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SELECTIONS FROM THE RECORDS OF THE BOMBAY  
GOVERNMENT.

~~XXXVII.~~ (IN TWO PARTS.)—NEW SERIES.

~~XXXVIII~~

PART I.

REPORTS ON THE RESOURCES, &c.,

OF THE

DISTRICTS OF NADIAD, MATAR, MONDEH, BIJAPUR, DHOLKA,  
DHANDHUKA, AND GOGHA, THE TAPPA OF NAPAD, AND THE  
KASBA OF RANPUR, IN GUJARAT:

ACCOMPANIED BY BRIEF NOTES RELATIVE TO THE CONDITION OF THAT PROVINCE  
PREVIOUS TO THE CLOSE OF THE LAST CENTURY.

WITH MEMOIRS ON THE DISTRICTS OF

JHALAVAD, KATHIAWAR PROPER, MACHU KANTHA, NAVANAGAR,  
GOHELVA, PORBANDAR, SORATH, AND HALAR, IN KATHIAWAR.

ACCOMPANIED BY MISCELLANEOUS INFORMATION CONNECTED WITH THAT PROVINCE;

BY (THE LATE) COLONEL ALEXANDER WALKER

PART II.

REPORTS OF THE

MEASURES; COMMENCING WITH THE YEAR 1805, ADOPTED, IN  
CONCERT WITH THE GOVERNMENT, BY THE LATE COLONEL  
ALEXANDER WALKER; AND SUBSEQUENTLY BY MR. J. P.  
WILLOUGHBY, POLITICAL AGENT IN KATHIAWAR, AND BY  
HIS SUCCESSORS, FOR THE SUPPRESSION OF FEMALE INFANTICIDE  
IN THAT PROVINCE.

COMPILED & EDITED BY R. HUGHES THOMAS, ASSISTANT SECRETARY, POLITICAL DEPARTMENT

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OF THE

DISTRICTS OF NADIAD, MATAR, MONDEH, BIJAPUR, DHOLKA,  
DHANDHUKA, AND GOGHA; THE TAPPA OF NAPAR;  
AND THE KASBA OF RANPUR;

IN THE

PROVINCE OF GUJARÁT:

ACCOMPANIED BY

INFORMATION RELATIVE TO THE HABITS, &c., OF THE  
PEOPLE INHABITING THOSE DISTRICTS;

ALSO

BRIEF NOTES RELATIVE TO THE FORT OF KAIRA;  
THE CHOUTH OF CAMBAY; THE FORMER CONDITION  
OF GUJARAT; &c.

BY THE LATE

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 18th June 1804, the 28th March 1805,  
and the 20th July 1806.*

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PART I.

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# PROVINCE OF GUJARAT.

## REPORT ON THE RESOURCES OF THE DISTRICTS OF NADIA'D, MATAR, MONDEH, BIJA'PUR, DHOLKA, DHANDHUKA, RA'NPUR, GOGHA, &c.

From

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

To

THE HONOURABLE J. DUNCAN,  
President and Governor in Council,  
Bombay.

*Dated the 18th June 1804.*

HONOURABLE SIR,

I have been very anxious to lay before you an account of the circumstances and resources of the Company's late acquisitions in Gujarát from the Peshwa and Gáekwár, but I have been prevented by causes which could not be foreseen, and which, as they are known to you, I need not at present repeat. Some of the reports of the kárkúns who were employed to inspect the parganas have not yet been translated, and others remain unfinished

These shall be transmitted as soon as possible; but I have anticipated, in my occasional letters in this department, some of the subjects which belong to this inquiry.

I shall, in the mean time, state summarily such information of each pargana as may be more essentially necessary to enable you, Honourable Sir, to frame a system suitable to the circumstances of these possessions.

### NADIA'D.

2 The Pargana of Nadiád contains about 114,135 bighas of land, of which 69,504 are in cultivation; 15,142 waste, but arable; and the remainder either altogether unfit for the purposes of cultivation, or in a state which could not be recovered without great labour and expense.

The proprietary of the land in cultivation and waste is divided into the following shares:—

	Bighás	
Sarkár Zamin, which pays on an average to Government at the rate of Rs. 9 per bigha ...	15,275	0 0
Waste ground, the property also of the Sarkár, but fit for cultivation ...	15,142	0 0
Ditto ditto, barren, or in the least improvable state ..	29,489	0 0
Mortgaged and sold, paying no revenue to the Sarkár ..	13,429	0 0
Paying Salámi at Rs. 1-8-0 per bigha ..	22,951	2 0
<i>Grásra Wánta.*</i>		
Free land ..	5,800	0 0
Paying Salámi at Re 1 per bigha ..	4,615	0 0
Pasáita, † which pays no revenue ..	7,403	2 0
Wazifa, ‡ also free land ...	30	0 0
Total ...Bighás	114,135	0 0

This pargana contains, including the kasba, thirty-nine villages, and five more under the head of Killedári, which have been added to it from the neighbouring districts. There are nine Mehvási villages, which are included in the district of Nadiád Proper, and comprised in the above enumeration of its villages. These Mehvási pay a fixed jama under the head of Gháns Dána, § which amounts to Rs. 8,631-37½, exclusive of the Dhárála|| Vajára, or the Kuli house-tax, of about Rs. 2,514.

\* Divided; the division or share of Grásras      † A handful; Pasápordia, give him a handful.  
‡ A gift.      § Grain and forage.  
|| An armed man, or a person privileged to carry arms.

3. The avowed principle for estimating the revenue of Nadiád is by the gross produce, of which one-half belongs to the Sarkár, and the other to the rayat. From the rayat's share, however, the following deductions are also to be made from every maund of produce.—

To the Sarkár ...	...	...	...	1½ ser.
Do. Talátis ...	...	...	...	0½ "
Do. Patels ...	...	...	...	0½ "
Do. Haváldárs	...	...	...	0½ "
				2½ sers.

There is also an anna received by the Sarkár on every maund for its hire, which would in some measure appear optional, as the rayats may decline to pay it, and deliver the grain themselves at Baroda.

The rayats pay besides, under the head of Kadoba\*—

For the first sort of ground	Rs. 2 per bigha.
Do. second	" " 1 "
Do. third	" " 0½ "

But this mode of assessment is not applicable to the Mehvási villages, which pay a certain sum, which varies more or less from year to year, according to circumstances, which commonly depend on the degree of good management, and means in the hands of the Kamávisdár to secure or enforce payment.

4. The principal produce of this district consists of tobacco, rice, zingli, jowári, bájri, matt, and kodra. There is likewise a little wheat and cotton, and different kinds of pulse. The periods of reaping grain are chiefly in February and March; but the tobacco crop, which is one-third of the produce of the pargana, lasts from February to April.

5. There are three principal and nine inferior Desáis in Nadiád.

There is one Muzamdár and three Amin Patels. The Dastars of these officers consist of a Sukri, levied in certain proportions from all the villages:—

The Desái Dastur from the villages is	...	Rs. 4,200
A proportion of the Dandfuri or fines, estimated at	...	„ 1,200
		Rs. 5,400

The Muzamdár Dastur from the villages is but Rs. 175 and about 20 bighás of Pasáita.

The ordinary Patels are thirty-six, and as they are the great agents for settling the jamábandi, and the chief medium of intercourse between the Kamávisdár and the cultivators, they receive a certain allowance for those services. This allowance is in proportion to the assistance they may have afforded, and sometimes amounts to Rs. 6,000. There is no fixed rate for the payment, which is a reward for the trouble they may have taken in the affairs of the pargana, and is paid to each according to his degree of merit, in respect of which the Kamávisdár is the judge.

6. It has been customary to fix the jamábandi of Nadiád about the month of January: after the assessment of each village is fixed, the revenue is received by instalments in each; and should the Patels fail in performing their engagement, the Sarkár will attach the crop. When the crop is ripe, the Patels ought to apply to the Kamávisdár for permission to cut it: on this occasion they give Bhát† security, who must be answerable that the rayats shall not privately dispose of the grain, nor reap the produce without leave.

The Patels, on their part, obtain security from the rayat to pay their just dues before they reap the fruits of their labour.

#### MÁTAR.

7. The Pargana of Mátar adjoins that of Nadiád.

There is no statement or report of this district which hitherto furnished an estimate of its contents in bighás.

This pargana contains seventy-one villages, including the kasba, under the following denominations:—

Rásti, or peaceable	...	...	...	35
Mehvás	...	...	...	18
Rásti Mehvás	...	...	...	16
Waste	...	...	...	2
				Total villages ... 71

Rásti Mehvás implies a middling state of subordination, or a village which is inhabited equally by Kuls and Kulambis, or wherein a smaller number of Sebandis is required to enforce the collection than in a village thoroughly Mehvás.

\* Bájri straw. † Sandaryin, or Bard, appointed to compose verses in praise of his Rája or Chief.

There is but little Sarkár zamin remaining in this pargana, the greater part having, been mortgaged and sold. This alienation has taken place in some cases under the authority of the Sarkár, and in others the Patels and native officers have assumed a power which they had no right to exercise, in order to relieve their own necessities, or to answer some object of private interest or convenience.

8. The ostensible principle of assessment is the same as in Nadiád, and the same deductions are made from the rayats' share of the produce. The revenue is paid in silver rupees, and this is supposed to be more for the advantage of both parties than payment in kind.

The Mehvás villages of Mátar are subject to the regular operation of the jamábandi and are taxed and assessed like the Rásti villages.

9. The Pargana of Mátar is reckoned a good grain district. Its principal produce is bájri, matt, tobacco and bowta. of these products the most valuable is tobacco. It yields on an average 20 maunds per bigha, which is sold on the spot from Rs 3 to Rs. 3½, and even Rs. 4 per maund.

A bigha of ground on which tobacco is cultivated pays to the Sarkár, according to circumstances, at the rate of Rs 10, Rs 12, and Rs. 15.

The expense, however, attending the cultivation of tobacco, is considerable, the preparation of the ground alone for this crop amounting to about Rs. 10 a bigha.

The Sarkár receives from a bigha of bowta from Rs 3 to Rs. 5; bájri and other grains pay at the rate of Rs. 3, Rs. 4 and Rs. 5.

The average produce of these grains is from 19 to 20 maunds per bigha.

10. The jamábandi is generally fixed in the month of January, and the periods of reaping are chiefly in February and March.

The quantum of the jamábandi is determined by an inspection of last year's accounts, and the produce of the present year.

The work is finished by the Patels, who are the agents of their respective villages, and the Kamávisdár. The assessment of each village is paid in money, by instalments: should any Patel fail in performing his agreement, it is customary to attach the crop, and, after satisfying the Sarkár, which is supposed to be entitled only to one-half of the produce, the other moiety reverts to the cultivators.

As the Patels are bound for the discharge of the revenue to the Sarkár, they take care to obtain from the rayats security to indemnify themselves.

A Bhát is the common pledge in either case. It is necessary for the Patels to receive permission from the Kamávisdár to cut the crop, and also, after it is reaped, to obtain his leave to carry it home. These are precautions for the security of the revenue, and are had recourse to at two periods, at the fixing of the jamábandi, and its payment. When the first is agreed on, and appearances are sufficiently in favour of the second, the restraint is removed.

11. There is one principal Desái, with several inferior, in Mátar.

There is one Muzamdár, with five Amin Patels, seventy-one Talátis, and seventy-one ordinary Patels.

The Desáigiri Dastur consists of a Sukri from the villages, and a small proportion of the Dandfuri. These together are estimated, *communibus annis*, from Rs 3,000 to Rs 3,500.

The Desái enjoys, besides, 3,200 bighás of Pasáita. The Muzamdár receives Rs. 300 from the villages, and holds 25 bighás of Pasáita land. There is also a Vera on the villages for the support of the Talátis, which, according to the state of the villages, varies from Rs 30 to Rs 100 each per annum.

The Amin Patels possess 100 bighás Pasáita, and receive from the Sarkár an Inám, amongst them, of Rs 500.

The ordinary Patels receive also an Inám, or present, from the villages, of not less than Rs 25 nor more than Rs 300 from each.

#### MONDEH.

12. The Pargana of Mondeh is next to that of Mátar, the two kasbas being only eighteen miles distant.

Its measurement in bighas has not been ascertained, and it differs little, in its products and customs, from the former district.

Mondeh contains ninety-two villages, viz —

Rásti ..	...	...	..	..	57
Mehvás' ...	...	...	..	..	24
Rásti Mehvás	..	...	...	...	5
Waste ..	...	...	..	..	6
Total villages ...					92

13 The jamábandi is here fixed, and received, in every respect, as in Mátar. The assessment of the Mehvás villages is also the same as the Rásti, the Patels of the former appearing, in common with the latter, to settle their jamábandi.

There are, however, in this pargana, three Mehvás villages exceptions to this rule. These pay to the Company a fixed jama of Rs. 500, and to the Gáekwár Sarkár, under the head of Gháns Dána, Rs 3,200, on account of the Mahi Kánthá Mulukgiri, in which they are included.\*

14. The principal produce of Mondeh consists of tobacco, matt, bájri, rice and bowta. These grains, in the quantity of their produce and value, are nearly equal: they yield in general 20 maunds per bigha, sell from Rs. 3 to Rs. 4 per maund, and pay to the Sarkár Rs 10, Rs 12 and Rs. 15, according to the produce, or the rate of the market, which are both, of course, liable to fluctuate. Rice is on an average sold for Rs. 2 per maund. The state of the tobacco culture is the same as in Mátar.

15 The duties of the Sarkár in this pargana are conducted by two Desáis, four Muzamdárs and four Amin Patels. Each village, however, is provided with its complement of Patels and Taláts.

These Kárbháris have the same Dasturs as in the parganas already recited, under the separate heads of Sukri, Dandfuri and Pasátá. They are estimated, from all these sources, at Rs 3,000 to Rs. 3,500 a year.

16. The jamábandi is fixed in December. This is determined by the process already described.

The assessment of each village is received by instalments in cash, unless on a failure of payment, when the crop is attached, and the revenue is taken in kind.

The Patels, on obtaining permission from the Kamávisdár to reap, present him with a rupee, but the same offering is not required when they are allowed to carry home the crop.

Bhát security from the Patels to the Sarkár, and from the rayats to the Patels, is given and accepted here, as in other places.

#### KAIRA.

17. The fort of Kaira is between Mondeh and Mátar. It is in the Pargana of Mátar and the jághir itself consists of thirty villages, which have been dismembered from the adjoining district.

The territory of Kaira is estimated to contain 9,000 bighás, 3,000 of which is waste ground, 3,200 under cultivation, and the remainder is Inám land, the property of Bráhmíns, Wánias, Grásias, and Kulis. Of the cultivated land, 2,800 bighás is Sarkár Zamin, or Máhl Kalkuád (heap of grain)

The land uncultivated is supposed to be little more than is required to support the stock of cattle in the district, which is said, in proportion to extent, to be very great.

18. The assessment of this district, and the mode of collection, were regulated by its late possessor, and differ in some respects from the customs of the neighbouring parganas.

It was the practice at Kaira to enter into regular engagements with the rayats, and the Sarkár land was frequently leased to them, in lots, for a period of years, from three to five. In those engagements, the rayats either agreed to pay a fixed sum in cash per bigha, or to give half the produce in kind: if they paid in money, security in the usual way was taken beforehand, if in produce, the shares were divided on the spot.

19. The tax on land in this district is from Rs 4 to Rs. 12 a bigha.

Ginger, saffron and sugarcane pay at the rate of Rs 12 per bigha, but tobacco only Rs 8. The common grains are neither different in their kinds, nor in their value, from those of Mátar.

The free lands, which are called Báng Máungna (to ask a share), pay notwithstanding a Salámi, which varies, according to the article in cultivation, from Re 1 to Rs. 5.

The Mehvás subject to Kaira are generally Rásti, but one of their villages, which should pay a jama of Rs. 300, has contrived for several years to avoid discharging its contribution.

#### NA'PÁ'D.

20 The Tappa or division of Nápád is situated to the south of Nadiád, and distant from it only a few koss.

Nápád contains 22,933½ bighas of land, of which 19,445½ are under cultivation, 1,979 waste, but arable, and 1,509 supposed incapable of cultivation, being occupied by houses, tanks, wells, roads, &c. It could not, therefore, be rendered more beneficial to the Sarkár, or the rayats, than it is at present.

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\* An arrangement will be made with the Gáekwár Government to transfer this Ghána Dána to the Company;

The division and present state of the above quantity of land will be found under the following heads —

		Bighás	
Cultivated ground belonging to the Sarkár	..	...	2,914 0 0
Also cultivated, but Garena or mortgaged	..	...	3,501 2 0
Cultivated, but Vechánia or sold	..	..	4,156 2 0
Ditto, Pasáita or Inám	..	..	2,833 2 0
Ditto, Grásia Wánta	..	...	6,040 0 0
Total in cultivation Bighás		.	19,445 2 0
Bighás waste, but capable of improvement	..	.	1,979 0 0
Ditto, unfit for cultivation	..	...	1,509 0 0
Total Bighás		...	22,933 2 0

21. There are but twenty villages in the Tappa of Nápád, of which seven are inhabited by Mehvásis. These Mehvás villages as well as those lands called wánta, are subject to a fixed tax or jama, under the name of Ghás Dána, which is, however, exclusive of the Dhárála Vera on the houses of such Kulis as inhabit peaceable villages.

22. The jamábandi of Nápád is determined by comparing the jama of former years with the appearance of the produce of the present year. It is accordingly increased or decreased, as the season may have been more or less favourable. On a failure of payment, or of non-performance, on the part of the rayat, of this agreement, the crop, as is the practice elsewhere, is attached. In this case, it ought to be equally divided between the Sarkár and the rayat, but the share of the latter is subject to the following deductions —

From each maund of produce  $2\frac{1}{2}$  sers are appropriated to the Sarkár, and also one anna per maund under the pretext of conveying the produce to the seat of government.

The rayat, however, may find carriage at his own expense if he prefers it, when the anna is not exacted. Under the head of kerbah, jowári, or hájri straw (an exaction, however, unknown in other districts), the Sarkár receives for each bigha of the best ground Rs. 2, for that of an inferior quality Rs.  $1\frac{1}{2}$ , and for the waste ground Re. 1.

23. But this mode of assessment is by no means applicable to the Mehvás villages of Nápád, where this class and the Grásias are extremely obstinate and turbulent. The Ghás Dána of Nápád varies from year to year, and is more or less according to the abilities of the officers of Government, or their means of enforcing obedience.

24. The produce of this Tappa differs little from the rest of the possessions of the Honourable Company in this quarter, and the periods of reaping are the same. Tobacco is the latest crop, and it is not so productive as in Nadiád. The ground, in general, of this Tappa, is not extremely fertile.

25. The jamábandi is fixed in the month of January, and paid by instalments. The periods of the revenue instalments in Gujarát are, generally, calculated to meet the convenience of the rayat, and made to fall due about the seasons of reaping. The same securities are taken as in other parts.

26. Since the cession of the Tappa to the Company, the duties of it have been conducted by one Desái only. He has received, as a salary, Rs 125, and a Sukri from each village of Rs. 4 or Rs. 5, agreeably to the circumstances of the place.

27. The port of Dehwán is comprised in the Tappa of Nápád, and, as it is situated on the entrance of the Mahi, it may derive from that circumstance sufficient importance to deserve the attention of Government.

#### CHOUTH OF CAMBAY.

28. The Chouth of Cambay is a proportion of the revenues, or customs, which admits the appointment of a joint Collector with the Naváb, with the exercise of a certain share of authority, but comprises no territorial possession whatever.

29. These territories lie between the rivers Mahi and Sábarmati, and are contiguous to each other. The Tappa of Kari and the Pargana of Bijápur are both to the westward of the Sábarmati, and towards the northward extremity of Gujarát, which distance, and separation from the rest of our districts, will render their superintendence imperfect, and more difficult to provide for.

#### TAPPA OF SAMÁUD, IN THE KARI PARGANA.

30. The Tappa of Samáud, of the Kari Pargana, consists of twelve villages, of which several are Mehvási; but as it has hitherto remained under the management of the Kamávis-dár of Kari, its rents have been regularly paid, without trouble or expense to the Company.

#### BIJÁPUR.

31. The Pargana of Bijápur is in the same direction, but more distant, and, as has been observed, insulated from the rest of the Company's possessions. There has been no



account obtained of the extent of this pargana in bighas, but it contains, with the kasba, seventy villages, viz. —

Peaceable	...	...	...	...	16
Mehvási...	...	...	...	...	48
Waste, or nearly so ...	...	...	...	...	6
				Total	70

In this pargana extensive tracts of land lie neglected, and in a state that promises little hope of a speedy improvement, having been much of it waste for a period of fifty years. This is imputed to the excesses of the Kulis, and their predatory habits, which require, to restrain them, the annual appearance of a large force.

32. The following customs are generally observed in collecting the revenue of Bijápur; it is optional with the Kamávisdár to receive the revenue in specie or in grain —

In plentiful seasons, it is to the advantage of both parties to collect in kind, but in those of scarcity this mode is much to the detriment of the rayats. The produce, however, in this case, is equally divided, but there is, besides, a general tax throughout the pargana of Rs. 15 on every plough.

This also varies according to circumstances; as, for instance, in cases when the crop is raised by well-water, the Sarkár only receives one-sixth of the produce, and Rs. 5 on the bucket, or instrument for drawing the water.

33. The mode of assessment is by no means applicable to the Mehvás and Grásia villages. These castes, in this pargana, are peculiarly obstinate, and never pay either their Salámi or Gháns Dána unless a force comes against them. It has on this account been usual for the troops employed on the Mulukgiri of the Mahi Kántha to take Bijápur in their progress; and their commander receives a present from the Kamávisdár for his trouble, under the head of a Mezváni or entertainment. This service was performed for the Company this year, and Kákáji, who commands the forces, received the usual present.

34. The general quality of the soil of Bijápur is not very good, and its principal produce is matt, bájri and jowári. The latter is in small quantities, and bájri is the most abundant. The periods of reaping commence in November and end of January.

35. It is customary to fix the jamábandi of this pargana in August. It is received by instalments, which commence, as soon as it is fixed. When any of the Patels fail in their engagements, their property is attached as usual, and all the precautions which have been noticed in the other parganas, in respect to obtaining permission to reap and house the crop, and with respect to securities, prevail here in full force. The Bhát is also the common pledge on these occasions.

36. There is one principal Desái, and eight of an inferior rank in Bijápur. The managing officer receives, under the head of Sukri, about Rs. 1,000 a year. There is one Muzamdár and two Amin Patels. The ordinary Patels and Taláts are numerous. The fees of the Muzamdár are the same as the Desái's, or about Rs. 100.

#### DHOLKA.

37. The Pargana of Dholka is contiguous to Kaira, and to the westward of the Sábar-mati. This pargana is by far the most extensive, and the most important of the Company's possessions in this part of Gujarát.

There is no account of its extent in bighas, nor is it thought that any measurement could easily be effected in its present state.

The pargana contains two hundred villages, including the town of Dholka, which is one of the largest in Gujarát. These villages may be classed under the following heads:—

Rásti or peaceable, of which three are waste	...	...	...	98
In a middling state, of subordination, of which two are waste	...	...	...	51
Mehvási, of which five are waste	...	...	...	51
			Total	200

38. The Mehvás villages are in a state of independence, and pay with difficulty their contribution of Gháns Dána.

This is obtained, or fixed, by a large military force, or by a negotiation with the Chiefs who are concerned, which generally secures them an abatement. Some of these Chiefs are Grásias of more or less influence, but the Chief of Kounte assumes the title of Rája, and is said to claim a very high descent.

Each of these Chieftains has a certain number of armed followers, who attend him voluntarily, and subsist on his bounty or on the fruits of their natural plunder.

But the Kounte Rája has in his service a force of two thousand Sebandis, and one hundred and fifty horsemen, who mount guard at his village, and who are engaged to defend his person, or to wage hostilities, like the troops of a sovereign prince.

The village of Kounte is not fortified, but it is in the middle of a jungle, and surrounded by fastnesses. The Kountewalla has under his jurisdiction twenty-four villages, and pays, generally, a jama of Rs. 42,723 yearly, but this varies according to circumstances.

The Chief of Gánger is the next most considerable, and is a relation of the former. He has eight villages subject to him, for which he pays the yearly sum of Rs. 15,870. This is a very valuable State, and its protector keeps up a constant force of one thousand men.

It may be remarked that the Grásias of Gujarát are either connected by relationship, or by a community of interests and sentiments, which strongly predisposes them to feel for each other. The authority of Government in this situation must be very imperfect, and we have not, indeed, any right to interfere in the internal administration of these principalities. The legal demands of Government are confined to the Gháns Dána, and to oblige these men to give security for its payment, and to refrain from disturbing the peace of the country. These are obligations which they seldom perform, and a just cause would never be long wanting for reducing them to a more perfect state of obedience; but a war with the Grásias, or Kulus, would be sanguinary, without being honorable or profitable, and we have peaceable means within our power, for ensuring success, which we shall no doubt adopt in preference.

39. The town of Dholka itself is far from being in a state of complete subordination. It contains a population of fifty or sixty thousand souls, chiefly Musalmáns, who are distinguished by the rather reproachful name of Kasbátis. They are described, in the old records of Gujarát, to be a bold and turbulent people, which character they maintain at this day. Some of them can command the services of a considerable number of horsemen, and occasionally hire them out to such of the neighbouring States as require them.

The Kasbátis of Dholka hold almost all the Rásti part of the pargana in Mánuti,\* and this has added much to their influence, as well as proved, injurious to the public revenue. It would at present be dangerous to make any innovation on this head, or to attempt any considerable improvement, until we are prepared to support the measure by a military force.

The Kasbátis were useful to the Gáekwár Government, as they assisted in securing the revenue, and formed a counterpoise to the Mehvásis. That Government thought it necessary to treat them with great indulgence, and so long as we respect their present privileges we may also expect their services.

40. In this state of affairs, the lands of this district are neither advantageously managed, nor the interests of the Sarkár nor for those of the rayats. The greatest part of the Sarkár zamin has been sold and mortgaged to the Kasbátis and Grásias. A considerable portion of it is also withheld without any legal right or pretext whatever. There is likewise a great portion of this fine pargana waste, which appears to have been the case from a remote period.

As the barrier, or frontier, of Káthiáwár, Dholka possesses a great deal of political importance, and it may be considered as the mart or medium of traffic and intercourse between the two divisions of Gujarát.

41. The jamábandi of Dholka is fixed, in the same manner as in other districts, by an inspection of the preceding year's accounts, and the produce of the present. It may here be remarked that this annual mode of estimating the revenue in Gujarát is liable to great uncertainty and abuse. It is customary, when the season disappoints the expectations of the parties, to allow for that circumstance; and in all engagements for revenue, there is a proviso made for the effects of war. These accidents, which are styled in the emphatic language of the country "Asmáni Sultáni," are admitted as a justifiable plea for abatement. On the other hand, it is usual with the farmers of revenue, when the season turns out more favourable than it promised at the time of inspection, to lay an additional Vera or tax on the rayat.

The customary mode is also resorted to in Dholka of attaching the property of the rayat, and the crop, should he fail in his payments; and in the latter case, besides one-half of the produce, Sarkár exacts five sers from each maund of grain. In these attachments, however, the implements of labour and husbandry are commonly spared.

42. These remarks are not applicable to the Chieftains of this pargana, who are in a great degree, as has been noticed, independent of Government. The Mehvásis, according to the term of Maráthás, are so powerful in Dholka, that they are nearly on the footing of Mulukgiri tributaries, and require an annual armament to obtain payment of their jama or Gháns Dána. If the troops were numerous, the harvest ensued immediately, and the contribution was fixed on an increased ratio; if, on the other hand, the force employed was not very strong, a skirmish ensued, which, whatever might be its issue, the resistance was thought honourable to the Mehvás, and after subjecting their country to be pillaged, the affair ended in a composition for more or less, according to circumstances.

43. The periods of reaping are later than in the southern districts, and the cultivation is more laborious. There are three different seasons of cultivation. The first is called kharif, comprising the season of the rains. The principal articles cultivated during this time are bájri, tur, matt, errandi, zangli, chowla, plantains and rice. The second is called rabi, and comprises the cold months, when heavy dews prevail. Wheat, barley, kusumba, tobacco, jowári, mug, gram and cotton are the chief articles cultivated within

\* A premium on money.

this period. The third season is called Unállu, or the produce of hot weather, when the culture is carried on by means of well-water. Jowári, sugarcane, haldi, ginger, and a variety of pulse and vegetable products are reared by this mode. Wheat is the principal product of this pargana, and is seldom ripe before the latter end of February, or beginning of March. The sugarcane, which is a valuable article, is generally reaped in the month of January; and the plantain, which is also a profitable article, although it produces only once in sixteen months in this country, is ready in October.

Tobacco is a considerable cultivation, and as it belongs to the rabi crop, it is consequently reaped in the month of February. Haldi (turmeric) is cultivated in June, but it is not fit for use until December, and therefore belongs partly to the rabi and partly to the kharif.

44. The following detail will give some idea of the expense attending cultivation, and the division of the produce:—

The preparation of a bigha of wheat, bájrí, jowári and gram, costs on an average from Rs. 6 to Rs. 7. It produces about 18 maunds, if the crop is raised by well-water, valued at Re 1 each, and the cultivator pays to the Sarkár at the rate of Rs. 10 per bigha. The same articles, raised by the rains, produce but 7 or 8 maunds, and pay to the Sarkár from Rs. 3 to Rs. 4 per bigha.

The expense attending a bigha of tobacco is not less than Rs. 15, and each may yield 20 maunds, which is commonly sold from Rs. 1½ to Rs. 2 per maund. It is accordingly variously taxed, agreeably to the rate of its produce, paying to Government Rs. 10, Rs. 12, Rs. 15 and upwards per bigha.

Rice is an article of considerable cultivation in Dholka, and the expense of preparing a bigha, excluding seed, is about Rs. 20. It yields about 30 maunds of batty, which sells, finz, on an average at Rs. 1½ each, but the price of the coarse sort is not more than a rupee; and the rayat pays to the Sarkár at the rate of Rs. 10 per bigha.

The preparation for a bigha of sugarcane and the manufacture of the article cost Rs. 152. It yields 50 maunds of jágrí, valued at Rs. 3 per maund, and is assessed by the Sarkár at Rs. 20 a bigha, which leaves only a profit of Rs. 8 to the cultivator.

The expense of cultivating a bigha of plantains is about Rs. 50. The value of its produce is estimated at Rs. 100, and it pays a revenue of Rs. 20.

But the above rates of assessment are only applicable to the richest products, and the rest of the lands pay from Rs. 3 to Rs. 4 a bigha only. It is evident that these rates are extremely unequal in their operation, and I was disposed to doubt their accuracy; but the kárkún employed to examine the condition of the Dholka Pargana stated them to be the result of his actual research.

45. The jamábandí of Dholka Pargana is fixed in the month of January, and received by instalments, which commence in September. The revenue is paid in silver rupees. It is recovered principally at two periods: the first follows the rains, and the second ends in March or April; but it has been usual for a considerable proportion of the revenue of Dholka to lay over until July or August of the ensuing year.

The general quality of the lands in the pargana is good, and fit for the reception of all grains; but much of it is in a very uncultivated state.

There is no record of the quantity of Sarkár zamin, but it is notorious that a great proportion of it has been illegally possessed by the Kasbátis of Dholka, and others. The Patels, as in other places, are obliged to satisfy the Sarkár before they are allowed to remove the crop, and require, on their part, the usual securities from the rayats, which are in both cases Bháts.

46. The Desáís of the pargana would appear extinct, at least there is no family at present in possession of that office. The duties of the Desáiship are performed by three Patels, who receive for their trouble some consideration from the villages, which is said to be paid voluntarily, but the amount of which I have not ascertained. The former fee or salary of the Desáigiri was Rs. 7,815, or something less than two per cent. on the jama. The Desái Dastur of Dholka was seized by the late Fatteh Sing Gáekwár, and makes at present a part of the revenue.

There is one Muzamdár in this Pargana, and four Amin Patels, who receive among them a Sukri from the villages of from Rs. 5 to Rs. 10 on each, agreeably to the circumstances of the place. These officers have also some Pasáita, and they receive a small proportion of the fines.

#### DHANDHUKA.

47. The Pargana of Dhandhuka is to the southward of Dholka, and adjoining it. This pargana contains one hundred and three villages and a-half; of these one hundred two-and-a-half are Mehvás, and the Kasba of Dhandhuka comes alone under the description of Rásti. Forty-two and a-half villages are under nearly as many independent Grásias; there are waste twenty-six, subject to Limdí, or rather depending on it for protection; the same

number depend on the Rája of Bhávnagar; and five are Inám. The whole of these villages pay a jama or contribution to the Company, but owe no other obedience to the English Government. This contribution is received under three denominations, *viz.*, Chapperbandi, or a tax to defray the expense of hutting the troops, Máhl Raza, for leave to reap and carry home the crop, and Máhl Japti, or tax under the plea of paying people who are appointed to prevent the grain being removed until the jamábandi is settled.

48. The Kasba of Dhandhuka, and the lands cultivated by its inhabitants, comprise all the Company's territory in this pargana. These lands are estimated at 25,249 bighas.

	Bighás
The Sarkár zamin of the kasba amounts to ..	12,000
Pasáita .. .. .	6,400
Forcibly or fraudulently withheld ..	2,000
Occupied by houses .. .. .	325
Occupied by tanks and rivers .. .. .	424
Waste, but arable .. .. .	600
Waste, and very little capable of improvement ..	600
Bir, or grass lands of the Sarkár .. .. .	2,000
Grass lands which are public or common ..	900
Total	25,249

By another account the quantity of ground is stated to be no more than 10,600 bighas, *viz.* :—

For Sarkár zamin under cultivation .. .. .	1,200
Pasáita .. .. .	6,400
Sarkár Bir .. .. .	1,500
Rayats' Bir .. .. .	500
Waste .. .. .	1,000
Total bighás	10,600

The kasba lands are termed Báugbattái,\* and pay the revenue in produce; the Grásias pay their jama and contributions in money.

49. The principal produce of Dhandhuka consists of wheat, bájri, cotton, mug, channa, and jowári. In the better cultivated parts, near the kasba, onions, chully, garlic and tobacco are raised.

It is stated that the expense of cultivating a bigha of wheat is about Rs 4½, *viz.* :—

	Rs.	a.	p.
For one maund of seed .. .. .	1	0	0
Labour .. .. .	0	2	0
Revenue .. .. .	1	0	0
Sundry charges .. .. .	2	0	0
Total	4	2	0

The produce of a bigha of wheat is on an average from 5 to 10 maunds.

The general quality of the soil is inferior to that of Dholka, but the land contiguous to the kasba is in a tolerably good state of cultivation.

Of the produce the Sarkár receives 6 maunds, the rayat the remaining 9, this share is, however, subject to the following deductions :—

For Sháreka, or a fee for grain measurement ..	6	0	sers.
For Tarafdári .. .. .	2	1	„
For Haváldári .. .. .	4	2	„
Total	12	3	sers.

The expense of preparing a bigha of chillies is about Rs 3, and the value of its produce Rs 6, of which the Sarkár receives one-half.

50. There is but one Desái to this district, who performs also the duties of Muzamdár. There is only one managing Patel, and one Taláti, but there are others unemployed. The Dasturs of these officers are derived from the same sources as elsewhere, but the amount of them has not been ascertained.

\* A compound word of two languages, Báug signifying a share, and Battái or Báltáy division.

51. The jamábandi is fixed in November, and paid by instalments. The usual pledge of a Bhát is the security for its realization, and the precautions observed in the other parganas prevail here.

There are but two distinctions of cultivation known in Dhandhuka, the kharif and rabi. In the first, bájri, banta, errandi and zingli are cultivated; in the second, wheat, gram, and cotton.

52. The kasba or Sarkár lands of this small district are estimated to be about 8,000 bighas, viz:—

	Bighás.
In cultivation by the rayats holding or farming from Sarkár	... 5,700
Pasáta .. .. .	... 800
Waste ... .. .	... 1,500
	Total bighás ... 8,000

This pargana contains 49 villages: of those with the kasba four are Rásti, and the rest Mehvás. The villages are divided or classed as follows:—

Under separate Chiefs or Grásias, who pay their own jama	... .. 22
Kasba Ránpur, and the three Rásti, subject to the Government, and to the operation of assessment	... .. 4
Under Bhávnagar, paying a fixed contribution	... .. 9
Under Limdi, ditto ditto	... .. 9
Under Wadhwan Nagness	... .. 5
	Total villages . 49

#### RA'NPUR.

53. As at Dhandhuka, the Kasba of Ránpur and the three Rásti villages are the whole of the Company's territory in this district. The remainder is subject to its respective Chiefs, several of whom have forts and troops for their defence.

It appears from the history of Gujarát that the fort of Ránpur was viewed by the Mogal Government as a military fort of consequence; a considerable force was usually maintained here, which served to overawe Káthiáwár, and to keep these districts in a state of proper subjection. The same practice was observed by the Maráthás; but of late years, with the general decline of their military establishments, this also fell into decay.

54. The revenue of the Government division of this pargana is received in kind, but the Chiefs and Grásias pay their contributions in money. These last collections are very small, and made under the following heads:—1st, Gulál-patti, which is a recent impost of the Maráthás, under the pretence of buying red powder for the celebration of their Huli, 2nd, Dassera Bhet has the same origin and is a present exacted on that festival; 3rd Chappbandi, a tax that has been already described. The principal Rájas have entered into a composition, and pay a fixed sum for the villages they possess, in the following proportions—

Bhávnagar	... .. .	Rs. 661
Limdi	... .. .	" 1,549
Wadhwan	... .. .	" 1,033
	Total	... Rs 3,243

The inferior Chiefs pay as much under each head distinctly. There is also a collection or tribute received from some villages of the Pargana of Viramgám, which adjoins Ránpur, amounting to Rs 884-2-0.

55. The same distinction of crops prevails as in Dhandhuka, and the lands of the kasba and the Rásti villages are also called Báugbattái, which refers to the practice of sharing the produce. In apportioning these shares the villages have different rules:—

Bájri, matt, wheat, gram and cotton, the produce of the villages of Rájpur, Dhámpemla and Hánselpur—one-third of the crop belongs to the Sarkár and two-thirds to the rayat.

From such articles as are cultivated near the river, the Sarkár receives, besides the quarter of the produce, Rs. 50 Sukri.

Bájri and zingli, the produce of the Kasba of Ránpur, are divided into three equal parts, two of which belong to the rayats, and one to the Government.

The Sarkár receives, besides, 1½ ser from each maund of grain of the rayat's share, under the head of Kharáját or charity. From other grains of the kasba no Kharáját is received, and only one-third goes to the Sarkár.

The cotton of the kasba pays a half ser as Kharáját, and one-third of the produce

The same rule prevails with regard to vegetables and pulse, but without the Kharáját

— It is said that these different customs have their origin in the terms which each village made separately for itself when it submitted to the Marátha Government

56 The general rate of produce of a bigha of wheat in the district of Ránpur, that is watered from the well, is from 12 to 16 maunds. The produce of a bigha of such grains as are raised in the rains does not exceed from 3 to 3½ maunds.

57 There is one Desái and one Patel, who conduct at present the duties of the kasba. The receipts of these officers are not known to me.

58 The jamábandi is fixed in the month of January. At the same time the Mehvási contributions are determined, and a time fixed for their payment, after which, should it be allowed to expire, they are subject to interest.

#### GOGHA.

59 The Pargana of Gogha is the last of the Company's possessions in this quarter, but, as in Dhandhuka and Ránpur, our authority is confined to the town or kasba.

60 The Pargana of Gogha contains one hundred and forty-eight villages. They are divided under the following rules:—

The Company, including Gogha	..	...	3
The Bhávnagar Rája, including Bhávnagar	..	...	59
Grásia villages, conducted by the respective Chiefs	.	..	86
			148
		Total	...

The Bhávnagar Rája pays a fixed sum or jama yearly of Rs. 9,625, the inferior Grásias or Mehvásis pay also a stated revenue.

61 The revenue of the Company's villages is collected in produce, in the following proportions, and is called Báugbattái, for the same reason as has already been assigned. The gross produce is equally divided between the Sarkár and the cultivator, but one-half of the Sarkár's share goes to the Grásia proprietors. For each kalsi of grain, the rayats pay from Rs. 2 to Rs. 4, according to the custom of different villages.

At the village of Karode, the Sarkár receives for a kalsi of grain Rs. 4, and on kappas, or unprepared cotton, a quarter of a rupee per maund. Garden grounds are taxed according to their circumstances. At the village of Úknik a kalsi pays only Rs. 2, and every plough Rs. 12. These proportions were settled by the Grásias when they ceded the two villages in question to the Marátha Government.

62 There are two fields of Sarkár zamin in the environs of Gogha, of ten bighas in extent each. The produce of this land is equally divided between the Sarkár and the rayat, and the Grásias receive no part of it. Formerly 200 bighas were given in inám to the lascars or seafaring people, who inhabit the Kasba of Gogha, and these useful men continue to enjoy the gift free from all demands of revenue; but when they obtain the permission of the Kamávísár to reap, it is customary to pay him one rupee for each field in cultivation. There are 200 bighas also of Sarkár zamin waste, but capable, for the greater part, of cultivation.

63 The following articles are cultivated in the Pargana of Gogha —

In *kharij*—Bájri, zingli, mug, black gram, matt, chovla, káni, errandi, banti, cotton and tobacco and rice (a small quantity). Neither of these two last mentioned articles is cultivated for sale.

In *rabi*—Wheat and gram.

In *unali*.—Jowári, greens and sugarcane.

64 The principal periods of reaping are in February and March. The jamábandi is fixed at the same time as at Ránpur.

65 There are four Desáis and two Mazamdárs in this pargana. One of the former is the Diwán of the Rája of Bhávnagar, and the whole of these officers are but imperfectly subject to the Company.

66 The district of Gogha is a collection of independent States, the chief of which is the Rája of Bhávnagar. This Rája and the rest are Grásias, but they owe no obedience to each other, unless what they may contract by voluntary engagements. They generally reside in places of difficult access, and some of them have built extensive stone fortifications, which are, however, indifferently provided with cannon, as well as deficient in other means of defence. The Rája of Bhávnagar entertains in his service about seven thousand infantry, and five or six hundred cavalry. Most, if not the whole, of these States pay *Mulkgiri* contributions to the Maráthás, and to the Naváb of Junágad, besides the jama or taxes which they paid to the Peshwa, and which have been ceded to the Company. It may easily be conceived that where there are so many claims the authority of this country is divided in a very singular manner; and it would not, perhaps, be an easy matter to point out the paramount power.

Besides these divisions of the land revenue, the Company have a share of the customs of Bhávnagar, and that Rája receives a proportion of those of Gogha. It might be expected that such intermingled interests would produce internal causes of disputes and quarrels, but

such is the discretion, or habits of the people, that the respective shares of the parties have been usually collected and quietly accounted for, without any contention. While such an arrangement, however, exists, the interests of neither party can be properly provided for, and the prosperity of the country must be sacrificed

Goghá was formerly a great commercial mart, and it is still the nursery of the best Native seamen in India. When this port has experienced the protection and encouragement of the Company's Government, it will no doubt revive, and recover its former trade and opulence,

#### GENERAL OBSERVATIONS.

67. The foregoing sketch comprises the whole of the ceded districts from the Peshwa and the Gáekwár, north of the Narbada.

As the revenue year has but just expired in Gujarát, there has not been time to inspect and translate the voluminous native accounts of the collections. As it will, however, be satisfactory to know whether these possessions will yield the revenue for which they have been ceded, I shall submit the following comparative statement, taking the districts in the same order in which they appear in the present examination.—

Districts.	Ceded Revenue.			Actual Jama.		
	Rs	qrs	rs.	Rs.	qrs	rs
Nadiád ... ..	2,25,000	0	0	2,31,976	0	88
Mátar ... ..	1,30,000	0	0	1,34,735	2	0
Mondeh ... ..	1,10,000	0	0	1,16,000	0	0
Kaira, including the Tanksál, which has not been employed ... ..	65,000	0	0	42,000	0	0
Bijápur ... ..	1,30,000	0	0	1,42,224	3	0
Nápad, and the Chouth of Cambay ... ..	60,000	0	0	91,000	0	0
Dholka ... ..	4,50,000	0	0	4,13,000	0	0
Dhandhuka, Ránpur, and Gogha ... ..	1,05,000	0	0	1,22,000	0	0
Total .. ..	12,75,000	0	0	12,92,936	1	88

68. From the Gáekwár cessions must also be deducted the value of the Dumálegaon, amounting, probably, in all to half a lách of rupees.

It appears by this statement that these possessions, with the exception of Dholka and the Dumálegaon, yield a larger revenue than they have been ceded for.

69. Whatever may be the present state of these revenues, it is evident that they are capable of great improvement; and this will follow as the Marátha oppressions have ceased, without even more active exertions in favour of it: although they have only had a short and imperfect specimen of the Company's Government, yet, as the agents have been accountable to us, and the people have not been exposed to the exactions of the Darbár and of the Gáekwár troops, the districts have begun to feel the benefits of protection. When this is confirmed to them, by longer experience, and when they have felt in full force the justice and benevolence of the English Government, these districts must attain a great and rapid degree of prosperity. It will scarce, I believe, be far from the truth to say, that by an easy and laudable operation their revenues may be doubled in four or five years.

This is to be effected by bringing the waste lands into cultivation, and assisting the inhabitants with Takávi loans for that purpose, at a moderate interest, and by recovering or leasing the Sarkár zamin which has been either mortgaged or sold without proper authority. As an authentic ground for calculation, we may take the district of Nadiád, and the same train of reasoning is applicable to all the others. The waste ground of Nadiád fit for cultivation, and the property of the Sarkár, amounts to 15,142 bighas. The quantity sold and mortgaged and at present in a state of cultivation, is 36,380-2 bighas, of which it is supposed that one-half is redeemable, but taking this only at 15,000, the number of bighas will be 30,142.

If we apply to this number the average rate of assessment, viz, Rs. 9 per bigha, it will produce a revenue of Rs. 2,71,278, which is more than the whole of the present landed rental of the pargana.

The statement of this district presents us with another curious fact, viz, that the greatest portion of the revenue is paid from the Sarkár zamin, which is little more than a seventh part of the pargana; and this disproportion prevails everywhere

70. Whether the natives have a property in the soil is a question that has been long agitated in India. Without entering at all into that question, I shall state the facts as they relate to Gujarát.

In this country the proprietary possession of land is certainly vested in individuals as well as in the Sarkár. It appears that this right in favour of individuals is derived from two sources, from the sovereign, and from some different State, and probably from the pre-existing constitution, of society. The Grásias and Kulis, who are the aborigines of Gujarát, possess this right in the fullest extent. It is derived to them by hereditary descent from a period of the most remote antiquity, of which there is no record, but is secured to them by universal assent, and is at this day unimpaired in its privileges. This right, which has been maintained by arms, and by an unconquerable sentiment in favour of it, has withstood the revolutions of ages, and outlived the Mahomedan dominion, which did everything in its power to subvert it. The Grásia and Kuli property in the soil is frequently, however, vested in a family, and it required the consent of all the members to a certain degree of consanguinity to enable them to sell or mortgage the estate. Frequently, also, the property is divided into shares, and each individual is, in that case, at liberty to dispose of his own. In the case either of a sale or mortgage, the validity of the act is attested by documents formally executed under the seals or signatures of the parties.

The second kind of private landed property originates in grants from the Mahomedan and Marátha conquerors. These go by the names of Inám, Wazifa, and Pasáta. The grants from the Mahomedan Princes, and from the Maráthas, were confirmed by Sanads, but many of the former are now said to be lost,—the latter are all forthcoming. What proportion of the land in Gujarát is public property or Sarkár zamín is not easy to determine, but the quantity has, no doubt, of late years considerably decreased. Besides the alienations made by the Government, the Pátals of villages have sold and mortgaged a great quantity of land.

71. The Maráthas may be considered in a constant state of warfare with the Grásias and Kulis, and they are not numbered amongst the rayats, nor are their lands subject to the regular operation of assessment. In this more restricted view of the subject, Wazifa and Inám lands are alone considered as private property. Although the Patels have no right to sell or mortgage any part of their village lands, their acts have been generally confirmed, or submitted to by Government. They are said to have had recourse to these expedients in order to satisfy exorbitant demands of revenue, and the transaction having been tolerated by those in power who had an interest in the first instance, many motives would arise to prevent it afterwards being rescinded. On selling or mortgaging lands in this predicament the purchaser, or mortgagee, agrees to pay the Sarkár a certain yearly acknowledgment, called Salámi, which never exceeds Rs. 2 per bigha, and is for the most part below this rate. These alienations have also been at times authorised by Government, to supply its temporary necessities, and as, in either case, a valuable consideration is given, it would be unjust to deprive the parties of property thus acquired, without some reimbursement.

Under the Marátha Government, scrutinies have been instituted, with a view of recovering Sarkár zamín that has been transferred without authority. It has been customary in those cases to pay the holders, or occupants, two-thirds or three-fourths of the money paid or advanced. This repayment was regulated by circumstances, such as the length of time which the party may have been in possession, the manner in which he came into possession and the profits or advantages he may have enjoyed during that period.

72. The rayats of lands paying Salámi, and of Wazifa or Inám, are, generally speaking, better treated than those that pay their assessment to the Sarkár. The proprietors possess the right of assessing the rayats, and of leasing their lands to the best advantage. They appear to exercise the same right in this respect as a proprietor in Europe; but their rate of assessment is commonly under that of the Sarkár. It does not appear that the Government interferes in this matter, but it is well understood that in the case of oppression on the one part, or of misdemeanour on the other, either party has a right to complain, and the rayat, if he dislikes the terms of his landlord, may remove into another district. This is the usual resource, and the whole of the inhabitants of a village, or that part of them which may be aggrieved, whether on private lands, or holding from the Sarkár, will remove into another district, and accept of new lands there, or remain until they receive redress, and have obliged the landlords to accede to their terms. To prevent these emigrations, the Kamávisdáis sometimes agree amongst themselves not to afford those who quarrel with their landlords any employment within their districts, but it happens, as frequently, that they are ready to take advantage of their ill-treatment, and to avail themselves of their services.

It may be here remarked that even the rayat or cultivator of Sarkár zamín has rights by prescription; and to deprive him of the spot which he or his family had long cultivated would be considered as an arbitrary act, unauthorised by law, or custom, which is the same thing—such ejections therefore seldom happen.

73. There is not, properly speaking, any rayati tenures in Gujarát such as are known in Bengal, with the exception of Inám and Wazifa, which are in perpetuity, and the Grásia and Kuli lands; the remainder of the soil is let out by the Patels to the rayats or Kulambis to be cultivated. The jamábandi or assessment is paid by the cultivator to the Patel, and he pays the same to Government or to the Kamávisdár.



74. Desáis, Muzamdárs, Patels, and Talátis are the several descriptions of local officers in Gujarát. Their rights and functions are particularly described in my report on the Pargana of Broach.

It is sufficient to observe at present, that the Desáis and Muzamdárs represent the Patels and rayats. It is their duty to take care of their interests, to keep open to them the channels of justice, and to be careful that they are not oppressed. It is the duty of these officers, likewise, to superintend the improvement of the pargana; to make what is called Lávní A'bádi (the preparation for sowing), to settle the jamábandi, and the rates of all other assessments.

