

History of the First Imperial Durbar at Delhi

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Abstract: The study of the history of first Delhi Durbar in 1876 had been neglected by the scholars because they could not find any sign of in it. They ruminated that the Durbar was only a Government event; it was a symbol of personal ambition of Lord Lytons. But recently, scholars started to focus on politically and culturally significance of the Durbar ceremony. Foremost, Julie F Codell in the “Power and Resistances: The Delhi Coronation Durbars 1877. 1903.1911” have described the political and cultural role of the three Durbars. However, his aim was not trace to history of the three Durbars, as he explored photographs of the Durbars activities. As well as, he also explored historical and political events of the three Durbars. Another, Wheeler J Talboys in “The History Imperial Assemblage at Delhi” cached all events of 1876 Durbar what happened in Delhi during Durbar ceremony. Marry Lytton wrote the biographies of Lord Lytton in which she has described the political significance of the Durbar ceremony but most of the events were dropped. All the Durbars were celebrated on the occasion of the coronation of English monarch or empress; Victoria (1837-1901) in 1877, Edward VII (1901-10) in 1903 and Georg V (1910-30) in 1911. Three Durbars ceremonies were associated with three Viceroys; Lord Lytton (1876-80), George Curzon (1899-1905), and Charls Harding (1910-16). ‘Each created a Durbar visual culture through which to express imperial politics and socio-political relation within India.’ (Codell Julie F., 18) First, two viceroys were most hated in India but third was less hated. Lytton followed a rigid administration policy which led to discontent among the Indian people. However, he was well familiar with the Indian problems but his policies did not like the people. Their reforms such as Indian Arms Act, Indian Press Act and half-hearted works in the relief of famine of 1876-77 add fuel in their unpopularity. The press was divided on the Durbar ceremony; Indian newspapers were much active in his criticism.

Keywords: Durbar, Indo-Saracenic, *haindava-kulavatanasa*, *Malika*, *Kaiser-i-Hind*, *farzand*.

The Durbar of 1876 was a massive Government event which lasted about one week wherein all administrative machinery was involved in the large scale. Troops and police were called from every corner of the country for this occasion. The Durbar had own theme wherein medievalism concept of Indo-Saracenic style reflected. Thomas Metcalf observed that the theme of medievalism was a form of the art. In the large scale of British Officials, troops, police, and local authorities were involved in this event. It appeared that Government had made it the issue of own prestige; they spend a lot of money on it. However, it was not easy to arrange everything in the proper manner but the government used all resource to success for Durbar. North-West great plain of Delhi selected a place for the Durbar ceremony. It was dry and barren land and the population was very less in this area. Thousands of people were hired for the constructions of the roads, buildings, sanitation and Health's work. Many hundreds of people engage in the leveling the Durbar's ground for last month. Artisans, musician, elephants, horses, and photographers were invited in Delhi for the Durbar. Invitations were sent to native rulers, foreign diplomats, representatives of many countries, local chiefs, all high British officers, and gentlemen etc. It was an effort to break the image of the Mughal's tradition in the mind of the people but this purpose could not full fill. In order to, British distributed medals, titles, ranks and banners as well as conferred old hereditary honor and rights of the native rulers. In lieu of native rulers showed their loyalty towards the Empress of British. Through the Durbar ceremony, British formed a social pyramid wherein most loyal and prominence rulers were in the top place. Moreover, according to their status given close tied to the British Empire. Many miscellaneous entertainments such as

sports, parades, music bands and display of fireworks were arranged for the guests. But the release of the prisoners from the jail was the most significant event when Viceroy announced that low-status criminal would be released.

