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# HERE IS DELHI.

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8P5E00-2A  
*Guidebook, with History, and Map.*

By

D. O'SULLIVAN.

(FIRST EDITION).



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## FOREWORD

Stranger, I was once like you, a visitor to the place. Like you, I wanted to see all that was to be seen in the forty odd square mile graveyard of Past Empires. The great Empires have crumpled to dust and their Emperors, Sultans and beautiful Queens also mingle with the same dust.

I have explored the remains of the old cities of a thousand minarets, roamed their silent streets and empty palaces, entered their mosques, taken off my shoes at their shrines, and paid my respects at the lonely tombs of their great builders. I have also poured over old dusty and musty books of history for a pastime and I find that the information I have gleaned is well worth serving up to you in the shape of a guidebook.

My object in this little book is to act as your Cicerone and to show you round what is left of these old cities. In the first chapter I have attempted to sketch the history of the various dynasties that ruled over Delhi, from the earliest times; and have endeavoured to write it in a style which will not bore you, for I know you are not out to be bored. Acquaintance with the history of Delhi will render a better and more intelligent understanding of the old ruins and monuments. The forty odd square miles through which you will travel and which I have termed the Potter's Field, is strewn with graves and tombs of thousands of unknown dead, and who knows, you may be swallowing particles of some sultan during your dusty drive.

Delhi, the City of Destiny, which had played such an important part in the Drama of India and which had been forsaken for over fifty years by the British Raj has again been given its old role of Imperial Capital, with a New City. May its shadow never grow less.





CSL

**FORWARD—contd.**

I am much indebted to the authors, ancient and modern whom I have quoted. Also to a Hindu friend of mine for the reproduction of his photographs.

Stranger, before I leave you, let me impress on you that you cannot see everything in three days. If your sojourn is so short, spend the first day in visiting the modern city and the Ridge. The second day motor to the Kutub after breakfast, lunch can be had at the Rest House there. The fat *Khansa-mah* is a veritable Admirable Crichton. After lunch proceed home *via* Tughlakabad and Purana Killa and Delhi gate.

On the third day visit the Potter's Field, stopping at Feroz Shah's Kotilla, Purana Killa. Humayun's Tomb and Nizam-ud-din.

I will now bid you fare well,

"I touch my brow as the Easterns do,

"May the peace of Allah abide with you"

Salaam.

November 1920

DERMOT O'SULLIVAN.



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## CHAPTER I.

### HISTORICAL.

"There was a Door to which I found no Key;  
There was a Veil past which I could not see".

The ancient history of Delhi and the origin of its name is involved in obscurity and based on mythical legends and tradition of the Hindus and takes us back to B. C. 2000, to the Vedic times. The hymns of the Rig Veda of the old Hindus, which are said to have been composed between 2000 and 1500 B. C. describe the wanderings, doings and customs of the nomad, "white skinned, straight nosed" race of Aryans of Central Asia, who, wandering through the passes of the mountain fastnesses of India must have gazed in wonderment—like Cortez at the Pacific—at the river Indus and the fertile plains of the Punjab. These early wanderers found the Punjab peopled by a black and "tawny race", about whose personal appearance they were not very complimentary in their descriptions. They termed them black slaves and were in constant conflict with them.

The great Hindu epic Mahabharata of 100,000 couplets, describes, *inter alia*, the feud and prolonged struggle between the cousins, the Pandavas and Kauravas, of the Lunar race, for supremacy over Bharat-varsha (the land of the Bharats) located round about Delhi. The capital was at Hastinapur (the Elephant City); and to quote from the epic, "teeming with hundreds of palaces and mansions and possessing gates and arches dark as clouds"; and listen to this—"In all the delightful country there were no robbers, nor any one who was sinful, no misers, nor any woman a widow." Some country!

Hastinapur was founded by Hastin, the son of Bharat and father of Kuru. Pandu was the son of Vyasa and he had a brother who was blind, named Dhritarashtra. Pandu



who succeeded to the kingdom, had five sons, and when he died the blind brother ruled. This hero had one hundred sons who resented the presence of the Pandavas, who, to avoid a conflict, disguised themselves as Brahmans and wandered off to the Kingdom of King Daraupada, where they won the fair Princess Draupadi, who become their common wife. With this new acquisition they founded the city of Indra-prastha, on the banks of the Jumna, about B.C. 1450. In a gambling match the Pandavas lost their Kingdom to the Kauravas and were banished for twelve years. After serving their time, they returned, and in the war that ensued, the hundred Kauravas were slain. The five Pandavas, smitten by remorse, took their wife and a dog and proceeded in search of the Heaven of Indra in the Himalayas. They all perished in the attempt except the eldest brother Yudishtira and the dog, who eventually reached the gate of Paradise, but was annoyed and disappointed to find the now familiar notice "No dogs allowed" writ large on this celestial portals. On no account was the dog admitted to pass, so after getting a glimpse of Paradise, all the satisfaction they got for their trouble was to be hurled down into hell. But it all turned out to be a test, which they having passed with honours, Yudhishtira and his faithful hound were admitted into Heaven, where they all re-united and lived happily ever after.

I really do not know why I have sketched the story, probably because it is all so credible. Anyhow, my object was to place before you Delhi's claim to the site of Indraprastha, which is said to have stood a few miles south, on the site of the Purana Killa or Indrapat. Tradition has it that Nigambodh (Ghat) near the Salimgarh is the identical Nigambodh where Yudishtira performed the horse sacrifice. Hastinapur, I may mention, was submerged and wiped off the face of the earth by a flood.

How and when Indrapasthra changed its name to Delhi,

**Origin of Delhi.** no one can say. We do not hear of Delhi (Dilli) till the reign of the Ujjain King Vikramaditya (A. D. 50—75) who founded the Samvat Era. Delhi was said to have been abandoned for some 700 years and was refounded by the Thanwar (Hindu King) Anang Pal I, in 730 A. D.



I must give here for your edification some of the attempts made to explain the origin of the name Delhi, Dehli, Dilli or Deli. Some have it that a governor of certain king named Delu of Kanauj built a city on the old site of Indrapasthra and called it Deli after his lord and master Delu. Others declare that the soil of the country was so soft as not to hold tent pegs, which remained *Dhili* (loose). Others again say that it derives its name from the Hindu word *Dil*, meaning an eminence. These last chancers argue that the position of the town makes this plausible.

Here, however is the most popular belief, no doubt on account of its probability,

When you visit the ruins of the mosque at the Kutub you will see a remarkable old iron pillar which has defied the elements and has remained inviolate as on the day it was put up, about thirteen hundred years ago. Anang Pal, the reigning Hindu King (AD 730) was told by a priest that the pillar had been sunk so deep as to reach the head of the Serpent King, who by the way, claims with Atlas to support the World: consequently the stability of the dynasty of the founder was assured for all time. Anang Pal, in order to prove the priest a perverter of the truth, dug to the bottom and found it reddened with Vasuki's blood; and in fear and trembling straightway ordered its replacement. This could not be accomplished and the pillar remained loose (*Dheeli*) and the town was consequently called *Dheeli*. You are at liberty to believe any of these versions, I will not prejudice you in any way,

### MOSLEM INVASIONS.

The followers of Islam, the newly formed conquering religion, turned their attention to the opulent land of the Hindus shortly after the death (A. D. 632) of its Prophet and founder Mahomed. The first

**Sabuktigin 977.**

encounter between the Moham-madans and the Hindus of Punjab took place in 977 A. D, when the Hindu Prince Jaipal of Lahore invaded Ghazni in Afghanistan, but was defeated by the Ghaurian Prince



Sabuktigin, who, in turn, invaded India to enforce his ransom from Jaipal. Sabuktigin was succeeded by his son

**Mahmud of Ghazni 1001-30** Mahmud of Ghazni, a lad of sixteen, who invaded India sixteen times, sacked towns and temples and returned to his fatherland rejoicing, with much booty. When he finally departed, he left the Punjab a province of Aghaistan. As argued by Carr Stephens, Delhi must have been an obscure town then not to have attracted the cupidity of Mahmud.

## HOUSE OF GHOR (AFGHAN)

(1186—1206)

The next Muhammadan marauder was prince Shahab-ud-din, known as Muhammad of Ghor, a province of Afghanistan. It should have been 'Gore' for he was associated with cold-blooded massacres. He captured Ghazni and massacred its inhabitants for seven days; then dragged the principal citizens to his own capital, had their throats cut and their blood used to temper earth to provide mortar for the walls of his city. This seemed to have been a recognised practice in those days. When he invaded India, the reigning king of Delhi (which was then in the Kutub area and now known as "Old Delhi") was the reckless, brave and gallant Chauhan Knight Errant, Prithvi Raj or Rai Pithora, who built the Killa Rai Pithora about 1180 A. D. as a defence against the Muhammadan invaders. The barbaric hordes of Ghor made their way through the mountain passes towards the plains of Delhi in 1191, about the time of the 3rd Crusade in Europe, and a great battle was fought on the plains between Delhi Karnal and Thanesar. There is no space here to give an account of the battle. The Ghorian army was outflanked and surrounded and Muhammad was advised to fly. But not he. Calling on to his officers to follow him he literally charged into the teeth of the enemy, for his lance caught Chandu Rao, Pirthvi Raj's brother in the mouth and made



him swallow his teeth, but an arrow from Pirthvi Raj's bow pierced his right arm. He was immediately carried off the field and his army was chased for 40 miles by the victorious Rajputs. The hoary Mohammad never forgot the defeat. When he got back to Ghor he disgraced his officers who did not follow him, by parading them round the city with their heads in nose bags of mules, full of barley, which he forced them to eat. Two years later found him back near the old battlefield with a strong determined horde of Afghan and Turks, thirsty with lust for blood. By the adoption of Hun artifice, he caught the Rajput army unprepared at dawn, and by sheer good generalship he routed the Rajputs. Prithvi Raj was slain and his wife, the fair Princess, Sunijoga of Kanauj, mounted the funeral pyre. Muhammad got his own back, for Delhi ran with blood for days. He then turned northwards with as much plunder as he could carry, leaving his Turki slave, Kutb-ud-din as viceroy at Delhi. In the words of a well known roman-cist "the sun of the Hindus had set for ever".

## THE SLAVE DYNASTY (TURKI)

(1206—1290.)

From slave to Commander-in-Chief; from Commander-  
**Kutb-ud-din Aybek** in-Chief to Viceroy; from Viceroy  
**1206-1210.** to Emperor. Such was the career of  
 Muhammad's pet slave, Kutb-ud-din. Having made Delhi run  
 red with blood of those he termed idolators and smashed their  
 temples and idols, all in the name of God, he built a high  
 column to commemorate the victory of Islam, known as the  
 famous Kutub Minar; and with the material of demolished  
 Hindu temples he erected a mosque in the vicinity, the remains  
 of which are still to be seen: the Hindu carvings on its stones  
 bearing silent witness to the deeds of destruction. In 1205  
 Muhammad's successor in Afghanistan surrendered his In-  
 dian province over to Kutb-ud-din, who then reigned at



Delhi as the first slave King, from 1206 to 1210. He was killed at a game of polo at Lahore after a short reign of 4 years, during which he had subdued Ajmer, Gwalior, and Gujerat. Kutub-ud-din was succeeded by his son Aram who was de-

**Altamish 1211-1236,** posed in favour of Altamish, who when a youth was purchased by Kutb-ud-din for fifty thousand silver pieces. Altamish married Aybek's daughter. He extended the Empire and finished the incompleated mosque and Minar which Kutb-ud-din had commenced. Altamish died in 1236 and his tomb is among the Kutub remains.

Next came the gay lothario and waster Ruku-ud-din who was soon put out of the world. In those days the business of despatching was done with the utmost celerity and with no unnecessary ceremony. Then the Muhammadans looking out for a suitable heir, did an unusual act. In accordance with the wishes of Altamish they placed a **Empress Raziya 1236-1259.** woman on the throne. Princess Raziya, the daughter of Altamish was the first

and only Muhammadan lady who occupied the throne of Delhi—under the male title of Sultan Raziya. This intrepid heroine put aside all conventionalities and adopted male attire. It is said she showed favour to her cavalry officer, an Abyssinian slave. Her Turkish generals were so horrified and scandalised at her permitting the Abyssinian to lift her on to her horse by raising her under her arms, that they revolted. She was defeated and her brother Byram was made king. Raziya was imprisoned, but she got round her jailer, Altuniya, who married her and raised an army to recapture the throne. She was defeated but made good her escape. So fatigued was she that she dropped from her horse and fell into a deep sleep on the way side. She was killed in her sleep by a peasant who robbed her jewels and embroidered garments. Raziya's tomb is in the present city of Delhi in the neighbourhood of the Kalan Mosque, round by the Turkman gate. Nasir-ud-din followed and then the

**Balban 1265-1287.** slave minister Balban who had his work cut out by the Rajput revolts and the evil smelling human monsters of the Mongol Chengiz Khan. He was followed by his grandson



Kaikubad, who with his court spent their time in licentious and riotous living. He was found one day in his Hall of Mirrors at his last gasp and two or three well directed kicks soon put the life out of him. With him ended the Slave Dynasty.

## HOUSE OF KHILJI (TURKI)

(1290—1320.)

---

Jalal-ud-din, a seventy year old and experienced **Jalal-ud-din 1290-1295** general was elected to the Throne. He was weak and extremely clement; but

his shortcomings were more than made up by the activities of his nephew and son-in-law, the famous Ala-ud-din, who eventually succeeded him and who carried the sword to Adam's Bridge, south of India. The first act of this enthusiast

**Ala-ud-din 1295-1315.** was to invade maiden territory in the Deccan, where he captured and sacked

the great city of Deogiri and came back laden with an immense booty of pearls, diamonds, rubies and other priceless articles. His victory turned his head and he enticed the old, all too trusting Emperor Jalal-ud-din to a lonely spot at Karra, where a gang of conspirators awaited his arrival. The assassins fell on the poor wretch when he was about to embrace Ala-ud-din. Murder was not a fine art in those days. The first slash of the sword fell short and the poor old man ran bleeding down to the river, but they overtook him, knocked him down and cut off his *octogenarian* head and paraded it about on the end of a spear, a practical, though gruesome mode of advertising! Having got rid of the Emperor, Ala-ud-din ascended the throne. His military expeditions met with success everywhere. He sacked Chitor, the sacred city of the Rajputs, on which occasion 1300 Rajput women, rather than fall into his hands; performed the Johor (selfsacrifice by fire). He pitched his camp to the north of Delhi at a place called Siri and fortified it, which for a time became New Delhi.



To carry out the time honoured practice of sprinkling blood on the earth in erecting a new city, he had the heads of thousands of mongols cut off to supply the necessary ingredient. Consider yourself lucky stranger that you were not a mongol in the reign of this bloodsucker, for who knows, you might have been a contributor towards the building of Siri instead of an interested reader of the event. He defeated the mongols many times and brought the prisoners to Delhi and had them trampled by elephants. He also committed atrocities on the Hindus and imposed the poll tax on them known as the jaziya. At old Delhi he extended the mosque and built the famous gate to it called the Alai Darwaza. The height of his ambition exceeded that of the Kutub Minar, for he attempted to build a column opposite the minar higher than the minar itself. The remains of his hopeless attempt on which the noble Minar looks down in utter contempt, will be seen when you visit the locality.

Under the influence of his general Kufrū, Ala-ud-din waxed more cruel, which resulted in rebellions. He died in 1315 a victim of debauchery, but some say he was poisoned by Kufrū. His tomb is in a lonely corner among the Kutub ruins, the oldest Mohammadan tomb in India. He was succeeded by his third son, Mobaruk, who, with his favourite, Khusro Khan, a low caste Hindu is said to have "outraged all decency". Mobaruk was murdered by Khusro, who of course made a bid for the throne, but met his deserts at the hands of his revolted soldiery. With Mobaruk gone to his forefathers, the House of Khilji departed this life also.

## HOUSE OF TUGHLAK (TURKI.)

(1320—1414.)

Having disposed of the last of the Khiljis, the soldiery **Ghyas-ud-Din Tughlak** looked for an Emperor and selected a **1320-1325.** trusty old warrior, Ghyas-ud-Din Tughlak, who had repulsed various Moghul aggressions. To him they presented the keys of the city. His entry into the



Palace of a 'Thousand Minarets' is vividly described by Feristha. Ghyas's time was taken up in building his new capital at Tughlakabad four miles east of the Kutub. That old fortified city, the ruins of which you must not fail to see Ghyas was treacherously murdered by his son Muhammad at Tughlakabad, who then seized the throne.

Muhammad was reputed to be the "most eloquent and accomplished prince of his time".  
**Muhammad Tughlak** and accomplished prince of his time".  
**1325-1351.** Abstemious and devout, but a true oriental despot, who allowed his mad outbreaks of diabolical rage to have uncontrolled sway.

What do you think of a man, who, in the middle of a hunt suddenly decided to hunt men instead of beasts. In consequence of which the peasantry from the surrounding villages were driven in by beaters and killed in cold blood as if they were so many beasts of the fields.

In the midst of a famine, Muhammad decided to change his Capital, and all the inhabitants, including the lame, the blind and the halt, were dragged to Deogiri, some 800 miles south, which he renamed Daulatabad. Thousands perished *en route*. After some time he invited the people to return to Delhi, but dragged them back to Deogiri again, this time up-rooting trees and taking them with him. Of course there was no Public Press in those days to question his actions. Had there been, it would have been interesting to know the result.

Muhammad was the first ruler to introduce a revenue system. He imposed heavy land taxes and issued copper tokens instead of money which can now be had among the ruins of Tughlakabad for the picking up, during the rains. His general harshness and injustice caused all his governors and viceroys of provinces to revolt, and his last days were spent in rushing about trying to quell rebellions. He died during one of these expeditions in the Indus valley, in 1351.

**Feroz Shah Tughlak** Muhammad was succeeded by his  
**1351-1388** cousin Feroz Shah, who endeavoured to pacify the people. He carried out various irrigation works such as the old Jumna canal. Feroz Shah caught



the craze which was prevalent even in those days, of building new capitals, for he also built himself a city and called it Ferozabad, the ruins of which are to be seen a mile south of the Delhi Gate of the present city, the group being known as Feroz Shah's Kotila. The closing years of his reign saw rebellions and civil wars and disintegration of the Empire, thus rendering India an easy prey to the approaching hidden terror from Western Turkestan. Feroz Shah died in 1388, and when Timur's hordes descended from the mountains like a devastating hurricane, Mahmud Tughlak was on the tottering throne of Delhi.

## TIMUR, THE TERRIBLE.

(MOGHUL. 1398)

Who has not heard of Timur or Tamerlane (Timur-i-leng, the lame Timur), the descendant of the Mongol chief Chengiz Khan, and of his raid on India. It was a toss up whether India or China was to be honoured by his visit. He was no doubt out for plunder though he made out in his autobiography that he set out to slaughter infidels, for we read in the *Malfuzat-i-Timuri*, the following—

"About this time there arose in my heart the desire to lead an expedition against the infidels, and to become a *ghazi*, for it had reached my ears that the slayer of infidels, is a *ghazi*, and if he is slain he becomes a martyr. It was on this account that I found the resolution, but it was undetermined in my mind whether I should direct my expedition against the infidels of China or against the infidels of polytheists of India".

He then looked for divine sanction, and on opening the Koran he found the verse staring him in the face—

"Oh Prophet, make war upon infidels and unbelievers; and treat them with severity".

Nothing more was wanted except an army. His wise ministers and military experts declared for Hindustan, and we must give the able old butcher credit for the thorough business-like way in which he carried out his raid from start to finish, for he had sent out spies to India to bring him news concerning



the princes of India, who brought him word that "they were at variance one with another", which was quite true. So Timur, armed with holy orders and a clear conscience, set out from his home in Samarcand in Turkestan and marched through the mountains of snow, with his legion of demons and butchers and arrived at a city called Talumba, which his soldiers plundered, as the citizens refused to part with their grain and provisions—a hungry Tartar is a person to be reckoned with! His next encounter was with a zamindar named Nasrat Khoka whose "blood thirsty soldiers" he annihilated. It is pleasing to note that Timur always had an excuse ready for each act of aggression. I am compelled to skip his various other Bolshevik achievements *en route* to Delhi for want of space. One writer records that during his march, "not a village was left unburnt, not a male left alive and not a female unravished". For these friendly acts he no doubt also found excuses.

He arrived opposite Delhi in December 1398 (Ferozabad was then the capital and Mahmud Tughlak the Emperor) and he sent a plundering party to take Feroz Shah's Palace and hunting retreat on the Ridge, (known as Jahan-numa, in the neighbourhood of the present Hindu Rao Hospital) and to kill everyone they met. This being accomplished he crossed the Jumna and inspected the palace personally and pitched his camp opposite to the palace. He had *en route* to Delhi collected some 100,000 Hindu prisoners who said they were artisans and were accordingly set aside to take back to Samarcand. These he had massacred as he could not spare soldiers to look after them and they were foolish enough to seem overjoyed when a portion of his army was being pushed back by Mahmud's troops. According to his own words—"no other course remained but that of making them all food for the sword", which of course was promptly carried out with the utmost diligence. The battle was fought in the plains south of Safdar Jang's tomb at a place now called Muhammadpur. By sheer good generalship he routed the troops of Delhi; many of these were mounted on elephants which the Tartars dreaded.

After the battle he rested and pitched his camp near the tank of Haus Khas. The worst was to come in the shape of the sack and slaughter of the inhabitants of Delhi.