The most important rights of the Desáis and Muzamdárs consist in exemptions of revenue, and fees, which have been enumerated.

The Patels perform the same duties to their villages as the superior officers do for the district at large; the Talátis are simply accountants.

75 The term Zamindár frequently occurs in Gujarát, and the Desáis, Muzamdárs, Patels, and Talátis, who are possessed of property, come under this denomination; but there does not appear any class of the description of the Zamindárs of Bengal, or who claim the exercise of a separate and independent jurisdiction.

Very few or none of the Zamindárs have any Sanads, which appear to have been lost in the revolutions of Gujarát; such as have purchased their situations from the ancient Zamindárs possess writings of transfer from them. The possessions of the Zamindárs are hereditary, and they have a right to mortgage them, to sell them, or to dispose of them by will or contract, without the permission of Government. They are commonly reduced to sell and mortgage their lands in consequence of over-assessment.

76. There are no pattás, or other written leases, granted to the Desáis or Zamindárs, by the Governments in Gujarát, neither to the rayats nor Kulambis. The Government leases the districts to the Kamávisdár for one, two, three, four, or five years. He makes his agreement with the inhabitants, as has been before described; but in the event of a village within his district being ruined, depopulated, or laid waste, in any of these cases the Kamávisdár is at liberty to lease it to any person who will improve it, and this man has, again, the option of parcelling out the uncultivated lands of the village to others, on such terms as the parties may agree on. Written papers are sometimes passed on these occasions; but more frequently the engagement is confirmed by the security of a Bhát. This practice, which is the same, probably, as patta leases, is in use in Gujarát, but only where villages are ruined, and their lands not productive.

77 A Fazilbandi, or a statement of the crops sown and produced in each month of the year, may be supplied by a reference to the remarks on the parganas.

To prepare a table of these circumstances would require a more particular detail, but the following summary will be found generally applicable to the districts to the northward of the Narbada:—

In the rainy season jowári and pulse.

In the month of September the principal produce is chenna.

In October, gangra, kodra, oil-seeds, nágh, gour and coarse rice.

In November, bájri, bowta and nágli.

In December, mag, matt, chavli, vál, ambádi, saffron, úrid, túar, tobacco, ginger and fine rice.

January is not a productive month.

In February, jowár, gram, cummin seeds, mustard, errandi, wheat, beans, cotton or kápus, counter seed, aswon seed, and barley. Vegetables, where there is well-water, are raised all the year round.

78. In Bengal, the rayats who pay in cash are called Rayati, and those who pay in natural products Khoman.

In Gujarát, such rayats as pay in money are called Bighoti, and such as pay in produce Báughattái.

The rayats pay for the most part in cash, but in a few districts part is received in cash and part in kind; and in others, payments are made according to the agreement of the rayats and the Patels with the Kamávisdár.

79. In Bengal, their rents are divided into Assal or original, and Abáb or assessed, which is so much per cent. on the Assal.

It is possible, and from circumstances highly probable, that there was formerly a Náik-bandí, or ratable table for regulating the rents payable by the rayats in each pargana in Gujarát, but at present there is no standard of this kind.

The greatest part of Gujarát was surveyed, measured, and assessed by Rájá Tondar Mall, the same person who performed these offices in Bengal. His work is still extant; but it is needless to observe that it has been entirely disregarded by the Maráthás, although it is yet remembered and cherished by many of the inhabitants.

The term Assal seems to have the same meaning with jamábandi, and Abáb to correspond with Vera or Bábat, which are in use at present as revenue distinctions in Gujarát.

80. The mode of collecting the revenue in Gujarát is far from being complex, and it is calculated to expose the dues of Government to few chances. But while this method is easy to the officers of Government, it is proportionally burdensome to the rayat. The securities which he is obliged to produce for the payment of his rent require to be paid, and even the Patels of his village commute their services for hire at his expense.

For the further security of Government, and to ensure a more prompt payment of the revenue, another class of agents have been established in Gujarát, under the name of Mánutidárs. These are usurers, who bind themselves to pay the revenue of a village, or of any number of villages, by a particular time, which is generally earlier than the regular instalment, and for this advance they charge the rayat at the rate of twenty-five per cent. I have explained the nature of this system, and its oppressive consequences, in my letter of the 8th of April; but it pervades Gujarát, and prevails in all our parganas. It seems to have attained the greatest height in Dholka, where certain individuals or families imagine that they have a kind of hereditary or prescriptive right to Mánuti,\* which signifies here, in fact, to govern particular villages.

81. The attachment of property, and the application of force, are methods constantly resorted to by the Maráthás, where a village is backward or dilatory in paying its revenue.

Fining, and the practice of Talbánnas,† are expedients readily resorted to on the same occasions. These heads make an estimated part of the regular revenue, and they are considered as justifiable means for covering any deficiencies.

The Talbánnas consists of a fine, varying, according to the discretion of the Kamávisdár, from Re. 1 to Rs. 100. If a horseman be sent on this service, he, or as many as are employed, receive provisions for their horses, and half a rupee each for themselves; if a footman, he receives his food, and half a rupee for Pán Supár.

82. The Sáyer, or land and transit customs in Gujarát, cannot, considering the natural wealth and extent of the country, be viewed as fertile sources of revenue; agriculture, although oppressed by so many heavy imposts, and weighed down by the high interest at which the cultivator borrows money, is yet the grand source of the public income. The receipts of customs from the Company's ceded parganas may be estimated as follows:—

					Rs.
Dholka	..	...	.	..	50,000
Nadiád	...	...	..	...	21,000
Mátar...	...	...	..	...	6,300
Mondeh	...	..	...	..	6,000
Karra ..	...	..	...	..	2,000
Bujápur	...	..	...	..	7,700
Dhandhuka, Ránpur and Goghá	...	..	...	..	10,000
Nápád	...	..	...	..	1,000
				Total	1,04,000

83. The custom, which prevails in Gujarát, of fixing the jamábandi or assessment annually, must be a great means of preventing improvement. The land may be considered as let from year to year, and this will have the same operation as short leases, or rather where they are wanting altogether.

84. Some cavalry appear necessary for the collection of the revenues of Gujarát, and to control the unruly part of the inhabitants. This observation is applicable to the territories north of the Narbada, but still more so to those beyond the Máhi.

These duties were performed during the last year by the Gáekwár cavalry; but they were only lent for one year, which has expired, and they are now wanted for the service of their own Government. It will be necessary, therefore, to organise a body of horse in the Company's pay, to maintain the interior order of their districts.

85. The present Sebandi establishments also require to be reformed. The Sebandi is of two kinds,—the Mahál Sebandi, which are two peons for the collection of the revenue, and the Fanj Sebandi, or troops for maintaining the peace of the country. This last description of force was embodied when the regular troops were withdrawn for the Maráthá War, and, in its present state, is neither adequate to afford protection nor to enforce obedience.

\* The word means a premium on money.

† Roze Talbánnas, daily pay or demand.

86. In Gujarát, the same religious distinctions of castes prevail as in other parts of India, but there are political distinctions in this country which seem to be known nowhere else. The Grásias, Kulis and Bhils\* are races of men claiming and exercising peculiar privileges, and living in a separate society. With their institutions we have little acquaintance, but they have their own forms of Government, and conduct their communities by their own interior regulations or customs.

Most of these people are thieves by profession, and embrace every opportunity of plundering either public or private property. It is these habits, contrasted with the obsequious character of the rest of the inhabitants, that has given rise to the appellation of Rásti or peaceable, and Mehwás or faithless.

87. In framing a Government for our possessions, in Gujarát, the character of these turbulent tribes will require particular consideration. They are all armed, and they consider this as one of their distinctive privileges. They are not a collective people, but are scattered in small societies, intermixed with the rest of the inhabitants, and sometimes living in the same villages with them.

Each village has its own Chief, but they are all united by their interests and a common sentiment. Many of these people have a right to live independent of our Government, on paying a fixed sum or tribute yearly, and all of them will be averse to its introduction over them. To attempt to give them our laws against their will would not, perhaps, be just, and would not answer the purpose. At present we possess their confidence and their respect in a high degree: an attempt forcibly to change their customs would deprive us of their friendship, and if the attempt were unsuccessful, we should, besides their hatred, be despised by them. Notwithstanding these difficulties, which are very great, we must overcome them, otherwise our Government in Gujarát will be motley and inefficient.

88. We must, however, be satisfied to reclaim this people from their disorderly habits by gradual measures, and we shall succeed by kindness.

The Grásias, Kulis and Bhils, are treated by the Maráthás as outcastes of society. They confound them all under the disgraceful and reproachful name of Mehwás. They will soon become sensible of a different treatment, and when they perceive the equitable maxims of the Company's Government, they will not be long in seeking its protection. When they perceive the same anxiety to administer justice impartially to a Mehwási as to any other profession or caste, they will voluntarily put themselves under that Government whose principles assure them of security.

It will much improve this disposition if we forbear from any attempts to increase their revenue. Our first endeavour should be bent to obtain from them acknowledgments in writing, expressive of their submission as subjects to the English Government, and its laws and regulations. It is usual with Grásias to give writings of the kind, and formally to transfer their rights in exchange for protection. Dholera is an example of this, and there are many others in the Parganas of Gogha and Dhandhuka.

The extreme misery in which these people live at present will induce them to adopt this measure universally, and by degrees enable us to assimilate them with the mass of the Company's subjects.

The rest of the inhabitants are ready to receive with gratitude any system of law or Government which will decently respect their religious prejudices and customs.

89. I have great satisfaction in enclosing, as an Appendix, a report from Mr Diggle on this subject, and conveying much useful information of the districts under his charge. This information is valuable for its accuracy, and the new light which it throws on an extraordinary society, and it will afford Government a pleasing proof of Mr. Diggle's talents, and attention to improve the public interests in Gujarát.

I should not do justice to that gentleman if I did not avail myself of this opportunity of noticing, to Government, the great share of prudence and judgment with which he discharged several delicate and important trusts which I had confided to his management. These circumstances, and his knowledge of the Maráthi language, will no doubt be justly appreciated by Government.

I have the honour to be, &c.,

(Signed) A. WALKER,  
Resident.

Baroda, 18th June 1804.

\* Grás, a mouthful, Keraut, an inhabitant of a forest; Bhil an archer.

## APPENDIX.

[Alluded to in paragraph 89 of the foregoing report.]

FROM

MR. H. W. DIGGLE;

TO

LIEUT.-COLONEL A. WALKER,  
Resident at Baroda.

Dated the 10th May 1804.

SIR,

In conformity to your instructions, transmitted to me under date 20th January, to report upon the system of civil and criminal judicature which has hitherto prevailed in the districts now under my charge, I have the pleasure to make such remarks as the state of the subject will admit.

It may be necessary to mention the degrees of subjection under which these inhabitants were during the Government of the Peshwa and Gáekwár. They appear two entire distinct races of men,—the Grásias and the rayats,—the one almost totally independent, the other looking up to the sovereign for redress of grievances and support in all emergencies.

Out of one hundred and ninety-four villages of the Dholka Pargana, there are one hundred and thirty-four which would be amenable to the Court, inclusive of the kasba. In the districts of Dhandhuka, Ránpur and Gogha, the inhabitants of the kasbas alone are subjects who have been controlled by the chief authority in the country, the residue being entirely the property of Grásias, with the exception of two in the latter pargana, in which the sovereign has a share.

In a former address to you, I had occasion more particularly to treat on the subject of the privileges and authorities which existed in the former Government over that race of people called Grásias; that considering their present situation towards the Honourable Company, as being the same as it was towards the former Government, they can be considered as nothing less than independent sovereignties, tributary to us, who have never been accustomed to look up to the superior power for protection, nor has that superior power ever considered itself as bound to protect.

Neither does it seem that any consideration or salutary arrangement has ever of late years been planned, to induce this class of people to desire the protecting influence of a sovereign, which has occasioned numerous villages connecting themselves, as it were, together, and placing themselves under different Chiefs, whose good fortune has enabled them to afford assistance in times of need.

In this manner are the little existing distinct Governments formed, and within which all arrangements are framed, and points of justice determined, at their own free will and pleasure.

I may be allowed here to observe, that almost every Grásia's village is in itself a fortification,—there being in the districts of Dhandhuka, Ránpur and Gogha, no less than seven extensive forts, built of stone, and every smaller village is surrounded by a mud wall, many of them having in the centre a high stone tower. This state of defence they have ever adopted and found requisite to guard against the attacks of their neighbours, so little has the sovereign power ever thought it a duty to interfere in their quarrels, unless both parties should agree to have the matter in dispute referred to it, which seldom or never occurs, as the Grásia spirit always inclines them to decide the matter by dint of force, rather than the adoption of more conciliatory measures.

Every Grásia who has under his protection four or five villages styles himself Rája, and his dependants look up to him in all things, and acknowledge no other master.

The distribution of justice in matters of a civil nature in these villages depends entirely upon the will of the head Grásia, whose customs and rules are not guided by anything which bears a resemblance to system. They are to a great degree venal, and their decrees are given either for or against, in proportion to the pecuniary advantages held out by either of the disputants. There is a sect of people called Bháts and Chárans, who universally become their securities for all debts and contracts, and by which means they obtain a livelihood. It is the religious respect and unreasonable devotion and bigotry paid to the opinions of this class of people that render their securities so acceptable, for they generally are extremely poor; but the idea of a Bhát or Cháran sitting in Dharna is to a Grásia almost a certain instigation to the fulfilment of his engagement, of whatever kind it might be; but should a Grásia eventually prove stubborn, whether from necessity or inclination, the Bhát or Cháran will continue to wound himself in different parts of his body until his life be endangered. When matters have proceeded to such lengths, the debtor naturally unbends,

and would rather forfeit his own life than allow that of one of this sect to be sacrificed at his door, although frequent instances have occurred where the lives of women and children have been inhumanely taken to answer the ends of what they deem justice.

This unreasonable alternative is peculiar to the Grásias alone, and never practised amongst the rayats.

These parganas have ever been in the hands of Kamávisdárs, whose residence has been only temporary, and whose interests in the welfare and prosperity of the country were not of such a nature as to conciliate the people, and make them happy, by an impartial and correct administration of justice, but actuated by an exorbitant thirst for gain, and to accumulate as much as possible by fines, which is a chief source of revenue, and which are imposed with little or no consideration to the circumstances of the person fined.

The important trust of administering justice being always in the hands of these farmers of the revenues, whose neglect of everything that offered trouble, without a prospect of emolument, together with a deficiency of system, whereby the property of individuals would be secured, the subject has become restless and dissatisfied, having no alternative but to endeavour to forget that he had an injury to be redressed, or an entire removal from the seat of his troubles to a district where he has conceived that a more favourable prospect would open to him.

Such disputes of a civil nature as were brought to a hearing, whether for landed property, debt, relating to caste, &c., were almost universally submitted to arbitration, which form of administration is sometimes resorted to by the Grásias as well as the rayats, with this difference, that the former levies from the parties disputing a very small sum, agreeable to their circumstances, which sum is always appropriated to charitable purposes, whilst the Kamávisdár always demands one-fourth of the sum which may be awarded by the arbitrators, and which is all appropriated to his (the Kamávisdár's) own use, and the person who gains the cause becomes answerable for the payment of this fourth.

During my short residence in this part of Gujarát, I have had sufficient proof of the entire neglect of all rule, regularity, or equity, in the administration of judicial concerns, to be able to observe what a blessing a regular court of justice would be considered by the inhabitants, who would then meet with encouragement to remain fixed in their habitations, and enjoy the fruits of their lands without molestation, whereas heretofore most glaring acts of injustice have been perpetrated by one to another,—the aggressor urged to the act by hatred or revenge towards his neighbour, with little dread of being called to an account for his conduct.

It has never been usual to commit the proceedings of any case to writing, or preserve any record, beyond that of the Kamávisdár's Gumasta entering in his dafar the benefits that have accrued to him from the decision of any disputed point.

If I may be allowed to say that any system has prevailed, it has been only that of tyranny and oppression.

Crimes of the most heinous and flagitious nature are passed over, with no severer punishment than an insignificant fine.

Amongst the Grásias, it is melancholy to relate the frequency of murders; and it may be said that, instead of endeavour to check the current of such acts of atrocity, a sanction is given to them, for, should a Grásia commit murder, robbery, or be guilty of any heinous crime towards his neighbours, he has not to dread the justice of his Chief, to whom if complaint be made by the relations of the deceased, they are told that, as they are the persons aggrieved, they may pursue such measures as they think most likely to ensure satisfaction. With this authority, one murder most commonly leads to another, and the person who commits the horrid act meets with credit instead of disgrace. It is with the same indifference that the life of a fellow-creature is taken as that of any beast of the field.

To exemplify this assertion, permit me to mention the following fact, which occurred in our district of Gogha at the fort of Bhávnagar, about two years ago. A girl of about the age of ten years was observed towards the dusk of the evening by a Grásia to be alone, and to be possessed of some valuable toys. To provide himself with these valuables, he deprived the child of her life. Her cries were distinguished by her parents, but too late to save her, though they apprehended the murderer, and, in the hopes of having him punished, went before the Rája, who, ascertaining that he was a Grásia, with the utmost indifference told the disconsolate parents that he had done him no injury, and that he had nothing to say to him for the act he had been guilty of, desiring the parents to do as they pleased. They retired, filled with that revengeful spirit so natural to the race, and immediately put an end to the murderer of their child. His remains are interred within thirty yards of my present abode.

In a case of this kind, it is the revenge of the deceased's relations that is dreaded, as that will be satiated by some alternative, and, as I have before said, not the fear of chastisement from a superior.

It is a point of honour amongst Grásias to give protection to the perpetrator of the most vile deed, who has of necessity deserted his village; and at whatever Grásia's feet he may prostrate himself, he is certain of meeting with a comfortable reception and a maintenance, and no terms will induce them to surrender him, unless a solemn engagement is entered into that he shall be treated with kindness afterwards. The murderer's character is considered as without a blemish, and the friends and parents of the deceased become reconciled to him by the usual ceremony of drinking kusumba from each other's hands. This is a sovereign remedy for passionate malignity of all descriptions. Should a man of any other sect, and an inhabitant within a Grásia town, be guilty of murder, robbery, or any other crime, his fate is harder. Although very insufficient to inculcate a due sense of the enormity of a crime, a slight fine compensates for all the injury he may have occasioned to an individual, and thenceforward the guilt of a crime is annulled, and no further expiation necessary to render him acceptable to his associates.

The proceedings in matters criminal have been attended with the greatest cruelties, with a view to the detection of guilt, whereby the innocent often suffers torture, but upon slight suspicion it has been a practice to place a man in the sun, with a large stone on his head, there to remain until a confession be extorted, another of twisting cotton around the fingers, dipping them in oil, and setting fire to them; the infliction of stripes; and many other such dreadful methods

On these occasions, if it appear that an innocent man has suffered, he is presented with a turban, or some small present, which is deemed adequate to the deprivation of character, and his bodily sufferings.

After the above observations, it may be easily conceived that a race of people thus harassed would gladly receive a regular judicial code, that would so much contribute to their ease.

I must candidly confess a want of sufficient confidence to advance a determined opinion as to the full extent to which the judicial regulations for Sálsette, and of Surat and the Athávisi, may be applicable to this part of Gujarát.

The rayats are a quiet, tractable race of people, and all judicial process would with ease be executed towards them

As the Grásias are in their present state, I humbly conceive that it would not be the desire of Government to infringe on their usages, to which they have been ever accustomed; but I have little doubt that, as soon as the salutary effects of a court of justice began to spread, and to be felt by the rayats, that it would be the means of inducing the Grásias to avail themselves of the benefits of the new system, that those who have not hitherto ceded their villages, and are consequently at liberty to dispose of them, will gladly take shelter under the wing of a good Government, and then be amenable to their laws. The increase of the Honourable Company's revenues would be great, and the happiness of the people would by degrees be completed.

I am therefore of opinion, that in the first instance those regulations which are declared applicable to Sálsette and its dependencies would be preferable whilst the system is in its infancy, by reason of their being more easy, and their tenor will with less difficulty be made known to the inhabitants; at the same time, I respectfully beg leave to observe that every opportunity should be taken to remark how far any of those for Surat and the Athávisi may be applicable, as experience, acquired by practice, will be able to speak with more ease and certainty as to the good effects which would result than I am at present capable of.

I have the honour to be, &c.,

(Signed) H. W. DIGGLE,  
Assistant.

*Bhāvnagar, 10th May 1804.*

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INFORMATION RELATIVE TO THE FORMER CONDITION OF GUJARAT, &c.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda,

TO

J. A. GRANT, ESQUIRE,  
Secretary to Government,  
Bombay.

*Dated 23th March 1805.*

SIR,

In addition to my report under date the 18th June last,\* I beg you will be pleased to state the following circumstances for the information of the Honourable the Governor in Council.

2. Every information respecting the former system of the country as it respects Government, and the rights of the people as they respect individuals, must prove useful.

Although in the former case the power of the Native Government was not limited by positive rules, or laws, yet its conduct was restrained by customs and forms, which, if they did not prevent oppression, confined its exercise, as in the common sentiment of the people there existed an implied engagement on the part of the Government not to transgress those usages. This, it is true, afforded a precarious and uncertain degree of security, but it commonly sufficed to prevent any general and flagrant act of oppression. This security derived a further support from the interest of the Government, which required that the rayats should enjoy some degree of protection, in order to ensure its own revenues.

The Marátha Government seldom inflicted capital punishments, and this was the source of one of its greatest abuses almost every crime became commutable for money, and fines were considered a regular branch of the revenue.

It is deserving of remark that in all their oppressions, which consisted in raising money without exciting commotion, the Maráthás always took care to make the Patels their instruments. It was by their agency that a jamábandi was fixed, or a Sukri negotiated; and by a secret understanding they received a proportion of these assessments, as well as, in some cases, a share of the fines.

Although the Native Government was not limited by positive laws, yet it was checked by customs which it was obliged to respect. In many cases, also, the influence of its subjects, and their means of spirit of opposition, controlled in some degree the cupidity of the Gáekwár Government.

This Government was always mistrusted by its subjects. A strong instance of this is to be found in the practice which some of the most powerful districts, particularly that of Dholka, had of requiring yearly of the Gáekwár Government, the security of one of its own servants, that their rights should not be violated, and that no more should be exacted than the jama which they might have agreed to pay.

3 The administration of justice amongst the Maráthás was entirely neglected. Nothing can exceed the confused and indistinct notions which they entertain on this head.

The Kamávisdár unites in his own person the judicial and financial powers, but he may delegate the same to other agents, and as he seldom resides in the district himself, he appoints a Kárkún to officiate for him.

There are very few Maráthás dispersed through Gujarát, but it seldom happens that the management of a district is entrusted to a Native; a Desái or a favourite Patel may be allowed a little more power, and permitted even to inflict fines, but a Marátha or a Deccani controls them.

The authority, however, of the Kamávisdár is limited. He is liable to be called to an account by the Sirkár for excessive fines, and is not invested with the power of inflicting the punishment of death.

The rayats may in all cases of oppression complain against him, and sometimes they succeed. In all disputes concerning property, either between Government and individuals or with each other, the Hindu and Mahomedan law, according to the faith of the parties,

\*Vide pages 1—16 et seq. of this Selection.

ought to direct the decision. In criminal cases, however, such as a breach of the peace, theft, or murder, the will of the Government determines the punishment, which is commonly a fine, imprisonment, or banishment.

In all instances the offending party is required to give security. The multitude and nature of these securities strongly mark the mutual distrust between the Government and its subjects. The securities are six in number,—

- I.—Fael Zámín or Chalu Zámín, which is security for good behaviour.
- II.—Húzúr Zámín, or security for personal appearance.
- III.—Máhál Zámín, security for money, property, or revenue.
- IV.—Lilla Zámín, permanent, literally eternal, security for good behaviour, which is more solemn and binding than Fael Zámín.
- V.—A'rr Zámín, or additional security.
- VI.—There is a sixth security, which is only had recourse to in extraordinary cases, and is called Utkhant Ishwar Mahádeo. This is a solemn invocation in which the Bhát who makes it binds himself for the performance of the engagement. It is supposed to confirm the rest of the securities, but it is seldom exacted unless from the most refractory Mehvásís.

A Bhát is the common pledge or guarantee on all these occasions. Should the person for whom one of this caste has become bound fail in performing his engagement, the Bhát will place himself at his door, and commence a rigid fast; but should this not dispose him to a compliance, the Bhát will proceed to shed his own blood.

Besides these methods for securing permanency to engagements in Gujarát, there is another extraordinary practice for enforcing justice, or for compelling a compliance with the views of the party. This practice consists in sacrificing a person, commonly an old Bráhmín woman, the guilt of whose blood, and the consequent curse, cannot be removed, until the wishes of the complainant are satisfied.

Justice, in fine, in Gujarát, is not administered according to the written laws of the several castes, but depends on the will of the person in whose hands the local authority may be placed.

The Natives usually settle their disputes concerning property by a Pancháyat, or by arbitration.

4. The districts that have been ceded to the Company in Gujarát differ considerably in their products, and in the state also of their society. These differences are more considerable than could be expected in countries pretty contiguous to each other. From the Narbadda to Káthiáwár there may be reckoned three gradations or divisions of territory, and the character of the inhabitants becomes less tractable as they recede from that river. The first division is comprised between the Narbada and the Máhi; the second from the Máhi to the Sábarmati; and the third from thence to Lumdi.

5. Within the second division is comprehended the Company's Parganas of Nadiád, Mátar, Mondeh, and Bijápur, including the Jághir of Kara, and the Tappas of Napár and Kari. Even within these limits there is a variety in the characters of the people, but as the parganas extend to the northward, they become more turbulent, and contain a greater mixture of the Kuli or Rájput tribes. Nadiád, with the exception of a few small villages, is free of this caste, nor are they troublesome in Mátar and Mondeh; but the vicinity of these districts to the Kulis and Grásias who inhabit the banks of the Máhi, and against whom the Gáekwár Government sends a periodical force, exposes them to a continual apprehension of danger from their depredations.

The Pargana of Bijápur is in a more insubordinate state, and contains a great number of Kulis. The proportion of this caste of men to the rest of the inhabitants is small, but it cannot easily be correctly estimated.

From their habits, and perhaps from their poverty, they are formidable to the rest of the society, which, although armed as well as the Kulis, is unable to cope with them, and stands in need of being assisted by a military force.

6. The more interesting of the Company's possessions, and the most insubordinate, are the districts beyond the Sábarmati, and which border on Káthiáwár, some part of them being included under that name.

7. It has excited surprise that we should find bands of Kulis scattered throughout the most open parts of Gujarát, and still retaining, in a great degree, the manners and habits of a distinct people; but it is still more extraordinary to find existing States of Kulis and Grásias, living in independence, and under a separate Government, making at the same time component parts of our parganas. Such is the case at Dhandhuka, Ránpur, Gogho, and Dholka. The three former districts are at present almost entirely possessed by Grásias, and a considerable part of the latter is also still in their hands.



These districts were long a part of the Mogal Empire, but it would appear that their subjection was incomplete, and that those conquerors must have accepted a contribution instead of a regular revenue.

8 I am informed that prior to the conquest of the Mogals, the lands of Dholka, or the greater part of them, were the property of the Grásias, and that after that event they were only allowed to retain a fourth share (or nearly that proportion) of the grounds they formerly were lords of. Having thus converted the lands of the Grásias into public property, they were given in trust to Kulambis, Rajputs, or to the Grásias themselves, when they were willing to cultivate them on the part of Government. As a reward for their labours, they were allowed a half-share of the produce of the lands they thus cultivated. The land left under the Grásias is termed wánta, that converted into Government property talpat

9 During the Mogal Government, the cultivators of the talpat lands paid half the produce to the Sarkár. To secure this share, the Government usually sent agents to the villages, where the produce was divided with the rayats, previously deducting the seed, or the value of it when it was sown, in favour of the cultivator. Instead, however, of this division of the produce, sometimes the collectors of the revenue agreed with the Patels to receive a fixed sum from their villages, but the estimate of the produce was always the basis on which this agreement was made. This method was less vexatious to the rayat, and as it secured the profits of his labour, it encouraged his industry. During the dynasty of the Mogals, and in the time of Akbar in particular, the improvement of agriculture was promoted by many salutary regulations, but particularly by allowing those who brought waste lands into cultivation to enjoy the produce for a certain number of years.

10. At present the Grásias and Kuli villages, inclusive of the wánta lands, pay either a fixed jama, or they settle for the jama with the officers of Government, and repay themselves either by taking the half of the produce or by taxing each bigha at a certain rate. The rate is determined by the season, and the nature of the produce. When half the share of the produce is taken it is termed Bhágbattái, when the bigha is taxed, Bighoti.

11. This system of negotiating or settling for the jamábandi, although extremely prevalent, ought to be abolished whenever it is practicable, and the rents collected directly from the cultivators, or from the hands of the Patels. The Patels are the natural agents of the people, and they are the link that connects them with the Government. Some wealthy Kasbátis, but particularly those of Dholka, have arrogated to themselves a power similar to that which the Grásias possess by inheritance, of settling for the jama of the villages under their management.

It may not be superfluous to notice, for the information of the Honourable the Governor in Council, the origin and present state of the Dholka Kasbátis.

12. Previous to the fall of the Mogal Government, the Kasbátis, as soldiers of fortune who had acquired a competence, settled at Dholka. From their numbers, and warlike character, their influence was great, and they were feared by that predatory race of men, the Káttis.

When the Maráthas obtained the supremacy in this part of the country, they were useful to them. At this time, owing to the frequent wars and revolutions in the Government Gujarát was in a state of anarchy, and the district of Dholka had nearly become an uncultivated waste. The Gáekwár Government was incapable of remedying these disorders, and of restoring the revenue, without the assistance of men of influence in the country, and who had a command of cash.

The Kasbátis on this occasion offered to restore the population of the several villages, on condition that each village which they brought into cultivation should be leased to them for a certain number of years at a fixed rent. These offers were accepted, and since that time it has been customary to grant leases to the Kasbátis of those villages which have from time to time become waste.

13. In this conduct the Gáekwár Government perhaps pursued the best expedient in its power; but it went too far, and continued or renewed the leases after they had expired. The public interests and the prosperity of the country would have been more effectually secured, had the leases (when the term for which they had been originally granted was past) been withdrawn, and the villages retained in the hands of Government. By renewing them, a multitude of petty tyrants have been established, and a power acquired the more difficult to be removed, as it has obtained the sanction of time under the continuance of the existing Government.

14. It required, however, to remove this power, a steady administration in the chief Government, a careful selection of servants to carry into execution its intentions, and a force to defend the districts from depredation.

The Company's Government may be supposed to possess the requisite qualifications for forcing their possessions not only in the district of Dholka but on the rest which the Gáekwár Government wanted. The English Government is sensible that its interests are inseparably connected with those of the rayats, and its great resources ought to enable it to

pursue measures for the promotion of those interests. The system of farming, and thereby of anticipating, the revenues of the country, must be destructive to its interests.

15 After the term of their Pattas or leases had expired, the power and interests of the Kasbátis ought also to have ceased. The Gáekwár Government, however, contrary to good policy, allowed their farmers to take bonds from the Patels for balances of revenue, sometimes obtaining grants of their lands, and even entire villages, for the discharge of those debts. The system of farming was favourable to these encroachments, and the temporary tenant sold the rights of the Government as well as of the rayat. Villages and lands were in this manner yearly alienated by specific grants, or by mortgages which had nearly the operation of perpetuity. Few of these mortgages were ever released, and the Company's Government, by steadily prosecuting the object, may assuredly acquire a great accession of revenue.

16 But the agency of Kasbátis and Grásias was necessary for enabling the farmer to realize his revenues speedily, which he was prompted by his own avarice and the necessities of his Government to anticipate.

From these motives the Khálsa villages, which have escaped the Kasbátis and the Grásias, have become subject to another order of men, probably not less oppressive. These are Mánutidárs; and as the Kasbátis, again, are frequently security to those Shroffs for their advances, the villages become subject to a double authority. Besides the charge of Mánuti, the villages in general maintain a Haváldár, or Mehta, belonging to the Mánutidárs.

This is merely a general description; but to learn the full extent of this oppressive system, it would be necessary to require a particular report of each village, the state of its lands, its debts, its produce, and the amount payable to Government.

17 The effect of this system must prove pernicious to the administration of justice as well as of the revenue. The management of the property of the district is in the hands of a few men, and consequently its influence. The scale of justice has been for a long time in the hands of these men, and it will be difficult for the Company's officers to enforce at first a judicial system, such as the protection of the people and the honour of Government must both demand.

18. In the collection of the revenue, Government will be also a loser from suffering the agency of Kasbátis and Mánutidárs to continue. They give rise to a system of chicanery and of collusion which is disgraceful, but from which they are always gainers, to the injury of the revenue. It is likewise worthy of remark, that the Kasbátis support their influence very much from the number of retainers which they maintain to attend to their interests in the villages, and which at the same time furnish them with funds for maintaining a force, which may at any time be employed against Government. As a means of securing the obedience and gratitude of the rayat, the details of the collection should be conducted by the Company's servants.

19 As the qualities of the soil and the value of the products of Gujarát are different, these circumstances must of course determine the rate of taxation; but although the rate of revenue per bigha differs from various causes, the measurement of land in Gujarát is favourable for forming an exact computation of its value.

It has been stated that the Government has a right to exact the half of the produce of the Khálsa lands, and this is generally done when the amount of the jama of a village is not fixed. The produce of lands which are called Málhat forms another exception to this rule of taxation. The grounds on which sugarcane, tobacco, red pepper, and some other articles are cultivated, come under the description of Málhat. The half of the Málhat produce is never taken by Government, but on account of the great expense attending this species of cultivation, and the uncertainty of returns, the revenue is determined from year to year and estimated according to circumstances. The rates of taxation per bigha depend on the nature of the ground, the produce, and the distance from the village or from a market. The following are the average rates levied per bigha on the different products cultivated in the Pargana of Dholka, from which some judgment may be formed on this subject:—

Bowta, bájri, jowári	...	...	...	...	Rs. 3 to 4
Gram	...	...	...	...	" 4
Rice	...	...	...	...	" 5 to 10
Sugarcane	...	...	...	...	" 10 to 20
Tobacco	...	...	...	...	" 8 to 15
Plantains	...	...	...	...	" 15 to 20
Vegetables	...	...	...	...	" 6 to 8

Alla, or ginger lands, pay in general at the rate of Rs. 18 per bigha, and the salámi of such lands is as high as Rs. 4.

Dángar land pays 10 a bigha, but a salámi only of Rs. 1½; red pepper pays on an average Rs. 10 per bigha, and Rs. 3-50 reas salámi; wheat, and most other grains produced by well-

water, pay upon an average Rs. 10 per bigha, whereas such articles as are reared by periodical rains pay at the rate of Rs. 4, Rs. 5, and Rs. 6 only. The salámi of such lands is at the rate of Rs. 1½ per bigha.

It is to be understood as a general rule in Gujarát, that lands cultivated by means of well-water are nearly one-half more productive than those that are watered by the yearly monsoon wheat, for instance, reared by the natural rains, pays at the rate only of Rs. 3, Rs. 3½, and Rs. 4 per bigha.

20 The villages subject to the Grásias and Kasbátis also pay half their produce to those Chiefs or proprietors, and, after satisfying the dues of Government, they appropriate the remainder to their own use.

21 The wánta grounds pay a fixed sum per bigha, without any reference to the produce; this is termed salámi. The salámi tax varies from half a rupee to a rupee and a quarter, and in some cases it is fixed at Rs. 2. The lands which the Patels have mortgaged commonly pay a salámi at the same rate as the wánta lands. When the revenue is levied on Káli or Kánam lands by the Bighoti rate, they pay per bigha from Rs. 4 to Rs. 6, but if the Bháugbattá method is resorted to, the same grounds would probably yield from Rs. 5 to Rs. 8.

22 In my address to the Honourable the Governor in Council of the 18th June, I stated that no patta leases were in use in Gujarát, but that there was a form (applicable in certain cases) observed, which was equivalent thereto. I now find that the patta system is known in this country, and was formerly more prevalent. Waste lands, or lands at a distance from the villages, are generally given in lease for a certain number of years, by the Patels, to any one willing to cultivate them, at a reduced rate of rent per bigha. In the same manner, villages that have become waste are granted to the Patels or others in lease, by the Kamávisdár or by Government, for a certain term.

The value of the lands in Gujarát is very much determined as they are more or less remote from the villages. On the circumstance depends the labour or expense of cultivation, and the security of the crop, as well as its value.

The inhabitants of Gujarát live entirely in villages, and nowhere in detached houses. There must, from this state of society, exist a great difference in the estimate of land close to a village, and that which is five or six kos from it.

23. In framing either a Government or a system of revenue for Gujarát, the condition of the Patels will merit a great deal of consideration. Their offices are hereditary, and in many situations they are with propriety termed Zamindárs. The Government of the village is conducted by its Patels. It is their duty to collect the revenue payable to Government, to regulate the affairs of the village, and to accommodate, if possible, any disputes which may exist between the inhabitants. The patels are the agents of their village, and regulate the cultivation of its lands; they possess great influence with the rayats, but there are generally one or two of more capacity in each village, who take the lead, and whom Government, as well as the inhabitants, entrust more particularly with the management of their interests. But with all these advantages, the Patels are not the owners and proprietors of the villages,—they are perhaps, strictly, nothing more than managers and accountants. There is, however, some obscurity on this subject.

The only object of the farmers under the Gáekwár Government was to realize the revenue. They were indifferent whether the Patels paid the amounts by the sale of the village grounds or by an equitable taxation of the rayats depending on them. From this inattention, the Patels of the khálsa villages have been accustomed to act as owners, and have sold or mortgaged extensive tracts of land.

I have the honour to be, &c,

(Signed) A. WALKER,

Resident.

*Baroda, 28th March 1805.*

REPORT ON THE DISTRICTS OF DHANDHUKA, RANPUR, AND GOGHA,  
THE FORMER CONDITION OF GUJARAT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda,

TO

THE HONOURABLE J. DUNCAN,  
Governor in Council,  
Bombay.

*Dated, 20th July 1806*

HONOURABLE SIR,

In obedience to the commands of your Honourable Board, communicated in Mr Secretary Warden's letter of the 14th March last, I have the honour respectfully to submit to your consideration my sentiments on the propositions and suggestions contained in the letter from Sir Miguel de Souza, under date the 13th September 1805

2 Previous, however, to a discussion of the points required by the Secretary's communication, I shall proceed to offer to your Honourable Board a few general remarks on Sir Miguel de Souza's address

3 When the districts of Dhandhuka, Ránpur, and Gogha were delivered over to the Government of the Honourable Company, it was my intention to have entrusted them to the management of Sir Miguel de Souza, but it was not until the month of March, when three months only of the revenue year remained, that Sir Miguel de Souza arrived, previous to which, the advanced period of the season had induced me to employ Ramchander Anand Rao, whose advantageous offers and former acquaintance with the districts recommended him to my choice

4 The selection of Ramchander Anand Rao for the second year's management of those districts was the natural consequence of the short period they had remained under his direction for the preceding year. It was necessary that every reasonable indulgence should be given to enable him to realize the balances, when he had made good the kists due to the Company, and I had every reason to be satisfied with the ability and integrity of this Kamávisdár, who brought forth latent sources of revenue, and fairly divided the profits with the Government.

5 Ramchander Anand Rao had also provided for the Ábádí, or tranquillity of the districts, for the succeeding year; and as the affairs of Sir Miguel de Souza did not permit him personally to reside in the districts, I did not think it just or proper to eject Ramchander Anand Rao, of whose good conduct I had experience, to make room for the Native agency which Sir Miguel's non-residence would have obliged him to have established. If the duties of the districts were not to be personally conducted by Sir Miguel de Souza, it was reasonable that I should prefer the person whose conduct had already afforded satisfaction.

6 From an earnest desire, however, to forward the prosperity of the ports of Gogha and Dholera, by giving that gentleman as extensive a control over the neighbouring countries as circumstances or propriety would permit, the district of Gogha was separated from Ramchander Anand Rao's charge, and delivered to Sir Miguel de Souza.

7 The difficulties enumerated by Sir Miguel de Souza, in the 15th paragraph of his letter now under consideration, do not appear to have been experienced by Mr. Diggle, in any degree, in his researches into the produce and revenue of Dhandhuka and Ránpur. They were certainly no bar to my own inquiries; neither does it appear that the authority or influence of the Company is less respected in these parganas than they would be in any other, where the state of society is similar.

8 The system of farming, as has been practised in Dhandhuka and Ránpur for the two years Samvat 1860 and 1861 (A.D. 1803-04 and 1804-05), has differed only in name from the principle of the kacha system, while it afforded more complete security for the revenue, by the agents of Government superintending the proceedings of the farmer, and by providing for the production of the original accounts of the parganas

The farmer was also prohibited from any violent exertion of the authority, no fine could be levied above Rs 100 in value, and by an express article in the agreement, the establishment of the Company's Court of Adáulat was provided for, whenever that measure should be thought necessary.

9 The 16th paragraph of Sir Miguel de Souza's letter involves subjects which require considerable attention, and previous inquiry. much valuable information may be collected by research, when judiciously directed, but even if the accounts for the past forty years were forthcoming, it may be doubtful whether the information they might be able to yield, would tend much to the increase of the Company's revenue.

10. From every inquiry which I have made, I do not find that these districts, under the former Government, ever yielded the amount they now do, the power of the Mátathas over the Grásias has continually increased since the conquest of Gujarát, and, with that power, they have managed also to increase their exactions on the jama which the Grásias pay. Although the increase is sufficient to prove the fact, yet it is, upon the whole, extremely trifling. The jama payable to Government is still but a very small part of the produce of the villages, and, although bearing the name of jama, will be found to approach more to the nature of a tribute or Peshkash. The term jama is in the same sense applied to the Mulukgiri revenue which the Peshwa's and Gáekwár's Governments receive from Káthiáwár. In its meaning, however, it is different from the assessable revenue which Government receive from rayati or rásti villages. The Grásia's jama is a sum which is paid without Government having either the right, or the means, of ascertaining the produce, or of examining the revenue funds of the possession producing the jama.

11. To assume the jama of former years, therefore, as the criterion of the revenues of the present day, would require a sacrifice of the increase, in many instances, for the partial advantages which a few cases would yield.

12. The public inquiry which Sir Miguel de Souza recommends in order to ascertain the right and title of the Chieftains of Lúndi, Bhávnagar, and Wadhwán to the villages which they hold in this pargana, should not be precipitated, it should be pursued with caution and discretion, and should rather result from opportunity than bear the appearance of premeditation.

13. It is not by exciting the fears and jealousies of the Chieftains of Káthiáwár, or inferior Grásias, who may hold possessions under the paramount sovereignty of the Company that the revenues of the British Government will be increased. Neither is it among these Chieftains, and in such a state of society as Káthiáwár exhibits, that we can ever expect to find less ambition, or desire to acquire possessions, when weakness affords the opportunity, than in other countries.

14. That these Rájás may have acquired many of their present possessions by violence or oppression may be probable, but an inquiry into original rights will in most cases rest upon conquest or superior power.

15. The tendency of such an inquiry would be to alarm and raise the jealousy of every Chieftain or Grásia, with whom the Company may have either a near or remote connection.

16. Possession is acknowledged to be the best right to property until a better is produced. This sentiment is a quotation by memory from Mr Lew's pamphlet which treats of the introduction of the system of permanent leases into Bengal, and appears to have been acted upon in that province. An adherence to this maxim in the present instance will save a great deal of unnecessary litigation, and will tend to bury in oblivion all obsolete claims, a maintenance or revival of which would produce much uneasiness.

17. It does not appear to me that the Company's interests would suffer by foregoing this inquiry. By reference to the statement of the component parts of the jama of Dhandhuka, Rámpur, and Gogha, the sums respectively paid by the Chieftains of Lúndi, Bhávnagar, and Wadhwán are exhibited.

18. Your Honourable Board are fully aware of the distinction between the jama payable by these Grásia Chieftains, and the revenue derivable from those lands over which the Company have an undivided and undisputed sovereignty. The former approaches to the nature of a Peshkash or tribute, and a Grásia's income might vary more or less, without affecting the amount of the jama which he paid, unless in cases of an extreme nature. An increase to this jama has been often made, but it has been done by the force of superior power. Of this the twenty-nine villages in the Dhandhuka Pargana, belonging to the Rája of Lúndi, afford an example for these he formerly, in the year 1845, paid only Rs. 8,000, and they now yield between Rs. 14,000 and Rs. 15,000. Again for nearly an equal number of villages, held in the same pargana by the Rája of Bhávnagar, only Rs. 1,139½ are paid.

19. The inequality and difference in the amount paid will show that the jama payable by these Chieftains has been fixed without reference to the relative proportion of income which each possesses, and that the comparative disproportion between the jama payable by different Grásias can never be adduced as an argument to increase or diminish their respective quotas of revenue.

20. An investigation into the fees and perquisites of Mazámdárs, Desáis, &c., would be useful although these offices are, by the custom of the country, in a manner hereditary, they are still offices of the Government, and it would not appear to be any violation of justice were all obnoxious or oppressive fees, perquisites, and dasturs, abolished, and an honourable and fair salary assigned in lieu. In the introduction of this reform into these offices, however, it is not what our Government conceive to be justice which should guide our conduct but the usages, and the established opinion of the country, which have been confirmed by prescription.

21. Every opportunity may be fairly taken to propose the alternative of a salary in lieu of such sources of emoluments as may appear vexatious, or which may create a divided authority, and a local influence, which in some cases must be prejudicial to the

interests of Government I am convinced that by pursuing this progressive reform coolly, and with due perseverance, every object of the Company's Government may be quietly attained

22 In a general view of the subject, these local officers have been established for the security of Government, and as a convenient medium of communication with the inhabitants. It would be improper to raise these new men to too great a height, but it will ever be for the public good to maintain them in a state of comfort and respectability

23 Although the son or nearest relation usually succeeds to the office of his father, yet he would appear to be removable by Government. The Peshkash levied from the Desais was a component part of the Mogal revenue, as the Nazarána was under the Maratha Government

Under both Governments, the office was called Khidmat, a term which in no wise implies an independent office, and accordingly, in the Ahmedabad records, instances of removal by the Government will be found

24 As far as relates to the Parganas of Dhandhuka and Ránpur, I have reason to suppose that Sir Miguel de Souza has been misinformed in respect to the right to the situations of Desái and Muzamdái. The Desái of Dhandhuka is a Kunbi resident at Pátú, named Nathubhai, but Bhagwandas and his son Haribhai were his fully empowered agents

25 The Muzamdár or Virangám has the real claim to the Muzamdári of Dhandhuka but Bhagwandas paid the regular Nazarána to the Saikar and received the sanad appointing him to that situation. Both Bhagwandas and his son Haribhai are now dead, and their offices are exercised by Karna Sanker, the agent of the two former persons, on behalf of the wives, who are still living.

26 I have been unable to ascertain, Honourable Sir, that there are any exiled or expelled descendants of the former possessors of the local offices in Dhandhuka and Ránpur, wandering in banishment. Even, however, should there be any of those people, it would probably not be within the power of the Honourable Company to afford them relief, or to admit their pretensions to offices which are only tolerated, and not formally allowed as hereditary employments

27 In the early part of this address, I have submitted my reasons for continuing to Ramechander Anand Rao the management of the districts of Dhandhuka and Ránpur. With his general management of the districts, the regularity of his accounts, and his punctuality in the payment of his kists, I have also every reason to be satisfied

28 I am also enabled, by a personal interview with Dajebha, the person alluded to by Sir Miguel de Souza, to correct the impression which that gentleman has received, of a quarrel between him and his relation Ramechander Anand Rao. It would appear that a separation, which their interests required, and the subsequent residence of Dajebha at Bhavnagar, had occasioned a report of the disagreement, of which Sir Miguel de Souza must have heard

29 In respect to the claim of Kámal Desái, I am unable to offer any opinion, but Baxu Patel had never exercised his office for many years previous to the cession of the district to the Company

30 When the Honourable Company assumed the Government of these districts, Baxu Patel came to Baroda, in hopes of being restored to his situation. He was followed, however, by a very considerable number of the inhabitants of Dhandhuka, who petitioned against his restoration. An investigation was instituted, on the result of which it did not appear to me advisable that the claim of Baxu Patel could be immediately complied with, and I thought it preferable to defer a final decision on his case until the matter could be more minutely investigated

31 In the meanwhile, Baxu Patel was permitted to proceed to enjoy his estates and lands, but not to exercise any authority. After some time he at last went to his village, where he has since remained, and I have not understood that the matter has since been reargued.

32 In the subsequent part of Sir Miguel de Souza's letter, the picture he has drawn of the state of society in Dhandhuka and Ránpur is in general accurate and correct. That the more powerful Chieftains of that unhappy country have increased their possessions by fraud, artifice, or violence, is a fact which may be very easily credited

33 It is not, however, among the Chieftains alone of the western part of Gujarát that this disregard of justice prevails. It is reasonable to suppose that the moral principle is not stronger among the inferior classes of the inhabitants of that country than it is among their superiors. If the Honourable Company are desirous of securing the Gráms proprietors of villages from the oppressions of their more powerful neighbours, it may be but just to prevent the commission of those acts by which the latter may justify or palliate their encroachments

34 In reality, one of the principal causes of the crimes and disorders of Káthiáwái arises from the vast number of petty independent jurisdictions which have been established in that country. It might be proved, from reason and experience, that the condition of the country can never be much improved until these inconsiderable authorities are incorporated with the larger States

35. I have been induced to express these sentiments from the opinion, which Sir Miguel de Souza's letter seems to convey, that the Grásia proprietors of villages or small portions of land are objects of peculiar compassion. If the question were more closely examined, it would probably appear that this description of people is not more entitled to commiseration and protection from their more powerful neighbours than the husbandmen, rayats, and others are, from the Grásia proprietors of villages on which they may be dependent.

36. The complaints of violence and oppression are mutual, from the Rája down to the rayat. The inference which I wish to draw from these general observations is that it is not by any partial protection to any particular description of people that the humane views of the Company will ever be realized. It is not from any measures taken in their favour alone that the Grásia proprietors of villages must expect permanent protection, they must look forward to the result of a steady and assiduous administration of justice, to effect a radical and gradual improvement in the state of society in general. It is not until then that the rights of property are ascertained, acknowledged, and secured.

37. The progress of improvement must be gradual;—some time must elapse before the manners of ages can be altered, or the prejudices of education overcome.

38. These general observations were scarcely necessary to impress upon the Honourable the Governor in Council the necessity of relying upon the effect of the gradual progress of civilization for the establishment of any essential improvement in the revenues of the country or amelioration in the state of society.

39. In the 17th paragraph of his letter, Sir Miguel de Souza recommends an inquiry into the real amount of the revenues of those parganas. This inquiry naturally belongs to the province of the Collector to prosecute; and if there is any information required in addition to the valuable and judicious collections which Mr Diggle has already acquired, it may naturally be expected from that gentleman's zeal, ability, and research.

40. In the letter already referred to, under date the 18th June 1804,\* I had the honour to forward a statement of the revenues from Dhandhuka, Ránpur, and Gogha. In considering the possibility of an increase to this revenue, it will be necessary to refer to the jama only. The other sources of revenue, arising from Máhl Jafti, Máhl Raza, Chapperbandi, fines, &c., are too vague, uncertain, and trifling, to cause any considerable increase to the revenue; neither could it be attempted without prejudice to the Company's interests, in increasing imposts which are already sufficiently vexatious.

