



Victoria Mary George

THE DUKE AND DUCHESS OF YORK.

From a Photo. by Hughes and Mullins, Ryde, Isle of Wight.

(From a Photo. presented by the Duke and Duchess to Moulvie Rafiuddin Ahmad.)

The Royal Marriage.

FROM AN ORIENTAL POINT OF VIEW.

BY MOULVIE RAFIÜDDIN AHMAD.

[The following article appears with the special permission and approval of Her Majesty the Queen.]

The ring is on ;
The " wilt thou ? " answer'd, and again
The " wilt thou ? " ask'd ; till out of twain
The sweet " I will " has made ye one.
—Tennyson.



IN compliance with the wishes of some distinguished friends, and in remembrance of the privilege I had of witnessing the Royal Marriage at the Chapel Royal, St. James's, I shall embody in these pages a few observations on the State ceremony, and on similar ceremonies in Mohammedan countries.

I must first remove an erroneous impression, current both in England and over the Continent. I have heard it stated by many eminent persons that European nations can never successfully compete with Orientals in the display of loyalty and attachment towards their Sovereign and the Royal Family. The first thing that struck me in connection with the Royal Marriage was the unbounded attachment of the people of England to the person of their Sovereign and the members of her family.

The pageantry over the Marriage of the Duke of York proved, beyond all possibility of doubt, that the English nation are as much lovers of Royalty as we are in the East. Nay : their love is even deeper than our own. What Eastern nation would have spent such enormous sums on hiring seats to view the procession ? That thousands and even millions of people should stand and wait for six or eight hours under a tropical sun, only to have a glimpse at the Royal bride and bridegroom, is really out-Orientaling Orientals in regard to loyalty.

But the greatest triumph of the display was its spontaneity. In many countries, both Asiatic and European, a Royal Marriage is a Government affair. Every minute thing is arranged by Government officials. In England it is the affair of the public. The people gave themselves a general holiday, although the Government refused to grant them one. Contrarily to what would have happened in Eastern countries, the

Government did not take an active part ; and what part they did take was as if : the dictation of the public. Hardly any decorations were to be found at the House of Parliament and other official buildings. The expression of national delight was plainly written in the length and breadth of the Capital, and clearly read in the countless faces that lined the endless streets.

Elsewhere attachment is shown to public persons by respectful silence. It is the peculiar characteristic of the inhabitants of England to acknowledge a public man by cheers. The louder the cheers the greater the popularity. The continued and ringing cheers which the Queen-Empress and her family received at the hands of the masses proved their complete identification with the happiness of the first family of the land.

An Oriental visitor would hardly believe that a nation habitually so calm, cold, and reserved could be strained to such feverish excitement on national occasions. London, with all its flags and decorations, with a bright tropical sun, with a jovial and excited public, red and blue uniforms, and ladies' dresses of all the colours of the rainbow, recalled Bombay or Constantinople. It would have been a libel to call it a city of fogs and mists and jet-black British clothes.

Marriage is a blessed institution. From the cottage to the palace " it kindles, it warms, it brightens, it sweetens all around." But nuptials in a family beloved by an entire nation have a peculiar interest. They are important, because they do in their results affect the manners and morals of a great many persons who form their judgment of what is right on the example of distinguished houses and historical families. As the Arabian prophet says, " a people follow the ways of their kings."

It stands to reason, therefore, that the more a nation adores their Royalty, the more

do they desire to see a very high standard of excellence among its members. It is not surprising, then, that the nation took a deep interest in the marriage of the Heir-Presumptive to the Throne; and it is really a matter of gratification that it has been approved by them all and sanctified by universal blessing.

In good old days, both in Europe and in Asia, marriages in the Royal Family were

arranged by Ambassadors for political convenience, in which the wishes of the parties themselves counted for very little. Even religious difficulties considered insuperable in their nature have been very often set aside—as, for example, in the marriages of Mogul Princes with Hindu Princesses of Rajpootana. Even in European countries Royal brides and bridegrooms were scarce given a chance to see each other, and what is called wooing was



Windsor Castle

July 10 1843

The Queen wishes me again
to express to her people how
much gratified & touched
she has been by the great
loyalty and devotion to
herself and family which has
been so strikingly evinced
on the occasion of the marriage
of her beloved Grandson, the
Duke of York & her dear Bride
Princess Victoria Mary of Teck.

It is indeed nothing new
to the Queen, for in past years
she has often met with the

The warmest kindest sympathy which she feels any deeply.

She knows that the peoples of her vast Empire are aware how truly her heart beats for them in all their joys and sorrows, and that in the existence of this tie between them and herself lies the real strength of the Empire. —

With them she joins in the warmest prayers and wishes for the welfare and happiness of her dear Grandchildren

Kitchener

FACSIMILE OF HER MAJESTY'S LETTER TO THE NATION ON THE OCCASION OF THE WEDDING OF THE DUKE AND DUCHESS OF YORK.

