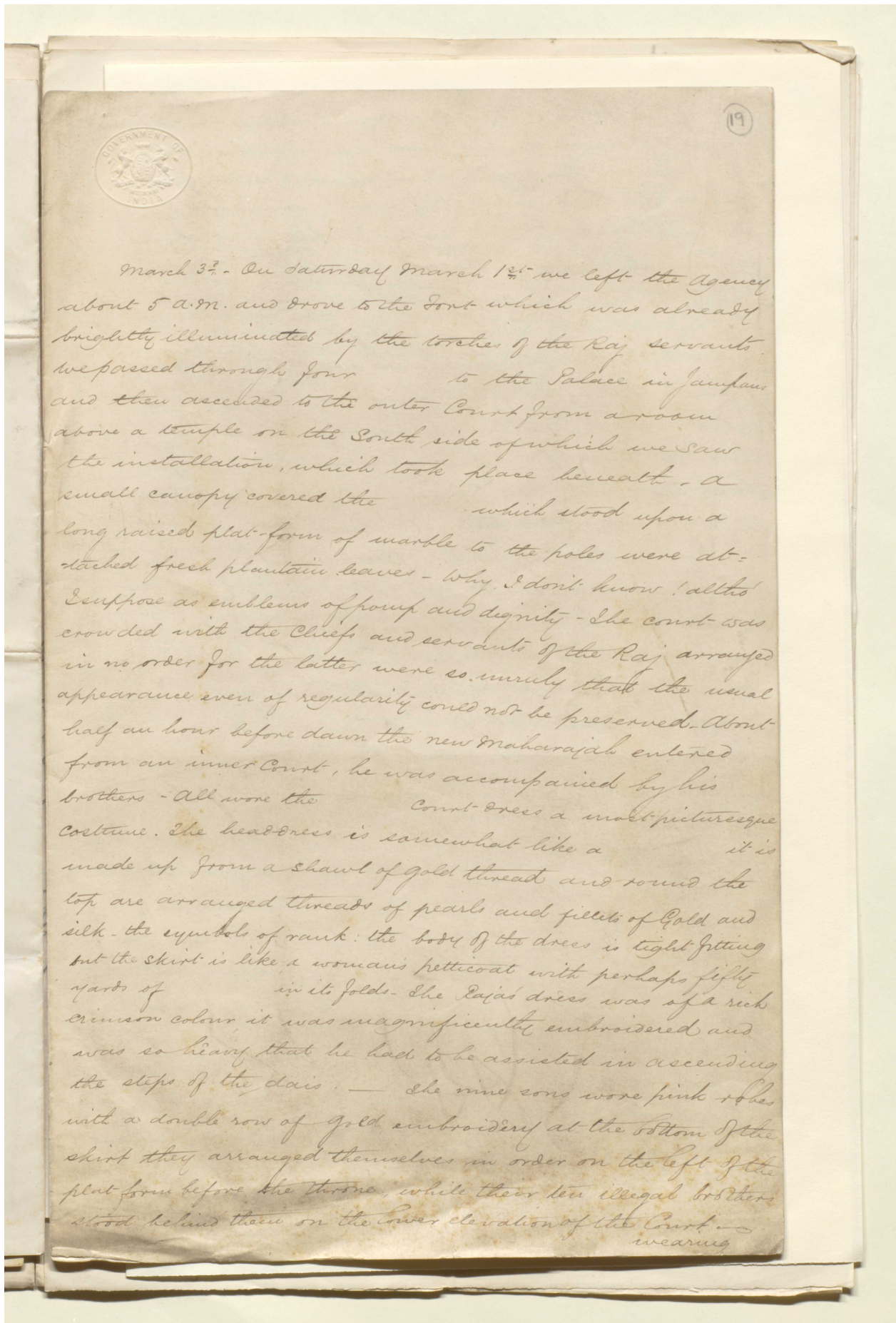


Report on the medical care of the Maharaja Sir Takht Singh, Maharaja of Jodhpur
[18r] (11/12)