41. In respect to the jama which these districts yield, it must be observed that it does not vary according to the produce. It will even appear, I have reason to think, that this jama was originally determined by a stipulation, or agreement, with the Mogal and Marátha conquerors.

42. Villages of equal value may pay a jama very disproportionate to each other, as has already been instanced in regard to the villages which are respectively held by the Rájas of Bhávnagar and Limdi.

43. The increase did not depend upon the ability to pay a revenue, so much as on the power of the Kamávisdár. If the Kamávisdár or farmer had troops sufficient, he could impose more severe terms on the Grásia proprietors; and the Government reaped the benefits of the additional jama in succeeding years, by making the collections of the past year the criterion by which the collections of the current year were to be made.

44. It is a curious fact, that in the receipts which the authorities of Dhandhuka, Ránpur and Gogha, pass to the Grásias for the jama, the sum is not expressed.

45. It may, however, be presumed, that the demands of Government were not always quietly acquiesced in. The owners of the villages being Rajputs by caste, they were ever ready to appeal to arms; and no increase to revenue could be made without the demand being supported by a military force. As the payment of this force consumed the profits of his employment, the Mamlatdár generally accepted a compromise, which, if delayed, might gratify revenge, but not satisfy avarice.

46. Owing to these causes, the more powerful Grásias have prevented any exorbitant increase to their respective quotas of jama, and these quotas have, from the same causes, varied in their proportion, according to the power the Grásias possessed of resisting the encroachment of the farmer or Kamávisdár.

47. The circumstances represented in the 20th and 21st paragraphs of Sir Miguel's letter may be generally admitted, but the intermixture of authorities, and the relaxation of Government, will be found to have existed long before the Maráthas possessed any power in this country.

48. In the 18th paragraph it is stated that as the Honourable Company got the cession of the districts of Dhandhuka, Ránpur and Gogha, they are to all intents and purposes the lords and sovereigns thereof.

49. This proposition must be received with some limitation. Antecedent to the Musalmán conquest, we know little of these districts; but during the course of the ages

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\* Vide pages 8 to 12 of this Selection.

while they remained under that dominion, they appear to exhibit the same heterogeneous and discordant state as at this day for at least the last hundred years they have been without unity in their Government, and show only a collection of petty authorities, each offering to view an *imperium in imperio*.

From every information which has reached me, it would appear that the different Chieftains of Káthiáwár have maintained, under the different revolutions of the Government of this country, the same character, and the same degree of personal independence.

50. Except in the payment of their jamábandi, the Chief, such as Rájás, Ráváls, Thákors, and Grásias, were in possession and exercise of every interior right of sovereignty.

51. The different Chieftains throughout Káthiáwár bear the designation of Rája, Rána, Rával, Thákor, Bhumia, and Rávat. The title of Rája is applicable to the head of the family only he must be independent,—that is, not pay jama or tribute to another of his family. The tribute payable to the Mogal or the Maráthas does not affect the independence of his character.

52. Jám, the Rája of Navánagar, takes precedence of the rest, and does not rise from his seat on receiving a visit, nor does he return the compliment of a Salám. The address of a Rája runs “Mahárája Rája Shri.”

The Chieftains of Navánagar, Porbandar, and Dhrángadra, are properly Rájás, but many others are commonly acknowledged by the Chieftains of Káthiáwár as Rájás among those who are Rájás by courtsey are the Chieftains of Morvi, Bhávnagar, Wadhván, Lúmdi, and others.

53. The origin of the title of Rána, which is nowise inferior to that of Rája, cannot be satisfactorily traced.

54. The title which follows next in gradation is that of Rával, and is the most appropriate designation of the Chieftain of Bhávnagar, a distinction which his ancestors assumed on receiving some assistance or services from the Rával of Dongarpur. His address runs “Rával Shri Wakat Sing Syi.”

The sons of Rájás, Ránas, and Ráváls, bear the appellation of Kúvar (prince), and their sons the designation of Thákor, provided they have succeeded to an estate. The sons of a Thákor are also called Kúvars, during their father's life, on his death the eldest becomes a Thákor, and the others Bhumias and Grásias.

55. Thákor, the next gradation after Rával in the titles used by the Káthiáwár Chieftains, is applied to all those who are not powerful enough to assume and use the title of Rája, or who are the heads of distinct but inferior branches of a family. To the head of the family, Thákors owe a feudal submission, exemplified in the payment of a tribute, sending a horse, or the performance of service. In their own possessions, Thákors are, however, as independent as Rájás.

56. Bhumia is applied to all possessors of landed property, who are not Rájás or Thákors, of which they are the inferior gradation. We have generally called them Grásias, in consequence of their being the ancient hereditary proprietors of the portion of territory they possess, in which sense the word “Gras” is used in Káthiáwár, and is equivalent to “Asal” or “Kaddim.”

57. Rávat is a title of honour, originally bestowed by the Rája and signifies valiant, and is hereditary in the family of the original possessor.

58. The powers of these several ranks may be illustrated in the present condition of the authority of the Bhávnagar Rája, and of his situation in the pargana of Gogha. The power of life and death, and the administration of justice within their respective villages, are possessed by all, and it was never thought necessary to make any reference to the authority of the superior Government, residing at the kasba of the pargana, in order to obtain leave for the punishment of, or to avert the effects of having punished, a criminal or disobedient rayat.

59. And also, in the event of a crime against Government being committed, it was usual to demand of the Grásia, whose rayat might have committed the act, that he should take the necessary measures for punishing the same.

60. In respect to exterior relations, they appear to have exercised the same freedom. The external interests of such petty States could not have extended far, and may be supposed confined in great measure to their own neighbourhood; but they enjoyed the right of peace and war with each other; they formed such connections as might be necessary for the extension and security of their commerce, they built fortifications, and maintained troops. Nor does it appear that any of the States to whom they paid tribute ever interfered in their transactions, whether foreign or domestic, so long as they were not inimical to themselves.

61. It is generally admitted that the payment of a tribute does not deprive the tributary of his independence. The cession of the Peshwa could not annihilate the rights and privileges which others possessed. The extent of his rights consisted in a revenue deriv-



able from the different landholders; and unless in the measures which were necessary to ensure the collection of this revenue, the Peshwa's amaldárs did not exercise any authority, within the parganas of Dhandhuka, Ránpur and Gogha, in the villages which belonged to the Grásias.

62. If further proof is necessary to establish the point of the independent privilege of the Grásia proprietors, the information communicated by Bhagwandas, the Desái of Dhandhuka, (forming one of the enclosures in Mr. Warden's letter of the 18th April 1806,) may be quoted with some propriety.

63. Bhagwandas states that the district of Dhandhuka fell to the share of the Peshwa, but that the Grásias continued in the free enjoyment of their territories and possessions, and every privilege and prerogative, subject to a small contribution, as an acknowledgment to the Government they were under.

It may not be improper here to remark, that it was upon this information from Bhagwandas that the Honourable Company accepted the cession of Dholera, and hoisted the British colours as sovereigns, within the Pargana of Dhandhuka, which then stood exactly in the same relative state to the Peshwa as it now does to the Honourable Company.

64. The inadequacy of language to express, without a long previous circumlocution, the precise connection existing between the chief or subordinate members of a Grásia family, or between the Grásia proprietors of ground, and the Government to which they are tributary, has occasioned the general use of the terms feudal connection, or feudal submission.

65. Although the term feudal, as applied to describe the connection of the Káthiáwár States, is not strictly descriptive of that connection, yet it will be found convenient to continue it. But the idea of military service is so closely united with all feudal tenures, and feudal possessions being considered as benefices proceeding from the sovereign, the use of the foregoing term is apt to convey incorrect ideas of the family, and political subordination of the Grásias of Gujarát.

66. A unity of interests, or family affection, will frequently or generally induce the subordinate members of the same family to unite in defence of the Chief. The submission which the Grásia owes to superior States, as for instance those of the Gáekwár or Peshwa, is still less of a feudal nature: he did not acquire his possession on condition of paying his jama; the jama was an imposition long posterior to his possession, and imposed by violence.

67. To this circumstance must be imputed the readiness with which this singular people avail themselves of every evasion to avoid the payment of the tribute, and the necessity of frequently resorting to force, to enforce the payment.

68. With their hereditary possessions, also, they receive a variety of seigneurial rights and privileges. The Grásia proprietors of villages assign lands to Rajputs and others, for military service in the defence of themselves and property; they call for the services of all the artificers of the village whenever they require them; they possess the right to all trees which may fall down, although the produce may belong to the tenant who occupies the grounds; fees are paid to them for permission to contract a marriage, and some collections are made on the birth of their children; they abate and increase the revenues they derive from their rayats at their own pleasure.

69. Hence it would appear that the parganas of Dhandhuka, Ránpur, and Gogha, and even Dholka, comprehend, exclusively of the Honourable Company's Sarkár or assessable lands, a variety of lordships.

70. The foregoing detail will have exhibited some of the seigneurial rights and privileges which the Grásia Chieftains possess, but they are still, I conceive, but imperfectly known to the Company's Government. They vary in many cases, and are more or less extensive, and, in most instances, the Chiefs are possessed of the exercise of sovereign power.

71. Whether the privileges claimed by the whole body of Grásias, or the aggrandisement of particular families, have arisen from successful ambition, from a long line of ancestors, from the sanads of Mahomedan Princes, or from the written grants or silent acquiescence of the Maráthas, the validity of their rights is equally to be respected. It is probable that the seigneurial claims and privileges of the Grásias may be derived from all the sources here enumerated.

72. Parallel examples of this complicated and divided state of authority may be traced, not only in the former state of Europe, but in the present state of Germany.

73. Five hundred years ago, England itself exhibited instances of the same tenacity for the rights and privileges of their forefathers as the Grásias do at this day, and the reply of the Earl of Warrenne to the Commissioners of Edward I, who summoned him to produce the titles to his estates, is exactly what might be expected from an independent Grásia.

74. From the state of comparative independence in which we find the Grásias of these parganas placed, it is evident that we must in vain expect immediately to receive from them the submission of subjects, which is equally incompatible with their situation and personal feelings.

75. In general corroboration of the principles disclosed in the course of this address, I have the honour to enclose a paper drawn out from the verbal communication of Amrut Lall, a man who for thirty years was an Agent and Vakil of the Peshwa's Sirsubáh of Ahmedabad, in the management of the revenue. To the experience of Amrut Lall I might add the general sentiment of the country, and of every Native of experience with whom I have conversed upon this subject.

76. The opinions of Pinguel Sing Cháran, whom I have on a former occasion had cause to mention as a man of extensive local information of the customs of his country, might be quoted, if he might not be supposed, in his evidence, to be partial to the cause of his countrymen—an objection to which the information of Amrut Lall is not liable.

77. I have also the honour to forward a translation of an extract of a work compiled by Ali Mahomed Khán, a Native of Ahmedabad, who held the office of Diván of the Subáh, during the administration of Mubarazal-Mulk, in the year of the Hijri 1136 (A.D. 1723)

This date is prior to the establishment of the Maráthas in Gujarát, and will serve to show the actual state of the power of the Subedárs in this country, in respect to the Zámindárs, or, as we have been in the habit of denominating them, the Grásias of Gujarát.

78. It may be necessary to observe, that by the term Grásia I do not mean the predatory incendiaries who infest the southern districts, but a more respectable description of people, who inhabit the northern and western parts of Gujarát, under that denomination, and are in the hereditary possession of landed property and seigniorial rights

79. The observations which I have had the honour to submit in this letter are the result of my inquiries into the state of the cessions which we have received from the Peshwa. In the course of these inquiries I have found much to doubt, I have therefore endeavoured to confine myself to a recital of such facts as the country, or my information, could afford evidence for.

80. I must confess, however, that the result is far from being satisfactory to myself, I am confident we have yet much to learn concerning the nature, institutions, policy, and rights of the people, with whom we have so recently become acquainted. A violation of any of these will disgust those whom we now seek to conciliate, implicate the justice and reputation of the Company's Government, and throw things back into a worse state of barbarism than that in which they are at present.

81. It would, however, be extremely desirable to dissolve these discordant authorities and to consolidate all the inferior separate jurisdictions under the Company's power.

82. The present state of society is inimical to the extension of the Company's jurisdiction, and I see the necessity of effecting a reform in it, before these men will become habituated to obedience and justice. But the measures necessary to secure these results are no less difficult than desirable, and I should betray the confidence of the Honourable the Governor in Council if I offered any hopes of success within a short period.

83. There is probably nothing so difficult to eradicate from the human mind as ideas of right, which originate in the soil.

84. Another great obstacle to the improvement of the Grásias is their want of habits of industry. among them no profession is honourable but that of arms, and no life desirable but that of indolence.

85. Although a reform in this state of society is difficult, let us hope that it is practicable: every motive of honour and humanity call on the British Government to effect it, but the gradual though certain operation of time must be trusted to, to produce permanent effects.

86. A more enlarged and more general intercourse with the people should be encouraged; the communication between the local European authorities and the natives should be frequent and unrestrained,—the extension and diffusion of European agency comprises, in short, the only effectual means for improving the condition of this people, and of establishing the Company's Government over them. Military detachments also might, if judiciously posted and commanded, have their benefit.

87. It must be by the authority of example rather than by precept, or any speculative instruction, that success must be hoped for, in altering the sentiments and habits, which the Grásia imbibes from his infancy. At present he is insensible to the comforts of life, because as he has never enjoyed them in security, he has been at no pains to acquire them.

88. Every expedient, therefore, for the improvement of the Grásias, should be combined with plans for producing an attachment to the peaceable arts; and the example of Bhávnagar may inspire the Company with well founded hopes that success is attainable. Unless this combination is observed, it is not difficult to predict that any effort to reconcile them to our Government will fail; and in this event, by a natural result, recourse to force must follow.

89. But instead of this wasteful and unprofitable system, the Honourable Company's Government will prefer one founded on a just consideration of the uncultivated state of the Grásias. The formation of such a system will, however, require much previous research, and more knowledge of the state of property, and of the people, than we at present possess.

90. The collection of the requisite information cannot be better entrusted than to the local authorities of the district. I would suggest that this information should comprehend a descriptive account of the people, of the produce, and of the proprietary rights of the country. Besides a general account of the local institutions of the Grásias, it should comprise a particular account of the claims, customs, rules of inheritance, &c., of every family or individual; and of every usage dissimilar or peculiar to these extraordinary tribes. This account would of course include the state of property and of revenue. The statistical accounts which have of late been published in Europe contain very good examples for the collection of this information.

91. The progress of impending events will naturally tend to assist in procuring a stock of information, on which the British Government may proceed to form a system for the gradual introduction of equal laws, the annihilation of discordant authority, and general improvement of society.

I have the honour to be, with the greatest respect,

Honourable Sir,

(Signed) A. WALKER,

Resident.

Baroda, 20th July 1806.

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No. 1 — *Verbal information relative to the state of Gujarát, communicated by AMRUT LALL, Agent and Wakil for near thirty years on behalf of the Peshwa's Subha of Ahmedabad.*

Previous to the arrival of the Maráthas in Gujarát, the Government of the country was managed by the Subedárs of Gujarát, appointed by the Court of Dehli.

The power of the Subha was supported by a large army, which was generally quartered at Ahmedabad, and the city and the country immediately surrounding it was khálsa, or under the immediate management of the royal servants, and the superior authority of the Subha was acknowledged from Songar to Dwárka, and the borders of Málva, and his authority was supported by Thánas at different places.

Notwithstanding that the authority of Government was maintained by Thánas, or bodies of troops, in different places, yet the whole extent of the country was intersected by the possessions of the original Rájas, Rajputs, Kulis, and Grásias, who all bore the general name of Zamindárs under the Mogal Government.

The nature of the subjection of these people to the power of the Mogals was much the same as it is at present to the Maráthas. They maintained the same independence in which they now are, from the time of the Emperor Akbar, by whom they were permitted to retain their former privileges.

The revenue which was derivable from them, or their villages, was a fixed and settled sum, but whether this was originally fixed by a valuation of the produce, and an equivalent portion assigned as the share of Government, or whether each proprietor obtained the best terms he was able, Amrut Lall is unable to state, but the latter is, in general opinion, the mode in which the assessments were originally made.

The collection of the revenue, however, from the zamindárs, always appears to have been necessary to be supported by a force.

Some years previous to Samvat 1812 (A.D. 1755), the incursions of the Maráthas into Gujarát had been annually repeated under Pillaji and Damaji Gáekwár, Baji Ráo, and others; and although they obtained possession of Baroda and some other places, their establishment should be reckoned from the fall of Ahmedabad in the above year.

Their former incursions had been conducted with various success: they were generally predatory expeditions, in which plunder was the object, and although a Chouth had been conceded to the different parties by agreement with the authorities of the former Government, still the levy of it depended upon the extent of the Marátha power.

Ahmedabad was governed, at the time of its capture by the Peshwa and Gáekwár, by Kamal-ud-din Khan Babí. It was defended with obstinacy for some time, until the Khan, finding himself unable to cope with the Maráthas, surrendered the fort on condition of receiving the Parganas of Rádhanpur, Pattan, Bisanagar, Barnagar and Kerálu, he was also left in possession of Kaira, which fort was built by his brother Khan Duran Khan.

When Ahmedabad had fallen, the country was then divided between the Peshwa and the Gáekwár. The produce of the city was divided equally, as was the authority; the parganas, including the collections from the Zamindars, were divided according to their respective value, each being acknowledged by the other as independent in their respective districts.

In the year Samvat 1820 (A D 1763), Damaji dispossessed the children of Kamal-ud-din of Pattan, Bisanagar, Barnagar, Kerálu, and Kaira, but permitted them to retain possession of Sami-Ráadhanpur, which his descendants hold to this day.

During the contest for the supremacy of Gujarát between the Mogal and Marátha powers, the zamindárs acted an indifferent part, and paid with equal facility their revenue or jama to every person who possessed the local authority in the district neither Mogals nor Maráthas interfered in their internal policy, and during the Marátha Government they appear to have continued to possess the same rights and privileges, and to be nearly in the same state as they were in the time of Akbar

During the period of fifty-one years since the fall of Ahmedabad (great part of which has been passed by Amrut Lall in close connection with the Governments of the Peshwa and the Gáekwár), the events which have occurred are familiar to him, and he is unable to trace any innovation in respect to these villages, or the possessions which are holden by the Grásias, except the gradual increase to their jamas imposed by the arms and violence of the Maráthas.

In consequence of this tendency to increase their exactions, the power of the Marátha Government has been continually increasing over the Mehvási part of Gujarát. The Zamindár of Atarsumba was completely conquered by Fatteh Sing, and his Thána has since been occupied by the Gáekwár troops.

The revenues of Gujarát have considerably advanced since the time of the Mogals. The parganas immediately around Ahmedabad (called Daskrohi), within 10 koss, which formerly yielded only Rs. 75,000, now yield Rs 1,25,000, although population and cultivation are much decreased.

The Peshwá's rights in the Pargana of Gogha consist only in a jama derivable from the Grásia villages, which, except in this acknowledgment, are in the perfect possession of all their rights and privileges, and subject to their respective proprietors in all other matters

Gogha is a division of Gohelvád, anciently (about A D 1236) possessed by a family of the Gohel tribe of Rajputs, the seat of whose sovereignty was the island of Perim. Sehor is a Táluka of Gohelvád.

In process of time, when the power of the Gohel Rájas declined, their Gádi was successively removed to Gogha, and from Gogha to Sehor, and they dwindled down to Zamindárs of Sehor. Still, however, Sehor, being the seat of the Gádi, retained an extended superiority over the Bháyad villages, or villages held by the descendants of the same family

The town of Gogha, which, as a port under the Mogals, was subject to Cambay, soon assumed the name of Báreh, which is synonymous with "Bandar," except that it generally implies having some portion of landed territory, or produce of some landed source, independent of the bandar, attached to it

Hence Gogha, from having several of the neighbouring villages paying jamábandi to it, acquired the name of Gogha Báreh, and has extended to the number which it has now acquired

When the division of Gujarát took place, the *Báreh* of Gogha fell to the Peshwa, and the Mulukgiri jamábandi of Sehor and its Bháyad fell to the Gáekwár.

The villages of the Gogha Báreh principally belong to the Gohel Rajputs, who are all branches of the Bhávnagar family. Whenever the jama of the villages paying to Gogha came in a course of adjustment, the Rája settled for them all together, thus preserving his family influence, and preventing encroachments, which the farmers are as anxious to make as the Grásias to prevent.

The term Bháyad, which implies brotherhood, points out the connection which the villages of that denomination have with Bhávnagar, or, more properly speaking, with the Gádi of Sehor. They are Bhumias, and independent within their possessions; but the Bhávnagar Rája claims the family superiority, in virtue of which he settles for their jamábandi

(Signed) A. WALKER,  
Resident.

No. 2.—*Translate of an Extract of a Work entitled Miráti Ahmedabadi, compiled by ALI MAHOMED KHAN, Diván of the Subáh of Ahmedabad, who held the Office of Diván during the administration of MARABAZ-UL-MULK, in the year A.H. 1136 (A.D. 1723).*

**SARKARS CONNECTED OR DEPENDENT (MAZKFAT) ON THE COUNTRY OF GUJARAT, BESIDES THE DISTRICTS PAYING REGULAR REVENUE (BA'JOKHERA'J), SUBJECT TO THE SUBAH OF AHMEDABAD.**

From the time that the Emperor Akbar conquered the country of Gujarát from the Sultan Muzaffer II., the countries which the Zamindárs held in their possession were retained in the same state.

There are sixteen Sarkárs, of which nine are immediately governed from Ahmedabad, and seven are dependent upon the Zamindárs. Of these, take away two Sarkárs, viz, Surat and Ramnaggar, the latter belonging to the Zamindár, fourteen Sarkárs remain, in nine of which the Mutsadis, Amins, Foujdárs, and Tehsildars, exercise their duties according to their respective regulations.

These nine Sarkárs are,—1, Ahmedabad, 2, Baroda; 3, Broach; 4, Nándod; 5, Chámpaner; 6, Godhra, 7, Pattan; 8, Sorath, 9, Islámnagar, otherwise called Navánagar, which was subdued by Alamgir, and afterwards again fell into the possession of the Zamindár of Jám.

Rájpipla, Navánagar, Bánaah, Bherái, Rána Bhao, Chayeh, Mohan, Sher Mándvi and other Zamindáris, both great and small, in this Subáh, which are in the confirmed possession of Zamindárs, known by the name of Grásias, Kuls, Káttis, Jhats, Jharejas, Pákhirs, Koreishes, Ráthores, and others, such as the Ahirs, Makwánehs, &c, are comprehended within the nine Sarkárs, and, from the time of the subjugation of this country, they have remained in the enjoyment of the places dependent upon their own Zamindáris.

*The Sarkár of Dongarpur, &c.*—In the reign of Feroksir an imperial mandate was issued to the following purport, "that relying upon the constant fidelity of the Maha Ranásing Ramsing, Rána of Udeypur, the Parganas of Dongarpur and Bánswáleh were conferred upon him"

Dongarpur is a dependency of the Rával Ramsing Zamindár; and Bánswáleh is a dependency of Karal Zamindár. The latter is between Gujarát and Málwa; and the Subádár of Ujein also causes his authority to be respected there. The Rával Ramsing, according to a royal Sanad, is honoured with a Manrab of 1,000 men and 1,000 horse, and the Mahál aforesaid produces in Dáms one crore and sixty lákhs, and is assigned for the Jághir of the Rával, and he is appointed to guard the roads to Málwa.

*Sarkár of Kutch, otherwise entitled Sulmanagar*—The Zamindár was Ráo Desal, but at this time his son Ráo Lakpat. The Zamindár is honoured with a Khilat and Firmán from the imperial court. This Sarkár is between Gujarát and the Subáh of Thátta, the Subádár of which causes his authority to be respected in some of the Maháls.

*Sarkár of Serohi.*—A Táluka of Akheráj, Zamindár, now occupied by his son. From the time of the administration of Gujarát by the Naváb Ghirat Khan, the Naib of the Prince Dora Sheks, this Sarkár has not been subject to Government (ná rujoá). This Sarkár is between Jodhpur and Gujarát, and is subject to the Mahárája of Jodhpur.

*Sarkár of Sunth*, in the neighbourhood of the Sarkár of Godhra, belonged to the Zamindár Práthi Sing, and now belongs to his son

**SARKARS, MAHALS AND VILLAGES PAYING PESHKASH ON ACCOUNT OF THE COUNTRIES OF THE ZAMINDARS.**

The origin of the Peshkash is this:—Asa, the Chief of the tribes of Kulis, joined by the whole of the Zamindárs, in the time of the Sultan Ahmed Gujaráti, erected the head of rebellion and disturbance. They were, however, punished, and driven from their retreats, and the servants of the king were established in every place.

In consequence of being thus completely dispossessed of their habitations, that band of unbelievers, being hopeless, began to infest the roads and villages with their depredations. Anarchy increased, confusion prevailed, the decay of cultivation became visible, and the rayats were distressed. Those whose duty it was to advise, in their foresight put an end to these calamities, and exacted, from the Zamindár of every village, security to discontinue his opposition.

Three parts of the land of each village, under the denomination of Talpat, were acknowledged as the property of the king, and one portion was given to the Zamindára, under the denomination of Bánta (or wánta), and they were engaged to furnish guards and protection to their own villages, and were to hold themselves in readiness for the service of the king, whenever called upon. As these people, without paying obedience to the prince, did not see it possible to establish themselves, they attended to make their submission, and engaged to pay the Sarkár a Salámi (fee) from their Bánta. From this time, Salámi and Peshkash became established against them.

Some of the Zamindárs, such as the Zamindárs of Haldherwas, Ghorásar (Mehwás, villages of Mondeh), Atarumba, Mándvi, and others, were converted to Islamism, and made the Tábud, and provided for the defence of their own tálukas, and their possessions were conferred upon them by the imperial court, for the encouragement of the faith, but they consenting to pay the imperial Peshkash. From other principal Zamindárs, over whom the hand of conquest did not extend, the levy of a yearly Peshkash was exacted as follows — Six Sarkárs, paying Peshkash according to the register of the same,—Sarkárs of Bánsválléh, Sunth, Dongarpur, Serohi, Sulimánagar, and Ramnagar

**MAHÁLS OF SARKÁRS WHICH BELONG TO ZAMINDÁRS OF  
CONSEQUENCE**

The Maháls of Rájpípla, Ah, Jábua, Lunáváda ; the Zamindárs of Báriáh, of Chám-pánia Keroja, Bijánagar, otherwise called Heft Polch, the Zamindárs of Edar, Cháyeh, and Porbandar, Dánta, Phángir, Sher Mándvi, Fattehpur, Bánsda in the Surat Sarkár, Chowrási, in the Surat Sarkár, and Kokarmandeh.

**PLACES OF ZAMINDÁRS OF THE GREATER AND LESSER  
MEHWA'SIS.**

The Kasba of Birpur is forty koss from Ahmedabad to the eastward, and situated on the Bowli river. It has no fort, and is situated upon a hill, which is surrounded by the river. It was founded by Bura, a Kuli. The Rajput of Lunáváda was the first who dispossessed the Kuli of this place, and the habitation of this Zamindár was formerly upon a hill, near the burial-place of Kazi Mahomed. This place is now levelled with the ground, and the Zamindár and his descendants have settled themselves at Lunáváda, which is beyond the Máhi.

If the Governor of the Subáh should proceed with a large army towards the banks of the Bátrak (Wátrak), which is situated to the westward, and also towards the boundary in that direction as far as Bánsváda and Dongarpur, which may be about 100 koss from Ahmedabad, and should return from Bánsváda towards the south, the Zamindárs of Sunth and Jábua, and the Báriáh districts, and Rájpípla, and Mándvi, and Rám Nagar (which is upon the sea-shore), would settle for their Peshkash, should he proceed towards Dongarpur, which is to the north-east, he will effect the settlement of the Zillas of Edar, Serohi, Dánta, the hills of Gir, Rána Bháo, Pháphar, Khandeyanagar, the Táluka of Kutch, and from thence, the Zamindárs of Jhálávád, Morvi, Halvad, the Sarkár of Islámnagar (otherwise Bhuj), Jegát, Rána Bháo, Sarkár of Sorath, Porbandar, Cháyeh, Kessoji, Oáneh, and others of Káthiáwár, Gohelvád, Saháneh, Dhandhuka, and Dholka, and at length arrive at Khambháyat, which is situated on the sea-shore, through the abovenamed zillas.

(True translate)

(Signed) S. A. GREENWOOD,

Assistant.

**PROCEEDINGS ADOPTED**

**IN THE YEARS 1804 AND 1807,**

**BY**

**LIEUTENANT-COLONEL A. WALKER,**

**RESIDENT AT BARODA,**

**CONSEQUENT ON**

**AN APPLICATION FROM CERTAIN CHIEFS IN THE PROVINCE  
OF KATHIAWAR,**

**SOLICITING THE**

**PROTECTION OF THE BRITISH GOVERNMENT;**

**AND**

**PRELIMINARY ARRANGEMENTS ADOPTED BY THAT OFFICER**

**FOR EFFECTING A**

**PERMANENT SETTLEMENT OF THE AMOUNT OF TRIBUTE  
TO BE PAID, BY EACH CHIEFTAIN IN THAT PROVINCE,  
TO HIS HIGHNESS THE GAEKWAR.**

CERTAIN CHIEFS IN KÁTHIÁWÁR SOLICIT THE PROTECTION OF THE  
BRITISH GOVERNMENT.

SECRET DEPARTMENT.

FROM  
Major A. WALKER,  
Resident at Baroda ;

To  
J. A. GRANT, ESQUIRE,  
Secretary to Government,  
Bombay.

*Dated 23rd January 1804.*

SIR,

Since I had the honour to address you on the 20th ultimo, I have received some further communications from Káthiáwár, which I beg leave, on the same principle as the former, to submit to the consideration of the Honourable the Governor in Council.

2. The first is the translation of a formal document, which several Chiefs in that quarter voluntarily presented to the Company's Agent in Babaji's camp, in order that it might be transmitted to me. The object of this writing is to obtain the protection of the British Government, and, on certain conditions, to put us in possession of their country.

3. Our geographical information of this part of Gujarát is extremely limited and imperfect. Chital, Jetpur or Chitepur, and Kundala, are interior districts between the rivers Sáuri and Junágad. They are each of them fortified, and they have their respective Chiefs or Thákors, but pay a Mulukgiri tribute to the Peshwa, to the Gáekwár, and to the Naváb of Junágad. The entire revenue of these districts is at the utmost two lákhs of rupees a year, from which is to be deducted about one lách on account of the above payments, and expenses of local management.

4. It would be useful to improve these connections, in view to any future enterprise that we may pursue in Káthiáwár; and this may be done without exciting the jealousy of the Gáekwár Government, provided we show them clearly that we shall respect their rights. Babaji has frequently expressed a wish to be joined by some English troops, and has lately renewed his application for assistance against the Naváb of Junágad. When circumstances permit of this combined expedition, it would not be difficult, I conceive, to enter into such arrangements with the Gáekwár Government as would improve the state of Káthiáwár, and provide for the Company's separate interests in that country.

5. Two corps with a proportion of artillery, and the Gáekwár forces under Babaji, would be amply sufficient for all the purposes of this service. The acquisition of a seaport in Káthiáwár would restrain the pirates, who are so formidable to the trade of this country, and we should soon be able to introduce a system of order and security, instead of that anarchy and discord which now prevail.

6. I have also enclosed, for the information of the Honourable the Governor in Council, the translation of two letters from Moulvi Mahomed Ali, and of the same number from the Chief of Junábandar. These writings will throw some further light on the state of Káthiáwár, and the disposition of its inhabitants.

I have the honour to be, &c.,

• (Signed) A. WALKER,

, Resident.

*Baroda, 23rd January 1804.*

*Translation of a Communication addressed in the Gujaráti language, by several of the Chiefs of Káthiáwár, to Lieutenant-Colonel WALKER, Resident at Baroda, dated the 19th December 1803; alluded to in paragraph 2 of the foregoing Letter from that Officer.*

We, Lalla Shardul, Joita, Dossa, Deva, Jétta Surti Unnada, Flatia, and other brothers, or friends, make a voluntary cession, unto the Honourable English Company, of our possessions of Chital, Jetpur Medorda, Kúndala, and all the other places of the Kumáns, on the following terms:—

1. In the Táluka of Chital, Rával Vakhat Sing (the Rája) of Bhávnagar's incursions have caused desolation and confusion. That táluka must be restored to tranquillity, and protected under the Company's flag, hoisted in the town of Chital.



2 In the Parganas of Jetpur and Medorda, the Junágad and Jám's people come and oppress, and make innovations in former customs. They must be prevented from oppressing and making innovations; and what has been usually admitted will be submitted to.

3. Since six years the Bhávnagarvállá has forcibly stationed Thánas in our share of villages in the Tálukas of Kundala, Sháver, Mitíála, Assoder, and other parts. These it is necessary to withdraw, and protect the places under the flag of the Company, hoisted in the Killa or fort of Kundala.

Whatever be the amount of the revenues on the premises, we will divide with the Company, one-half, after deducting the expenses of management.

The usual subsistence of the Grásias must be given to them, and the village of Dongari must be entirely allotted to supply travellers.

Garden grounds, cultivated by Grásias or Káttis, dwelling in their houses on the spot, must be free.

The forts of Chital and Jetpur require to be repaired; the expenses thereof must be defrayed from the revenues.

The oppressions of the Peshwa and of the Gáekwár must not be suffered, and their acknowledged demands shall be paid out of the jamábandi

Horse and foot must be kept up in the forts and villages. Their expenses shall be defrayed out of the revenues

The honour of the Bhumí as (local chiefs) is in the hands of the Company

In the forts we wish sepoy's of our country to be kept, or the forts to be garrisoned by sepoy's of our own nation exclusively. The protection of these places is in the power of the Company

The Company's Government must judge of land and boundary disputes, and cause restoration of parts that have been usurped; nor allow any to invade our honours or our rights without just cause,—which hope has induced us to apply for the assistance of the English.

4. The Junágad's just or usual demands on Jetpur Pargana he may take, without offence, but let him not make new oppressive exactions.

5 Since the peopling of Navánagar, the Jám's annual claims on Chital were only 5,000 koris (or Rs. 2,000) of Ghora Vera, or contribution of, or for horses, until two years ago; then we were overcome in war with the Bhávnagarvállá, when the Jám began to demand Rs. 12,000 from us. This must be prevented, and former usage observed.

The Pargana of Jetpur never once till now experience the least oppression from the Jám; but now he has exacted 500 koris (Rs. 200) for Masál Kharch

6 The Company's Government must give assurances that it will protect the Grásias, kárbáris, or people in office, to the Káttis, who are connected with, and dependent on us and our families.

It is customary for the sepoy's or servants of the Grásias to bring people to work without a fee. That must be admitted of.

All affairs should be transacted with Grásias present and privy thereto

The first English flag should be hoisted in Chital, that district rendered quiet, and afterwards in Jetpur and other forts the flag may be displayed.

If this address appears acceptable to the gentlemen of the Company's Government, and they will take us into their service, then, for the settling of our affairs, please call our kárbáris or agents to the presence, and make such arrangements as shall render our situations respectable

In this case the Company's Government must give Khilats to all of us, brothers, who have but one desire of being their servants.

Agree to our petition, and, as we shall be ordered, all of us brothers, with four or five thousand horse and foot, engage to show our zeal and obedience in the cause of the Company

God witnesses these words! Vitoba Pillají will communicate to you such circumstances regarding us as are not contained in this Arzi.

Our credit is in the hands of your Government.

*Dated 5th Poush Shudh, Samvat 1860 (19th December A.D. 1803)*

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*Translation of a Communication (alluded to in paragraph 6 of the preceding Letter) from Moulvi MAHOMED ALI to Lieutenant-Colonel WALKER, dated at Morvi, 11th Ramzán, Hyri 1219 (14th December A.D. 1804)*

After the receipt of your letter, I intimated to the Rájá of Morvi my intention of taking leave. The Rájá requested I would remain till he received your answer to his Vakils.

On the 5th Ramzán he received a letter from his Vakils, mentioning your great attention and civilities to them; that you had been inquiring about the fort of Mália, its structure, and dimensions, depth of the ditch, the nature of the adjacent country, the number of its garrison, and guns; which seemed to please the Rája much. He thereupon despatched people to Mália, to ascertain and report on these points, on which he has written to his Vakils, who will advise you of them accordingly.

An Agent from Navánagar came to settle the dispute with Mália, but the Morvi Rája declared he would do nothing in it, without the consent and approbation of the English.

I have now got his leave to go on, and I will proceed to-morrow for Juriábandar, and thence to Nagar.

Hanmant Rao, a brother of Malhar Rao, came with twelve horsemen to Morvi from Ráipur, where Malhar Rao's family resides, in Kutch, 28 koss distant from this, and told me that if the Honourable Company's Government would give him a maintenance, he would be glad to come and live at Baroda, or Ahmedabad, or anywhere else, under their protection; but not knowing your sentiments on this subject, I gave him no assurance.

The fort of Morvi is situated on the bank of a deep river. The ditch on the other three sides of the fort is four cubits broad, and five cubits deep.

The fort has four gates, and two sallyports on the river side. The country around is open, but its surface is unequal; on the approach to what is called the Nagar Gate there is a thicket of the bábul.

On the bastions there are twenty-five guns.

On the 3rd of Ramzán, the Sawár of Mália came to Baktella, a village belonging to Morvi, where there was a Thána or post of fifty men; the Máliaus routed them, and killed twenty of their number.

They plundered the place, and returned to Mália.

Fatteh Mahomed Jemadar, from Kutch, has again written to Jágdís Mehta, to make haste and bring the Munshi (meaning me) to him.

*Translation of an Enclosure to the above, signed by the Moulvi, but not mentioned.*

#### DESCRIPTION OF MÁLIA

The fort has four sides:

The length of the south wall is 300 cubits.

Ditto east ditto 500 do.

Ditto north ditto 464 do.

Ditto west ditto 600 do.

Circumference ... 1,864 cubits

There are fourteen Kotas and Vajeris, and, Madu included, there are four guns. The ditch is five cubits broad, and five deep, on three sides. There is no ditch on the south side, but a Taláo or tank of considerable length.

The river is 500 Kadems (steps or paces) off the town.

There is a Voklo (nála or brook) on the north of the town.

The tank water lasts but two months.

*Translation of Moulvi MAHOMED ALI'S Communication of the 24th Shaban (10th December 1803) to Lieutenant-Colonel WALKER, Resident; alluded to in paragraph 6 of the preceding Letter from that officer.*

Your letter of the 16th ultimo I have received, and made myself acquainted with its contents. As it is probable you may not have troops to employ on this service at present, it were better you should not declare this to the Vakil, but daily give him hopes, that in the event of his getting them to-day, he will to-morrow, or in two days at furthest,—for this reason, that the whole of the Káthiáwár and Kutch countries will become yours. All the Rájas and Zamindárs are anxiously waiting the result of the Morvi Rája's embassy to you, for this purpose, as well as to bring about, if possible, a good understanding betwixt the Morvi and Mália Rájas. The Kárbáris or servants of the Nagarbandar and Rájkot Rájas are at present here, and who also advise him, that to call in the assistance of the English will not eventually answer his purpose, but rather to let an agreement be brought about, as before mentioned. To this the Rája has given them no answer as yet, but is waiting the result of his mission from the Vakil.

The whole of Káthiáwár and Mália are well acquainted with the Morvi Rája's embassy to you. I find the Rája has written to his Vakil to make himself acquainted with your sentiments as soon as possible; but, for the reason above mentioned, it were advisable you

should hear and approve of everything the Vakil has to say, but by no means make him acquainted with your real sentiments on the subject; that in this he will understand, and inform his master that everything will be settled quickly, and for the best.

The Rája informs me that the Kutch country is now usurped by Fattah Mahomed, Sindian Jemadar, and a Banian by name Hansraj, that they have seized and confined the Rája, by name Roydhan, with whom he claims consanguinity, and that the brother of the latter, by name Byjaba, by the will of God is dead, that in this case no one remains to do justice and release the imprisoned Roydhan. "To effect this," he says, "I am well inclined, but I have no force, should, therefore the English come here, we will go as one, and arrange all matters there." In this manner has the Rája spoken to me, as well as that he wishes you to settle with respect to this with his Vakil. In this much is to be had. Three Jemadars, by name as follows, now in the fort of Morvi, who are anxious to become servants of the Honourable Company, may one day or other be of use—1, Shaik Law, 2, Shaik Ismael, and 3, Gassy Limbabbhoy.

Fattah Mahomed, above mentioned, is acquainted with a man by name Jagdis Mehta, now in the fort of Morvi, betwixt whom letters come and go. He has written the latter to request him to bring along with him the Munshi (Mahomed Ali) to hear what he has to say, as well as that he will make him acquainted with his sentiment also, or that by this they can verbally understand each other.

To-morrow I shall arrange everything for the despatch of the horses, which done, I shall set off for Nagarbandar and Jurábandar, agreeably to your instructions.

I have sent you a map of the Káthnawár and Kutch districts, which I shall also do with respect to other places, as they come to my knowledge.

I have now to request you will write me as before, and am, &c.

*Translation of Moulvi MAHOMED ALI'S Letter of the 20th Rajab (6th November) to FATTEH MAHOMED, at Kutch, alluded to in paragraph 6 of the foregoing Letter from Lieutenant-Colonel WALKER.*

I am well acquainted with your friendship towards the English Company Bahádur, from Jagdis Mehta Naggi, your servant, who also informs me of your having sent a Kárbári, by name Jagjiwan Mehta, to the English gentleman at Cambay, to make known your friendly inclinations towards the English, and to hear which has given me great pleasure. Upon the strength of this I have now addressed you, and have to request your answer, replete with everything you have to state, and no doubt your business will be advantageously settled through the English Bahádur, by the will of God, for this reason, that the English have conceived a favourable opinion of you.—I am, &c

*FATTEH MAHOMED JEMADAR'S Answer to MAHOMED ALI, without date.*

Your letter, containing as follows, that you were acquainted with my friendly inclinations towards the English, as well as what Jagdis Mehta had informed you, with respect to my mission to the English gentleman at Cambay, for that purpose, and that from that you will address me, I have received, and understood its contents, and which I sincerely hope from God will continue.

But for what purpose have the English deputed you here, with which I wish to be informed, as well as to see you here,—and from no cause disappoint me in this, as I well know what your wishes are with respect to us, will be attained; and continue to favour this Darbár with your letters. What more can I say? &c

*Translation of two Letters from SAGRAM BHOWAN and PRAGJI BHOWAN, of Jurábandar, to Lieutenant-Colonel WALKER, dated 2nd Poush Wad (30th December 1803); alluded to in paragraph 6 of the foregoing Letter from that Officer.*

After compliments

We received with respect your letter by Bhanji Mehta, and heard from him what you said, which will be attended to. We are your servants.

Two Agents will be despatched to advise you of all affairs the day after the Holi, until which time we will take the liberty of keeping your two men here, and hope in the meantime you will communicate all circumstances to Bombay.

Mehta Bhanji Ramji requests you will receive his respectful salutations.

*From the same to the same, dated 21st Ramzán.*

After compliments.

We have received with respect your letter from Moulvi Mahomed Ali, and attended to his verbal communications. He will write to you, Sir, what we have said to him.

After the Holi, two of our Agents will come to you, Sir.

We are the Company's servants; command our services.

Favour us with a letter.

Please to receive Mehta Bhanji Ramji's salutation.

FROM

J. A. GRANT, ESQUIRE,  
Secretary to Government,  
Bombay;

TO

MAJOR A. WALKER,  
Resident at Baroda.

*Dated, 22nd February 1804.*

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter of the 23rd ultimo, with its enclosures.

2. However creditable to the British national reputation, or desirable in other points of view, may be the unsolicited application of any of the Chieftains, or landholders of Káthiáwár, to be admitted, as in the cases of Chital, Jetpur, &c, to the protection of the Honourable Company's Government, and to live under the British sovereignty, care must be taken, before such offer be acted on, to ascertain the circumstances and relative rights of the parties coming forward with such offer, with a view to prevent Government being eventually entangled in intricate discussions, leading, perhaps, to future tedious and unprofitable contentions, and especially to the commission of any act of injustice, in respect to the rights of others, such as may, on more minute scrutiny, possibly prove, in the present instance, the intimated reclamations against what the complainants term the undue oppressions on their districts by the Naváb of Junágad, and by the Rájás of Navánagar and Bhávnagar, but if, consistently with these precautionary suggestions, or with their consent, on a satisfactory reservation of the rights, as far as they may be well founded, of the Rájás and Chiefs claiming to have permanently exercised superiority over those parties, their countries can be fairly transferred to the Company's protection on such conditions as to their future payable revenue as you shall deem equitable, Government will be pleased with acquisitions thus unobjectionably attained, especially if situated in a central, secure, and commanding position, or upon the peninsula, where it is on several accounts desirable that Government should obtain, consistently with a due regard to the general principles of political justice and equity, one or two stations, such as may, through the aid of our maritime strength, be easily and economically maintained, and tend to facilitate the former, proving a duly impressive check on the northern pirates, as well as for the general purpose of consolidating, by the maintenance of the principles of public rights, the Honourable Company's ascendancy in Gujarát. The improving of our connection with the interior Chieftains of its peninsula has the assent of Government, as is indeed in progress by the deputation of Mahomed Ali, which seems to have already been attended with some good effects; neither does there now appear to remain any sufficient objection against Babaji's being joined by part of the subsidised British force, as has, indeed, already been sanctioned under the authority and confirmation of the Supreme Government, and may, under present circumstances, be attended with several advantages; but still Government wish to obtain (as already intimated to you in respect to the Mahi Kántha similar duty) the present sentiments of the Honourable General Wellesley, before such a reinforcement to the remaining Mulukgiri service be actually carried into effect.

3. On the 6th paragraph of your letter, and its enclosures, Government have to notice that there appears, in the verbal intercourse of Mahomed Ali with the Chieftain of Juríáhandar, some expressions too loose and unguarded, tending to nourish that Chieftain's ambitious hopes that the Company might be brought to assist him, for a mere pecuniary consideration, in the conquest of the Jám Rája's principality of Navánagar; whereas the natives ought to be generally impressed with the idea that they have nothing to apprehend from the Company's Government as long as they respectively act with due respect, justice, and propriety towards the British Government and its allies, the Peshwa and the Gáekwár, in the several relations which those allied States bear towards the various Chieftains who are liable to Mulukgiri tribute, or other duties and observances.

4. On the other hand, Mahomed Ali's report of the willingness of the Thákur, or Chief of Rám Kámir, to pay his tribute at Baroda, being exactly in the spirit of the salutary

concessions that it is desirable, for the good of all parties, to gain from these tributaries in general, should be followed up by the utmost encouragement from you, and the Gáekwár Government, so as to become an alluring example to all the others to make similar offers, by which the quiet of the country may be materially promoted, to the proportionate extension of the credit and respectability of the Honourable Company's name and political character, in that hitherto imperfectly explored, and but comparatively civilised territory.

I have the honour to be, &c.,  
(Signed) J. A. GRANT,  
Secretary to Government.

*Bombay Castle, 22nd February 1804.*

SECRET DEPARTMENT.

FROM  
LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

To  
J. A. GRANT, ESQUIRE,  
Secretary to Government,  
Bombay.

*Dated, 14th March 1804.*

SIR,

I have had the honour to receive your communication of the 22nd ultimo, and I beg you will communicate the following reply thereto to the Honourable the Governor in Council.

2. The Káttí Chiefs who have sought our protection have, no doubt, been led to this measure in order to screen themselves from violence, and to limit at least the degree of their oppression. They probably have also in view, by means of the Company's powerful mediation to settle the amount of their tributes at the rate at which they were originally imposed, which was less than the present exactions.

3. With the reservation of their acknowledged tributary payments, the Káthiáwár States are independent, and at liberty to form connections with other powers. They are under no obligations of service, and neither the Peshwa nor the Gáekwár pretend to exercise an authority in Káthiáwár, beyond the demand of their respective contributions.

In any acquisitions which the Company may acquire in Káthiáwár, or in any arrangements with the Chiefs of that country, it will be necessary, in both cases, to respect and secure the Mulukgiri claims of His Highness the Peshwa, and of the Gáekwár Rája. In the same manner, it will be proper to arbitrate and adjust the rights which the superior local Chieftains have established over the rest.

This will be the most difficult part of the subject, as these subordinate claims are the effects of latter violence, and in some cases imposed on the plea of indemnity against the Marátha exactions.

It will, perhaps, be found necessary to fix on some period from which to take up this account, and to adjust it on principles of as much equity to both parties as the nature of a case that has its origin in oppression will admit.

4. In any negotiation that may take place on this subject, it will be necessary that it should be conducted and concluded under the guarantee of the Company, and that we should reserve to ourselves the right of enforcing any engagements that may be contracted, by punishing the party who may fail in their performance. Without this precaution, these engagements would not be long respected.

5. I am led to expect deputations from several of the Chiefs of Káthiáwár, and the relative rights of the parties may be more correctly ascertained and discussed on their arrival. In the mean time, I shall give them no room to expect that the Company's Government will assist them in any plans of ambition, or of private resentment, nor release them from any obligations which may be founded in justice, or established by time.

6. I shall desire Mahomed Ali to be more reserved in his communications, and to be careful not to pledge the Company for any performance whatever.

I am induced, however, to think that his expression, although loose and unguarded, had no precise meaning, and that the Juriábandar Chieftain will not seriously give it a construction which he knows the Moulvi had no authority to encourage.

7. I shall pay particular attention to the Honourable the Governor in Council's instructions, in the last paragraph of your letter to which I have now the honour to reply.

I have the honour to be, &c.,  
(Signed) A. WALKER,  
Resident.

*Baroda, 14th March 1804.*

## POLITICAL DEPARTMENT.

FROM  
LIEUTENANT-COLONEL A WALKER,  
Resident at Baroda ;

TO  
J. A. GRANT, ESQUIRE,  
Secretary to Government,  
Bombay.

*Dated, 14th February 1804.*

SIR,

I request you will be pleased to lay before the Honourable the Governor in Council the enclosed paper, which I have drawn up for the information of Colonel Murray, who expressed a desire to be made acquainted with the present political circumstances of Gujarát, and with the principal objects affecting either our own or the interests of the Gáekwár State. These remarks have been occasionally offered to Government, but they are here collected, and the subjects brought more under one view, than they appear in the separate communications which have been made respecting them.

2. I have stated my opinions unreservedly, on our interests in a country to which I have given a long and anxious attention. In proposing the application of our powers to the attainment of objects which I deem advantageous to our interests in Gujarát, I trust that I shall not be understood to exceed the limits of my duty.

3. I submit this prospectus of our affairs with great deference, and cannot presume to decide whether the means I have suggested can be applied to accomplish the objects that are discussed; but if circumstances will permit these operations to be undertaken, they would, in my humble opinion, secure the tranquillity of Gujarát, and improve our interests, conjointly with those of the Gáekwár State.

I have the honour to be, &c.,  
(Signed) A. WALKER,  
Resident.

