



was deported to Calcutta, and, according to some accounts, died in gaol; to others, committed suicide. Ultimately, Government gave a pension to his family, and Baboo Futteh Narayun, a worthy, harmless old gentleman, his descendant, is still resident at Benares.

"When I next visited Benares, I told the Rajah the discoveries I had made. He was not a little astonished, but, after many throes, spoke out to this effect: 'Of course I knew all about Bulum Bahadur, his visit to Bejegurh, and his detestation of "that other man." But is he not the lineal male descendant of Bulwunt Sing? What am I that I should complain? I am an interloper according to the laws of the Boenhar tribe, and generally may pass, but we shall be interlopers still. By favour of the British Government we might get over this, but the memory of Koonr Juggut Sing's fate will never pass away. It can never leave the city of Benares, nor can the secession of Bulwunt Sing ever be forgotten in Lucknow. If you want me to be hanged as a traitor, you will get plenty of aid in those quarters.' 'But, surely,' I said, 'Baboo Futteh Narayun Sing would not lend himself to any such intrigue?' 'No, on no account,' he replied; but he pleasantly added: 'He is always incurring debts, and I, of course, shall pay them as hitherto.' 'Well,' I said, 'I hope you and Deenarayan Sing will be always good friends.' He smiled. 'Certainly; but, remember, Owsan Sing betrayed Cheyt Sing.'

"Of course nothing of this inner revelation of Native character had been made to Mr. Tucker or Mr. Gubbins, and it is not surprising that neither of them formed just estimates of the two leading men of Benares during the mutinies. Mr. Tucker was too apt to consider physical activity an element of loyalty, Mr. Gubbins was extreme in his likes and dislikes; the consequence was, where, as the result subsequently proved, both had done their duty, one was extravagantly commended, the other disparaged.

"Deenarayan Sing behaved nobly; but he had only a house in Benares, his landed estates were in another district out of harm's way. The other had an extensive district to protect; his treasures were plundered to the cry of 'The



Nawaubee!" and his measures for protection were regarded with suspicion.

"When the political atmosphere was clear, and George Edmonstone's cool judgment was available, the circumstances and the individuals were better considered. I can only give the general result, for I had quitted India before. The Rajah of Benares was promoted to the rank of Maha-Rajah, and his salute restored to its integrity. Deenarayun Sing was confirmed in the dignity of Rajah, and honoured with a seat in the Legislative Council, but the proposal of the local officers to confer on him a territory larger than many English counties was reduced to more reasonable proportions. Good old Hattah Narayun Sing, who did his best, also had a liberal grant assigned him."

CEREMONIAL USAGES OF THE DELHI FAMILY.

[The following is the interesting note referred to at page 24:]

"21, Mecklenburgh-square, W.C., June 29, 1870.

"MY DEAR AND RESPECTED FRIEND,—I am in receipt of your favour of yesterday, and am glad to give you as much information as I can on the point in question.

"It is not the fact 'that since the time of Timour no member of the family, who had been in any manner mutilated, could sit upon the throne.' The best proof of which is, that all the Mogul Emperors, from Timour down to Humayun, were circumcised. The reason why the Mogul Emperors and Princes discontinued the rite of circumcision is as follows:

"About the time of the birth of the Emperor Akbar, his father, Humayun, being engaged in a war with Shere Shah, was compelled by the latter to fly from India and take refuge in Persia. History tells us that Humayun and Akbar were placed in such circumstances that the former could get no opportunity of having his son (Akbar) circumcised, and when Humayun recovered the throne of Delhi, his son was somewhat about twelve years of age, so that the proper time of circumcision had expired. In addition to this circumstance,



the death of Humayun, which took place not more than about six months after his retaking Delhi, rendered the people indifferent as to the above rite not having been performed, as, in fact, Mahomedans do not consider it so important or indispensable a rite as the Jews do.

"The intermarriages with the Hindoo princely families of India, a custom introduced by Akbar, caused the Imperial family to adopt many Hindoo customs and ceremonies, the consequence being that the male issue from the Hindoo princesses were, according to the Hindoo religion, not circumcised. After a few generations, this Hindoo custom became so prevalent in the Imperial family, that not a single member of the whole Mogul Dynasty was circumcised—a circumstance which produced a superstitious notion among the common people, that the Royal family were not circumcised because mutilation was considered a bad omen.

"Prince Fakhroodin was circumcised on account of an affection; but this circumstance could be no bar to his coming to the throne. Bahaudoor Shah was a mere puppet in the hands of his consort; and this latter, who opposed Fakhroodin being nominated heir-apparent, originated this merely nominal objection.

"Hoping that the information that I have been able to give on the point will be found satisfactory,

"Believe me, ever very truly yours,

"SYED AHMED.

"J. W. KAYE, Esq."

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END OF VOL. II.

