

## The Hyderabad Elite Travel Writings

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The closing years of the fifteenth century saw the arrival of Portuguese fleets on the coast of Calicut in southwestern India. Since then Indians have been in contact with several European nations. Despite the advent of the Europeans, the Deccani Muslim elite that ruled much of inland peninsular India from around 1300 to 1800 were dimly aware of Bilad-i Afranji, or the land of the Franks, the generic term for Europeans in general. Surviving maps of medieval and early modern India show no European country by name except Portugal. In one particular map, Holland, named as Walandiz is described as an island situated north of England, whereas the British Isles are called Ingriz.<sup>1</sup> While ancestral and kinship ties, religious and cultural affiliations, pilgrimage and trade tied Islamic Deccan to the Dar al-Islam to the west and north, territorial or geographic Europe was nearly unknown to the ruling elite in spite of the large European trading fleets, commercial settlements on the coast and travelers in the interior.<sup>2</sup> Like their north Indian Mughal counterparts, Muslim elite that ruled the Deccan received their share of European travelers into their domains, whether as merchants of luxury goods, jewelers, physicians, horse dealers, and gunsmiths exemplified by the cases of Ludvico de Verthema, Niccolo Conti, Niccolao Manucci, Jean-Baptiste Tavernier, Afanasy Nikitin, Francois Bernier, John Fryer, and Dutch physician Peter de Laan at Golconda.<sup>3</sup> Jesuits

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<sup>1</sup> Susan Gole, *Indian Maps and Plans: From Earliest Times to the Advent of European Survey*, (New Delhi: Manohar, 1989), pp. 74-76.

<sup>2</sup> Sanjay Subrahmanyam, "Taking Stock of the Franks: South Asian Views of Europeans and Europe, 1500-1800," *Indian Economic and Social History Review* 41, 1 (2005): 69-100.

<sup>3</sup> *India in the Fifteenth Century*, edited by R.H. Major, (London: Hakluyt Society, 1857)

and missionaries of various Christian denominations was another source of information for the elite. Presumably, their long term stay in India must have led to some knowledge of or curiosity about the far fledged countries of the foreigners. If it did so, the literary evidence is weak. As Muzaffar Alam and Sanjay Subrahmanyam argued, “the sixteenth century witnessed a curious situation in which South Asians thought of Europeans...without Europe, not pausing to reflect, in a written form at least, on what Europe might look like, and what precisely its internal composition might be.”<sup>4</sup> With the exception of the Portuguese, the Muslim elites do not appear to be aware of distinctive European nations. Only when the European trading companies transformed from mere merchants into military powers that the Indian elites became fully aware of foreign powers beyond their shores. Indians began to travel to Britain, if not elsewhere in Europe by 1600, possibly earlier.<sup>5</sup> Leaving aside exceptions and the potential discovery of travel literature for an earlier period in future, we come across Indian Muslim travel-accounts only by late eighteenth century, a gap of nearly 200 years. The travelers in the period up to 1850s included humble sailors, called lascars, ayahs, envoys of disgruntled nawabs and rajahs seeking redress from the directors of East India Company for the grievances they had against the English officials at home. Occasionally, we find curious sojourners like Yusuf Khan Kambalposh, who sailed to Europe from Calcutta in 1836.<sup>6</sup>

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<sup>4</sup> Muzaffar Alam and Sanjay Subrahmanyam, *Indo-Persian Travels in the Age of Discoveries, 1400-1800*, (Cambridge: Cambridge University Press, 2007), p. 243.

<sup>5</sup> Michael Fisher, *Counterflows to Colonialism: Indian Travelers and Settlers in Britain, 1600-1857*, (New Delhi: Permanent Black, 2006); Omar Khalidi, *An Indian Passage to Europe: The Travels of Fath Nawaz Jang*, (Karachi: Oxford University Press, 2006), pp. Muzaffar Alam and Sanjay Subrahmanyam claim but do not cite evidence that Indian travel to Europe had begun as early as 1500, see , *Indo-Persian Travels in the Age of Discoveries, 1400-1800* , op.cit., p. 243.