Excuses were not wanting. In his autobiography Timur gives various reasons for the sack of Delhi, one being that some of the ladies of his harem were insulted when they went to inspect the Palace of a Thousand Columns in the fort at Jahanpanah. Another being that the Hindus drew their swords and offered resistance to his soldiers who were sent to the city to capture some fugitives. His Turki soldiers got out of hand and started killing and plundering the whole city from Jahanpanah and Siri to Old Delhi. Three days were spent in slaughter and plunder and Timur naively puts the 'blame on to Providence, for he says "although I was desirous of sparing them I could not succeed, for it was the will of God that this calamity should fall upon the city." The Sunday following some Hindus took refuge in the mosque in old Delhi and he accordingly ordered his officers to clear the house of God from infidels and idoliters, who were captured and put to death, and Old Delhi was also sacked. Timur once more apologised (sic) "By the will of God, and by no wish or direction of mine, all the three cities of Delhi, by name, Siri, Jahan panah and Old Delhi had been plundered". On his quitting Delhi with his prisoners and plunder, he halted at Ferozabad and offered up thanks to providence in the old mosque which is opposite Asoka's Pillar, and can be seen to this day. After sacking other cities Timur returned to his home in Samarcand in May 1399, and in October he introduced his demons into all the prosperous cities of Syria, Palestine Antolia, and Georgia, which he levelled to the ground and massacred the inhabitants regardless of age or sex.

Timur died on April Fool's day in 1405, on the eve of his setting out for China to send millions of infidels to abyss of Hell.

### AFTER TIMUR'S RAID.

When the man eater had had his fill of the kill and departed the lesser beasts crept back one by one to what was left of the carcass. Mahmud was the first to sneak back. He ruled over what was left of Delhi till 1412. In 1414 the Tughlaks ended their career and were succeeded by the Sayyids.



## **SAYYID DYNASTY**

(1414—1450.)

This little lot who ruled were of no consequence, nor was the remnant over which they ruled of any consequence either. Meanwhile the several independent Muhammadan and Hindu States south of the Vindiya mountains were coming into evidence and becoming powerful.

## **THE LODIS (Afghans)**

(1450—1526.)

The Sayyids were supplanted by the Lodis. There were three kings. Bhulol, Sikandar and Ibrahim, who made vain attempts to revive and extend the kingdom of Delhi. It was the sorry fate of the last to meet the Moghuls who were to be Masters of India for the next three hundred years. The great Muhammadan rulers who built up an Empire, the oriental splendour and magnificence of which will never be equalled nor seen again.

In 1526 the Moghuls were at the gates of India.

## **THE MOGHULS—(HOUSE OF TIMUR.)**

(1526—1857)

Zahir-ud-din Mahmud, nicknamed Shair Babar 1526-1530. (the lion). This fortune tossed prince of the house of Timur succeeded to the throne of Ferghana (now Kokhand) in western Turkestan in 1494, when he was twelve years of age. In 1497 he captured Smarkhand but lost it owing to local rebellions and was driven out his kingdom, after which he led a romantic life among the mountains, during which time his love of nature and poetic instincts showed themselves. He captured Kabul in 1504 where he reigned as sovereign of Afghanistan, but his proximity to India led him to recall his ancestor's invasions and to dream of the conquest of India. In 1515 he



made the first of a series of expeditions to India. In 1526 at the invitation of the Governor of the Punjab and an appeal for help from the rightful heir to the throne of Delhi, Babar entered India and crossed the Indus. He met and defeated

**Battle of Panipat. 1526.** in April, Ibrahmin Lodi at Panipat, about 52 miles north-west of Delhi.

This was the first of the three great battles of Panipat. Babar then marched and occupied Delhi and Agra. Though he received the allegiance of the Muhammadans, the Rajputs of Chitor opposed him. The Moghul troops, not used to the scorching plains of India were clamouring to return to their mountains homes, whereas Babar's idea was to establish an Indian Empire. On the eve of the battle with the Rajputs he roused their enthusiasm by railing against the Rajputs as idoliters and by breaking all his jewelled drinking cups and vowing never again to touch wine. The battle which was fought in 1527 was fiercely contested and lasted from morning till eve. Babar then brought up his reserves and a general route followed. Babar ruled for four years, during which period he was continually fighting. He died at Agra at the age of forty-nine and was buried at Kabul. He left to his successor an Empire extending from Central Asia to Bengal. Babar's invasion sowed the seed of the Moghul Empire. He was genial, kindhearted and humane, but no administrator. It was left to his grandson Akbar to consolidate his conquests.

**Humayun 1530-1556.** Although the Hindus and Muhammadans of India acknowledged the sovereignty of the Moghuls, they had no love for them, especially the Afghans who had settled in India, and Humayun, though brave hearted, educated and genial, was like his father, no ruler. In 1540 he was defeated near Kanouj by Sher Shah (Sher Shah Sur) an Afghan nobleman and he had to seek safety in flight to Sind. Sher Shah then built and fortified himself at Sher Garh on the Jumna, also known as Indrapat and Din Panah and now known as the Purana Killa (old fort). You must not fail to see the remains of this old capital, they are between the present city and Humayun's tomb. It was Humayun's *icisimat* that he was defeated. It had to be, therefore it happened. He wandered on and came to the little town of Patar.



Here his brother gave an entertainment to welcome him and it was at this entertainment that he met a pretty young girl of sixteen, the daughter of a nobleman, with whom he fell desperately in love, much to the chagrin of his brother Hindal who was also smitten in that quarter. It was this same girl, Hamida Begum, whom he presently married and who gave to the Moghuls their greatest Emperor, Akbar. Days of tribulation followed, for Humayun was pursued and had to fly for his life, and he and his young bride almost perished in the great sandy desert of Rajputana for want of water. After terrible experiences, the weary party arrived half dead at the fort of Amrakot at the edge of the desert where the Rana took them in, and here on the 15th October 1552 Hamida gave birth to baby Akbar the Great. Humayun still a fugitive from his rival brothers had to quit Sind. He could not take the baby prince with him so he had to leave him to the tender mercy of his pursuing brother, who on arrival had the prince sent to Kandahar and while his father and uncle waged war on each other in Afghanistan, the baby changed hands many times. At length Humayun disposed of his three brothers and captured Kabul. Meanwhile in India the Afghan, Sher Shah had died at the seige of Kalingar and was succeeded by his son Salim Shah, who built the famous Salimgarh, the advance fort (through which the E. I. Railway now enters Delhi) as a defence against the Moghul attacks. He reigned for eight years and was followed by Mohammed Shah Adel who left the government to a shrewd Hindu named Hemu. But the governors of the various provinces started rebellions on their own account and when Humayun found himself strong enough to try and recover the lost territories of his father and entered India in 1554, Sikandar Shah was the reigning lord of Delhi. The forces met at Sirhind and Sikandar was defeated by the combined forces of the great general Byram Khan and the youthful Akbar, who was only fourteen. Delhi was entered by Humayun again on the 23rd July 1555. Humayun remained at Delhi and despatched Akbar with Byram the general and tutor, to look to the Punjab. They were in pursuit of Sikandar Shah across the Sutlej when news was brought them of Humayun's accident and death. The story is that



Humayun was on the act of descending from his library (Sher Mandal in the Purana Killa) when he heard the Muazzin from the mosque opposite. He sat down till the Azan was over and on attempting to rise his staff slipped on the narrow polished steps and he was thrown headlong. He lingered for four days and died at the age of forty eight and was buried in the neighbourhood.

So the boy Akbar became Emperor at the age of 14 under the regency of his general and tutor Byram Khan. By this time  
**Akbar, the Great**  
**1556—1605.**

Hemu had captured Agra and Delhi and was advancing with his army of Afghans and Hindus against Akbar. They met at the same field of Panipat where thirty years previous Akbar's grandfather Babar defeated Ibrahim Lodi. During the bloody battle that followed, Hemu was shot by an arrow through the eye and was taken prisoner. He was brought to Akbar by Byram who told the child to prove his sword by slaying the prisoner, but Akbar flatly refused, seeing that the man was already half dead, whereupon Byram despatched the poor wretch with his own sword. This and other loathsome and inhuman acts set Akbar against his general; and on arriving at the age of eighteen he took the reins of Government into his own hands. Byram revolted but was defeated and pardoned. He was murdered on his way to Mecca.

Akbar's dream was to bring all India under his own administration. Consequently he was engaged in various expeditions and in putting down revolts of the independent Afghans and Rajput States. He then adopted a policy of pacification and conciliation. He abolished the Jhazia tax and suttee (widow burning). He strengthened himself by alliances. Hindus were placed in high positions and although contrary to the instructions in the Koran, he married Rajput princesses, the daughters of the Rajas of Jaipur and Jodhpur. His Finance minister was Raja Todar Mull whose land revenue system is still followed by the British Indian Government. Another of his ministers was Abdul Fazl, the author of the Ain-i-Akbari, which deals with the history of Akbar and his time, and his greatest friend was Birbal, the wit, poet and minstrel. Akbar also adopted a policy of re-



religious toleration and freely discussed religion with Brahmans, Christians and others. He established a new State Religion and became not only Defender of the Faith like his almost English contemporary Henry VIII, but its Prophet. He appeared at his window every morning and worshipped the Sun and was in turn worshipped by the multitude of his subjects who thronged beneath his window. In 1585 Akbar left Fatehpur Sikri, the City of Victory and capital which he had built and proceeded to Lahore. Strange to say that it was on the eve of abandoning Fatehpur Sikri with all its glory, that there appeared at his court the first three Englishmen with a letter of introduction from the great Queen Elizabeth, to open trade relations. These were John Pinsbury, Ralph Fitch and William Leedes. Little did the great Moghul know that three hundred years later another great Queen of the same English nation would be proclaimed Empress of India in Delhi in place of his successors. The closing years of Akbar were full of sorrow. His sons turned out rotters and drunkards. His dissolute son-and-heir, Salim revolted. He also lost his best friend Birbal. He died in the sandstone fort at Agra in 1605 at the age of sixty three and was buried at Sikandra. Historians describe him as proud and arrogant but affable, merciful and serene. When he died the Moghul Empire extended from Bengal to Kabul and Kandhar.

Agra continued the seat of Government and here **Jehangir 1605-1627.** Prince Salim ascended the throne under the title of "Jehangir" or "Conqueror of the World",: such is conceit! His sons Khusró and Kurrum revolted and the latter joined Malik Ambar, the Abyssinian Minister of Ahmadnagar.

In his youth, Jehangir became infatuated with a pretty Persian girl whom Akbar had married to one of his generals, a Persian nobleman, named Sher Afghan Khan, whom he employed in Bengal. When Jehangir came to the throne he demanded the general to surrender his old love and on his refusing he disposed him off as King David did Uriah, the Hettite, under somewhat similar circumstances. Jehangir married the ewe lamb in 1611, who was duly installed as Nur Mahal (Light of the Palace) and later as "Nur Jehan" (Light of the World). By the effulgence of this light he



was guided in all his affairs, for Nur Jehan ruled the Imperial roost. Jehangir was cruel and revengful and revelled in nocturnal carousals.

He permitted the English to trade at Surat and at his invitation Sir Thomas Roe was despatched to his Court as the first English Ambassador, where he resided for three years. In 1621 he lost his Afghan province of Kahandar to the Persians. In 1626 his own general Mahabat Khan rose against him. Jehangir died of asthma in 1627 at the age of 58 and was buried at Lahore.

We have now come to the period when the Moghul Empire attained the zenith of its power and magnificence. The magnificent marble buildings of Shahjahan's new capital at Delhi and the splendour of his Court were the wonder of travellers. His jewelled Peacock Throne (described elsewhere) alone was valued by Tavernier, the jeweller, at 6 million sterling.

Prince Kurrum was in the Deccan when his father Jehangir died and he hurried back to Agra and proclaimed himself Emperor with the title of Shahjahan (Lord of the World) and Shiab-ud-din (Flame of Faith). He got rid of all likely claimants to the throne including his brother, nephew and cousins. In 1612 he had married the beautiful Arjumand Bann Begum, daughter of Jehangir's Persian Prime Minister, Asaf Khan, known in history as the famous Mumtaz-i-Mahal (Exalted of the Palace). She bore him thirteen children and died before Shahjahan thought of building his New Delhi. Had she lived Delhi may never have been built. She was buried in Agra and the priceless marble mausoleum, commonly known as the Taj Mahal (which was really one of the Empress's names) was erected over her grave.

Shahjahan had much trouble in pacifying the Deccan where the Maharattas and the independent Muhammadan States joined against him.

His surviving children were two daughters, Jahanara and Roshanara, and four sons. Jehanara was a beautiful woman and was most attached and beloved of her father, so much so that malicious courtiers gave out that his attachment reached a point which it is difficult to believe (Bernier). Manucci



indignantly refutes the allegations as mere Bazaar gossip. Though the old Emperor was fond of the fair sex and commanded all the pretty women whom he cast eyes on, one cannot credit this calumny. Roshanara was devoted to her brother Aurangzebe and helped him in his intrigues to obtain the throne. The four sons were Dara, Shuja, Aurangzebe and Murad.

The story of the intrigues and fratricidal war between these four sons for the throne is a long one. Aurangzebe, under the cloak of religious zeal assumed indifference, but all the time played a most calculating and treacherous part. Owing to Shahjahan's illness, said to have been caused by an indiscretion, the reins of Government were in the hands of the heir-apparent, Dara, so the three brothers rose up against him. Shuja was the first to be defeated and he fled to Arrakan in Burma. Aurangzebe finding his forces too weak to meet Dara, adopted stratagem and invited Murad to combine with him and promised him the throne. Murad fell into the trap. Dara was defeated and had to fly. Shahjahan was made prisoner, deposed in 1658 and sent to Agra where he died in 1666. Murad was also imprisoned in the fort of Gwalior where he was murdered. Dara was betrayed into the hands of Aurangzebe by a chief to whom he flew for protection. He was paraded through the Chandni Chowk in chains and when he was murdered his headless corpse was carted through the same street and then buried in Humayun's tomb. Dara's head was sent in a parcel to the old Emperor in prison at Agra, which speeded his death.

It will be seen that the steps leading to the Muhammadan throne of Delhi were paved with the blackest crime. As Shahjahan sowed, so he reaped. As he treated his father, so did his sons treat him. Tragedy from start to finish, and most sad to contemplate. With the death of Shahjahan and ascension of Aurangzebe, the decline of the Moghul Empire set in, for there appeared on the scene a new Hindu power (the Maharattas) in the south who were the cause of the undoing of the Moghul Empire.

In 1658 the last of the Great Moghuls proclaimed himself Emperor under the title of **Aurangzebe 1658-1707.** *Alamgir* (Conqueror of the Universe), and his first few years were spent in getting his



brothers and other incumbrances out of the way. It was his bigotry that roused the dormant hatred of the Hindu Princes against him. He revived the poll tax on non-Muhammadians and undid all the good Akbar had done, by dismissing the Hindus from his administration. He made enemies of the Rajputs and Sikhs whom he illtreated. The first half of his reign was spent in overcoming the five independent Muhammadan States in southern India and the remainder was spent in wars with the Maharattas, under their leader Sivaji, who declared his independence in 1674. In 1688 he left Delhi for good and proceeded in person with his Grand Army to the Deccan, accompanied with all the splendour and pomp of his Court. Elephants, camels, horses, princesses and their ladies-in-waiting, carts full of treasures, cloth and provisions; in fact the Moghul Capital was on the move. This display was all *camouflage* with the object of inspiring the enemy with awe; but the huge camp was too unwieldy for purposes of war. His soldiers, tired of the long campaign, became discontented, and the Maharattas, taking advantage of the condition of affairs hemmed him in. Aurangzebe died while retreating to Ahmednagar, in 1707.

On his death disintegration set in\*. His successor, were mere puppets. An Empire which extended from the borders of Afghanistan to Assam and south to the Deccan with a revenue which amounted in 1695 to 80 million sterling, with untold treasure at Delhi, and with practically no Emperor worthy the name, was some bait and temptation for ever-ready freebooters. In 1738-39, in the reign of Mahmud Shah, Nadir Shah, the Persian freebooter, sacked Delhi, made her streets run red with the blood of innocents for seven days and then returned laden with as much wealth as he could take with him, including the famous jewelled Peacock Throne of Shahjahan.

Between 1740 and 1761, there were six invasions by Ahmad Shah Durani of Afghanistan, who also like his predecessor, the Persian, sacked the city in the approved fashion,

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\*To quote Macaulay:—"throughout the long reign of Aurangzebe, the state, notwithstanding all that the vigour and policy of the Prince could effect, was hastening to dissolution".



The other invaders came over the seas. While the Moghuls, Afghans, Sikhs and Maharattas were busily engaged in the north, the English and French were fighting for supremacy in the south. The progress of the English is a long story and does not concern Delhi directly. When they arrived up north their enemy was not the Moghul, but the Sikh and Maharatta, and it was from them that the English won India. The last Maharatta War was in 1818 and the last Sikh war was in 1849. The Indian Mutiny was restricted to the north of India. Meerut, Delhi, Agra, Lucknow and Cawnpore being the principal centres.

### EUROPE IN INDIA.

The Muhammadans entered India from the north-west for the purpose of plunder and conquest. It was commerce and adventure that brought Europe in contact with India. In 1492 Columbus, the Spaniard set sail with the object of finding India, instead of which he landed in America. Vasco da Gama landed at Calicut in 1498 and opened up negotiations for trade with Portugal, and for a whole century afterwards the Portuguese had a monopoly of trade with the East. The Dutch and English followed and for a time the Dutch were supreme on the Eastern Seas and in India. After their defeat at Chinsurah (Bengal) by Clive in 1758, nothing of the Dutch was left in India.

The English East India Company, which gave the British India, was formed in England in 1599, (in the reign of Akbar) and received their Royal Charter from Queen Elizabeth, under the title of the "Governor and Company of Merchants, of London trading with the East Indies". The English suffered much hostility from the impudent Portuguese and Dutch. In 1615, Sir Thomas Roe was sent as an English Ambassador to the Great Moghul, Jehangir. The first settlements of the Company were on the Madras coast. A site was purchased from the Raja of Golconda where Fort St. George was built. In 1612 an English factory was established at Surat (Bombay) the principal port of the



Moghuls. Bombay was ceded by Portugal to England in 1661 and it was made over to the East India Company in 1668. In 1634 Shahjahan granted a *farman* to the Company to trade in Bengal. Factories were built here at Hughli in 1640. In 1700 the three villages of Sutanati, Govindpur and Kalikata were purchased from the Moghuls, which became Calcutta. A century of struggles with the French and Maharattas followed. Clive's genius proved too much for the French. Plassey was fought in 1757. To cut a long story short, Lord Lake defeated the Maharattas at the Battle of Delhi in 1804; the city was captured and the blinded Moghul Emperor Shah Alam, was placed on the throne of Delhi under British Protection. Sir Arthur Wellesley (Duke of Wellington) in the Deccan consolidated and gave us the Madras Presidency. The Bombay Presidency came under British Rule, we may say after the 3rd and last Mahratta War, in 1818. Punjab was annexed after the second Sikh War in 1849 and Oudh in 1856. The Indian Mutiny broke out in 1857 and after its suppression India was transferred from the East India Company to the British Crown, by the Queen's Proclamation of 1st November 1858, with the capital at Calcutta, and the Moghul Empire then ceased to exist. In 1911 the capital of India was transferred from Calcutta to Delhi, and Delhi is to have its own back again. The fact was announced by his Majesty King George V. in person at the great Darbar held on the historical site of the two previous Darbars, on the Barari plains of Delhi.

The reasons for the transfer of the capital are given in a 25 paragraphed despatch, dated the 25th August 1911 from the Government of India, to which I would refer you. Here in the vast cemetery of previous Empires is to rise a New Delhi. The selected site lies south of the modern city, between the Purana Killa of Sher Shah on the east and the rocky ridge on the west, and extending to Safdar Jang and Humayun's tombs, on the south of the saints and others who followed the Crescent standard to Hindustan. Here is also the Aulia Masjid where a thanksgiving service was held on the capture of the Hindu City of Delhi by Muhammad Bhoori in 1191. The red sandstone building in the neighbourhood is known as the Jehaz or ship.





If you are eager on old traditional stories connected with the early Muhammadan conquerors and the graves and mosques which abound in Mahrauli, send for the old guide who lives in the village. Bid him discourse and he'll enchant your listening ear for a consideration.

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## CHAPTER II.

### THE SEVEN DELHIS.

"Think, in this batter'd Caravanserai,  
Whose Doorways are alternate Night and Day.  
How Sultan after Sultan with his pomp,  
Abode his Hour or two, and went his way."

Omar Khayyam.

In the first chapter I sketched the rise and fall of the various Dynasties that ruled over Delhi. In the present chapter I will show you the remains of the seven cities which the Emperors built from time to time, whither they abode their hour or two, and went their way.

The map indicates their respective positions.

- (I) **Old Delhi.**—This is in the Kutub area. The Fort (Killa Rai Pithora) and city of the Rajput Chauhan Prince, Pirthvi Raj, popularly known as Rai Pithora, who ruled about the year 1180 till he was defeated and slain by the Muhammadan invader, Muhammad of Ghor in 1193, who then made it a Muhammadan city.
- (II) **Siri.**—(now Shahpur) situated north of (1). Built by Ala-ud-Din Khilji in 1303 A. D.
- (III) **Tughlakabad (with Adilabad.)**—The former, four miles south-east of the Kutub, and the latter south east of the Tughlakabad. Built respectively by the Turki Emperor Ghyas-ud-din Tughlak (1321—1323) and his son and successor, Muhammad Tughlak, (1326).