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practically unknown. Portraits, it is true, were not infrequently exchanged; but these, as can easily be imagined from many instances of the present day, were not always faithful. On the eve of the wedding day the young people were very often bitterly disappointed at the stern realities. Instances are recorded in which Princes in disguise took long journeys to the countries of their brides, to steal a glance at them even at the risk of their lives. Marriages in promotion of politi-

cal alliances are by no means things of the past; but in this instance, happily, an English Prince was free to choose his bride, like any other subject; and well has he exercised his privilege, by selecting an English Princess both handsome and accomplished.

The Royal processions were the striking incidents of the wedding day. They were exceedingly beautiful, and added greatly to the general grandeur. But they differed very widely from the processions of the Eastern

potentates. We have (thanks to the powerful pen of their Court chroniclers) a description of the processions of the mighty Mogul Emperors. On festive occasions the Great Mogul proceeded to his mosque either on a stately, powerful steed or mounted on a swift elephant, distributing money on both sides of the highway to the needy and the old. Before him went drums, trumpets, pipes, clarions, and other loud instruments of music; canopies, umbrellas, *aftabgiries*, and other ensigns of majesty made of cloth of gold, set with diamonds, rubies, and all sorts of precious stones. Then came magnificent Arab and Persian horses, with saddles of gold and embroidered velvet, enamelled with pearls and emeralds; elephants of State, with beautiful howdahs, glittering with ornaments from head to heel, carrying flags and standards, trophies, and other ensigns of the magnificence and greatness of the King of Kings. Around and behind His Imperial Majesty were Sultans, Amirs, Khans, and Rajahs, each attired in his best costume, and attended by his chosen officers, equipped with warlike weapons. Next came palanquins covered by crimson velvet embroidered with jewels, a fringe of great pearls hanging in ropes a foot deep; State carriages of gold and silver most beautifully adorned, including the 16th-century simple English carriage sent as a present to the mighty Mogul by good King James I. of Great Britain and Ireland; chariots of Guzerat, drawn by milk-white bullocks of rare value, provided to the Sublime Durbar by the Kings of Ahmedabad and of Bijapur. Thus went the Mogul to his place of worship. But even ordinary marriage processions in India, which are generally arranged at night, may successfully compete in beauty and magnificence with the annual Lord Mayor's procession in London.

The English ceremony was performed amid Oriental magnificence. All the accessories that rank, wealth, and beauty could bring lent their grace to the gorgeous and impressive event. The Royal marriage may, in more than one respect, enlighten an Eastern mind in regard to the Queen's Court and the functions to be observed therein. On such occasions the fact that Britain is not only a great European but also a mighty Eastern power comes home to an Asiatic in England. Here it is that he can see a reflection of the historic splendour of the Mogul's Court. Here it is that he finds himself temporarily restored to his own conditions.

Of all national ceremonies and festive gatherings I have witnessed in European countries, the ceremony in St. James's Chapel, and the festivities in Rome in connection with the Silver Wedding of the King and Queen of Italy, come nearest, in beauty and splendour, to similar pageants in the East. The Chapel Royal is, perhaps, not extensive enough for grand national ceremonies; but it seemed to me that the very narrowness of the building contributed to the impressiveness of the ceremony. There were representatives of all classes and professions:—

Lords, ladies, captains, councillors and priests,
Their choice nobility and flower,
Embassies from regions far remote, in various habits,
Met from all parts to celebrate the day.

Naval and military officers with splendid uniforms, plumed helmets, ornamented hilts and swords, and medals won for long service and heroic deeds, stood conspicuous in every part of the assemblage. Distinguished noblemen, wearing the insignia of the Garter, the pride and envy of English statesmen, and the glory of foreign Princes, were scattered on all sides of the assembly.

Great Ministers of State, who, as a rule, in this country vie with each other in the simplicity of their clothes, looked an interesting mixture of soldiers, philosophers, and courtiers in gaudy official uniforms. The Lord Chamberlain (who is the most important personage in such ceremonies), and his numerous assistants with their silver sticks, gold maces, and other strange ensigns of might and majesty, surpassed all others in the display of costly antique dresses. Lastly, there were to be seen, like tulips in the field, representatives of national beauty and fashion, maidens and matrons in choicest attire—their heads glittering with tiaras, their necks adorned with precious jewels, their hands bright with diamonds and emeralds.

