

**THE NOBILITY RETROGRESSION IN WILLIAM DALRYMPLE'S
WHITE MUGHALS (2002)**

Paper

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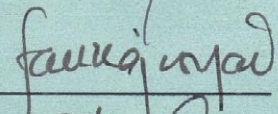
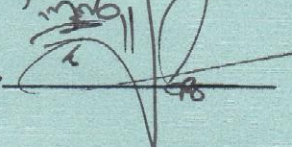
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ABSTRAK

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Makalah ini merupakan analisa novel *White Mughals* (2002) yang ditulis oleh William Dalrymple. Topik yang dibahas ialah retrogresi. Permasalahannya ialah bentuk-bentuk kemunduran gelar kebangsawanan yang di alami oleh bangsawan dari kerajaan Mughals di India. Tujuan penganalisaan ini ialah untuk mendapatkan jawaban sejauh mana novel ini mengungkapkan bentuk retrogresi. Penelitian ini dilakukan dengan menginterpretasi teks dan menganalisa keterkaitan elemen fiksi satu sama lain. Langkah pertama adalah menganalisa sebab-sebab jatuhnya gelar kebangsawanan yang di miliki tokoh karena konflik yang dihadapinya. Langkah selanjutnya adalah dengan menganalisa kontribusi seting dalam munculnya konflik yang dihadapi karakter. Elemen fiksi tersebut dianalisa berdasarkan teori nobility yang dikemukakan oleh Fredrich Nietzsche, nobility succession oleh Jan-Olov Wowerm dan *representation* oleh Ella Shohat. Hasil analisa menunjukkan bahwa bentuk deteriorasi ini di sebabkan karena pemerintahan yang tidak teratur dan penjajahan. Pemerintahan yang tidak teratur ini dapat terlihat dalam 3 hal. Yang pertama ialah banyak bangsawan yang tidak mematuhi peraturan yang telah di buat oleh *successors*. Yang kedua ialah situasi anarki yang di sebabkan karena setiap kaisar-kaisar yang ada di kerajaan Mughals menginginkan posisi sebagai raja. Yang terakhir ialah penurunan moral tentara. Selain itu, penjajahan juga sebagai salah satu penyebab kemunduran kebangsawanan di kerajaan Mughals ini bisa di lihat dalam 2 hal. Yang pertama adalah penjajahan dari Eropa yang berusaha menghancurkan kerajaan satu persatu yang ada di India. Dan yang kedua penjajahan dari kerajaan tetangga.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Every area in this world, country or region has its own leadership or a king who has a noble pride to play a major role in organizing and defends their region in order they do not experience the retrogression of their country. Nobility certainly has several definitions; it can refer to a character trait, and be unrelated to one's birth or rank or it can refer to a birth or rank also. In definition noble means a possessing hereditary rank in a political system or social class. It derived from a feudalistic stage of a country or belonging to the class which possesses the dignity. Traditionally, nobility means as an informal designation for social class. Caputo Family Association (2012) defined Nobility is a belonging to a class of persons that distinguished by high birth or rank, possessing special hereditary privileges, rights and titles that has been granted a qualifying title for their family or clan name from a leading figure in a certain area. A leading figure is usually *a king, chief, maharaja or sultan* of a region, country or empire. It implies that nobility is belonging only to certain group such as highest social class in a country or aristocracy.

The privilege of nobility is usually granted by the Crown in association with possession of a specific title, office or estate. Especially in Britain, it's a parliamentary democracy with a constitutional monarch, Queen Elizabeth II, as head of the State. In monarch system, they still use the nobility as a symbol of social class to differentiate them with a common people. The nobility in British

came to be seen as a hereditary, they only can get the nobility from a family who has nobility too. The highest noblemen in Britain are peers, which include the titles of duke, marquis, earl, viscount, and baron. Conversely, in the feudal system or Europe, the nobility were generally those who held a high status social in a society and also have land or office that might a higher-ranking nobleman.