- (IV) **Jahanpanah**.—The area between (i) and (ii) which was linked up with (i) and (ii) by defensive walls. Built by Muhammad Tughlak (1327—1330) as a defense against the attacks of the Mughals.
- (V) **Ferozabad**.—An extensive city south of the present city of Shajahanabad. It contained a portion of the site of the present city and extended up to the historical Ridge. Built by Feroz Shah Tughlak (1354), nephew of Ghyas ud-din. The collection of remains of the city is now known as Feroz Shah's Kotila, about a mile south of the Delhi gate of the present city.
- (VI) **Purana Killa**.—(Old Fort) of the Afghan, Sher Shah and the Mughal, Humayun. Built 1533—1545, south of (v). Also known as Indrapat, Sher Garh, and Din Panah. Said to be on the site of Indrapasthra of the Mahabharata.
- (VII) **Shahjahanabad**.—The modern walled city built by the Mughal Emperor Shahjahan (1638-1653).

### 1—OLD DELHI.

By Old Delhi is meant the old Hindu city of King Prithvi Raj or Rai Pithora, in the Kutub area, and the immediately following Muhammdan city built by Kutub-ud-din. The Hindu city was re-peopled by Anang Pal in the 11th century (about 1052 A.D.) who built here his Lal Kot (red fort) of which no trace is left, but which we know was for some time the residence of succeeding Muhammdan Sultans.

26851



Before the Hindu city of Delhi was captured by the Muhammadans, in 1193, it was the capital of the gallant knight errant and Chouhan Prince, Prithvi Raj, who fortified himself in his fort, Killa Rai Pithora, and built round the city a strong wall "eleven cubits thick," as a defence against the constant attacks of the Muhammadan invaders. How he defended himself against the hordes of invaders, I have already described in the first chapter.

He was slain in the final battle and the Muhammadans entered and took possession of the city in 1193 A. D.

This Delhi of the Hindus then became the capital of the Muhammadan rulers, till Ghyas-ud-din Tughlak built his new capital at Tughlakabad, four miles east, in 1323. Soon after the capture of the Hindu city Kutub-ud-din commenced the building of the Kutub Minar to commemorate the victory of Islam over the Hindus. Hindu temples were demolished and the great mosque, and also various other small ones were built all over the city.

The old walls of Prithvi Raj's city can be seen from the Kutub. Starting from Adham Khan's tomb (south-west) it proceeds west and then meets the walls of Jahau-panah to the north, turns south east then south-west, and passes the Jamali mosque, skirts Metcalfe house and meets Adham Khan's tomb.

### **Kutub Minar (Pillar of Kutub-ud-din).**

'Slender, graceful, defiant, the brilliant shaft rears itself skyward with all the triumphant symbolism of that Moslem art which had learnt to express by line and tint the passions and emotions it was forbidden to illustrate on the human face and form.'

SIDNEY LOW.

12825



Seven centuries look down upon you from this stately column. About the time the English were fighting King John for their rights and liberties, which resulted in the great Magna Charta, the Kutub Minar was under construction. It was erected in part in 1206 A. D., by Kutub-ud-din, the Viceroy and successor of Sultan Muhammad Ghori, the first Emperor of Hindustan, in order to commemorate the victory of the Muhammadans over the Hindus and to proclaim on high, so to speak, the Power of Islam. It was completed by Kutub-ud-din's successor, Altamish, in 1220. Some writers declare that it was built by Sultan Altamish alone about A.D. 1232. It is said to be named after Kutub Sahib, the Chisti saint whose grave and mosque are in the Mahrauli village in the neighbourhood. The Minar has five stories, divided by ornamental balconies or galleries. The first three stories are of red sandstone; the fourth and fifth stories were rebuilt and incased in marble and red sandstone by the Emperor Feroz Shah, in 1368 A.D. It is said to be 234 feet high and has 379 steps. The first story is approximately 95 feet high, the second 51, third 41, fourth, 24 and the fifth, 23. Fanshawe declares that the Minar was intended as the minaret of the adjoining mosque from where the muezzin called the Faithful to prayer. The old priest must have had *some* voice to have made himself heard from the top! He probalby only went up to the first balcony.

There is a fanciful Hindu story about the origin of the column, which I might as well relate here. The Hindus have it that the column was built by one of their kings, who had a very pious daughter. This young princess used to proceed every morning to the Jumna, which is some miles



east, to perform religious rites and ablutions before partaking of her food. In the absence of motor cars, this journey proved very tedious, and it told on her health. Seeing her condition, the king persuaded the girl to believe that the *sight* of the holy river would be quite sufficient; so he built the column from where she gazed at the silver streak every morning. So runs the tale. But apart from levity, there is no doubt that the Minar is of Muhammadan origin, and I would refer you to Carr Stephen's "Monumental Remains of Delhi", on the subject. As stated by General Cunningham, the history of the Minar is written in its inscriptions, and all the inscriptions relate either to the Muhammadan kings who built, restored and repaired the column from time to time, or are quotations from the Koran. The entrance to the Minar is on the north side, and the inscription over the doorway relates to its restoration by Sikandar Lodi, in 1503, starting with the words—

"The Prophet on whom be God's blessings and peace says; 'He who builds a mosque for God, God will build for him a similar place in Paradise'".

One cannot blame Sikandar for thus insuring his life against eventualities! At the entrance, the old *Chokidar* (door keeper) will *salaam* and invite you to enter. He will likewise *salaam* you on your return from the climb. What a lot is conveyed in that *salaam*, and you will be a cold blooded barbarian if you do not gratify his silent solicitations; for his humble position does not bring him much from the *sarkar*. You need not climb to the top of the Minar if you are not equal to it, as the first balcony affords a good enough view of the surroundings. At eve the view is soul stirring, 'for all the world a silent stillness holds'.



As far as the eye can see are the scattered remains of past Empires, the history of which I have sketched for you.

On the south-west is the village of Mahrauli, the Hauz (tank) Shamsi, and the tomb of Kutub Sahib, the saint. Then the octagonal tomb of Adham Khan, built on the old wall of the Lal Kot (Red Fort). Then, as you turn westwards, is the Idgah. The walls of Jhananpanah and Siri. Feroz Shah's tomb, in the Hauz Khas village, and Safdar Jang's tomb with its white dome. The new white city then comes into view. Away to the north, in the horizon, is the present city of Shahjahan, with the twin minarets and domes of the great Jumna Masjid, just visible. Turning north-east you see the Purana Killa, and Humayun's tomb. Then south-east lie the ruins of Tughlakabad, the fortified capital of the old warrior Ghyas-ud-din Tughlak, with his tomb. Then nearer home are Balban's tomb, Jamali Mosque and the ruins of Metcalfe House. In these five minutes you have located the remains of the seven cities of Delhi.

The octagonal pavilion which you see lying on the Kutub grounds, was placed on the top of the Miuar by a Major Smith of the Engineers, in 1826, but was taken down in 1848 by Lord Hardinge's orders.

### **Kutub Mosque—Masjid Kuvvat-ul-Islam.**

All that remains of this once beautiful mosque is an incomplete skeleton. It is of course not possible to describe what it must have looked like then. Ibn Batuta, who saw it in the reign of Muhammad Tughlak described it as being very large and in beauty and extent having no equal. It was built by Kutb-ud-din Aibek soon after the taking of the Hindu city in 1193, and it was extended by the succeed-



ing sultans, Altamish and Ala-ud-din Khilji. The inscription on the eastern gate gives the year 587 (Hijri). The original mosque of Kutub-ud-din, with its courtyard, was built on the raised terrace of the exquisite Hindu temple of Rai Pithora, which, excepting a few jain pillars on the side of the court, which are left standing, was demolished for the purpose.

The mosque is entered from the east. You get down the stone steps and find yourself in the courtyard. In front of you is the mysterious iron pillar, some tombs, and behind those, the screen of noble red and yellow sandstone arches, which Fergusson calls the "glory of the mosque". Behind the arches was the *liwan* or sanctuary, containing the *mihrab* (niche) and the *mimbar* or pulpit. All that remains are fragments of its walls and pillars. The row of arches were added in 1199 after the mosque was built. The centre arch is 43 ft. high by 22 ft. wide. The ornamental Hindu pillars and cloisters are interesting. The faces of the human figures are defaced or smashed, except a few in the low roof of the cloisters which escaped the notice of the iconoclasts. These are worth examining. Twenty seven Hindu temples were demolished to supply the material for the mosque. A walk round the outside walls will disclose many large blocks of stone with carvings of the Hindu Gods, Vishnu, Indra and others, which formed part of the temples.

As the city grew and the Muhammadan population increased, the cathedral mosque had to be enlarged. The Muhammadan religion requires its followers to pray five times a day. Sultan Altamish, the slave, son-in-law and successor of Kutub-ud-din, besides enlarging the



cathedral, built other musjids in the city, 'so strong, sang Amir Khusrū, 'that if the nine-vaulted and thousand-eyed heavens, were to fall, as they will on the day of resurrection, an arch of them would not be broken.' But here the "Parrot of Hind" as he was called, slightly miscalculated, for the masjid disappeared long ago and there is no sign yet of the day of resurrection! Altamish extended the row of arches by an addition of three arches on either side, making the row about 385 ft. long. He enlarged the courtyard by erecting the north and east walls and the colonnades from the end of his arches, forming a quadrangle which enclosed the minar as a minaret. The remains of his attempt on the southern and eastern sides are still to be seen. He also extended the western walls of the mosque by about 15 feet. He died in 1236 and his tomb—the oldest Muhammadan tomb in India—will be found behind the northern end of this extended wall.

Ala-ud-din Khilji who ascended the throne in 1295 extended the eastern wall and colonnades of Altamish's quadrangle by 175 feet. Here he built a magnificent gateway known as the Alai Durwaza, about which more anon. His ambition was to double the Court of Altamish, by extending it northwards.

He laid the foundation for another screen of nine arches and also decided to build opposite the present one, a minar double its girth, and "to raise it so high that it could not be exceeded". Such was the height of his ambition, but he only succeeded in raising it forty feet and the remains of his hopeless efforts now lie in an unsightly heap and can be seen to this day.



### **The Iron Pillar or Loha-ki-Lat.**

How, and when this smooth iron shaft, which has defied the elements for centuries, was erected, cannot be authentically accounted for. This being so, there are various versions as to its origin. I have already given the story of its resting on the head of the Serpent King. It was believed that as long as it thus stood the Hindu Empire would be secure as the shaft itself. The incredulous Hindu King, Anang Pal, however to satisfy his curiosity, had it uprooted, and to his amazement found blood at the end of it. Meanwhile, taking advantage of the relief thus afforded, the wiley serpent sneaked away, and Anang Pal could not replace it securely, so it remained loose (dhili) and the locality was thereafter called Dhili, meaning loose!

Mr. Prinsep ascribes the pillar to a Hindu Raja, Dhava of the 3rd or 4th Century. Dr. Bhanu Daji, to the 5th century, and Fergusson, to the Gupta Dynasty, about 400 A. D. There is also much speculation as to its composition. Some consider it a shaft of wrought iron, others declare, it a compound of several metals. Dr. Thompson declared, on analysis, that it is pure malleable iron. It is also supposed to have been made by welding and hammering several pieces together. Whatever was the process, it is a remarkable production and one of the wonders of the world. It is 22 feet above the ground and about a foot and half underground, and it rests on iron bars which are secured to the stone pavement.

The old inscription (sixteen hundred years old) is said to be in the ancient Nagri language, and one of the English translations has been inscribed for your edification on the



northern wall of the mosque. There are other later inscriptions on the pillar of historical events, with their dates.

The pillar is said to have been brought from Muttra (Mathura) and placed here in 1052 A. D., and is standing in its original position. It was ornamented by a figure of one of the Hindu Gods on the top. This of course the Muhammadans could not tolerate in their mosque, so it was taken down, and who knows, it may still be lying patiently somewhere in the neighbourhood, awaiting replacement. There are marks on the pillar indicating its having been fired at, but it proved too strong for this variety of maltreatment. The Rohilla robber Ghulam Kadir is said to have been the culprit who tried the experiment.

### **Alai Darwaza.**

This noble domed gateway to the mosque was built by Ala-ud-din in 1310. In the words of Faushawe:— "It is not only the most beautiful structure at the Kutub, but is one of the most beautiful specimen of external polychromatic decoration not merely in India, but in the whole world, while the carving of the interior may challenge comparison with any work of the kind." The workmanship of the ornamentations and inscriptions are worth close examination, and so are the latticed marble screens. The reference made by Khusrū to the engraved verses of the Koran ascending and descending from Heaven, refer, it is said, to the delicate inscriptions round the arches of this gateway.

### **Tomb of Sultan Ala-ud-din.**

Ala-ud-din died in 1315 and his tomb lies to the south of and almost directly opposite that of Altamish, in the round



building behind the southern end of the Screen of Arches. The college and Abdar Khana repaired by Feroz Shah Tughlak were said to be in the eastern and western walls of the tomb.

### **Jamali Mosque and tomb of Jamali.**

About 500 yards south of the Kutub is the mosque and tomb of Shaikh Fazlullah, popularly known as Jamali. He was a traveller and a literateur, and court favourite. He built the mosque and the building to the north which was afterwards converted into his tomb in 1528 A. D. He died in Gujerat, where he accompanied Humayun in his wanderings, and his body was brought back to Delhi. The room in which he was buried is paved with marble and the highly coloured roof with mosaic designs looks as fresh as on the day it was painted. The grave next to Jamali's is said to be that of his brother, Kamali.

### **Dar-ul-Aman and Tomb of Balban.**

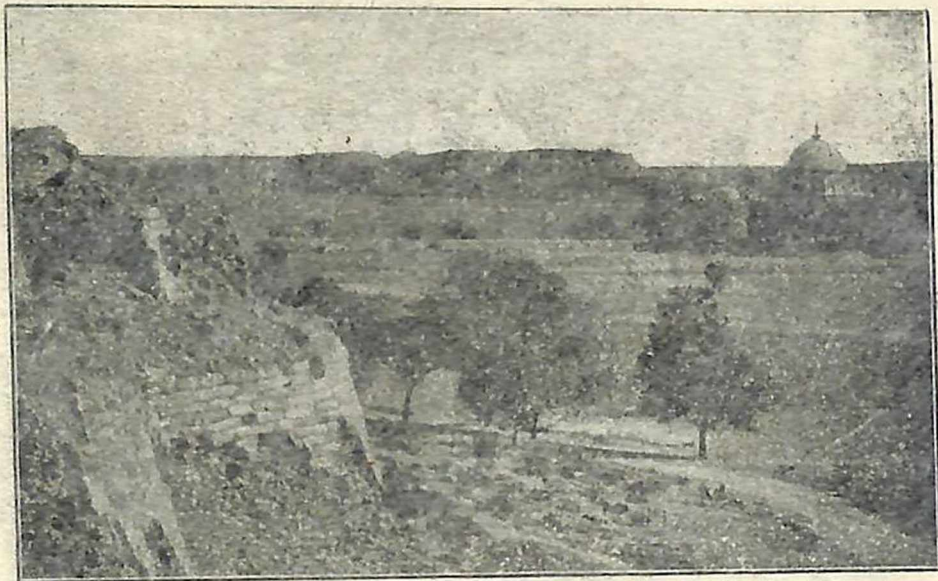
To the east of the Jamali mosque, in a deserted village, is the Dar-ul-Aman or Haven of Safety, built by Sultan Balban about 1266 A. D., and it was here he was buried in 1286. The walls of his tomb are all that remain. Ibn Batuta refers to both in his history.

### **Tomb of Sultan Altamish.**

Altamish died in 1236 and was buried behind his extension of the Kutub Mosque. The tomb is of red sandstone, and elaborately carved and decorated inside with texts from the Koran. It was built during his life-time and not, as some have it, by the Empress Razayia. You will notice it has no roof and



## TUGHLAKABAD.



(The old walls with Tughlak's Tomb.)



## **Grave and Mosque of the Saint Kutub Sahib, and the sanctified surroundings.**

In the village of Mahrauli, south of the Kutub Minar, where is held annually the Pankah Mela (Fan Fair), is the grave and mosque of the Kutub Sahib Kutub-ud-din iBakhtyar Kaki of Ush (Turkestan). This man, the second in renown of the sect of Chisties (Muhammdan Saints of India) accompanied the first Muhammadan invader Muhammadan of Ghor and settled in Delhi as a religious leader. He died in 1236, in the reign of Altamish, and was buried here, where also lie his two sons. The grave was covered with earth brought from the Shamsi Tank and is now time washed and covered with a white cloth. The surrounding walls were built by Khail-ul-Khan in 1541. This ground having been sanctified by the presence of the corpse of a holy man has been turned into a regular dormitory of the dead, like the sacred precincts of Nizam-ud-din Aulia and the Kadam Sharif. Here you will find the tombs of Akbar Shah II, Shah Alam, and Bahadur Shah, graves of Fakhr-ud-din, Dai Jai, Zabita Khan and various nawabs of sorts. Here also you will find various mosques and masjids and baolis or springs.

### **Hauz Shamsi.**

This tank was built by Sultan Shams-ud-din Altamish in 1229. The belief is that Ali, the nephew of Mohamed, appeared before him in a dream and he built the tank on the spot where the apparition appeared. Round the tank you will find graves of the saints and others who followed the rescent standard to Hindustan. Here is also the Aulia



Masjid, where a thanksgiving service was held on the capture of the Hindu city of Delhi by Muhammad Ghori in 1193. The red sandstone building in the neighbourhood is known as Jehaz or ship.

If you are eager on old traditional stories connected with the early Muhammadan conquerors and the graves and mosques which abound in Mahrauli, send for the old guide who lives in the village. Bid him discourse and he will enchant your listening ear, for a couple of rupees.

## II. SIRI.

The second city of Delhi, excluding Kilokheri, which was for a time the capital of Sultan Kai Kubad, who built there a fortress in 1286 A. D., which was completed by Jalal-ud-din Khilji in 1289 A. D.

Siri is two miles north-east of old Delhi and is now known as Shahpur. To meet the Moghuls, Sultan Ala-ud-din pitched his camp at the village of Siri. Here he afterwards built a fortress in 1303, and for luck, had the heads of 8,000 Moghuls built into the walls and mixed their blood with the mortar. Here he also built his Palace with a Thousand Pillars (Kasr Hazar Sathan) He took up his residence there "says Barni, "and made it his captial so that it became a flourishing place."

Siri was one of the cities which Timur plundered in 1398. Timur thus describes it in his auto-biography,—*Mulfuzat-i-Timuri*. "Siri is a round city. Its buildings are lofty. They are surrounded by fortifications built of stone and brick and they are very strong. Siri has seven gates, four towards the outside and three on the inside towards Jehanpauah."



tradition ascribes it to the fact that Altamish specially desired to have no roof, but the sky over his grave. General Cunningham and Carr Stephens explain that there was a roof at one time, and that Sultan Feroz Shah is said to have repaired "the stone staircase of the dome and re-erected the fallen piers of the four towers." This is evidence enough that there must have been a roof to the tomb. The tombstone consists of an ornamented marble platform about  $2\frac{1}{2}$  feet high on which rests a marble casket. On the north side there are steps leading down to the grave beneath the tomb.

This tomb is said to be the oldest Muhammadan tomb in India.

### **Adham Khan's Tomb.**

Akbar had two foster-mothers. One was the wife of Azam Khan, who saved the life of Humayun in the battle with Sher Shah, and who later, in Akbar's reign, defeated the rebellious Bairam Khan, for which he received the title of Atgah (foster-father) Khan, and the Governorship of the Punjab. The other was Maham Anagah, the mother of Adham Khan, the dissolute general and the murderer of Azam Khan.

It was Adham Khan, who, after defeating the Pathan, Baz Bahadur at Malwa, captured his family, among whom was his beautiful mistress Rupmati. Mad with desire of her, he sent her orders to receive him. She fixed her own time, decked herself in her finest robes and jewels and awaited his arrival. When Adham Khan arrived hot with passion, he found the object of his desire lying beautiful, but pale and stiff, for she had killed herself rather than yield to him. When Akbar heard of this he recalled him at



once. Not content with thus incurring the Emperor's wrath, he entered the Palace in Agra one night and assassinated Azam Khan in the Council Chamber where he was in conference with other grandees. He then went and stood at the door of Akbar's harem. Akbar came out and felled him with a blow and had him pitched over the parapet. When Maham Anagah came to hear of the fate of her son she died of a broken heart and was buried in the same tomb as her son. The tomb is built on the old wall of Rai Pithora's Delhi, a few minutes walk west of the Kutub Minar, on the road to Mahrauli. There is no mistaking the tomb. It is an octagonal stone building covered by a dome. Steps lead up to the vaults in the roof and to an open verandah with embattled parapets, from where you can get a good view of the Kutub and the ruins of Pithora's fort. The date of the tomb is about 1566 and it was built by the order of Akbar.

### **The Jumping Well.**

Close to Adham Khan's tomb is a tank and well with steps leading down to it. From the top of the well old men and boys drop themselves into the inky water about 60 feet below, in a perpendicular position, for a consideration. The Rajon-ki-Ba-in (Mason's spring) is further east.

### **Tomb of Iman Zaman.**

Near by the Alai Darwaza, to the east, is a domed tomb. It is that of Iman Zaman, also known as Mahammad Ali. He is said to have held some appointment in connection with the Kutub Mosque. He died in 1539 and was buried here.



Siri continued the capital till Ghyas-ud-din Tughlak built Tughlakabad and transferred his capital there. Sher Shah demolished the old Siri fort in 1548 and utilised the material for his city Din Panah or Sher Garh, now known as the Purana Killa.

Siri was also called Dar-ul-Khilafat or Seat of the Khilafat.

### III. JEHNAPANAH.

The third city. Ibn Batuta describes it thus—"Jehanpanah, Refuge of the World, specially designed for the residence of the reigning Sultan of India, Muhammed Shah. It was his \*intention to connect all these four cities together by one and the same wall. He raised a portion of it, but abandoned its completion in consequence of the enormous expense its erection would have entailed."