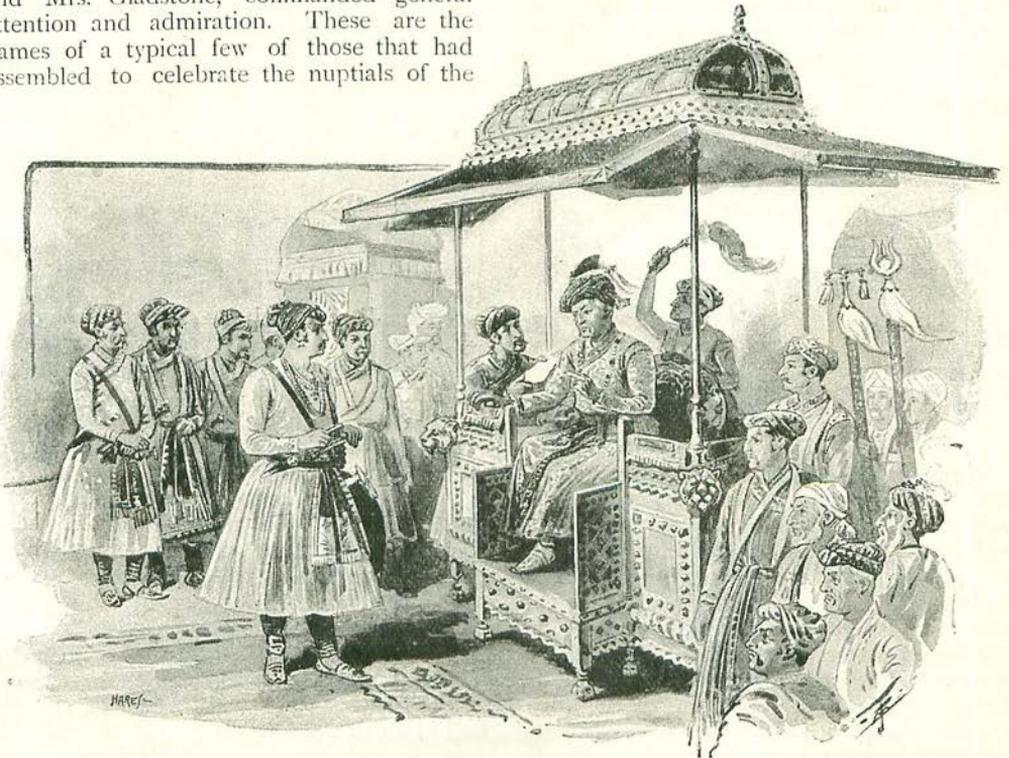
In this brilliant assemblage, where every person was a political or a social celebrity, there were some upon whose faces the public eye reverentially loved to dwell. An Oriental would expect to see such persons seated in a row near the foot of the Throne, irrespectively of their political opinions. But natives of this country carry their politics as people of the East their turbans: wherever they go. Englishmen of eminence hold their seats in accordance with their political creeds, even in the Imperial presence. On the Liberal benches appeared Mr. Gladstone, the great Parliamentary and oratorical athlete, the physical and mental marvel of the age. Opposite sat Lord Salisbury, Leader of the

Tory party, a statesman well known in the East as a jealous guardian of the power and prestige of England, and hereditary custodian of her traditions and institutions at home. Opposite to each other were seated young statesmen of extraordinary administrative capacity and intellectual equipments—Lord Rosebery and Mr. Balfour. Very near each other on the Tory benches were observed an English and a Scotch Duke, both of them heads of historical families, Chancellors of distinguished Universities, born leaders of great assemblies—Devonshire and Argyll. On the same benches was conspicuous the great master of lucid, weighty, and penetrating speeches, whom it is always a delight to hear in the House of Commons—Mr. Chamberlain, chief of the Radical Unionists. On the Liberal benches could be distinguished Mr. Morley, Professor Bryce, Lord Herschell, all men of high literary and legal distinction. By a cruel mishap, the Hindu Princes of India, most conservative of men, found themselves side by side with Liberals. Distinguished members of the fair sex, well known in society for qualities of head and heart, such as the Duchess of Devonshire, Lady Salisbury, Lady Spencer, and Mrs. Gladstone, commanded general attention and admiration. These are the names of a typical few of those that had assembled to celebrate the nuptials of the

grandson of their revered Sovereign: names of which the Court of any age or country, ancient or modern, would be deservedly proud.

The chancel was set apart for the Royal Family and their foreign relations. These, as they arrived, were conducted to their seats by the Lord Chamberlain and his lieutenants. Their names and titles were not called aloud by a herald, as would have happened in certain Courts. When the Queen-Empress arrived the company stood up respectfully; and Her Majesty graciously bowed once to the right and once to the left, recognising, with a cheerful smile, as is usual with her, every one upon whom her eye alighted. There was a sublime simplicity about her which arrested everybody's attention. When all had again taken their seats, the bridegroom arrived, accompanied by his father and his uncle. All these were dressed in blue uniforms, for the Prince is primarily a naval officer.

For the information of Oriental readers, I must remark that there was no particular marriage dress about the bridegroom; nor was he loaded with *sehras* and *hars* (garlands and chaplets of flowers) from head to foot.



THE COURT OF AKBAR.
From an Illustrated Manuscript in the British Museum.

The custom of wearing garlands and crowns of flowers on the marriage day, which prevailed both among the ancient Romans and among the ancient Anglo-Saxons, seems to have disappeared from these isles in modern times. But the Prince made up the deficiency of flowers by wearing stars and medals upon his breast, and the insignia of the Garter over his shoulders. He did not look nervous, and bore himself with great dignity. Soon after him arrived the heroine of the day, accompanied by her father and brothers, and followed by a train of beautiful princesses—the bridesmaids. All these, who were magnificently dressed in white, carried large *guldustas* (bouquets) in their hands, and stood in succession after the bride, so motionless as to present the appearance of nymphs by "Grecian chisel traced." The last of them was a sprightly girl of five, who conducted herself throughout the ceremony with astonishing repose.