In a modern usage, nobility is applied to the richest or highest social class in the societies. It refers informally to a persons belonging to the upper class. It means that nobility in this case as a given, it is no longer as a hereditary. Historically, nobility in modern era is distinct from socio-economic status which is mainly based on income and possessions. Being wealthy or influential does not automatically make one a noble, nor are all nobles wealthy and influential. Most of noble man wealth derived from one or more estates, large or small, that might include fields, pasture, orchards, timberland, hunting grounds, streams, etc. It also included infrastructure such as castle, well and mill to which local peasants were allowed some access, although often at a price.

The nobility of a person might be either inherited or conferred with someone who had nobility too. Nobility in its most general and strict sense is an acknowledged preeminence that is hereditary, i.e., legitimate descendants or all male descendants, in some societies of nobles are nobles, unless explicitly stripped of the privilege. In this respect, *nobility* is distinguished from British “peerage”: the latter can be passed to only a single member of the family.

In 18th century, there were few countries in the world where a monarch actually exercises their nobility in a right purpose. The word monarch literally

means somebody who rules alone, and has come to a king or queen. In reality nobility is an important legal concept, in particular because of the privileges attached to it. India in 18th century had to endure one of the most chaotic periods in its entire history. The Mughals Empire, which had dominated Indian subcontinent began to experience the retrogression with internal and external pressure. These retrograde also give an impact to the condition socio-economic and military problem in India. According to Bijdragen (2009) Taxes were originally levied to help the sovereign in times of war; and since nobles were expected to provide help in kind. So, indirectly it can makes up the socio-economic and military problem in the country. Therefore, their nobility still can be maintained and can bring prosperity. As a matter of fact, there is also a country that cannot maintain their nobility and bring it into retrograde. One of the examples in this case is the deterioration of *European Nobility*. Fenner (2011), mentioned:

European nobility originated in the feudal/seigniorial system that arose in Europe during the Middle Ages. Originally, knights or nobles were mounted warriors who swore allegiance to their sovereign and promised to fight for him in exchange for an allocation of land (usually together with serfs living thereon). During the period known as the Military Revolution, nobles gradually lost their role in raising and commanding private armies, as many nations created cohesive national armies. This was coupled with a loss of the socio-economic power of the nobility, owing to the economic changes of the Renaissance and the growing economic importance of the merchant classes, which increased still further during the Industrial Revolution. In countries where the nobility was the dominant class, the bourgeoisie gradually grew in power; a rich city merchant came to be more influential than a nobleman, and the latter sometimes sought inter-marriage with families of the former to maintain their noble lifestyles.

The quotation above reveals that the retrogression of European nobility at that time or known as Military Revolution period caused by their low socio-economic power and grew a new power which is held an important role in maintaining the nobility in a country. Socio economic problem appeared in Europe because there was a bourgeoisie revolution; they came and invaded for Europe's income and social hierarchy completely removed. The loss of political power and the looming decline of social status in Europe partly as a reaction to bourgeoisie forces, contributed to the organization and mobilization of the nobility. In a country, socio economic and power has a main role in developing it because both of them held a major control in a country.

The phenomenon of nobility retrogression is not only found in reality but also appeared in the literary works. It is narrated in the novel entitled *White Mughals* (2002) by William Dalrymple. This novel is interesting to analyze since the character shows the causes of nobility retrogression through the treatment that they get in society.

1.1.1 The Nobility Retrogression

There are two terms that need to be explained in this analysis. There are nobility and retrogression. As Shirley (2001) mentioned, the term nobility means social class which consists of three classes, they are upper class, middle class and lower class that possess more acknowledged privileges or eminence than members of most other classes in a society, membership there in typically being hereditary. The privileges associated with nobility may constitute substantial advantages over or relative to non-nobles, or may be largely honorary (e.g. precedence), and vary

from country to country and era to era. It means that the membership in the nobility and the prerogatives have been regulated or acknowledged by the government, thereby distinguishing it from other sectors of a nation's upper class

The second term is retrogression. Retrogression is from the word retrograde which depicts the process of deterioration and the worse condition of the state. Retrogression that is also known as degeneration, decline and deterioration, it shows the backward development. According to Merriam Webster Dictionary (2012) define retrogression as a passing from a higher level to a lower state of organization or structure and it shows the act going backward.