<sup>6</sup> The editor of the latest edition of this travelogue claims to have found the original Persian text and restored the original Urdu title of Yusuf Khan Kambalposh’s *Tarikh-i Yusufi*, edited by Ikram Chaghatai, (Lahore: Sang-I Mil, 2004), see the book review of the latest edition by Intizar Hussain in *Dawn* 04 July 2004, electronic edition. According to Chaghatai, the travelogue was written in Persian, but never published; the author then wrote or translated it into Urdu, which was first published by Delhi College’s Maktabat al-Ulum in 1847. It was reprinted in Lucknow by Matba’a-i Naval Kishor, 1873. Tahsin Firaqi had earlier published the same Urdu translation of *Ajayibat-i Farang* (Lahore: Makkah Books, 1983), in a new edition with notes. See

The post-1857 uprising era of Indian history witnessed spurt in travel to Britain involving men and women of almost all statuses: state officials, nawabs, begums, rajahs, maharajahs, maharanis, politicians, students, and freedom fighters. Leaving aside those who did not write their travel account, or had one written for them or written about them, a number of Hyderabadī travel accounts from about 1870s to 1940s have come to light. The travel accounts are published mostly in either Urdu or English, with one exception in Persian. A thorough search in libraries in India and elsewhere might turn up more than what is currently known. Salar Jang I, Mir Turab Ali Khan was the first high official to visit Britain and Europe from April to August 1876. His Munshi, Muhammad Siddiq evidently wrote a travelogue of his master's visit, though it is not traceable even in the Salar Jang Museum Library in Hyderabad.<sup>7</sup> Salar Jang I's private secretary, the scholar-bureaucrat Syed Hossain Bilgrami devoted a chapter in *A Memoir of Sir Salar Jung, G.C.S.I.* to his journey.<sup>8</sup> Finally, G.H. Trevor, (1840-1927) a British Residency official who accompanied Salar Jang I on his journey wrote a short travelogue after the minister's death.<sup>9</sup> Based on Salar Jang I's correspondence Harriet R. Lynton has brought forth new insights into the minister's travel not available in the accounts of Bilgrami and Trevor.<sup>10</sup> Abdul Haq, titled Diler Jang (1853-96), a high official in the

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also Daniella Bredi, "Dall' India all'Europa: un viaggio. Note sul diario di viaggio in Europa di Yusuf Khan Kambal-Posh, dignitario alla corte di Lucknow (Oudh)." *Islam: Storia e Civiltà* 1, 2 (1982): 41-50; and the same author's "A Proposito del diario del viaggio in Europa di Yusuf Khan Kambalposh, dignitario alla corte di Nasir ud-Din Haydar, sovrano di Oudh, pp. 313-20, in *La Bisaccia dell Sheikh: omaggio ad A. Bausani*, (Venice: Quaderni del Seminario di Iranistica, Università Venezia, 198; and in *Franco Maria Ricci* 18, (November 1983) pp.106-107; 114; 116-117; 122.

<sup>7</sup> Mir Dilawar Ali Danish, *Riyaz-i Mukhtariya*, (Hyderabad, 1330 AH), p. 20. Besides Danish, the book is listed in the bibliography of Bushra Rahman in her book, *Urdu ke Ghayr Madhabi Safar nameh*, Gorkakhpur, 1999) p. 532, where the author is described as Siddiq Yar Jang, and the title of the book as *Safar namah-i London*, without date and place of publication.

<sup>8</sup> Syed Hossain Bilgrami, *A Memoir of Sir Salar Jung, G.C.S.I.* (Bombay: The Times of India Steam Press, 1883), pp. 81-112.

<sup>9</sup> G.H. Trevor, "Sir Salar Jung's Visit to Europe in 1876," *Macmillan's Magazine* 79 (November 1898-April 1899): 390-400.