The bride was attired in milk-white : unlike Oriental brides, who wear red. She had all the modesty of a bride. The deep sense of the coming responsibilities, mixed with that peculiar sensation which no pen can describe but all brides invariably feel, had lent her a look of pleasing nervousness. Her dress was an interesting blend of East and West. In accord with the East, she had a long veil hanging before her from head to heel, so thin that she could see and be seen through it. The original object of the veil, that of hiding a bride's blushes from the looks of others and of her lover, is not, therefore, maintained. After the fashion of the West, she had a long train attached to her dress behind, but not so long as to necessitate the assistance of attendants, or to appear cumbersome. The Princess did not seem to wear any hymeneal crown or chaplet of flowers ; but she carried in her hand a large bouquet, full of materials for half-a-dozen garlands. She wore, along with other ornaments, a beautiful necklace of diamonds, a gift from Her Majesty, extremely becoming and delightful. The bride was the subject of general admiration. Oriental readers must not suppose that her trousseau was a present from the bridegroom. It was from her parents ; it being customary here that the trousseau should be the last present to her from them. Nor am I aware of the bridegroom having received any outfit from the parents of the bride. In the East the parents of the bridegroom, along with other presents, send the marriage trousseau to the bride, and the parents of the bride send a rich outfit to the

bridegroom. Large sums are spent upon dress. The trousseau of the Begum of Bhopal cost £40,000, and the outfit of her husband £26,000.

The binding of the nuptial tie was not a very complicated affair, like that of the Hindus or the Chinese ; nor was it very simple, like that of the Mohammedans. But it was very solemn and serious, likely to overawe any couple that may stand at the altar. The Kazi was the Archbishop of Canterbury, who was heard in breathless silence when he delivered his brief, effective sermon. The most impressive part of the ceremony, however, did not arrive till the last moment, when the bride and bridegroom went round to those most near and dear to them in order to receive their parental benedictions. The spectacle was pathetic, and everybody who saw it seemed seized with an inexplicable emotion. The mother of the bride appeared quite overpowered at the prospect of separation from her only daughter, exactly as the mother of the poorest bride would have appeared.

The chancel was then a sight worth seeing. Well might the Queen be happy and proud on such an occasion ! The splendour of her Court wanted nothing to make it perfect. Before her were all the nobles and the *grandees* of the State. Beside and around her was the noblest blood of Europe : the Sovereign of Denmark and his beloved consort (parents of Kings and Queens), the son and heir of the Czar of All the Russias, the brother of the Kaiser of Germany, the young Duke of Hesse, the Prince of Wales and his ever young and beautiful wife, the younger Princes and Princesses of the Blood Royal, all standing side by side, full of hope and joy and good wishes for the married pair. Well might the heart of the Queen-Empress bow down in thankfulness to the Giver of all mercies, Who had spared her to witness this auspicious event and conferred upon her such a unique position among the rulers of the world !

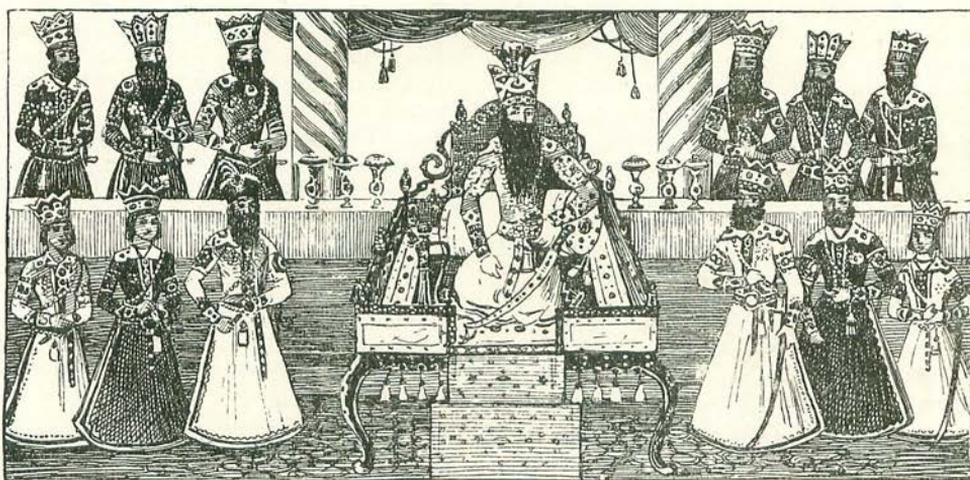
After the ceremony, along with other guests, I went to Buckingham Palace, where the company partook of what they call here the marriage breakfast. Many more, who, on account of the narrow space in the Chapel, could not be present at the marriage, arrived in full dress, and were warmly greeted. The guests mixed freely and exchanged remarks on the great event of the day. The hall in which refreshments were laid out being large enough for the assembled guests, the party was divided into two or three. When I

entered the room I found that the wedding breakfast corresponded to the custom of distributing sweets among the guests in a Moslem marriage, and not so much to the banquet in honour of the marriage.