Jehanpanah lies between Siri and old Delhi and this portion was inhabited chiefly by the surplus population of old Delhi. It was exposed to the attack of the Moghuls and it also began to be infested by a marauding tribe known as Mewattis. Consequently Muhammed Tughlak connected the two cities by a wall, and this walled intermediate city became to be known as Jehanpanah. The wall was completed in 1327. It has 13 gates and the road from Delhi to the Kutub passes through its defences at the 9th milestone.

Within the fortification of Jehanpanah are many old mosques and tombs, all lying to the left of the road leading to the Kutub. The Khirki and Begampuri mosques are in the heavy rough Tughlak period style of the architecture, stonework covered and with plaster, and both are black with age.

NOTE—i.e. Old Delhi, Siri, Jahanpanah and Tughlakabad.



They were built by Khan Jahan, the Prime Minister of Feroz Shah, about the year 1387. The latter has 64 domes on the roof.

### **Lal Gumba.**

This red sandstone tomb with a white marble dome lies about 500 yards east of the Begumpuri mosque and much resembles the tomb of Ghyas-ud-din Tughlak. It was built by Muhammad Tughlak over the grave of Kibir-ud-din Aulia son of one Yusuf Katal whose tomb lies a short distance away.

### **Charag-i-Delhi (The lamp of Delhi).**

This is the tomb of Sheik Nasir-ud-din Muhammed, Chirag of Delhi, the last of the renowned Chisti Saints, and a disciple of the famous Nizam-ud-din Aulia. Carr Stephens says that when Sayyad Jalal visited Mecca he was asked by the Sharif of K'-abah, who was the most pious man in Delhi; and he mentioned Nasir-ud-din, adding that he was the Chirag (lamp), of Delhi. (A chirag is primitive lamp; a small earthen heart shaped saucer in which oil and a wick is placed for burning).

Nasir-ud-din died in 1356 at the age of 82 years. The walled enclosure was built in 1729 by the Moghul Emperor Muhammad Shah. The dome was added by Sultan Feroz Shah.

### **Satpalah.**

This old Pathan sluice and bridge of seven arches was built by Muhammed Tughlak in 1326.



### **Badi Mandal (Tower).**

Nothing authentic is known about the history of this stone tower. Some have it that it may have formed part of the Thousand Pillar Palace of Muhammed Tughlak, while others say that it was a royal stand from where the Emperor viewed his troops.

### **IV. TUGHLAKABAD.**

They say the Gujar and the jackal keep  
The courts where Ghyas gloried and drank deep.

Tughlakabad was built between 1321 and 1323 by the old hardy Turki warrior chief Ghyas-ud-din Tughlak, who repulsed various Mughal aggressions and naturally appealed to the people when they were looking for an Emperor after the Khiljis were wiped out. It is about twelve miles south of the present city of Delhi and four miles east of the Kutub, and whichever road you take you will see the old fortified city, which was built on a rocky eminence for some distance before you get to it; and when you arrive beneath its huge massive stone walls, with gigantic bastions, towers and parapets, rising 100 feet above you, you think to your puny little self that it must have been built by giants for a giant race.

The fort is about four miles in circumference and it had thirteen gates. The gate you enter by is on the south, up a jagged winding track with huge stone steps. Standing on the walls and looking down into the tumbled down dwellings and streets and exposed underground passages, you will



With the exception of the *baoli* (well), you cannot tell what the rest of ruins were originally. Those at the extreme south were pointed out to me as stables and sheds for the Emperor's horses and elephants.

### **Kushk-i-Shikar.**

This was Feroz Shah's palace and shooting box, built on the (now historical) Ridge—an account of which is given in connection with the Ridge.

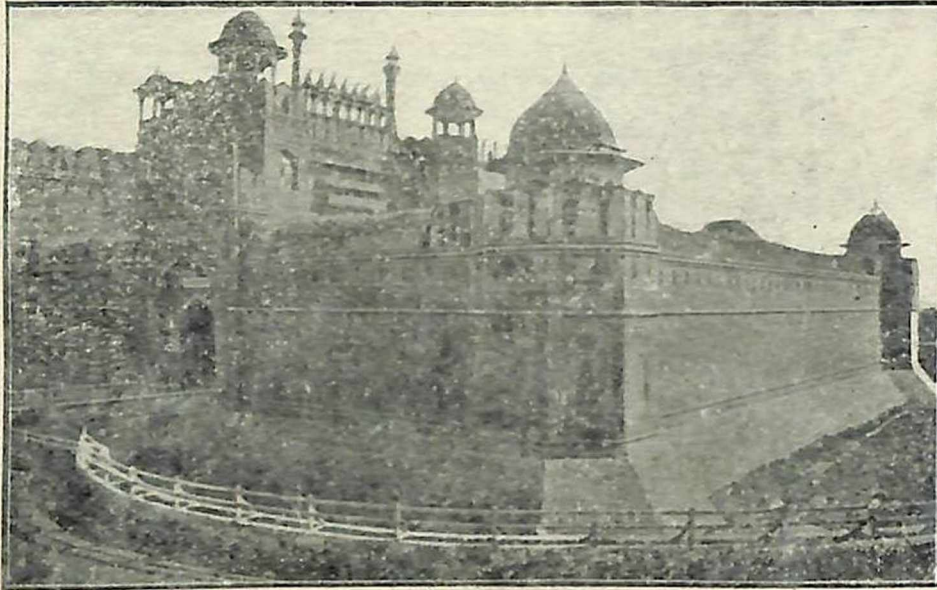
### **Asoka's Pillar.**

Asoka, the son of Bindusara and grandson of Chandragupta, was King of Magadha or Behar. On the death of his father, 263 B.C., Asoka took over the Government, and in a few years subdued the whole of northern India, from Kashmir to Bengal. After leading a worldly life in self-aggrandisement, he became a most zealous convert to the Buddhist faith (257 B.C.). He devised all manner of means to spread the principles of his faith. He had sermons engraved on rocks, caves and pillars, throughout India. He built monasteries, established hospitals, dug wells and sent missionaries to distant countries. The Pillar inscriptions are said to contain the latest edicts published by Asoka and are in the Pali language. He is said to have erected 84,000 such columns! He died in 223 B.C.

The Pillar or Lat, which is before you, was removed by Feroz Shah from Topra in the Amballa district. A similar one was transferred from Meerut to the Ridge. (See Ridge). This one is 37 feet high and 9 feet in circumference at the base. You will no doubt ask how this was brought all the way and set up in its present position. I give for your edification in appendix I an account by an eye witness, *viz* Shams-i-Seraj' Afif, biographer of Feroz Shah.



LAL KILLA.



(Red Fort.)



## VI—PURANA KILLA OR INDRAPAT.

The sixth City. It is also known as Din Panah and Sher Garh. This walled city is said to have been built on the site of the old legendry Hindu city of Indraprastha of the Pandavas, hence its name Indrapat. The remains lie south of the modern city, in the neighbourhood of Humayun's Tomb. There is no mistaking the old walls and lofty gates, ornamented with peculiar kiosks on the top. The city was built between 1533 and 1545, in the reign of Humayun and the Afghan usurper, Sher Shah, who drove Humayun out of India temporarily, in 1540. The honour of building the city is however divided. Some say that the fort and palace were built by Humayun, who called the place Din Panah, and the walls by Sher Shah; while others have it that the buildings were Sher Shah's, who called the place Sher Garh and the walls and gates Humayun's. If you desire details of the controversy you will find them in Carr Stephen's "Monumental Remains of Delhi".

Sher Shah was killed at the siege of Kalinagar in 1545 and Humayun returned from exile in Afghanistan in 1554, defeated Sikandar Shah and recovered his old capital, where he met his death in 1556, by a fall from the roof of his library (Sher Mandal). The wall of the city was supposed to be 9 miles in circumference. All that remain within the present walls are, a mosque, known as the Killa Konah mosque, and an octagonal tower, built by Sher Shah, called Sher Mandal. The arcaded rooms inside the city walls are worth examination. I heard a queer story from an old inhabitant about a secret passage which led from one of these rooms to Humayun's underground treasury.



### The Killa Konah Mosque.

This mosque was built by Sher Shah in 1541. It is 168 feet long and 44 feet wide, and has five arched doorways facing east. The centre archway is tastefully decorated and designed in yellow and red sandstone, marble, and black slate. It had three domes of which the centre one remains. Inside the mosque are steps leading up to the roof, from where you can get a good view of the walls of the city and forts. In the centre of the courtyard there still remains the customary tank for ablutionary purposes.

### The Sher Mandal.

This octagonal tower was also built in 1541. There are narrow stone steps leading to the top rooms. It was here that Humayun met his death by a fall. He was coming down when he heard the *muazzin* call to prayer. He sat down during the *azan* (call) out of respect, and when he was rising, the ferrule of his staff slipped on the slippery stone steps and he fell headlong down the steps on to the parapet below. There are various accounts of this accident, but fall he did, and he died not long after from the injuries sustained (A.D. 1556). He was buried in the village of Kilokheri, and over his grave his faithful wife built him the beautiful Mausoleum, which is not far from the place where he met his death.

Outside the walls of this fort and almost opposite the gate you enter there are the remains of the Khair-ul-Manzil mosque. Here you will find in the courtyard an old well which is supposed to contain a trunk full of pearls and precious stones, which rises almost to the surface on certain dark nights. I do not know whether this phenomenon is caused through alcoholic vision or whether it is the reflection of the stars; but I would not venture alone in that neighbourhood, on a dark night, for all the treasure in the world, for it is far too ghostly.



## VII—SHAHJAHANABAD.

The Seventh and last of the cities to be built was the present walled Moghul city, Shahjahanabad, which, together with the Civil Lines and suburbs outside its walls, make up Modern Delhi. I will first deal with Shahjahanabad.

Shahjahan found his capital at Agra congested and he desired more elbow room; so with the help of astrologers and other wise men of the East, the site for a new capital was selected and the foundation stone of his citadel was laid on the 12th Dhilhiyah, 1048 A.H., *i.e.* 1638 A.D. In ten years' time the Moghul Citadel rose in all its splendour, with arcaded streets, palaces, marble audience halls, (with walls inlaid with precious stones) containing priceless jewelled thrones; dream chambers, colour pavilions, marble baths, lovely gardens, streams and fountains: a veritable Paradise on Earth and the envy of every traveller. Outside its red walls rose (1650-1656) the majestic red Cathedral Mosque (Jama Masjid) with its white marble domes and tall stately striped minarets, which the virgin rays of the morning sun embrace before all others. Wide streets and gardens led up to the gate of the Citadel, while the main street, the Chandni Chauk, had a stream running through it leading to the moon-light square (Chandni Chauk) from which it took its name. Five miles of grey stone embattled walls with flanking towers rose (1644-1649) to defend the precious city against attack. The walls were continued round the river-face, completed and repaired, and the northern defences were strengthened by the various bastions, after the capture of the city by General Lake in 1803, and its defence by Col. Ochterloney against the Marhattas in 1804. Strange to say it was these very defences which the British found themselves up against in 1857; and the walls now stand as they stood in 1857, with the tell-tale marks of the great siege and recapture.



There are 14 gates to the city. On the north, the battered Kashmere gate of the Mutiny fame, and the Mori gate, the latter since demolished. On the west the Kabul gate (demolished) through which the E. I. Railway now passes. Here is also an opening known as the Phuta Darwaza (Broken gate); the Lahore gate and then the Ajmere gate. On the south, the Turkman and Delhi gates. On the east, facing the river, the Khairati and Raj gates. Then come the walls of the Palace and then the Calcutta gate (demolished for the Railway), Kela, Nizambodh and Badar Rao gates. A drive along Circular Road will show you the principal gates.

### Inside the City.

Entering the historical Kashmere gate you pass the remnants of the old Main Guard enclosure of pre-mutiny days where the sentry mounted guard. It was here that the British officers of the 54th Bengal Native Regiment were cut down by the rebels from Meerut on the morning of the 11th May 1857, while the regiment looked on. Proceeding you pass the Treasury and District Courts. The road ascends and then bifurcates, the main continuing on the left. You pass St. James Church with its Mutiny memorials strewn about the grounds, including the grave of its builder, Col. Skinner. Peliti's Restaurant, and then the quaint red building on the left, which was "Once the Residency", where resided Sir David Ochterlony, the British resident at the Court of Delhi in 1803 and again in 1822. It is now the Municipal High School, and was originally the house of Mardan Ali Khan. After passing some shops you come to the gate of the Old Magazine with its tablet telling the story of its gallant defenders, "the nine resolute Englishmen", who blew it up—five of whom perished in the explosion. You then pass the Post and Telegraph Office on the site of the old armoury. The granite obelisk





is in memory of the plucky members of Telegraph Department who rendered signal service on the 11th May 1857. The telegraph office was then in the Civil Lines, near the Ridge.

Before passing under the Lothian Railway bridge, you find on the left, the first Christian cemetery of Delhi, with graves dating back to the beginning of 1800. This little acre of God is worth a visit. Proceeding under the bridge, you have on your right, the road to the Railway Station, Queen's Gardens, and the Kabul Gate. On the left the road leads round to the Salimgarh, the Old Calcutta Gate and to the Jumna bridge, which replaced the old bridge of boats in 1857. Ascending the slope, the walls and battlements of the Shah-jahan's Red Fort and Palace gradually come into view and you eventually arrive at the Lahore Gate of the Fort, with its towers and kiosks, and barbican added by Aurangzebe. In front of this is the main street and bazaar, known as the Chandni Chauk (literal Moonlight Square). You then pass the Delhi Gate of the Fort. On the right the Khas road leads to the largest mosque in India, the Juma Masjid. Proceeding, you pass King Edward's Gardens on the right, and the Mosque of Javed Khan, the Salvation Army Quarters and Daryia Gunge, on the left, and eventually get into Faiz bazaar street which takes you to the Delhi Gate of the city, through which you pass to visit the ruins of the six previous cities to the south.

In Shahjahan's time, outside the Palace walls, extending to the Jama Masjid and the area occupied by the Salvation Army, there were gardens, and squares in which were quartered the various rajas and grandees; also bazaars, which, according to Bernier were the rendezvous of mountebanks and jugglers. There were here, the Royal Square, the Square of Sa-ad-ullah Khan, the crowded Khas Bazaar, through which the Emperor passed in state to the Jama masjid, and the wealthy Faiz Bazaar, which extended from the Delhi gate of the Palace



to the Delhi Gate of the City. All these were cleared after the Mutiny of, '57 and there only remain the remnant of Faiz Street which leads to the Delhi Gate.

According to Bernier, (1665), there were two principal streets; one was the present Chandni Chauk and the other led from the Lahore Gate of the Fort to the Delhi Gate of the City. There were also five other streets.

*"Amid the streets" says Bernier, "are dispersed the habitations and Mansebdars or petty Omrahs, officers of justice, rich merchants and others. Very few are built entirely of brick or stone and several are made only of clay and straw. Yet they are airy and pleasant, most of them having courts and gardens, being commodious inside and containing good furniture"*

### **The La Killah (Red Fort) and Palace.**

As you ascend the road from under the Lothian railway bridge, the red sandstone embattled walls of the Moghul citadel come into view.

Shahjahan made his State entry into his new Capital "through the gate facing the river," with great pomp and show, and held his first court in the Diwan-i-Am (Hall of Public Audience).

The fort, with its buildings and wall, is said to have cost one crore of rupees.

The two principal gates of the fort are to the west and south. It is surrounded on three sides by a red sandstone wall 110 feet high, with a moat 30 feet deep, which used to be filled with water and stocked with fish. On the fourth side, facing the river, is a terrace about 60 ft. high on which are the seraglios, private apartments, and marble halls. The gate on the west is known as the Lahore Gate and




faces the broad street Chandni Chauk. The ornamented design and general effect of the gate, with its watch towers, minarets, pavilions and miniature domes, is lost to view by the barbican built in front of it by Aurangzebe, so much so that Shahjahan wrote to his goaler on from prison at Agra and bewailed its fate, saying that he had converted the gate into a "purdah lady" by placing a burka (hood) in front. The gate originally faced a large royal square and garden with a tank in the centre, round which Bernier says were pitched the tents of the Hindu Rajas in the pay of Emperor, who mounted guard outside the walls for they refused to do this duty in the fortress for fear of their lives. "All the king's horses" used to be paraded and inspected in this square. Here also was a bazaar where used to assemble jugglers, mountebanks, fortune tellers and others who lived by their wits, who were always surrounded by an enthusiastic clientele, especially women. Bernier's description makes very fascinating reading.

The other gate on the south, is known as the Delhi gate. It leads to the Delhi gate of the city, which is so named because it faces the old cities of Delhi, to the south. Inside the Delhi gate of the palace are two large stone elephants which were ordered by Lord Curzon to be modelled after the fashion of the originals which Augangzebe had demolished, as his religious prejudices tolerated no statues. They stand on the site of the originals which are mentioned by Bernier. The fragments of the originals were dug up in the fort ground and can be seen in the museum (Mumtaz Mahal).

A fee of two annas is charged to enter the fort, which is now always guarded and garrisoned by British troops. It may interest you to know that at the time of the Mutiny there were no British troops in Delhi.



## The Chatta Chauk.

On passing through the Lahore Gate you enter a high vaulted arcade known as the *chatta chauk* (covered bazaar). This lofty arcade was originally elaborately and exquisitely painted, the design being still visible under the whitewash of the roof and walls. We have the authority of Bernier, who visited the Court of rangzebe, that the vaults on either side consisted of shops ever since the palace was built. This was nearly four hundred years ago. At the present time the shops are those of photographers, bicycle repairers, cheap haberdashers, and other petty retailers, who cater for the garrison troops.

The centre of the arcade is open to the sky. Turn here to the gate on the left, at the entrance of which is a prone cannon, and proceed up to the quarters over the gate. It was here on the first fifteen steps that Fraser, the Commissioner of Delhi, was cut down after his parley with the mutineers, on the fateful morning of 11th May 1857. One can well imagine the tumult and wild confusion that prevailed when the troops ran amock, cutting down every European they came across. But I pray you put away all these tragic thoughts, for my purpose is to lead you to see the grandeur that was Delhi, a remnant of the East, such as we read in the tales of the Genii and Arabian Nights. For although stripped off their gorgeous and priceless bejewelled thrones, brocaded hangings and costly carpets, the cold marble halls are still eloquent of the past.

From the lofty covered gateway you entered a large courtyard enclosed by arcaded rooms. In the centre of the courtyard, where is now a circular lawn with a collection of old cannon and guns recently captured in Mesopotamia, was a tank, now covered up. (It was here on the 16th May 1857 that 50



souls, European and Eurasian—2 men and the remainder women and children,—residents of Dyria Gunj, were butchered in cold blood, and their bodies thrown into the Jumna.).

A canal ran north and south of the tank and on either side of the canal a broad roadway, with covered arcades, ran parallel with it, whereon the *omrahs* used to mount guard. All these were demolished to make way for parade grounds and barracks.

### Nakar or Naubat Khana.

The building in front is the Nakar Khana (music gallery,) where werisome strains used to be produced almost the whole day. None but princes of royal blood were permitted to ride under the Nakar Khana gateway to the Palace grounds: Ordinary mortals had to dismount and proceed on foot.

The upper story of this building is now a war museum

### Diwan-i-Am.

The first building you meet with is the Diwan-i-Am, which is across the green lawn. The lawn was really a part of the large square court of the Diwan-i-Am and was surrounded by arcades. This elegant pavilion of red standstone, with engrailed arches, supported by 40 pillars, is the Hall of Public Audience. It is open on three sides and walled on the east side. The pillars and ceiling were said to have been painted and overlaid with gold; and the contemporary historian, Muhammad Salik, extolled its elegance and beauty and, likened its original covering of shell plaster to the "brightness of the morning."



In the centre of the wall in a niche, is the *Shah Nusheen* or Imperial Seat; a raised marble canopied platform which was originally inlaid with precious stones. Here the famous Peacock throne used to be brought on state and special occasions. At the back of the Shah Nusheen the wall is decorated with panels of *pietra dura*, depicting gay plumed birds, flowers and fruit, said to be the work of M. Austin de Bordeaux, an adventurous French jeweller. The picture of Orpheus with his lute, charming the beasts of the field, is supposed to represent Bordeaux himself. Here, on a priceless throne, used to sit daily, the emperors, to hear appeals of their subjects, surrounded by their sons, and ministry; and stalwart eunuchs, with peacock tail fans, kept the Delhi flies from alighting on Royalty. On the marble dais below the throne used to stand the *Saristidar* or Secretary to hand up petitions to the Emperor. Round about the bottom of the throne stood, in order of precedence, the Rajas, Omrahs (grandees or lords) and ambassadors, within a silver railed enclosure, "their eyes bent downward and their hands crossed" Beyond this stood the Mausebdars (Commanders) and lesser Omrahs, "also in the same position", and, I might add to Bernier's statement, all stiff and fearfully bored! Outside the court stood the humbler subjects of the king.

In those days the Emperor, and not the people, ruled the country. Whatever he did or said was law, and there was no public press to revile him. If the old autocrat declared in the middle of a hot Delhi noon, "Oh what a beautiful night it is". The whole court, still standing stiff, with their eyes still fixed downwards, would declare in unison, "Yea verily, lo, we even behold the stars and moon!" Everybody received justice, but no counsel was permitted to male factors, and there were no prolonged trials in courts of justice. Everything was done expeditiously in those Moghal



days; and the condemned, instead of being decently hanged, were taken out and trampled by beautiful elephants or stung to death by obliging cobras! There was no wasting time on mere trifles in the old Moghul days.

During the sitting of the court, the Royal horses and elephants and other pets from the royal managerie, paraded in front of the Hall for the king's inspection, and His Majesty also held feats of strength for young omrahs. Bernier saw the Hall on a gala occasion and thus describes it "The pillars were hung with brocades of gold ground, and flowered canopies satin raised over the whole expanse of the extensive apartment fastened with red silken cords, from which were suspended large tassels of silk and gold. The floor was covered entirely with carpets of the richest silk of immense length and breadth".