Report on the medical care of the Maharaja Sir Takht Singh, Maharaja of Jodhpur
[18v] (12/12)





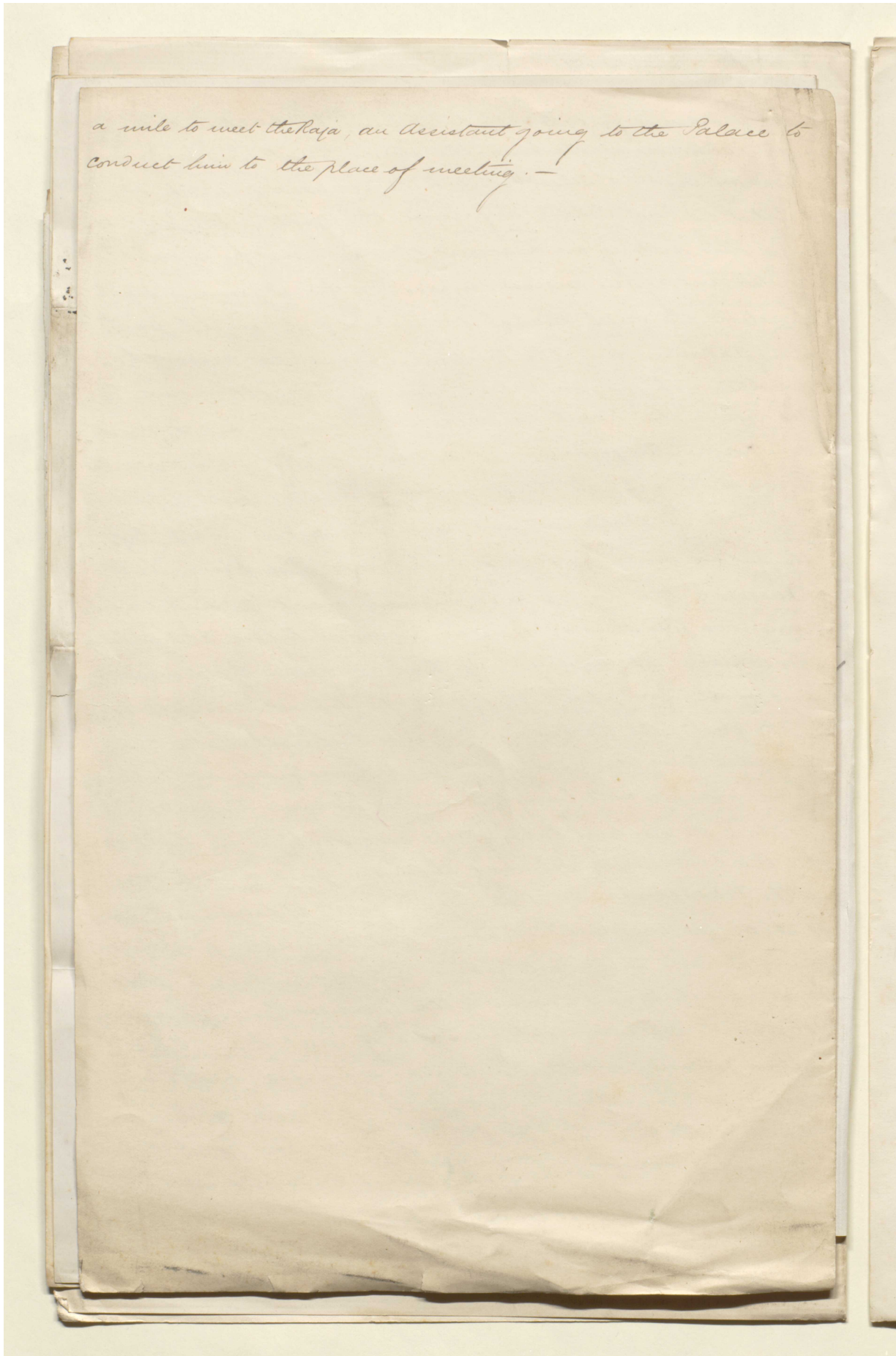
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GOVERNMENT OF INDIA