<sup>10</sup> Harriet R. Lynton, *My Dear Nawab Saheb*, (Hyderabad: Orient Longman, 1991), pp. 173-182.

Nizam's Dominion visited Britain twice in 1883 and 1887 in connection with the railway and mining affairs. Though Diler Jang did not write a travelogue, there are scattered sources for his visit in the contemporary press.<sup>11</sup> Diler Jang's financial mismanagement and scandal surrounding the railway and mining concessions led to his recall. The Hyderabad government deputed Mahdi Hasan Khan Fath Nawaz Jang to look after the financial interests of Hyderabad shortly afterwards. He serialized the story of his visit to Britain first in an Indian magazine in London and then published it for "private circulation." The present writer edited and published the travelogue under a new title.<sup>12</sup> Several decades later, another high official-traveler was Nawab Liyaqat Jang, (d. 1959), Finance Minister of Hyderabad in the 1940s. He travelled to United States in 1946 as part of a delegation of businessmen, including Pannalal Pitti. He wrote a travelogue published in 1949 in Urdu.<sup>13</sup> While the officials traveled on official business, several high profile members of the Paigah nobility embarked on journeys for pleasure. The Paigahs were large chunk of scattered territories within Hyderabad State yielding large revenues. The founder of the Paigah was Togh Jang, a nobleman close to Mir Nizam Ali Khan, the ruler from 1762-1803. In the late nineteenth century the Paigah split into three families named after the founders. Despite the division, each Paigah still controlled large number of revenue yielding lands. Among the first to go abroad was Wiqar al-Umara, (1856-1902). He travelled to Europe in 1882. With a base in London, he visited France, Germany, Austria, and Italy during this trip.<sup>14</sup> Queen Victoria's Diamond Jubilee celebration in 1887 was the occasion for the visit to Britain and Europe by Asman Jah,

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<sup>11</sup> C.E. Buckland, *Dictionary of Indian Biography*, (London: Sonnenschein, 1906); and Tara Sethia, *The Railway and Mining Enterprises in Hyderabad State under the British Raj during 1870s and 1880s*, PhD dissertation, University of California, Los Angeles, 1986, pp. 113, 131, 155, 253. His or his mother's tomb is a heritage monument in Hyderabad, see Omar Khalidi, *A Guide to Architecture in Hyderabad*, Cambridge, MA: Massachusetts Institute of Technology, 2009, on [http://info-libraries.mit.edu/rotch/files/HyderabadGuide\\_2009.pdf](http://info-libraries.mit.edu/rotch/files/HyderabadGuide_2009.pdf)

<sup>12</sup> Omar Khalidi, *An Indian Passage to Europe: Travels of Mahdi Hasan Khan Fath Nawaz Jang*, (Karachi: Oxford University Press, 2006)

<sup>13</sup> Liyaqat Jang, *Safar namah-i Europe wa America*, (Hyderabad, 1949)

<sup>14</sup> Hasan Yar Jang, *Tarikh-i Khandan-i Paigah*, (Karachi, 1982), pp. 233-234; Harriet R. Lynton, *Days of the Beloved*, (Berkeley: University of California Press, 1974), chapter IV The Paigah Nobility: Sir Vicar ul Umara, pp. 83-105.