*Baroda, 14th February 1804*

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*Extract Paragraphs 16 to 24 from Remarks by the Resident at Baroda, dated the 7th February 1804.*

Para. 16. The third subject of consideration in Gujarát relates to Káthiáwár and comprises several separate objects,—1st, to assist the Gáekwár Government in recovering its tributes, or military contributions under the name of Mulukgiri; 2nd, to effect an establishment in Káthiáwár, and 3rd, to take under our protection several princes, who have preferred applications for that purpose. It will, perhaps, be most prudent to unite these objects, and to prosecute them together; but I shall first review them apart

17. The Supreme Government authorized an expedition into Káthiáwár, to secure the Mulukgiri revenue; but the disturbances in Gujarát, and the war with Sindia, prevented it taking place.

Babaji prosecuted the service alone, and succeeded better than was expected, until he arrived within the territories of the Naváb of Junágad. Neither Babaji nor the Naváb has refused my mediation to compose their differences; but I think it probable that they will not be accommodated. In this case it is most likely that we shall take part with Babaji, and if the Naváb's conduct will in justice authorise the extremity, I would advise that we should dispossess him of his forts, or oblige him to admit English or Gáekwár garrisons into them. The Naváb of Junágad plundered, some time ago, a considerable quantity of wheat belonging to the Company, and robbed an inhabitant of Bombay of some valuable property. These form serious steps of complaint, which we may keep distinct from those of the Gáekwár Government. I have called the Naváb to account for the wheat, but have not yet received his final answer.

18. Our establishment in Káthiáwár must be prosecuted in concert with the Gáekwár Government, and the Petty States who have solicited our alliance in that quarter. This would require specific arrangements with the Gáekwár Government, which I cannot definitively enter on until the measure is sanctioned by the Company's Government; but I should hope, when proper authority is received, to frame an arrangement for the interest of both parties.

The proposals from the Chiefs of Káthiáwár remain for the same reason unanswered; and I have lately invited them to send deputies to Baroda. The Chiefs who have sought

our aid in Káthiáwár are those of Juriábandar, Morvi, Chital, Jetpur, and Kundala. It is doubtful whether we should derive any positive advantages from these alliances at first, and we should expect no assistance from them, until we have rendered them some essential service. After that, they are disposed, at least such is the tenor of their proposals, to cede certain tracts to us in Káthiáwár.

19. We have also received an injury from the little Rája of Porbandar, which we might take this opportunity of redressing. He plundered, about a year ago, some property belonging to the Persian Ambassador, which he has refused or declined to restore.

20. The forces which we should have to oppose in Káthiáwár, cannot be viewed as formidable. The Naváb of Junágad, one of the most considerable of the Chiefs, has from four to five thousand horse and foot. Amongst the latter are some Arabs; but the principal force of the country consists of cavalry. These numerous little States pursue their separate interests, and have never been known to unite against the Gáekwár's annual incursions. It is sufficient to show that the strength of the Chieftains of Káthiáwár is not formidable, since Babaji maintains his superiority in the field, and only wants, apparently, artillery to make himself master of the forts of the Junágad Naváb.

21. Having thus stated, the most material objects we have to provide for in Gujarát, and explained the principal difficulties that attend them, I shall proceed to mention by what means they may be secured or accomplished.

22. If a peaceable arrangement can be effected with Kanoji, so much the better, but I am led to think that, to induce him to any reasonable accommodation, we must first obtain some decisive advantage over him. If it were practicable to make a few active marches before the army breaks up, unincumbered by baggage or artillery, we might disperse his followers, or, by obliging them to retire further, give them more unequivocally the appearance of defeat.

If this plan cannot be pursued, we must have recourse to defensive arrangements, such as will prevent Kanoji returning into Gujarát.

The forces under Kakaji, reinforced by the Dewanji, will make a considerable corps for this purpose, but to render them respectable, and to impress Kanoji with a proper degree of apprehension, it will be necessary that a body of our troops should act in the same quarter. It is not necessary that this should be a very large body, but sufficient to keep the enemy in check, should he advance into the province, until reinforcements can be sent as they are required.

23. A proportion of artillery, a detachment of Europeans, and two corps of Native infantry, would accomplish, in conjunction with the Gáekwár forces, every object that we have in view in Káthiáwár. The stores and artillery required for this expedition may be sent from Broach or Bombay by water.

24. Supposing one corps to be detached to watch Kanoji, and the force, which I have just mentioned to be employed in Káthiáwár, there will remain a large body of Europeans, and two sepoy battalions, to occupy the cantonments at Baroda. While this force would be a security for everything at the capital, it would also be in readiness to move against Kanoji, or to succour any object which might require it. By establishing a depôt of artillery and ammunition at Kara, at Kar, at Bujápur, or at any other intermediate place, these measures would be rendered more secure, and expeditious in their execution. But these proportions of military force may be altered, and augmented, or the details changed, if found expedient.

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POLITICAL DEPARTMENT

FROM

LIEUTENANT-COLONEL A WALKER,  
Resident at Baroda,\*

To

F. WARDEN, ESQUIRE,  
Secretary to Government.

*Dated Baroda, 9th May 1807.*

SIR,

The reforms in progress at Baroda having arrived at the stage of advancement, when it has been deemed advisable to prepare the Chieftains of Káthiáwár for the advance of the united forces of the Company and Gáekwár into that country, I concerted with Babaji, the terms in which it would be advisable to address them.

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\* In reply to this letter, the Governor General in Council intimated to the Bombay Government, on the 11th June 1807, that Lieutenant Colonel Walker's proceedings appeared to be "in every respect proper and judicious."

2. I have accordingly now the honour to transmit copies of the English versions, respectively, of the letters written by the Gáekwár Government, and myself on the part of the Company, in which, while the justice and moderation of the views of both Governments are set forth, the appearance of the respectable body of forces proceeding on the service, it is trusted, will have the desired effect of attaining those objects which your letter of the 3rd April has directed.

3. I have the honour to forward, for the information of the Honourable the Governor in Council, the accompanying list of the Chieftains to whom these letters have been written with their appropriate style of address, as used by the Gáekwár Government.

4. The letters from me have accordingly been despatched under the charge of careful Kássids, who will be accompanied by Jásuds, bearing the addresses of the Gáekwár.

5. Gutu, a dependency of the Táluka of Morvi, has been determined upon as the most eligible place, for the present, to receive the Vakils of the several Chieftains, as it is centrally situated, and unites with this advantage the convenience of forage and water.

6. On this subject, however, I shall again, before I leave Baroda, have the honour to address you, for the further information of the Honourable the Governor in Council.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Baroda, 9th May 1807.

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*English Version of a Letter addressed to the Chieftains of Káthiáwár by Lieutenant-Colonel WALKER, Resident at Baroda*

After compliments —The attention and views of the Honourable the East India Company, being ever directed to the preservation of peace and amity among the Tálukdárs, and Zamindárs of the country of Káthiáwár, and the increase of their prosperity and happiness, they cannot observe, without sentiments of grief and regret, the distracted and ruined state of the fertile provinces of Káthiáwár, Sorath, Jhálávád, &c.

Independent of internal dissensions, which are always ruinous, these fine provinces are annually exposed to the predatory incursions of an army, which makes a circuit of the country to collect the Mulukgiri, by which the labours of husbandman are suspended, and cultivation and population, the only true sources of riches to the prince and happiness to the people, decrease.

This is a truth so self-evident, that what occasion can there be to prove it by argument? As the payment of the Mulukgiri jamábandi is a just demand, which the Gáekwár Government have against the Chieftains of Káthiáwár, the amount should be ascertained, and determined by an equitable arrangement, and paid without demur, and without requiring the annual presence of an army to enforce the payment of a sum, which it is impossible to resist with effect.

The advantages of an arrangement of this nature are so numerous and apparent, that it is surprising that the Chieftains of Káthiáwár have not of their own accord solicited a settlement, which would relieve their country from the annual presence of an army, whose arrival affects their honour, their independence, and their ease, and, what ought to be of greater consequence to every prince, the happiness and comfort of the people whom they govern.

Of what avail can be resistance against the powerful army of the Gáekwár Government, the ally of the English? It only exposes weakness, and subjects the party to an increased assessment as a fine for contumacy.

These arguments cannot fail to make an adequate, and proper impression upon your intelligent mind, and induce you to accede to the invitation which, from the sincere regard, and attention of the Honourable Company to the welfare and interests of their neighbours, is now made to you.

Accordingly, you will no doubt have heard that the victorious army of the Honourable Company is now approaching to that quarter, in company with that of the Gáekwár. The intention is to effect a permanent and amicable adjustment of the Gáekwár Mulukgiri tribute, which they earnestly desire to see fixed, and determined on principles of moderation and justice, and at the same time to see that country relieved from the advance of an army, which however friendly, must always occasion detriment.

It is, therefore, hoped and expected that, duly weighing and considering these important circumstances, and seriously reflecting upon the advantages which are now held out to



you, you will send a Vakil to the camp, fully empowered to adjust a permanent settlement for the payment of the Gáekwár jamábandi, and arrange the securities.

(True copy)  
(Signed) J R. CARNAC,  
First Assistant

*Translation of a Circular Address from the Gáekwár Government to the Chieftains of Káthiáwár.*

After compliments.—As the Sarkár's troops yearly visit the country of Káthiáwár, for the purpose of collecting the Mulukgiri jamábandi, and for other arrangements, when the irregularities of the troops are the occasion of injury to the country, and the state of warfare injurious to its subjects, and as the demands of the Sarkár are ultimately obtained by forcible means, to the detriment of the province: wherefore, in consideration thereof, it is the pleasure of the Sarkár, that from the ensuing era of 1864 (A D 1807-08), all Tálukdárs do depute their Vákils to the camp, to adjust the customary settlements for the jamábandi securities, and other arrangements, and by this measure the annual approach of this army being no longer necessary, the country is relieved from its consequent ill, and left to the enjoyment of tranquillity and peace. In further object hereof, the Sarkár's troops, and those of the Honourable Company, have proceeded to Gutu, in your country, to which place to send your agents, instructed to meet the wishes of the Sarkár, is in every manner desirable and proper. Any delay in this measure on your part will incur the Sarkár's displeasure, hence, in whatever way you are to act, give it all due consideration.

Meeting the wishes of the Sarkár will be laudable, whereas a contrary demeanour will, be assured, avail nothing.

(True copy)  
(Signed) F D BALLANTINE,  
Translator.

LIST OF THE CHIEFTAINS.

*The Country of Jháláwád.*

1	The Táluka of Limdi	...	...	Jhalla Hari Singji.
1	"	Wadhván	...	Jhalla Zallam Sing
1	"	Dhrángadra	...	Jhalla Amer Sing.
1	"	Sáyla	...	Jhalla Vakmaat Sing
1	"	Chura	...	Jhalla Hatti Sing
1	"	Muli	...	Parmar Ramaji and Ragaji.
1	"	Sudámda	...	Kati Sadula Kuvar.
1	"	Dhándhalpar	...	Katu Goder Kori.
1	"	Vánkáner	...	Jhalla Chander Sing.

9 Total of the country of Jháláwád.

*The Country of Gohelwád.*

1	The Táluka of Bhávnagar	...	...	Rával Wakat Sing.
1	"	Vala	...	Rával Magabhoy.
1	"	Láthi	...	Bháyad Samast(many owners)
1	"	Deváni	...	Grásias.

4 Total of the country of Gohelwád.

*The Country of Hálár, &c.*

1	The Táluka of Morvi	...	...	Jhareja Jehaji.
1	"	Balebah	...	Kowas Sangram and Harji.
1	"	Mállia	...	Jhareja Dosaji Nathaji.
1	"	Dhrol	...	Jhareja Bhopat Sing
1	Moujé Karsir	...	...	Jhareja Hattji.
1	The Táluka of Navánagar	...	...	Jám Jasaji.
1	"	Porbandar	...	Kuvar Hallaji
1	"	Batva	...	Babi Edal Khan and Gazzi Khan.

1	The Táluka of Junágad	...	... Naváb Ahmed Khan.
1	" Gondal Dhoráji	...	... Jhareja Dewaji.
1	" Jetpur	...	... Katti Sadulvala and Jallavala.
1	" Rajkot	...	... Jhareja Ranmalji.
1	" Kotadah	...	... Jhareja Hattaji.
1	" Sardhár	...	... Jhareja Veraji.
1	Moujé Rájipura	...	... Jhareja Myroji.
1	The Táluka of Jasdan	...	... Katti Wadzur Katti.
<hr/>			
16	Total of the country of Hálár.		
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29	Total No. of Chieftains.		

(Signed) A. WALKER,  
Resident.

POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda,

TO

F. WARDEN, ESQUIRE,  
Secretary to Government,  
Bombay.

*Dated 3rd August 1807.*

SIR,

The answers which I received from the several Chieftains of Káthiáwár, to the circular address, which I had the honour to forward in my letter of the 9th May, being now all translated and copied, I beg leave to submit them for the information of the Honourable the Governor in Council.

2 It is satisfactory to observe that these documents exhibit professions of general acquiescence and obedience to the Company's wishes; and that the objects are, by some of the Chieftains, unqualifiedly admitted as tending to the benefit of the parties concerned.

3. The incessant and unprecedented fall of rain, which until to-day has continued since the 15th ultimo, however, has stopped all communication with the surrounding country, and naturally prevented all intercourse with the several Chieftains.

4. From this circumstance, also, the Gáekwár army has been encamped within fifteen koss of Gutu, without being able to move; but as the weather now begins to exhibit a favourable appearance, I trust that our future operations will not be impeded by similar causes.

I have the honour to be, &c.,

(Signed) A. WALKER,  
Resident.

*Camp at Gutu, 3rd August 1807.*

*Translation of a Letter from JHALLA HARI SINGJI, of Limdi, to Lieutenant-Colonel WALKER, dated 7th Vaishák Shudh (14th May 1807).*

After compliments.—Your letter, Sir, by Kássid, I have received, with the greatest satisfaction.\* \* \* \* \*

You express an anxious desire for the general tranquillity and welfare of these dependent States, and recommend also, Sir, a unanimity of demeanour in the several Tálukdárs in

\* The subject of Lieutenant-Colonel Walker's circular letter is here recapitulated.

these parts, for their general good. It is true it would be beneficial; but every Tálukdár has his own objects of primary consideration, and few will be found of one mind.

In regard to myself, I have only one object, which is to conduct myself according to the wishes of the Sarkár. I have made a general notification of the Sarkár's favourable letter, I have received, particularly calling upon all my friends and relations to depute their agents to the Sarkár. As you have been pleased, Sir, to name Gutu as the common place of rendezvous, accordingly your wishes will be obeyed.

I send you this communication, Sir, by my own Kássid, and request your favourable acknowledgment of its receipt.

Your letter, Sir, of the 7th Mágh Vad, Pinguel Sing has delivered, being on the subject of Dholera. My answer to this communication, Sir, my man, on visiting you, will satisfy you of. Be not biassed by the misrepresentations of any one. I am the servant of the Sarkár, who seeks their commands and favour.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

Baroda, 17th May 1807.

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*Translation of a Letter from JHALLA HARL SING, of Limdi, to Lieutenant-Colonel WALKER, dated 7th Vaishák Shudh (14th May 1807).*

After compliments.—We have received your letter, Sir, and understood its contents. It is written that we send a Vakíl to camp, for the adjustment of our pecuniary concerns; accordingly our man will attend, on the troops reaching Gutu.

We are under the favour of the Company's Government.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

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*Translation of a Letter from JHALLA ZALLAM SING of Wadhwan, to Lieutenant-Colonel WALKER, dated 8th Vaishák Shudh (15th May 1807).*

After compliments.—Your letter by Kássid has arrived. The state of this country is known to you, Sir, therefore I do not enter into particulars.

The several inhabitants of this country suffer much from the extortions and depredations of predatory armies. It was my intention to have made a dutiful appeal to the Company's Government on this subject, this step becomes unnecessary now, since you are coming yourself, and the circumstance is to be considered as propitious for the welfare of these parts.

Your objects are to restore peace to the subject and tranquillity to the country, which objects effected, you will return.

Pinguel Sing was sent as an agent to you by my father, he is still there. Our agent shall be sent on your reaching Gutu. Keep your favour upon us.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

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*Translation of a Letter from AMER SING, of Dhrángadra, to Lieutenant-Colonel WALKER, dated 10th Vaishák Shudh (17th May 1807).*

After compliments.—We have received your letter, and understood its contents. I have always been attentive to the commands of the Subáh. When all the Zamindárs, Tálukdars, and Bhumias shall attend you, my Vakíl also is ready to come. Your orders are on our head.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Translation of a Letter from VAKMAAT SING, of Sáyla, to Lieutenant-Colonel WALKER, dated 3rd Vaishák Shudh (10th May 1807).*

After compliments.—We have received your letter, and become acquainted with its particulars.

The measure you intend is most laudable, and beneficial, and it affords us much happiness.

The Vakils of everybody else will repair to you, as will also our agent.

Our concerns are driven to the greatest extremity; our distresses, Sir, are known to you, but the receipt of your letter has afforded us a very material happiness.

Everything is known to you, Sir; what more can we write?

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from JHALLA HATTI SING, of Chura, to Lieutenant-Colonel WALKER, dated 5th Vaishák Vad (20th May 1807).*

After compliments.—We have received your letter, and understood its contents. It is written that we do attend, on the force reaching Gutu, for the adjustment of our jamábandi concerns. We will do so.

The country, Sir, is yours. you are our sovereign, and in whatever you shall wish, we will do the same. Write us your favourable letter in return.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from PARMAR RAMAJI and RAGAJI, of Muli, to Lieutenant-Colonel WALKER, dated 14th Vaishák Shudh (21st May 1807).*

After compliments.—Your letter has reached us, and acquainted us of particulars. To send an agent, authorised to settle our jamábandi concerns at Gutu, so it is written: accordingly, on the arrival of the Company's force at Gutu, our agent shall be sent.

We consider you as our Sarkár, and ask your favour, &c.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from KATTI SADULA KUVAR, of Sudámda, to Lieutenant-Colonel WALKER, dated 6th Vaishák Vad (27th May 1807).*

After compliments.—Your letter has come, and informed us of particulars. It is written, that when the English camp reaches Gutu, you will send to summon us. We will attend, and act up to your will.

We are your servants, and beg your support; for we have much to fear from the Mália Wala.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from GUDER KORI, of Dhándalpor, to Lieutenant-Colonel WALKER, dated 10th Vaishák Vad (31st May 1807).*

After compliments.—We have received your letter. When everybody shall attend, we will also attend amongst the rest.

We are yours, Sir, in every sense.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from CHANDER SING, of Vánkánér, to Lieutenant-Colonel WALKER, dated 13th Vaishák Vad (4th June 1807).*

After compliments.—We have received your letter, Sir, by Kássid. The particulars you state, in regard to our jamábandi concerns, we have understood. Accordingly, on your reaching Gutu, we will send our Vakil, and give security for the payment of our monies, agreeably to the custom of that concern.

Your favourable countenance upon our subjects must preserve them. Our place is from Gutu four koss. We beg, on the perusal of this, that you will take every precaution to prevent us receiving any injury.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from JHAREJA JASSAJI, of Morvi, to Lieutenant-Colonel WALKER, dated 14th Jesht Shudh (20th June 1807).*

After compliments.—On the receipt, Sir, of your written order, we perused it, and placed it on our heads in obedience.

The circumstance, Sir, of your coming for the purpose of Mulukgari, and the several particulars you have written of the state of this country, have severally afforded us the greatest satisfaction.

Since you have determined to render tranquillity to this country, the measure is well befitting, and you will afford benefit and happiness to its Zamindárs, to their subjects, and the country in general.

Our Vakil will repair to your presence, and lay before you our dutiful representations. From the circumstance of our Vakil having formerly been with you, we presume, Sir, you are acquainted with everything relating to us. You are our master, and in what you shall command, at our hands, we will be obedient to the same.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from SAGRAM and PRAGJI, of Juriábandar, to Lieutenant-Colonel WALKER, dated 6th Vaishák Vad (27th May 1807).*

After compliments.—We have received, Sir, your letter by Halkára, and placed it in obedience upon our heads. Your letter, Sir, instructed us to send our agent to the camp at Gutu, near Morvi, for the purpose of a settlement with the Gáekwár. Accordingly, Sir, the place of our residence is subservient to the Company's Sarkár, and we ourselves are their servants. On the arrival of your camp, Sir, at Gutu, our agent will repair to the presence, and make a dutiful representation of our affairs.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Translation of a Letter from JHAREJA BHUPAT SING, of Dhrol, to Lieutenant-Colonel WALKER, dated 8th Vaishák Vad (29th May 1807).*

After compliments.—On the receipt and perusal of your letter, the same was placed on our head; in obedience to which, and agreeably to your wishes, on the arrival of your army at Gutu, we will send our Vakil. Our present existence depends on your favour. Our place, Sir, is yours, and we are your servants. The whole produce of our country, the Jám has taken himself, and an adjustment of this concern, Sir, will only be effected through your salutary aid.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

*Camp at Vardusir, Táluka Vánkánér, 11th July 1807.*

*Translation of a Letter from JHAREJA HATTIJI, of Khirasra, to Lieutenant-Colonel WALKER, dated 11th Faishák Vad (1st June 1807).*

After compliments.—Your letter, by Halkára, we have received, and understood.

You wrote many forcible arguments, Sir, in your letter, and the same appear to us evidently to be fact.

Your views, Sir, are correct, and whatever may appear to you best to be done, in that every one will obey.

The present state of our affairs is lamentable, from the oppressions of the Jám, who attacking, plundering, and destroying the village of Jevapore, subject to us, has caused the total desertion of the inhabitants of all our villages besides.

We have but one place at which to lay our complaints, and that is to your Government. On the arrival of the army at Gutu, we will join the army there, we will make the several relations of our concerns known to you, Sir, and we will then wait to obey your orders thereon.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Camp at Vardusir, Táluka Vánkánér, 11th July 1807.*

*Translation of a Letter from JHAREJA DOSAJI, of Mália, to Lieutenant-Colonel WALKER, dated 1st Vaishák Vad (22nd May 1807).*

After compliments.—Your letter, Sir, reaching us, was placed on our heads (in obedience thereto).

Our place, Sir, is yours, and we are your servants.

Commission us, consistent with our means.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Camp at Vardusir, Táluka Vánkánér, 11th July 1807.*

*Translation of a Letter from JÁM JASSAJI, of Navánagar, to Lieutenant Colonel WALKER, dated at Kandorana, 2nd Jesht Shud (8th June 1807).*

After compliments.—I have received your letter, and I have understood its particulars.

The purport of this writing is, that Babaji's dues are not yet settled. However, I am now employed on that score. In the country, population is scarce. For four or five years past, the Gáekwár army have made repeated visits, and the population of the country has decreased in such a degree as to render money not procurable.

You are acquainted with everything; where is the necessity to enlarge on this head?

Armies quit not this country to enable population to increase.

I have not yet wholly discharged Babaji's dues, while you, in the meantime, are coming; but you should have deferred your coming for two years. However, I suppose you have done as it appeared to you best.

I will send a man on the arrival of the army at Gutu, but our situation here is such as not to be able to yield money.

Babaji has left nothing behind him. In your letter you wrote of arrangements for the country, and happiness, and population, the same befitted you.

Continue to send your favourable communications.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Camp at Vardusir, Táluka Vánkánér, 11th July 1807.*

*Translation of a Letter from WALA SADULA and WALLA JETA, of Jetpur, to Lieutenant-Colonel WALKER, dated 3rd Jesht Shudh (9th June 1807).*

After compliments.—We have received your letter, Sir, we place it on our heads, and consent thereto.

The several particulars of your writing we have made ourselves acquainted with. You say you will do whatever will add to the common welfare of all; but, Sir, you are the sovereign of all, and the happiness of the rayat rests in its Government. You write to send our Vakil; on your reaching Morvi it shall be done. Send your favourable letters.

(True copy of the translation),

(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 21st June 1807.

*Translation of a Letter from AHMED KHAN, Naváb of Junágud, to Lieutenant-Colonel WALKER, dated 15th of Rabi-ul-Awal (24th May 1807).*

After compliments.—At the best of times your kind letter refreshed the flower of friendship, by its arrival, and by the perusal of its contents, which were replete with friendship, the buds of the flower of my heart bloomed, and I perfectly understood its contents.

Some things were written in it which would be the means of comfort to the rayats, and to the population of the country, and an increase to the friendship of both parties, which from ancient times is uninterrupted and confirmed, which appeared extremely correct.

Assuredly, the custom of Chiefs and possessors of country is to preserve mankind from the injuries of fortune, and from the oppression of armies, that they may live at ease, and exert themselves in realizing their dues. The principles of the Honourable Company are in every instance in unison with justice, and the protection of the subject.

In short, you wrote to increase our friendship, by sending my Vakil. It perfectly met my approbation. Agreeably to your intimation, a Vakil shall be sent in a few days.

I trust you will consider my affairs as your own, and whatever may be to my interest act accordingly.

In these days, when the ancient amount of the jamábandi is increased, if it be diminished, through your favour, it will not be contrary to friendship and esteem.

As you were the founder and strengthener of our friendship, it is and will be unnecessary to say more on this subject.

I hope that you will always gratify me with accounts of your health, and commands in any business fit for me.

May your pleasure and happiness be everlasting!

(True translation),

(Signed) S. A. GREENWOOD,  
Assistant

Baroda, 20th June 1807.

*Translation of a Letter from EDAL KHAN, MOKHUSEN KHAN, and GHAZEMPORE BABI, to Lieutenant-Colonel WALKER.*

After compliments—Your gratifying letter, by a pair of Kássids, has arrived, from the perusal of which we derive much satisfaction.

You have called us to the camp of Gutu, to settle the jamábandi of the Gáekwár Government. In truth, for these last four years we have been so oppressed, that the demands of our soldiers are beyond all bounds, and the parganáas desolate, but what was ordained has happened!

Now it is our fortune that you should proceed to our country; we will explain everything personally, and from others you will also hear something. We rest on your favourable opinions, and are dependent on your pleasure, and not removed from your commands.

God increase your years and fortune!

(True translation),

(Signed) S. A. GREENWOOD,  
Assistant.

Baroda, 20th June 1807.

*Translation of a Letter from JHAREJA DEWAJI and KUVAR NATHUJI, of Gondal, to Lieutenant-Colonel WALKER, dated 5th Jesht Shudh (10th June 1807).*

After compliments.—The Sarkár's letter by Halkára having arrived, we perused it, and learned its contents.

Learning the evils prevalent in this country, and actuated with a wish to promote its welfare and tranquillity, the joint armies of the Gáekwár and Company are proceeding to Gutu, near to Morvi. Being commanded to send our agent to the presence, for the adjustment of our jamábandi for 1864, accordingly we are the dependents of the Sarkár, and in no sense averse to their wishes.

On the arrival of the troops at Gutu, a respectable agent will be sent there on our part. The several connections of this province are in an abject state, and the particulars, our agent, when he shall repair to your presence, will further acquaint you with the same.

The Company's Government are acquainted with everything, and will protect the country of the poor rayat. No one is distant from their commands. Continue to write, &c.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 20th June 1807.

*Translation of a Letter from JHAREJA RANMALJI, of Rajkot, to Lieutenant-Colonel WALKER, dated 13th Vaishák Shudh (20th May 1807).*

After compliments.—Your written order by special Kássid is received, directing that a Vakil be sent to the army on its reaching the Morvi Táluka. This is a consideration that well befits the Sarkár, for the measure will promote the interests of the subject as well as those of the Zamundárs.

But the forces of His Highness the Gáekwár have already made settlement of their dues for the year 1863 (A.D. 1807).

The respective views of the Honourable Company's Government, and those of the Gáekwár, being to effect a salutary adjustment of these concerns, for the new year of 1864, and for the future, for the common benefits of tranquillity, and the good of the rayats, wherefore, when the other Tálukdárs of this country shall send their agents to the Camp, we shall do the same, without error or delay.

Command where our services can be useful.

(True copy of the translation)  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 29th May 1807.

*Translation of a Letter from JHAREJA HATAJI, of Kotra, to Lieutenant-Colonel WALKER, dated 15th Vaishák Shudh (22nd May 1807).*

After compliments.—The receipts of your letter afforded us much satisfaction. It directed that we depute our agent to your Camp, on its reaching Gutu. But in doing this, the preservation of our character and reputation rests in your hands.

We have sold our villages to pay our jamábandi, and at present we have only in our possession four villages, besides Kotra. Considering, then, these circumstances, should you make our settlement consistent therewith, we may expect to fulfil our obligations. Some time ago we sent our man to Damasa, the Company's Agent at Dholera, as there was no other remedy than to appeal to the Company, and he may have wrote and acquainted you of the same.

We will attend when the Camp reaches its destination.

To effect, however, our adjustment, you will find it necessary to abate a few rupees less than any other of the Tálukdárs of this country.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 30th May 1807.

*Translation of a Letter from JAHAREJA VERAJI, of Sardár, to Lieutenant-Colonel WALKER, dated 2nd Vaishák Vad (23rd May 1807).*

After compliments.—Your letter on receipt, Sir, was placed in obedience on our head. It related to a settlement of our jamábandi concerns.

This has been settled with Babaji Appaji, but two years' revenues are yet to be paid. The Táluka of Sardár is in a state of desolation and the Fái Zámín given to Babaji Appaji is still in force.



We are the Sarkár's servants, and in no sense averse to their wishes as to the settlement of the last year's dues on a plentiful monsoon; and when all the Tálukdárs of this country shall come to you, and shall make a settlement with you, and shall depart accordingly, then we will send our Vakil with them.

We are attentive to the will of the Sarkár, and in no sense averse to their wishes.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Baroda, 30th May 1807.

Translator.

*Translation of a Letter from JHAREJA MYROI, of Rájpura, to Lieutenant-Colonel WALKER, dated 14th Vaishák Shudh (21st May 1807)*

After compliments.—Your letter by special Kássid has been received. It directs that I send my Vakil to the Camp, when it reaches Morvi. This consideration is worthy of the Sarkár, for the measure will provide for the benefits of the rayat and the Zamindárs; but the Gáekwár troops have made a settlement of their dues for the year 1863 (A. D. 1806-07).

The respective objects, however, of the Honourable Company's Government, and those of the Gáekwár Sarkár, being to effect salutary arrangements for the new year, and for the future, of these concerns, in ameliorating these demands, and in adding to the general tranquillity, and the welfare of the rayats, wherefore, when the Zamindárs of his country shall send their agents to the Camp, I will do the same, without failure or delay.

My next representation, Sir, is that the Gáekwár Sarkár have caused me to be a party concerned for the settlement of the Morvi concerns, and the Morvi's son is placed here in pledge.

The discharge of this concern is uncertain, and is improbable; wherefore, the Morvi Rájá is come here, and seated himself in person.

I am the Gáekwár's servant, and my Vakil shall attend with the rest.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Baroda, 29th May 1807.

Translator.

*Translation of a Letter from KATTI WADZUE, of Jasdan, to Lieutenant-Colonel WALKER, dated 8th Vaishák Shudh (15th May 1807).*

After compliments.—Your letter, Sir, on receipt, was placed upon our heads, and we will send our agent to your camp.

Considering us, Sir, as your own people, let your present favour be increased towards us.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Baroda, 30th May 1807.

Translator.

*Translation of a Letter from KUVAR HALLAJI, of Porbandar, to Lieutenant-Colonel WALKER, dated 4th Vaishák Vad (25th May 1807).*

After compliments.—Your letter by Halkára, reaching us, afforded us universal satisfaction. Your discernment, Sir, is directed to obtain tranquillity for the subjects, which in its own course will be advantageous to the Zamindárs themselves.

Your letter directs that an agent be sent to you; accordingly, on your reaching Morvi, and on the settlement of the concerns of the several Tálukdárs, our agent also shall be sent, to acquaint you with our petition, and the circumstances of our affairs.

You will do what may seem to you advisable, and (generally speaking) deem us in no sense apart from your pleasure.

Certain people in our employ, in the capacity of sepoy, turning their course, have taken possession of a fort called Kandorna; besides they have otherwise committed serious depredation in the country.

This circumstance is at present an evil in our breast, but when it shall be removed, we will send our agent to petition you, Sir.

Our country, Sir, is known to you.

*N.B.*—This letter is accompanied with an additional paper, comprising the particulars of the rebellion of the sepoys above mentioned.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 7th June 1807.

*Translation of a Letter from RA'VAL WAKAT SINGJI, of Bhavnagar, to Lieutenant-Colonel WALKER, dated 11th Vaishák Shudh (18th May 1807).*

After compliments.—Your letter by Halkára we have received, and derived great satisfaction therefrom.

The letter desires that a Vakíl should be sent to Gutu, situated in the Táluka of Morvi, where the respective encampments of the Gáekwár and British troops will be stationed, which measure makes us most happy, as the Company's Government seek to benefit the whole world, and the prayers of the people are offered up for their prosperity.

You are a Sardár, Sir, of importance, whose favourable attention, if directed to the concerns of those who, like me, are old servants, their hopes will be realized.

On the immediate arrival of your personal retinue at Gutu, I will send my Vakíl there.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 1st July 1807.

*Translation of a Letter from RA'VAL MAGGABHOY and KUVAR HERBORROHAJI, of Vala to Lieutenant-Colonel WALKER, dated 1st Vaishák Vad (22nd May 1807).*

After compliments.—Your letter by Kássid we have received, and, when read, understood its contents, but at this place no one could read it.

The next cause of this writing is, that when you shall come to Ránpur and Káthiáwár, we will send our man to meet you, but our only means of protection is in you, Sir, our lord.'

Our state of affairs you are acquainted with, and when the Thákur of Bhavnagar's man attends you, our man also will accompany him.

You know our concerns; therefore what can we write about, except that your approach makes us very happy? Metha Rámji Pitámber sends his compliments.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 2nd July 1807.

*Translation of a Letter from SUR SING and KUERI JEJEBABA to Lieutenant-Colonel WALKER, from Láthi, dated 5th Vaishák Vad (26th May 1807).*

After compliments.—Your letter by Kássid has been received, and all the written particulars thereof have been understood. The circumstance has afforded us pleasure, we have communicated the same to the whole of our relatives.

We will make consideration of our respective concerns, and repair to the Sarkár's presence, to meet their wishes.

It is fifteen days since we have addressed a letter to Babaji Appaji, and when we receive an answer thereto, we shall be able to meet the Sarkár's pleasure.

The place of Láthi, and its dependencies, are much oppressed by the Káttis and Rajputs.

These particulars we will communicate to you, Sir, on our meeting, and we will seek from you such relief as may be practicable.

We have a confidence in the Sarkár at Baroda; we are the old servants of the Sarkár, and rely upon their support.

If in this address to the Government of the Honourable Company we have erred, pardon us, as ignorant of the customs of considerable States.

(True copy of the translation),  
(Signed) F. D. BALLANTINE,  
Translator.

Baroda, 1st June 1807.

FROM  
THE SECRETARY TO GOVERNMENT,  
Bombay;

To  
LIEUTENANT-COLONEL WALKER,  
Resident at Baroda.

SIR,

In acknowledging the receipt of your letter of the 3rd of this month, with its enclosures, I am directed to express the satisfaction the Honourable the Governor in Council has experienced, in observing the general promising purport of the answers from the several Káthiáwár Chieftains, such as you will, it is trusted, be able to mature into a permanent adjustment with them, for the future punctual payment of their tribute to the Gáekwár State, under the instructions with which you have been already furnished

I have the honour to be, &c.,  
(Signed) F. WARDEN,  
Secretary to Government.

*Bombay Castle, 19th August 1807*

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# REPORT

ON THE

## DISTRICT OF JHÁLÁVÁD

IN THE PROVINCE OF KÁTHIÁWÁR;

BY

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 7th November 1807.*

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JHALÁVÁD

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FROM  
LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda,

TO  
THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

*Dated 7th October 1807*

HONOURABLE SIR,

I now beg leave to submit to your consideration a report of my proceedings, under the instructions of the Secretary dated the 3rd April last, directing me to carry into execution the united objects of the Honourable Company's and Gáekwár Governments in Káthiáwár.

2. The present address will be chiefly confined to that division of the peninsula comprising the several chieftainships hereafter adverted to, and known under the name of Jhálávád, but it may be useful and necessary to accompany the subject with such occasional observations of a general nature as may be more or less applicable to the several other divisions of the country.

3. The Province of Jhálávád, which comprises a very extensive part of the peninsula and borders on the western districts of the Honourable Company and Gáekwár, is said by tradition to derive its name from the tribe of Rajputs who principally possess the landed right to it. The family name of this tribe is "Jhála. The head of the family at present possesses the principality of Dhrángadra, with a family superiority, or precedence, over the other Chieftains.

4. In the accompanying table I have endeavoured to exhibit at one view an account of the several Chieftains of Jhálávád, and, under each Chieftain, the names of those Grásias who are generally comprised in the comprehensive term "Bháyád."

5. This word may properly be translated "brotherhood," and in it are comprised the relations of the Rájas who have had villages assigned them for their maintenance, and which their descendants continue to enjoy. In the event, however, of any of the Bháyád dying without heirs, the villages revert to the Gádi

6. In the Rajput families of this country, it appears to be an inherent right that the younger brethren should receive a certain portion of their father's property.

7. Among those who are simply Grásias, the property of the father is equally divided among all the younger sons, but the eldest receives in some cases one share, or a half share, in others more than the rest. In the family of the Chieftain, however, the claims of the younger brethren are limited to a maintenance, which generally comprises one, two, or more villages.

8. The immediate brothers, or sons of the Chieftain, have commonly the choice of living in the family, or of separating, and receiving their shares of villages.

9. The possessors of those villages, and their descendants, are the Bháyád of the principal Chief. In their own villages they are independent, but contribute their portion to the general tribute levied from the country, for which, in some instances, they settle separately, and in others they are included in the general settlement of the senior of the family.

10. I cannot, however, ascertain that this is determined by any fixed rule. It seems more likely to be guided by occasional motives of interest and convenience, or family attachment or dissension.

11. From this it will be observed that the Bháyád of the several Chieftains compose a fraternity, who, according as they may be actuated by the ties of blood or personal attachment, or moved by jealousy and enmity, are either a powerful addition to their domestic force, or a source of trouble and alarm.

12. The whole of the Bháyád being Rajputs by caste, they are also soldiers by profession, and disdain every employment but that of arms. They, in consequence, perform the military service of their own villages, which consists in defending them, their lands, and their cattle, from the attacks of robbers and Káttis; but, for the most part, their time is spent in idleness and dissipation.

13. Those who possess larger estates engage the services of their poorer relations for the same purpose.

14. Generally speaking, however, independently of considerations of obligation, of family, and of duty, the influence of the superior Chief is usually sufficient to enforce obedience from the Bháyád, and they are accordingly obliged to participate in the quarrels of the Chieftains.

15. From this description of the Bháyád, the Honourable the Governor in Council will observe the natural tendency of each descent, or generation, to lessen, by division amongst descendants, the original patrimony, and hence arises a fruitful source of enmity and animosity.

16. When a village becomes the joint property of a number of proprietors, much unanimity cannot be expected in the management. The shares being guided by the number of children, are unequally proportioned among those of the same descent for some it is insufficient for their livelihood, and they seek the means of present support in mortgaging or selling their shares to the Chieftains who are most able to afford protection, or who have the most ready means of annoying them

17. By the successful exertion of those means have the Chieftains of Wadhán, Limdi, Sáyla, &c., risen to their present superiority, and the same cause will also account, in some measure, for the number of communities into which the country is divided.

18. In this state of family connection we may observe some of the rude principles of the early stages of society. A great degree of personal independence characterises all the Rajput tribes, and produces all the effects which are common to men possessed of rude sentiments of personal freedom, unconstrained by the refinements of civilized life.

19. The right, or the practice, of revenging personal wrongs, is maintained by all, and where the parties from their infancy imbibe all the prejudices of their caste, we may expect it is often exerted

20. The right of affording protection to fugitives and criminals is also another remarkable feature in this society. It is a principle of honour which induces them to afford protection, and that protection is seldom or never violated.

21. The certainty, therefore, of finding protection wherever they may take refuge, joined to the dishonour to their caste and profession of submitting to any personal wrong or injury without revenging it, are powerful incitements to the Rajputs or Grásias to resort to the practice of Bahárwatia.

22. This term is derived from *Bahár*, outside, and *Wát*, a road, and implies a person acting improperly, and it consists in making their rayats and dependents quit their native village, which is suffered to remain waste, and the Grásia, with his brethren, then retires to some asylum, whence he may carry on his revenge and depredations with impunity.

23. Being well acquainted with the country, and the redress of injuries being a common cause with the inferior members of every family, he has little to fear from those who are not in the immediate interest of his enemy, and he is, in consequence, enabled to commit very extensive mischief, until he may be extirpated, or his principal forced to compromise the dispute.

24. The number of small fortresses in the country, the want of artillery, and little skill in its management, render it easy for a person to obtain an asylum where he may defy the attacks of his enemies; while the safety which these holds afford causes the commission of numerous acts of depredation, which otherwise would not be committed.

25. If the Bháyád maintain those principles of independence, it may readily be supposed that the superior Chieftains are not less likely to resort to arms, in the prosecution of their personal quarrels.

26. The right of private war is therefore fully maintained, and the contests which ensue are often frivolous, but ruinous and destructive

27. Their force consists principally of horse; their exploits, in laying waste each other's villages and carrying off the cattle, until, the means of doing injury being exhausted, they are under the necessity of mutually compromising the dispute. In these conflicts the cultivation, the defenceless villages, and the inhabitants, principally suffer.

28. When a successful attack is made on a village, the attacking party generally secure the person of the Patel, or of some of the inhabitants; these serve them as hostages, and they are never released without paying a fine for their liberty.

29. This description of the state of society in this country I conceived to be a necessary introduction to this report, as the engagements with the several Chieftains have been taken with a view to terminate these disorders, or render them less frequent

30. It will be readily seen that the security of the Gáekwár revenue, particularly when their army is withdrawn from the interior of the country, must depend, in a great measure, on the continuance of tranquillity, and that little advantage could be expected to be derived from a country wasted by depredation and disorder. The maintenance of tranquillity, therefore, has been combined with the security of the Gáekwár revenue

31. With these previous explanations, I proceed to explain to the Honourable the Governor in Council the mode of settling for the Mulukgiri revenue.

32. The first paper, which is taken from the Bhumia,\* or his Vakil, is called Hát Zalámni. The meaning of the the term is simply "taken by the hand," and it is nothing more than an engagement on the part of the Bhát, or other security of the Bhumia, to answer for certain points adverted to, but not specifically expressed in the deed.

33. I have the honour to forward, for the information of the Honourable the Governor in Council, a translation of the deed of Hát Zalámni taken from the Limdi Vakil. It may be necessary to remark, that when the deeds hereafter noticed are transacted, the Hát Zalámni engagement becomes cancelled, and is re-delivered to the Bhumia, or his security.

34. The engagement of Hát Zalámni is, therefore, more an obligation to contract certain engagements than a specific engagement itself.

35. The next deed which I beg leave to submit to your notice is a Fael Zámín engagement. Both the words comprising the term Fael Zámín (pronounced Phile Zámín) are of Arabic extraction, and have continued in use since the Musalmán Government. The meaning of the term is "security for behaviour."

36. A perusal of the enclosure will exhibit the nature of this instrument, and that it provides security generally for the peace of the country, and the protection of the Honourable Company's, Peshwa's, and Gáekwár's districts, from irregularities.

37. It may, however, be useful to point out that this engagement is perpetual, or in the language of Gujarát, it is called Lila or Nila Zámín, literally "green" or "fresh," but more extensively "perpetual."

38. This document is given by the Rája under the signature of his Bhát, which in a simple Fael Zámín deed is fully sufficient. In the present case, however, Arr Zámín, or Ad Zámín, has been taken, which may be termed counter-security,—from Arr, "across," "upon," or "over and above."

39. The counter-security which has been taken in the present instance is that of a Chief, on the deed of the Bhát.

40. It has, however, also been taken with a view to another local practice, denominated Sánkla Zámín, or connected security. Sánkla is literally a chain, and by that term it is intended to express the binding of the Chiefs, in such a connected series as may make them mutually responsible for each other.

41. This has accordingly been done in the instance of Jhálávád, and in the enclosure already noticed under No. 1, the Arr Zámíns of the several Chieftains are detailed.

42. The next enclosure is a perpetual engagement to pay the amount of the revenue as now fixed and determined, by sending an agent to Baroda, and without rendering the advance of an armed force necessary to enforce its collection.

43. The obtaining of this engagement is the fundamental object of the present expedition, and as far as any simple contract is capable of binding the actions and consciences of men, this may be supposed to be effectual for every purpose.

44. It may not be improper to remark that this document is important, as it places the right to this revenue, not probably on a more legitimate, but certainly on a more desirable basis, and annihilates for ever any plea for resistance on account of its being unsupported by anything but violence, or supported by nothing but custom.

45. It was natural, in obtaining these engagements, to desire also to obtain the best possible security for their performance which the custom of the country had also rendered necessary.

46. The security in those cases is generally a Bhát, between whom and his principal there exists a bond of connection and of mutual confidence which is but seldom violated.

47. It was not possible, however, to obtain security for a money payment, except for a limited term of years; and the very nature of the money security necessarily confined it within the power of a person, under reasonable expectation, to perform.

48. It was also desirable that this period should not be so remote as to deter persons from undertaking it, or to render it too difficult to be procured, or so limited in duration as to prove deficient of its object.

49. While, therefore, the engagement of the Chieftains was made perpetual, and lays them under the obligation of furnishing security to this effect, if required, yet it was deemed expedient to limit the duration of the revenue security to ten years, as comprising a period which embraced the above considerations.

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\* Bhumia is derived from Bhumi, "the earth," and signifies a possessor of land. The term is generally applied to the Chieftains of Káthuáwár. It also means "a guide."

50. A separate security bond, therefore, has been executed for this period for the jama, and for the Kháráját or demands distinct from the jama, a translation of which I have the honour to enclose.

51. It will probably appear to you, Honourable Sir, that these obligations, which are now dispersed through several documents, might with more convenience have been comprised in one general engagement.

52. The preceding observation, however, will have exhibited some cause for this separate state; but another arises from the necessity of following those local customs, and adopting those measures, which are locally considered as binding and valid, and which experience has proved useful, in preference to following any new principles, which may fail in experiment.

53. It may also be observed, that these deeds are to be executed by separate persons.

54. The counter-security, or Arr Zámín, could not be placed on the perpetual engagement for the revenue. The perpetual engagement from the Chief is necessarily a different engagement from the decennial security bond, and the File Zámín deed is from the Chief, the security and counter-security.

55. I have thought it necessary thus fully to explain to the Honourable the Governor in Council the nature of the several engagements which have been taken, as they also exhibit, in a very considerable degree, the present state of this country.

56. The continual sub-division of property among descendants is a fruitful cause of dissension; and the endeavours of the superior Chieftains to preserve their possessions entire, by secret and violent procedure towards their younger brethren, keep the country continually in arms.

57. To the evil of this continued enmity between the Rajput families is to be added the depredations of the Káttis, the Jhats, and the people of Vágad and Mália.

58. The Káttis are a tribe of people whom it is difficult to class; their profession is generally that of horse-breeders.

59. Tradition relates that they are a foreign tribe, who entered this country at a very remote period, and soon rendered themselves famous by their depredations.

60. The three principal Kátti families of the country are the Kachar, Khaver, and Walla

61. The aborigines of the country appear to be the Ahirs, or shepherds. It is this tribe who mostly compose the body of the cultivators, and with this caste the Káttis have much intermarried.

62. They differ, however, in one remarkable point: that is, a Kátti never pays revenue, or parts with any portion of the produce of his own rearing. Many of the Kátti Chieftains pay jama, but this is realized from the Ahirs and Kulambis of their tálukas.

63. The Káttis possess in this country many little places of strength, which enable them to secure the plunder they carry off; but they are principally formidable from the excellence of their horses, and the celerity of their movements.

64. In most parts of Jhálávád the cultivator proceeds armed to his ground, and each village has a high tree, or other elevated station, where a villager keeps watch, to announce the approach of horse, upon which the cattle are driven off from the fields, under shelter of the village.

65. The villagers being too poor to have any other property but their domestic utensils and ploughs, the cattle are, in consequence, the principal booty, and they are generally driven across the Runn, into Vágad and Kutch, where they find a ready market.

66. The depredations of the Jhats are similar to those of the Káttis, and consist also of horse; they are, however, a tribe of Musalmáns.

67. The people of Vágad are also Musalmáns, who are noted for their depredations, but no persons inspire more terror and alarm throughout the country than the people of Mália, who are of the same religion.

68. These men came originally from Sind and are distinguished by the patronymic appellation of Meána, from one Meya, their ancestor, who settled at Kanthária in Vágad

69. They were invited to Mália about eighty years ago by the first Thákur of that inconsiderable táluka, who availed himself of a war between the Rája of Morvi, and his relation the Jám of Navánagar, to erect the present Ghari of Mália.

70. From this place have these people carried on an uniform system of depredation throughout the country. They are principally footmen, and excel in the use of the sword;



and they, in consequence, have a great advantage in carrying on a night attack upon a village.

71. The annual Mulukgiri expeditions of the Peshwa, the Gáekwár, and the Naváb of Junágad, and theursions of the Rája of Navánagar, combined with the above causes, have contributed to render this country, which possesses every possible advantage for cultivation, almost waste and depopulated.

72. The villages are but few and miserable, and the inhabitants are living in a continual state of alarm.

73. It is worth remarking, however, that notwithstanding the deficiency of cultivation, the country is almost wholly destitute of wood and trees, which would seem to contradict a general observation that the natural progress of the decay of cultivation is to cause the country to be overgrown with forests.

74. The want of firewood is indeed the most serious inconvenience in the country; so much so that it was not unusual, when the army of the Subádár was passing through it, and the villages unable to supply the quantity, for the Bhumia of the place voluntarily to cause a particular village to be deserted, the materials of which the army consumed for fuel.

75. The number of obligations and securities which it is necessary to interpose between the contracting parties, will exhibit to the Honourable the Governor in Council another strong and remarkable feature in the state of society in this country.

76. Under the general tenor of the preceding observations, the Honourable the Governor in Council will probably deem it a fortunate circumstance for the peace of society that there should be a mode of restraining the turbulent propensities of certain descriptions of people in this country, by the influence of religion.

77. The veneration that is paid in this country to the inviolability of the person of a Bhát,\* is the restraint which operates upon the most uncivilized, and has been that which, under every circumstance of precaution to increase its effect, has been adopted in the course of our present proceedings.

78. The several documents which I have now submitted to the Honourable the Governor in Council are those which have been executed by the Limdi Rája; but as those which have been executed by the other Chieftains of Jhálávád, and their respective Bháyad, differ from them in no respect, I have conceived it unnecessary to trouble you with a variety of papers of one uniform tenor. I have, therefore, in the enclosure first referred to, exhibited, after each Chieftain's name, those of the Bháyad who settled separately the amount of their jama and Kharáját (or demands separate from the jama) for the year 1863, as adjusted on the old system, followed by the adjustment of the current year, and that at which it is settled in perpetuity. There are also other columns exhibiting the respective File Zámíns and Arr Zámíns.

79. Since my arrival in this country I have not had much occasion to alter the settlements which I formerly expressed respecting the Mulukgiri revenue.

80. I have in no instance found the right to this revenue disputed, although all were inclined to complain of more being exacted than was due, or was just.