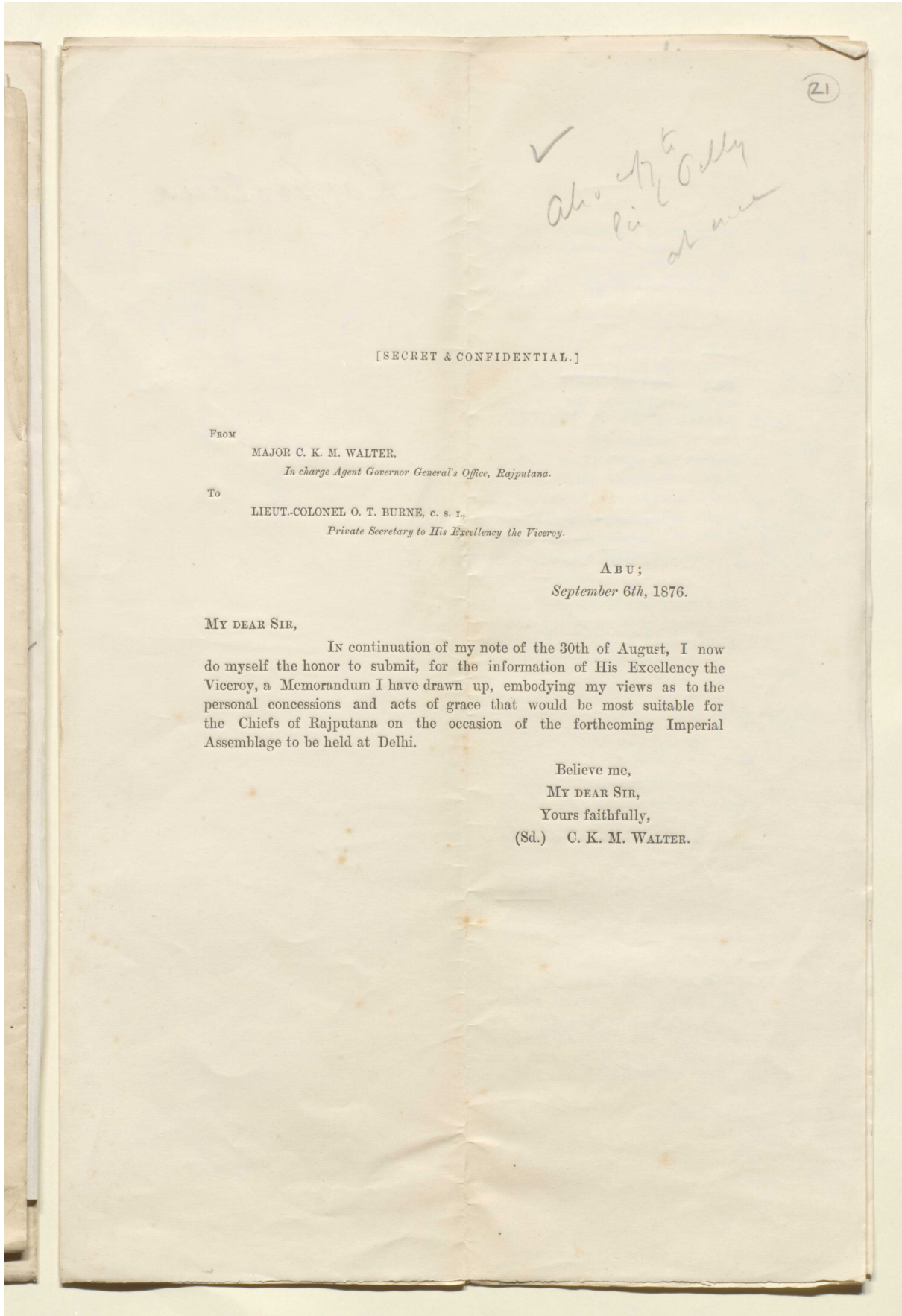
March 3rd - On Saturday March 1st we left the Agency about 5 A.M. and drove to the Fort which was already brightly illuminated by the torches of the Raj servants. We passed through four to the Palace in Jaipur and then ascended to the outer Court from a room above a temple on the South side of which we saw the installation, which took place beneath a small canopy covered the which stood upon a long raised plat-form of marble to the poles were attached fresh plantain leaves - why, I don't know! altho I suppose as emblems of pomp and dignity - The court was crowded with the Chiefs and servants of the Raj arranged in no order for the latter were so unruly that the usual appearance even of regularity could not be preserved. About half an hour before dawn the new Maharajah entered from an inner Court, he was accompanied by his brothers - All wore the Court dress a most picturesque costume. The headdress is somewhat like a it is made up from a shawl of gold threads and round the top are arranged threads of pearls and fillets of Gold and silk - the symbols of rank: the body of the dress is tight fitting but the skirt is like a woman's petticoat with perhaps fifty yards of in its folds - The Rajas dress was of a rich crimson colour, it was magnificently embroidered and was so heavy that he had to be assisted in ascending the steps of the dais. - The nine sons wore pink robes with a double row of gold embroidery at the bottom of the skirt they arranged themselves in order on the left of the plat-form before the throne, while their ten illegal brothers stood behind them on the lower elevation of the Court - wearing