Ask the *Chokidar* (attendant) to conduct you to the top of the Shah Nusheen through the second door to the right and examine the *pietra dura* work on the panels. There is nothing to equal this in India. The door in the centre of the panelled wall led to the King's private apartments, gardens and seraglio.

Pass through this door and ascend the steps leading to the roof of the Hall, and view the grounds. The Emperor's private apartments and seraglios extend along the river face, from the Asad Burj (tower) on the extreme right to the Shah Burj on the extreme left. Directly in front of you is the Rang Mahal (palace of colour) in the space between you and the Rang Mahal was a large garden with a tank in the centre, in the middle of which was a white marble fountain in the shape of a huge square tub cut out of one piece of marble. The tank and garden are no more but the tub still stands in the centre of the lawn. Bernier once attended to one of the Royal ladies of the Harem but he was conducted into the apartment by a eunuch and had to cover his head with a shawl, and so he saw nothing of the



surroundings, nor the face of the fayre ladye. He however got his general description of the seraglio from the eunuch, which savours of the Arabian Nights. I quote him here.

“They inform that the *Seraglio* contained beautiful apartments, separated and more or less spacious and splendid, according to the rank and income of the females. Nearly every Chamber has its reservoir of running water at the door; on every side are gardens, delightful alleys, shady retreats, streams fountains, grottoes, and deep excavations that afford shelter from the sun by day, lofty divans and terraces, on which to sleep coolly at night. Within the walls of this enchanted place, is fine, no oppressive or inconvenient heat is felt.”

With the exception of a few buildings within the visitors' enclosure, the beautiful gardens and other oriental delights have been wiped off the face of the earth and replaced by ugly military staff quarters and other abominations. Consequently you cannot get to the Asad Burj on the extreme right but have to start your inspection with the Mumtaz Mahal. Between the Asad Burj and the Mumtaz Mahal there was a building known as the Khurd Jehan or Little World, with its garden and tank in the centre. Hearn conjectures that it contained “a collection of flowers and trees and all that was necessary to make it like a world on a small scale.”

### **Mumtaz Mahal.**

(Exalted Palace).

This building, which was also known as the Chota Rang Mahal or Khas Mahal, formed the apartments of the Royal Princesses. From its high estate it fell to being used as a military prison and sergeants' mess. Some of the prisoners, to beguile their weary hours, have chiseled their names and the number of the days spent in cells, on the marble door step.



Jack Savage's name is quite conspicuous; and who knows, some distant future Dynasty might take his name for one of the Emperors!

The building is now used as a Museum of relics relating exclusively to Delhi. There is a unique collection of quaint old paintings and photos of the Emperors and incidents connected with the mutiny.. There is in a glass case the coat worn by Sir John Nicholson when he recived the fatal wound in the hour of victory on the 14th September 1857. The tell-tale scorched hole can be seen on lifting the right sleeve of the coat. There are specimen of old armour, weapons and various articles found in the Emperor's Palace after its capture in 1857.

A catalogue of exhibits is sold on the premises for eight annas.

### **Rang Mahal.**

(Palace of Colour).

We now proceed to the Rang Mahal passing the excavations which are being carried out in between, where once stood two pavilions known, respectively, as the Chota Baithak, (Little Sitting Place) and the Darya Mahal (River Palace).

The oriental has a happy knack of selecting names to hit off an idea or object. That this palace was gorgeously decorated and painted there is no doubt, judging from one little gilded portion still left in original in the soffit of the first outer arch, which you must see before anything else. The whole of the ceiling was much after this fashion, while the outer chambers were decorated with coloured floral designs bordered with half inch mirrors, which must have produced a dazzling effect. The Court Chronicler must have been intoxicated with its splendour for him to declare that



"in lustre and colour it is far superior to the palaces in the promised paradise."

The marble channel, Nahr-i-Bahist, down the centre, passed through all the appartments of the saraglio, with a stream of flowing crystal water. Into this stream were thrown small fishes on the heads of which were placed gold rings set with rubies. In the centre of the hall is a fountain basin in the shape of a large rose, ingeniously worked in mosaics and precious stones (now all missing). Through the centre jet sprays of different er, theed rose water were emitted and played on the whole flow-colour effect being marvellous. Round it, in true oriental luxuriousness and ease, disported the inmates of the Seraglio. Through the pierced marble panels the ladies of the harem used to witness elephant fights and other sports on the sands below. From the Rang Mahal you pass through a court under engrailed arches and come to the Scales of Justice. Around the Scales you will observe the the sun, moon and stars. You then pass on to an open terrace. It was from here that Captain Douglas spoke to the mutineers who arrived from Meerut on the 11th May 1857 and assembled on the sands below and who eventually succeeded in gaining entrance to the palace grounds through Khairta gate.

### **Khas Mahal (Private apartment,)**

The open terrace leads to the Royal private apartments, known as the Khas Mahal, consisting of (1) the Tasbih Khannah, (private prayer room), (2) the Khwabgarh (house of dreams or sleeping room) and (3). Baithak (sitting room). One of the rooms has been furnished in Moghul style to give the visitor an idea of their mode of living. Here the Emperor used to retire and enjoy luxurious ease and smoke the quaint pipe (hukka), or play chess or get some beautiful inmate of



his harem to tell him wonderful tales and lull him to sleep with tender caresses. It is not surprising that Sa'dullah Khan, the Emperor's Vazier, burst into eloquence over these marbled and jewelled mansions and had his verses inscribed under the arches—"Praise be God, how beautiful are these painted mansions and how charming are these residences; a part of the high heavens!"

### **Muthaman Burj and Zer Jharokha.**

Opposite the Khawabgah rooms, over-looking the river, is a domed balcony with pierced marble walls known as the Muthaman Burj or golden tower. The centre door is called the Jharokha (showing place) and it was incumbent on the Emperor to show himself to his people daily to satisfy them that he was alive. This 'showing' ceremony was called the *darshan*. The small outer balcony was added by Akbar II and it was from here during the Coronation Durbar of 1911 that Their Imperial Majesties King George V. and Queen Mary, following the old Moghul custom, performed the *darshan* ceremony, for the benefit of the large crowd gathered below.

The Khizri Gate where the mutineers tried to gain entrance on 11th May 1857 is below the balcony.

### **Diwan-i-Khas.**

*"Agar Fardos ba ru-i-zaminast,  
 To haminast, to haminast, to haminast"*

If there be a paradise upon Earth,

It is this, it is this, it is this!

So runs Sa-ud-ullah Khan's famous inscription on the walls of the centre hall, written in Persian characters, by the calligraphist Raschid.



In spite of the treatment this beautiful 32 pillared marble hall of private audience suffered by despoilers, it is still fit for the gods.

It was known by various names—Shah Mahal, Daulat Khana-i-khas, and also as ghusal khana, which means bath room. The court chronicler explains away this seemingly inappropriate appellation thus, “as this prosperous house adjoins the Hamman (baths) it is therefore known by the name of ghusl khana.” On the four corners of the roof are small pavilions with gilt domes. The pillars and arches are ornamented with *pietra dura* foliage and flowers of carnelians, jade, lapis lazuli and other precious stones. Above the dado the work is of gold. The ceiling was originally of silver inlaid with gold and is said to have cost 39 lakhs of rupees. In 1788 the Rohillas, under the fiend Gulam Kadir, plundered the palace, ripped up the ceiling and melted it down, which produced 28 lakhs of rupees.

The central channel, Nahr-i-Bahist, which passes through all the buildings is also seen here. On the marble dais opposite the central window facing the river, once stood the priceless Peacock Throne.

This hall has witnessed many a scene.

Here in 1739 sat Mohammed Shah with Nadir Shah, the Persian raider and bartered away his treasure, including the Peacock Throne. It was here that Gulam Kadir, aforementioned, sat on the throne and smoked his *huqua* and knocked the old Emperor Shah Alam on the ground and gouged out his eyes with his dagger, then tortured the princes and ladies to make them disclose where the royal treasure was hid. It was here that the blinded Shah Alam sat again in 1803 and thanked Lord Lake for rescuing him from the Maharattas. It was here in May 1857 that the rebels from Meerut came and announced Bahadur Shah their Emperor, and it was here also that Bahadur Shah was



tried by the British in 1858, convicted and sent as a state prisoner to Rangoon. Here also was held the thanksgiving service for the capture of Delhi in September 1857, and the Army Ball given in honour of His Majesty King Edward VII, when he visited India as Prince of Wales in 1876, and here also was held Lord Curzon's Coronation Ball, in 1903.

Passing out of the Diwan-i-khas, you enter an open terrace which used to be screened and covered with scarlet and gold kanauts and awnings. There were two courtyards on the west which led to the Diwan-i-Am through the gateway known as the Jilau Khannah, which had a red awning (LalPurdah).

### **Hammam (Turkish Baths).**

Across the open terrace is the Hammam or Roya Baths, the walls, slabs and fountain basin of which were all originally inlaid with costly precious stones. You will appreciate these cool luxurious marble halls if you visit them in the summer. Besides the Emperor the ladies of the Seraglio must have spent many an hour here in raiments of water nymphs, sporting around the rose water and other fountains. If you examine the corners of the basin of the square fountain you will notice how the marble has worn away by the constant presence of these water-witches.

The Hammam consists of three large rooms—the side-room was for the children. The one facing the river is the Aqab-i-Hammam where the garments were removed. The next room contains a large reservoir in mosaic, for cold baths. Here is also the low marble musala or platform for prayer after the baths. The third room provided hot baths and contains a vapour slab. The water was boiled behind the



aperture in the wall from where the water flowed into the baths. The stove consumed about 125 maunds of wood.

The rooms were susceptible of different degrees of heat, says Twining; the bather proceeded at intervals of few seconds from one room to another—perspiration being gradually produced—and after bathing he retired with the same precaution.

The baths were last used in the time of Aurangzebe and when the late Amir of Afghanistan—Abdul Rahman Khan—visited India in he was afforded the pleasure of a Moghul bath in the Hammam

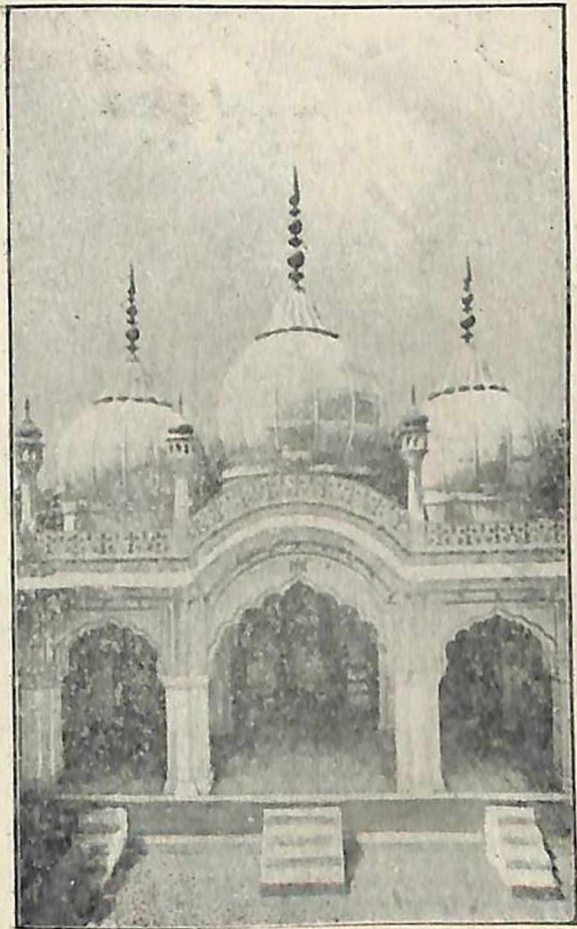
### **Moti Masjid—(Pearl Mosque).**

Shahjahan used to proceed to his Cathedral, the Jama Masjid to attend service, but the devout Aurangzebe wanted his house of prayer close to his own abode, so a small private Chapel was built in 1659 on the edge of the Life Giving Garden (Hayat Baksh). This precious little pearl is incased in a casket of red sandstone, the inner sides of which are inlaid with marble. The whole mosque, including the floor of the courtyard is of marble. The present marble domes replaced the copper domes after the Mutiny. The *chokidar* who has the keys of the Mosque is always at hand to admit visitors.

### **Hira Mahal.**

Retracing your steps to the north of the Hammam and proceeding along the gravel path, where once ran the Nahr-i Bahist (Canal) you find the Hira or Moti Mahal, a pavilion built by Bahadur Shah II.





(Pearl Mosque.)



### Shah Burj.

In the extreme corner is the octagonal Shah Burj or King's, Tower, and a marble pavilion adjoining it. Here is a marble cascade, in the recesses of which various coloured lamps used to be placed, the effect being most dazzling when the water poured over into the basin. The pavilion was used for some time, after the Mutiny, as officers' quarters.

### The Palace Gardens.

Two beautiful gardens stretched across from east to west ~~to~~ from the Hira Mahal on the east to the Arcaded street on the west: these were the Hayat Baksh (Life Bestowing garden) and the Mahtab Bagh (Moon Garden). In the centre of the former was a tank fed by four canals. On the north and south of this tank were two pavilions, known respectively as the Bhadon (Hindi month, about August) and Sawan (Hindi month, about September), with cascades, representing the rains as they fall in August and September. The red sandstone retreat (Zafar Mahal) in the centre of the tank was built by Bahadur Shah II in 1842 whither he used to hie to dream "Gondola Dreams". This is about all that is left of the magnificent Citadel. The harem courts, gardens, avenues, canals, arcaded streets, have all gone west and given place to barbaric barracks, parade grounds and mechanical transport parks. Ichabod is now its name, for its Glory has departed.

### The Peacock Throne (Takht-i-Taus)

According to Tavernier, the jeweller, who saw them, the Great Moghul (Angangzebe) had seven magnificent



thrones; one wholly covered with diamonds, the others with rubies, emeralds and pearls. The principal throne, he says was placed in the hall of the first court. That is the Diwan-i-am. Bernier also, in describing the Peacock Throne, places it in the Diwan-i-am. Thomas Twining, a civil servant of Hon'ble the East India Company, who visited the Emperor Shah Alam in December 1794, about fifty-six years after the Peacock Throne was removed by Nadir Shah the Persain, writes thus:—

“ In this great and beautiful hall (*i. e.* the Diwan-i-am) I saw the Shah Nusheen, or imperial seat and beneath it a beautiful farrush of white marble, for the vaziers of the Emperor to stand upon, in the presence of the Emperor. Formerly the Padshah appeared in this hall *on great occasions* (italics are mine). He sat upon the Tauckkt Thaosy, the celebrated Peacock Throne subsequently removed by Nadir Shah, in the reign of Mahmood-Shah; and then the Vazier stood below upon the marble elevation above mentioned.”

(The Shah Nasheen and marble platform are still to be seen in the Diwan-i-am.)

So we may fairly assume that the Peacock Throne was a portable Throne and not fixed in any particular Hall.

Carr Stephens says that the Throne stood on the marble *talihat* (platform) in the Diwan-i-khas. This may be quite correct. It may have been kept there when not in use or as an ornament in the Emperor's Private Hall of Audience; or, used there also on special occasions.

You will find Tavernier's description of the Throne at the end of the book (Appendex II)

In 1739, after the sack of Delhi, Nadir Shah, returned to his fatherland with much plunder, including the Peacock Throne, which alone, was valued at 6½ millions sterling. Nadir Shah was murdered and his camp plundered by the Kurds, who broke up the Throne



nants were afterwards recovered and were added to a modern shaped throne which is now in the Museum in the Palace Teheran, Persia. (See Lord Curzon's 'Persia and the Pesian Question.')

The Throne is said to have been built in Shahjahan's reign and all the jewels of the Realm (excepting the Emperor's personal jewels) were utilised thereon. the idea being that all the accumulated wealth should be utilised and concentrated in this one symbol of Greatness which all could behold, great and small, rich and poor; and also "to lend an added lustre to the Palace". The *Badshah Nahmah* says that it took seven years to build and cost one crore of rupees. An old Muhammadan told me that the throne was so constructed that whenever the Emperor sat on it it produced a noise resembling the call of many Peacocks, which was heard at a great distance, and the people knew that the Badshah was sitting on the Great Throne.

### Chandni Chauk.

Chandni Chauk (Moonlight Square) is the name of the street which starts from the Lahore Gate of the fort and proceeds west as far as the Fatepuri Mosque. Some people call it Chandi (Silver) Chauk, but this is incorrect. This street was laid out in 1650 by Shahjahan's daughter, Roshanara Begam, and it derived its name from the chauk or square of that name. In the centre of the square was a tank, the site which is now occupied by the Clock Tower. Round the tank vendors of fruit, vegetables, sweets, etc. displayed their wares. The street was originally divided into several sections bearing different names. The entrance on the east, where the garrison was quartered was known as the Urdu



or Military Bazaar. Then came the flower (phool) section and then the jewellers (johari) section. In time the whole street came to be known as the Chandni Chauk. Through the centre of the street there was an avenue of trees and a stream of water ran into and then out of the central tank in the Chauk. The glory of the street has now departed; the stream is covered over and the central pavement and trees removed. Though the street is long and wide, there is nothing to rave about. It is no cleaner, or sweeter smelling than its main contemporaries in the native quarter of other cities in India. The narrow pavements on either side are always crowded and the street itself is infested with crude primitive conveyances known as ekkas and tongas. Occasionally a motor car makes its appearance, but its progress is impeded by the traffic and its hooting avails nothing.

The street is served by a tramway with uninviting cars which groan along the road. There are low roofed Indian shops all along the pavements, stocked with everything imaginable—orient and occident. Japanese goods taking the place of the pre-war German manufactures. About the centre of the left pavement is a native confectioner's shop which boasts of having been under the patronage of the Mughal Emperors. I have never seen this shop without a customer present. The sweets are clean and delicious. Chandni Chauk has witnessed many a terrible scene. You will still see the three golden domed mosque where Nadir Shah, the Persian raider, sat silently with drawn sword in hand in 1739, as callous as Nero, while Delhi burned and his soldiers massacred men, women, and children and made the street run red with blood. The wholesale slaughter lasted from dawn till eve, and a hundred thousand innocents





of Delhi paid the penalty. To this day you will also see the gate where the massacre started. It is the entrance to the Dariba Bazaar, a little east of the mosque, and is known as the *Khunni Darwaza*, (bloody gate). The name is significant and Delhi never forgets the incident.

It was through Chaudui Chauk that the headless body of Dara Shekoh, (Aurangzebe's brother) was paraded in 1659. It was through the Dariba that Colin Campbells' column tried to break through to get to the Jama Masjid in 1857, after the capture of the city by the British troops.

It was here, opposite the *Kotwali* (recently rebuilt) and the golden mosque, that the final scene of the tragedy of 1857 was enacted. Here was erected a gibbet which daily dispatched the murderers and butchers (many blue blooded) of innocent women and children, and here also was exposed for twenty-four hours, the bodies of the Moghul Princes, sons of the last Delhi King, whom Hodgson of Hodgson's Horse followed up, captured and then shot outside the city walls. It was here that Lord Hardinge was bombed from the roof of one of houses during his State Entry into Delhi in 1912."

We will proceed up the street from the Lahore Gate. The first object you meet is an Indian policeman loitering in the centre of the road. He is modern and you need not notice him.

On the left you pass the Jain Temple, the road down which the tram turns into the Chauk leads to the Jama Masjid; shops follow until you come to the *Khunni Darwaza* and the Dariba Bazaar. Further down is the *Kotwali* (Police Station) and then the Golden Mosque, where Nadir Shah sat and watched the massacre in 1739. Then follow a continuous row of shops. Opposite the clock tower,



on the left, is Egerton Road. Shops continue till you come to Fatepuri Road-leading to the Lal Quah Bridge, and Turkis Baths. The Fatepuri mosque was built about 1650 A. D. The road on the right of the mosque leads to the Lahori Bazaar and to the Lahore Gate of the City. Coming down the Chandni Chauk, you pass shops on the left till you return to the Clock Tower. Then you pass the Institute, with Queen Victoria's statue in front. The Allahabad, Chartered and Bengal Banks come next. The road on the left leads to the Queen's Gardens laid out by Roshanara Begam in 1650; it was then known as the Begam Bagh. Round about the site at present occupied by the Delhi Institute was the famous Begam Serai. The Caravanseraï for itinerant foreign merchants and travellers. Manucci, the Venetian thus refers to it.

'The princess Roshanara, to preserve her memory, gave orders for the construction of a Serai in the square which is between the fortress and the city. This is the most beautiful Serai in Hindustan, with upper chambers adorned with many paintings, and it has lovely gardens, in which are ornamental reservoirs. In this Serai there put up none but the great Moghul and Persian merchants'.

Bernier also refers to it thus! This place is the rendezvous of the rich Persian, Usbek, and other Foreign merchants who in general may be accommodated with empty chambers in which they remain in perfect security, the gates being closed at night.'

The serai was demolished and the ground cleared after the Mutiny.

You continue down the street and pass the fountain and Korla Pool street, which leads to the Railway Station. The Delhi Bank is lower down.