81. It was found impossible, however, to apply any precise term to what had always been varying, and the Gáekwár officers and the Bhumias would differ extremely in what they would term just.

82. With the offices, however, entrusted with a Mulukgiri collection, it was always a fixed principle to get as much as he could, and with the Chieftains to pay as little as possible; and the actual settlement was accordingly not regulated by any fixed standard, and varied according to the power and ability of the parties.

83. In consequence of this principle, it was usual on the part of the Mulukgiri officer, when the revenue of any particular place had fallen into arrear for a number of years, not to endeavour by a moderate remission to realize the whole at once. In preference to receiving less than what a predecessor had done, he would settle for a proportion of that revenue only, at an equal rate, and leave the remaining arrears to a future opportunity.

84. In consequence of this tenacity not to relinquish what had once been realized, the demands of the Maráthas in this country have been progressive. It must, however, be remarked, that any great increase of revenue has not been realized by this mode. The increase has been principally on those tálukas which have also been in a progressive state of improvement or enlargement, by the usurpations and acquisitions which the Chieftains themselves were making; and it must also be admitted, in a like degree, upon those who were unable to resist their exactions.

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\* Bhát, or Bhárot is the name of a caste of people very numerous in Gujarát, whose persons are highly respected by the Rajputs and Grasias: hence their use as securities, as it would be highly criminal to permit the Bhát to commit violence on himself.

85. The Honourable the Governor in Council, however, will not be displeased to observe, from the enclosure first referred to, that the interests of the Bhumias have not been unattended to, and that in no instance has an increase been exacted, while in almost every instance an abatement has been made

86. In a country where the appearance of a powerful force has long been considered as the engine of a forced exaction, this proceeding cannot fail to make an impression of the disinterested views of the Honourable Company's Government, and that their mediation has been employed, not for the purpose of oppression, but really to relieve the country from the evils to which it was exposed.

87. I shall be happy if the Honourable the Governor in Council should observe, in this detail of our proceedings, a conformity to the spirit of his instructions, and that appearances should exhibit the prospect of a favourable termination to the design for which this expedition was undertaken.

88. Before I conclude, it may be expedient to advert to the unexpected difficulties and delays which have impeded a termination of our objects in this country at an earlier period.

89. The important objects which delayed my departure from Baroda have already been reported in due course, and the unprecedented fall of rain throughout the whole of this country was another obstacle, which, by preventing the junction of the Gáekwár army, also delayed the commencement of business.

90. Notwithstanding the circular letters to the Chiefs, it was found, on the first meeting of the Vakils, that they all pretended ignorance of our intentions and every one was under the necessity of departing to receive full powers from his superior.

91. The jealousy and the apprehension of the Chiefs were manifested in the most extraordinary proposals, and the most insignificant artifices.

92. The experience of years had taught them to expect nothing from the appearance of an army in the country but an addition to their burdens, and many hoped to find indemnity for their talukas, or their own deeds, in making a common cause, and, under a misapprehension of our views, expressed a wish to extend their services to a Mulkguri circuit through Vágad, and even Kutch.

93. Some attempts were also made to excite a spirit of common interest amongst the Bhumias of the country, and particularly by Fatteh Mahomed of Bhu, to promote an union among the Jhadejas and Rajputs; and in one instance, to separate the views of the Company and Gáekwár

94. These were, however, soon discovered to be the inventions of weakness, and naturally failed in their effect as our proceedings advanced; and I trust that as our views are now well understood, they may proceed uninterruptedly to their termination.

I have, &c.,

(Signed) A. WALKER,

Resident.

Camp at Gutu, 7th October 1807.

# APPENDICES

TO

## THE FOREGOING REPORT,

DATED 7<sup>TH</sup> OCTOBER 1807.

*General Statement, exhibiting the Settlement of the Gáekwár Revenue for the Province  
the Fíle Zámín and the*

Táluka.	Chieftans' Names.	Amount of 1863, Kharájt inclusive.			Amount of 1864, Kharájt inclusive.			Perpetual Re- venue, inclusive of Kharájt.		
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
LIMDI ... ..	Harri Sing ... ..	55,569	0	0	51,931	0	0	51,931	0	0
	<i>Bháyd—</i>									
	Jhálla Kimji, of Talsána ... b	1,139	2	0	985	2	0	985	2	0
	" Tejabai, of Bhadvána ...	1,779	0	0	1,078	0	0	1,078	0	0
	" Waktaji, of Devlia ... a	554	0	0	504	0	0	504	0	0
	" Wajji, of Távi ... c	486	0	0	335	0	0	335	0	0
	" Muluji, of Paláli ... e	486	2	0	385	2	0	385	2	0
	" Bhadubhai, of Geri ... b	1,477	0	0	1,296	0	0	1,296	0	0
	" Desaji, of Bhalgám ... d	1,767	0	0	1,512	0	0	1,512	0	0
	" Malji, of Samla ... d	1,439	2	0	1,035	2	0	1,035	2	0
	" Gopalji, of Ankeváha ... d	1,631	0	0	1,403	0	0	1,403	0	0
	" Asaji, of Sounku ... c	676	0	0	560	0	0	560	0	0
	" Akhobhai, of Károl ... b	1,005	2	0	758	2	0	758	2	0
	" Desaji, of Láliád ... c	492	0	0	391	0	0	391	0	0
	" Jaji, of Khándia ... b	1,022	0	0	870	0	0	870	0	1
	" Warsaji, of Kanthária ... b	1,610	0	0	1,610	0	0	1,610	0	2
	" Ramabhai, of Darod ... a	539	0	0	395	0	0	395	0	0
	" Jetaji, of Wanála ... a	478	0	0	428	0	0	428	0	0
	" Bhaba, of Untri ... a	652	0	0	532	0	0	532	0	0
	" Muluji & Chandaji, of Bhoeka ... b	2,100	0	0	1,899	0	0	1,899	0	0
	" Jewanji, of Chachána ... a	404	0	0	343	0	0	343	0	0
	" Megobhoy, of Bhatán ... c	852	0	0	692	0	0	692	0	0
	" Patthaji, of Jákhan ... a	333	0	0	261	0	0	261	0	0
	" Sattaji, of Kamálpur ... b	929	2	0	837	2	0	837	2	0
	" Rattonji, of Challála ... a	1,150	0	0	1,048	0	0	1,048	0	0
	" Kuslaji, of Khamláv ... b	1,001	0	0	788	0	0	788	0	0
WADHWÁN ...	" Jhalam Sing ...	29,134	0	0	28,331	0	0	28,331	0	0
	<i>Bháyd—</i>									
	Jhálla Dadji of Vana ...	4,761	0	0	4,011	0	0	4,011	0	0
	" Hari Sing, of Dudhrej ...	1,289	2	0	1,189	2	0	1,189	2	0
	" Gajaji, of Kheráli ...	782	0	0	732	0	0	732	0	0
	" Devi Sing, of Rájpur ...	3,507	0	0	2,804	0	0	2,804	0	0
	" Kaslaji, of Gundálu ...	1,646	0	0	1,520	0	0	1,520	0	0
	" Kesri Sing, of Jambár ...	633	0	0	501	0	0	501	0	0
	" Nyaji, of Jhámpodhar ...	173	2	0	148	2	0	148	2	0
	" Seggaji, of Balloda ...	562	0	0	512	0	0	512	0	0
	" Mhoa Sing, of Varod ...	1,624	2	0	1,553	2	0	1,553	2	0
DEHÁNGADRA ... ..	" Umer Sing ...	56,162	0	0	46,260	0	0	48,909	0	0
VÁNKÁNER ... ..	" Chander Sing, and 16 Bháyads. ...	19,610	0	0	18,809	0	0	18,809	0	0
SÁYLA ... ..	Jhálla Wakmat Sing. ...	21,226	0	0	18,782	0	0	18,782	0	0
MULI,—										
Bháyd inclusive, except the following.	Parmar Ramabhoj and Ragabhoj...	9,241	0	0	8,908	0	0	8,908	0	0
CHURA,—3 Bháyad inclusive	Parmar Rassaji, of Munjpur ...	651	0	0	651	0	0	651	0	0
1 Separate ... ..	Jhálla Hati Sing ...	10,508	0	0	.....	.....	.....	.....	.....	.....
BAJÁNA ... ..	Dessaji of Karmar ...	201	0	0	151	0	0	151	0	0
LAKHTAR,—	Jhat Sujaji ...	9,189	0	0	8,615	0	0	8,615	0	0
KESRIA ... ..	Jhálla Pattoji ...	7,502	0	0	7,502	0	0	7,502	0	0
	Jhálla Amrji ...	503	0	0	300	0	0	300	0	0
VANOD ... ..	Mallik Laka ...	2,497	0	0	2,108	0	0	2,108	0	0
PÁTRI ... ..	Wakat Sing Desai ...	5,652	0	0	5,652	0	0	5,652	0	0
JHINJHUVÁDA ... ..	Pathuji Kombaaji, and their brothers ...	15,159	0	0	12,005	0	0	12,005	0	0
DASÁDA ... ..	Lall Meya and Mallik Meya ...	16,555	0	0	14,001	0	0	14,000	0	0
	Total ...	2,97,741	0	0	2,56,925	0	0	2,59,574	0	0

of Jhálávád, contrasting the year 1863-64 with the permanent Adjustment; also showing Arr Zámín respectively.

Security for ten years.	File Zámín.	Arr Zámín	Notes
Bhárot Sewji Pathu, of Viramgám ..	Veas Bhagti Mogji, of Viramgám ..	The Dhrángadra Raja	A*
Ditto ditto ...	Bhárot Malhar Bechar, ditto. ...	Those marked with the letter <i>a</i> are Arr Zámín for those marked with the <i>b</i> , and <i>vice versa</i>	
Vheas Bhagti Mogji, ditto ...	Veas Bhagti, ditto. ...		
Bhárot Gopal Himmat, ditto ..	Bhárot Ranchor Ratta ditto ..		
„ Bhana Bechar, ditto ..	„ Malhar Rupsing, ditto. ..		
„ Ditto ditto ..	„ ditto ditto. ..		
„ Sewji Pathu, ditto ..	„ Malhar Bechar, ditto. ..		
„ Bhana Bechar, ditto ..	„ Rathu Tulsiram, of Kállol ..		
„ Ditto ditto ..	Ditto ditto. ..		
„ Ditto ditto ..	Ditto ditto. ..		
„ Sewji Pathu, ditto ..	„ Malhar Rupsing, of Viram- gám. ..		
„ Art Phalji, ditto ..	„ Malhar Bechar, ditto. ..		
„ Bhana Bechar ditto ..	„ Malhar Rupsing, ditto ..		
„ Amba Pathu, ditto ..	„ Malhar Bechar, ditto ..		
„ Gopal Himmat, ditto ..	Ditto ditto. ..		
„ Ditto ditto ...	„ Ranchor Ratta, ditto ..		
„ Ditto ditto ...	Ditto ditto ..		
„ Bhana Wagji, ditto ..	„ Ditto ditto. ..		
„ Gopal Himmat, ditto ...	„ Malhar Bechar, ditto. ..		
„ Bhana Bechar, ditto ...	„ Ranchor Ratta, ditto. ..		
„ Gopal Himmat, ditto ..	„ Malhar Rupsing, ditto ..		
„ Ditto ditto ...	„ Ranchor Ratta, ditto. ..		
„ Amba Pathu, ditto ..	„ Malhar Bechar, ditto. ..		
„ Bhana Bechar, ditto ..	„ Ranchor Ratta, ditto. ..		
Rája Raba, a Cháran, of Bhodána ..	Chárans Laku and Pimru, of Maddár ..	Jhalla Wakmat Sing, of Sáyla	C
„ Raba Raja and Dewraji, of } Bhodána, ..	Bhárot Sambhu Veas ...	Parmar Ramabhai, of Muli, &c	B
Ditto ditto ..			
Ditto ditto ...			
Raba Raja ..			
Gopal Himmat ..			
Veas Bhagti Mogji ...			
Gopal Himmat ..			
Raja Raba, a Cháran, of Bhodána ...	Raba Wasing, Ambalri ..	Harí Sing, the Rája of Lumdi.	D
Bhárot Ghella Pathu, of Viramgám	Phulji Rupsing, of Pitlád	Morvi Jhareja Jehaji	E
Veas Uman Ajeb Sing, of Viram- gám.	Veas Karpa Dhan Sing, of Viramgám,		
Raba Raja, Cháran, of Bhodána ...	Raba Dewji, of Bhodána ..	Wadhwan Bháyad	G
Raba Raja, ditto ditto ...	Ditto ditto. ..	Ditto.	
Raba Dewraj ..	.....	.....	H
Fatteh Sing Desai, of Viramgám ..	Reserji Veas, of Viramgám	.....	K
Ranchor Ratta, Bhárot, of Viram- gám. ....	.....	.....	I
.....	.....	.....	} M
.....	.....	.....	
.....	.....	.....	L
.....	.....	.....	} M
.....	.....	.....	

letters in the column headed "Notes" vide pages 72, 73.

*Notes to the foregoing Statement.*

Jhálávád is the name of a province in the peninsula of Gujarát, inhabited, or rather possessed, by a family of Rajputs, bearing the family appellation of Jhalla, whence it takes its name.

The term Jhalla signifies "snatched up," and they assumed the name from their great ancestor, thus called, who, as it is fabled, being the son of a goddess, was, by her power, miraculously snatched out of the way of a wild elephant, which happened during the reign of one of the Pattan Princes, Sidraj Jaising.

It was this prince who bestowed upon Jhalla, or his father Herpal, the sovereignty of eighteen hundred villages, forming the province of Jhálávád.

After many revolutions and wars the Jhálávád principality has been reduced to the state in which we now find it, divided among several independent Chieftains, but who pay a family respect to the Rája of Dhrángadra, the seat of whose principality is Halvad, which is shown in receiving the first acts of civility and in being seated when in company with the other Chieftains of his family, on a cot, while they are seated on the inferior situation of a carpet.

Jhálávád is divided at present into the independent chieftainships enumerated in the accompanying table in which it is also intended under each Chief to show, as far as the same can be ascertained, the inferior branches, the places of their residence, and the jama they pay.

A—It will be observed that a considerable abatement has been made in the revenue of the Limdi Rája and his Bháyad, as well as throughout the province. The necessity for this abatement arises from the following circumstances —

The distracted state of the Baroda Government, owing to the Kari war, had caused the revenue of the country to fall considerably into arrears. No less than six years' revenue was due when Babaji entered the country. His rigid exaction of the dues of his Government, joined to the obstinacy of some of the Chieftains, reduced the country to a wretched state.

To this cause is to be added the disturbances raised by Malhar Rao after he fled from Nadiád, who plundered and raised contributions wherever he went.

Another cause is the war which lately existed between the Rájás of Limdi, Wadhván, and Dhrángadra.

This war arose from the ridiculous circumstance of a party of Dhrángadra horse having taken a goat from a shepherd, for which they offered to pay, but the shepherd went and complained, and a party of Wadhván people went and took the flesh of the goat from the horsemen, while they were preparing to cook it.

This produced retaliation from Dhrángadra,—one outrage produced another; the Limdi Rája was implicated in the quarrel, nor was it settled until every village of the Wadhván Táluka, consisting of upwards of sixty, was laid waste, save four, and the walls of Wadhván itself breached.

The other tálukas suffered in proportion, and the most of them require the most indulgent consideration to restore the cultivation.

These causes, with the demands of six years being enforced in two successive circuits with all the rigidity which distinguishes a Mulukgiri circuit, instead of being gradually recovered, has been the cause of the necessity of the abatement which has been made in the amount payable by the Bhumias.

It may, however, be useful to remark that the jama and Kharáját will, in general, be found to be rather more, if anything, than Sevaram's, but, generally, less than the average of Babaji's collections.

The abatements in favour of the Bhumias do not diminish the revenue of Government, as the former increase arose from the arbitrary and unauthorized exactions for the benefit of individuals under a variety of heads.

It is those which have appeared oppressive and vexatious which have been abolished, by which, while the country has been relieved from a permanent burden, the Gáekwár Government will actually derive a larger revenue on an average than they have hitherto done.

B—The above remark applies to Wadhván also.

C—The proprietor of this village is an idiot, and his property was rapidly running to ruin by the dishonesty of its managers. It is now put into a commission of management by the Bháyad, under the directions of the Sarkár.

D.—The Bháyad of this Chieftain settle conjointly for their jamábandi.

The perpetual revenue of Dhrángadra is settled at Rs 48,909, but for the year 1865 the amount is to be only Rs 47,909. This Chieftain's affairs have been very ill managed, and his district was plundered by the exactions of an unworthy manager, who has since absconded, and another person placed in the management, at the general request of the people of the country.

E.—The Bháyad of Vánkánér settle with their Chief.

F.—The Chieftain of Sáela has only one brother, who possesses the village of Liáh.

G.—This little country is possessed by a number of brethren, who are remarkable for their quiet disposition. The village of Munpur was formerly waste, and re-established by Babaji, which is the cause of its being included in a separate settlement.

H—The case of Chura is something similar to that of Lakhtar. The place was distressed, and taken under the protection of Government.

I.—The affairs of Lakhtar were in a distressed state, which induced the Chieftain to entrust the management of them to Herji Kavass. This manager, accordingly, advanced money, but was preparing to convert them into a fortification,\* which alarmed the Rajput proprietor, who applied to Gebnabai, the widow of Govind Rao.

The daughter of the Lakhtar Chieftain had been married to Govind Rao, which had always occasioned the Lakhtar Táluka to meet with much consideration from the Gáekwár troops.

\* *Sic in origine.*

In consequence of this application, the demands of Kavás were discharged. A certain portion of the produce of Laktar was set apart for the subsistence of the Chieftain, and the remainder is appropriated to defray the debt and the expenses of management.

K.—This place belongs to Jhálávád, but being at the northern extremity, it generally settles at Kari. Accounts that the securities have been taken have arrived, but the particulars not having been mentioned, these columns for the present remain blank.

L—Patri is situated in Jhálávád, but is not a regular Mulukgiri place. The Gáekwár has a Gháns Dána demand annually of Rs. 5,652, and the Peshwa a Peshkash, payable every fifty-four months, of Rs. 11,500.

M—The sums at which these places are intended to settle are here put down, with an abatement in favour of the Bhumias. The Vakils have not yet attended, owing to some family disagreements among themselves, but they are daily expected, and they may in the mean time be accepted at the amount stated against them.

(Signed) A. WALKER,  
Resident.

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TRANSLATE OF THE HA'T ZA'LA'MNI ENGAGEMENT TAKEN FROM THE  
VAKIL OF THE LIMDI RA'JA.

*Chukoti Yád or Memorandum of Settlement for the Táluka of Limdí, Samvat 1863,  
Bhádrapad Shudh 5th, at Camp Gutu.*

ARTICLE I,

Jamábandi, &c., for the year 1864, viz, Jamábandi as last year.

ARTICLE II.

Sukri, Kharáját, Beni Báhádari, Nazarána horse, &c. ; the whole as last year.

ARTICLE III.

Sirkár Sowári Kharch.

ARTICLE IV.

To settle at Baroda from the year 1865 for ten years inclusive, each year according to settlement, for Jama and Kharáját, according to instalment, and for which to furnish security.

ARTICLE V.

After these ten years the settlement to be made at Baroda, and for this to obtain from Hari Singji, the Limdi Rája, a writing to this effect, binding on his heirs.

ARTICLE VI.

Waltar or property plundered since the date of the last settlement to be restored, where ascertained.

ARTICLE VII.

Fáel Zámín and Arr Zámín in perpetuity, or Lila Zámín (always binding) to be given according to the wishes of the Sirkár, as contained in a separate writing, which has been read, according to which Zámín is to be procured.

Signatures.—Mark of JHALLA HARI SING.  
SEWJI PATHU, Bhát of Virangám.

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I.

Shri (Prosperity).

Jhálávád No. 31.

*Written by Bárót Fulji Rupsingji of Nára, to Shrimant Ráo Shri Sena Kháskhel Samsher Bahádúr.*

To WIT—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwád, on behalf of Jhála Chandrasingji of Táluka Vánkánér, constant and efficient security against exciting disturbances (Fáel Zámín) for the two shares, constituting the entire Province, as follows —

## ARTICLE I.

That I will not have a feud with any other (Chief), nor will I harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, *\*nor will I encroach upon the frontier of another*, nor will incite any other person to commit any act of violence. I agree to act as has been the custom hitherto, and if any one's Bháyat should come and write over to me their lands or village I will not purchase such lands or village. *§ I will not revenge myself upon any one for past enmities.* I will not harbour thieves in my limits; but if I keep any in my country, it shall be under proper precautions. I will not plunder in the Taluka of any other (Chief) or on the high road. If any impoverished landholder should be in want and write over his land or village, I will report the matter to Government, and only purchase them after obtaining permission. And if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

## ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Kháskhel, or of the Company Bahádur's Government.

## ARTICLE III.

On both sides of us are situated the Maháls† of the Shrimant Pant Pradhán and the Gáekwád Government and also those of the Honourable Company.

In these Maháls I will not comit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers and thus escort them beyond my frontier. *§ The owner of the village within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village or on the frontier of a Tálukdár, the Tálukdár shall be responsible, or (the village owner or the Tálukdár) shall produce the real thief*

## ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force, or purchased the land of any one, knowing him to be impoverished, then I agree to resign such land on fair terms and afterwards to make no claim to it.

## ARTICLE V.

According to the above conditions, I become constant and efficient security, and agree to fulfil and cause the (terms of the) same to be observed from generation to generation. And should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal.

I make Jádeja Jáji of Táluka Morvi the perpetual and efficient counter-security for this, and execute the deed.

Signature.

Signature of BÁROT FALJI.

RUPSINGH of Nára (mark).

Written by JÁDEJA JÍJÍ of Morvi.

\* The sentence in Italics is in addition to the text of the Lumbdi Fál Zámun.

Note.—From enquiries made in 1882 it appeared that the above version of the Fál Zámun Bonds was not correct and that the deeds taken from the several Chiefs and Tálukdárs of Káthiáwár were differently worded and resolved themselves principally into 5 clauses, viz :—

1. Those in which the Tálukdárs bind themselves to be responsible if a robbery takes place in their territory or produce the thief.
2. Those in which they agree to be responsible if a robbery takes place within their territory and produce the thief.
3. Those in which they only bind themselves to abstain from annoying merchants or travellers and give them guards until they leave their territories.
4. Those in which they bind themselves that if the tracks of any bad character enter the lands of any village of their táluka that they will carry on the tracks to another village (i e, another táluka), and if they fail to do so, to be responsible for the offence in any way the Government may direct.
5. That if a robbery occur in a village, the owner of the village shall be responsible and if in a táluka village, the Tálukdár.

Translations of each of these classes of bonds were then made by a committee of competent scholars under instructions from Government which are subjoined.

† Also an addition as above.

‡ Meaning perhaps Maháls in which these Governments held an interest, such as tribute, &c., as well as their crown domains

§ The sentence in Italics is in addition to the text of the Lumbdi Fál Zámun.



To wit—I have become perpetual and efficient counter-security to the Sarkár, and will fulfil and cause to be observed, be responsible for, and enforce responsibility for, that which has been written above

Signature (of Counter-security)  
Signature of JÁDEJA JIÁJI,  
Handwriting of KARPÁRÁM DAYÁRÁM.

(True Translation)  
(Signed) J. W. WATSON,  
President, Rájasthánik Court.

(True Copy)  
LADHA HARJI  
Head Clerk.

## II.

Shri (Prosperity).

Hálár 20

Three Peshwa x 15.

*Written by Bárót Karár, son of Fulj, Rupsinghji of Nára, to Shrimant Ráo Shri Sena Kháshket Samsher Bahádur.*

To wit—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwár, on behalf of Jádeja Deváji and Kunvar Nathuji, of the Táluka of Gondal Dhoráji, constant and efficient security against exciting disturbances (Fáel Zámín) for the two shares constituting the entire Province, as follows:—

### ARTICLE I.

That I will not have a feud with any other (Tálukdár), nor will I harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will incite any other person to commit any act of violence, *“nor will I encroach upon the boundary of another.* I agree to act as has been the custom hitherto, and if any one's Bháyat should come and write over to me their lands or village, I will not purchase such lands or village *†I will not revenge myself upon any one for past enmities.* I will not harbour thieves in my limits, but if I keep any in my country, it shall be under proper precautions. I will not plunder in the Táluka of any other (Chief) or on the high road. If any impoverished landholder should be in want, and write over his land or village, I will report the matter to Government and only purchase them after obtaining permission. And if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

### ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Shri's (Gáekwár's) Government, or of the Company Bahádur's.

### ARTICLE III.

On both sides of us are situated the Maháls‡ of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Honourable Company. In these Maháls I will not commit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers and guards, and thus escort them beyond my frontier. *§The owner of the village, within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village of a Tálukdár, the Tálukdár shall be responsible and (the village owner or the Tálukdár) shall produce the real thief.*

### ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force or purchased the land of any one knowing him to be impoverished, then I agree to resign such land on fair terms and afterwards to make no claim to it.

### ARTICLE V.

According to the above conditions I execute this deed and make Jám Shri Jasáji, of the Navánagar Táluka, the counter-security for it, and agree to fulfil the (terms of the)

\* The sentence in Italics is in addition to the text of the Lambdi Fáel Zámín

† Also an addition as above.

‡ Meaning perhaps Maháls in which these Governments held an interest, such as tribute, &c., as well as the crown domains

§ Addition to the Lambdi text.

same as above. Should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár \*and their officials may demand, together with the daily expenses and fine imposed by the Mohsal. Kártak Shud 2nd, Samvat 1864.

Signature (of the Security) (mark). Signature of the Counter-security.  
Signature of JÁM SHRI JASÁJI in the  
handwriting of RUDARJI RUGNATEJI.

(True Translation)

(Signed) JOHN W. WATSON,  
President, Rájasthánk Court.

(True Copy)

LADHA HARJI,  
Head Clerk.

### III.

Shri (Prosperity).

Jhálávád 42.

*Written by Vyás Bhagti Mogji, of Viramgám, to Shrimant Ráo Shri Sena Kháskhel Shamsheer Bahádur.*

To wit,—That I, of my own free will, have given to the Shrimant Pant Pradhán, and to the Government of the Gáekwár, on behalf of Jhála Harisingji of the Táluka of Limbdi, constant and efficient security against exciting disturbances (Fáel Zámin) for the two shares, constituting the entire Province, as follows :—

#### ARTICLE I.

That I will not have a feud with any other (Tálukdár), nor will I harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will incite any other person to commit any act of violence. And if any one's Bháyat should come and write over to me their lands or village, I will not purchase such lands or village. I will not plunder in the Táluka of any other (Chief), nor on the high road. I agree to act as has been the custom hitherto. I will not harbour thieves in my limits, but if I keep any in my country, it shall be under proper precautions. If any impoverished landholder should be in want, and write over his land or village, I will report the matter to Government, and only purchase them after obtaining permission, and if I should ever wish to write over (my lands) to any one, I will only write them over after obtaining the Government permission.

#### ARTICLE II.

I will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Kháskhel Sáheb, or of the Company Sáheb's Government.

#### ARTICLE III.

On both sides of us are situated the Maháls † of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Government of the Honourable Company. In these Maháls I will not commit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers, guards and porters, and thus escort them beyond my frontier.

#### ARTICLE IV.

If I have encroached on the frontier of any other (Zamindár) by force or purchased the land of any one, knowing him to be impoverished, then I agree to resign such lands on fair terms, and afterwards to make no claim to it.

#### ARTICLE V.

According to the above conditions, I become constant perpetual security, and agree to fulfil and cause (the terms of the) same to be observed from generation to generation. And should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal.

\* Also an addition.

† Meaning perhaps Maháls in which these Governments held an interest, such as tributees, &c., as well as their crown domains.

I make Jhāla Amarsingji of Halvad Dhrāngadra the counter-security for this, and execute the deed. Kārtak Shud 2nd, Samvat 1864.

(Signatures) VYAS BHAGTI MOGJI (mark).

(Counter-security's) Signature (mark).

*Written by Jhāla Shri Amarsingji I have become counter-security and will fulfil and cause to be observed that which has been written above. The handwriting of Mehsa Parbhujī.*

(True Translation)

(Signed) JOHN W WATSON,  
President, Rājasthānik Court

(True Copy)

LADHA HARJI,  
Head Clerk.

#### IV

Shri (Prosperity).

To the Shri Darbār.

*Written by securities Malik Bāpumiāh Lālmīāh and Malik Bāji Motibhāi and Malik Kamumīāh Dādābhāi and Bābar Khānbhāi Sajibhāi, inhabitants of the Dasāda Tāluka, and by the counter-securities Barosi Jāfar Achhābhāi and Sindhi Moti Chaba and Pathān Sherkhān Bāla and Bābar Jamāl Chāndbhāi, inhabitants of the aforesaid Tāluka.*

To wit — We have become perpetual and efficient securities and counter-securities for (the non-commission of acts of violence by) the Gameties (Tālukdārs), Girāsias and Jivaidārs, and all other armed tribes, and of the Chārāns' huts with enclosures within the villages of the said Tāluka. No one shall commit acts of violence, nor harbour any robber or any one's outlaw, nor associate with them, nor give or send to any bad characters either food or provision in the village lands or on the frontier; and if any man shall come and reside at the house of any one and it be proved that such person be an outlaw or offender against any one, we agree to produce him, and promise not to keep stolen property, and if any one's outlaw be crossing our lands or boundary, we agree, on being informed to this effect, to at once go and capture them, and if an alarm of bad characters having come to any neighbouring village reach us, we agree to go thither at once and aid such neighbouring village. If we make any default in acting as above written, we agree to produce the defaulter, and if we are unable, to produce him, then we personally agree to constantly and efficiently, conjointly and severally, be responsible to both the Sarkār and the Darbār for the loss as directed by them; and if the tracks of any bad characters shall enter the lands of any village of our Tāluka, we agree to carry them on satisfactorily to another village and there entrust them to the authorities of such village. And if we are unable to carry on satisfactorily the tracks, then we agree to be responsible in such way as the Government may direct

Samvat 1878, 1st. Aso Shud 8th, September 23rd, 1822, A.D.

Signatures of Securities.

MALIK BĀPUMIĀH LĀLMIĀH (mark).

Handwriting of (not legible).

MALIK KĀMUMIĀH DALĀMIĀH (mark).

Handwriting of (not legible).

MALIK BĀJI (mark).

Handwriting of (not legible).

BĀBAR KHĀNBHĀI SAJIBHĀI (mark).

Handwriting of SAMTULLĀH.

Signatures of Counter-securities.

BAROSI JĀFAR ACHHĀBHĀI (mark).

SINDHI MOTI CHABA (mark).

PATHĀN SHERKHĀN BĀLA (mark).

BĀBAR JAMĀL CHĀNDBHĀI (mark)

(True Translation)

(Signed) JOHN W. WATSON,  
President, Rājasthānik Court.

(True Copy)

LADHA HARJI,  
Head Clerk.

## V.

Shri (Prosperity).

Jhálávád 43.

Written by *Vyas Bhagti Mogji, of Viramgám, to Shrimant Ráo Shri Sena Kháshkel Shamshe Bahádur.*

To wit.—That I, of my own free will, have given to the Shrimant Pant Pradhán and to the Government of the Gáekwár, on behalf of Jhála Tejáji and others, of Bhádwána, Bháyat of Táluka Limbdi, perpetual and efficient security against exciting disturbances (Fáel Zámín) for the two shares, constituting the entire Province, as follows:—

## ARTICLE I.

That we will not have a feud with any other (Chief), nor will we harbour the outlaw of any other (Tálukdár), whether Káthi or Rajput, nor will we incite any other person to commit any act of violence, and if any one's Bháyát should come and write over to us their lands or gardens (Wádís), we will not purchase such lands or gardens (Wádís). We agree to act as has been the custom hitherto \*We will not revenge ourselves upon any one for past enmities. We will not harbour thieves in our limits, but if we keep any in our country, it shall be under proper precautions. We will not plunder in any Táluka or on the high roads. If any impoverished landholder should be in want, and write over his land or village, we will report the matter to Government, and only purchase them after obtaining permission. And if we should ever wish to write over (our lands) to any one, we will only write them over, after obtaining the Government permission.

## ARTICLE II.

We will not associate with any delinquent or criminal of Government, whether one of the Shrimant Sena Kháshkel or of the Company Bahádur's Government.

## ARTICLE III.

On both sides of us are situated the Maháls† of the Shrimant Pant Pradhán and the Gáekwár Government, and also those of the Honorable Company. In these Maháls we will not commit any robberies, or make any plundering incursions, nor will we in any way molest any merchant or traveller; but will supply them with labourers and porters, and thus escort them beyond our frontier ‡ *The owner of the village, within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village or on the frontier of a Tálukdár, the Tálukdár shall be responsible*

## ARTICLE IV.

If we have encroached on the frontier of any other (Zamindár) by force, or purchased the land of any one, knowing him to be impoverished, then we agree to resign such land on fair terms, and afterwards to make no claim to it.

## ARTICLE V.

According to the above conditions, I have become constant and efficient security and agree to fulfil and cause the (terms of the) same to be observed, from generation to generation, and should the Sarkár's Mohsal come on account of any failure to observe this agreement, then I consent to give such satisfaction of the case in point as the Sarkár may demand, together with the daily expenses and fine imposed by the Mohsal. I make Jhála Rupáji of Mouje Kheráli, the perpetual and efficient Ad Zamin (counter-security) for this, and execute the deed Kártak Sud 12th of Samvat 1864.

Signature.

Signature of *VYAS BHAGTI MOGJI* (mark).

Written by—

To wit.—That I have become perpetual and efficient Ad Zamin (counter-security) to the Sarkár, and will fulfil and cause to be observed, be responsible for, and enforce responsibility for, that which has been written above

Signature of (Counter-Security) *JHA'LA RUPA'BHA'I.*

To wit.—That I have become counter-security, and will fulfil and cause to be observed that which has been written above.

Handwriting of *BHA'NJI.*

(True Translation)

(Signed) JOHN W. WATSON,  
President, Rájasthánik Court.

A.

*Translation of paragraph relating to the responsibility to pay Waltar, in the Fáel Zamin bond of Táluka Morvi, dated Kártak Shud 12th, Samvat 1864.*

## ARTICLE III.

On both sides of us are situated the Maháls† of the Shrimant Pant Pradhán, and the Gáekwár Government, and also those of the Honorable Company. In these Maháls,

\* The sentence in Italics is in addition to the text of the Limbdi Fáel Zamin.

† Meaning perhaps Maháls in which these Governments held an interest such as tribute, &c, as well as their Crown domains.

‡ The sentence in Italics is in addition to the text of the Limbdi Fáel Zamin

will not commit any robberies or make any plundering incursions, nor will I, in any way, molest any merchant or traveller, but will supply them with labourers and thus escort them beyond my frontier. The owner of the village within the limits of which a merchant or a traveller may suffer loss, shall be responsible for the same, and if the loss be sustained at the village or on the frontier of a Tálukdár, the Tálukdár shall be responsible, *otherwise* (१९८१) the village owner or the Tálukdár shall produce the real thief.

(True Translation)

(Signed) JOHN W. WATSON,  
President, Rájasthánik Court

(True Copy)

NARBHERA'M JAMIETRA'M,  
Recordkeeper.

*Translate of the Perpetual Engagement of the Chiefs*

To Shrimunt Rowsri Sena Kash Khel, Shumshere Baha'dur, writes Jalla Hari Sing, of the Táluka of Limri, viz.—

The armies of the Honorable Company and Gáekwár having come into this country with a view to effect a permanent and equitable adjustment for the country of Káthiáwár, and its Bhumias, Grasiás, Káttis, and Rayats, and that their revenues should continue to be paid at Baroda: I have of my own free will and consent engaged, and do by this writing engage, for the above Táluka, its perpetual Jumma bundi and Kharáját, as per bond separately executed, as given when the armies used to arrive in the country. This, however, being attended with great detriment to the country, and disturbing the tranquility of the Rayats, and being convinced that the above arrangement provides for my benefit, the Jumma of the above Táluka and its Kharáját shall, each succeeding year, be settled at Baroda, according to the bond, by sending an Agent for the purpose, nor shall any deviation take place in this respect

I do, therefore, for myself, my sons, and grandsons, from generation to generation, and my successors, engage to the above purpose, and for any deviations therein, they become responsible to Government

Signature of JALLA HARI SING.

Bahadari of the Honorable Company.

Seal.

(Signed) A. WALKER, Resident.

*Translate of the Decennial Security Bond, being the Writing of SOWJI PATTU, on behalf of JHALLA HARI SING of Limri, to the SHRIMUNT ROWSRI SENA KHAS KHEL, SHUMSHERE BAHADUR*

That for Jhalla Hari Sing, of the Táluka of Limri, I have engaged for the Jumma bundi for ten years to the Sirkar, being, for Jumma bundi and Kharáját included, Rs. 51,931, and agreeably thereto are the several instalments given in writing; and agreeably to these instalments are the payments to be made in Baroda, attending at the stated periods, and having made the settlement thereof, then return. Yet if it so happen that any delay shall in this occur, the same delay shall be made good by interest for the number of days beyond the stated period of instalment at one per cent per month.

	Rs.
The yearly Kist or bond to be rendered will be for	... 51,931
Particulars of which are Jumma bundi	... 48,001
Kharajat, in which will come Suba Sookri	.. 1,000
Beni Bahadari	.. 1,101
Nuzurana horse	.. 501
Zumindar Sookri	.. 501
Dewanji	.. 301
Durrakdars	.. 326
Shagird Pesha	.. 125
Sut and Chumera	.. 75
Total	.. 51,931

Payable at these instalments, viz:—

Margshirsh Shudh (or December) 2nd.  
Poush Shudh (or January) 2nd.  
Magh Shudh (or March) 2nd.  
Falgun Shudh (or April) 2nd.

# REPORT

ON THE

## DISTRICT OF MACHU KĀNTHA,

### IN THE PROVINCE OF KĀTHIAWAR ;

BY

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 11th December 1807.*

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## MACHU KANTHA.

POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

TO

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

HONOURABLE SIR,

I have the honour to report, for your information, the settlement of another general division of this country, on the principles which are detailed in my address of the 7th ultimo.

2. It is the intention of the present letter to relate the proceedings respecting that division, which bears the name of Machu Kántha, and to state fully the transactions which have accumulated disorder in this district, and produced circumstances which gradually annihilated security. In order to trace these circumstances to their origin, it will be useful and necessary to examine some of the more remote, as well as the recent events, which have occurred in this part of the country.

3. The district of Machu Kántha is thus called from being situated on each side of the river Machu, in the western peninsula of Gujarát. It is bounded on the north by the Runn, which communicates with the Gulf of Kutch, and which separates it from Vágad; on the east by the river Goiádru; and on the south and west by the course of the Adji river, which discharges itself into the sea in the Taluka of Bálambha.

4. These boundaries comprise an exceedingly fertile tract of country, which is known by the name of Machu Kántha, and belongs to a tribe of Rajputs termed Jháreja, who are distinguished by the inhuman and unnatural practice of female infanticide.

5. The Taluka of Machu Kántha was formerly subject to the Rájás of Kutch. About a hundred years ago a dispute to the succession of Kutch arose, in the course of which the younger of the two brothers killed his rival, and got possession of the country. The son of the deceased prince, however, escaped to Kanthráia, where he maintained a successful contest; but being unable to prevail against the party in Kutch, he accepted terms of accommodation, and received possession of the district Machu Kántha, and part of Vágad.

6. Káyáji was the first distinct sovereign of Machu Kántha, and as he established his Gádi at Morvi, he obtained his title from this city.

7. Káyáji was succeeded by his eldest son, Alleyaji, and the others were provided for by portions of villages in different parts of Vágad; but it is only necessary to notice those who were settled in Machu Kántha:

8. These were Morji and Raising.

9. The former received Máha and four villages, and the latter three villages of Machu Kántha.

10. Some designs of ambition, which are not now easily ascertained, led Morji to invite the Mianas to establish themselves in Máha, they are Musalmáns, and originally came from Sind, but had settled themselves in Vágad.

11. The Mianas are thieves, noted for dexterity and bravery, and from their arrival at Máha is to be dated the disputes with the head of the family at Morvi, which gradually degenerated into antipathable and hereditary resentment.

12. The dissensions of the Morvi and Máha branches were for a short period suspended and apparently accommodated.

13. In the year 1858 (A. D. 1801) the Thákur Jeháji collected forces, and was joined by Dossáji with a considerable body of his freebooters, who were more formidable from their habits than their number.

14. The object of the expedition was a Mulukgiri circuit in the neighbourhood, and after taking possession of Nagaráwas, in the name of Jeháji, a small fort within three kos of Máha, belonging to one of their Bháyad, whom they forcibly expelled, the confederates crossed the Runn, and advanced into the country of Vágad, which is also governed by one of their relations.

15. The common enterprise was executed with unanimity and vigour.

16. The expedition was successful, and the two Chiefs returned with a considerable booty, and encamped together at Nagaráwas.

17. It was intended that they should have separated next morning; but Jeháji, by violating all the principles of union which bind the rudest state of society, surprised Dossáji and his attendants, during an entertainment to which he had invited them. In this affray many of the Mianas of Dossáji were put to death, and those who were made prisoners were burnt alive.

18. In the disturbance and surprise which attended this breach of faith, and the seizure of Dossáji, Jeháji expected to possess himself of Mála; but having failed in this attempt, chiefly by an accident, Jeháji carried his prisoner Dossáji to Morvi, where he was kept in close confinement.

19. In the year 1859 (A.D. 1803), shortly after these occurrences, Bábáji arrived in this country with the Gáekwár army, to enforce the payment of the tribute due to his Government, which was six years in arrears.

20. The impression produced by a foreign enemy, and the internal dissensions which have been just related, induced Jeháji to make extraordinary exertions to satisfy the demands of the Gáekwár. By the assistance of his friends, and by collecting all his resources, he was enabled to discharge three years of his tribute, and almost at the rate that Bábáji directed.

21. The Gáekwár army, on a second circuit, arrived at Tankária, in the Táluka of Morvi, in 1860 (A.D. 1803-04) But the resources of the Thákur were by this time exhausted and the country exhibited a scene of disorder and calamity

22. Bábáji remained but a few days at Tankária, and after an ineffectual attack on the fort, against which he opened a battery, he departed, with the senior lady (Ghenábái) of the Gáekwár family, on a pilgrimage to Dwárka. This army first plundered such part of the Morvi territory as was within its reach, and then proceeded on a Mulukgiri expedition into the adjacent tálukas, without having succeeded in effecting the collections from Machu Kántha.

23. The third Mulukgiri circuit under Bábáji took place in 1862 (A.D. 1806), when the Gáekwár's army remained three months in the neighbourhood of Morvi, and helped to perpetuate the miseries of the country

24. During this time Bábáji made some small collections from the wretched villages but was unable to make any impression on Jeháji, who shut himself up in Morvi, and saw his country laid waste, without resistance.

25. The people of Mála continued their depredations with increased violence and cruelty.

26. Bábáji perceived the necessity of suppressing these disorders, but they were now too great to yield to any common remedy, and it was not easy to suspend the resentment which they had produced.

27. In this distracted state, from the excesses committed by the Mála plunderers, peace and security were unknown, many of the cultivators had abandoned the country, and it was in danger of being depopulated

28. The Morvi Thákur was, at last, forced to set bounds to his enmity, and consented that Dossáji should be delivered up to Bábáji, and become the instrument of restoring the order and tranquillity of society, which had been first violated in his person.

29. It is, however, uncertain whether Bábáji was more influenced to obtain the release of Dossáji from the desire of composing these differences, than to make use of this measure for realizing the arrears of the Morvi tribute. The friends of Dossáji had, for some time, been carrying on negotiations for effecting his liberty. This intelligence hastened Bábáji's progress, and he finally arranged with Jeháji to receive the money (exclusive of a Nazarána to the Gáekwár of 50,000 koris) that might be recovered from Dossáji, on account of the Sarkár's jamábandi.

30. At the same time that this arrangement took place, several articles for the settlement of the revenue, and for the future tranquillity of the country, were agreed to between Bábáji and the Chief of Morvi

31. These articles were to the following purport —

1858 to 1860 (A.D. 1801-02 to 1803-04). 32. The Thákur agreed to discharge his arrears of revenue for three years, and to comply with the usages of the country.

33. Under the head of Maslehat Karráh, or secret service money, as settled in consultation, the Thákur agreed to pay Rs 1,00,000, but on condition that Mála should be reduced. On this event, if the Gáekwár Government should retain possession of the fort, they were to be responsible for the tranquillity of the country, but if the fort should be put into the hands of the Thákur, he became answerable for the public peace, and was to pay to the Gáekwár a Nazarána

34. There were some other conditions, but as the principal object, the reduction of Mála, was not effected by Bábáji, they became nugatory.

35. It appears that Bábáji, with the Gáekwár army, and accompanied by some of the Morvi forces, proceeded to Mála; but the people of that place were unwilling to purchase the liberty of their Chief, Dossáji, by making those sacrifices which were required from them.

36. Some trifling actions ensued at Mála, and Bábáji erected batteries against the fort, but he obtained no decisive advantage, and judged it necessary to reinforce his army by the troops which were at that time employed in making the collections of Mahu Kántha, and by sending for a gun from Baroda.



37. It is probable that Bábáji found himself unable to reduce the fort of Mália, and found it necessary to turn his attention to an accommodation.

38. The Jhálla Sahmat Sing, of Vánkáner, and the Jháreja Meruji, of Rájpur, were encouraged to interfere as mediators. Their mediation was not at first successful, but at length one Jemma Mowar, a principal Miana of Mália, came into the camp under the security of a guarantee, and the following stipulations were concluded.

39. It was settled that the Mália people should, first of all, pay two lákhs and a half of koris, one lakh in ready money, and to give eleven Banians as hostages until the balance should be discharged.

40. They were to pay a further sum of four lákhs of koris within the period of five years, by annual instalments of 80,000 koris.

41. For this amount Dossáji gave his bond; but a clause was added, which provided that half the money only should be paid, on condition that the payment should be made immediately, or without much delay.

42. This abatement reduced the contribution from Mália from six lákhs and a half to four lákhs and a half of koris; in reality, however, the sum was five lákhs, as 50,000 koris were paid as a Nazarána.

43. Until the sum of four lákhs and a half was discharged, five of the principal Mianas were to be delivered up as hostages, and to remain in that state until Dossáji should furnish the security of four Bhumias, who were to be answerable that he observed a peaceable demeanour towards Morvi.

44. The Miana hostages were sent to Kari, and the Banians to Thán, a Gáekwár post in Káthiáwár, established by Bábáji.

45. During these transactions Dossáji continued a prisoner in the Gáekwár camp, and as the Mianas for a long time discovered so little anxiety to effect the release of their Chief, Dossáji was, at one period, sent to Dhrángadra, with an intention of afterwards confining him in Kari.

46. It appears that some of the principal Mianas visited Dossáji at Dhrángadra, in order to confer with him on the subject of his release; and by his contrivance, but not without the knowledge of Bábáji, the Mianas were made prisoners. By means of this act of treachery Dossáji obtained a powerful security, and forced the Mianas to adopt measures in earnest for his freedom.

47. It is impossible to relate these violations of established laws without feeling and expressing sentiments of indignation; but the maxim was mutual, of determining right and wrong by fraud or force. This seems scarcely compatible with the existence of civil society; and concessions extorted, or obtained by treachery, would not be scrupulously observed.

48. Under these circumstances, however, Bábáji released Dossáji, who previously sent his wife and son as hostages to Dhrángadra for the payment of one lakh of koris. This was one of the two lákhs for which the Miana hostages were given, and Dossáji probably proposed, by relieving them of one-half of this payment, at the expense of his family, to recover the popularity which he might have lost with their tribe when he authorised their seizure at Dhrángadra.

49. The enclosed statement will exhibit to the Honourable the Governor in Council an account of the contribution which was on this occasion levied from Mália, and of the balance which remained due on my arrival at Gutu.

1858 to 1860 (A. D. 1801-02 to 1863 04). 50. At the same time that Bábáji entered into these arrangements for Mália, he adjusted the Morvi revenue for three years and at the same rate as before.

51. It was agreed that Jeháji should pay these arrears by instalments, and he gave, as a hostage, his brother Kuer Dewaji, and the Jháreja Meruji of Rájpur as a counter-security, who carried Dewaji with him to Rájpur, where he detained him in a state of confinement.

52. I have likewise enclosed for the information of Government a statement of the Morvi revenue, as it stood at the period of my arrival in that Táluka.

53. I have thought these details, however tedious and uninteresting, necessary, to afford you, Honourable Sir, the most complete means of judging of these transactions and of their extreme state of disorder.

54. I shall now proceed to relate my own transactions, in concert with the Agent of the Gáekwár Government, with the Chieftains of Morvi and Mália. It would be irksome and superfluous to relate the frequent and protracted discussions with the Agents of those Chieftains who attended the camp for the purpose of adjusting the affairs of their respective masters.

55. These agents had been early in their attendance, and abundantly submissive in their language.

56. Bhánji Mehta, the Vakil of the Morvi Rája, afforded every assurance that he would give security for paying the Gáekwár jama, at Baroda, by regular instalments, without causing the advance of troops to enforce its levy; but required that the amount of

the jama should be determined by the justice of the Company, on an examination of the income of his master, and the former accounts of this concern.

57. At present the district of Morvi is in a desolate state, owing to the disturbance with the Mália Rája.

58. After considering these points, Bhánji professed his master to be ready to enter into an arrangement, according to the Honourable Company's wishes, for the annual payment of the jama they may conceive just, and commensurate with the means of the Táluka

59. Bhánji proceeded to represent the circumstances of the dispute with Mália, from the people of which place the district was continually suffering, notwithstanding the settlement which had been made, and that, until this dispute was permanently settled, the district of Morvi would be uncultivated.

60. Hirao Jagjiwan, the Vakil of the Mália Chieftain, was equally profuse in the professions of his master's obedience to the commands of the Honourable Company.

61. Jagjiwan acknowledged the general justice of the complaints against the Mália people from all parts of Káthnár, and that they have been great thieves,—a profession which they had carried on with success for three generations; but this agent promised solemnly to quit these practices, and asked only indemnity for past offences.

62. There were several reasons, however, for not trusting to the entire sincerity of these professions.

63. Both the Morvi and the Mália Chiefs had applied to Fattéh Mahomed for assistance, and some of that Jamádár's troops had arrived at Morvi.

64. Although a friendly intercourse had for some years existed with this Rája, yet, as his country had been fixed on for the negotiations, and made a rendezvous for the troops he could not divest himself of the fear but that we might have some views of establishment and that the Company had united their forces with those of the Gáekwár to enforce their demands to the utmost.

65. The Mália people entertained similar apprehensions, although from a different motive. It was not easy to remove these apprehensions without exciting improper expectations in their room.

66. The revenues of Morvi had now fallen into arrears for four years, including the present, and a large balance of two instalments, on account of the last settlement, still remained undischarged. The distresses of this family had reduced it to poverty; and unless some path was struck out, or some remission made in the demands which Bábáji had for several years passed attempted to enforce, it would be impossible to preserve the principality.

67. The Gáekwár Agents admitted the distressed state of the Morvi Táluka, but averred that this was owing to the Rája's own conduct in respect to the Mália Rája, whom he had so treacherously seized, and whose followers he had put to death. This, however, was not to injure the rights of the Gáekwár Government, although the policy was also admitted of not insisting upon what was impracticable.