wearing rather less elaborately adorned dresses and differently
 coloured turbans - all wore jewels, and embroidered
 were thrown over their right shoulders in a most graceful
 fashion - The King, while they were arranging themselves
 was performing in the temple beneath us - a
 few minutes before sunrise he came out and crossed to the
 foot of the dais, a matter of difficulty as the enclosure
 was crowded with chiefs and citizens who fought with
 each other for the privilege of being near their sovereign. The
 spectacle was now a picturesque one: the torches were
 of little use as the daylight was at hand but they
 served to throw a peculiar shadow over the groups of
 brightly dressed men beneath. - All were differently
 arranged but in good taste. - The Rajah approached the throne
 before which he stood while a priest recited some prayers -
 we noticed a long scarlet and yellow thread stretching from
 beneath the Shamianah or canopy to a distant window,
 one end of this the new Maharajee held in her hand
 while the other was attached to the finger of her husband
 and thus they were both publicly married to each other
 and to the throne by the priest. - From that moment she was
 hailed Queen while the widows of the late Chief retired to
 the dignity of mothers or Majee. - When half the Sun
 had come into view the parohit made a mark on the
 forehead of his master now seated on the throne after which
 the Bluegee Shakoor made the royal on the same
 spot - and presented the sword of investiture. - The princes then
 approached to do homage each presenting a gold Mohur
 and waving a Rupee or two over their brother's head which
 became the property of one of the Servants of the Raj - a general
 rush was then made, each striving to present his Nazzer then
 and there, this being considered the most auspicious moment
 for so doing and the time given for the Ceremony being very
 limited. - The Raja now left for the inner Court, the whole
 crowd only with difficulty being prevented from following