### **Jama Masjid.**

This majestic cathedral mosque of red sandstone was built by Shahjahan. According to the history of its construction inscribed on the marble tablets over the 7th and 8th arches of the mosque, (*liwan*) it was started in the year 1060



A. H. i. e., 1650 A. D. and took six years to be built, costing 10 lakhs of rupees.

The whole edifice rests on a rocky eminence which was flattened for the purpose. It consists of an open courtyard raised thirty feet from the ground. On the extreme west is the *liwan* or sanctuary, and on the remaining three sides run arched colonnades. The four angles of the edifice are surmounted with marble domed pavilions with gilt pinnacles. On the three sides are wide flights of about 35 to 40 steps leading up to noble gateways with brass doors. The principal portal is on the east side, through which the Emperor used to enter. Each gate opens into the courtyard in the centre of which is a tank for ablutionary purposes. The floor is paved with sandstone slabs and marked off into spaces, sufficient for one to stand, kneel and bow, facing the *liwan* in the direction of Mecca.

The mosque is surmounted by three large bulbous domes of huge blocks of white marble, striped with black marble bands and crested with gilt pinnacles which glint in the sun. It is flanked with two lofty minarets of red sandstone and white marble stripes, about 174 feet high, and crowned with domed pavilions. A unique view of the city and palace grounds can be obtained from the minaret. The *liwan* stands on a marble plinth about five feet high and has a large arched gateway in the centre of which is a tablet with the words "Ah yardi" (the Guide) inscribed in black. On either side of this entrance are five other arched entrances with tablets, on which are inscribed the history of the mosque.

The floor of the *liwan* is paved with white marble slabs inlaid with black bands resembling the prayer carpet. There are 913 such carpets. The Emperor's carpet being the one nearest the *mirab* (niche). The *mimbar* (pulpit) on the



right is carved out of one piece of marble. In the room in the north east angle of Masjid are kept the relics of Mohamed, among these being a hair from his beard and his footprint. Visitors are conducted all over the Masjid after they don on large slippers over their boots. Do not miss ascending the minaret and inspecting the huge massive blocks of stone with which the walls of the mosque are built, The way to the roof is through a narrow passage and up narrow steps on the south west. *En route* you pass dark dungeons.

Bernier relates how the Emperor used to proceed to the mosque on Fridays (the Muhammadaan Sabbath) from the Delhi Gate of the Palace.

'Two or three hundred musketeers form an avenue from the gate of the fortress and as many more line both sides of a wide street (the Khas road) leading directly to the mosque \* \* \* \* His Majesty leaves the fortress sometimes on an elephant, decorated with rich trappings, and a canopy supported by painted and gilt pillars, and sometimes in a throne gleaming with azure and gold, placed on a litter covered with scarlet and brocade. A body of Omrahs follows the King, some on horseback others in *Palkeys*, and among the Omrahs are seen a great number of mansabdars and bearers of silver maces.'

On the Id festival, about twenty thousand devotees attend the Masjid for prayers. Those who cannot find accommodation within, bring their prayer mats and spread them on the streets surrounding the Masjid. The Masjid is managed by a Committee approved by Government.

### Salimgarh.

This little semi-circular island fort was built in the Jumna in 1546 A. D., by Salim Shah, son of Sher Shah, the Afghan, as an advance bulwark against the attacks of the exiled Humayun. It was situated to the north of



Sher Shah's city, Din Panah (Purana killa). It was originally strongly fortified and protected by towers and bastions of various sizes. It is said to have cost four lakhs of rupees. The bridge connecting it to the present fort or rather to the main land (there was no fort then) was built by Emperor Jehangir who died in 1627. The present fort, as already mentioned, was built by Shahjahan later. The bridge was demolished and like wise a portion of the walls of the fort, to make way for the E. I. Railway.

After the death of Salim Shah, the Salimgarh was neglected and used by succeeding Emperors for various purposes, such as retreats etc. It was here that the blinded Emperor Shah Alam was imprisoned by the fiend Ghulam Kadir, the Rohilla chief, who gouged out his eyes, and it was from here that Ghulam Kadir made his escape in 1788, only to be captured and blinded himself. Such is Fate.

The E. I. Ry: enters Delhi through the Salimgarh and it was here that their Imperial majesties, King Emperor, George and Queen Empress Mary, alighted and made their state entry into Delhi *via* the Palace, on the 7th December 1911, on the occasion of the Great Durbar.

The Salimgarh is now used by the Military.

### **Kalan Mosque.**

There are two old objects of interest within the walls of Shahjahanabad which existed long before the city was built—*viz* the Kalan Mosque (Great Mosque) and the tomb of Empress Raziya.

The mosque was built in 1380 by Khan Jehan, the Minister of Feroz Shah Tughlak and is typically Tughlak in type: indiscriminate mixture of mortar and stone with thick plastering, which has withstood the elements for over five centuries



and is now so black with age and action of the rain that it has come to be known as the Kala (black) mosque. You get to it through the Turkman gate (south of the city). On entering the gate turn left and keep left and go straight down a narrow street known as Sita Ram Bazaar. Half way down this tortuous lane, honeycombed with old houses, you come to an opening. Turn into this opening and any passer by will direct you to the mosque. On arrival you will be surrounded by a crowd of children who vie with each other to show you round *for baksheesh*. The way they run on the parapets and in between the domes, makes you feel nervous; but they are as sure-footed as the cats on the neighbouring house tops.

The Mosque faces north and is approached by a high flight of steps. Guarding its portals are two massive begrimed pillars resembling huge candle extinguishers. You enter the sacred edifice and step on to the courtyard enclosed on all sides by arcades supported by stone pillars. The west arcade leads into an inner chamber through which you pass and get on to the roof by narrow steps.

There are no minarets, but about thirty low, neckless domes, in rows of five.

The view from the roof shows you how and where the native populace live. All around are clusters of low roofed irregularly built houses. You can traverse the whole of this part of the city by jumping from one roof to another, and you can see into almost all the houses in the immediate vicinity. You discover young men and maidens, old men and children, enjoying the air on the roofs. One can understand now from this city, how David was able to get a glimpse of the beautiful Beersheba, the ewe lamb of one of his military officers—but that is another story.



### **Tomb of Raziya.**

Opposite the mosque will be found the tomb of Turkman Shah, a saint, after whom the Turkman gate was named. The tomb of the Empress Raziya is at the end of Sita Ram Bazaar, about half way further down the lane. Raziya was the first and only Muhammadan lady who ascended the throne of Delhi. She belonged to the slave Dynasty and was the daughter of the Emperor Altamish. She reigned under the title of sultan for three years (1236-39). She is said to have shown favour to an Abyssinian slave, was deposed and eventually murdered (see Chapter I) and buried near the Jumua. The grave is enclosed within a red sandstone wall and is nearly 800 years old.





### CHAPTER III.

## THE POTTER'S FIELD.

AND

ROADS TO THE KUTUB.

"Listen again. One evening at the close  
Of Ramazan, ere the better moon arose.  
In that old Potter's Shop I stood alone  
With the clay Population round in rows."

Omar Khayyam.

The Gates of the Seven Cities lead to the **Potters Field**, a forty odd square mile, sun-baked, barren waste, stretching from Delhi on the north to the Kutub and Tughlakabad on the south; and from the rocky range on the west to the Jumna on the east. Here lie scattered, above and below the earth's surface, the Potters' clay models, centuries old. To this spot the Great Potter has now returned and is busy plying his old trade; vigourously thumbing his wet clay and fashioning it into various shapes. Come here five years hence and you will see his shapes developed into a New City, yea, even *another* Delhi, which will extend from modern Delhi, to the tombs of Safdar Jang and Humayun, taking up half the Field.

The high roads to the Kutub are two in number, and they pass through the Field. The shorter starts from the Ajmer Gate and the other leads out of the Delhi Gate and takes you to the Kutub *via* Tughlakabad. I will accompany you along both these roads and point out the places of interest, without entering into details, which will be dealt with later. For your convenience we will start from the Kashmir Gate and proceed outside the city wall.



You pass the football and hockey grounds, John Taylor's statue and the Mori Gate, and proceed straight on and then turn to the right, parallel to the E. I. Ry. lines. Cross the bridge over the lines. You are now on what is called the **Kutub Road** which passes through suburbs and native quarters. When you arrive at the four cross roads, proceed straight on. The first object of interest is the **Kadam Sharif** (Shrine of the Holy Footprint). This is at the back of an old Muhammadan graveyard, on the right of the road. The old black walls enclosing the shrine are visible from the road. From the top of the Dargah, you can see the large **Idgah**. You then pass on through the suburb of **Paharganj** opposite the **Ajmer Gate** and get on to the main road. A group of queer shaped buildings come into view—the observatory of Jai Singh, known as the **Jantar Mantar**.

You turn to your left and enter the site of the New City and get into **Broadway**, which is to be the Queen of thoroughfares. You drive down this highway, passing the **Kharipur** ruins and the **Lodi tombs** on the left and eventually arrive at the tomb of **Safdar Jang** (A.D. 1753) the Vazir of Emperor Ahmed Shah. The tomb is about 5 miles from Delhi. The road in front of Safdar Jang's tomb meets at Humayun's tomb, the other road to the Kutub, which I have referred to above. Continuing on your journey you pass, on the left, at some distance, the tomb and mosque of **Mubarik Shah** and the **Moth-ki-Masjid**, and on the right **Muhmmmedpur** and **Mujahidpur**. Here you will find a red gravelled path leading to quaint old pathan tombs. The road takes you to the **Hauz Khas** (Tank) 1295 A. D., and to **Feroz Shah's Tomb** (1389 A.D.). It was here that Timur rested after defeating the Mughals in 1398, in a battle that was fought in the neighbourhood. On the left



again you sight the remains of **Siri** (Delhi the 2nd). On the ninth mile from Delhi you pass through the western connecting defences of **Jehanpanah** (Delhi the 3rd) with the **Begampore mosque** and the **Badi Tower** on the left. A mile's drive through Jehanpanah brings you to the walls of **Old Delhi** of Rai Pithora and the first Muhammadan conquerors. (Delhi the first). You enter at a place called **Adchini** and in another five minutes you are at your destination—the **Kutub**.

Taking the other route, you start from the Delhi Gate of the city and first encounter **Feroz Shah's Kotila** (1354 A D) a group of remains of Feroz Shah's Capital (Delhi the 5th). This was the capital when Timur invaded India in 1398. After giving his attention to this city he proceeded south and sacked Old Delhi, Siri and Jehanpanah. The solitary red gate, **Lal Darwaza**, which you pass directly, is supposed to be the northern gate of Sher Shah and Humayun's City, Purana Killa. On the right is the jail, with which you are not concerned, at present. It was once a caravanserai, built by Farid Khan, a Governor of the Punjab in Jahangir's time. Further down to the left of the road is the ruined mosque and palace of **Mahabat Khan**, a Rajput soldier and nobleman. Driving onwards you at length come to the high embattled walls and gates of Sher Shah's **Purana Killa** (old fort) (Delhi the 6th.) also called **Indrapat** and **Din Panah**. Here is supposed to have been the older city of **Indraprastha** (1500 B.C.) of the Mahabharata fame, with its palaces and mansions; where the cousins the Kauravas and Pandavas struggled for supremacy over the delightful country; the delights of which I have been unable to marshal for your inspection, though the country is here right enough. Leaving fiction behind,



we pass on the left, opposite to the Purana Killa, the **Lal Chauk or Khair-ul-Manzil mosque** of Akbar's foster mother, Mahman Anagah, and at length arrive at **Humayun's Tomb**, the Royal Mughal Dormatory. The road to the right is the one referred to above which leads to Safdar Jung's tomb. In the neighbourhood are, the sacred shrine of **Saint Nizamud-din Aulia**, the **Arab Sarai**, and the mosque and tomb of **Issa Khan** and other celebrities of Moghul history. You now drive straight on keeping to the left. After turning the corner you see on the right, the Tomb of **Khan Khannan** and then pass over an old Pathan bridge known as the **Bara Palah** (twelve arches) Various writers have had various guesses why it is so called, but it is a coincidence that it has twelve queer looking shafts, which may have given it the name. I am however no good at guessing. The road to the left takes you to the **Okhla wier**, a shady romantic spot frequented by Delhi love birds. You continue your drive for miles of *delightful* barren country till the heights of **Tughlakabad** appear as big as a man's hand. You gradually see the whole body. Fly along till you reach **Badarpur** and then turn to the right, through the old ruins. The Old Citadel of the Warrior Chief Ghyas-ud-din Tughlak's awaits you. Here you can rest and have lunch beneath the wounded sides of his ancient walls (about 600 years old) or across, on the green lawn, under Tughlaks tomb; before continuing your drive to the Kutub, which is another four miles west. ✕

I will now give particulars of the principal places we have passed.

### **Kadam Sharif.**

The holy footprint or Kadam Rasul, the Prophet's footprint. This imprint was sent by the Khalifa of Bagdad



to Emperor Feroz Shah. When Feroz Shah lost his eldest son Fatah Khan in 1375, he buried him in his garden outside his city; his grave was then walled round and within this walled enclosure lie other members of the Tughlak family. The holy footprint is placed in a trough of water over the grave.

The guidebooks I have looked up neglect to direct a stranger to this sacred spot. It is in an old Muhammadan cemetery which has sprung up round the sacred ground in Pabargang, and the way to it is *via* the bridge over the railway lines outside the city, as I have indicated. When you arrive at the cemetery take the path between tumbled down graves till you see the old black embattled walls. It is in this small fortress that you will find the shrine. You pass some huts and come within an atmosphere of stinks, which you must brave. You continue through the narrow winding abode of smells till you get to the gate of the citadel, which you enter. This place is "infested" with tombs; above, beneath and all around; so much so that you must tread over many buried corpses before you arrive at the Darghah. This congestion is due to the fact that everyone has a desire to be buried as near to the Holy Footprint as possible. You will be met at the gate by some of the priests who are always civil and polite to visitors. The reverend, old white bearded gentleman I met was exceedingly gracious and all he asked me to do was to take off my shoes before entering the Holy of Holies. I complied at once and was conducted to a glass case, over a marble tombstone. The patriarch then lifted the cover of the case and there in a trough of water was a slab (of yellow sandstone I imagine) with an imprint of a foot about 11 inches long. A large slab of marble adjoins the tombstone whereon penitents and supplicants offer up their supplications.



The tomb is in the centre of a twelve pillared pavilion, the decorated blue roof of which is new. On the walls, are texts from the Koran. I believe the colour effect after the suspending lamps are lighted is very pretty.

It is incumbent on you, to make a donation before leaving.

### **Jantar Mantar.**

This group of queer shaped buildings are not zig—zaw puzzles but the remains of the celebrated observatory built in 1724 (in the reign of Muhammad Shah) by the astronomer Rajah Jai Singh of Ambar, the founder of the Rajput city of Jeypur. Jantar Mantar is a corruption of Samvat Yantar (Prince of Dials), which is the name given to the great equatorial dial. The duplicate, round, Roman amphitheatre looking structure to the south, with striped central shafts, was so designed for observing the altitude and azimuth of the stars. The Jats did not spare these buildings. They were however repaired by the Maharaja of Jeypur.

### **Safdar Jang's tomb.**

Abul Mansur Ali Khan came from Persia and married his neice the daughter of the Nawab of Oudh, whom he eventually succeeded. He was the vazir of Ahmed Shah who gave him the title of Safdar Jang (Piercer of Battle Ranks). Like Humayun's tomb, which is also surmounted by a marble dome, it is built on a raised terrace, surrounded by what was once a beautiful garden, with a stream of clear water in the centre. The tomb is enclosed by a wall with domed pavilions on the four corners. In the central hall is the carved and polished marble tombstone. Steps lead up to the roof through cool apartments, from where a



lovely view is obtained. There are steps under the edifice leading to the grave.

### **Moth-ki-Masjid.**

This was built by Sikandar Lodi in 1488. It is built on a platform and is ornamented with three domes. There is a fairy tale attached to it. It is said that a poor man found a grain of pulse (moth) in the neighbourhood which he sowed and from this one grain he raised a harvest every year, and eventually got enough money by its sale to build a mosque. Hence its name Moth-ki-Masjid.

### **Tomb of Sikandar Lodi.**

From the roof of Saddar Jang's tomb you must have noticed four old tombs to the north-east. The nearest one is that of Sultan Sikander Lodi. He transferred his capital to Agra. He died in 1517 A. D. and his body was brought back to Delhi and buried here.

### **Hauz Khas and the tomb of Feroz Shah.**

Some distance from the Safdar Jang's tomb, to the right is a red gravel path leading to various old tombs; follow the road till it brings you to a village. If you can survive the walk through the village you will arrive at a group of buildings. These buildings overlook the once magnificent tank known as the Hauz Khas or Hauz 'Alai, built by the Emperor Ala-ud-din in 1295 A. D. It was filled up and the land was used for cultivation. Feroz Shah reconstructed it into a tank and it was here that Timur rested and



pitched his camp after the great battle and defeat of Mohammed Shah Tughlak's army, a few miles north, on the plains of Muhammadpur. I quote here Timur's description of the tank, from the *Malfuzat-i-Timuri*. (Elliot).

"This is a reservoir which was constructed by Sultan Feroz Shah and is faced all around with stone and cement. Each side of the reservoir is more than a bow-shot long and there are buildings placed around it. The tank is filled by the rains in the rainy season. The tomb of Sultan Feroz Shah stands on the bank. When I had pitched my camp here, the princes and amirs and all the the generals and officers came to wait upon me to pay their respects and to offer their congratulations on this great victory."

The tomb of Feroz Shah is at the end of the row of buildings and is covered with a dome. The range of masonry buildings to the north is the madrassa, built by Feroz Shah. These old buildings are now used by the villagers as living quarters.

### **Mubarak Shah's tomb and Mosque.**

These are on the left of the road, between Siri and the village of Nizam-ud-din. Mubarak was the second Sultan of the unimportant Sayyid dynasty. He was murdered in the city of Mubarakbad, which he was building and his remains were buried in his unbuilt city.

### **Village of Nizam-ud-din Aulia.**

Nizam, the Saint and soothsayer was the fourth and last of the sect of Chistis, founded by Mu'in-ud-din. His fellow saints sleep at Ajmer, Kutub and Pak Pattan. He is said to have come from Persia, where, it is said, he followed the pro-



fession of Barabas, but this is conjecture. He took up his abode in a house now in the enclosure of Humayun's tomb, and being learned and a good debater, his converts and disciples were 'legion', for they were many.

Sleeman says that the thugs (band of notorious assassins) looked upon him as one of the great founders of thier system; and his supernatural purse (dast-ul-ghaib) used to be supplied with funds from this source.

I have narrated the disagreement which Nizam-ud-din had with the Emperor Ghyas-ud-din Tughlak elsewhere. Nizam-ud-din cursed Tughlakbad and it became desolate and Ghyas-ud-din returned the compliment and cursed the water of Nizam-ud-din's tank and it became bitter. The Saint died in 1324 at the age of 92 and was buried in the village named after him. His shrine has sanctified its surroundings and many of the Royal House of Timur are buried alongside. Pilgrims from all parts of India come and pay their respects to his remains and make offerings of money, which is collected and utilised in the education of children and other charitable objects. His intimate friends were the fellow Saint, Chirag, Delhi, and the poet Khusru, who lies in the neighbourhood.

So much for the Saint, now for his Shrine. You approach through a whitewashed gate on the south facing the road which runs from Humayun's to Safdar Jang's tomb. On the gate is a notice informing visitors that they cannot enter with their boots on, nor are guides admitted. At the gate sit the elders (khadims) of the Sanctuary. You get over the 'boot' difficulty aforesaid by donning a pair of large slippers over your boots, supplied by the management for a small fee, which renders the sacred ground immune from defilement. The elders then offer their services as guides. You cannot do better than accept one of





them. My cicerone was a man named Shams-ud-din, who was politeness itself, his flow of Hindustani perfect and his discourse enchanting.

### The Tank.

This is called Chashm-i-Dilkusha (heart alluring spring). I cannot reconcile this with its present condition. The water is green and the curse of Tughlak is on it, and it is anything but heart alluring. Steps lead down to it and it is overlooked all round by low roofed houses, from the top of which native children dive into the tank and then ask for (bakshish) reward.

You skirt the Tank on the left and turn to the right and enter through what is known as Feroz Shah's Entrance, passing the Majlis Khana (meeting chamber) on the right. From here you take the narrow passage on the right to the grave of Bai Kokal De, a favourite dancer of Shahjahan. Retracing your steps you come to an exquisite white domed pavilion on a sea of white marble. Carr Stephens gives a history of Nizam's tomb, which has been renovated and greatly improved and restored by Europeans, Nawabs and other donors. The pavilion which is prettily painted with floral designs, is supported by 20 marble pillars and is surmounted by a gilt pinacled marble dome, with stripes of black marble. On the four corners are small *chattris* or miniature pavilions with rows of small domes on the four sides. The tomb chamber is entered from the south and light is admitted through the marble latticed screens. The ceiling of the verandah is exquisitely painted and so is the west wall. There is a sandal wood roof over the grave, with a red and gold cloth canopy. At the head of the grave is a



marble slab with an inscription of gilt lettering, in front of which, on a stool, is a copy of the Koran bound in green. You must take off your shoes if you desire to enter the tomb chamber. I believe the fair sex are not admitted into the inner chamber, but I am open to correction.

### **Mosque of Nizam-ud-din.**

The red sandstone mosque to the west of his tomb is the Jamat-Khana Masjid. It is said to have been built by Feroz Shah Tughlak in the year 1353 A.D. It is 94 feet long and 64 feet wide and about 48 feet high. The inscription on the arches are from the Koran. The golden cup suspended from the roof has been there since the mosque was built.

### **Tomb of Jehanara Begum.**

There are three marble enclosures to the south of Nizam-ud-din's tomb. The one on the right is that of Jehanara Begum, the favourite daughter of Emperor Shahjahan, the builder of modern Delhi. When Shahjahan was deposed by his son Aurangzebe and sent to Agra, Princess Jehanara accompanied her father. She built the tomb during her life-time. The top of her marble tombstone which is open to the sky, has a trough with grass growing therein. The marble slab at the head of the grave has some verses composed by the Princess herself. — "Let nothing but green grass conceal my grave. Grass is the best covering for the grave of the meek., the humble, the transitory Jehanara; the disciple of the holy man of Christ, the daughter of the Emperor Shahjahan. May God illumine his intentions". Shahjahan died in 1665 A.D. and Jehanara followed 16 years later. The two other graves on either side of the





Princess are those of Mirza Nili, Emperor Shah Alam's <sup>c</sup> 1, and the daughter of Akbar II.