There were to be found no species of Indian *halwar* (or sweet); the principal object of interest was the bride's cake. The cake was cut with much formality and distributed among the guests present; bits of it were sent as remembrancers of the Marriage to friends residing abroad. None of the Royal Family was present. The Lord Chamberlain played the host. He came up to me with a pleasant smile, and asked me how I had enjoyed the day; but before I had time to answer him, he was off to see Mrs. Gladstone safely through the crowd.

importance than an Eastern couple on their day of wedding. In some houses, for as many as forty days, amusements, such as fireworks, dancing, music, and indoor games, are provided for the benefit of the guests. Marriages are *fêtes*, particularly for women; and it is but right that these diversions should play an important part in them. The numerous ways in which the inmates of the Zenana amuse themselves could be described only in many pages.

The lady relations of the bride devote themselves zealously, some days preceding the marriage, towards her adornment, so that on the great day she is a picture of health and happiness. We Orientals have no bridesmaids; but the intimate lady friends of the bride keep her company at her



[After a Photograph in]

THE COURT OF PERSIA.

[Cousin's "Persia."]

Let us now recall how marriages are performed among the Moslems in Eastern countries. I must here state that custom has superseded religion regarding various ceremonies in connection with Moslem marriages. The day of nuptials being the best time for general rejoicings, it is the occasion for entertaining friends and relations on a liberal scale. Long before the day of the ceremony guests begin to assemble from all parts of the country, some of them at considerable sacrifice to themselves, at the residences both of the bride and of the bridegroom; and neither trouble nor expense is spared to make them joyful. The humblest bride and bridegroom are made to feel that they are king and queen for the time being. I am inclined to believe that even kings and queens themselves, at their coronation, do not more keenly feel the sense of their

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residence a few days before marriage. The younger brothers and sisters of the bride and bridegroom, who are adorned with flowers, are conscious of their own significance, and demand homage from their juvenile acquaintances.

The ceremony is generally at night. The Kazi (magistrate) assists at the celebration, though his presence is in no way necessary for the validity of the contract. At the time of Cromwell, marriages, even in this country, were performed before a magistrate. As a rule, Mohammedan marriages in India are not celebrated in mosques. Custom has made it incumbent upon the bridegroom to proceed as a humble suitor to the residence of the bride, where great preparations are made to receive him and his party with Oriental splendour. On the evening of the marriage day the bridegroom, on horseback,

starts for the residence of the bride, with a torchlight procession headed by bands of musicians, and surrounded by a large party of his friends and acquaintances.

On the grounds of the residence of the bride a large *Mandwa* (canopy) is raised, which is beautifully illuminated with candles and *butties* all round, while the floor is decorated with costly Persian carpets. On one side of this quadrangular structure a *daïs* (or hymeneal throne) is formed for the bridegroom, his near relations, and the Kazi. To the right and to the left of this visitors are seated in rows. To do honour to their host, the visitors generally appear in their best attire; and it is pleasing to see them exchanging the little civilities appropriate to the occasion.

Opposite to the *daïs*, on the other side of the building, are seated dancing girls surrounded by instruments of music and its ministers; holding themselves in readiness to sing congratulatory songs immediately after the flourish of trumpets announcing the contraction of the sacred tie. Leaving the bridegroom in this assembly, we must cast a glance at the apartments of his bride.

Seated on the bridal throne, wearing a crown of fragrant flowers, and loaded with other floral decorations on all sides, the lady reigns supreme. She is surrounded by her mother, her sisters, her aunts, and a host of fair admirers. Women are fond of displaying their jewellery, and the Moslem bride is no exception to the rule. It would take much space to describe her necklaces, bracelets, jewelled chains, ear-rings, etc.: suffice it to say that even her shoes are embroidered with gold and precious stones. The passage from celibacy to matrimony is easy in England; but for her entry into the society of married women an Eastern bride has to pass through numerous little ceremonies, in the strict discharge of which the matrons around her are closely interested. The senior married ladies particularly, being the depositaries of the unwritten but time-honoured traditions of holy matrimony, and authorized exponents of its rites, enjoy exceptional privileges on such occasions. The bride is generally in a long red or pink dress, embroidered with gold and trimmed round the skirt with heavy fringe. This dress varies almost in every province; but silk is preferred anywhere, for the climate obliges the ladies to wear very light dresses. The hair is dressed in tresses and perfumed with essences. In the centre of the head is seen suspended a rich jewel, which has been

formed to represent the sun, or the crescent, or a star, or a flower. On the thumb of her right hand, in the form of a ring, is to be seen a very small looking-glass called *Arsi*.