Since 1858, administration of India from the East India Company had transferred into the hand of the Empress of British but still 1876; she did not assume any title. 'Without some appropriate title, the Queen of England was scarcely less of an abstraction than the Company itself.' (Delhi; the Capital of India, 181) Since Ancient time, there had been the tradition in India that when a new ruler succeeded then he assumed a new title or name. There was a most significant event for the new king because through the title he was established himself as powerful independent ruler among their feudatories or chiefs. Without any title ruler considered to be such as merely feudal chief that's why every ruler sought, not only in India but also in the world, to raise their status by the assumed the title. When Maratha ruler Shivaji at the time of accession, assumed the title of "haindava-kulavatanasa" or redeemer of Hindu dharma then he could claim the status of equal to the Deccan rulers. Through the title, he placed himself on a pedestal much higher than any of the Maratha chief. In the ancient India, rulers had been assumed many titles because it was the matter of dignity among the feudatories. Since 1858, Indians were used to Malika word for the Queen which does not show true position of the British Queen. When Prince of Wales visited India in 1875-6 then he observed that the word of Queen as a sovereign of India was not fit for her. He gave suggestion to the Lord Northbrook's Government about the new title for the Queen. But in 1876, Lord Northbrook's government had lost the election and Benjamin Disraeli's party came into power. Disraeli was a Conservative Prime Minister who maintained a close friendship with Queen Victoria and he was also not satisfied with the only title of Her Majesty as the sovereign of India. He wanted such as a title for the Queen what could use in the political documents. For this reason, the proposed scheme of "The Royal Titles Bill" for the British Queen in the parliament. However, he got enough opposition from Liberals; they felt the fear that the title would be synonymous of absolutism. In spite of severing opposed from the liberals, British Parliament passed the 'Royal Titles Act Bill'. This act enables to Queen Victoria assumed the title of Empress of India or Kaiser-i-Hind. "The translation of new title was the matter of for careful consideration and consultation". (All about Delhi, p. ii) Some scholar argued that Kaiser Word is derived from Roman title Caesar or Qaisar but it was purely taken from the Hindi words which mean "Lion". Through this title British establish a notion that Queen Victoria is only one supreme power in India, there were no other native rulers, feudal or chiefs equal to her. Lord Lytton did warmly welcome of the title for the Queen. On this occasion, he announced a celebration which was held in Delhi, what is known as the Delhi Durbar.

For the first Durbar, northwest part of Delhi had much carefully chosen because it was great plain and there was no residence of the people. British Government wanted to be escaped from dislodging of the people. Moreover, they don't want to take the chance of wrath of the people, they felt that if people forcibly dislodge from their inhabited area then they will be against the Government. Most important thing that people did not show any objection of the Durbar, only few Bengali's people showed resistance but it was the minor issue. It might be that if they lost their properties or houses then they will object to this scheme. Though, it was not a single ground of selection of Delhi for Durbar ceremony as well as northwest plain of the Delhi which knows as Ridge was the memorable place for the British. The first battle of 1857 was fought at Badali and got the first victory for the British. It was most important shelter and strategic place during the war of 1857. The Ridge not only provided security to the British but also through the roads it was well connected

It has been a perpetual question for the scholars that why the British select the Delhi for the Durbar ceremony? For this answer, we would have to scan historical, political, and geographical reasons behind it. After the revolt of 1857, Delhi had been unheeded by the British and it was merely a province of Punjab. Since the medieval age, no ruler could have claimed over the India until he conquered Delhi. Rulers had been enthralled the rule over Delhi but after 1857 it had become an empty and powerless place. Mughals had eliminated from all over India and their person in command had become feudatories' state of the British. Lord Lytton wanted to wipe away all memory of the Mughals from the heart and mind of native rulers, chiefs, and people. People were still living with bad memory in which British had massacres during the revolt of 1857. It might be that through the Durbar ceremony they want to put butter on their wounds so that they forget old bad memories. Apart from this Lord Lytton was also wants to memorize the sacrifice of British heroes who lost their lives in the war of 1857. Geographical grounds too cannot be ruled out because Calcutta weather of was so sultry; it was not fitting for European's guests and others cities such as Bombay, was the same type of problems. The weather of Delhi in the month of December was so cool and similar to England.

The theme of the first Durbar was motivated from the medievalism. All 'decoration, music and many other detail alluded to the middle ages, or more accurately, to notion about the Middle ages derived from England's Medieval revival and the

group young England to which Disraeli and Lytton once belonged.’(Codell, Julie E, 20) Initially, Lytton did not show any interest in Indian tradition because he considered that Durbar’s theme should be taken from Europe. But, reluctantly he adopted Indian Medievalism traditions in Durbar ceremony. For the music, European bands, as well as Indian music, invited in Delhi. Indian music bands such as “Nagada” or Naubat did well perform in the procession. Even Lytton also could not avoid Indian tradition, he used the elephant for own riding. Indian rulers had been used elephants since the ancient time in the procession. In the context Historian Thomas Metcalf wrote that ‘Lytton’s theme of medievalism was a form of theatre.... meant to obscure from the British themselves as much as from the Indian, the extent of the change which occurred under the British rule, and perhaps even the fact of colonization itself.’(Codell julie, 21) In fact, Lord Lytton was initially was apathy towards the Indian traditions that’s why he adopted Indian-Saracenic style in the Durbar architecture. But it was not possible to abandon the all Indian tradition in this ceremony.