### **Tomb of Muhammad Shah.**

In the reign of this Emperor (1719-1748) the great Moghul Empire practically collapsed. The crowning disaster was the invasion and sack of Delhi by that notorious Persian robber chief, Nadir Shah. An account of the sack and massacre and plunder of Delhi, which included the famous Peacock Throne, valued at 6½ millions sterling, is given elsewhere in this book.

Note the workmanship of the marble enclosure, especially the latticed screens. You enter by the door on the east. Ask the elder who is conducting you round what he considered most valuable that Nadir Shah deprived the Emperor of and he will tell you, the Peacock Throne, the daughter of the Emperor and his famous doctor. Muhammad Shah's tomb is the large one. The one on the right is that of his wife and the other two are those of the wife of Nadir Shah's son and of her infant daughter.

### **Tomb of Mirza Jahangir.**

The third marble enclosure contains, among others, the tomb of prince Jehangir, son, of Akbar II, the titular Emperor who reigned between 1806-1827. This fiery youth was banished by the British Government to Allahabad because it is said he fired at the British Resident, Mr. Seton, in the Emperor's palace, hitting his hat (outer top!) He died in 1832 and was buried here.



## Chabutra Yarani.

Proceeding to the quadrangle to the south we come across the platform known as the Chabutra Yarana (Seat of the Friends) wherein Nizam-ud-din used to discourse and hold sweet converse with his friends and disciples.

“ Myself when young did eagerly frequent  
Doctor and Saint, and heard great argument  
About it and about; but evermore  
Came out by the same door as in I went.”

## Tomb of Azam Khan.

Shams-ud-din Muhammed was his name. He received the title of Azam Khan from Akbar the Great, on the victory over Bairam Khan. Ask your guide who Azam Khan was, and he will tell you “ Akbar's Milk Father.” Humayun appointed Azam Khan's wife Akbar's wet-nurse, for which he received the title of Atgah Khan. This roused the jealousy of Maham Anagah, Akbar's other foster mother, whose son (Adham Khan) murdered Azam Khan in the Palace at Agra in 1556. (See tomb of Adham Khan).

## Chausat Khambah.

The Hall of Sixty four pillars. It is an all marble hall about 70 feet square, enclosed on all sides by high screens 10 feet high, made of 18 inch square panels (latticed and plain). There are 48 outer pillars and 16 inner pillars of four rows, supporting dome-shaped grooved arches. It was built by Mirza Aziz Kukaltash, the son of the murdered Azam Khan, and foster brother of Akbar. He was a Member of Council and Governor of Provinces. He later suffered penal servitude and



died in 1624. His grave is the beautifully decorated and casket shaped one in the fourth row, entering from the east door. The other tombs are those of other members of the Kukaltash family and the Chausat Khambah is really their family mausoleum.

### **Tomb of Amir Khusru.**

Yamin-ud-din Abdul Hasan, was his name. India's greatest Muhammadan bard, and "one of the most prolific poets that the world has ever produced, for he is said to have left behind him some half million verses" (Elliot).

This prolific versifier was known as the "king of the kingdom of words", "sugar-tongued parrot" and "the parrot of Hind." He was born in 1253 A.D., and was a devoted disciple of the saint Nizam-ud-din from his early boyhood, and a court favourite. When he heard of the saint's death he returned to Delhi and died of grief in 1325 A.D., and was buried near his friend and tutor. There is always a crowd of devotees round his tomb, who come from great distances, and place their humble contributions of flowers on his grave.

### **Humayun's Tomb.**

Humayun the Emperor met his death in 1555 in the manner already narrated. This noble mausoleum was started by his wife, Haji Begum, and was completed in 1565, and is said to have cost fifteen lakhs of rupees. The grounds are entered from the west through a grand lofty gateway of grey sandstone ornamented with slabs of marble and red sandstone. There is also a similar gateway on the south. The mausoleum stands in the centre of a garden on a raised terrace of about 85 yards square and 20 feet high.



This terrace stands on a platform 100 yards square and about 5 feet high. On each of the four sides of the terrace are 16 arched vaults and flights of stone steps leading up to the mausoleum in the centre. Most of these dusty vaults contain the tombs of various members of the Royal Family of the house of Timur and their retainers. Humayun's tombstone is in the centre of the mausoleum. Directly beneath, and in a dark vault is his grave—an ordinary grave covered with red masonry. Before proceeding to see the splendour of the mausoleum above, see where this wandering Emperor rests his weary bones and mingles with the dust. If you have no light ask the *chaukidar* for a candle and enter the first vault on the right of the steps on the south. Do not be alarmed at the footmarks in the dust, they are not leopard's, but only those of wild porcupine. Having entered, turn to the left and proceed down the narrow dark passage slowly, for it inclines slightly. Some say that Humayun comes half way, in a white shroud, to conduct you, but he somehow forgot to do it when I called. All I know was that my candle went out and I used some choice English words at the light that failed, which probably accounted for the absence of the royal ghostly guide. About fifteen feet down the passage you ascend three stone steps, and a few feet further is the grave. It is not well for you to linger too long in this unhealthy rank atmosphere. If you survive the visit to the grave, ascend the steps and get on to the terrace and enter the magnificent mausoleum. It is built of red sandstone and is ornamented with slabs and bands of marble and is surmounted with a large marble dome with a copper pinnacle. The roof is ornamented with four large and eight small, domed pavilions and eight marble minarets. It must originally have looked very effective with its decorations of turquoise blue tiles, a few of which can be



seen at the south side. In the middle of the central marble hall and under the dome, is the carved and polished marble tombstone of Humayun, directly under which is the grave you visited. The inside of the dome, was originally richly gilded but is now covered over with whitewash. Suspended from the centre of the dome are the remains of a gold lace tassel which the Jats destroyed by firing, the marks of their bullets still being visible.

There are tombstones in the four corner octagonal rooms but they cannot be identified as no authentic record exists. The information I have been able to collect is from various sources and is given here for what it is worth. I am open to correction. The tombstones in the south-east chamber are those of the wives of Ferokshir, Jhanda Shah and Alamgir. In the north-east chamber, Humayun's wife (Haji Bagum) and her daughter; north-west chamber Farokshir, Jhanda Shah and Alamgir's son. In the south-west chamber, Shah Alam and his wife.

There is a room adjoining this last chamber, seen through the pierced stone screen where Bahadur Shah, the last Moghul King of Delhi and his two sons and nephew were in hiding after the British had recaptured Delhi in September 1857. It was here that the intrepid Hodgson of Hodgson's Horse, arriving on the 22nd of September 1857, through the Arab Serai, captured them and took them to Delhi. *En route* he thought fit to shoot the sons and nephew as his small escort was surrounded by hundreds of their followers who might have attempted a rescue.

Outside, on the west terrace, exposed to the sky, are two groups of tombstones. The five inner tombstones are those of five *pirs* or saints. The first of the outer group is said to cover the headless body of the unfortunate Dara Shekoh, son of Shahjahan. (See Shahjahan).



Do not miss a visit to the roof of the mausoleum. An ideal day can be spent here. There is an enchanting stillness about the place; and on a clear day the view is superb and conjures up visions of splendour, battle, murder, and sudden death. The remains of the Seven Cities lie in front of you and the Kutub is just visible in the horizon. Across the sleepy Jumna to the north-east, is Patparjung, where the battle of Delhi was fought and won in 1803 by General Lake; and British troops entered Delhi for the first time in history.

In the south east corner are two nameless tombs. Tradition has it that they are the tombs of the Court shaver and Jeweller. In the neighbourhood is also the Nili Burj (Blue Domed) tomb of Fahim Khan.

### Arab Serai.

Outside the enclosure of Humayun's tomb is an old walled village, known as Arab Serai. It was here that Akbar's mother settled her 300 Arabs whom she brought with her from Mecca on her return from her pilgrimage. The old walls and gates are 300 years old.

### Issa Khan's Tomb.

Issa Khan was a nobleman in the time of Sher Shah, the builder of Purana Killa. His tomb and mosque, built in 1547, lie to the west of the Arab Serai. The tombstone must have looked very effective with its turquoise blue tiles, a few only of which remain. The inscriptions over the door confirm this:—"This tomb which is better than Paradise was built in the time and sovereignty of Salim Shah, son of Sher Shah". Paradise Lost!!

Inside the mausoleum are six tombstones. The large marble one is Issa Khan's.



### **Tomb of Khan Khannan.**

Khan Khannan, Humayun's talented general was the son of Bairam Khan, the great general of Humayun and Akbar (see Akbar). His military services were valuable in the Deccan. He conquered Sind and became the Governor of Guzerat and the Punjab. He was not so fortunate under Jehangir, whose cause he forsook. He died in 1626. His once magnificent mausoleum lies between Humayun's tomb and the Bara Pulla bridge, on the right of the road. The tomb is now an unrecognisable ruin, tenanted by villagers. \*Hearn has it that the marble from the dome was sold by Shah Alam to Asaf-ud-doulah, Nawab of Oudh. The marble tombstone was also robbed. Considering the state of the country after Aurangzebe's reign, it is a wonder that the other mausoleums have not suffered the same fate.

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\* "Seven Cities of Delhi".



## CHAPTER IV.

### MODERN DELHI.

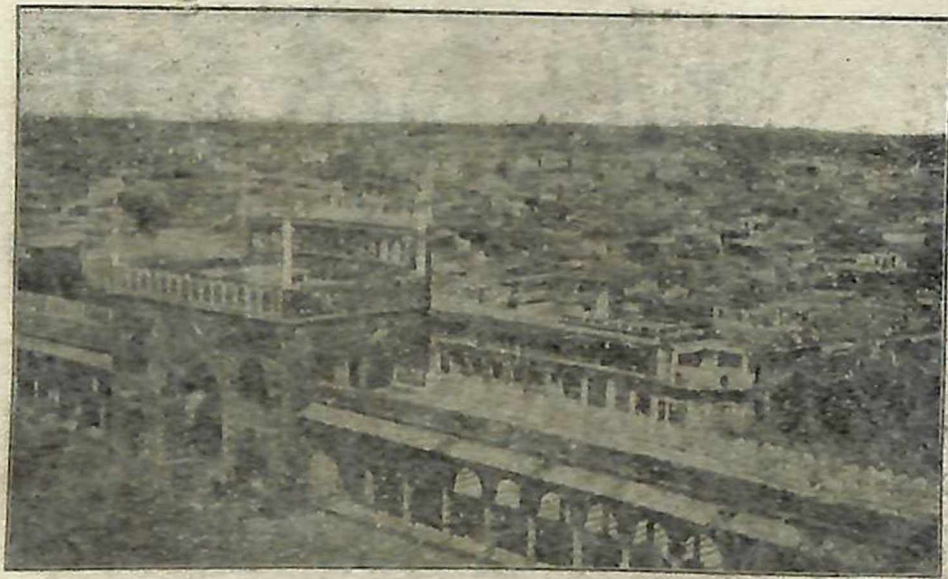
#### *The Civil Lines and Historical Ridge.*

Modern Delhi lies in about  $28^{\circ} 39'$  latitude N. and  $77^{\circ} 93'$  longitude E. It consists of the walled city of Shah-jahan, which has already been dealt with, the **Civil Lines**, which stretches north and west, outside the city walls; and the suburbs **Paharganj**, **Sudder Bazaar** and **Sabzi Mandi**, to which may be added **Temporary Delhi**, beyond the historical Ridge, a camp of 1000 tents, and temporary buildings for the use of officials of the Government of India, till the new capital is built.

After the defeat of the Maharattas in 1803 by General Lake and capture of Delhi, the British entered the city as masters. A large tract of land north and south of Delhi was annexed and added to the territories of the East India Company. Shah Alam, the rescued Mughal Emperor was taken under British protection and granted a subsidy and an assignment of land. In 1857, when the Mutiny broke out, the Mughal Empire existed within the Fort, with Bahadur Shah as Emperor. After it was suppressed, Bahadur Shah was tried in his own Hall of Private Audience (Diwan-i-Khas), sentenced and deported to Rangoon, and the Mughal Empire became extinct. India then passed from the good old John Company to the British Crown, with Calcutta as the Capital, and Delhi was included in the province of the Punjab. For fifty-three years Delhi was thus forsaken, but at the Imperial Durbar of 1911, held on the old Barari plain, on the site of the Imperial Assemblage of 1877, at which Queen Victoria was proclaimed Empress of India, His Majesty, King



## MODERN DELHI.



(The City.)



George announced the transfer of India's Capital to the old historical city of Delhi.

In accordance with the Imperial announcement there was constituted an administrative Enclave of Delhi (extending up to Muhrauli) with a Chief Commissionership, under the Government of India.

The population of the city was, at the last census about 239,000. The census is to be taken this year again, and it will be interesting to know the increase, now that, Delhi is the winter capital, whither the Government of India migrate from the hill tops, during the winter months.

The climate gets hot and dry about April, with hot winds. The rains start about July and a moist wind makes the air fresh and healthy. In October the nights start getting cold and by the end of November, the cold weather sets in, when the nights are very cold.

Delhi is the great trading and railway centre of Upper India. The principal arts and crafts are ivory and wood carving, painting on ivory, artistic jewellery, gold embroidering, stone work, textile weaving, and decorative plaster work.

Visit the well known Ivory Palace, north of the Jama Masjid.

### Civil lines

Driving out of the city from the battered Kashmir Gate, on the left is the Circular Road, which goes round by the city walls. On the right is also another Wall Road, which follows the course of the wall and takes you to the old Calcutta gate, the Salimgarh and to the river Jumna.

There are two roads in front. Take the main one to the right, named Alipur Road. You pass, on your left, the **Nicholson Gardens**, wherein is the statue of General



Nicholson; and then the new cemetery, wherein he was buried. Opposite are the remains of the old **Kudsia Gardens**, laid out in 1748 by Kudsia Begum, the wife of the Emperor Muhammad Shah. In the south-east corner is the miniature of **No. III Battery**, about one hundred and eighty yards from the **Water Bastion**, which it bombarded from behind the old Custom House. Ascending the road, you pass **Curzon House**, then **Ludlow Castle** which was the residence of the Commissioner, Mr. Simon Fraser, in 1857. It is now the **Delhi Club**. From over its low walls can be seen the miniature Battery marking the site of the left section **No. II Seige Battery** of 9 guns, which pounded the Kashmir Bastion, two of which were commanded by Lord (then Lieutenant) Roberts. **No. IV Mortar Battery** was across the road. Opposite Ludow Castle is the Chief Commissioner's camp, and further down, is **Maiden's Hotel**. Opposite Maidens is the **C. I. D.** You pass the Alliance Bank on the left, **Woodlands Hotel** is on the right. After passing Underhill Road you come to the **Commander-in-Chief's residence**. **Alipur House** is opposite. The road then dips and ascends, and on the left is Flagstaff Road. The old Telegraph office of the Mutiny fame, from where messages were despatched to Amballa, which saved India was in the neighbourhood of Flagstaff road. Todd, the Assistant-in-Charge was killed in the morning of 11th May near the river while endeavouring to restore the wires which were cut. The two signallers, Pilkington and Brendish stuck to their posts as long as possible and then retired to the Flagstaff Tower. The former returned and sent a full report to the Commander-in-Chief. He was taken prisoner and escaped. He died in 1867. Brendish retired from the service in 1896. It is said that Brendish's oncluding words were:—





"The mutineers are in and I am off."

The road to the right leads to the Secretariat Post Office and to **Metcalf House**. Metcalfe House was built about 1835, by Sir Thomas Metcalfe who was Resident at Delhi. A number of European refugees were concealed by the servants of the house in the underground apartments during the Mutiny. It is now taken over by Government and accommodates, during the Delhi session, the non-official Members of the Imperial Legislative Council.

You then come to the Government of **India Secretariat offices**, with the Council Chamber in the centre. Rajpur Road to the left takes you to the Mori Gate and the Railway Station. Further down are Madan's Stores and other shops, also the meat market and Cinema. The road here cuts through the historical **Ridge**, and is known as the **Khyber Pass**. Continuing your journey, on the right, is the road that leads to **Timarpur**, where reside a portion of the Indian clerks. On the left, at the back of the Ridge were the **old Cantonments and Bells of Arms**, and the British Camp during the siege of 1857. On the right again are a row of houses of the European Secretariat Staff, and on the left, camps of other officials. The broad avenue on the left with the semi-circular entrance leads to the **Circuit House** (Viceregal Lodge). Then comes the main **Kingsway Camp** of officials on both sides of the main road, extending beyond the **Najafgarh canal**. The road further up on the right, is Kingsway which takes you to the **Berari plains**, where the three Durbars, of 1877, 1903 and 1911, were held. Here was laid the foundation stone of New Delhi by His Majesty King George V. at the last Durbar, but the site of new city was transferred to Raisina, south-east of



Shahjahanabad (see map). The Gymkhana Club and Kingsway station come next and the road continues as far as **Azadpur** where it meets the **Grand Trunk Road** and proceeds on to Karnal, passing the site of battle of **Badli-ki-Serai**, fought on 8th June 1857, and the **Shalimar Gardens**.

### The Ridge.

This rocky eminence which continues a short distance to the north is the fag end of the Aravali mountains.

You have come at last to the historical Ridge immortalised by the stirring events of the Mutiny of 1857. Turning to the left you ascend the slope. Immediately below the Ridge on the right was the Cantonment and Cantonment bazaar in 1857. You will still find traces of the barracks and Bells at Arms. The British were encamped beyond this during the seige and after they had captured the Ridge, although they were laying seige to Delhi, they were practically beseiged themselves, and it was on this ridge that some most desperate struggles took place between June and September. There is a strong desire as you ascend the Ridge, to stop and take in the view, but you must proceed further. Before coming to the red Flagstaff Tower you will find on the right, a path leading to a walled and railed enclosure, within which are two graves. One has the following inscription:—

“Sacred to the memory of Captain R. M. Smith, Captain C. Burrows, Lieutenant C. A. Edwards, Lieutenant W. Waterfield, all of the 54th Regiment, Bengal Native Infantry. They were killed by the mutineers of the 3rd Bengal Light Cavalry on 11th May 1857 opposite the Church in the City of Delhi. This tablet was erected by the surviving brother officers.”





The other tombstone was erected by the widow of Lieut. Edwards.

At about 10 o'clock on the 11th May 1857 when the news of the Mutiny in the city reached cantonments the 54th N. I. was ordered to proceed to protect the population. They proceeded with reluctance. Col. Ripley with four officers mentioned above were riding at the head of the men. They had barely passed the Kashmere Gate when they were attacked, shot at and cut down by the rebel cavalry men, the 54th Regiment not moving a hair to help their officers. Col Ripley was wounded in several places, some inflicted by his own men. But he managed to crawl into the main guard and was found and sent to Cantonments in a carriage. The bodies of the other officers were put into a cart and sent to the Ridge where they were found when our troops regained the Ridge a month after.

### Flag Staff Tower.

This is the red (now whitewashed) embattled rotunda. It was here that the panic stricken European women and children with their ayahs and other servants hurried and assembled after the mutineers from Meerut entered Delhi on the morning of the 11th May 1857 and feasted in the blood of the surprised and helpless European residents. It was here they vainly waited for help from Meerut, gazing at the burning plains before them. So, heart-broken and dejected they started at eve on a hurried disorganised flight northwards down the ridge, only to fall victims to robbers and others who infested the country. Proceed up this tower and study the surroundings.



### Char Burji Mosque.

This building took its name from the four domes with which it was ornamented. It is of the rough Pathan type and must have been built by Feroz Shah at about the same time as the kushki-i-shikar. It is said to have been a mosque, but from an old photograph of the whole building which I have seen it looked more like a stronghold than a mosque. It may have been a mortuary, for some of the rooms were said to have contained graves. Its main entrance was on the north side on either side of which were smaller entrances.

### The Observatory.

This tumbled down remnant was once a palace. It was built in 1354 A.D. by Emperor Feroz Shah Tughlak as his hunting seat and was known as Kushk-i-Shikar. Some say that when he lost his favourite son he was advised by his councillors to go in for sport to divert his mind from his sorrows, so he built this palace with a park, wherein he beguiled many a tiresome day in shooting and resting under the shady trees which he had planted. He also had an underground passage made to his Kotila in Ferozabad. We do not know what may not be buried in the vaults, but unfortunately there is no one enterprising enough to exploit them. The palace was also known as **Jahannuma** or world displayer, no doubt on account of its commanding position. It was not spared by the plunderer of nations, Timur, when he invaded India and sacked Delhi in 1398.

Another popular name for the place is **Pir Gaib** (the Hidden Saint). It was used for sometime as a Trigonometrical Survey Station, hence it is now known as the Observatory

### **Hindu Rao's House.**

This was built in 1830 by Mr. William Fraser Resident at Delhi, 1830-1835. He was murdered on the road to his house one night by a man named Karim Khan who proceeded to Delhi for the purpose it is said, at the instigation of Nawab Shams-ud-din Khan of Firozpur; and was buried in St. James Churchyard. A detailed account of the plot and murder is given in Sleemans' Rambles and Recollections. The house was bought by Hindu Rao, a Maharatta nobleman, the brother-in-law of Maharaja Daulat Rao Scindia of Gwalior. Hindu Rao died in 1855. The building was the chief object of attack by the mutineers in 1857, but the position was gallantly defended by Major Reid of the Sirmoor Battalion. It was used afterwards as a sanatorium for British troops; and is now the European Hospital.