The ceremony of the marital contract consists in a simple question and answer. The clergyman asks the man: "Wilt thou have this woman to be thy wedded wife?" The Kazi interrogates the faithful: "Do you accept — in contract of marriage?" As it is not customary for the bride to appear in person, before the Kazi and the general assembly, to declare her unqualified acceptance of the contract, she is represented by a proxy. This gentleman, with two witnesses, proceeds to the apartments of the bride, and within the hearing of the witnesses asks her if she accepts — for her lawful husband and authorizes him to be her plenipotentiary. Having obtained her full consent, he comes to the Kazi with the witnesses, prepared to respond to the interrogations of the magistrate. This done, the Kazi declares them man and wife, and invokes the blessings of Heaven in a solemn prayer. Sweets and sherbet are distributed among the guests, while the fire of the guns and the flourish of the trumpets announce the event to the world at large.

The bridegroom rises to embrace near relations of his own and those of the bride, and makes a bow to others in response to their congratulations. Soon after the Kazi takes his leave, and Bacchus takes the chair. The night is spent in dancing and other amusements; to be followed by a grand banquet in the morning.

After the banquet comes the most important hour for the bridegroom. The gentlemen retire, leaving the bridegroom in the possession of the ladies. He is now formally received into the *Zenana*, and is seated side by side with his bride, who wears a veil. Presents are delivered to them from the lady guests, who formally approach, and wish the pair a happy and prosperous married life. The presents generally consist of embroidered handkerchiefs, jewelled rings, and other articles of daily use. The bride prepares to quit the roof under which she has spent perhaps the most happy portion of her life. She is extremely sorry; her mother and sisters are sobbing and in tears.

In Turkey, when the bride goes to wish him good-bye, her father ornaments her waist with the nuptial belt, which ceremony is the last adieu the father makes. I have said that the bride is seated veiled with the bridegroom.

The unveiling of her face by the bridegroom is done with much formality: usually to the great delight of himself and those around him. The two then kneel down together; and, after a short prayer, the bridegroom, in a triumphal procession, takes his bride home much in the same manner as he came to her residence.

The order of marriage is more or less alike in the marriages of Princes and in those of peasants; but the ranks of the parties naturally make a difference in the variety of entertainments and in the magnitude of the general splendour. In the marriages of Princes, for example, the poor and the needy of the country are fed for many days and liberally clothed, and large sums are distributed in charity. Peers are royally feasted and entertained at the Royal palace every night. Elsewhere will be found indication of the nature of the gifts made to Princes.

After the description of the festivities in the Queen's Court, it will be interesting to the reader to know how the Mogul Emperors of Hindustan held Imperial Durbars on festive occasions in the heyday of their prosperity. There is little doubt that the Durbar of the Great Mogul has never been surpassed in grandeur by any Court, ancient or modern. The highly finished etiquette of the people at the Mogul Court, their sweet mode of address, their ready wit and hospitable nature, their easy manners and winning affection, have been a theme upon which distinguished visitors have always delighted to dwell. After the Mogul Emperor's, the most splendid Court in the East has been that of Persia. The accompanying illustrations of the two Courts will be, no doubt, very interesting.

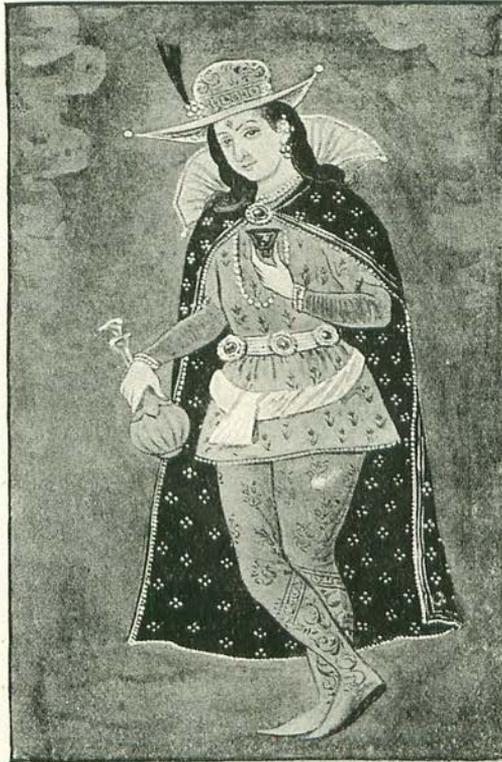
In all ages the principal ensigns of majesty

have been the Throne and the diadem. Kings of all nations have freely spent their treasures to beautify and enrich those emblems of national greatness. It is no exaggeration to say that the world has never seen the like of the celebrated Peacock Throne, or of the Koh-i-noor, now in possession of the Empress of India. English readers who happen to have seen regal Thrones in European countries will be interested to know what the Peacock Throne was like. It is a thing of the past. "The Throne was three yards in length, two and a half in breadth, and five in height. It was set with rubies, garnets, diamonds, pearls, and emeralds all over. The outside of the canopy was of enamel work with occasional gems; the in-

side was thickly set with rubies, etc.; and it was supported by twelve emerald columns. On the top of each pillar there were two peacocks thick set with gems; and between each two peacocks a tree set with rubies, diamonds, emeralds, and pearls. The ascent consisted of three steps set with jewels of fine water. It was completed in the course of seven years. Of the eleven jewelled recesses formed around it for cushions, the middle one, intended for the seat of the Emperor, had cost ten lacs of rupees." — *Badshah Nama of Kazwini.*