This type of Durbar ceremony was not the new invention for the Indian rulers; they were habitual of these types of the ceremonies. They had been regularly celebrated Durbar ceremony since ancient time wherein rulers listened petition and complaints of the people. They displayed himself to the people called jharokha darshan which was the main chunk of the ceremony. At this occasion, the king had conferred sanad or land grants, to the pious, priest, and staunch persons. Apart from this, he distributed the prizes, gifts, robe (special clothes), titles and raised ranks to his feudatories. Durbar ceremonies were held on the special occasion such as birthday or coronation of king or announcement of the new descendant. It was not only a ceremony for the king but through it he has established a trust between the ruler and feudatories. It was political, socially, and culturally relationship between the ruler and ruled wherein ruler claimed higher status among the feudatories. Through the ceremony the king has claimed the highest status; even sometimes he also assumed the title of Dev (God) so that no body claimed equal status to the king. On the occasion nobles, chiefs, feudatories, and higher officials have expected the new post, raised their rank, title, robe or khillat (respect) etc. from the king. In turn, they made handsome gifts to the king according to their status.

British followed this tradition; they considered it would be the best policy in India. The revolt of 1857 brought to distance between British and local rulers because many Indian rulers participated against British. Beforehand, British had expected that people of India would support the Government but people of India took part directly against the British. British could not understand that why people of India did not support to them because they considered that British were emancipator of the peasants from the land Lords (Zamindar). They did many social and administrative reforms and they think that people would please them but they saw in the revolt of 1857 ‘the peasantry rose up against the British and voluntarily subjected themselves to their former masters, the taluqdars.’(Metcalf, 134) ‘The British considered themselves betrayed by those in whom they had placed their trust.’(Ibid) Now British had two ways; first creating new a class at the cost of native rulers in which new class would be supported to British Empire in every condition. But problem was that this class had on control over the peasants; moreover, in spite of their supports in the social reforms, they were aloof in the revolt. It was clear that British could not have relied upon this class. The second way was much easy and reliable that restoration of the aristocracy. British considered that in spite of some bad elements in the aristocrats, they would be best friends of the Empire. They realized that aristocrats were necessary elements in the Indian social fabric and mistreatment with them would be posed a great danger for the British. It was necessary to restore to them. The aristocratic classes were also keen to give support to the British but in return; they wanted to restore their old hereditary and privileges rights from the Government. Both parties were particularly anxious to win over to each other.

The first problem was that how maintained the good relation with Indian rulers because the revolt of 1857 had left bad impression on the mind of British as well as Indian. Initially; both were not ready to trust to each other but due to political duress they come together on same platform. British contemplated that without their support British Empire could not rule long over India. They had recognized their service in the revolt’s time. Many native rulers such as ‘The Sindhia of Gawalior, the Holkar of Indore, the Nizam of Hydrabad, the raja of jodhpur and Mewar, Nawab of Bhopal, Nawab of Tonk, Raja of Patiyala, Raja of Nabha, Nawab of Rampur, Raja of Jind and other Sikh chieftain of Punjab, the Maharaja of Kashmir, and many other Hindu and Muslim talqdars and Zamindar not only did support Indians but gave active support to the British to suppress Indian.’(Husain S. M .Azizuddin, p. 23)

Durbar ceremony was held in the temporary tent city which was made only before a few days; its significance had already been discussed above. The government announced that no officers would accept gifts from the native rulers and chiefs. As British Government had forbidden to taking gifts or any type of donation because British officers and servants had been accepting gifts from the natives since 1757. These encouraging corruptions amongst the company servants that are

why British enacted a law that no company servants will be allowed receiving any gifts from the people. Viceroy Lytton strictly followed the rule and announced that 'viceroy would not accept presents' (Wheller J. Talboys, 94). It was little problematic for the native rulers that without any gifts how they show their status before the viceroy. British created a category in which rulers gave a place according to their loyalty and status. Native rulers had no any complaint regarding category, even they were satisfied with their status what given by British.