The causes of nobility retrogression in this analysis mean the decline of someone in maintaining their nobility and make the backwards movement. It arises in two aspects, disorganized government and colonization.

1.1.2 Brief of William Dalrymple

William Dalrymple was born in Scotland in 1965. He was educated at Ampleforth and Trinity College, Cambridge where he was first History Exhibitioner then Senior History Scholar. In 1986, while still at college, he set off to follow on foot the outward route of Marco Polo from Jerusalem to Mongolia and wrote a highly acclaimed bestseller about the journey, *In Xanadu*, when he was twenty-two. The book won the 1990 Yorkshire Post Best First Work Award and a Scottish Arts Council Spring Book Award; it was also shortlisted for the John Llewellyn Rhys Memorial Prize. In 1989 Dalrymple moved to Delhi where he lived for five years researching his second book, *City of Djinns*, which won the 1994 Thomas Cook Travel Book Award and the Sunday Times Young British

Writer of the Year Award. *From the Holy Mountain*, his acclaimed study of the demise of Christianity in its Middle Eastern homeland, was awarded the Scottish Arts Council Autumn Book Award for 1997; it was also shortlisted for the 1998 Thomas Cook Award, the John Llewellyn Rhys Prize and the Duff Cooper Prize. A collection of his writings about India, *The Age of Kali*, won the French Prix D'Astrolabe in 2005.

In 1999, he changed genres and after four books of travel, concentrated on the writing of history. *White Mughals* was published in 2003, and the book won Britain's most prestigious history prize, the Wolfson Prize, in 2003. It was also awarded the Scottish Book of the Year Prize, and was short listed for the PEN History Award, the Kiriyama Prize and the James Tait Black Memorial Prize. The book is made into a major motion picture, directed by Academy Award Winner, Ralph Fiennes. *The Last Mughal: The Fall of a Dynasty, Delhi, 1857*, described as 'a masterpiece' in the New York Review of Books, won the Duff Cooper Memorial Prize for History and India's leading literary award, the Vodafone/Crossword award for Non Fiction. It was also long listed for the Samuel Johnson Prize. And the last book is *Nine Lives: In Search of the Sacred in Modern India*, published in 2009, won the Asia House Literary Award and was again long listed for the Samuel Johnson Prize

1.1.3 White Mughals

The novel "White Mughals" (2002) is a novel written by William Dalrymple. *White Mughals* is one of the most popular books in India and it gets 5 awards. It exposes the issues the nobility retrogression. Generally, retrogression of

nobility means the degeneration in the quality of aristocracy over a period of time and it depicts the condition backward movements. This backward movement of nobility is caused by several issues, they are disorganized government and colonization.

First, the cause of nobility retrogression in the novel *White Mughals* is disorganized government. It can be seen from several attitudes in the empire itself. Such as, the successors are breaking the law of succession in their empire. Next is anarchy situation which is triggered by the death of a king and upheavals that follow them. Because, every emperor each one is used nobles and members of the royal family to get the position as a king. The last is Moral Degradation of the Soldiers. The soldiers used to life in luxury. This situation makes the Mughal army lazy, corrupt and inefficient in running their job. The soldiers became pleasure loving and often they proved to be disloyal.

Second is colonization. The coming of the Europeans also gave a big impact for nobility retrogression .The Europeans, especially the British, played an important role in nobility deterioration in Mughals Empire. They first came to India to set up the colonization. And also neighbor invasions, the invasions of Maratha and Tipu proved fatal for the Mughal Empire. Not only were the Indians defeated but their weakness was exposed and India became as easy prey to other foreign powers too.