68. The compulsory settlements, also, which Bábáji had made with this district, had held out only a nominal revenue. Power had enabled him to enforce the arbitrary standard of his first year's demands, but even this engine had failed, and two Kists of the last settlement remained unpaid, while the arrears of the district had accumulated to four years.

69. It was evident that it was against the interest of the Gáekwár Government to enforce collections beyond the ability of the Bhumias to pay, and although the Company might be nearly as much interested as the Gáekwár in seeing the latter realize as large a revenue as possible, yet it was equally necessary to be guided by principle, and to be satisfied with what the country might afford to yield without oppression, and which might then be expected to be paid without force. It was also obvious that super-exactions have only tended to diminish, in a superior proportion, the revenues of future years.

70. Wittal Rao Dewauji, who acts in conjunction with me on the part of the Gáekwár, readily agreed to adopt this principle, generally, in negotiating for the Gáekwár revenue.

71. An application of this principle was particularly necessary with respect to Morvi. Exclusive of the considerations of its present state of devastation, under no circumstances of probable prosperity and management could this district be expected to pay the excessive demands which Bábáji had enforced. Its remote and insubordinate situation requires indulgence, in proportion as it affords opportunities of contumacy and resistance.

72. No settlement could, therefore, be permanent, unless it was moderate, and any wish to extend it beyond this point would be to the disadvantage of the Gáekwár.

73. During the discussions which these considerations gave rise to, and the backward and forward proceedings of the Morvi Vákils, who expressed themselves at a loss what remedies to suggest, they produce a paper containing an account of the Marátha collections from Machu Kántha for forty-five years.

74. I have the honour to enclose a copy of this document, Honourable Sir, which is of importance, as it not only discloses the progress of the Morvi revenue, but may help to convey an accurate idea of the fluctuating and uncertain nature of this income everywhere.

75 While these discussions were proceeding, Sunderji Sawji arrived in my camp, from Kutch, and as he had been requested by the friends of the Morvi Rájá to promote, by his influence and advice, the adjustment of the Rájá's affairs, I was happy to agree to his agency being made use of

76. The Rájá's Kárbáris and Sunderji first directed their attention to adjust the old account, and to determine the amount to be paid for those years which were in arrears.

77. The Rájá's brother still continued a hostage in confinement, as a security for the balance of the old account. The Mosahli, interest, and Bhát dues on this account, besides their accumulation, had, according to the usual course of these transactions, afforded an ample subject of litigation

78. It would be useless, Honourable Sir, to trouble you with the almost endless discussions which ensued before these complicated transactions were reconciled, and the settlement of Morvi was effected.

79. The following settlement was finally agreed to :—

	Rs.
On account of arrears of past demands	1,70,000
For the arrears of revenue for 1861 to 1864 (A. D. 1804-05 to 1807-08), four years, at Rs 50,000 per annum	2,00,000
In lieu of Sukri, Nazar, Báj, &c	4,000
	3,74,000
<i>Deduct</i> , collected separately from the Bháyad by Bábáji, when he was last at Morvi, and for which the Thákur had been promised credit	52,000
Balance in full of the Morvi revenue, inclusive of 1864	3,22,000

80. This amount was fixed to be discharged by instalments at the following periods :

	Rs.
To be paid on Margshursh Shudh 3rd, 1864 (1st or 2nd December A. D. 1807)	1,72,000
Falgun Shudh 2nd, 1864 (March 1808)	25,000
Kártik Shudh 2nd, 1865 (November 1808)	1,25,000
	3,22,000
Total	3,22,000

81. Of the above sum, the Rájá's mother, brother, and Kárbáris, had agreed to furnish Rs. 1,97,000, and for the remainder, the fort and district of Tankária is given in mortgage.

82. If the money is not paid on the Dewáli of 1865, interest is chargeable at one per cent. per mensem; and should it not be cleared off by the succeeding Dewáli, inclusive of interest, the produce of Tankária, yielding about Rs. 26,000 annually, is to be carried to account, previously defraying its expenses. Until the expiration, however, of the above period, the Thákur Jehaji allows for the expenses of the men who remain in Tankária.

83. The Thákur agreed to give Fái Zámín and Arr Zámín as required.

84. The future revenue of Morvi for 1805, 1806, and 1807, was determined at Rs 50,000 a year, increasing at Rs. 2,000 annually, until it arrives at Rs. 60,000, where it is to be established and fixed for ever, provided the payments are made with regularity.

85. As the Thákur expressed an unwillingness to deliver up the fort of Tankária to the Gáekwár, it was necessary to find some persons in whom the parties mutually reposed confidence, and it was reciprocally agreed to place his pledge in the hands of Sunderji.

86. The translation of the enclosed documents, Honourable Sir, will inform you of the deeds which have been executed, on this occasion, by the Chæf of Morvi; and will afford another remarkable proof, to those which have already occurred in the course of these proceedings, of the extraordinary precautions which are found necessary for the security of engagements.

87. The first enclosure to which I refer is the translate of a bond from the Rájá Jehaji of Morvi, for Rs. 1,97,000, payable at Ahmedabad on the following periods: Rs. 1,72,000 on the 3rd Margshursh Shudh 1864 (or the 2nd December A. D. 1807), and Rs. 25,000 on the 2nd Fálgun Shudh 1864 (March 1808).

88. The next document is the translate of another bond from the same person, for Rs. 1,25,000, payable also at Ahmedabad on the 2nd of Kártik Shudh 1865 (November 1808).

89. Nos. 6 and 7 are translates of two counter-security bonds by Kuer Dewaji, the Rájá's brother, and by five individuals in the Rájá's service, or who possess influence and consequence at Morvi. The parties in both these documents bind themselves for the Rájá, and become responsible for the performance of his engagements.

90. The account of the Bhát who had stood security for the Morvi revenue last year still remained to be adjusted. It was a sacred obligation on this Rájá to discharge this

demand, and the honour of the Gáekwár Government was equally interested that the person should not suffer who had stood security for their revenue.

91. In the settlement, however, of the Bhát's account, some difficulties occurred, which it would require time to remove. It was, therefore, with the consent of all parties, resolved to refer this point to arbitration, and Jehaji agreed to put the Bhát in possession of Kakralu and Dheinsru, two villages of the Morvi Táluka, the produce of which the Bhát is to enjoy until his account shall be cleared, with interest.

92. Having brought the affairs of Morvi to this conclusion, Honourable Sir, I have the honour to enclose a general statement, exhibiting the names of the Chieftains of Machu Kántha, and their respective Bháyad, with the amount of the jama, security, Fái Zámín, and Arr Zámín.

93. There was no Hát Zalámín engagement executed for Morvi; and as the Fái Zámín engagement, the perpetual engagement for the jamábandi, and the security for the decennial revenue, are counterparts of those executed for Jhálávád, copies of which I had the honour to enclose in my report of the 7th of October, I have omitted them in the present address.

94. The general statement above referred to will convey all the essential information contained in those separate documents, and I have added such remarks as appeared necessary to afford the Honourable the Governor in Council any additional explanations which the subject might require.

95. I shall now resume the subject of Mália, this little State is exactly on land what the piratical States are at sea.

96. The Gáekwár Government had no regular demand on it for revenue, and the only pecuniary concern between them arose from the release of Dossaji and the transactions which have been already related.

97. Mália might have occasionally paid a small contribution to the Gáekwár army under the head of Gháns Dána, but this was not insisted upon, and the object was confined to obtain such security as might restrain their predatory practices. The payment, also, of the debt which they had contracted to the Gáekwár Government was required, but it was determined that this should not be a principal object, and an abatement would be made in the demand, as circumstances might require.

98. In respect to the mode of putting a stop to the Mália depredations, it was resolved to follow the same course which had been pursued with the rest of the Chiefs, in preference to the extremity which the Morvi Rájá suggested; for although the fort of Mália might have been taken, and the Mianas expelled, the quiet of the country must have continued, exposed to their depredations, and it was not the intention of the Honourable Company to enter into a warfare.

99. At different times, the troops of Fátteh Sing Gáekwár, of Morvi, of Junágad, &c., have all appeared before this fort, but the Chief has, by intrigues and resistance, evaded the arrangements which were intended to preserve the tranquillity of the country.

100. In the last settlement, of Bábáji, notwithstanding the securities he took, they have had no effect in restraining the habits of the Mália people, and they have since that time extended their depredations into the territories of Navánagar and other places. These accusations, Jagjwan, the Vakíl on the part of Mália, admitted, and seemed to think the excesses laid to their charge were justified by their necessities, and by the power which they possessed of supplying them.

101. The Vakíl, however, observed that they received some unmerited obloquy from the depredations which are committed by the people of Vágad across the Runn, and he alleged that the Mália people have recently been driven to commit depredations from the necessity of procuring funds to satisfy the ransom of Dossaji, the Rájá, when he was released from his confinement.

102. The Vakíl repeated his assurances of their desire to leave off these thievish practices, and to afford every security and satisfaction which might be in their power. As a proof of their sincerity, they released, and sent for my disposal, some inhabitants whom they had recently carried away from a village of Navánagar, and retained as hostages for a contribution or fine which they demanded.

103. It would be to little purpose to repeat the tergiversation that attended these discussions, but the Vakíl and his master pleaded, with truth probably, that no Bhumia would undertake to be their security.

104. In the course of these discussions the Vakíl had been repeatedly sent back to Mália, with admonitions and instructions for procuring a settlement, but this adjustment remained in the same unfixed state when everything was finished at Morvi. I had delayed the most decisive measures until this period, and the movement of the detachment to Sádulka facilitated and hastened the settlement of Mália.

105. The Mosahli and interests demands of the Gáekwár Government had, as at Morvi, increased the account with Mália, and created disputes; but the impolicy of insisting upon these payments to their full extent induced me to propose a compromise, and a considerable abatement. The demand, therefore, of the Gáekwár, was reduced from 2,83,285-2 to 1,00,000 of koris, payable in the following manner.

106. On the payment of 30,000 koris, the Banian hostages were to be released, and on the payment of 70,000, which would complete the láksh, those at Kari were likewise to be set at liberty; but, with respect to the latter, this further condition was annexed—that a Bhumia, as Arr Zámin, should be given for the security of the Morvi Districts in particular before the Miana hostages obtained their freedom.

107. This Arr Zámin was to be distinct from the Arr Zámin which Mália was also to furnish according to the regulations established for the country. These hostages will therefore remain as pledges in the hands of the Gáekwár Government, until the Mália people shall furnish a Bhumia as a particular security for Morvi.

108. The usual Fáel Zámin engagement and Arr Zámin have been executed for Mália; but as the Gáekwár Government preferred no demand for revenue from this small territory, the jamábandi engagements were unnecessary.

109. I have been induced, Honourable Sir, to exhibit this full view of the proceedings with Morvi and Mália, as they were not only attended with peculiar difficulties, but as on their issue depended, in a great degree, the establishment of the system which the Honourable Company's Government wished to introduce into Káthiáwár.

110. The Táluka of Morvi had been fixed for the assembly of the Company's and the Gáekwár troops, and made the scene of the negotiations with the Bhumias. It was in this situation that the first efforts were to be made to obtain from those Chiefs an avowal, in express terms, of their respective tributes, which were before undefined and unacknowledged, unless when demanded by an army. All the forms, maxims, and prejudices of the country were unfavourable to this change, however much it might be calculated for their own happiness and security,

111. It was evident that the example of Morvi would produce an extensive influence, in guiding the conduct of the other Bhumias, and that the success or failure of the first trial would determine our future progress. These circumstances gave a degree of weight and consideration to the proceedings with respect to Morvi, which the amount of its revenue would not otherwise have conferred.

112. A considerable degree of alarm had spread over the country of the real intentions of the Company and Gáekwár. The Bhumias had fixed their eyes upon Morvi, to see what would be the result, and, under the operation of the same sentiment, wished for obstacles and delay.

113. From the extent of the Gáekwár demands, the difficulty of adjustment was increased, and we became unavoidably implicated in the termination of the Mália dispute.

114. To these circumstances, which favoured delay, must be added the usual conduct and policy of Bhumias to gain time, so long as they conceive this method can be pursued with impunity.

115. During the proceedings at Morvi, also, the States of Kutch were attentive to their progress and watchful of their result, and a spirit of suspicion, if not of resistance, was for some time generally manifested from that quarter, which encouraged the Morvi Rája to persist, as long as he could, in maintaining his own hopes.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Camp at Sarapdar, 11th November 1807.

APPENDICES TO THE FOREGOING REPORT, DATED 11<sup>TH</sup> NOVEMBER 1807.*Statement of the Morvi Revenue as it stood in July 1807.*

To balance of two Kists due from Morvi for 1858 to 1860 (A D 1802 to 1804)	Rs. 1,70,000
Four years' arrears, at Rs 50,000 per each year, for 1861 to 1864 (A D 1805 to 1808)	2,00,000
Amount of Kharááját	4,000
<b>Total</b>	<b>Rs 3,74,000</b>
<i>Deduct</i> what Bábáji recovered from Morvi Bháyad and Tankária, for the years 1858 to 1860 (A D 1802 to 1804)	52,000
<b>Total</b>	<b>Rs 3,22,000</b>

*Account and Statement of the Contribution from Mália.*

To first contracted amount of koris to be received from Dossaji	Koris 6,50,000	0	0
Ditto Nazarána to the Gáekwár.	50,000	0	0
<b>Total</b>	<b>Koris 7,00,000</b>	<b>0</b>	<b>0</b>
<i>Deduct</i> in consequence of a second agreement, and promise of prompt payment	2,00,000	0	0
<b>Amount really recoverable</b>	<b>5,00,000</b>	<b>0</b>	<b>0</b>
Paid in ready money	Koris 1,00,000	0	0
Ditto on account of Gáekwár Nazarána	50,000	0	0
	1,50,000	0	0
<b>Total</b>	<b>3,50,000</b>	<b>0</b>	<b>0</b>
Amount since discharged	1,00,000	0	0
Ditto ditto	93,000	0	0
	1,93,000	0	0
<b>Total</b>	<b>1,57,000</b>	<b>0</b>	<b>0</b>
To Mánuti	8,700	0	0
Mosahl	32,536	2	0
Interest	85,049	0	0
	1,26,285	2	0
<b>Total due by the Gáekwar account</b>	<b>Koris 2,83,285</b>	<b>2</b>	<b>0</b>

(Signed) A. WALKER,  
Resident.

*Memorandum of the Gáekwár and Peshwa's Jamas levied from Morvi in the undermentioned years, communicated by Bhánji Mehta, 2nd October 1807, at Gutu.*

	Peshwa.	Gáekwár.	Total.
	Rs.	Rs.	Rs.
In the year Samvat 1815, 12th Márgashirsh Vad, by Sayaji Gáekwár Subedár	..	21,500	21,500
Samvat 1816, 13th Jesht Vad, by Herbaji Ram	..	28,000	28,000
Do. 1817, 10th Chaitra Vad, by Herbaji Ram	..	25,000	33,000
Do. do. 14th Mágh Vad, by Ganesh Appa	..	5,000	
Do. 1818, 13th Mágh Shudh, by Jewaji Shamrao	..	5,500	5,500
[In this year the villages settled separately for what they could, the above was for Morvi alone.]			
Do. 1819, 5th Márgashirsh Vad by Hávidár Bhagwan Bhoy	5,500	..	35,500
Do do 2nd Márgashirsh Vad, by Jewaji Shambu	..	30,000	
Do. 1820, 11th Kártik Vad, by Appa Ganesh	6,400	..	26,400
Do. do 9th Poush Shudh, by Pandit Jewaji	..	20,000	
Do. 1821, 5th Mágh Shudh, by Bhagwan Bhoy	6,200	..	26,200
Do. do. do	..	20,000	
Do 1822 and 1823, 2nd Fálgun Shudh, by Ganesh Appa	9,000	..	9,000
Do. 1822, 1823 and 1824, 4th Chaitra Shudh, by Bhánji Sowridas	..	1,23,000	1,23,000
Do. 1824, 2nd Mágh Shudh, by Bhagwan Bhoy Hávidár	11,600	..	11,600
Do. 1825, 13th Márgashirsh Shudh, by Ganesh Appa	4,000	..	36,000
Do. do. 14th Márgashirsh Shudh, by Pandit Jewaji	..	32,000	
Carried over	47,700	3,08,000	3,55,700

	Peshwa.	Gáekwár.	Total.
	Rs.	Rs.	Rs.
Brought over ..	47,700	3,08,000	3,55,700
Samvat 1826, 2nd Poush Shudh, by Jamádár Abud ...	6,000	..	28,000
Do. do. 5th Kártik Vad, by Pandit Jewaji Shamrao ...	..	22,000	23,000
Do. 1827, 30th Mággh Vad, by Trimbak Narayen ...	6,000	..	31,000
Do. do. 3rd Chaitra Vad, by Pandit Malharao Trimbak ...	..	17,000	..
Do. 1828, 1st Poush Shudh, by Trimbak Narayen ...	4,000	..	..
Do. do. 8th Poush Shudh, by Trimbak Mukand ...	..	27,000	..
Do. 1829, 11th Falgun Shudh, by Pandit Ganesh Appa ...	4,500	..	7,500
Do. do. 13th Chaitra Shudh, by Jewaji Shamrao, from the villages...	..	3,000	..
Do. 1830, 6th Poush Shudh, by Pandit Ganesh Appa ...	4,500	..	4,500
Do. 1831, 4th Poush Shudh, by Pandit Amrutrao ...	5,600	..	5,600
Do. 1832, 13th Falgun Shudh, by Hávidár Kaluji ...	4,550	..	26,550
Do. do. 10th Vaishák Shudh, by Pandit Baburao ...	..	22,000	40,000
Do. 1830 and 1831, 8th Kártik Shudh, by Sohan ...	..	40,000	..
Do. 1834, 2nd Mággh Shudh, by Pandit Amrutrao ...	4,142	..	84,142
Do. 1832, 1833 and 1834, 10th Jesht Vad, by Fattah Sing Gáekwár ...	..	80,000	..
Do. 1835, 2nd Poush Shudh, by Subedár Fattah Sing [The jama this year was provisionally increased, and agreed to be paid as a Nazarana, because Fattah Sing Gáekwár engaged to reduce Máha.]	..	95,000	95,000
Do. 1836, 15th Jesht Shudh, by Pandit Nana Shamrao ...	3,742	..	3,742
Do. 1837, 11th Mágghashirsh Shudh, by Pandit Luximon Nana Shamrao, Gáekwár and Peshwa included ...	..	..	85,000
Do. 1838, 1st Mágghashirsh Vad, by Subedar Nanaaji and Pandit Nana Shamrao, Peshwa and Gáekwár included ..	..	..	75,000
Do. 1839, 5th Mággh Shudh, by Subedar Shamrao and Mehta Trikamdas, Peshwa and Gáekwár included ...	..	..	75,000
Do. 1840, 12th Jesht Vad, by Pandit Ganesh Appa ...	7,000	..	59,000
Do. do. 13th Poush Vad, by Mehta Trikamdas ...	..	52,000	..
Do. 1841, 10th Mággh Shudh, by Bhowani Sewram ...	12,000	..	70,000
Do. do. 2nd Chaitra Vad 3rd, by Pandit Nana Shamrao and Mehta Trikamdas ...	..	58,000	..
Do. 1842, 4th Chaitra Vad, by Pandit Mypatrao ...	12,000	..	77,000
Do. do. 2nd Jesht Vad, by Krishnarao Bhow ...	..	65,000	..
Do. 1843, 11th Vaishák Shudh, by Ráoshri Morarrao ...	..	43,000	50,000
Do. do. do. do. ...	7,000	..	..
Do. 1844, 11th Chaitra Vad, by Jamádár Amid and Mehta Trikamdas ...	..	43,000	50,000
Do. do. do. do. ...	7,000	..	..
Do. 1845, 3rd Chaitra Shudh, by Bhowani Sewram ...	10,000	..	50,000
Do. do. 12th Chaitra Vad, by Mehta Trikamdas ...	..	40,000	..
Do. 1846, 12th Vaishák Shudh, by Pandit Naro Shripat and Mehta Trikamdas ...	..	38,000	44,000
Do. do. do. do. ...	6,000	..	..
Do. 1848, 13th Jesht Vad, by Mehta Trikamdas, viz. — In consequence of a famine in the year 1847, Rs. 13,581, and on account of 1848, Rs. 38,000 ...	..	51,581	61,581
Samvat 1848, 4th Mággh Vad, by Mehta Amrutrao ..	10,000	..	9,000
Do. 1849, 7th Vaishák Vad ...	9,000	..	18,376
Do. 1850, 1st Chaitra Vad, by Mehta Amrut Lall ...	18,376	..	..
Do. 1851, 13th Mággh Shudh, by Mehta Amrut Lall, jama The services of the troops being required to reduce Nággaráwás, recovered additional, under the items of Beni Báhdári and Sukri ...	12,000	..	16,500
Samvat 1852, 3rd Jesht Vad, by Commandant Sewram, four years' jamá-bandí ..	4,500	..	..
Do. do. do. do. ...	..	1,00,000	1,19,000
Do. do. by Commandant Sewram ...	18,000	..	20,625
Do. 1853, 13th Mággh Shudh, by Pandit Bapu ...	20,625	..	72,000
Do. 1854, 1st Bhádrapad Vad, by Jamádár Amid, for 1853 ...	..	72,000	72,000
Do. 1855, 8th Ashwin Vad, by Commandant Sewram, for 1854 ...	..	64,500	86,500
Do. do. do. do. ...	22,000	..	..
Do. 1860, 5th Ashwin Vad, by Babaji Appaji, for three years, up to 1857, and for Peshwa and Gáekwár ...	..	..	2,50,000
Do. 1860, 5th Ashád Sudh, by Babaji Appaji, Gáekwár and Peshwa, three years, up to 1860 ...	..	..	2,50,000
Gáekwár and Peshwa included, Rs. 7,55,000	2,46,235	12,41,081	22,42,316

(Signed) A. WALKER,  
Resident

*Translate of a Bond executed by Rája JHAREJA JEHAJI of Morvi, dated Samvat 1863, 3rd Ashwin Shudh (October A.D. 1807), for Koris 6,96,952-2, or Rs. 1,97,000.*

Particulars as follows —

For 5,47,390 koris, or Rs. 1,72,000, is to be given a bill on Ahmedabad at the rate of 318½ koris to Rs. 100, and the same to be payable on the 3rd Mágghashirsh Shudh, Samvat 1864 (2nd December A.D. 1807), but on any delay therein interest to be charged (on the principal of Rs. 1,72,000) at one per cent. per month, but still the money (Sarkár jama-bandí) shall be paid by me at the period as stipulated for. For koris 79,562-2, or Rs. 25,000,

is to be given a bill on Ahmedabad, at the rate of 318½ koris to Rs. 100, and the same to be payable on the 2nd Fálgun Shudh, Samvat 1864 (March A.D. 1808), but on any default therein interest to be charged (on the principal of Rs. 25,000) at one per cent. per month, but the money shall be paid by me at the period so stipulated for; and according to this agreement 6,26,952-2 koris are to be paid at the above-stated periods of instalment so stipulated for, and to be the first disbursement from the entire revenues of Morvi and its Pargana, in which is included every item of collection, being for the due discharge and payment of the Sarkár jamábandi.

In case this payment is not delayed beyond one month from the date of the period settled for as above, the Sarkár Mohsals are not to be sent, but if delayed beyond that time then shall the Sarkár send five Mohsals, to whom shall be given the usual allowances, but on the due adjustment of the Sarkár monies (so stipulated for) the Mohsals to be recalled and even in any case of misfortune to this country these monies (Sarkár jamábandi) shall nevertheless be made forthcoming from some eligible source.

The above-written matter shall be preserved and have effect.

(Signed) JHAREJA JEHAJI WAUGJI.

Witnesses.

SHRI SUREAJ (SUN).  
 MEHTA AMBARAM DYARAM JHAREJA.  
 PATEL JEWAN SHANKAR.  
 MODUJI JESSAJI RANSORD SHRI.  
 NALLUBHOY KUER JALLAM SINGJI JHAREJA.  
 RAISINGJI DEWAJI JETA BAWAJI.  
 SANGAVI JEWAN JAGANI MEHTA.  
 UDOWJI NARSINGANI JHAREJA MAWOJI.  
 MEHTA BHIMJI RAMJI JHAREJA HALLAJI.  
 RAWAJI.

(True copy of the translation),

(Signed) F D BALLANTINE,

Translator

*Translation of a Bond executed by JHAREJA JEHAJI, Rájá of Morvi, dated Ashwin Shudh 3rd, Samvat 1863 (October 4th, A.D. 1807), and for the sum of Rs. 1,25,000, to be payable by a Bill on Ahmedabad, according to Aut Currency (a rate of payment peculiar and favourable to the Recoverer)*

This money (Sarkár jamábandi in part, viz, Rs. 1,25,000), principal only, shall be payable on the 2nd Kártik Shudh, Samvat 1865 (November A.D. 1808).

At the expiration of that period (not being paid), interest to be then chargeable at a rate of one per cent per month (understood for the granted term of one year), and the whole then (principal and interest) to be wholly discharged on the 2nd Kártik Shudh, Samvat 1866 (November A.D. 1809).

In further aid and security for the due discharge of this money (the said sum of Rs. 1,25,000, in part Sarkár jama) is given up (to Sunderji understood) the fort of Tankária, and five villages besides (of that district), viz. —

1. Fort of Tankária
2. Harbateyalee.
3. Large Nasedo.
4. Small Beserow, Sarkár share
5. Large Beserow, the share of Nagriseya. Accordingly are the above written six villages, including Tankária, mortgaged, but to be given up agam (to the original possessor) on the actual settlement of all demands, interest and principal included.

As above, this money (Sarkár jama) is to be discharged in the year Samvat 1866 (A.D. 1809), but if, in failure thereof, then from the 2nd Kártik Shudh (November) of the year Samvat 1867 (A.D. 1810) shall the entire products of these villages be carried to the account of Watanter (discharge of interest, Mánuti, &c, and all other kinds of incumbrance).

The whole products of the villages, consisting of Vero (asses), Talát (pecuniary rights of the village clerks), Bhum (land revenue), and Kallu (judicial fines); Káwálábat (of the latter item) to be carried only (to the cause of Watanter) the sum of 100 koris; for of this custom, whatever additional sum is realized, the same is to be carried to the discharge (of the principal jama, Rs. 1,25,000)

All waste lands that may be cultivated, all trees, and pasture lands, to be carried to the account of Watanter, as well as the whole products of the six villages (as above enumerated). According to the foregoing agreements the fort of Tankária being given over (to Sunderji), the people appointed for its protection are fifty sepoy and twenty-five horsemen, and for their pay is allotted a daily sum of 100 koris, to be payable at the expiration of four months; but in any case in the interim, if money is asked for, it is to be given. Should the fort in question require any ordinary repairs, from accident or otherwise, the Patel to make those repairs to that extent.



All these monies (as above) being duly discharged, the said fort and villages to be then released from this obligation.

If it so happen that this money (Sarkár jama) is not wholly paid within the period so stipulated for, the spirit of this agreement subjects the recoverer, from the day he commences to enjoy Watanter, to all charges of interest and Mánuti, the subsistence of the guard of Tankária, as well as all charges whatsoever recoverable in this concern. Accordingly have the six aforesaid villages been mortgaged; but if in this appropriation should the property of another have been included, and the same become a subject of dispute, then I, Jhareja Jehaji, do hold myself responsible for the same.

The above written shall be preserved from default.

(Signed) JHAREJA JEHAJI WAUGJI,

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Translate of a Counter-Security Bond by KUER DEWAJI, Brother of the Morvi Rója.*

To wit,—That Sunderji Sewji holds two bonds, the written deeds of Kuer Jehaji, viz. —

One bond, being for 6,26,952-2 koris, or Rs. 1,97,000, and the second bond for Rs. 1,25,000 (Sarkár jamábandi, &c.), recoverable (in part) from Tankária, &c., and payable on the 2nd Kártik Shudh (November) of the year Samvat 1865 (A. D. 1808).

Such being the spirit of the bonds rendered by Kuer Jehaji, he will make full payment of the same at the period stipulated for; but in all cases of excess, or deficiency therein I do bind myself responsible.

This bond is further rendered to you that in case Kuer Jehaji shall deviate from the actual spirit of his agreement I will answer therein. And the same according to this written deed shall have effect.

*Dated Samvat 1863 (A. D. 1807), 3rd Ashwin Shudh Raviwar (October).*

The above written is truth.

Witnesses.

AMBARAM PANJI.  
SANGAVI JEWAN JAGANI.  
PATEL JEWAN SHANKAR.



(Signed) KUERJI DEWAJI.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator.

*Translate of a Counter-Security Bond by MEHTA UDOWJI NARSANGANI and MEHTA BHANJI RAMJI, and MEHTAS AMBARAM, and KERPARAM and KAUNJI DYARAM in behalf of Rója JEHAJI.*

To wit, —That Sunderji Sewji holds two bonds, the written deeds of Kuer Jehaji, viz. :—

One bond, being for 6,26,952-2 koris, or Rs. 1,97,000, and the second bond for Rs. 1,25,000 (Sarkár jamábandi, &c.), recoverable (in part) from Tankária, &c, and payable on the 2nd Kártik Shudh (November) of the year Samvat 1865 (A. D. 1807).

Such being the spirit of the bonds rendered by Kuer Jehaji, he will make full payment of the same at the period stipulated for; but in all cases of excess or deficiency therein, we do hold ourselves individually responsible thereto (but subject to this clause), viz. :—

Of all the aforesaid individuals who have hereby bound themselves responsible, it is to be understood as affecting only those persons who shall actually remain in their (present) employment.

The same to have effect.

*Dated Samvat 1863, 3rd Ashwin Shudh.*

Witnesses.

KERPARAM SANGANI.  
JEWAN JAGANI PATEL.  
JEWAN SHANKAR.  
MEHTA AMBARAM PANJI.

(Signed) MEHTA UDOWJI NARSANGANI,

MEHTA BHANJI RAMJI,

MEHTAS AMBARAM and KERPARAM  
and KAUNJI DYARAM.

The above written is truth.

(True copy of the translation),

(Signed) F. D. BALLANTINE,

Translator,

*General Statement, exhibiting the Settlement of the Gáekwár Revenue for the Machu Kántha contrasting the Year 1863-64 with the Permanent Adjustment; also showing the Fael Zámín and the Arr Zámín respectively.*

Taluka.	Chieftains' Names.	Amount of 1863,	Amount of 1864,	Perpetual	Security for Ten Years.	Fael Zámín.	Arr Zámín.	Remarks.
		Rs.	Rs.	Revenue inclusive of Khará Ját.				
Morvi ..	Jhareja Jehaji, and Bháyad. 7	50,000	50,000	60,000	Ghelah Patto, Bhát of Virangám, and Vess Ram Rai of Dhrángadra.	Gadvi Punarovi Ramah, and Taka Bhims, Chárans of Marade, of the Fargana of Wadhwan.	Jhálla Chándersing, Rája of Vánkáner.	The Chief of Morvi settles for all the Bháyad, and Máha pays no separate revenue, nor has it for many years afforded anything to the general contribution
Máha ..	Jhareja Dossaji, and Bháyad. 4	..	..	..	..	The Chárans of Virbaderha and Sokra, and the Pir of Jenjarah	Jhálla Amirsing, Thákur of Dhrángadra	

The present state of Machu Kántha is more particularly exhibited in the following table —

Names	Places of Residence.	Dependent Villages.	Remarks
Thákór Jhareja Jehaji, *stated in the Rája of Morvi indifferently, Bháyad,—	Morvi ..	46	
1. Jhareja Sublaji ...	... A Gurgon	4	A—The descendants of Kojaji and Ramsingji, and immediate brothers of Trimalji, who died childless, and Alleyaji, who succeeded to the four villages belonging to the younger branch, have been almost completely reduced to the possession of the Máha Rája
2 Muluji ...	.. B Murpur	6B	B.—The descendant of Jehaji, the brother of Rewaji, the Rája of Morvi
3 Punsaji ..	.. C Lujai	6C	C—The descendant of Jewaji, the brother of Wagji, who succeeded to Morvi He also inherited the portion of Adjibhoy, who died childless.
4. Jhalam Sing	.. Senwar	3	D—Descendants of Wanvaji, and Weraji, brothers of Wagji. E.—Surviving son of Wagji.
5 Pallaji ..	.. D Berallo	3	
6 Dewaji ..	.. Shajanpur	3	
7 Meraujnenji ..	.. E Bella	2	
Dossaji Thákór Bháyad,—	.. Máha	8	
1 Jhareja Dessaji ..	Navágám	1	
2 Anjan Sing	Wadargu	1	
3. Falji ..	Kuntárgu	1	
4 Bhowsing ..	Bárordu	1	

*Memo*—The above comprises all the Bháyad of Morvi. The names of the Tilat or senior of each branch are mentioned, but it is to be observed that each of these has its relations descending from the same stock, who share their patrimony. Muluji, of Murpur, is so far an exception that his only relation is an uncle, who enjoys two of his six villages

The Taluka of Machu Kántha belongs to the tribe of Jhareja Rajputs, who are distinguished by the practice of female infanticide. The introduction of their Government over this country took place in the reign of Akbar, who gave it in Jághir to the family of Bhúj, as a reward for their treachery to Sultan Muzaffar of Gujarát, when he fled from the Mo-

\* Sic in origine.

gals after they had expelled him from the capital of Ahmedabad. This action of the Jharejas is still mentioned as a stain in a country where the Chiefs claim and exercise the right of protecting even criminals who seek an asylum within their jurisdiction.

*Bhowani*.—The name of Jhareja is ascribed to the fabulous origin of four Yadows having escaped from the battles of Krishna, who were protected by Hingla. One she preserved in her mouth, which in the dialect of Káthiáwár is called Jhareja, and from him the Jharejas are descended; another was preserved in her arm, or Chura, and hence is derived Churá-sáma family, &c.

The Táluka of Morvi was separated from the Government of Kutch Bhúj in the reign of Rewaji, about one hundred years ago, who was killed and deposed by a rebellion of Gorji, his junior brother.

The son of Rewaji, who was named Kayaji, established himself at Mervi, and had eight sons.

The eldest, by name Alleyaji, succeeded to the principality of Morvi, and the others were provided for by portions of villages in different parts of Vágad; but Machu Kántha is the object of our present inquiry.

Morji received Mália, and four villages of Machu Kántha; Raisinji received three villages of the same district

Although Morji received but, some say, only four villages from his father Kayaji, they have been since gradually increased to the number in the table, by the continued depredations and encroachments of the Mália people

In securing these encroachments, the Mália Chiefs have been principally assisted by the Mianas, a tribe of Musalmans whom Morji invited from Vágad, probably with the view of availing himself of their activity, and their reputation for bravery, to throw off his subordination to the head of his family, established at Morvi.

There are two opinions concerning the term Miana,—one, that it is not descriptive of anything, and is only a family or patronymic appellation, from one Mia or Meyan, their ancestor; by another opinion, the original name of the Mianas is traced to Meh, which, in the language of Sind, signifies a mean or low caste. In Sind, the original country of the Mianas, they are fishermen, but in Bhuj and in Mália they are thieves. Besides a few families of Brahmins, Rajputs, and Banians, Mália is inhabited by about fifteen hundred or two thousand families of Mianas.

Alleyaji had two sons, Rewaji and Jehaji.

Rewaji succeeded, and Jehaji received six villages of Machu Kántha, which are still enjoyed by the grandsons of Jehaji, who reside at Murpur.

Rewaji had six sons, Pancheanji Jewanji, Wagji, Keroji, Adubhoy, Ryabji, and Wanuji.

Pancheanji succeeded to Morvi, and reigned eight years, but, dying childless, was succeeded by Wagji, the next senior by the elder wife.

The other brothers received three villages, Ryabji receiving two more when his elder brother ascended the Gádi. By Ryabji dying without children, his villages reverted to the Morvi head of the family.

Wagji had four sons; but Jehaji, the present Rája, succeeded in consequence of his elder brother dying without issue; the other two are Dewaji and Mermaji, both living on the produce of their villages, of which Dewaji has three, and Mermaji two; the latter being by a younger wife.

The Rája Jehaji has five wives. Two of them are Jhalla Rajputs of the Vánkárner and Wadhwan families: one is of the Gohel tribe; one of the Wari, who compose the Bate pirates, and another is of the Suraj Rajput caste. Fatteh Mahomed of Bhuj is married to the sister of the last;—this will show how little scrupulous these Rajputs are in respect to their marriages.

By the Suraj lady Jehaji has one son, an infant named Prathi Ráj, and has no other offspring alive, having destroyed three daughters at their birth.

(Signed) A. WALKER,  
Resident.

11th November 1807.

# REPORT

ON THE

## DISTRICT OF NAVÁNAGAR

### IN THE PROVINCE OF KÁTHIÁWÁR;

BY

LIEUTENANT-COLONEL A. WALKER

RESIDENT AT BARODA,

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*Submitted to Government on the 11th November 1807.*

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## NAVA NAGAR.

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POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

TO

F. WARDEN, ESQUIRE,  
Chief Secretary to Government,  
Bombay.

*Dated the 20th November 1807.*

SIR,

In my letters of the 24th and 29th ultimo I had the honour to state, for the information of the Honourable the Governor in Council, my intention of moving the detachment towards the territories of the Chieftain of Navánagar, and that, in prosecution of this design, the detachment, accompanied by the Gáekwár troops, had arrived at the station of Sarapdar, the principal village of a Táluka dependent on that Chief.

2. The negotiation with the Chief of Navánagar formed the only material obstacle to the success of those arrangements which the Honourable Company, in conjunction with the Gáekwár Government, had undertaken to introduce into Káthiáwár: but I entertained and expressed a hope that the Jam, influenced by a sense of the advantage and propriety of those arrangements, would be induced to pursue a line of conduct which might secure to his country and his family the benefits of the ameliorated system.

3. The event, however, has not answered my expectations, and it is now necessary that I should state, as circumstantially as possible, for the consideration of the Honourable the Governor in Council, the causes that have for the present frustrated my hopes.

4. Jam Jessaji, the Chief of Navánagar, has been long distinguished by the oppression of his Bháyad, and by manifesting a spirit of encroachment on his neighbours: this conduct has occasioned numerous complaints, and the Gáekwár Government has had recourse to various expedients to prevent his schemes of encroachment, or to thwart their execution.

5. The Jám, however, by carefully availing himself of the opportunities which occasionally offered from his situation, has considerably enlarged the boundaries of his dominions, and employed his resources in enterprises that have kept the country in a state of inquietude and alarm.

6. One of the most violent and least justifiable of those aggressions occurred after the arrival of the detachment and Gáekwár troops at Gutu. At this period the Jám possessed himself of the fort of Kandorna Ránna belonging to the Porbandar Chief, and under circumstances peculiarly reprehensible.

7. It is the detail of these circumstances which I am induced to submit for the information of the Honourable the Governor in Council.

8. Kandorna Ránna is a small fort of the Rája of Porbandar, within a few koss of his capital, and situated in the midst of his territories. The Rája's forces consisted principally of Makránis, a people from Sind, who, like the Arabs, repair to this country for military employment, and who had by degrees obtained the chief authority in the State.

9. In consequence of a dispute between a body of Arabs and the Makránis, the latter to the number of 800, left Porbandar, and seized on the fort of Kandorna

10. At first the Makránis pretended to hold this place as a security for their arrears of pay, but when the Chief of Porbandar removed that plea, they refused to receive their dues, and openly avowed a venal and treacherous intention of disposing of the fort of Kandorna to some other Chieftain.

11. With this view, they made offers to the Naváb of Junágad to surrender to him the possession of the fort, on condition that he should provide for them in his service, and discharge the arrears of pay due by their former master.

12. The Makránis, however, receiving no encouragement from the Naváb of Junágad made similar advances, with more success, to the Jám of Navánagar

13. That Rája soon closed with the terms of the Makránis, and, contrary to every principle of justice and propriety, deprived a neighbouring Chieftain, with whom he was at peace, of his possessions.

14. According to the assertions of the Jám, he paid to the Makránis three lákhs of koris as the price of their treachery, and has entertained them in his service; by other accounts the sum of money was only half that amount.

It is equally necessary to premise, that by the established custom of this country, which has become a public law for the conduct of the Chieftains, their intestine wars, which are carried on with cruelty and violence, must cease when the Marátha armies enter on a Mulukgiri circuit; and any troops which the Bhumias may have in the field are obliged, during that expedition, to retire into their forts

16 It is equally the acknowledged right and duty of the Marátha States, who exercise the privilege of Mulukgiri, to check the tyranny and oppression of the Bhumias, to redress the grievances of those whom they injure, and to punish those who commit irregularities.

17. In pursuance of these acknowledged principles, which form the basis of the success of the operations of a Mulukgiri army, and cannot in any instance be with safety dispensed with to a people so tenacious of precedent, when favourable to their own views, as the Bhumias of Káthiáwar, when it was known that the Jám had sent a considerable force to the neighbourhood of Kandorna to support his intrigue with the Makránis, he was warned by the Gáekwár Government of this irregularity through his Vakíl, at that time in the camp at Gutu. This caution was ineffectual, and shortly afterwards intelligence was received that his forces had taken possession of Kandorna

18 The stability of the arrangement which the Honourable Company and the Gáekwár Government are desirous of establishing in this country must at all times, in a great measure, depend on the care taken to afford protection against violence and oppression, and especially to oblige the Chiefs to respect those customs or laws which are in favour of public order or private security. If this is neglected at any time, the country must be expected to relapse into a state of anarchy, and to exhibit a scene of devastation

19. As the truth of this remark seems indisputable, it appeared more particularly necessary, in this early stage of our proceedings, that they should not be marked by any dereliction of those principles, and that our operations should not exhibit any connivance at those infractions which favour violence and disorder.

20. Under the influence of these sentiments, every remonstrance was made to the Vakíl of the Jám while the armies remained encamped at Gutu, and every argument which moderation and justice, and the interest of his master suggested, was adduced, to make him alter his conduct.

21. Fully instructed on this head, the Vakíl was despatched early after the seizure of Kandorna to Navánagar, in order to persuade his master of the injustice and impolicy of his behaviour.

22. Rudraji (the name of the Navánagar Vakíl) soon after this returned with the refusal of the Jám to deliver up Kandorna, but afforded rather satisfactory answers to some other questions at issue, and expressed a disposition to accede to the arrangements in progress for the country, provided he was confirmed in possession of that fort.

23 During the whole period that the detachment remained in the neighbourhood of Morvi, this discussion was continued, and every expedient and argument were tried to convince the Jám that it was impossible to expect the approbation of the Company's or of the Gáekwár Government to an act so discreditable and improper as that which he had committed.

24 It was not until every argument had failed, and after the utmost latitude in point of time had been given for deliberation, that the last measure was resorted to of marching the detachment to Sarapdar, and, subsequently, further into the territories of Navánagar.

25. In the execution of this measure every possible care was taken to preserve the country from molestation, either from the Honourable Company's troops or from those of the Gáekwár.

26. It is but justice to mention that the commander of the Gáekwár forces readily adopted every precaution to preserve the country from injury, and safeguards were furnished not only to such villages as were in the vicinity of the route of the troops, but they were sent on in advance, and in all directions, to a great distance

27. In these instances the habits of Native troops, and the established laws of Mulukgiri, were abandoned, which exclude every village from the benefit of a Bhándár or safeguard that does not formally apply for protection, and authorise a country to be laid under contribution until it has satisfied all the demands of the superior Government.

28. Notwithstanding these extraordinary precautions, which afforded the most perfect security to the crops and the inhabitants, the Jám was actively employed in collecting forces at his capital.

29. At the same time he issued directions to the villagers to desert their habitations, and to leave them waste

30 Under these indications, it was determined to march towards Navánagar, and, by the appearance of more vigorous operations, to awaken in the Chieftain an alarm for his immediate interests, and even for his personal safety.

31 In order to understand the force of this remark, and to exhibit fully the situation of the Jám to the Honourable the Governor in Council, it is necessary to lay open his domestic circumstances.

32. The various efforts of the Jám to encroach on the neighbouring States has rendered them all inimical to him. He is on bad terms with the Jhareja Rajputs, who have the greatest power in this part of the country, and at open enmity with almost the whole of his Bháyad, who are in a state of Bhárwatia, and leaving their own villages consequently depopulated, and their lands uncultivated, they support themselves by committing depredations on the country, taking care that their ravages fall where they may be most injurious to the interests of the Chief.

33. Kuer Sattáji, the only brother of the Jám, had lately fled from Navánagar, and was at this time living at Joriábandar. This brother and the whole of these fugitives had made repeated and earnest applications to me for permission to join the detachment with a numerous body of armed men, and solicited to be led against Navánagar, which they proposed to reduce.

34. It would have been contrary to the moderation and humane motives that had led the Honourable Company to interfere in the affairs of this country to have encouraged these hostilities, which would have but increased its disorder and calamity.

35. Instead, therefore, of bringing the disaffected Bháyad into the field against the Jám, they were recommended to remain quiet, and prohibited from prosecuting their domestic wars,—an injunction which they obeyed.

36. By this means, the Jám was protected from the dangerous consequences of a general disaffection, and no advantage was taken of events which might have been converted to subvert his authority.

37. The measure, however, of marching at this time towards the city of Navánagar was suspended, at the earnest entreaty of Rudraji, the Vakil of that Chief, who again departed for that capital, and undertook to change the purpose of his master.

38. To remove every pretence which the Jám might urge for retaining his unjust acquisition, he was now assured that not only the money that he had advanced to the Makránis should be repaid to him, but that every just claim he had should be liquidated, and that on restoring Kandorna he should receive an equivalent territory.

39. These sacrifices the Porbandar Chief and the Gáekwár Government had agreed to from different motives,—the latter from policy, and that its infant arrangements might not be interrupted by any contingencies of war or disturbance, the former submitted from necessity, and because he judged that he had no other means of compensation, or rather of security.

40. The Vakil returned from this mission as unsuccessful as before, but reported, in more plain terms than he had hitherto made use of, the resolution of the Jám to retain possession of the fort of Kandorna, and offered on that score to pay a Nazarána to the Gáekwár Government equal to one year's tribute from Porbandar, which is between Rs. 30,000 and Rs. 40,000.

41. The honour of the Honourable Company, and the permanent interests of the Gáekwár, equally precluded the possibility of accepting this offer.

42. It would have been countenancing an act of perfidy and aggression; the sentiments which this conduct would have inspired must have had a decisive influence on the arrangements, and their political and permanent effects could not have been preserved.

43. Although the infamy and folly of this proposal were explained to Rudraji, he was told that neither the Company nor the Gáekwár would interfere to prevent the Porbandar Chief from accepting a pecuniary satisfaction. That Chief, however, not only refused to listen to this proposal of accommodation, but declared that if he was curtailed of his possessions he could not pay his jama to the Gáekwár Government; and insisted, besides, if his wrongs were not redressed, that he should pursue his own revenge by laying waste the territories of Navánagar.

44. In consequence of the conduct, the Jám had adopted, it was judged necessary that the detachment and the Gáekwár troops should advance nearer to his capital.

45. Accordingly, on the 15th instant, these troops encamped at Jiwapur, a village about sixteen or eighteen miles from Navánagar.

46. At this approach of the troops, the Vakil Rudraji again testified his uneasiness, and solicitude to accommodate the differences of his master.

47. As the Jám had no forces that could protect his country against the incursions of these troops, or meet them with any prospect of success in the field, it was hoped that he might at last be induced to desist from an opposition which could not fail to end disadvantageously to his interest; and as it was not intended to pursue these operations any longer than until their effect was observed, it was judged most advisable to accept Rudraji's proposal of proceeding once more to Navánagar.

48. On the departure of this person the circumstances attending the present conduct of his master were fully re-capitulated, and, that they might not be mistaken or misrepresented, they were transmitted by the Vakil in writing.

49. It was stated that the sole object of the Honourable Company was to assist their ally, the Gáekwár, in promoting the peace and prosperity of the country, and to terminate the causes which have so long checked and retarded its improvement.

50. This plan had been promulgated amongst the Chiefs, and had been acknowledged by all the Bhumias, including the Jám himself, as just and advantageous

51. The principles which formed the basis of these improvements were violated by the seizure of Kandorna, which was equally destructive of the permanent peace and prosperity of the country, and deprived the Gáekwár Government of its revenue.

52. This outrage, also, had been committed in defiance of the repeated prohibition of the Gáekwár Government, and was a breach of the practice and maxims of the country, by which no Bhumia can act offensively while the Marathá army is within any of the divisions of Káthiáwár

53. At the time that the Jám possessed himself of Kandorna, the troops of the Honourable Company and the Gáekwár were at Gutu, and his Vakil in their camp

54. Nothing could compensate to these Governments the violation of an established rule of such importance, and if they were once to admit this act of violence to be justified, it would be followed too readily as a precedent, and prove destructive of the prosperity of the country, and of the public revenue.

55. By permitting the Jám to retain possession of Kandorna, the Gáekwár Government would have no other alternative than to carry the ravages of war into the territories of the Porbandar Rája, who, on grounds of justice and propriety, demands protection from the superior Government against an aggression committed in the presence of its forces.

56. The Jám could not be at a loss to determine what the duty and interest of the Gáekwár Government must dictate for its conduct on this occasion.

57. The honour and the permanent interest of the Gáekwár require that he should preserve the just rights of his dependents, and the established maxims of the country being favourable to order and subordination, it was expected that the Jám would follow a line of conduct suitable to these views.

58. On the other hand, the Honourable Company and the Gáekwár were desirous of affording the Jám every demonstration of their friendship and favour. They were willing to uphold his respectability, and to relieve him from the charge of Kandorna in such a manner as would be least hurtful to his feelings and character.

59. In case, the Jám should withdraw his people from Kandorna, every proper claim that he might have on Porbandar would be settled to his advantage, and it was intended that he should be re-imbursed in the money that he had advanced to the Makránis

60. On the 19th instant, Rudrají returned to the camp, and delivered the answer of his master, which in substance contained his resolution not to restore Kandorna, but this refusal was conveyed in terms of greater humility and submission than he had formerly employed

61. The Jám made no reply to the offers of indemnification which had been made to induce him to deliver up Kandorna, and appeared to make no defence for his conduct, but pleaded, if he had committed a fault, that it might be forgiven, and that he might not be compelled to restore what he had acquired.

62. He declared that he would neither make war on the Company nor with the Gáekwár, and it was ascertained to be his intention to shut himself up in Navánagar, where he expected security for his person and his family.

63. After this indication of the Jám's sentiments and intentions, it was evidently useless to attempt to overcome his resolution by any further negotiation.

64. The Jám had prepared himself for that kind of resistance which all refractory Chieftains have recourse to when they resolve to oppose or to evade any of the demands of the Maráthas, and although they are invariably obliged at last to comply with those demands after they have suffered their country to be plundered, this fatal experience has little influence in altering their conduct.

65. The Bhumias, accustomed to the sudden and short incursions of the Maráthas, the object of which is generally booty, retire with their families and effects into their forts, and from these retreats they behold with apathy and indifference the ravages of war, which do but little affect their own safety. If they suffer any alarm and disquietude they purchase peace, and on receiving a pecuniary compensation the Maráthá armies evacuate their territory

66. This line of conduct, the Jám proposed to imitate on the present occasion, and prepared with little solicitude to see his country wasted and plundered

67. The present service, however, had been undertaken on different principles, and the Company's troops could not engage in operations which would desolate the country.