(1839-98) the Paigah chief and diwan from 1887 to 1894. His munshi, Tej Rai wrote the travelogue.<sup>15</sup> Moinuddin Aqeel translated extracts from the *munshi*'s text pertaining to Italy.<sup>16</sup> Two Paigah amirs traveled to Europe and United States taking somewhat unbeaten paths. Thus Sultan al-Mulk (1875-1949), the son of Wiqar al-Umara sailed from Yokohama, Japan to San Francisco, California in February 1908.<sup>17</sup> It is surprising that Sultan al-Mulk, a member of nobility like would plunge into business after return from his extended trips. In the words of Lynton and Rajan, "Sultan al-Mulk was probably as close to a modern man as Hyderabad had yet produced. In a burst of drive for personal achievement, the young man had declared that he was going to earn by his own wits as much of a fortune as his father had inherited. This determination alone was enough to make him an eccentric. But more than that, he set out to achieve his objective. He engaged in foreign trade, including the opium trade; he speculated in currency; he got involved in all sorts of schemes which put him well on the way to this fortune. Behind his back, he was known by a nickname which indicated the derision in which people were held who were overly concerned with money making."<sup>18</sup> Can Sultan al-Mulk's ambitions be attributed to his exposure to a culture of high finance and personal achievement of Europe and Japan that valued individual merit over inheritance? Family intrigues over property and succession may have contributed to his troubles, as "the Nizam was led to believe that his young kinsman was dangerous and banishment followed."<sup>19</sup> Sultan al-Mulk was exiled to England and allowed return after several years.<sup>20</sup> Although he left no travelogue behind, it could be pieced together through a variety of sources [TBD]. A few years after Sultan al-Mulk's visit, his fourth son Nadhir Nawaz Jang (d. 1985) traveled to Europe and the Middle East in 1920, according to an account by Khwaja Hasan Nizami.<sup>21</sup> Zahir Yar

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<sup>15</sup> Tej Rai, *Sahifa-i Asman Jahi*, (Hyderabad, 1903)

<sup>16</sup> Moinuddin Aqeel, "Italy and Hyderabad," *Area and Culture Studies* (Tokyo) 51 (1995): pp. 261-269.

<sup>17</sup> "Indian Potentate Coming," *The New York Times* (9 February 1908).

<sup>18</sup> Lynton and Rajan, op. cit., pp. 102-103.

<sup>19</sup> Lynton and Rajan, op. cit. p. 102.

<sup>20</sup> Samsam Shirazi, *Mushir-i Alam Directory*, (Hyderabad, 1939?)

<sup>21</sup> Khwaja Hasan Nizami's untitled article cited from *Manadi* 26 July 1922, as cited in Hasan Yar Jang, op.cit. pp. 253-256. Bushra Rahman lists Nadhir Yar Jang's

Jang (1910-68), another Paigah nobleman traveled to Europe and United States in 1934-35 and left behind a lavishly printed travelogue in Urdu.<sup>22</sup> Perhaps the last known Paigah nobleman to travel abroad was Hasan Yar Jang, (1905-84), who journeyed to the Continent as well as Russia in the 1930s.<sup>23</sup>

Another Hyderabad to attend Queen Victoria's diamond jubilee was Salar Jang I's son and immediate successor as diwan, Mir Layiq Ali Khan Salar Jang II. He wrote a travelogue in Persian—perhaps one of the only two surviving Indian travelogue of the nineteenth century in that language.<sup>24</sup> In addition to the Persian account, he also wrote two articles in English about his travels.<sup>25</sup>

Salar Jang II's travel guide was Moreton Frewen, an influential man with wide connections in the British high society. Allen Andrews has put together a fairly detailed account of Frewen's travels with Salar Jang II.<sup>26</sup>

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travelogue in her book, as *Safar namah-i Nadhir Nawaz Jang*, without date or place of publication, op.cit. p. 540,

<sup>22</sup> *Safarnamah-i America*, (Hyderabad, 1353) (Yet to find a copy; copy missing in Idarah-i Adabiyat-i Urdu, Hyderabad). Hasan Yar Jang, op. cit., p. 192, gives the title as *Siyyahat namah*. Bushra Rahman cites the travelogue with variant title, *Urdu ke Ghayr Madhabi Safar nameh*, op. cit. p. 252

<sup>23</sup> Hasan Yar Jang, op.cit. as well as *Nisf Duniya ki Sayr*, (Karachi, 1980) cited in his *Tarikh-i Khandan-i Paigah*, though unclear if published or merely advertized.