1.2 Problem of Study

There are several topics that can be exposed from the novel *White Mughals* (2005) by William Dalrymple. However, the nobility deterioration is a topic that close to social life and it becomes the center issue in the novel. In order to analyze this topic, research question is needed, they are

1. What are the fictional devices that strongly reveal the nobility retrogression in the *White Mughals* (2002) novel?
2. How do those elements elaborate the idea of nobility retrogression in the *White Mughals* (2002)?

1.3 Purpose of Study

This study is intended to reveal the nobility retrogression through disorganized government and colonization in a novel *White Mughals* (2002) written by William Dalrymple. This analysis is going to find out how the character gets the nobility retrogression. This study also investigates the setting in giving contribution to reveal the meaning.

1.4 Previous Study

The analysis of this novel which focuses on the nobility retrogression has not been found yet. However, there are several studies that give contribution and inspiration in analyzing this novel.

The first analysis was written by *Rebbeca Dorgelo* (2010) entitled "*Travel, History, and Transnationalism: William Dalrymple's Writing about Delhi*". In this analysis Dorgelo reveals the three works of William Dalrymple

entitled: *In Xanadu, City of Djins, and White Mughals*. Dalrymple's texts achieve this representational amelioration through the employment of a number of different, though connected, tropes. The most powerful of these, which underlies all of Dalrymple's representations, effects a vision of the British in India through the lens of a romanticized transnational, highlighting individual interactions with and contributions to Mughal courtly culture. Throughout this paper, it examines the ways in which such tropes function across Dalrymple's narrative history and travel texts. One of the ways in which Dalrymple's texts positively portray those Britons who participated in the administration of India is by emphasizing the bumbling, eccentric qualities of these figures, who, Dalrymple argues, enthusiastically embraced aspects of the Mughal culture with which they interacted.

The second study that gives contribution to this analysis written by *Ingela Lundin* (2008) entitled *Double Oppression in the Color Purple and Wide Sargasso Sea: A Comparison between the main characters Celie and Antoinette*. The basic focus of this analysis is the main character Celie and her life conditions in Alice Walker's *The Color Purple* (1982) and makes a comparison to the main character Antoinette in Jean Rhys' *Wide Sargasso Sea* (1966). Both of the novels try to reveal about the issue gender relations, gender oppression, colonial subordination and identity seem to be salient in these two stories and shed light upon what these two novels very much have in common. And also it can be seen as feminist as well as postcolonial, and postcolonial feminist criticism is what this study will take as its point of departure. The two female protagonists are doubly oppressed, that is, both subordinated as women and as colonial objects.

The analysis above gives contribution and inspiration to the topic nobility retrogression. They also enriched the knowledge about the topic. Unlike the previous study, this analysis focuses on how far the novel reflects nobility retrogression through the action that done by the characters and supported by the setting in the novel.

1.5 Theoretical Framework

The analysis of this novel related to the concept of nobility by Fredrich Nietzsche, nobility succession by Jan-Olov von Wowern and representation by Ella Shohat . Generally, Nobility can be refers to many things including a social and historical concept. This is not only about social status or class, but also related to income. Nobility is a government-privileged title which may be either hereditary or for a lifetime. Hereditary titles, in a general sense, are titles, positions or styles that are hereditary and thus tend or are bound to remain in particular families. Jan-Olov von Wowern (2012) stated that nobility refers to a class in society which once had hereditary political, financial and social privileges guaranteed by law. It means that nobility is a position in a society that differentiated them from a common people and they are protected by the law.

There are five characteristics of nobleman by Nietzsche (2010)

First is the noble man is solitary, independent, and dealing with others as means to his ends. Second is he is driven by his work, having unified his personality to focus on his project, and seeks responsibilities. Third is the nobleman is essentially 'healthy', knowing what is good for him and choosing that. Forth is He wills his life unconditionally, and perhaps can will eternal return as well. The last is he has reverence for himself, honouring himself as powerful, and exercising power over himself in setting and striving for his own values. This sense of reverence extends also to the past – there is no assumption that what is new is better.