'The object of the Imperial Assemblage was, therefore, to bind prince and people together in a common loyalty to their sovereign.'(Ibid, 46) In lieu of the loyalty, they received a warm welcome from the British and they were happy to lose their freedom forever. On this occasion, they recognized as the best friend of British Empire. There was a good arrangement of residence the guests. Each native ruler received a separate camp in the temporary tent city. Nizam of Hyderabad given a separate residence in the property of Metcalf because he came with large retailers. Among all the guests there was only a single women, the Begum of Bhopal who did not like to stay in the tent city because she preferred to live in old Delhi. Apart from the rulers, many foreign ambassadors such as Nepal, Siam (Burma), etc. were present at Durbar ceremony. Many rulers beyond the frontier of India sent their deputation to attend the Durbar ceremony. Another eminent person a hereditary protector of pilgrimage to Mecca and a deputation of Imam of Muscat were also present. An entry of important guest Khan of Khelat was surprising who came to with a large body of his chiefs and follower for Durbar ceremony. Wheeler inscribed that 'they had been fighting was another for many years..... The Khan and his Sardar (Chiefs) ceased to breathe vengeance against each other. They arrived in Delhi in the same train like a happy family. Their visit was one of the most important incidents in the history of assemblage.'(Wheeler. 95) But he was disenchanted of British arrangements because he felt that he had not received warm welcome such as other chiefs. All the guests had arrived at Delhi before the viceroy. Viceroy arrived at Delhi on the afternoon of Saturday, 23rd December 1876 by the train. The station was full of the crowd, Indian chief and high British officials were present at Railway Station for the welcome of Viceroy. Viceroy got a warm welcome and shook hands with all the present chiefs and officers then Viceroy moved slowly towards the out of the station. Guns of salute fired at the moment; it was the announcement of the arrival of viceroy at Delhi. The procession started with the viceroy and his wife lady Lytton riding on the elephant. For the Viceroy, elephants were choosing after consideration that elephants had always been a symbol of sovereignty and it was too a symbol of respect among the Indian. Indian god Rama, Krishna, Indra and others gods had been used elephants for the riding. It was very interesting that on the one side Lytton avoided Indian tradition but on the other side he warmly accepted Indian symbol in the Durbar ceremony.

The route of the procession was meticulously decided so that all important places could be covered. Procession roads were well connected to each other it was started from the Queen Road and passed through the Lothian road and Khas road then it took the round of the Jama Masjid. From the Chandni Chowk through the Fatehpuri Bazar then moved towards the Hamilton road then reached to Grant Trunk Road and finally led towards the along Ridge road. Lastly, through the ridge road viceroy reached Durbar site where a great camp city was constructed. It was about four or five-mile procession in which Viceroy, Governors, Commissioners and native rulers had participation.

When Viceroy's procession entered into Delhi; there were well decorated with uniform British troops were standing along the both side of the road. Indian rulers and chiefs' troops were also present in own uniforms at different intervals on either side of the road. A separate place of the road was allotted to each native ruler so that they could show their own culturally fashion and test. Every native troop had their own separate colorful banner which was provided by British. They were playing own music band with effectively. First, Rajpootan chief with their retinues was stand-up both side of Lothian road. Punjab's chiefs were posted outside the Lahore Gate. While North Ridge was reserved for the chiefs of central provinces, Madras and Bengal. 'Gaekwar of Baroda, Maharaja of Mysore and Nizam of Hyderabad were posted both side of the road which ran along with the Ridge as far as Flagstaff.'(Wheeler, 50) Elephants, horses, camels etc. were well equipped and decorated which were reflecting such as war army was standing at the war ground. All elephants and horses and camels were walking in rows which were reflecting such as a troop going to a war. Every elephant had steel point on their tusk, shields of bright steel on their foreheads. Band of horses too were well equipped with head pieces of steel. Native rulers and high officers of British were mounted on elephants in the line while lower rank officers were on the horses.