<sup>24</sup> *Waqayi'-i Musafirah-i Nawwab Mustatab Ashraf Arfa' Aala Mir Layiq 'Ali Khan 'Imad al-Saltanah Sir Salar Jang (K.C.I.E.) Bisub-i Farangistan*, first lithographed in Bombay by Shirazi Press in 1889, and new edition with an introduction by Omar Khalidi and Sunil Sharma, (Tehran: Nashr-i Tarikh-i Iran, 2008). The other travelogue in Persian is by Sadiq Yar Jang, *Safar namah-i Haj*, (Hyderabad, 1892).

<sup>25</sup> Not known at the time of this edition are two articles by Salar Jang II himself, see Salar Jung, "Europe Revisited," Part I *Nineteenth Century* 22, 126 (October 1887): 165-173; Part II *Nineteenth Century* 22, 128 (1887): 500-510.

<sup>26</sup> Allen Andrews, *The Splendid Pauper*, (London: George Harrap, 1968), pp. 100-142.

Like the Paigah chiefs, Nawab Imad Nawaz Jang (d. 1919), a leading civil servant and commissioner of police, embarked on a world tour, visiting the Malay islands, China, Japan, United States and Europe. Before returning to India, he performed Haj in Mecca and ziyarat in Madina. He wrote no account of his travels, but biographical accounts and press reports give us a sense of his journey undertaken in 1895 at the close of the nineteenth century.<sup>27</sup> Nawab Imad Jang is credited as the author of a number of works, including editorship of a literary journal that paid remuneration to its writers.<sup>28</sup>

In the twentieth century, among those traveling was Salar Jang III, the nobleman responsible for the Museum named after his death in March 1949. Like his father and grandfather, the young Mir Yusuf Ali Khan, barely 21, was named as the Diwan in 1912 by an equally youthful Nizam, Mir Osman Ali Khan. The young men had a falling out within a two and a half year after the diwan's appointment. Relieved of his official duties, Salar Jang III made a series of journeys to Europe, Japan and the Middle East in 1920, 1927, 1929, 1934, and finally in 1936.<sup>29</sup> During his extended sojourns in Europe, Japan and the Middle East, with a base in London, he amassed a large number of art objects, illuminated manuscripts, paintings, sculpture, arms, books and other materials of European, Asian and Middle Eastern origin that eventually formed the Museum. Salar Jang III left behind no memoirs or travelogue. He purchased extensively wherever he went. Unfortunately, no records relating to his acquisition pattern or interest survive. Hashim Amir Ali, a Cornell University trained sociologist, who knew Salar Jang III as young man, recall, "almost every morning one or more private individuals or dealers in art used to bring and display in the Aina

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<sup>27</sup> "Another Prince of India Visiting America," *Boston Daily Globe* (16 March 1895); "Is a Prince of India: Comes to Chicago with Jewel Box in his Hands," *Chicago Daily Tribune* (13 May 1895), p.12; "Nawab Imad Nawaz Jung Bahadur," p. 584, in Claude Campbell, *Glimpses of the Nizam's Dominion*, (Philadelphia & Bombay: Historical Book Company, 1898); Obituary notice in Manikrao Viththalrao, *Bustan-i Asafiya*, IV, (Hyderabad, 1341 A.H.), p. 291; Nasir al-Din Hashimi, "Risala-i Hasan: Haydarabad ka Ek Qadim Mahwar Ilmi Risala," *Urdu Namah* (14 (October-December 1963): 37-43. Further information in *Meri Kahani...* and in Mir Basit Ali Khan, *Tarikh-i Adalat-i Asafi*, (Hyderabad, 1937); and RBVR book.

<sup>28</sup> Nasir al-Din Hashimi, op. cit., p. 38.

<sup>29</sup> Manikrao Viththalrao, *Bustan-i Asafiya*, VI, (Hyderabad, 1341 A.H.), p. 407.