### **Asoka's Pillar.**

This is the second pillar of Asoka in Delhi. The history of these pillars I have already given in connection with the pillar in Feroz Shah's Kotilla. (See also Appendix I) The one on the Ridge was originally set up by Asoka in Meerut and was brought and placed in his Kushk-i-Shikar by Feroz Shah in 1356. "It was set up amid great feasting and rejoicing" and a large town is said to have sprung up and the nobles of the Court built houses around the palace. You will notice that the pillar is in five pieces,



having been broken by an explosion in the reign of Feroz Shah, sometime between 1713-1719. These pieces were lying in Hindu Rao's Estate and Carr Stephens says that Hindu Rao made it a present to the Asiatic Society of Bengal and as it was too heavy to despatch to Calcutta, a portion was sawed off and sent to the Society by whom it was placed under the bust of James Prinsep, the antiquarian. It was returned in 1866 and re-set up in 1867, where it now stands on its double granite plinth. The total height is 33 feet. The inscription is on the fourth piece from the ground.

### **Mutiny Memorial.**

The Mutiny Memorial, which resembles a wedding cake ornament, stands on the extreme right, of the position held by the British on the Ridge. You will find written on the marble slabs, facts and statistics relating to the seige operations. Some distance below, on the east slope of the ridge, among the rocks and boulders, will be found traces of our batteries which pounded the Mori Gate.

### **Sammy House.**

This is an old white-washed Hindu temple which is still standing. Stone miniatures have been erected on the spot where stood the Sammy House and Seige Batteries. Which bombarded the Mori gate. Take the path that leads to them. **Crow's Nest** battery was on the south end of the Ridge.

### **Tomb and College of Ghazi-ud-din Khan.**

Opposite the Ajmer Gate is the tomb, mosque and college of Ghazi-ud-din, the son of Nizam-ul-Mulk, the

founder of the present Hyderabad Dynasty. These quaint buildings are worth a visit. They were built in the early part of the 18th century. After the Mutiny, the College was used as a Police Station. It is now the Anglo-Arabic High School.

### **Roshanara Bagh (Garden).**

The original garden was laid out in 1650 by Roshanara Begum, Shahjahan's daughter who was throughout in league with her brother Aurangzeb for the Throne. Her grave is in the Pavilion in the centre of the original garden. The grave is open to the sky and it has green grass growing on it like that of her sister, Jehanara, in the Nizam Sanctuary.

The garden has since been extended and is a lovely shady resort with a canal flowing through it. It contains a cricket field with a pavilion.

### **Shalimar Gardens.**

(Abode of Joy). Now the abode of snakes. This garden lies off the grand trunk road near Badli-ki-Serai. It was laid out by Shahjahan in 1653 and was very beautiful in its time, as its name denotes. It used to be the favourite resort of the succeeding Emperors and their ladies, and also the British Residents at the Court of Delhi.

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## NEW DELHI.

### (The City of Destiny).

“And we that now make merry in the Room  
They left, and summer dresses in new bloom,  
Ourselves must we beneath the Couch of Earth  
Descend, ourselves to make a Couch—for whom?”  
Omar Khayyam.

It is now 335 years since three English travellers, Newbury, Fitch and Leedes set out to India (1585) with a letter of introduction from Queen Elizabeth to the great Moghal Emperor Akbar. In 1603 followed John Mildenhall, gentleman and traveller who appeared before the Emperor at his Court at Agra. Little did Akbar dream what the coming of the English travellers and this first touch of England meant. Nobody, not even did Shahjahan, the builder of Modern Delhi (1648), dream that the next city of Delhi would be built by the same English nation who were then tolerated as travellers and commercial emissaries. They did not know that one touch of England paints the whole map red!

There is a strange restlessness about Delhi. If you will look at the map you will find, as I have explained, that Delhi has been hopping about from place to place for the past 800 years, and never settled. Of course Delhi was not always the Capital City during this period. The Moghal Capitals were at Agra, Lahore and Fatepur Sikri also. The mad Tughlak you will remember (1325-1351), twice removed his Capital and the inhabitants of Delhi to Daulatabad, about 800 miles to the south. On the second occasion he went so far as to drag the lame, the blind and the halt, and uprooted trees to make the new capital attractive. Although hundreds perished *en route*, yet



"nobody said a word, for he was "master of the necks of the people", who had no desire of losing their necks. Shahjahan shifted his capital and built Modren Delhi because Agra was too congested. No sooner was the foundation stone of our New Delhi laid on the Barari plains, when it was decided to build a city six miles south, whither the foundation stone was wafted. If the whole programme is not changed again, in another five years you should see the new city. Although it will lack the marble halls, dream chambers, and Peacock Thrones, the new creation will, in the words of King George, "be in every way worthy of the ancient and beautiful city of Delhi."

The main attraction will of course be the Viceregal Estate, which will face the site of Indraprastha (B.C. 1500)—Alpha and Omega! Government House and the Viceregal Court and the two blocks of the Secretariat are being built on an eminence known as Raisina Hill. Here will be the Great Palace, a semi-circular piazza and in front of the approach to Government House will be the Cential Vista with its canal and avenue of trees. Standing at present on the basement of the Red Secretariat, you look down the green vista leading to the Purana Killa in the distance. On either side of the vista will be the residences of the Ruling Chiefs and high officials, laid out with lawns and gardens. Then on the river face will be the stately colonnaded All—India War memorial Archway, which is estimated to cost six lakhs. I daresay that the city will cost some fifteen crores when it is finished. Silently the old cities watch the work in progress and "who knows, the Shades of the old Emperors might also be among the ruins, wondering at the new city of destiny, of the White Race whom Teg Bahadur, the Sikh Martyr, predicted in 1675 would come one day and surplant the Moghal Empire.



The story goes that Moghal guards accused him of climbing the tower of his prison to gaze at the Imperial Zanana (Ladies Quarters). When he was produced before Emperor Aurangebe, he haughtily declared, "No Emperor Aurangebe, I gazed not at your Zanana, I was looking south, in the direction of the white faces, who one day are coming from over the seas to end your dynasty and even pull down your purdahs."

Stranger, the New City, is the City of those "white faces." The City of Destiny.

—:O:—

## THE INDIAN MUTINY.

The story of the Mutiny of 1857 has been written over and over again and only a very brief reference to it is needed here. Although known as the Indian Mutiny, it was restricted to the Bengal Army, the principal centres being Meerut, Delhi, Cawnpore and Lucknow. The cause of the outbreak has been assigned to various reasons, political and others. There were indications of the approaching storm, but no one heeded them. What brought matters to a head was the trial at Meerut and sentence to imprisonment, of the Bengal troopers for refusing to use the cartridges for the new Enfield rifles, which were said to be greased with fat, thus rendering them unclean to the Hindus and Muhammadans. The Bengal Army, which was recruited mainly from Oudh, and which was well-trained and rendered good service, was suffering from swelled head and a magnified idea of the strength and importance, and required very little incitement and flattery from agitators to induce them to try conclusions with their masters.

On the 10th May they broke into open revolt on the parade ground at Meerut; shot their officers, killed the European inhabitants and set the city on fire. Intoxicated by their success and liberty thus gained, they made a mad rush for Delhi, where intrigue was rife, and where the last Mughul Emperor was eking out an existence. Why they were not pursued and punished, is another story. The fact is that they arrived at Delhi early morning on 11th May, over the bridge of boats across the Jumna, which has been replaced by the railway bridge. (Opened in 1867). There were no European troops in Delhi then; the Company's troops consisted of three native infantry regiments, *viz* the 38th, 54th and 74th regiments of Bengal Infantry and a battery of native



artillery. These were quartered in Cantonments, which were then at the back of the Ridge. The guard at the Kashmere Gate that morning consisted of men of the 38th Regiment. The first batch of insurgents rode up on the sands below the palace, under the King's Royal apartments and Zer jharoka, and shouted for admittance. Captain Douglas, Commandant of the Palace Guard, who was summoned by the King, spoke to them and promised them redress. But they had not come as petitioners to be heard. They rode round to the old Calcutta gate and finding this closed, they proceeded southwards and were admitted into the city through the Kharita and Rajghat gates, on the river face.

Captain Douglas; Mr. Fraser the Commissioner; and Mr. Hutchinson the Collector; proceeded to the Calcutta Gate, where the mutineers followed and attacked them. They however managed to escape to Captain Douglas' quarters over the Lahore Gate and here they were foully murdered, with the chaplain the Rev. Mr. Jennings; Miss Jennings and a Miss Clifford. Mr. Fraser was cut down on the steps leading up to his quarters. By this time the revolted infantry began to arrive from Meerut and the city was given up to plunder and murder of Europeans, the low *badmashes* being the chief culprits. All those who could escape that day collected what they could and proceeded to the Ridge and assembled near the Flag Staff Tower. A pitiable and miserable mass of men, women, children, ayahs and other servants. Finding no aid coming from Meerut, the fugitives proceeded on foot towards Karnal, many being killed by robbers and others *en route*.

Meanwhile the native regiments from cantonments were marched down to the city and halted inside the Kashmere Gate. Here they were taunted by the mutineers who attacked and cut down the British officers. The troopers



did not raise a hand to defend them, but went over to the insurgents.

The city was now completely in the hands of the rebel troops who proceeded to attack the magazine, the gate of which is still standing. This was defended by Lieut. Willoughby and eight others. The gallant stand these resolute Englishmen made against hundreds of rebels, who fired at them from the top of the neighbouring houses, is well known. Finding no aid coming and the position impossible and untenable, they blew up the magazine, four out of the nine perishing in the act. The others escaped.

On the 16th May about 50 European inhabitants (mostly women and children) of Daryaganj who were kept in confinement were brought in front of the Nakha Khana, where there was then a tank, and murdered in cold blood. Their bodies were placed in carts and conveyed to the Jumna and thrown into the river.

News of the outbreak had been wired to Amballa, and from there a messenger was sent to General Anson, the Commander-in-Chief, in Simla, who instantly gave orders for the European regiments stationed at Dagshai and other places to proceed to Amballa. The Gurkhas stationed at Dehra Dun were also ordered to Meerut. General Anson died of cholera at Karnal on the 27th May and was succeeded by Sir Henry Bernard, who with the aid of Amballa and Meerut troops and the siege train, advanced to Delhi, leaving Amballa and other military stations to the care of the troops of the Maharaja of Patiala and Jhind and other loyal chiefs. On the 8th June the rebels were defeated at the battle of Badli-ki-Serai (See map) and the Ridge was captured.

Then followed the most trying and weary siege, during the three hottest months; but it was really the British who



were beseiged on the Ridge, for the rebels were being re-inforced by thousands and gave the British no respite, for they attacked and counter-attacked *via* Subzimandi way, and kept on an accurate artillery fire from the city and Kishenganj on the British positions on the Ridge, particularly Hindu Rao's House. The British were re-enforced by degrees. August brought Nicholson and his movable column and some batteries, and the seige train rolled up on the 4th September. Arrangements were then made to storm the city, the batteries being brought up and erected in various positions in the civil lines. No. 11 battery was only 180 yards from the Water Bastion. Miniatures have been erected on the spots to indicate the sites, which can now be seen in the Ludlow Castle grounds and the Kudsia Gardens. The fire was concentrated on the Kashmere Bastion, while the Water Bastion and Mori Bastion also received a good deal of attention, as you will notice from the battered walls.

The batteries started their work of destruction on the 11th September. Before dawn, on the 14th, the four assaulting columns were drawn up and concealed in the Kudsia gardens and grounds of Ludlow Castle. The total British forces numbering 7,000 to about 60,000 rebels defending the city. No. 1 and 11 (the former under Nicholson) were to storm the breach in the Kashmere and Water Bastions. No. 111 to blow up and storm the Kashmere Gate. No. IV to attack Kishenganj. At a given signal and a wild cheer from the troops, a mad rush was made for the breaches. The Kashmere Gate was blown in in the teeth of the enemy's fire from the walls, and the city was entered. For five days there was street fighting, the enemy stubbornly contesting every step. Nicholson fell mortally wounded in rounding up the enemy round the wall beyond the Kabul Gate. A slab in the wall

indicates the spot where the fell. The magazine (now the General Post Office) was stormed and taken on the 19th September. The next few days saw the city cleared of rebels. The King, his sons and other members of the Royal Moghul family, took refuge in Humayun's tomb, where they were pursued by Hodgson and captured. He found it necessary to shoot the two sons and nephew of the King, to prevent a rescue, and their bodies were exposed for twenty-four hours in the Chandni Chowk, in front of the Golden Mosque, where a gibbet was erected, which daily despatched all those who were found guilty of atrocities. Owing to the murder of several European soldiers in the city, the whole native population was expelled from Delhi, but were later on gradually allowed to return. The old King was tried (the proceedings of the court make very interesting reading) and banished to Rangoon as a State prisoner, where he died in 1862.

*Sic transit gloria Delhi.*



## APPENDIX I.

### Account of the transport and re-erection of Asoka's Pillars at Delhi.

"After Sultan Firoz returned from his expedition against Thatta, he often made excursions in the neighbourhood of Delhi. In this part of the country there were two stone columns. One was in the village of Tobra, in the district (*shikk*) of Salaura and Khizrabad, in the hills (*koh-pojah*); the other in the vicinity of the town of Mirat. These columns had stood in those places from the days of the Pandavas, but had never attracted the attention of any of the kings who sat upon the throne of Delhi, till Sultan Firoz noticed them, and, with great exertion, brought them away. One was erected in the palace (*khushk*) at Firozabad, near the *Masjid-i-Jama*, and was called the *Minara-i-Zarin*, or Golden Column, and the other was called the *Khushk-i-Shikar*, or Hunting Palace, with great labour and skill. The author has read in the works of good historians that these columns of stone had been the walking sticks of the accursed Bhim, a man of great stature and size. ... . . . When Firoz Shah first beheld these columns, he was filled with admiration, and resolved to remove them with great care as trophies, to Delhi.

Removal of the *Minara-i-Zarin*. Khizrabad is ninety *Kos* from Delhi, in the vicinity of the hills. When the Sultan visited that district, and saw the column in the village of Tobra, he resolved to remove it to Delhi, and there erect it as a memorial to future generations. After thinking over the best means of lowering the column orders were issued commanding the attendance of all the people dwelling in the neighbourhood, within, and without the Doab, and all soldiers, both horse and foot. They were ordered to bring all implements and materials suitable for the work. Directions were issued for bringing parcels of the cotton of the *Semhal* (silk cotton tree). Quantities of this silk cotton were placed round the column, and when the earth at its base was removed, it fell gently over on the bed prepared for it. The cotton was then removed by degrees, and after some days the Pillar lay safe upon the ground. When the foundations of the pillar were examined, a large square stone was found as a base, which also was taken out. The pillar was then encased from top to bottom in reeds and raw skins, so that no damage



might accrue to it. A carriage, with forty-two wheels, was constructed and ropes were attached to each wheel. Thousands of men hauled at every rope, and after great labour and difficulty the pillar was raised on to the carriage. A strong rope was fastened to each wheel, and 200 men pulled at each of these ropes. By the simultaneous exertions of so many thousand men the carriage was moved, and was brought to the banks of the Jumna. Here the Sultan came to meet it. A number of large boats had been collected, some of which could carry 5,000 and 7,000 *maunds* of grain, and the least of them 2 000 *mans*. The column was very ingeniously transferred to these boats, and was then conducted to Firozabad, where it was landed and conveyed into the *Kushk* with infinite labour and skill.

"At this time the author of this book was twelve years of age, and a pupil of the respected Mur Khan. When the pillar was brought to the palace, a building was commenced for its reception, near the *Jmai Masjid*, and the most skilful architects and workmen were employed. It was constructed of stone and chunam, and consisted of several stages or steps (*poshish*). When a step was finished the column was raised on to it, another step was then built and the pillar was again raised, and so on in succession until it reached the intended height. On arriving at this stage, other contrivances had to be devised to place it in an erect position. Ropes of great thickness were obtained, and windlasses were placed on each of the six stages of the base. The ends of the ropes were fastened to the top of the pillar, and the other ends passed over the windlasses, which were firmly secured with many fastenings. The wheels were then turned and the column was raised about half a *gaz*. Logs of wood and bags of cotton were then placed under it to prevent its sinking again. In this way, by degrees, and in the course of several days the column was raised to the perpendicular. Large beams were then placed round it as shores, until quite a cage of scaffolding was formed. It was thus secured in an upright position, straight as an arrow without the smallest deviation from the perpendicular. The square stone, before spoken of, was placed under the pillar. After it was raised, some ornamental friezes of black and white stone were placed round in two capitals (*do sar-i an*), and over these there was raised a gilded copper cupola, called in Hindi *kalas*. The height



of the obelisk was thirty-two *gaz*; eight *gaz* was sunk in its pedestal, and twenty-four *gaz* was visible. On the base of the obelisk there were engraved several lines of writing in Hindi characters. Many Brahmans and Hindu devotees were invited to read them, but no one was able. It is said that certain infidel Hindus interpreted them as stating that no one should be able to remove the obelisk from its place till there should arise in the latter days a Muhammadan king, named Sultan Firoz, etc, etc.

Erection of the other Obelisk in the *Kushk-i Shikar*. (On the Ridge).

This obelisk stood in the vicinity of the town of Mirat, in the Doab, and was somewhat smaller than the *Minara-i-zarin*. This also was removed by Sultan Firoz, with similar skill and labour and was re-erected on a hill in the *Kushk-i-Shikar* (*amid great feasting and rejoicing*). After the erection of the pillar a large town sprang up, and the *khans* and *maliks* of the Court built houses there. x x x. Every great king took care during his reign to set up some lasting memorial of his power. So Sultan Shamsu-ddin Altamash raised the large pillar in the *Masjid-i jama* at old Delhi, the history of which is well known." (The Kutub Minar is here referred to).

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NOTE—This account is from *Sham-i-Siraj* 'Afif's *Tarikh-i-Firoz Shahi* (Elliot.)

## APPENDIX II.

(See page 67).

*Tavernier's description of the Peacock Throne of the Great Moghul.*

"It should be stated that the Great Moghul has seven magnificent thrones, one wholly covered with diamonds, the others with rubies, emeralds, or pearls.

The principal throne, which is placed in the hall of the first court, is nearly of the form of and size of our camp-beds; that is to say, it is about 6 feet long and 4 wide. Upon the fore feet which are very massive, and from 20 to 25 inches high, are fixed the four bars which support the base of the throne, and upon these bars are ranged twelve columns, which sustain the canopy on three sides, there not being any one that which faces the court. Both the feet and bars, which are more than 18 inches long, are covered with gold inlaid and enriched with numerous diamonds, rubies and emeralds. In the middle of each bar there is a large balass (*balet* in orig.) ruby, cut *en cabuchon*, with four emeralds round it, which form a square cross. Next in succession, from one side to the other along the length of the bars there are similar crosses, arranged so that in one the ruby is in the middle of four emeralds and in another the emeralds is in the middle and four balass rubies surround it. The emerald are table-cut, and the intervals between the rubies and emeralds are covered with diamonds, the largest of which do not exceed 10 to 12 carats in weight, all being showy stones, but very flat. There are also in some parts pearls set in gold and upon one of the longer sides of the throne there are four steps ascend it. Of the three cushions or pillars which are upon the throne, that which is placed behind the King's back is large and round like one of our bolsters, and the two others that are placed at his sides are flat. There is to be seen, moreover, a sword suspended from this throne, a mace, a round shield, a bow and quiver with arrows; and all these weapons, as also the cushions and steps, both of this throne and the other six, are covered with stone which match those with which each of the thrones is respectively enriched.



I counted the large *balass* rubies on the great throne, and there are about 108, all *cabuchons*, the least of which weighs 100 carats, but there are some which weigh apparently 200 and more. As for the emeralds, there are plenty, of good colour, but they have many flaws; the largest may weigh 60 carats and the least 30 carats. I counted about one hundred and sixteen (116); thus there are more emeralds than rubies.

The underside of the canopy is covered with diamonds and pearls, with a fringe of pearls all round, and above the canopy, which is a quadrangular-shaped dome, there is to be seen a peacock with elevated tail, made of blue sapphires and other coloured stones, the body being of gold inlaid with precious stones, having a large ruby in front of the breast, from whence hangs a pear-shaped pearl of 50 carats or thereabouts, and of a somewhat yellow water. On both sides of the peacock there is a large bouquet of the same height as the bird, and consisting of many kinds of flowers made of gold inlaid with precious stones. On the side of the throne which is opposite the Court there is to be seen a jewel consisting of a diamond of from 80 to 90 carats weight, with rubies and emeralds round it and when the King is seated he has this jewel in full view. But that which in my opinion is the most costly thing about this magnificent throne is, that the twelve columns supporting the canopy are surrounded with beautiful rows of pearls, which are round and of fine water, and weigh from 6 to 10 carats each. At 4 feet distance from the throne there are fixed, on either sides two umbrellas, the sticks of which for 7 or 8 feet in height are covered with diamonds, rubies and pearls. The umbrellas are of red velvet, and are embroidered and fringed all round with pearls.

This is what I have been able to observe regarding this famous throne, commenced by Tamerlane and completed by Shahjahan; and those who keep the accounts of the King's jewels, and of what this great work has cost, have assured me that it amounts to one hundred and seven thousand lakhs of rupees (*sic*) (*i. e.* \*10,700,000,000) which amount to one hundred and sixty millions five hundred thousand *livres* of our money (*i. e.* 160,500,000).



Behind this grand and magnificent throne there is placed a smaller one, which has the form of a bathing tub. It is of an oval shape of about 7 feet in length and five in breadth and the outside is covered over with diamonds and pearls, but it has no canopy."

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—Tavernier's Travels

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