As at the procession moved along the line of the road, the British troops presented arms; the bands played the national anthem.'(Ibid, 54) They were beating drums loudly and bands of music struck up with perfect sounds. The most attractive event was that when two canons were brought in the parade by the ruler of Baroda. One cannon was manufactured with

the pure gold and wheels of silver were dragging by well-decorated ox which had horns were with dipped in gold. Another canon of silver was drawn in carriage and wheels of gold. (Ibid. 52) each place of the city was full of the spectators there was great silence in spite of the huge crowd. While Delhi's road, streets, and buildings were decorated with the flags and banners especially Chandni Chowk and Jama Masjid. This day was announced for the public holiday so it was natural that all citizen of the city were present at this moment. Moreover, Jama Masjid was reserved for the important guests like princes, Governors, deputation and foreign ambassador etc. The public was so excited and had long patient and silence for long hours. During the whole ceremony, Maharaja of Jaipur at own his expenses provided castor oil for the lit with gas made.

The Durbar ground was covered with the different colors of the tents. The tent city was divided into three tiers in which the first tier of tents was the reserved for the Viceroy and his personal guests. Second tiers of the camps were called Amphitheater was reserved for the native rulers and high British officers while the third block of camps was allotted to representatives of foreign government and spectators. Viceroy's tent was the largest and beautiful than others, it was the hexagon and each side was forty-four feet long. Its area was about two hundred and twenty-four feet round. Its fence was coated with gold color. The amphitheater was designed in semi- circular pavilion with the color of the blue, white and gold curtain. It was about eight hundred feet long; it was immediately behind the throne pavilion. There were about sixty three native rulers present in the Amphitheatre with own traditional costumes. It was surprising that many rulers had not met ever before it but now they were sharing one roof of tent. The theme of architecture of the Durbar was taken from the Middle East which reflected such as city of popular story of Aladin. Lockwood Kipling was the architect of the Durbar city; who was the principal of Mayo school of art at Lahore. He was specially invited by the Viceroy in the Delhi.

There about one lakh people as visitors were reached in the Delhi at this moment. For the temporary tent city was required in the great number of police, troops, sanitary officers and health officers and some special officers were appointed for this ceremony. For example, Lal Kanhya Lal who was an Assistant Superintendent of Police appointed as a Police Quarter master in Delhi. He placed the order of Captain Ewart who had to furnish him with subsidiary instruction. He had the responsibility to receive and issued all tents, stores etc. While Colonel J.C.P Bailli was officiating Deputy Inspector General of Ambala circle was hand over the charge of the police arrangements and the camp of Viceroy. All native's camps were under the security of Major O. Menzies, who was officiating Deputy Inspector General of Lahore circle. While Captain C.H Ewart officiating Deputy Inspector of Rawal Pindi circle was received the charge of the city and general arrangements. He had to also supervise the receipt and issue of tents etc. He made great arrangements of necessary goods which were required for the police and troops such as cooked food. The commissioner of Delhi has received a duty to arranged about two thousand peons at the rate of two annas a day. It seemed that the Durbar ceremony had become a prestige issue of the Viceroy that's why all higher officers of India were drawn at Delhi. He does not want to leave any efforts to success of Durbar ceremony.

For this purpose, there was required a huge preparation and for it a special recruitment was done, many hundreds of the labors were recruited. About thousands labors and coolies were working on leveling of ground in the days and nights. About thousands chowkidars or peon were specially hired for this purpose. Moreover, many hundred scavengers, sweepers, carrying water men, peons etc. were recruited on a temporary basis. Many new and old roads constructed and repaired in the short time, the new water pipeline was placed in the city, and the special sanitary zone was created around the Durbar site. Many villages and buildings were already evacuated for the accommodation of coming guests. British Government expends huge money on the Durbar preparation but it was the matter of sadness that at the moment a severe famine happened in India. Many thousands of the people had lost their lives and Government made halfhearted arrangements of reliefs to the people. A carefree attitude of the Government towards the famine could be seen at this moment that all high British authorities were available at Delhi than their victim's areas. However, Viceroy claimed of the advantage of this occasion as all concern officers were available at Delhi. He called up a general meeting of officers and ordered to take immediate steps to a relief of people. Viceroy was satisfied with the report of relief work what given by Governor of Bombay and Lieutenant Governor of Bengal.