in a most undignified rush after him we hastened to
another chamber overlooking the inner Court and palace⁽²⁰⁾
The raja after a short visit to the Zenana entered the
Dowlut Khana where he received the gifts of the Jeypore
raja and sitting on a second throne heard prayers
recited and again received nuzzers. In the adjoining Hall
of victory the Juteh Mahal the heads of regiments paid
their salaams and the Political Agent was received.
we then took our leave but heard that after our
departure the Royal poet recited verses of his own
composition in praise of his new Master who rewarded
him with gifts to the value of a lac of Rupees (10000)
Elephants and horses were drawn up before
the palace gates and to these the Raja did puja. At the
Dusserah the Rajput worships his weapons and in like
manner wrestlers or fencers salaam before struggling
for victory. At the temple of the four-armed Goddess at the
end of the Fort, puja was also performed and gifts offered
to the deity. At the moment of installation the Natch girls
began to sing, a salute of 123 Guns being fired at the same
time. Temples will have to be visited for some time to come
so that the work of taking up sovereignty is no light one.
On the last day of February the Raja paid a State visit
to the Political Agent, it being his first appearance in
public. The succession of horses and carriages passed on
triumphantly to the gate where he was welcomed with
a royal salute. The Agent to the Governor General arriving
on the 3^d we went out in State to meet him. The
return journey on Elephants was witnessed by the whole
city who turned out to see their new ruler and the
"Borra Sahib". Two or three days later we paid a state
visit to the Raja at the Fort, Colonel Brooke's visit was
returned in a day or two on great occasions the Agent
to the Governor General's Agent go out about a third of a



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General's Office, Rajputana [Rājasthān], Abu to Lieutenant-Colonel Owen Tudor
Burne, Private Secretary to His Excellency the Viceroy [21v] (2/8)

8

Outwardly there
are only two methods
of public recognition viz
Salute of guns. —

Seat in an Imperial
Council of the Regent
after Empire. —

Titles of honor and
with those granted under
the Royal Warrant
such as are granted
in Persia at the
day. In principle
he carefully observed
the ceremonial of the
honors which includes
their personal and
subordinate. This
to bring out encourage
ment they all & particularly
the over crowding of
titled positions.

(1873)

Rajpootana

Letter from Major Charles Kenneth Mackenzie Walter, In charge, Agent Governor General's Office, Rajputana [Rājasthān], Abu to Lieutenant-Colonel Owen Tudor Burne, Private Secretary to His Excellency the Viceroy [22v] (4/8)

(2)

4. The salute of the Maharawul of Banswarra was reduced in August 1869 from 15 to 11 guns for a period of six years, and the restoration is still deferred.

5. Of the 18 Chiefs above enumerated, to all of whom, except, perhaps, Kotah, I conclude invitations will be issued. I think we may calculate on having present the following:—Udipur, Jeypur, Jodhpur, Boondee, Bikanir, Kishengurh, Kerowlee, Bhurtpur, Ulwar, Tonk, Dholepur, Jhallawar, or 12 in all.

6. The Maharawul of Jaisalmir suffers from ill-health, and the income of his State is very small. The Rao of Sirohi is too very badly off. I therefore think that they, as well as Doongurpur, Pertabgurh, and Banswarra, might be excused attendance, whilst, perhaps, under present circumstances, the Kotah Chief will not be invited, or, if invited, not expected to attend. The Maharaja of Bikanir is engaged to marry a daughter of the Bhooj Chief in the cold weather; the exact time has not yet been fixed, but it may, perhaps, interfere with his attendance.

7. I may here note that, in case of the Maharawul of Jaisalmir being present at the Imperial Assemblage, his place would be much higher than where I have put him, he being of very ancient lineage; but as neither he nor his ancestors have ever attended a Durbar, his position with reference to other Chiefs has not been defined.

8. I have most carefully studied His Excellency the Viceroy's views on the subject of grants of personal concessions, or acts of grace, to the Chiefs and peoples of this country, as described in paragraphs 21 to 25 of His Excellency's Memorandum, in addition to the second portion of marginal remarks opposite paragraphs 16 and 17 of the same.

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(3)

9. The grants of personal concessions and acts of grace, most acceptable to the Chiefs of Rajputana, would undoubtedly be—*1st*, an increase to the number of guns allowed them in salute; *2nd*, the bestowal of the Most Exalted Order of the Star of India; and *3rd*, a diminution in the amount of tribute paid to the Government.