The quotation above shows that there are five characteristics that a nobleman should be had, in order they can maintain the country that they lead. Nobility are also involves a grand attitude and a longing for expansive inner states, not a sense of being caught up in oneself, but a continual 'self overcoming'. This shouldn't be understood in the usual moral or spiritual terms, e.g. overcoming one's selfishness or transcending human desires.

In maintaining nobility there are two rules to bring the succession in maintaining nobility. According to Jan-Olov von Wowern (2012)

The first rules is laid down in the letter patent which was given to the family member who was first ennobled (for patent nobility) and the second rule of succession is in use at the time and the place where the family was first recognized as noble (for original nobility)It follows that in the case of patent nobility the rules of succession could only be changed by the conferring authority, the reigning Monarch or his or hers successors

In the case of the original nobility in the rules of succession cannot ever be changed when there is no the conferring authority changed it. When, it discusses succession, it should define the meaning of succession to the nobility. It is which family members in the next generation will inherit the name, the arms and the quality of continuing the family line, and the succession to the headship of a noble family. In genealogy book by Jan-Olov von Wowern (2012) there is two noble succession:

Agnatic succession: succession to the nobility that continues only on the spear (male) side, from father to son." And Cognatic succession: in many countries this was the original form of succession among the ancient nobility, meaning the nobility that continued on both the spear (male) and distaff (female) side in parallel lines".

It means that the nobility succession is brought from the family itself without differ the male or female lines. Both of them can bring the succession of nobility. The noble person feels full of greatness and power, the new philosophers express the will to power in its purest form and are full of joy in the affirmation of life. The noble person despises what is weak; the new philosopher ranks people by what how much truth and suffering they can bear. Both are independent and are not moved by the suffering of common people.

Representation is a critical concept not only in postcolonial studies and academia, but in the larger cultural milieu. The term itself can be defined in many different ways. Often, it thinks of representation primarily as “presence” or “appearance” where there is an implied visual component. Representations can be clear images, material reproductions, performances and simulations. We understand them to be re-presenting a particular “real” thing; however, the relationship between the thing and the representation of the thing is one that has engaged philosophers, linguists, historians and artists for centuries. In a different context, we use representation to denote the relationship between a politician and her/his constituency. A single person is endowed with the responsibility of representing many citizens; this is the foundational principle of representative democracy. For this discussion, we are highlighting the visual, political and artistic elements of this concept. Representations — these ‘likenesses’— come in various forms: films, television, photographs, paintings, advertisements and other forms of popular culture. Written materials — academic texts, novels and other literature, journalistic pieces — are also important forms of representation (Shohat, Ella. 1995)

The analysis of this novel is supported by text-based and context-based interpretation. Guerin (2002) stated that text-based interpretation focus on literary works itself, while everything outside the text is ignored. It signifies that the meaning of the whole story is uncovered from the text by observing the sign system that constructs a literary work.

The process of analysis is done by examining its fictional devices, character and setting. Madden (1999) stated that the analysis of the character can be done through their action, dialogue, reaction toward the circumstances and what other character state about them. Several aspects from setting such as time when the story takes place and the political and cultural condition can be observed because those occur in the characters' dialogues, thoughts, statements, and actions. Madden (2002) stated that setting in fictional is the location and atmosphere of the story. The setting in the story is the colonialism era in India.

1.6 Methodology

The analysis of this novel focuses on the nobility deterioration that happened in Mughals Empire in William Dalrymple's novel *White Mughals* (2002). This analysis is done through text-based and context-based interpretation. Furthermore, it is also done by analyzing fictional devices. Fictional devices are character and setting. Character is used to disclose the action of the character trying to survive and maintain their nobility. Then, setting deals with atmosphere that make up the story in this novel and support the meaning. Moreover, these elements are analyzed based on the concept of nobility by Nietzsche, nobility succession by Jan-Olov von Wowern and Representation by Ella Shohat.