Since 1858, British wanted to create a loyal class which could support to British Empire in every condition. This occasion was brought suitable an environment for the Government. New class too wanted to show their loyalty on this occasion that's why when Lytton invited to them then all native rulers desired to attend the Durbar ceremony. They were recognized based on their service at the time of the revolt of 1857. Many of them provided valuable service to the British and some of them, now they were the supporter of the British. Through the Durbar, Lord Lytton created a social and

political hierarchy wherein native rulers placed in the category of A B and C according to their loyalty and status. According to loyalty and status, they were received rewards, titles, and salutes of the gun. Every ruler wanted pride in the form of more salutes of gun and titles from the Government. Lord Lytton installed a new custom in which he attained loyalty from the native rulers. And ruler was happy to become feudatories of the Majesty. In the context Codell said that 'After 1858, former king of independent or native states become princes or chief, indicating a formal condition of vassalage to the British monarch.'(Codell, p.22)

After the long procession native rulers reached at the site of Durbar; they received warm welcome according to they were entitled. First, grand salutes of gun one hundred were fired in the honor of Her Majesty the empress while viceroy's salutes of the gun were raised to thirty-one. There were about eighty-three rulers but only three rulers Nizam of Hyderabad, Gaekwar of Baroda, and Maharaja of Mysore received twenty-one salutes of the gun. Marry wright that 'these were the three richest states in India and it so happened that their rulers were all boys of ten, thirteen and fifteen respectively.'(Lytoon Marry,p. 81) But later on Lytton contemplated that salutes had become issue of pride and those rulers were not received salutes of gun; they were discontented. Therefore, seven others including Dhuleep Singh, Jayoti Rao Sindhia of Gwalior, Tukaji Rao Holkar of Indore, Sawae Ram Singh of Jaipur, Ranbir Singh of Jammu and Kashmir, Sri Rama Verma of Travancore and Sajjan Sing of Udaipur respectively increased the number of twenty-one personal salutes of the gun. Apart from, according to the status, salutes of the gun in the numbers of nineteen, seventeen, fifteen, thirteen, twelve, eleven and nine respectively had given to the rest rulers. the It was the best idea of Lytton to increase the number of salutes of some rulers because rulers were so keen to achieve to salutes. He rightly assumed that rulers would be accepting feudatories' status without any hesitation; if they received the nearest status of the friend of the government. He wrote to Disraeli that 'I believe that at the present moment an Indian Maharaja would pay anything to obtain an additional gun to his salute.'(Lytton Marry, p.81)

Another important work of the Lytton was that he formed a separate category of Counselors of Empire. It was considered that all important matters would be discussed in the Counselor of Empire. Viceroy was hand free to pick out members. Lytton selected some prominent native rulers such as Ram Singh Bundi, Ranbir Singh of Jammu and Kasmir, Scindia of Gwalior, Tukoji Rao Holkar of Indore, Ram Singh of Jaipur, Ragubir Singh of Jind, Kalb Ali Khan of Rampur and Rama Verma of Travancore as well as some high rank of British Officers in it. Apart from, Lytton also made the announcement of the Star of India, wherein three categories were formed. In the first category, prominent person of India was placed which they are known by the name of "Extra Knight Grand Commander". While second category's people called as the Knight of Grand Commander wherein four Indian rulers were put in it. In third category, Knight Commanders were selected wherein both Indian and European gentlemen were included.

Titles distribution was another important event in the Durbar ceremony. These were distributed to the loyal native rulers; gentlemen etc. who were giving valuable service to the British Empire or those were tied with Empire. It was an ancient tradition of India in which on the occasion of coronation, in which king confirmed titles and ranks to their subjugated. Indian rulers were habitual of this type of ceremonies. They had been following Mughal tradition in own court. For the British were not stress-free to obliterate old memories from the mind of the public and rulers. On the one side, they never want to follow Mughal tradition but another side they could not start own practiced in India. They tried to expunge old memory from the heart and mind of the people but the Mughal tradition was so popular that's why they could not neglect Indian traditions. Mughal always had been conferred the title to their subjugated, friends or some time to enemy also. For example, Shahjahan conferred the title of far and to the Bijapur ruler. These types of the title were very important in the political relations that's why subjugated rulers always motivated to themselves to attain these titles. Sometimes these titles had become the issue of jealousy among the chiefs because through the title they found importance place in the eye of the ruler. British was also used this occasion own political motives and distribute the titles to their loyal people. First title *Farzand-i-Khas-i- Daulat Englishia* was given to king Gaekwar of Baroda, Maharaja of Gwalior received the title of *Hisam-us-sultanate* while ruler of Jammu and Kashmir was given the title of *Indar Mahendra Bahadur Sipa-i-Saltanat*. The entire native rulers were so eager to achieve these titles. Lytton had well-thought-out of the desperation of the rulers to retain the respect from the British.