10. The remark that “nothing touches the heart of a Chief so nearly as guns,” is undeniably true; and I am perfectly convinced that, on the present auspicious occasion, this mode of granting concessions is the very best that can be adopted.

11. I observe that His Excellency the Viceroy, in his Memorandum, paragraph 22, proposes bestowing a salute of 21 guns on Cashmere, Sindia, and Holkar; and I would respectfully suggest that a similar compliment be paid to the Maharana of Udipur, as he is undoubtedly entitled to the highest place amongst all Rajput Chiefs, and is held, on account of his ancient lineage, in the greatest esteem by all Hindus.

12. Orders have lately been received from the Foreign Office to invest His Highness with full powers in the management of his State. He has not yet been installed: perhaps advantage might be taken of the Imperial Assemblage for the performance of this ceremony.

13. Jeypur and Jodhpur come next in Rajputana, and are of equal rank. The salute of the former was raised from 17 to 19 guns in March 1869: the increase is, however, only for the present Maharaja's life. His Highness is already a Grand Cross of the Star of India, so that it is difficult to suggest any concession for him, particularly as the amount of his tribute was, in 1871, reduced from Rs. 800,000 to Rs. 400,000; but I think

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(4)

the salute of the present Maharaja of Jodhpur might with propriety be raised from 17 to 19 guns: the honor would be most warmly appreciated by the Chief, who would thus, and I think justly so, be placed on an equal footing with Jeypur.

14. Next comes the Maharao Rajah of Boondee, who receives a salute of 17 guns. He is the oldest ruling Chief now in Rajputana; his State is well governed; he gives little trouble to the authorities; and, as Head of the Chohans, it would be a graceful compliment to raise his salute from 17 to 19 guns.

15. Bikanir, Kerowlee, and Bhurtpur all receive a salute of 17 guns, and I do not think their position is such as to entitle them to have this salute increased. The first may possibly not be able to attend. For the second (Kerowlee), I would point out that the principal of the loan of two lakhs of rupees granted to the Durbar by Government in 1868-69 has been paid off, but interest is still due on the same. I hesitate to suggest anything in the present financial difficulties of the Government which will cost money; but, if it could be managed, I would recommend that payment of the balance of interest now due (the amount could be ascertained from the Financial Department) might be waived. This concession would be a most grateful one to the small State of Kerowlee.

16. The Maharaja of Bhurtpur has long sighed for the bestowal of the Grand Cross of the Star of India: perhaps the gift of this high honor might be considered with reference to him as the acknowledged head of the Jat clan, and the Maharaja of Bikanir, whose ancestors once ruled at Canouj, and who is a junior branch of the Jodhpur Family.

17. Kishengurh, though ranking senior to Bhurtpur, receives a salute of only 15

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(5)

guns. Ever since his accession to the *gadi*, he has been a most loyal feudatory. I can speak personally of his good conduct in the Mutiny of 1857. His small State is exceedingly well governed; and to raise his salute to 17 guns would be a well deserved, and highly appreciated, compliment.

18. Ulwur, Dholepur, and Jhallawar are all minors, and their States are under the management of British Officers. Each receives a salute of 15 guns, to which I could not recommend an increase, nor do I know of any particular concession that would be suitable for them. Some special gift, such as a full length portrait of Her Majesty the Queen, might, perhaps, be presented to them as mementoes of the occasion.

19. There only now remains the Nawab of Tonk, and I think advantage might be taken of the occasion to finally restore to him his salute of 17 guns, which was reduced to 11 in December 1867, owing to the misconduct of the late Nawab. It is true that, on the occasion of the visit of His Royal Highness the Prince of Wales to Agra, the Nawab received a salute of 17 guns, but this was subject to final decision hereafter; and I am not aware of any other concession that could with propriety be made to the Nawab.

(Sd.) C. K. M. WALTER.

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Burne, Private Secretary to His Excellency the Viceroy [24v] (8/8)