Khanah, the Hall of Mirrors [in his palace Diwan Deori], a number of such objects. European paintings, Mughal miniatures, Dresden china, illuminated manuscripts, fancy watches and clocks; rare volumes of poetry and prose in Arabic, Persian, Sanskrit, English with seals and endorsements of kings and holy men; old jewels each worth a fortune in itself---in short specimens of what you see in all the forty halls and galleries of the Salar Jang Museum today. He would look over them casually and scrutinize those that aroused his interest. The objects were generally left overnight without any formalities. The seller would get his own price or would agree to accept the price offered by Nawab Sahib.”<sup>30</sup> Mohan Lal Nigam, the longtime Director (1975-93) of Salar Jang Museum opined that Salar Jang III’s collecting pattern was similar to vogue among the Indian nobility of the time: fascination with the western art, sometimes to the neglect of the Indian heritage, except that Salar Jang collected some of the finest in Indian Islamic art available at the time. His collection was not thematic partly because he sometimes bought less important objects to help out fellow noblemen deep in debt”<sup>31</sup>

There are a number of short biographies in Urdu and English, but none of writers throw any light on his collection interest or any exposure to art world that Salar Jang may had. His collecting practice as influenced by his extended exposure to the art markets of European countries can only be pieced together from the evidence of the objects themselves.<sup>32</sup> An Italian scholar Gemma di Domenico Cortese, for instance speculates that Salar Jang III collected much of European art that seemed to remind him of Islamic art, and objects that hinted of Muslim practices. She suggests that Salar Jang III may have bought veiled Rebecca due to its evocation of hijab as practiced in India.<sup>33</sup> Amrita Sher Gil, (1913-41), an important painter of the twentieth century, was a state guest for an exhibition and lecture tour of Hyderabad in 1936. Among other

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<sup>30</sup> Hashim Amir Ali, “The Last of the Salar Jungs: Personal Reminiscences of a Bygone Era,” *Salar Jung Museum Research Journal* 9 & 10 (1976-77) 1-14, reference on p. 4.

<sup>31</sup> Author’s interview with Nigam, Hyderabad 9 September 1997.

<sup>32</sup> Timothy Wilcox, “High Victoriana in Hyderabad: The Paintings in Salar Jung Museum,” *Apollo* 124 (July 1986): 26-30.

<sup>33</sup> Gemma di Domenico Cortese, “Minima orientalia,” pp. 363-367, *Scritti in onore di Alessandro Marabottini*, edited by Anna Gramiccia, (Rome: Edizioni De Luca, 1997)

noblemen and state officials she met Salar Jang III, though the meeting was not fruitful for the artist. He had asked “her to send him two of her paintings---*Reclining Nude*, a portrait of her sister, Indira, and one of her many things she didn’t like, she said, and *Group of Three Girls*. She wrote that she would have been able to sell the two pictures if she had been a sycophant.”<sup>34</sup> Salar Jang III “invited her to see his collection. When she saw “the Lord Leightons, the Watts, the Bougerans amassed there,” and everyone in the party spouting “admiration and praise,” she said she felt “so sick that, when he asked me what I thought of them, I asked him in return how on earth anybody with any taste could buy Leightons, Bougerans, and Watts when there are Cézannes, Van Goghs, and Gauguins in the market.” That put paid to any question of the Nawab buying any of Amrita’s paintings. He returned them saying that he had “no use for ‘these Cubist pictures.’” He was referring in particular to the *Reclining Nude*. Amrita, of course was furious; he had kept the pictures with him for several days and that, in consequence delayed her departure from Hyderabad.”<sup>35</sup>

Leaving aside high state officials and noblemen who went abroad on official business, a few middle class men went purely out of fascination with the distant, unknown lands. One such group consisted of three curious men headed by Mirza Husain Ahmad Baig, (d. 1967), a judge who journeyed to Europe and Middle East in 1931. Ahmad Baig wrote a travelogue in Urdu.<sup>36</sup>

For the most part, the travelers were men of high society or middle class men who traveled without spouses, with the exception of Imad Jang and Humayun Mirza. Mirza, (d. 1938) a Bihari domiciled in the Deccan accompanied by his wife Sughra (1884-1958) traveled to Europe in 1891, and in 1924. His long autobiography contains a good portion devoted to his European travels.<sup>37</sup>

The closing decades of the nineteenth century saw an increasing number of students from India at British universities. Among the

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<sup>34</sup> N. Iqbal Singh, *Amrita Sher-Gil: A Biography*, (New Delhi: Vikas, 1984), p. 75.