January First of 1877 announced public holiday but most memorizing events was that when about sixteen hundred prisoners were released from the jail. On the proclamation day when told about freedom then they were utterly taken by surprise; they could not understand the fact of their cause of freedom or the occasion for it. Wheeler J.Tol said that all these prisoners were happy but hard core prisoners did not free form the jail. Through the steps, British established a

picture in the mind of the people that British had concerned towards the people but what happened in the context of famine were many thousand people died?

Moreover, Durbar ceremony was not confined to the Delhi but proclamation day was celebrated at every British division. Delhi was the center of attraction of the Durbar ceremony that's why no divisional Durbar ceremony was held here. But proclamation for the district of Delhi was read by Commissioner on 2nd January. One and the same Hissar was little importance than other division that's why no military ceremony was celebrated here. Only display of firework and decorated lights was attractive wherein people seemed took the interest. The proclamation read by divisional commissioner before the people. In the last session commissioner distributed certificates to the loyal natives. The ceremonial at Ambala was combined civil and military one. After the read proclamation by commissioner; the troops gave royal salutes to the commissioner and fired off guns and three cheered for the Her Majesty. In the evening whole public buildings and roads of the town of Ambala were illuminated. Moreover, many private individual illuminated their houses at their own costs in very sprite manner. Proclamation ceremony was much successful in the Jalandhar division. Many notable local chiefs and leading town people were assembled at the place of proclamation site. There about two thousand people were come to saw ceremony. Those people considered privilege were them provided chairs; and others sat on the ground under the pavilion. Deputy Commissioner of Jullander were directed choose the guests according the loyal and their status. When Deputy Commissioner finished the proclamation ceremony then in the evening held a dinner party wherein all leading person of city were invited at large in the town hall. European and native free mixed with each other but supper was arranged separately for them. In the Amritsar division was arranged a grand dinner after the proclamation ceremony wherein public ground was for the European while Hindu become guests of Lala Sant Ram. Muslim had a grand dinner at the house of Shaikh Khair-ud-din. The hall of the Government College in the Lahore Division was selected for the ceremony. It was fully decorated but most important incident that Commissioner personally sends printed invitation cards to selected European gentlemen. But when proclamation day was near that day then Commissioner found that a few European would be present owing to their absence in the great number at Delhi. In order to extend the invitation to all person who were available in the Lahore. On the proclamation day some prisoners were released in the Multan division. It was surprising for the Viceroy when he visited at Multan that people illuminated their houses; it was looking such as Id or Diwali. Same such as proclamation day celebrated other divisions.

During the Durbar ceremony, all these days were very tedious and long that's why many miscellaneous entertainments such as sports, horse races, parades, musician bands, displays of firework, cricket, lawn parties etc. were arranged for the guests. Last day or 5th January was celebrated retrieved march of troops in which both Native and British troops took participation. British troops were playing band music with European melody while native troops playing native instruments; it was the grand scene for the people. Apart from a grand display of fireworks made a deep impression on the mind of the audiences. Lastly, in the evening, Viceroy gave grand dinner party to all guests wherein all leading native rulers, ambassadors, and high rank of British officers were invited. Wherein, 'each was presented with a sword as a gift from the excellency.' (Wheclar J.Tol, p. 100) With European band music Durbar ceremony was closed. Next morning all the guests started retreat from the Delhi. Soon, after the departure of Viceroy and guests a tremendous thunder gale and downpour heavy rain through the night. Next morning when rain stopped then there was no scene of land and cite of Durbar had turned into Mud Sea. No could have say that a before day there was a great Durbar camp.

Whole Durbar ceremony was lasted about one week in which miscellaneous entertainments and work were organized. It was successful events but Indian press had criticized owing to famine. Whole Delhi had become a crowded place where all hotels, inn etc. were full even house rent was high during the ceremony. It was seemed that this ceremony was not only for Government but some town celebrated such as own ceremony. But some people were unsatisfied with arrangements because they considered that they had not received warm welcome like native rulers received.

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