

him. In addition to this, he may call upon any men to serve him, and he may summon the whole country, if he so wishes, to go to war. All this he may do theoretically. Practically, of course, by custom and by public opinion, he has to keep the exercise of this authority within reasonable bounds. Still I have known cases of wives being given away when the husbands have committed some offence, this being considered a punishment to the husband alone, and the woman being supposed to have no feelings.

The method by which the Mehtar carries on his government is by *darbars*, and as this is a very interesting form of government, and one of which the original simplicity is likely to disappear as the country comes in closer touch with British method, I wish to draw especial attention to it. Twice every day the Mehtar holds *darbar*; the morning *darbar* is at about eleven or twelve o'clock, and a second is held at ten o'clock at night. In the summer-time the morning *darbar* was regularly held under the huge plane trees round the fort, but frequently Nizam-ul-Mulk held them somewhere along the river-bank where he was hawking or shooting. The evening *darbar* was held in a hall or room inside the fort. At these *darbars* the Mehtar sat with his legs crossed on a broad low seat, which serves as a sort of throne, the members of his family sat near him, and the other principal men range themselves in a semi-circle in front of him, every one except the Mehtar squatting on the floor. A few guards and servants were stationed behind the Mehtar. There are no very formal proceedings, though very strict etiquette is observed in many particulars. The Mehtar comes out of his private apartments, and is followed to the *darbar* hall by his attendants; then he seats himself, the people squat down after him, and informal conversation commences. Perhaps some one has come in from the frontier or the provinces, and the Mehtar asks what the news is. Whatever news there may be the Mehtar discusses with the principal men,