68. The Gáekwár Government had also determined to act on those principles, and to abandon, on this expedition, the usual destructive practices of Mulukgiri

69. While proceeding on this system, an extraordinary occurrence had arisen, which, as it was not foreseen, was not embraced within any of the contingencies and calculations of the expedition



70. A Chief has seized treacherously, and in an unprecedented manner, on the possessions of another Chief, which he not only refuses to restore, but requires that it should be confirmed to him as a condition previous to the settlement of his own revenue.

71. The Chief who has lost his possession declares, that unless it is restored he could not pay the pecuniary demands of the Gáekwár, and insists on his right, if the superior Government did not protect him, of waging war and ravaging the country of his enemy.

72. Under these circumstances, the Gáekwár had only the option of choosing against which of the two tributary States he would use coercion. However much the extremity was to be regretted, justice and policy could not long hesitate which of the alternatives ought to be adopted.

73. Every effort had been made to obtain a peaceable surrender of the place in dispute, and the most honourable and advantageous conditions had been offered without success.

74. It was impossible to sanction such an act of violence and perfidy, without sanctioning that state of perpetual war and anarchy which we had undertaken to remedy. It would have been repugnant to those motives of humanity and of policy that had led the Honourable Company to attempt improvements so important with respect to the state of this country, had their forces, and those of the Gáekwár answered the expectations of the Navanagar Chieftain, by proceeding to his capital and ravaging his territories.

75. After a deliberate consideration of these circumstances, I have adopted the resolution of marching towards Porbandar; in order to accelerate a settlement with that Chief and the Bhumias in the neighbouring country. In the prosecution of this intention it will be necessary to take up a station near Kandorna, the object of the present discussion, and I shall avail myself of the opportunity which my proximity to the place will afford to make every inquiry into its strength and resources.

76. According to my present information, Kandorna is capable of making but little resistance, and should I find this report of its state confirmed by my own observation, I shall, in passing, place the fort in the possession of the Gáekwár Government, who will restore it to its proprietor.

77. By returning Kandorna to the Chief of Porbandar, the settlement of his country will follow, and it will afford a disinterested and distinguished proof to the Bhumias of the equity and vigour of the Honourable Company's measures, and that no motives of temporary conveniency will induce them to tolerate any aggression contrary to justice.

78. In pursuing this course, neither the Honourable Company nor the Gáekwár have anything to apprehend from the resentment of the Jám. His operations must be defensive, and confined to his capital, in case he should persevere in an unprofitable opposition.

79. It is probable that the Jám considers Kandorna connected with his character as a military Chief; and in a society where it is conceived to be disgraceful to afford reparation, unless compelled by superior force, he may suppose that his reputation would be tarnished were he to surrender the fort by negotiation.

80. On the other hand, from the same influence of pernicious impressions, when the Jám has lost the object by a greater exertion of power than his own, there is every reason to expect that he will accede to the regulations rather than be the only Chieftain who will remain deprived of their benefit.

81. I have thus detailed at considerable length the circumstances which must have great weight in determining the propriety of the line of conduct which I have adopted, and I consider it my duty to lay before the Honourable the Governor in Council every contingency which may result from my present movements.

I have the honour to be, &c,

(Signed) A. WALKER,

Resident.

*Camp at Dáoli Baggári, 20th November 1807.*

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# REPORT

ON THE

## DISTRICT OF GOHELWÁR, IN THE PROVINCE OF KÁTHIÁWÁR;

BY

LIEUTENANT-COLONEL A. WALKER,  
RESIDENT AT BARODA.

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*Submitted to Government on the 12th December 1807.*

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## GOHELVÁD.

POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

To

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

Dated 12th December 1807.

HONOURABLE SIR,

I have the honour to report, for your consideration, my proceedings in effecting the settlement with the Chieftains of Gohelvád.

2. Under the term of Gohelvád is comprehended a large and productive country, possessed by the Rajputs of the Gohel tribe.

3. The division of Gohelvád is bounded on the north by the river Bháder, and the Company's district of Arrátam ; on the east by the Gulf of Cambay and the ocean ; on the south, again, by the sea ; and on the west by Káthiáwár, and the coast of Válak.

4. The boundaries, however, of the territories which are the subject of the present report, exceed considerably the limits of Gohelvád, by the acquisitions of the Chief of Bhávnagar, who has added to his possessions the district of Válak, a few villages excepted, the Táluka of Kundála Sávar, in Káthiáwár, and other places of less note.

5. Gohelvád is watered and fertilised by many rivers, and is made more interesting and valuable by the ports, and commercial stations of Bhávnagar and Gogha.

6. According to the traditional accounts of the Gohels, they derive their origin and the distinction of their tribe from Sháliváhan, the third Rája of the Kalliyog, who defeated Vikramaditya seventeen hundred and twenty-nine years ago. The term Gohel is a Sanskrit compound,—*Go* signifies strength, the efficient cause, and *ela* the earth.

7. The Gohels are said to have established themselves in the peninsula of Gujarát on the following occasion, and about sixteen generations after the death of Sháliváhan, according to the loose mode of calculation in use among the natives.

The period of their migration and settlement in this country is, however, more correctly ascertained, by historical as well as traditional accounts, to have happened about six hundred years ago.

A.D. 1200.

8. The treachery of the Ráhtores of Jodhpur obliged the Gohels to abandon their possessions in Márwár, and they arrived in Gujarát under the conduct of their Chief Sejek, from whom the name of their first settlement was called Sejekpur.

9. The necessities, and the policy of the Gohels obliged them to conciliate the regard of the Chief of Junágad, at that time possessed by the Churásama family of Rajputs, well known since to the Honourable Company's Government under the denomination of the Dholera Grásias ; and Sejek, notwithstanding an act of treachery on the part of the son of that Chief, gave him his daughter in marriage.

10. Sejek, at his death, left three sons, Ranoji, Saranji, and Shaji.

11. After the death of Sejek, the Chief of Junágad assigned his eldest son the district of Umrála, with fifty villages ; the second obtained Láthi, with three hundred and eighty-four villages, and Saranji provided for his younger brother, Shaji, by giving up to him the Tappa of Mándvi, which consisted of twelve villages.

12. In order to account for this inequality in the portions of the sons of Sejek, it is necessary to observe that the youngest, at the death of his father, was an infant ; that the eldest was by a different mother, from the daughter who married into the Churásama family, and the partiality of the Junágad Chief favoured the only full brother of his wife, who had attained mature years.

13. The youngest son of Sejek soon afterwards increased his patrimony, by possessing himself of the districts of Garriádar and Pálitána.

14. In this narrative, divested of its fabulous origin, we perceive nothing but the usual progress and spirit of military adventurers, and this is the foundation of every Rajput establishment in Gujarát, of which the Gohels are amongst the most ancient.

15. The date of these establishments will show the Honourable the Governor in Council that none of the Rajput Governments have an ancient foundation, and the primitive or original inhabitants of the country are still constantly in opposition to them.

16. The present Chiefs of Bhávnagar, Láthi, and Pálitána, are respectively the descendants of Ranoji, Saranji, and Shaji.

17. Thus early did a separation take place in the family of the Gohels, and at this day the three principal Chiefs may be each considered as the head of a distinct family, for they have little connection, and no dependence on one another. Their fortunes, however, have been different.

18. The Chiefs of Pálitána and Láthi have gradually declined, and they have been for many years progressively losing their possessions.

19. Lakaji, the immediate predecessor of the present Láthi Chieftain, gave his daughter in marriage to Dámáji Gáekwár, and with her, as a dowry, the Táluka of Chabbara, now known by the name of Dámnnagar.

20. On this occasion the Láthi Gohels were exempted from the payment of their Mulukgri tribute, and are only required yearly to make a Nazrána to the Gáekwár Government of a horse. By this connection the Láthi family obtained the support, and protection of the Gáekwár, which has probably prevented their destruction.

21. By the operation of similar causes, and by many imprudent acts of aggression on his neighbours, Unerji, the present Chief of Pálitána, was obliged, only a few years ago, to solicit the support of the Gáekwár, and his territories are now in a state of complete subjection to that Government.

22. The consequences of extravagance and imprudence reduced the Pálitána Chief to the necessity of mortgaging many of his villages, and the enemies he had provoked and attacked deprived him of others. At present the tranquillity of his district is maintained by a Gáekwár Thána in Gárríádhár, the ancient capital of the possessions of this Chief.

23. The most successful of the descendants of Sejek are those of his eldest son, Ranoji, who compose the present family of Bhávnagar.

24. This branch, which established itself at Umrála, appears first to have extended its possessions under Mokra Gohel, who fixed his residence on the island of Perim, which he conquered from the Kulis.

About A.D. 1300.  
25. Soon after this event, Mokra Gohel was besieged in Perim by Taglagh Shah, and was slain in battle after a long contest, which ended in the reduction of the place. This event is still celebrated and commemorated by the native mariners, who, on passing the island of Perim, throw something into the sea, as an offering to the spirit of Mokra Gohel.

A.H. 720 (A.D. 1321).  
26. Dungarsi, the eldest son of Mokra Gohel, on the reduction of Perim, was made prisoner by the Mahomedans. This young Chief was soon afterwards restored to liberty by the courage and address of a potter, and was re-established in his possessions by the assistance of Phutaji, Rával of Dongarpur or Páwágar.

About A.D. 1328.  
27. At the request of Phutaji, Dungarsi dropped the surname of Gohel, and assumed the title of Rával.

28. Dungarsi removed the seat of the family from Perim to Sehore, which he acquired by a negotiation with the Bráhmíns, who were its proprietors, and they continued to reside at Sehore until the establishment of Bhávnagar.

A.D. 1742-43.  
29. The site of Bhávnagar was marked out, and its foundation laid, by Bhow Sing, on Waishák Shudh 3rd, Samvat 1799.

30. Bhow Sing was a Chief of enterprise and sagacity, and previous to his death (in A.D. 1764) he had the satisfaction to see Bhávnagar established as a commercial mart.

A.D. 1742-43  
31. The circumstances under which Bhow Sing undertook to promote and cultivate commerce were favourable to his design. At that period the disturbances and decline of the Mogal Empire rendered navigation dangerous and oppressed commerce with exactions.

32. The commerce of Gogha and Cambay had proportionally decayed, as those ports were deprived of protection, and as they were no longer supported by the lucrative trade of Ahmedabad.

33. One of the first effects of the fall of the Mogal Empire was the establishment of a great number of small and separate communities.

34. The seas became infested by pirates, and the coast from Cambay to the Indus was possessed by robbers, who subjected the property of the merchant to their lawless rapine.

35. These various causes contributed to favour the attempt of Bhow Sing to revive a spirit of commerce, and the commercial effects from the establishment of Bhávnagar soon became considerable.

36. From that period we are to date the intercourse of the Chiefs of Bhávnagar with the Government of Bombay; and at a time when the resources and commerce of the Presidency were more limited than at present, the friendship of the Chieftain of Bhávnagar seems to have been cultivated with assiduity and attention.

37. Bhow Sing was succeeded by his son, Raval Akerajji, but commonly styled Bhawaji, the father of the present Chief, who was of an unambitious temper, and averse to war.  
Samvat 1820 (A.D. 1764-65).

38. Bhawaji, however, from the necessity of affording the trade of his port encouragement and protection, joined with a body of his troops an armament of the Honourable Company from Bombay, and assisted in the reduction of Telaja and Mowa, which were possessed by Kulis, who exercised piracy on the merchants and vessels of every nation.  
Samvat 1827 or 1828 (A.D. 1770 or 1771-72).

39. The moderate policy of Bhawaji is said to have made him reject the possession of Telaja, which, after its conquest, the Government of Bombay would have conferred on him. Telaja was, in consequence of the refusal of Bhawaji, delivered to the Naváb of Cambay, and about a year after this event Bhawaji died.

40. Bhawaji was succeeded by his son, Wakat Singji, the present Raval, who, according to a practice common in this country, is better known by the familiar name of Attabhái.  
Samvat 1829 (A.D. 1772-73).

41. Wakat Sing, more ambitious, active, and enterprising than his father, has increased his territories by various acquisitions, and, with the sagacity at the same time of discerning his true interest, has encouraged and protected commerce.

42. One of the first measures of his administration was to dispossess the Naváb of Cambay of Telaja, which he effected by force and artifice.

43. Shortly afterwards, Wakat Sing established his authority over the district of Wálak, a few villages, the property of the Sarweya Rajputs, excepted, and fortified and resettled Mowa, which had been destroyed by the expedition on which the Company's troops were engaged, and which has since become a flourishing port.

44. It is to be observed that this acquisition of a valuable country, and of an extensive coast, was made from tribes who exercised piracy; and that whatever share of violence and ambition may have been united in the measures of the Bhávnagar Chiefs, their ultimate object was the protection of commerce. The good effects of this policy were extensively felt, and the coasting trade of the Honourable Company's subjects derived every advantage from this regular plan for the security of commerce.

45. The Ravals of Bhávnagar were the first Chiefs who had discernment to discover the advantages of this policy, and they have the singular merit of reforming the predatory habits of their subjects, of directing their attention to industrious pursuits, and of affording security to the persons and property of merchants, which have reclaimed an extensive line of coast from the practice of piracy, and been productive of many permanent benefits.

46. It must at the same time be admitted that, in other instances, the ambitious policy of Wakat Sing has been but little restrained by any of the considerations of honour and justice. His measures have been executed with vigour, and generally, with judgment; but they have been influenced alone by his interest, and pursued with perseverance and spirit, employing indifferently force, intrigues, and artifice, to increase his power, and ensure success to his schemes.

47. However unimportant these details may appear, I have thought them not superfluous, as they relate to the political state of a Chief whose interests are now assimilated to those of the Honourable Company, and it may be useful to exhibit this short view of the causes and events which have, within the period of sixty-five years, raised Bhávnagar to be a considerable emporium of trade, and which have converted the little communities of pirates, who before possessed this part of the coast, into places of public resort for merchants.

48. I feel great satisfaction in stating, Honourable Sir, the readiness with which the Chieftains of Gohelvád have met the wishes of the Honourable Company and the Gáekwár, and they not only admitted the principles and regulations for the future administration of their revenues without opposition, but they have received them with alacrity.

49. They appeared sensible that the object of these regulations was to protect them from violence and oppression, and as an unequivocal proof of their disposition, the settlements for the Gohelvád division have been effected while the troops remained occupied with distant operations. The force of this remark will be more fully and agreeably felt by you, Honourable Sir, by recollecting that the Gohelvád revenues have been for several years a subject of contention, and have annually produced a petty warfare, which usually spread its depredations into the Company's adjacent districts.

50. In the present settlement for the revenues of Gohelváđ the principal and only difficulty consisted in fixing them at a moderate and equitable scale, and in removing or allaying some causes of jealousy and resentment which had arisen among the Chiefs.

51. Several causes, chiefly originating in the injudicious management and opposition of the late Ruppí Desai, the Diván of the Rája of Bhávnagar, had engaged him in contests with the Gáekwár, and these contests had uniformly ended in increasing the exactions of that Government.

52. A similar increase had been made to the revenue of the other Bhumias of this division, founded, probably, on no better reason than their weakness and incapacity, which rendered their acquiescence in any demand a measure of necessary compliance.

53. It is, however, proper to remark, that the principal difference between the perpetual settlement and the schedule for last year arises from the realization of several articles of Kharáját, which belonged to the account of previous years but which had been withheld by the Bhumias at the regular periods of collection.

54. The accompanying table will exhibit to you, Honourable Sir, a general statement of the Chieftains of Gohelváđ, and their respective Bháyad, with the amount of their jama security, Fáel Zámín, and Arr Zámín.

55. From the cordial acquiescence of these Chiefs in the entire principles of the new regulations, it was not found requisite to require them to execute the Hát Zalámni bond, but the Fáel Zámín engagements, the perpetual engagements for their jamábandi, the counter-security of an Arr Zámín, and security for the decennial payment of their jamábandi, were deemed indispensable documents, and have, accordingly, been executed by those Chieftains respectively, agreeably to the forms which were forwarded in my report on Jhálávád, dated the 7th of October last.

\*56. It is with much pleasure that I have to notice, for your information, Honourable Sir, the ready and voluntary concurrence of the Rája of Bhávnagar in the transfer of his tribute by the Gáekwár Government to the Honourable Company. The arrangements under which this transfer has taken place will be the subject of a separate letter, but the predicament in which this Chief stands with respect to the Honourable Company rendered his counter-security an object of particular consideration, and requires some remark.

57. The dependent relation and close connection between the Chief of Bhávnagar and the Honourable Company rendered it very unadvisable that he should be responsible to any other authority for his conduct. By giving a Bhumia as his Arr Zámín, this effect must have been produced, and a prerogative of control transferred into the possession of another.

58. The Bhávnagar Chieftain, at the same time, discovered some reluctance to afford the security of a Bhumia, and expressed a wish to be exempted from the operation of this regulation; but as it formed one great object to provide regular and impartial remedies against disorder, any exemption in favour of a particular Chief appeared inexpedient and exceptionable.

59. The political and permanent effects of these arrangements would admit of no deviation which might impair their force, and incline to favour one party. Under every consideration, therefore, of this subject, I felt considerable satisfaction when the Agent of the Rája of Bhávnagar requested that the Company would become his Arr Zámín or counter-security, and by this public tie, the power of the Honourable Company over their subordinate Chieftain is confirmed, and the regulations of restraining turbulence and violence maintained unbroken.

60. The Honourable Company have, in their double capacity of guarantee and counter-security to the Chief of Bhávnagar, become the guardians of his rights, and empowered equally to check and redress the first encroachment which he may make on those of his neighbours, while every other authority is deprived of any pretence for interference in his transactions.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident

*Camp at Kandorna-Ránáka, 12th December 1807.*

# APPENDIX

TO

THE FOREGOING REPORT,

DATED 12<sup>TH</sup> DECEMBER 1807.

*General Statement exhibiting the Settlement of the Gáekwár Revenue for the Province of showing the Fael Zámín*

Tálukas.	Chieftains' Names.	Amount of A. D. 1806-07, Kharájt inclusive			Amount of A. D. 1807-08, Kharájt inclusive			Perpetual Revenue, inclusive of Kharájt.		
		Rs	q	r.	Rs.	q.	r.	Rs.	q.	r.
Bhávnagar Bháyad	Raval Wakat Sing	82,111	0	0	74,500	0	0	74,500	0	0
Walla	Gohel Maggabháí	7,722	0	0	6,722	0	0	6,722	0	0
Rattanpur	Motibháí	654	0	0	762	0	0	762	0	0
Chamardi	Togaji	1,045	0	0	777	0	0	777	0	0
Gadháli	Wachani Jellaji...	231	0	0	171	0	0	171	0	0
Dedukri	Wachani Jessaji	380	2	0	280	0	0	280	0	0
Panachawada	Wachani Phulji	252	2	0	260	0	0	260	0	0
Kantaria	Govindji	261	0	0	196	0	0	196	0	0
Sonpuri	Jassabhái	132	0	75	350	0	0	350	0	0
Wavri	Baghabháí	357	0	0	300	0	0	300	0	0
Thora	Hutabhái	348	0	0	275	0	0	275	0	0
Pachegám	Janabhái	3,091	2	0	2,800	0	0	2,800	0	0
Chatarawáh	Vastaji	575	0	0	499	0	0	499	0	0
Rámanka	Jaitabhái	870	0	0	720	0	0	720	0	0
Warod	Wakoji	1,093	0	0	955	0	0	955	0	0
Alangpur	Gohel Worsaji	1,427	0	0	1,254	2	0	1,254	2	0
Dholla	Wunderji	383	0	0	330	0	0	330	0	0
Láthi	Sur Sing	.....			1 horse.			.....		
Wári Láthi Bháyad	Bawaji	1,291	0	0	1,038	0	0	1,038	0	0
Kájaria	Dossaji	519	0	0	397	0	0	397	0	0
Rájpipra	Dajibháí	596	0	0	525	0	0	525	0	0
Bájavadár	Hataji	518	0	0	418	0	0	418	0	0
Limra and Kampaldu	Hanubháí	1,189	0	0	949	2	0	949	2	0
Chahária	Morji	2,174	0	0	2,022	0	0	2,022	0	0
Wáragadara	Wazaji	143	0	0	80	0	0	80	0	0
Gadháli	Kakabhái and Nayaji	2,480	2	0	1,726	0	0	1,726	0	0
Atcharwa	Gohel Muluji	315	0	0	253	0	0	253	0	0
..... tina, amount of A. D. 1808-09.	Khachar Watsur, Kharajat in- clusive Rs. 300.	176	0	0	200	0	0	401	0	0
Verdi	Gohel Sur Sing	.....			....			.....		
Pálitána	Unerji and 1 Bháyad	7,001	0	0	7,500	0	0	8,000	0	0
Dháta	Hallaji Sarweya	5,707	0	0	4,739	0	0	4,739	0	0
				Total ..Rs.			1,11,700 0 0			



Goheloád, contrasting A.D. 1806-07 with the Permanent Adjustment in 1807-08; also and the Arr Zámín respectively.

Security for Ten Years.	Fael Zámín.	Arr Zámín.	REMARKS
Omnia Jagrup, of Viramgám.	Pengul Sing ..	Honourble Company.	
Bharot Tulja Anju and Ramdas Nathu, of Jatsar.	Do. .	Unerji, of Páhtána ..	This Chief has settled at Baroda.
Omnia Jagrup, Bharot	Do. ...	Raval Wakat Sing	
Bharot Phulji Rup Sing, of Náhár	Dewra Bakol, and Bechar Mowbat Sing	Kantaria Wachani Govindji.	
Do. do. ...	Bharot Jeta Wakat Sing, of Matta.	Wachani Togaji, of Chammardi.	
Do. do. ..	Do. do. ..	Do. do.	
Do. do. ...	Do. do. .	Do. do.	
Do. do. ..	Do. do. ...	Do. do.	
Do. do. .	Do. do. ...	Do. do.	
Do. do. ..	Do. do. .	Wakaji	
Bharot Parbudas Gohel	Trikam Anlah ...		
Bharot Parbudas, of Chángá, Pítlád.	Bharot Trikam Anlah and Wasson	Warroju.	
Do. do. ..	Jora, of Viramgám ...	Underji Darobhá.	
Do. do. *	Do. do.	Jotetabhái.	
Do. do. ...	Bharot Trikam Anlah, and Wasson Jora, of Viramgám.		
Do. do. ....	Do. do. ..	Wastaji	
	The Gáekwár ...	The Gáekwár ...	The Láthi Chief Lakaji ceded Dámnnaggar to the Gáekwár Government as a dowry to his daughter on her marrying Damaji Gáekwár. He is exempted from all tribute, a horse excepted.
Bharot Phulji Rup Sing, of Náha	Sambu Vamhar, of Kari ..	Sur Sing, of Láthi.	
Do. do. ..	Do. do. .	Do. do.	
Do. do. ..	Do. do. ..	Do. do.	
Do. do. .	Do. do. ..	Do. do.	
Do. do. ..	Do. do. ...	Do. do.	
Do. do. .	Do. do. ..	Do. do.	
Do. do. ..	Do. do. ...	Do. do.	
Do. do. .	Do. do. ..	Do. do.	
Do. do. ...	Do. do. ...	Do. do.	
Guru Raga Rabba, of Bodmeah.	Sakka Rama, of Morád ...	Wala Sadul and Jaita, of Jaitpur	
...	...	...	This village was assigned by one of the Láthi Bháyad to a Rajput as Jivái, who has sold it to Waje Sing, but this transaction being unlawful, arrangements are making to cause its restitution, when the proper owner will settle for it.
Wakatsha Sett, of Ahmedabad.	Bharot Ambaji Harraji of Kano, of Kari.	Waggabhái of Walla ...	The settlement of this taluka rests with the Gáekwar, and is gradually improving
Lak Gurwa, Charan Madád, of Midwán.	Punrow Garwa, of Madnád.	Raval Wakat Sing, of Bhávnagar.	The Arr Zámín of Dháta has not been yet formally received but it is intended to give the Chief of Bhávnagar.

It may be useful to possess the items which formed the settlement for Bhávnagar last year, and they will afford a knowledge of the principles on which the Mulukguri revenues have heretofore been transacted:—

				Rs.	Rs.
Jamábandi ...	...	...	...	69,000	
Do for Sowar Kondala ...	...	...	...	1,401	
Do. Gondala, &c ...	...	...	...	401	
				70,802	
Kharáját,—					
These are the usual heads of revenue, but exacted this year three-fold.	Subha Sukri for three years ..	...	...	6,900	
		Beni Bhándari do. ...	...	2,100	
		Horse do. do. ...	...	2,000	
		Krishn Rao's expense ...	...	2,000	
Nowa Bábat,—					
These heads comprise fees to the Gáekwár servants, they were this year entirely new, and, therefore, called Nowa Bábat.	Madhowrao ..	...	...	1,000	
		Dewanji ...	...	500	
		Retinue ...	...	800	
				2,300	
				15,300	
				86,102	
				4,000	
				Total ...	82,102

The regular demand would have been as follows:—

Jamábandi ..	...	...	...	70,801
Subha Sukri ...	...	...	...	2,300
Beni Bhándari ..	...	...	...	700
Horse ...	...	...	...	667
				74,468

The settlement of the present year, and for the perpetual revenue, exceeds this by Rs. 42

The following table exhibits a particular statement of the present Chiefs of Gohelwád.—

Places of Residence.	Names.	Dependent Villages or Tálukas	REMARKS.
Bhávnagar .. A	Rával Wakat Sing- ji.	Twelve Tálukas, containing about 650 villages.	A—The Tilát, or senior maledescend- ant of Rana Sejk Gohel.
Walla ... .. B	Magghái	32 villages	B—The son of Wassaji, the second son of Bhavsing, the founder of Bhávnagar.
Rattanpur .. C	Motibhái ... ..	2 do. ..	C—The descendant of the third son of Bhavsing
Chamádi . . . D	Togaji . . .	1 do. . .	D.—Styled Wassani, from Wassaji, a younger brother, who many years ago received those villages as his patrimony, and whose descendants the present holders are.
Gadáli ... ..	Jellaji Wassani . .	1 do. . .	
Dedakri . . .	Jessaji do . . .	1 do. . .	
Pánacharada . .	Phulji do . . .	1 do. . .	
Kántária . . .	Govindji do . . .	1 do. . .	
Sonpuri ..	Jassabhái ... ..	1 do. . .	
Wárví . . .	Baghabhái.. . .	1 do. . .	
Thora ... ..	Hutabhái . . .	1 do. . .	
Pachegám ... E	Janabhái ... ..	3 do. . .	E—Styled Dewaní, from D (wí) Do. do. do.
Chatarawáh . .	Vastaji . . .	1 do. . .	
Rámanka ... ..	Jaitabhái .. . .	1 do. . .	
Warod ... ..	Wakoji ... ..	1 do. . .	
Alangpur ... ..	Worsaji ... ..	1 do. . .	
Dholla ... ..	Wunderji .. . .	1 do. . .	
Láthi ... .. F	Sur Sing ... ..	5 do. . .	F—The Tilát of Samerji, the second son of Sejk Gohel.
Wári Láthi... ..	Bawaji ... ..	2 do. . .	
Kájaría ... ..	Dossaji ... ..	1 do. . .	
Rájppla ... ..	Dajbhái ... ..	1 do. . .	
Bájávaradar . .	Haitaji ... ..	1 do. . .	
Lamra ... ..	Hanubhái ... ..	4 do. . .	
Chabária ... ..	Morji ... ..	2 do. . .	
Wángadara ... ..	Wazáji ... ..	1 do. . .	
Gadáli ... ..	Kakabhái ... ..	2 do. . .	
Bátcharwa ... ..	Gohel Muluji .. .	1 do. . .	
Páitána .. . . G	Unerji ... ..	42 do. . .	20 are waste G—the Tilát of the descendants of Shaji.
Dhátha ... ..	Hallaji Surweya ...	40 do. . .	H—Rajputs of the Surweya tribe, ancient possessors of this Táluka.

The above comprise all the Chiefs of Gohelvád, with their Bháyad, who settle separately. Each of these have others, who share in their patrimony, but which the limits of this table cannot comprehend.

Bhávnagar being the residence of Rával Wakat Singji, the settlement of the jama of his country is always comprehended under the name of that place, but as Bhávnagar is itself a component part of the Honourable Company's district of Gogha Barah, it pays no jama to the Gáekwár. The names of the Tálukas which settled with that Government, and the tribute of which is now transferred to the Honourable Company, are,—1st, Umrála, and the villages of Solgána; 2nd, Mowa and Baniwár, 3rd, Wágnaggar, 4th, Dehore, 5th, Telája, &c.; 6th, Jámmere, 7th, Jillálpore, Mándwa, and the villages of Dassa Láthi, 8th, Nalagandar, Assodar, Sabri, and the village of Kháráfát. 9th, Gaddára and Bamrád, 10th, Rájpur, 11th, Sáwar Kondala, 12th, Gundála. These Tálukas are enumerated in the Parvána, which it is usual to grant to every Chief after he has settled for his revenues, and satisfied the claims of the superior Government. This Parvána is equivalent to an act of oblivion and amnesty, and all past offences and disputes are supposed to be forgotten and accommodated.

The present\* Chief of Bhávnagar has three sons, the eldest is named Kuer Waje Sing, the names of the others are Vasáji and Raising. Wakat Singji's mother is still\* alive; she is a daughter of the Sarweya Rajputs, who possessed Dháta.

Raval Wakat Sing has married seven wives, 1st, a daughter of Khoraji, a Parmar of Muli, near Wadván; 2nd, a daughter of Ragabhái, Jhalla of Wanna, a Bháyad of Wadván, 3rd, a daughter of Khinnaji, Wala of Dhank, who was the mother of Wuje Sing, and Wasaji, 4th, a daughter of Tukát Sing, of Sámd near Cambay, 5th, a daughter of Kastaji, Churásama of Beriád, 6th, a daughter of Khengáru Sarmerj, of Dháta, who is the mother of Raising, and two daughters, one of whom was married to the Chief of Bhúj, but is since dead, and the other is married to the present Jám of Navánagar; and 7th, he married a daughter of the Rája of Dharampur. Three only are now alive, the second, the fourth, and the sixth, the two latter live at Sehere, the former at Bhávnagar, with Wakat Singji.

Waje Sing has married, 1st, a daughter of Bawaji, of Gámf; 2nd, a daughter of Nathubháí, of Beriád; 3rd, a daughter of Ranmalji Jhareja, of Kerseri; 4th, a daughter of the Thákur of Rua, in Kutch, Jhareja Wejrágji, 5th, a daughter of a Parmar of Muli, 6th, a daughter of the Thákur of Chura, who is the mother of two sons; and 7th, a daughter of the Thákur of Manna. The sons of Waje Sing are named Bhowsing and Karsan Sing.

Bhávnagar is a sea-port in the Gulf of Cambay, on the eastern coast of the peninsula of Gujarát, in lat. 21° 50' N., long. 71° 50' E. It takes its name from the grandfather of the present Rával, who founded it on the site of a village called Juna Warwa, and which is the name of one of the Puras or quarters of Bhávnagar. This port is at present the chief mart, and the channel of the import and the export trade of Káthiáwár, Ahmedabad, and Márwár.

The encouragement, which merchants received induced many opulent people to settle at Bhávnagar; and the neighbouring port of Gogha, with the advantage of a much more convenient harbour, soon fell into decay.

As one example of the superior judgment and policy of the Bhávnagar Chiefs, it deserves to be mentioned that while at the port of Gogha, at that time under the Peshwa's government, ship-wrecks, and stranded vessels were annually farmed as a source of revenue, everywhere on the coast subject to Bhávnagar they were protected and restored to the merchants.

It may be observed that the wrecks of vessels compose the royalties or rights of all barbarous nations; and although commercial intercourse cannot be complete, and safe, until this claim is relinquished, it has been but slowly and reluctantly parted with by nations far advanced in civilization and refinement.

Telája is a port more to the westward than Bhávnagar, and Mowa is another, thirty koss distant, on the same coast. They have neither of them the same facilities for trade as Bhávnagar, but are no less thriving, and from hamlets and piratical villages, which preyed on the industry of others, have become wealthy commercial stations.

The æra of Vikramajit is in use north of the Narbada, and that of Shalivahan south, of that river.

The term Samvat, is used to express in writing the æra of Vikramajit, S i aké that of Shalivahan.

There is a difference of one hundred and thirty-five years between the two æras, the æra of Vikramajit exceeding by this period that of Shalivahan.

(Signed) A. WALKER,  
Resident

# REPORT

ON THE

## DISTRICT OF PORBANDAR, IN THE PROVINCE OF KATHIAWAR;

BY

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 16th December 1807.*

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PORBANDAR.

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POLITICAL DEPARTMENT,

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

TO

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

*Dated 16th December 1807.*

HONOURABLE SIR,

Having explained, for your information, in letters to the Chief Secretary dated 20th and 28th November, the causes that obliged me to move within the territories of the Rána of Porbandar, I shall proceed to state the proceedings that have attended the settlement of this Chieftain's revenues, and to notice such circumstances as it may be useful for the Honourable Company's Government to be acquainted with, respecting either the former or present condition of the dominions of this ancient family.

2. It would be superfluous to state with minute exactness the fabulous and obscure history which each of the Hindu nations has to relate of its own origin; but it may not be altogether useless to become acquainted with the occurrences that have conducted those nations or families to their present state, and have given rise to many of their peculiar customs.

3. The family at present governing this part of the country are of the tribe of Jetwa Rajputs, and derive their descent from Hanuman.

4. At this ancient period the Jetwas obtained the dominion of the Rája of Barráda consisting at that time of 7,200 villages, and comprising the modern divisions of Machu Kántha and Hálár.

5. The first authentic account of the Jetwas does not extend beyond the period of five hundred years.

6. About that period Jám Unar, one of the Jhareja Kings of Kutch, invaded Barráda and besieged the Rána in Ghumli, which was then a populous city, and the capital of his dominions.

7. After a long contest, Jám Unar returned unsuccessful to Kutch; but the enterprise was completed by his son Bámanni, who, ashamed of the disgraceful termination of his father's expedition, resolved to retrieve the honour of the house, and conducted the army back to Ghumli, which place he reduced after an obstinate siege of one year.

8. The Jharejas, however, returned to Kutch without establishing their authority in the country, but they destroyed Ghumli, which the Jetwas were prevented by superstition from rebuilding, and they removed the seat of their authority to Cháya.

9. The ruins of Ghumli exhibit, at this day, vestiges of its grandeur and magnificence. The situation of Ghumli was in the mountainous parts of Barráda; but as the new residence of Cháya was near the sea, it appears to have inspired a spirit of commerce, which the Ránas patronised, and cultivated with attention.

10. They established the present port of Pur which is within a few koss of Cháya, and on the site of the ancient city of Suddámpura, which is mentioned in the Bhágyat Gita as having been changed from a small village into a city of gold, by Shri Krishna, out of favour to his old friend and companion Suddáma.

11. The reduction of the authority and prosperity of the Jetwas happened about three hundred years ago. About that period a Jhareja Chief, named Ráwal Jam, conquered from the Rána the whole of the province of Hálár, and the limits of Barráda dominions were, in a succession of unsuccessful wars, gradually reduced to their present state.

12. The country which is still known by the name of Barráda, and which composes the present territory of the Rána, is bounded on the north by the Sortiani river, which falls into the sea at Miáni, and by Hálár; on the east by the Barráda Mountain and the Minsár; and on the south and west by the sea.

13. The progress and cultivation of commerce have produced their usual effects on the character and politics of the Government of the Ránas. They have produced a habit of industry and a respect for property. Their commercial pursuits at first occasioned perpetual war between the Ránas and the pirates of Okhamandal, from which they have since been relieved by a tribute.

14. The Rána Sartánji, in A.D. 1785-86, removed the seat of authority from Cháya to Pur, and this port, with the addition of "Bandar," now gives the title to the family.

15 Sartánji was \*deposed about three years ago (A.D. 1804) by his son Hallaji, who at present governs and exercises the whole authority, but has not assumed the title of Rána, being distinguished only by that of Kuer.

16. The deposition of the Rána, however, was not attended by any violence or disorder, and appears to have been an act of the principal people, who compelled Sartánji to resign the authority of the Government into the hands of his son.

17. Sartánji is described as a man of unequal understanding, possessed of considerable learning, but labouring under bodily infirmities, and subject to fits of temporary insanity. Under some of these melancholy impressions he committed an act of religious extravagance, which was made the ostensible cause of his deposition; but it is more probably to be ascribed to an unequal warfare with the Gáekwár Government, and some exactions and restraints on the trade of Porbandar, which were injurious to the interests and prejudices of his subjects.

18. The present manager, Hallaji, is of moderate capacity, but of a peaceable disposition, and was raised to the chief authority by the suffrages of the Mhers and Rebáris.

19. The Mhers and Rebáris form the original and singular institution of a standing and national militia. They are a body of soldiers, and called the "Sword of the State," through whom, on all occasions of importance, the public opinion is conveyed;

20. The Rebáris are cowherds, but the Mhers pretend to be of the caste of Rajputs although they are considered by the Hindus of a distinct class, and scarcely comprehended within their religion. The term Mher means favour or friendship, and refers to the ancient connections and obligations established between them and the Jetwa tribe. In every village there are a certain number of Mhers, who are charged with its defence.

21. They are supported by Jíváís, or grants of lands, proportioned to the ability of each village, and have, besides, fourteen villages in the Rána's territories appropriated to their use entirely. Besides their personal services in war, the Mhers, who breed horses and camels, are obliged to give all the males to the Rána.

22. The Mhers were formerly exempted from all taxes and public contributions, and obliged only to afford military service, but since the decline of the Rána's income, they pay one rupee on every house, and ten koris on every plough, although they are still exempted from paying the usual Veras from which the jama is completed, and each of their fourteen villages gives a Sukhri, of an indefinite amount,—a term which conveys the idea rather of a free gift than of an indispensable payment.

23. A Mher, however, can never be reduced to maintain himself by personal labour and when his Gíras, or Jívái, is inadequate for the support of his family, they become a charge on the treasury of the Rána.

24. The Rebáris, who keep cows, not for sale or slaughter, but for their milk, also perform military service, but stand in a subordinate capacity and quality to the Mhers, and their immunities in the country are inferior.

25. The Rána of Porbandar provides for the subsistence of his Bháyad by the assignment of villages, but this is entirely dependent on his bounty and favour, and the Bháyad are obliged to live at Cháya or Porbandar.

26. The Ránas of Porbandar are subject to numerous exactions, and every State or Chief within their intercourse appears to have laid them under contribution, apparently for only not violating those laws of equity which have been agreed to by general consent, for the common safety of mankind.

27. They pay a Mulukgiri tribute to the Maráthas, to the Naváb of Junágad, to the Rabi Chief of Bántva, and the Kasbáti of Mángrol.

28. For the liberty of trading in security, they pay a contribution to the pirates, and a small sum to the Portuguese Government of Diu, in consideration of Kowl for their vessels.

29. The Ránas of Porbandar receive in marriage the daughters of any of the Rajput families of Káthiáwár, but prefer to bestow their own daughters in marriage to the principal Chiefs of the Jharejas, and to the Thákurs of Charwár and Kessod, who are the descendants and rehcs of the Churásomá Grásias.

30. On the other hand, the Bháyad of the Ránas give their daughters to the Bháyad of the Jharejas, but only to the heads of the Jhállas, and receive in marriage the daughters of the Bháyad of those Chieftains in return.

31. Although these extensive and almost unlimited intermarriages of the Rajput Chiefs are not productive of those family connexions which produce lasting and cordial interests, yet they are attended with an advantage which is of considerable consequence in a community so frequently disturbed by domestic animosity.

32. On the occasion of either a death or a marriage within the circle of connexions and relations, during the celebration of the rites a general amnesty prevails, and those who are at open war cease their hostilities, and vie with each other in a reciprocal exchange of condolence and civility.

33. The proceedings for the settlement of the Porbandar revenues may be comprised within a short compass.

34. The Rána's Government made no opposition to the introduction of the new system, and Khora Khawas, the Minister of this State, was deputed to camp to express their entire acquiescence in those principles which are intended for the future administration of the country, but requested that they might be protected against the aggressions of the Chief of Navánagar, and affirmed their incapacity to discharge the Gáekwár revenue until the possessions of which they had been deprived by that Chief were restored.

35. My letters to the Chief Secretary in this department, under dates 20th and 28th November, will have informed you of the progress of the discussions which took place in consequence of the representations of the Porbandar Chieftain, and of the termination of the transactions that ensued by the capture of Kandorna.

36. The sudden and decisive effect of this event removed every cause of delay, and the agent of Porbandar immediately proceeded with alacrity and good faith to enter into stipulations for the future payment of the revenue. To testify every respect and satisfaction with these proceedings, Kuer Adabhái, the second son of the Rána, was sent from Porbandar, and made suitable acknowledgments of their gratitude, and of their desire to contract any engagements which might be judged necessary for maintaining the public tranquillity.

37. In consequence of this readiness to meet the wishes of the Honourable Company and the Gáekwár, the documents with Porbandar were speedily executed, and as they are mere transcripts of those that I have already had the honour to forward, I have omitted them in this address.

38. The accompanying table will apprise you of the amount of the Porbandar jama and of the decennial security, Fál Zámín, and Arr Zámín. This statement contains also the names and connexions of the Rána, and some miscellaneous information.

39. The fort of Kundorna was delivered into the possession of the Rána's brother and Kárbáris on the 5th instant, together with its artillery and stores.

40. When the Gáekwár Government is obliged to use its power and resources in the support of a dependent Chieftain, it invariably expects and receives a gratification from that dependent.

41. On this occasion I saw no reason for discontinuing a salutary and useful practice, which, when confined to the effectual punishment of guilt, or pursued for the redress of wrongs, affords security against imprudence and violence, and limits the intervention of the superior State to cases of necessity only; but care has been taken to fix the Nazarána at a moderate and equitable scale.

42. The amount of Nazarána from Porbandar will not exceed Rs. 20,000, and I shall have the honour to transmit a separate report of this article, as well as of several others under the head of Nazarána, or Asswáni Bábat, which do not appertain to the regular and fixed revenue.

43. The articles are of uncertain amount, and indefinite in their nature, and cannot be precisely ascertained until the completion of the service.

44. They are small contributions, which, in general, each táluka pays on the settlement of its revenue, and in most instances heretofore have been appropriated to private purposes, but on the present service will be brought to the public account. It is, however, to be remarked, that in consequence of their perpetual engagements, the States of Káthiáwár are henceforward released from these irregular exactions, and this is one of the immediate advantages which result to the Chiefs from the establishment of the present system.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Camp at Kandorna-Ránáka, 16th December 1807.

## APPENDIX TO THE FOREGOING REPORT.

DATED 16TH DECEMBER 1807.

General Statement exhibiting the Settlement of the Gáekwár Revenue for the Province of Barráda, contrasting A.D. 1806-07 with the Permanent Settlement; also showing the Páel Zámin and the Arr Zámin respectively.

Táluka.	Chieftain's Name.	Amount of A D 1806-07, Kharájt inclusive	Amount of A D 1807-08, Kharájt inclusive	Perpetual Revenue, inclusive of Kharájt	Security for Ten years.	Páel Zámin.	Arr Zámin.	REMARKS.
		Rs.	Rs.	Rs.				
Porbandar	Rána Sartánji, and Kuer Hallaji, Manager.	30,251	30,002	30,002	Vees Adjha Jebur, of Virám-gám,	Bhárot Sambu Kuar, of Kati Par gana,	Mukhtiar Khan, and Jagu Mis, Chiefs of Bántwa,	It is proper to remark that all the engagements have been executed in the name of the Rana, and of Kuer Hallaji as manager only. The Jetwas are accused of having lately adopted the inhuman practice of infanticide, a practice so barbarous and hostile to the noted sentiments and most natural affections of mankind, that it is perhaps more extraordinary, than the practice itself, that it should find partisans. The Ranas, however, of Porbandar, and the Jhareja Chiefs, have renounced this shocking practice in future, by the execution of a solemn deed. This will be the subject of a separate report, but this cursory notice of it will be gratifying to the Honourable the Governor in Council, who has been pleased to interest himself particularly in this cause of humanity.

The following table will show the present state of the Bháyad of Porbandar:—

Names.	Place of Residence.	Villages	REMARKS.
Kuer Adábhái ... ..	Cháya ... ..	1½	Second son of Sartánji.
Kuer Waje Sing ... ..	Do. ... ..	1½	Third do.
Kuer Hababhái ... ..	Do. ... ..	1½	Fourth do.
Dadabhái ... ..	Do. ... ..	1	Son of Sartánji's uncle.
Hattebhái ... ..	Do. ... ..	2	The father of this person was killed when the
Mutubhái ... ..	Do. ... ..	1	Naváb of Junágad recovered Pattan from
Kumbaji and Sangaji... ..	Do. ... ..	2	Porbandar

Barráda in the Sanskrit and Gujaráti languages means "the back-bone." The term was applied to this country by Pradyumna, one of the sons of Krishn, placing a mountain on the back or Barráda of the Rákshas Kálketu who had the presumption to interrupt the Ashvamedha which the Pándows were celebrating.

The first siege of Ghumli is said to have lasted seven or eight years. This city is described to have been famous for its wealth and grandeur. It is at present deserted, but its ruins continue to attract the curiosity and devotion of the Hindus.

Cháya, the new capital, derives its name from a tree on its site, which afforded shade to the fugitive Rána after the loss of Ghumli.

Anciently the principal port of the Barradá country was Sonmiani. The merchants having suffered much from shipwrecks and fire, the inhabitants attributed their losses to a superstitious cause, and established the present port of Pur.

Sartánji is at present in the fort of Cháya, which he is not permitted to leave, but is treated with respect.

Sartánji is infirm in body as well as mind. This is ascribed by the superstition of his subjects to his having performed a Wishnu Jaggan at an improper time, and in an improper manner. This happened eight years ago, and since that time all his undertakings and circumstances have been unfortunate.

The Makráni who betrayed Kandorna had a principal share in the revolution, and assisted the Mhers and Rebáris in placing Hallaji in the management. There are two tribes of Mhers, Orodia and Juáderania, but they intermarry, and thereby depart from one of the first Hindu rules in forming matrimonial connexions. The custom of divorce, and the liberty of the women remarrying, either in the case of a divorce or of the death of their husbands, is permitted by the Mhers,—a latitude against the laws of the Rajputs and Hindus in general.

As the Jetwas assert a descent from Hanumán, the Mhers claim the honour of being descended from the followers who accompanied the Jetwas into the Barráda country.



Be this as it may, the Mhers have proved faithful servants, and have adhered to the Jetwas through all their misfortunes.

Their present number is supposed not to exceed three or four thousand, and they are only to be found in that part of the country still subject to the Rána. It would appear that they were either destroyed, or they retired from their former settlements when their master's family was expelled.

When the military services of the Mhers are required, messengers on camels are despatched with a summons to their villages, and to appoint a place for the general rendezvous.

Their commanders are appointed by the voice of the village, and not by the Rána; each village has its own Chief, which it nominates separately; and all the other Mhers and Bháns are equals. So long as the Mhers are in the field they receive provision from the Rána.

On the death of every Mher slain in action the Rána pays to his heir Rs. 100, and allows him some additional Jivái. The heir of a Rebári killed in battle also receives Rs. 100.

The Rána of Porbandar has nine small forts and two fortified towns within his dominions; the towns are Porbandar and Navábandar, which each carry on a considerable trade with Arabia and the western ports of India.

The yearly payment of the Rána of Porbandar to the settlement of Diu is stated by his Diwán to be Rs. 1,400, to Junágad Rs. 7,300, to Bántva, Rs. 2,000, and to Mángrol koms 5,800, or Rs. 1,933.

Bábáji settled with Porbandar for three years at Rs. 90,000; the next settlement, which was for a like period, was Rs. 82,501; and for the two years following Vittal Rao Dewanji received Rs. 60,501.

Sartánji was married eight times,—1st, to a daughter of the Thákur of Beráji, a Bhayad of Rao, a Jhareja; 2nd, a daughter of Halwad, a Jhalla; 3rd, of Veta, a Vaghella; 4th, of Chura, a Jhalla; 5th, of Chorvár, a Churásama; 6th, of Bhávnagar, a Gohel; 7th, Harriána, a Jareja, and a Bháyad of Jhána; and 8th, Kotera Lángána, also a Jhareja.

Hallaji has married six times,—1st, a daughter of the Thákur of Bhámáni, in Kutch; 2nd, of Bánvar; 3rd, of Harriána, all Jharejas; 4th, of Kote, a Vághella; 5th, of BárSORAI a Chávarra; 6th, of Lathi, a Gohel.

He has two sons, Prithi Raj and Ram Sing.

(Signed) A. WALKER,  
Resident.

# REPORT

ON THE

## DISTRICT OF SORATH, IN THE PROVINCE OF KATHIÁWÁR;

BY

LIEUTENANT-COLONEL A. WALKER,  
RESIDENT AT BARODA.

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*Submitted to Government on the 12th January 1803.*

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## SORATH.

POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

To

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

Dated 12th January 1808.

HONOURABLE SIR,

In continuation of my proceedings for the future administration of this country, I have the honour to submit to your consideration a detail of the circumstances and transactions connected with the division of Sorath.

2. Junágad, and the country called Sorath, were anciently governed by Rájás of the Churásama tribe. The history of the settlement of those Chiefs in this country, with the various subsequent events while that dynasty ruled, is too much obscured by fables to be at all interesting to any but those whose prejudices and religion favour the belief of whatever is extravagant and wonderful.

3. So early as the period of the settlement of the Gohel Rajputs, we find the Churásama Chiefs possessing a great extent of country and of authority. At that time Ra Raidan had the principal sway, and we have seen in what manner he conferred an ample territorial inheritance on the sons of Sejek Gohel.

4. It is stated in the Mirat-i-Secundri\* that the Churásama dynasty possessed the sovereign authority over Sorath for nineteen hundred years previous to the period of its reduction by the Mahomedans

5. Under the peaceful government of its own princes, Sorath enjoyed security and a high degree of prosperity, while the territories in its neighbourhood were harassed, and plundered by the various contending Mahomedan Chiefs of that age.

6. The Mirat-i-Secundri describes the flourishing state of Sorath in the following terms :—

“ Fortune seemed to have selected this territory from the most fertile spots of Málwa, Khándesh, and Gujarát, to present to the view at once all that was valuable in those countries : but to all the advantages which it derived from soil in common with those provinces, it possessed in its ports another, which they cannot boast of,—from which its merchants obtained wealth, and the inland countries many of those luxuries so much in demand.”

7. The conquest of Sorath by the Mahomedans proved fatal to its prosperity ; and the present aspect of the greater part of this country cannot be better described than in the following passage of the same history :—

“ God is merciful !—Sorath is now reduced to that state that the curious, hearing of its wretched condition, turn from the road without more inquiry after it, and those who are capable of conquering it possess not the inclination. It has become the residence of thieves and of robbers, while the country is a waste, and whose associates are people reduced to poverty and indigence ; the people who sojourn in it are anchorites and beggars, its merchants are people who sell words (Bhátas Cháraus), its governors have been cursed by God, its Jághirdárs have lost all favour in sight, its soldiers are embarked in a vessel of uncertainty, and its royal patentees derive no advantage from their Sanads.—from these causes, the government of the country is without regularity or stability !”