<sup>35</sup> N. Iqbal Singh, op. cit., p. 75.

<sup>36</sup> Mirza Husain Ahmad Baig, *Pardes ki Baten*, (Hyderabad, 1931, reprinted 1933; third reprint with a preface by Yusuf Imtiyaz and Hasan Baig, (Kirckaldy, Scotland: Shahr Bano Publications, 2009)

<sup>37</sup> Humayun Mirza, *Meri Kahani Meri Zabani*, (Hyderabad, 1939); *Safar namah Europe*, (Hyderabad)

earliest students was Nizam Jang (1871-1955) who studied at Cambridge University (1887-91) and trained in a law firm in London from 1892-95. Upon returning home, he rose to high positions in the Nizam's administration. He wrote no systematic account of his British interlude but it is possible to build an impression of his life abroad from his writings.<sup>38</sup> Abdur Rahman Khan (-1951), the first principal of Osmania University College was educated in Cambridge during 1911-13. Returning to India via the Continent and Ottoman Turkey, he wrote a biographical account with frequent references to his European experiences.<sup>39</sup> Historian Yusuf Husain Khan, (1902-79) was educated in France, unlike most Indian students who went to British universities. His autobiography recounts many of his European experiences.<sup>40</sup> Mahdi Ali Mirza (d. 1902-57) obtained his education in Germany, again somewhat different from the usual British destination of Indian students. He left an account of his student life in Germany.<sup>41</sup> Numerous students of Osmania University sailed to Britain and wrote their memoirs, mostly in Urdu.<sup>42</sup> Syed Mahbub Ali, (1887-1970) an electrical engineer pioneered radio broadcasting in Hyderabad in late 1920s and early 1930s. *The New York Times* reported his American visit in 1935. In addition, his writings on broadcasting issues in India give an idea of development of mass communication in Hyderabad, which must have been influenced by his foreign visits.<sup>43</sup>

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<sup>38</sup> The two principle sources are Zahir Ahmed, *Life's Yesterdays: Glimpses of Sir Nizam Jung and His Times*, (Bombay: Thacker & Co., 1945); and Nizam Jung, *Some Fading Recollections*, (Hyderabad, 1951). There is a biography in Urdu as well as numerous biographical sketches and his own writings.

<sup>39</sup> Mohammad Abdur Rahman Khan, *My Life and Experiences*, (Hyderabad: Krishnanivas International, 1951).

<sup>40</sup> Yusuf Husain Khan, *Yadon ki Duniya*, (Azamgarh: Dar al-Musannifin, 1967)

<sup>41</sup> Mahdi Ali Mirza, *Welcome Each Rebuff*, (Bombay: Times of India Press, 1950)

<sup>42</sup> *Taasurat-i Europe*, edited by Badr Shakayb, (Hyderabad, 1939) Haroon Khan Sherwani, *Europe Jang se Pahle*, (Hyderabad, 1938)

<sup>43</sup> "India Ruler to Buy 20,000 Radio Sets: Wealthy Nizam of Hyderabad to Put One in Every Village for Silver Jubilee," *The New York Times* (19 November 1935); Syed Mahboob Ali, "Broadcasting and India's Future," *Asiatic Review* 31 (1935): 772-775; "Hyderabad's Voice from the Sky," *The Literary Digest* (30 November 1935): 13.

***Abstract***

*The author has tried to find out the traces of the initial encounters of Hyderabadi Elite with the European culture through various travelogues written by them or about them. He narrates that Indians began to travel to Britain by or before 1600. However the travelogues available tell about the expeditions made in the 19<sup>th</sup> and 20<sup>th</sup> century only. The events of 1857, increased the number of male and female travellers to Britain. The author has mentioned a number of Persian and Urdu travelogues and short biographies which throw light on the encounter of the two nations.*