The order observed on great festive occasions has been described as follows: "On His Majesty's auspicious approach,

according to established custom, from the music-gallery—situated in front of the august Jehroka—the kettle-drum of joy proclaims the fame aloud. In the first place, conformably to the rules of the mighty Empire, pass in review fleet steeds, with inlaid and enamelled furniture; renowned elephants, resembling mountains and



ORIENTAL IDEA OF A EUROPEAN PRINCESS.
From an Original Drawing in the British Museum.



CHAND BIBI, PRINCESS OF AHMEDNAGAR.

decked . . . complete trappings, ornamented with gold and precious stones. After this the Princes of high descent, agreeably to their respective ranks, have permission to be seated near the Imperial throne. Then Khans, Amirs, Mirzas from Iran and Turan, renowned Ministers, Viziers of high degree, principal noblemen, public officers, etc., victorious soldiers, eminent men of letters, skilful physicians, and others, in accordance with their respective rank, station, dignity, office, condition, and quality, are arranged in their proper places, not having authority to move or speak beyond their respective spheres. Also Ambassadors conversant in languages, from the Emperors of Constantinople, the Kings of Iran and Turan, with letters and rare presents, being admitted to the Imperial presence, obtain permission to stand in a place suitable to their character. In every quarter between the outer and inner balustrades are stationed active *Meer Toozells* (Lord Chamberlain's assistants), bearing wands of gold and silver inlaid and enamelled, together with their assistants and attendants, who keep order in such a manner that none can move from his appointed place."

On the Emperor taking his seat, all those present performed the *Kornish* (a form of kneeling), and then remained standing according to their rank, with their hands crossed. This salutation signifies, in the language of the *Ain*, that the saluter has placed his head (which is the seat of the senses and the mind) into the hand of humility, giving it to the Royal assembly as a present,

and has made himself, in obedience, ready for any service that may be required of him. In Her Majesty's Court, in *Levéés*, and Drawing Rooms, though there is strict order of precedence, there is no distance fixed from the Throne for the Princes and Princesses of the Blood Royal to take their stand: they stand side by side with each other and also with the Sovereign. In the Court of Akbar, the Princes had to observe strict rules in this respect. "The eldest Prince places himself when standing at a distance of 1 to 4yds. from the Throne, or when sitting at a distance of 2 to 8yds. The second Prince stands from $1\frac{1}{2}$ to 6yds. from the Throne, and in sitting from 3 to 12yds. So also the third. Then come the elect of the highest rank, who are worthy of the spiritual guidance of His Majesty, at a distance of from 3 to 15yds., and in sitting from 5 to 20yds. After these follow the senior *grandees* from $3\frac{1}{2}$ yds., and then the other *grandees* from 10 to $12\frac{1}{2}$ yds. from the Throne."—*Ain-i-Akbari*.

Musical entertainments were greatly in favour at the Court of the Moguls. Abul Fazl says: "His Majesty (Akbar) pays much attention to music, and is the patron of all who practise this enchanting art. There are numerous musicians at Court, both men and women. The Court musicians are arranged in seven divisions, one for each day of the week." At His Majesty's command, "they let the wine of harmony flow, and thus increase intoxication in some and sobriety in others." The Court chronicler of the

reign of Shah Jehan says: "Singers with voices delightfully melodious, and companies of Moguls and Indians, ornamented and arrayed in dresses of different forms, warble such charming strains as arrest the birds in their flight." I have attended many concerts in Europe, and if the description of the chronicler be true, I think the Court singers of the Mogul Court were superior to the singers in European drawing-rooms.

The numberless presents that the Duke and Duchess of York have received naturally suggest a note on the presents given to and by Mogul Princes. Presents were given to the Mogul Princes at every interview—as a mark of homage more than anything else: some of them were as low as the value of a single rupee. The Emperors delighted to give rather than to receive presents. Jehangir, in his Memoirs, says: "Hakim Ali brought me a chaplet of pearls of the value of a lac of rupees, which at the time I accepted but some days afterwards, sending for him to my presence, I threw the chaplet around his neck. It never could in truth afford me any real gratification to receive from any vassals gifts or presents in any shape; on the contrary, towards my hand should their eyes be ever turned; and so long as I retain the means it is my part to bestow upon everyone favour and rewards, according to merit."

Some idea regarding the sort of gifts the Mogul Princes received from the Emperor may be had from the *Khilat*, presented by the Government of India, following the tradition of the Mogul predecessors, to the bridegroom of the Nawab Shah Jehan Begum of Bhopal, on the occasion of her marriage. It consisted of one diamond aigrette, one large pearl necklace, one turban, one gold-embroidered mantle, one shawl, one coat, one piece of *kimkhwab*, four double-barrelled guns, one gold-hilted scimitar, one gold-laced sword belt, one dagger, one bow, one quiver, one shield, one elephant (with chased silver gilt howdah with trappings), one headpiece, one gold-embroidered fan, one velvet-covered throne, one horse (with gold and silver trappings and gold-embroidered saddle).* King James I. sent through Sir Thomas Roe to the Emperor Jehangir one coach, some virginals, some knives, an embroidered scarf; to which Sir Thomas added his own sword.

Lastly, I feel constrained to give extracts from complimentary letters between James I. and Jehangir:—

"James, by the grace of Almighty God the Creator of Heaven and Earth, King of Great Britain, France, and Ireland, Defender of the Christian faith, etc. To the High and Mighty Monarch the Great Mogul, King of the Oriental Indies, of Candahar, of Chismer and Corazan, etc., greeting.

"We, having notice of your great favour towards us and our subjects, etc. . . . And for the confirmation of our great inclination and well-wishing towards you; we pray you to accept in good part, the present which our said Ambassador will deliver unto you; and so do commit you to the merciful protection of Almighty God."

The Mogul's letter to James I. was as follows: "Unto a King rightly descended from his ancestors, bred in military affairs, and clothed with honour and justice; a commander worthy of all command, strong and constant in religion, which the great Prophet Christ did teach: King James, whose love has bred such impression in my thoughts as shall never be forgotten; but as the smell of amber or as a garden of fragrant flowers, whose beauty and odour is still increasing: so be assured my love shall grow and increase with yours. Your letter which you sent me in the behalf of your merchants I have read; whereby I rest assured in your tender love towards me, and desire you not to take it ill for not having writ unto you heretofore. . . . And as now and formerly I have received from you divers tokens of your love, so I desire your mindfulness of me by some novelties from your country as an augment of friendship between us, for such is the custom of Princes here. . . . And if any in my country, not fearing God nor obeying their King, or any other void of religion, should endeavour to be an instrument to break this league of friendship, I would send my son, Sultan Caroon, soldier approved in the wars, to cut him off, that no obstacle may hinder the continuance and increase of our affections."*

Our readers will be extremely grateful to the Queen for her kindness in permitting us to reproduce her letter to the nation on the occasion of the wedding.

Having received a request from an English lady for an illustration of the dress of a Mohammedan Princess of the time of Akbar, I will embody in this article a portrait of the famous Princess of Ahmednagar (Chand Bibi). At the same time I have thought it fit to insert an ideal portrait of a

* History of Bhopal. By H. H. Shah Jehan Begum.

* From Harris's collection of voyages and travels.

European Princess, painted for the amusement of the ladies of the Mogul Court.

This contrast of the joyous ceremonials of the East and of the West naturally leads to a wide conclusion, or aspiration. Different as they are in certain details, they still, as must have been observed, are close akin in spirit, in pageant, and in purpose. It could not be otherwise; for, although they are separated by the width of the earth, the two peoples are so closely the same in spirit that, in the clash of races and of Empires through many centuries, they have become the same in destiny and in aim. They have fallen under the same governance, the rule of the Queen-Empress; and under the same governance they will remain, unless (as there is sometimes reason to fear) the administrators of the Empire should, yielding to the decadence which in great democracies sometimes overcomes the Imperial perception, and distraught by

Wordy trucklings
of the transient
hour,

be to themselves untrue, and become cosmopolites, the friends of every country save their own. It is not for me, guest in a country geographically far from home, to draw morals for my hosts; yet I, too, as clearly as any modern man of feeling who would curtail the Estimates at the bidding of his duty, not to his Queen but to Humanity — I, too, am a subject of the Empress; and, even as he prefers an abstract idea to his political

allegiance, I, too, claim the right of preference, and of avowal. If monarchs do not rule by Divine right, as it is believed in the East that they do, one might, with Mr. Ruskin, ask by what right they govern at all; but whether Victoria rules by that right or by no such right, rule she does, and India rejoices. When they come to the Throne, the Duke and Duchess of York, we may be sure, will be not less devoted than the Queen-Empress has been to the Imperial duties by which Her Majesty has won the hearts of the millions in the East who own her sway. They will realize, as Her Majesty has done, that the Throne of England is sovereign in India, just as it is at home; and they are known, like her, to have a proved affection for the peoples of India. So, to conclude, I would trespass only so far as, in the character of onlooker, seeing most of the game — of the observer from afar, seeing the Empire in a perspective larger

than that which is possible to habitual dwellers in its capital — to express the hope that this happy event which I have described may bring home, to the minds of such of us in England as have been tempted by the propositions of the political decadents, the ideal (fact and inspiration blended) of a marriage between East and West — a union (under which the Humanity man as well as the Imperialist should be at ease) that can never be dissolved while England is

Loyal to the Royal
in herself.



From a Photo. by]

MOULVIE RAFI'UDDIN AHMAD.

[Elliott & Fry.