8. The Rájás of Sorath withstood several attempts of the Mahomedans, who invaded their country with the view of conquest. They owed their successful resistance to the strength of the forts of Junágad and Gurnár, arising from their situation on mountains of great height, and of difficult access.

9. Gurnár is a natural fortification near the top of one of the five peaks of the mountain ; three of its sides form an arc of a circle, and the fourth is a chord. The south face is separated from the west of the mountain by a deep and long ravine, which is called Maha Balla Ketter,—a term that conveys an idea of its size and importance.

10. The fort of Junágad is on the west side of the same mountain, and on a tabular site, the base of which occupies about a mile.

11. The ancient residence of the Rájás of Sorath was first at Wanthalli, and afterwards at these fortresses, which probably served them as places of refuge on the increasing troubles of the country.

\* Or “ Mirror of Secunder. ”

12. Sultán Mahomed Taglakh Sháh of Delhi, and Ahmed Sháh of Gujarát, the founder of the city of Ahmedabad, conducted,\* in their turn, armies against Junágad. They were both unsuccessful, and retired after plundering and desolating the country.

13. After the failure of Ahmed Sháh, the predatory tribes of Sorath began to plunder and to infest the country of Gujarát. These thieves had the boldness and address to conceal themselves within the city of Ahmedabad, and from their lurking-places embraced every opportunity of robbing the inhabitants

14. Sultán Mahomed Begra, one of the succeeding Kings of Gujarát, irritated by these depredations, and ambitious of performing what Ahmed Shah had failed to effect, meditated the reduction of Sorath under his own authority.

15. With this design, Mahomed Begra invaded Sorath with a numerous army, and arrived† before the fort of Junágad; but he was as unsuccessful as his predecessors, and, after laying waste the country, he thought it advisable to accept general professions of submission from Ráo Mandalik, the Chief of Sorath, and returned with his army to Gujarát

16. Shortly after the retreat of Mahomed Begra,‡ the vanity or the ostentation of Ráo Mandalik afforded the Sultán a pretence for again invading Sorath; and on the plea that the Ráo displayed the Chattar, or umbrella, and adorned his person with the ensigns of royalty, Mahomed Begra ordered an army of 40,000 horse to take the field; but before they had advanced far, Ráo Mandalik obtained peace, by prudently transmitting to the king the insignia that had given him offence.

17. Two years however after this event,§ Mahomed Begra invaded Sorath, and caused it to be plundered.

18. But a short period elapsed before the Sultán formed a settled plan for reducing Junágad entirely, and for this purpose he marched himself, at the head of a great army.

19. Ráo Mandalik repaired to the royal camp, and endeavoured by every kind of submission and concession to prevent the ruin of his family, and to avert the resentment of Mahomed.

20. The Ráo's hopes, however, vanished when he was informed that the king's displeasure arose from his being an infidel, and that he could only obtain his friendship by repeating the creed of Islám, and becoming a Mahomedan.

21. On receiving this intelligence, the Rája fled in despair during the night, and shut himself up in Junágad, which was well provided with the necessaries requisite for sustaining a siege.

22. At length,|| however, the provisions were consumed, and when no hopes of success remained, Ráo Mandalik descended from the fort, and, kissing the ground, delivered the keys into the hands of the Sultán, and was immediately ordered to repeat the Mahomedan creed.

23. The Mirat-i-Secundri, from which these details are extracted, remarks that few guns were used at this siege, and that the besieged defended themselves principally with stones and arrows

24. After the reduction of Junágad, Mahomed Begra nominated officers for the administration of the affairs of Sorath, and intimating a design of residing in that city himself, he thereby encouraged many of his Amirs to settle there.

25. About this period, Mahomed Begra ordered the city to be surrounded by walls, and, according to the custom of his nation, changed its name to Mustaphabad.

26. From this time, Sorath has remained subject to the authority of Mahomedan princes, and when Akbar conquered Gujarat, it became a dependency upon the Court of Delhi, subject, however, to the authority of the Subha of Ahmedabad.

27. Mir Hazabbar Khan, brother-in-law of Samsam-ud-Dowla, was the last Jághirdár, who held¶ Sorath under the authority of the Mogal Government, and he governed by deputy.

28. The first Naib, or deputy, on the part of Hazabbar Khán, was Mir Ismael, who was dismissed; after him Sohrab Khán held this situation, and on the death of that officer it was conferred for a short time on Mehran Khán, the maternal uncle of the Jághirdár

29. Mir Dowlat Ali was, however, appointed Naib from Delhi.

30. In those times of rebellion and disorder the affairs of Sorath rapidly declined, and fell into confusion.

31. The last Naib wanted capacity and courage, and his exertion and vigilance were unequal to conduct the duties of a distracted Government.

32. At this period\*\* Shere Khan Babi, a soldier of fortune, who had acquired considerable reputation, was Jághirdár of Gogeh Banna, to which situation he had been appointed by Rattonsing Bandári, the Naib of Ajitsing, Rája of Márwár, who was Subha of Gujarát. Shere Khan had formerly been Izárdár or farmer of Sorath, and was well acquainted with the interests and resources of the country.

\* In A. D. 1426-27.

|| A. D. 1476-77

† A. D. 1469-70.

¶ About A. D. 1723-24.

‡ A. D. 1470-71.

§ A. D. 1472-73.

\*\* About A. D. 1735-36.

33. The Naib of Sorath, Mir Dowlat Ali, from the reputation of Shere Khan, invited this person to Junágad and confiding to him the defence of the country, assigned,\* for that purpose, and for the payment of the troops, one-half of the territory of the jágir.

34. Shere Khan, covering more ambitious views, was apparently content with this disposition, and applied himself with assiduity to business; but when he found his power established, he conducted himself so as to harass and distress the Naib, who, in despair, threw up his charge, and the Khan possessed himself of Sorath.

35. Shortly after this event, Mir Hazabbar Khan died, and the Foujdári of Junágad was conferred on Himmat Ali Khan, the cousin of Momin Khan, Naváb of Khambáyat, or Cambay, and at that time Subha of Ahmedabad.

36. Momin Khan's assistance was required to place his relation in the Government of Sorath, but, owing to the incursions of the Maráthas, he was for some time prevented from assisting Himmat Ali Khan; and at length,† when he undertook this enterprise, he found himself unable to dispossess Shere Khan of Junágad. It does not appear that any further attempt was made to subvert the usurped authority of Shere Khan, and his descendants continue possessed of Sorath at this day.

37. Shere Khan did not long survive his establishment in Sorath. He was succeeded by his son Salabat Khan, who shortly afterwards retired to Gujarát, and left his son Bahadur Khan at Junágad, in possession of the Government.

38. This was a time of general anarchy and usurpation, and the principles of disorder and corruption subverted the Mogal power. Every idea of political subordination was extinguished, and the empire was divided into as many separate Governments as provinces. The sources of anarchy were abundant in Sorath; but this country, besides the other general causes of disorder, presented the extraordinary appearance of a number of aristocracies, which were the scene of perpetual tumults, of jealousy, and discord.

39. These Governments were formed by the principal Mahomedan families, who seized the fortified towns, and divided the revenues among them.

40. Hence arose a number of small communities; but these discordant associations, unconnected by any common principle and bond of union, were perpetually at variance, and suddenly declined; although some instances of their existence, and of the influence of this species of Government, are still traceable in Sorath.

41. The most considerable of these petty Governments were Bilával Pattan, Mángrol, and Una Delvada.

42. The Maráthas, at this period, were the only nation who had that political union and power which might have collected, and combined those jarring interests; but the sole object of their first inroads proceeded from a desire of plunder.

43. The different petty usurpers, by complying with the pecuniary demands of the Maráthas, acquired, in many instances, their countenance, and they were rendered less solicitous about the rights of the parties, who contended for authority.

44. Among the various usurpers in Sorath, it is necessary to particularise Basvant Rao, a Kusbáti of Junágad, who had acquired authority over several of the best tálukas, and was thereby enabled to maintain a large force. The influence of Basvant Rao counterpoised that of Bahadur Khan, who had now assumed the title of Naváb.

45. In this state of general distraction and confusion, the Naváb, despairing of restoring order to the Government, and his finances being ruined, retired‡ to Bálásinor, and left the administration of affairs in the hands of Dalpat Ram, his Diván.

46. Dalpat Ram having imprisoned some turbulent person for whom Basvant Rao was Bhándari, the latter prepared to resent the affront unless immediate reparation was made. Both parties had recourse to arms, and the issue of the contest was favourable to the Diván.

47. Soon after this event, Bahadur Khan returned from Gujarát,§ and died at Junágad.

48. Mohabat Khan, the son of Bahadur, succeeded to the Government of Sorath, which had now become an hereditary possession.

49. It is here necessary to remark that Salábat Khán bequeathed to his sons Dillat Khan and Zeman Khan, who were junior to Bahadur Khan, the district of Bántva, and directed that it should be enjoyed by their families in equal proportions. Gazanpher Khan and Mukhtiar Khan, the descendants of Dillat Khan and Zeman Khan, are accordingly at present in possession of Bántva, and settle separately and independently of the Naváb for their tribute to the Maráthas.

50. Salabat Khan also assigned Ránpur, with the revenues of ten or twelve villages for the support of a collateral relation named Shamat Khan, whose great grandson, likewise named Shamat Khan, is still in possession of this táluka.

51. It would be improper to omit in this narrative the transactions of Ammarji, whose name has before occurred on the records of the Honourable Company, and who exhibited the force and energy of an original character.

\* About A. D. 1738-39.  
‡ A. D. 1748-49.

† About A. D. 1740-41.  
§ A. D. 1756-57.

52. Ammarji belonged to the useful and active caste of Nágár Bráhmíns, and was appointed\* early in life to the office of Diván, by the Naváb, Mohabat Khán

53. When Ammarji arrived at power, his first attention was directed to promote the fortune of a Jamádár, whose favours or patronage he appears to have recollected with gratitude. The disposition of the Jamádár, however, was turbulent and seditious, and, having incurred the Naváb's displeasure, he suffered a violent death in A.D. 1773.

54. On this occasion, Ammarji was disgraced and imprisoned; but was soon afterwards set at liberty and restored to his office, in which he continued, until he was himself put to death in A. D. 1785.

55. The aspiring and enterprising character of Ammarji was displayed in reducing the greater number of the refractory little Governments, under the authority of the Naváb, and the first successful attempt was made under his administration to restore order, and to provide for the security of society. During the lifetime of Mohabat Khán, Ammarji reduced the forts of Una Delvada, Sáhápore, and Kutýána, with their respective districts.

56. On the death of Naváb Mohabat Khán, Ammarji protected by his vigilance and resolution the rights of Hamed Khán, the son of the deceased and the present Naváb, who was then (A. D. 1775) only a youth of thirteen years of age.

57. The succession of Hamed Khán was opposed by the ambitious views of Mukhtiar Khán, one of the Chiefs of Bántva, who aimed openly at the Government of Junágad, in exclusion of his nephew.

58. About this period also (A. D. 1777-78), Ammarji acquired for his young master the half of the district and revenues of Mángrol.

59. In the more early periods of the revolutions and usurpations which followed the decline of the Mogal authority in Gujarát, the Kasbátis of the seaport of Mángrol had voluntarily received a Gáekwár Thána into that place, and assigned for its maintenance the greater part of the revenues of the district.

60. In the year Samvat 1816-17 (A. D. 1760-61) the Maráthas were expelled by the Kasbátis, and they again established an aristocratical form of Government

61. This continued until Shaikh Mia, the grandfather of the present Chief; Shaikh Badr-ud-din, seized on the entire authority, and banished those whom he thought either able or willing to give him disturbance,

62. Shortly after Shaikh Mia had established his authority in Mángrol, he obtained possession of the city of Pattan, which was governed by another tyrannical aristocracy, and to this enterprisé he was invited by a faction of the inhabitants †

63. About two years afterwards, another revolution, and the treachery of its inhabitants, guided by the address of Ammarji, betrayed Pattan, under the Government of the Naváb, and it has remained under his authority.

64. From the youth and inexperience of the Naváb, the administration was conducted by Ammarji, and he transacted public affairs with firmness and ability,

65. At this period Meru Khavás, another man of capacity and resolution, was Diván of Navánagar, and possessed the uncontrolled disposal of the resources of that State.

66. Meru Khavas and Ammarji were rivals and enemies.

67. Under some trifling pretences, Meru Khavas succeeded in obtaining a declaration of war against the Naváb of Junágad by the Rána of Porbandar, Jám, and the Chief of Gondal. After a desultory warfare, which produced no decisive event, and which lasted but one season, peace was restored, ‡ and each of the parties remained in the same state as before the war.

68. This inconclusive effort is the only attempt that I can trace, in all the changes of Government in this country, of any confederacy and union of interests among any of the States or Chiefs.

69. It deserves to be mentioned that the expenses of the confederacy were defrayed in the following proportions, and that the settlement of these accounts is still a subject in dispute between the Jám and the Rána. the Chief of Navánagar agreed to defray five-tenths of the expense of the war; the Rána of Porbandar four-tenths, and the Gondal Chief one-tenth, but this last contribution consisted in a stipulated quota of men, while the other two were to keep a running account.

70. The authority which Ammarji exercised at his discretion became uneasy to the Naváb, and, as he advanced in years, he became more desirous of removing the Diván from the administration of affairs.

71. Ammarji is said to have exercised his authority with arrogance, and sometimes without much respect for the person and capacity of the Naváb; but although I have received general imputations of the criminal views of the Diván, I have not been able to obtain any evidence of a particular crime, notwithstanding many inquiries, and that there is now no motive for concealment.

\* A. D. 1766-67.

† A. D. 1779.

‡ A. D. 1783-84.

72. Whatever may have been the demeanour of Ammarji, the great services he had performed to the Naváb and his family were unquestionable. The Naváb however, prepared for the destruction of his Diván with a want of sensibility and duplicity of which his subsequent conduct has afforded many proofs.

73. The instigation of Ammarji's enemies, who were numerous, and possessed of rank, and power in the country, would produce their influence on the Naváb; but the natural distrust, jealousy, and avarice of his disposition, furnished probably the strongest incitements. The secret and dishonourable mode by which the Naváb perpetrated the murder of Ammarji appears to have been his own contrivance.

74. Ammarji was assassinated\* on the evening of the Holi.† The Naváb, who was celebrating this festival in his Darbár, suddenly retired from the assembly to an upper apartment, whither he called Ammarji, on the pretence of business, and he was slain on the way, by people placed in concealment in a narrow passage to intercept him,

75. Dulabhji, the brother of the Diván, his son Ranchorji, and several of his relations, were at the same time seized and thrown into prison.

76. From this period we can discover nothing but meanness and crime in the conduct of the Naváb, and a Government subsisting by unhappy and disgraceful expedients. It would be disgusting, and without use, to enter into a minute relation of the most flagitious and wicked actions, which were prosecuted from resentment and temporary motives only; but it may not be uninteresting to notice, briefly, transactions which have been more or less introduced on the records of the Company's Government,

77. At the time that Ammarji was assassinated, his eldest son, Ragunathji, was Killedár of Sutrápáda, and the fort of Una was in charge of Morarji his nephew; but as Morárji was then a youth, his affairs were managed by Parbha Shankar, a man of an enterprising disposition.

78. Ragunathji, suspecting treachery from the garrison of Sutrápáda, fled to Chorvár, where he remained until his brother and uncle were released.

79. Their release was soon afterwards accomplished by the interposition of Ralloji Sindia, an officer in the Gáekwár's army; and Ragunathji and Ranchorji, the sons of Ammarji, were jointly invested‡ with the office of Diván.

80. The ministers who immediately succeeded Ammarji were, successively, Bhimbháí and Tapidas, comprising a period of little more than a year.

81. The sudden return of the sons of Ammarji to power will show how little the Naváb was guided by penetration and judgment when he murdered their father

82. The restoration of the sons of Ammarji was assisted by the influence of Ralloji Sindia; but the principal causes were the mistrust which the Naváb conceived of his new Kárbáris, and the confusion and disorder of his affairs from their continual changes and incapacity, which obliged him to have recourse to the family and connection of Ammarji, who possessed more capacity and resources. It is, however, to be remarked, that Ragunathji and Ranchorji, the sons of Ammarji, were but nominally the Diváns, and, from their youth and inexperience, the duties of the office were conducted by Dulabhji, the brother of their father, who was himself the father of Morarji,

83. Dulabhji consequently became responsible to the troops for their pay, which had accumulated in arrears; and not being able to discharge their demands, the Sebundis had recourse to their usual expedient of Dharna, and enforced it so strictly, that Dulabhji was prevented from performing the necessary functions of nature, and died.§

84. During the five years, however, that Dulabhji conducted the administration, he exhibited considerable capacity and energy.

85. By treachery, and the assistance of the Thákur of Chorvár, Premji, the Diván of the Rána of Porbandar, seized on Bilával Pattan.

86. After the death of Dulabhji, the Naváb proceeded against Kandorna, and, after a siege of nearly two months, the place having been reduced to extremity, the Rána was induced to conclude peace on unfavourable terms.

87. Ragunathji, the eldest son of Ammarji, already mentioned, succeeded Dulabhji in the actual management, and became the efficient Diván.

88. By this time, the character of the Naváb was unfolded; and the inconstancy and treachery of his disposition had deprived him of the confidence of every person. His own means and credit were unequal to supply the funds required for the payment of his troops, and they proceeded|| to the extremity of throwing him into confinement, to which act they were privately encouraged by the Diván.

89. The Naváb remained imprisoned for sixteen months, and during this period was exposed to every privation and insult. During this season, the entire authority of the Government was exercised by the Diván Ragunathji.

90. At length, the Naváb gained over to his interest some of the Jamádáras who had charge of his person, and by their assistance escaped by a hole which they made through

\* Vide paragraph 54, at page 123. † A.D. 1785. A.D. 1786. A.D. 1789. || A.D. 1790.

the walls of his water-closet, and was conducted by a single Siddi to his own palace. With the assistance of the conspirators, and such of the friends and adherents of his family as appeared on the occasion, the Naváb intimidated his enemies, who fled in consternation to the Uparakote, or the high fort of Junágad.

91. After twenty or twenty-five days, the malcontents evacuated the fort, and the Diván with his party proceeded to Kutyaána, a fortified town in the possession of his family.

92. Upon this revolution, Parbha Shankar, the former Thánadár of Una, on the part of Morarji, the son of Dulabji, and Dyalji Mehta, the Kárbári of Ragunathji, were called to the administration, and became the Navab's Ministers.

93. Parbha Shankar, who had a secret understanding with Ragunathji, procured a reconciliation between himself and the Naváb, to which the latter was probably compelled, and the Diván returned to Junágad.

94. During these transactions, the Arabs and unpaid Sebandis in the Naváb's service plundered and laid waste the whole country.

95. As this\* was a year of general famine in Gujarát, many of the inhabitants of Sorath perished from want, and the utmost wretchedness prevailed.

96. The country was in some degree relieved from this distress by Parbha Shankar and Ragunathji providing funds for the payment of the seditious Sebandis they received one-half of their arrears, and were discharged.

97. Parbha Shankar and Ragunathji now† openly assumed the government, and divided between them the revenues and authority of the country. They scarcely acknowledged a nominal allegiance to the Naváb, and professed no respect for his person, and he was at length obliged to submit to the humiliating ceremony of fasting, to excite their compassion, and to obtain the necessary means for supporting himself and his family.

98. We are now arrived at a period which discloses every species of secret vice and public enormity. The daily disputes of the managers had excited between them an enmity and resentment that knew no bounds—1792-93 A D

99. It may be necessary to remark that Dyalji, formerly the Kárbári of Ammarji, formed a third party in the administration, and the managers possessed nearly an equal share of power. They had conceived an implacable hatred against each other, and were secretly preparing every means for the destruction of one another.

100. The mutual ill-will of Parbha Shankar and Dyalji was avowed, but their sentiments of Ragunathji, and his towards them, were somewhat suppressed and concealed. This enmity appears to have saved the Naváb.

101. Ragunathji was the first who privately proposed terms to the Naváb. This person suggested to the Naváb that Parbha Shankar, Dyalji, and Morarji, the son of his uncle, should be put to death, when he would be enabled, by an undivided and undisturbed attention, to conduct the administration for the ease and advantage of his master, but Ragunathji accompanied this proposition with an intimation that, if his terms were rejected he would be obliged to require the payment of 20,00,000 of koris, for which he affirmed the Naváb was his debtor.

102. Parbha Shankar and Dyalji reciprocally proposed to the Naváb the death of each other, with a view (for such was the argument they used) to his own tranquillity and comfort, but they confined the punishment of Ragunathji to a close imprisonment.

103. So far they both agreed, but Parbha Shankar required also the public investiture of Morarji as Diván.\*

104. The duplicity and subtle cunning of the Naváb were a match for the wickedness of his managers. While he satisfied them with promises and assurances, and appeared to comply with their wishes, he meditated their overthrow and destruction. During this scene of mutual deception, Parbha Shankar was detached on a Mulukgiri circuit, and did not return until the month of Bhádarva, Samvat 1848 (A D 1792).

105. The absence of Parbha Shankar delayed the catastrophe, but on his return the Naváb and his managers resumed their intrigues.

106. The Arab Jamádárs in the service of the Naváb were Bhándaris for the personal security of Ragunathji; but their fidelity was corrupted by bribes of money, and grants of Inam villages. The Vakils, however, of the Arab, being of the Nágar caste Brahmans, their feelings and their interests were favourable to Ragunathji, and they apprised him of the dangers that environed him; but their information was discredited.

107. From the period of Ragunathji's expulsion from Junágad, his family, and those of his adherents, continued in Pattan and Kutyaána. Just at this time, however, those families arrived at Junágad to celebrate a Hindu festival, and the Naváb conceived this the most favourable opportunity for the execution of his schemes.

\* A. D. 1791-92.

† A. D. 1792-93



108. On the night of the 8th of Mág sir Vad, Samvat 1849,\* the Naváb secretly collected about four hundred men in a Masjid which commanded the entrance into the Nág arváda, or the part of the town occupied by the habitations of the Nág ar Brahmin caste.

109. To this Masjid, under religious pretences, the Naváb himself repaired, and sent Kamal Chila to call Ragunathji, who, having made some ineffectual excuses, was apprehended.

110. By refined piece of artifice and cunning the Naváb left Dyalji at his palace, under the expectation of soon hearing of the destruction of his enemies; but he was in reality a prisoner to his guards.

111. As soon as the Naváb was informed of the apprehension of Ragunathji, he sent a force from the mosque to the house of Morarji, and seized him and his family.

112. In prosecution of this plan of vengeance, the Naváb next despatched a favourite child, who was in habits of friendship with Parbha Shankar, and who, under this mask, was admitted without suspicion to his bedside, to which he was confined by a fever. In this situation the child stabbed Parbha Shankar, and wounded his wife, who attempted to save her husband. Parbha Shankar was not, however, killed.

113. The whole of the Nág ars were now seized, and seals were put upon their houses and property.

114. Through the whole of this complicated scene of treachery, fraud, and villainy, the Naváb had but two confidants—Madhavrao Kushal, and Kallian Sett, who was afterwards his Diván. It is also to be observed that the Naváb, in pursuing these transactions, had freely, and without scruple, violated the oaths which he had voluntarily administered to himself, to silence the fears and jealousy of his Kárbáris.

115. Parbha Shankar was for a few days protected by some Arabs who adhered to him, and who removed him to a place of safety, and his wounds were in a fair way of recovery; but being visited in this retreat by Kallian Sett, who now officiated as Diván, he was allured by the representations of this person to quit his sanctuary, and to accept of accommodation in Kallian's own house.

116. Kallian Sett and Madhavrao Kushal, who possessed the chief authority under the Diván, took each of them a solemn oath for the security of Parbha Shankar's person, before they prevailed upon him to leave his asylum. These unprincipled men probably found little difficulty in violating this sacred obligation; but to afford some colour to their breach of faith to the world, they caused a letter to be forged in the name of Parbha Shankar, inviting some of the neighbouring Chiefs to attack Junág ad, and, on producing this to the Naváb, he directed Parbha Shankar to be put to death.

117. This person was accordingly removed to the Uparkote, where the rest of the Nág ars were in confinement; and a few days afterwards, on the night of Posh Vad Padva, or 1st of Posh Shud, Samvat 1849 (A.D. 1794), his throat was cut, and all his effects were plundered.

118. At the time of these transactions, Ranchorji was Killedár of Chorvár; Dilpatram, another junior brother of Ragunathji, of Sutrápáda; and the forts of Una and Kutýána were in possession of their relations. From these holds, the adherents and dependants of Ragunathji plundered the adjacent countries, and committed every excess and depredation, murdering indiscriminately the inhabitants that fell into their power, and despoiling them of their property.

119. The Naváb at first negotiated with Ragunathji for relinquishing these forts, but threats, terror, torture and the severest privations were employed in vain, to obtain an order for their surrender. At length, however, Ranchorji, having obtained a Bhándari for his security, repaired to Junág ad, and agreed, on condition that the Naváb should set his brother Ragunathji at liberty, and pay the expenses of his Sebandis, immediately to surrender the fort of Chorvár (A.D. 1793-94).

120. Several months afterwards the Naváb's officers were, in like manner, put in possession of Una and Kutýána, and the rest of their relations also obtained their freedom (A.D. 1794-95).

121. The three brothers retired to Navánagar, and were entertained in the service of the Jám by Meru Khavas, who assigned them the district of Pardári for their support. At the end of a year and a half the brothers separated.

122. Ragunathji remained in the service of the Jám; Ranchorji entered that of the Rána, and Dilpat obtained employment with the Thákur of Limdi. In this situation they continued for seven years.

123. The Naváb violated the capitulation of Una by confiscating the property of Morarji, who retired to Bhávnagar, and was admitted into the service of that Chief

124 Dyalji, who alone of the cabal now remained in the Naváb's hands, was put to death

125. It is reported and believed that the Naváb acquired a large treasure by the plunder of the Nágárváda, and by confiscations; and as he is extremely parsimonious, he is supposed to have hoarded and preserved a considerable part of this booty.\*

126. In about seven months only after these events, the new managers, Kallian and Madhavrao, quarrelled; and the latter fled to Vantali, the gates of which he shut against the Naváb. Shortly afterwards,† however, on receiving a sum of money, Madhavrao surrendered the fort, and went to Ahmedabad.

127. In A.D. 1795-96 we find Kallian the sole actor on this tragical stage, and he continued in authority until 1801. At this period he went at the head of a force to assist the Chief of Sáyla against the Dhandalpor Káttí, but, being unable to prevail, and at the end of seven months the troops pressing for their pay, he deserted them and returned privately to Junágad.

128. The Naváb, however, insisting that Kallian should be responsible to the army for their arrears, that person fled, and seized on Kutýána; his son, at the same time, possessing himself of Chorvár. At Kutýána, Kallian for three months resisted every attempt of the Naváb to take the place; the Naváb, despairing of success, invited Raganathji to return, and again to accept the office of Diván; and this person, having obtained the Bhándari and immunities which are specified in his Sanad, resumed his former situation (A.D. 1802).

129. Ranchorji collected troops at Porbandar, and conducted them against Kutýána, which he carried by assault or surprise, and made Kallian prisoner, who afterwards died in confinement.

130. The son of Kallian evacuated Chorvár, and fled to Diu. The relations of Kallian were imprisoned, and were only last year‡ set at liberty, on the payment of a fine of one lách of koris.

131. On the investiture of the sons of Ammarji, the Naváb gave them, as security for any advances of their own cash, which they might be obliged to make in the administration of his government, the fort and district of Kutýána, which they are to enjoy until all claims they may have against the Naváb are discharged. The Sanad for the possession of this place specifies that they are to enjoy it until the Naváb shall settle their just claims, and the deed is sealed by all the principal officers.

132. Raganathji and Ranchorji continued jointly in office for four years, without any extraordinary event occurring. Their circumstances were, however, cramped, and their resources impaired, by the continuance of the Gáekwár troops in the country, and the long Mulukgiri circuit of Bábáji. They were deprived of their usual resource of proceeding on Mulukgiri themselves, and their own private funds, from which they had advanced four láchs of rupees for the payment of the troops, were exhausted.

133. In A.D. 1804-05, Ranchorji, during a temporary absence of the Gáekwár troops, found an opportunity of making a Mulukgiri circuit.

134. In A.D. 1805-06, while Bábáji was employed in the siege of Wadhván, Vithalrao Diwanji was appointed to proceed on the Mulukgiri circuit; but Ranchorji, taking advantage of Bábáji's absence with the best part of the Gáekwár troops, collected a force, and made a Mulukgiri circuit on the Naváb's account. As this conduct was a violation of established custom, it was highly resented by Bábáji; and a detachment was immediately sent in pursuit of Ranchorji, but by his activity, and superior knowledge of the country, and by rapid marches through Káthiáwár and Gohelvád, Ranchorji succeeded in collecting about one lách of rupees, and had the address to return from this expedition without encountering the Gáekwár troops.

135. Ranchorji, however, finding that he was, in a great measure, excluded from this source of supply, and that it would be too hazardous to repeat the experiment while the Gáekwár army remained in the country, signified to the Naváb that he would not hold his office unless the Naváb provided more certain funds than the Mulukgiri, under these circumstances, afforded for the payment of his forces.

136. Accordingly, in A.D. 1806 the sons of Ammarji resigned their office and retired to Kutýána, after having disbursed to the Sebandis about four láchs of rupees of their own money; and which still constitutes a debt, or an unsettled claim, which this family has against the Naváb.

137. About eight years ago, the Chief of Navánagar conferred on Ammarji's sons the Táluka of Rámpura, which they have since enjoyed. The total of the produce of this táluka, it is supposed, does not exceed 40,000 koris. No particular stipulations are said to be attached to this grant. As it was given by the Jám at the time that he rescued the government of his country from the hands of Meru Khavas, it is likely he wished by the gift to secure up his interest the sons of Ammarji, who are held in considerable respect by the natives of this country.

\* Estimated at about 10,00,000 Koris.

† A.D. 1794-95.

‡ A.D. 1807.

138. Their Bhándar, Omar Mokhasan, an Arab of influence and power, incurred the Naváb's displeasure, who besieged him for two months and a half in his Havali, against which he erected batteries. The Arab, however, resisted his attacks, and was at last allowed to depart with his property to Seel fort, on the coast, three koss west of Mángrol, which he still retains in his possession.

139. The Naváb, about a month ago (December 1807), again entertained Omar Mokhasan in his service; an expedient usually resorted to by the Bhumias for retaining an ostensible right to a possession which is withheld by a disobedient and rebellious servant, whom they are unable to reduce.

140. It was soon after the investiture of the sons of Ammarji in the Divángiri that the Gáekwár army entered Sorath in A. D. 1804; and, in order to enforce the demands of his Government, Bábáji sat down before Vanthali, which he battered for six weeks. During this period, the Gáekwár troops sustained some losses from the activity of Ranchorji, but the country suffered from the usual effects of a fruitless resistance, and on this occasion it was plundered and laid waste to a great extent.

141. On this occasion the duplicity and weak policy of the Naváb contributed to the ruin of the country. While he encouraged Ranchorji to oppose Bábáji's demands, and to keep the field against him, he privately informed Bábáji that the resistance of his Diván was in contempt of his authority and inclination. Letters from the Naváb to Bábáji and Ranchorji are still in existence, to prove this absurd and contradictory conduct. It suggested to Bábáji, however, to threaten the Diván first, in his own district of Kutýána, and then the Naváb, by moving towards Chorvár, when, perceiving their particular interests thus separately endangered, they settled for the revenues on Bábáji's terms.

142. Reva Shankar, the ostensible successor of Ammarji, made another irregular attempt last year (A. D. 1807) to collect the Naváb's Mulukgiri dues, and recovered from the Bhumias about three lákhs of koris, or one lách of rupees. On this occasion Reva Shankar approached the Honourable Company's districts of Dhandhuka and Ránpur, but refrained from molesting them, when he was informed that the Company's Government would attend to any just claims which the Naváb might have on their territories, but would not allow them to be recovered by force of arms. For this unauthorised excursion, however, the Naváb was obliged to pay a fine of Rs. 15,000 to the Gáekwár.

143. At present, the Naváb has no regularly appointed Diván. Reva Shankar, who officiates in this capacity, is a dependant of the Gáekwár Government, and owes his appointment and support principally to Babaji. Without this support it is not likely that Reva Shankar would have accepted the situation; and it may be a useful policy to maintain the influence of his office.

144. The sons of Ammarji reside in Kutýána, and are supposed to confine their views to indemnity and personal security.

145. The Naváb is forty-four years of age,\* and of a corpulent habit, which renders him unfit for the active pursuits of life. The character of the Naváb, may be gathered from the circumstances of his administration, which is marked by cunning, cowardice, jealousy, and avarice; without his possessing, in the general sentiment of the country, one virtue as a counterpoise to his vices. Many of the situations of his political life, it will be allowed, were unfavourable to a strict and rigid execution of the regular duties of government, but he was reduced to situations of difficulty and of disgrace more frequently by his own misconduct and vicious habits than by any other causes.

146. Under the Mogal Government, Sorath formed a considerable Sarkár, and comprised a much greater extent of country than is included within its limits at present.

147. These countries were, in general, but imperfectly subdued, and the original Governments commonly subsisted together with the authority of the Musalmáns; but the Mahomedan Government in Sorath was completely established, and it is the only territory of all their former possessions in this quarter which still acknowledges their power.

148. Anciently Sorath was bounded on the west by the sea and the Gulf of Kutch, and by the Sarkár of Islámnagar, on the north by Jhálávád, on the east by the Gulf of Cambay and Arrátam; and on the south by the Indian Ocean.

149. The present boundaries, however, of Sorath, are more contracted. It has on the west the sea and Bhádar river, on the north the same river, on the east Káthiáwár, and Wálak, which is one of the districts of Gohelvád; and on the south the Indian Ocean.

150. The extent of sea-coast, and several good harbours, will always render Sorath one of the most interesting and valuable divisions of Gujarát.

151. The frequent changes of its administration, and the confused state of authority of the Naváb's Government, have been unfavourable to commerce, and gave rise to a spirit of plundering by sea as well as land. Several instances of piracy have occurred from the

Naváb's ports, and his officers have not been able to resist habits which their situation favoured, and which was pointed out to them by the neighbourhood and example of the piratical States

152 Of late years the Naváb's administration has rather repressed this piratical spirit ; but instead of accomplishing this object, by affording encouragement to commerce, and security to merchants, they have shut up or destroyed the harbours which were most noted for the resort of pirates

153. Under these circumstances, the present commerce of Sorath is confined to the export of the raw products of the country, and to such trifling articles of import as may be comprised within the necessaries of life, and is more circumscribed than the trade of any other part of the coast

154 The port of Jáfferábád, which is comprised within Sorath, but is not under the Naváb's jurisdiction, has also been considered as addicted to piratical practices. Jáfferábád is an appendage to Dandarájpur, and has long been in the possession of a family of Siddis whose power at one period was very considerable.

155. The Portuguese settlement of Diu is likewise in Sorath, and independent of the Naváb.

156. Neither Diu nor Jáfferábád pay any tribute to the Maráthas, nor to the Naváb.

157. The rest of Sorath is subject to the Naváb and his relations are tributary to the Maráthas

158. It is satisfactory to state that the proceedings for fixing in future the tributary payments from this part of the country received no opposition from the Government of the Naváb, and the system, for the establishment of which the present expedition has been undertaken, was acquiesced in, apparently, not only without repugnance, but under a just sense of its advantages.

159. Besides executing the usual engagements for his own revenue, the Naváb has afforded a strong recognition of their principles, by agreeing to compromise his Mulukgiri demands, and by entering into stipulations with the Bhumias, under the mediation of the Honourable Company and the Gáekwár, which will provide for the non-compulsory payment of these tributes to the Naváb.

160 The authorities of Sorath have entered into the same public obligations and securities as we have received from the Chiefs with whom settlements have been previously formed, and the enclosed table affords information of those provisions for ensuring general tranquillity, and the amount of revenue derivable from this division of the country.

I have the honour to be, &c,

(Signed) A WALKER,  
Resident.

*Camp at Pálri, near Rájkot, 12th January 1808.*

# APPENDIX

TO

## THE FOREGOING REPORT,

DATED 12<sup>TH</sup> JANUARY 1808.

*General Statement exhibiting Settlement of the Gáekwár Revenue for the Province of Sorath, contrasting A.D. 1806-07 with the Permanent Adjustment; also showing the Fael Zámín and the Arr Zámín respectively.*

Táluks	Chieftains' Names	Amount of A D 1806 07, Kharájt incl- usive	Amount of A D 1807-08, Kharájt incl- usive	Perpetual Revenue inclusive of Kharájt	Security for Ten years	Fael Zámín	Arr Zámín.	Remarks																																	
		Rs. q r	Rs q r	Rs a p																																					
Sorath	Naváb Ahmed Khan Babi Bahádur.	78,858 0 0	75,655 0 0	75,655 0 0	Bárot Himmat Sing and Banay Sing, of Pátan	Bárot Mulu, of Meg- pur	Gadvi Mukasura, of Charangám	Sorath is the designation of the Havah Tappa																																	
Bántva	Mukhtiar Khan and Gazanpher Khan.	40,011 0 0	32,002 0 0	32,002 0 0	Bárot Galakana, of Virangám	Bárot Phulji Rup Sing, of Nake, of Pitlád.	Kuer Hallaji, of Porban- dar.																																		
Amrápur	Jiwa Letha and Fatteh Khan	502 0 0	552 0 0	552 0 0	Ditto ditto	Bárot Phulji Rup Sing	Jhateja Jassaji, of Já- lia.																																		
Mángrol	Shaik Badr-ud-din	..	..	...		.....																																			
Jáfferábád	Siddi Jacub																																								
Bábrívád	Dánta Kotela, and the Bháyad							<p>The Naváb collects the Ghancem Vera of the district of Mángrol, and its jama is included in his settlement. The Naváb has, besides, a half of all the other produce of the district but has no share in the revenues of the port</p> <p>Jáfferábád pays no revenue to the Gáekwár or Peshwa.</p> <p>The inhabitants of Bábrívád do not settle regularly in Samvat 1860, when Babaji marched his army to that quarter against Chorvár, he made some small collections from them, since that period they have not paid anything. In the same year the settlements Babaji made were as follows —</p> <table border="0"> <tr> <td></td> <td>Rs</td> <td>Rs</td> </tr> <tr> <td>Thumba, per year Rs 450, for three years</td> <td>1,351</td> <td></td> </tr> <tr> <td>Bem Bhándari</td> <td>50</td> <td>1,401</td> </tr> <tr> <td>Jakarteri, per year Rs 50, for three years</td> <td></td> <td>151</td> </tr> <tr> <td>Warsova, Rámpura, and Bharrovár, per year Rs. 300, for four years</td> <td>1,201</td> <td></td> </tr> <tr> <td>Bem Bhandari</td> <td>50</td> <td>1,251</td> </tr> <tr> <td>Nágouri, per year Rs 75, for three years</td> <td></td> <td>225</td> </tr> <tr> <td>Dudáia</td> <td></td> <td>40</td> </tr> <tr> <td>Dedan</td> <td>2,401</td> <td></td> </tr> <tr> <td>Bhándari</td> <td>100</td> <td>2,501</td> </tr> <tr> <td>Total</td> <td></td> <td>5,569</td> </tr> </table>		Rs	Rs	Thumba, per year Rs 450, for three years	1,351		Bem Bhándari	50	1,401	Jakarteri, per year Rs 50, for three years		151	Warsova, Rámpura, and Bharrovár, per year Rs. 300, for four years	1,201		Bem Bhandari	50	1,251	Nágouri, per year Rs 75, for three years		225	Dudáia		40	Dedan	2,401		Bhándari	100	2,501	Total		5,569
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The following table will show the names of the Chiefs of Sorath, the principal places of their residence, and the tálukas and villages under them.—

Names of Chiefs.	Places of residence.	Dependent Tálukas.	Number of Villages.	Remarks.
Dewán Naváb Hamed Khan Babi Bahádur.	Junágad ...	12	758	
Mukhtiar Khan and Gazanpher Khan.	Bántva ..	1	80	
Jiwa Letha and Fatteh Khan.	Amrápur ..	...	2	
Shaikh Badr-ud-din ..	Mángrol ...	...	140	
Siddi Jacob, Jacob Khani...	M u z a farábád, or Jáfferábád.	...	5	(Bábriávád.) Two of these villages are under the Naváb, and one under Hamir Warru.
Megha Dhankada and Bháyad.	War ...	...	6	(Bábriávád) Under the Rájulla division, which is under Bhávnagar.
Hamir Warru and Silar Warru and Bháyad.	Nágesri ..	...	5	These villages are the general residence of the Chiefs of the Bábria tribe.
Wadja Rajput ...	Roisá ...	...	1	

#### SORATH.

Sorath is in Sanskrit written Souráshtra,—*Sou*, “good”, *Ráshtra*, “Government,” and also “population” It was probably applied to a country well inhabited, and in a high state of cultivation.

It contains fourteen walled towns and twenty-seven Chouburjas, or castles with four towers. Of the former, ten are subject to the Naváb of Junágad, one to the Chief of Bántva, one to the Chief of Mángrol, and one to Gondal. Twenty-one of the latter belong to the Naváb, three to the Bántva, one to the Mángrol, and one to the Gondal Chief, and one to a body of Gosáins. This is named Gorak Marí; it is garrisoned by Gosáins, who live on the charity of the neighbouring country.

From Máhádhavpur, the last port on the coast west of Porbandar, which is subject to the Chieftain of that place, the coast as far as Chauneh may be reckoned subject to Sorath. This part is called Nager, a Sanskrit term, which signifies anything rare or curious, and in consequence of its fertility it is distinguished by the appellation of Nili, or verdant. For the purpose of irrigation the natives of this part of Sorath use the Persian wheel.

The ports of Sorath are, reckoning from the westwards in order,—1, Mángrol; 2, Virával or Bilával, 3, Hirákot; 4, Mul Dwárka, 5, Diu, 6, Navábandar, 7, Rájpur, and 8, Jáfferábád or Muzafarábád.

The first of these ports is subject to Shaikh Badr-ud-din Kasbáti, the grandson of Shaikh Mia, who usurped the government of this place. It has a considerable district dependent on it, in the produce of which the Naváb of Junágad has a half share; the Kasbáti however, enjoys the whole of the revenue derived from the port, and alone exercises authority within the town.

The 5th is an island of Sorath, and a Portuguese settlement, the 2nd, 3rd, 4th, and 7th are subject to the Naváb of Junágad; but of these Verával is the most frequented. Hirákot was established by Shaikh Mia during the time he had possession of Verával Pattan, and it went to decay on the subjugation of that place by the Naváb. Navábandar and Rájpur were shut up several years ago, after having suffered materially from the Honourable Company's cruisers, which were employed to prevent piracies.

Mul Dwárka is a dependency on the Táluka of Korinár. Here the Maráthas, when they first entered this country in force, established a post, for the maintenance of which the Naváb of Junágad ceded one-half of the revenues of Korinár. Ammarji, in the zenith of his power, expelled the Gáekwár agent; but on the investiture of the sons of that Minister with the Diwánship of Junágad, the Gáekwár's rights were restored. The whole of the revenues of this táluka do not exceed Rs. 20,000; the Gáekwár Government have usually farmed their share for about Rs. 8,000.

The tradition of the country states that Mul Dwárka is the only part of the large tract of coast occupied by the original Dwárka, Gumpt Dwárka excepted, which escaped from the deluge that swallowed up this once famous city. It is now entirely deserted, and bears no features of its ancient importance. Pirate boats are not allowed now to harbour here,

those freebooters, however, taking advantage of the facility of avoiding detection from its deserted state, are sometimes in the habit of wooding and watering, as well as of sending on shore at this place the crews of such boats as they may have captured, previous to proceeding to their own port with their prize.

In the Purans, Sorath is celebrated as containing five Ratans, or inestimable things, 1st, the river Gomti; 2nd, beautiful women; 3rd, good horses; 4th, Somnáth; and lastly, Dwárka. The first and last cannot, in the present limited state of the boundaries of Sorath, be considered as included in it.

The ancient extent of the country included under the Sarkár of Sorath, as recorded in the Kholáse Tawárikh, was in length from Aráúra to Gogha, one hundred and twenty-five koss or two hundred and fifty English miles, and in breadth from the port of Diu to Sirdhár, seventy-two koss or one hundred and forty-four miles.

Sorath is full of spots reckoned by the Hindus sacred. The most remarkable within the present narrow limits of that country are Somnáth, Pattan, Tulsishám, Gírnar and Mul Dwárka.

Somnáth Pattan is a place of great religious resort of Hindus of all classes, who bathe in the junction of the three rivers, Hírranya, Kapila, and Saraswatty. Pattan derives the name of Somnáth from a famous Mahadeo formerly at this place. Somnáth is one of the Dwádasjotling, or twelve symbols of Mahadeo, which are said to have descended from heaven on the earth. The great fame of this temple in former times throughout the East attracted the notice of Mahmud of Ghazni, who, out of a bigoted zeal for his own faith, led a great army against it, and succeeded in reducing the fort after an obstinate but ineffectual resistance on the part of the Hindu princes of the country, who made the protection of this place a common cause. The Ling was on this occasion broken to pieces by the fanatical Mahmud, who also found a vast quantity of riches in the temple.

The Hindus, however, do not admit that the Ling was broken and destroyed by Mahmud, but assert that it retired into the ocean. Many powerful Mahomedan Chiefs followed the example of Mahmud. Sultan Mahomed Beghara of Ahmedabad is stated as the last who sent an army against this place. On this occasion the Gohel Chief of Láthi opposed the Sultan, but without effect; he was killed and Mahomed succeeded in reducing it, when he built a mosque on the spot where the temple had formerly stood. Another temple was lately built by Ahilabai, a wife of one of the Holkar's, in which another symbol of Mahadeo has been placed. Pilgrims bathing in the rivers at Pattan pay to the Naváb a fine of seven kosis. The whole of the produce from this source amounts to about 30,000 kosis.

Somnáth Pattan is also termed Parbás Pattan, in consequence of the number of pilgrims who entertain hopes that the God will grant them offspring,—*Parbu* in Sanskrit being one of the names of the god, and *As* signifies "hope." It is also called Jádwashtal Pattan, or the Pattan where the Jádows fought and killed each other; and Bilával Pattan, from its port Bilával or Virával.

Respecting Pattan, the Kholáse Tawárikh relates that it is an ancient place of worship and known everywhere; it is three koss distant from the sea, and has five ports subject to it. The river Saraswati passes near it. It is famous for a battle which took place five thousand years ago between fifty-six crores of Jádows, who were all slain. Half a kos distant from Somnáth is a place called Bhálka, where Shri Krishn received the mortal wound from an arrow which terminated his incarnation. This place is on the bank of the Saraswati, and under a Pipal tree, which is known at this day under the name of Deoswarg or Pipal-swarg,—i. e., the Pipal heaven, or the gods' heaven.

Tulsishám, or the goddess Tulsí and her spouse Shám, which are respectively names for Bhowáni and Shri Krishn, both of whose idols under the former names are in this temple, is situated in Bábriávád. Here are hot wells, which are accounted sacred by Hindus, who perform pilgrimages for the purpose of bathing in them. Pilgrims to this place pay no fine. Those of a caste inferior to a Bráhmín are stamped.

The mountain of Gírnar is full of temples and sacred springs: the most remarkable is the Máhta Gírnári, and the gods Nímnáth and Ummýera, or the water-drop, from the circumstance of water oozing through and dropping from the chin of the idol,—*Ammé* literally signifying "perspiration," and *Jarrow* "to drop,"—the temples of which form the fort of Gírnar.

Mul Dwárka was the place where Shri Krishn first settled after his flight from Mathra. Here is a temple of Ranchorj, but there is no idol in it now. *Mul* signifies the root or original Dwárka, which is the door.

Bábriávád, mentioned above as the place in which Tulsishám is situated, is a tract of uncultivated country, covered with thick jungle, and inhabited by people of the Bábria caste, who are nearly of the same tribes as the Kathis, and intermarry with that people. Formerly the Babrias were in the habit of living entirely by plunder, but they were greatly broken off their licentious practices by Ammarj Diván, and the relations of that person who



succeeded him in the administration of affairs at Junágad. The Bhávnagar Rájás also assisted in suppressing these robbers. Rajulla formerly belonged to a Babria named Bhojkotilla. This person was put to death by the Naváb, who seized on the fort of Rajulla; but the Bhávnagar Chief succeeded in adding it to his possessions in Samvat 1843 (A. D. 1786-87), and still retains it. The whole of the inhabited villages in Bábriávád do not exceed thirty, and these are scattered, and contain few inhabitants. Dedán is the principal. This place belongs to a Babria Chief, named Danta Kotila, who received this name from the remarkable circumstance of having been born with teeth. The only fortified places, exclusive of Rajulla, in Bábriávád, are Nágsari, which belongs to Hamir Waru of Timba, and Lunasápur, subject to Muzafarábád. Dhantarvád was formerly a place of consequence in Bábriávád, but has been a long time uninhabited. Many of the villages of Bábriávád have been subjected to the authority of Junágad, and all pay jama to that Chief.

The Marátha collections from this uncivilised people are small, and have been always precarious. The water in this country is brackish.

Muzafarábád or Jáfferábád is properly the port of Bábriávád. It is situated on a small peninsula on the coast of Sorath. It is governed by Siddis, and subject to Dandárájpur, the Chief of which appoints the Governor of Muzafarábád, who is always of the Siddi race.

They are descended from Abyssinian slaves, but no traces of their history are recorded in the histories of Gujarát that I have consulted. They appear, however, to have had a very early establishment in this country, and by their address and courage to have maintained a state of independence during all the revolutions of the Mogal Empire. They were the admirals of the Mogul fleet, and were known by their oppressions and piracies during the Company's early transactions at Surat and Bombay. All the maritime settlements of that empire on this coast became thence in some degree dependent on the Siddis, who appear to have possessed activity and courage.

There is still a Haveli at Ahmedabad which is said to have belonged to the Chief of Dandárájpur, and the tomb of one of his ancestors is within it. Latterly a Vakil of this Chief at the Court of the Kings of Ahmedabad used to reside here.

When Akbar Shah conquered Gujarát, finding no one that would be security for these Siddis, it is related that he himself became responsible for them, observing that none but the master should be made answerable for his slaves.

Jáfferábád had formerly a considerable táluka dependent on it, but it has only five villages at present subject to its authority, *viz*, Mitállu, Vadára, Kariála, Bálama, and Lunasápur, the revenues of each not exceeding from four to five hundred rupees.

The whole revenue of Jáfferábád is not computed to exceed Rs 20,000 a year, inclusive of its receipts from piracy, which of late have been very confined. It may be observed that the States which exercise piracy are all small, and without territorial funds sufficient for their support.

The town is surrounded with a wall, and contains about two thousand houses.

The fort has considerable artillery mounted, and is surrounded on all sides by the sea, a small isthmus excepted, through which a ditch is cut, leaving only a space sufficient to admit the passage of a cart. This ditch is filled with water at spring tides. Three hundred of the houses in Jáfferábád are occupied by Bannias, four hundred by fishermen, two hundred by Kasbátis; the remainder by tradespeople, sailors, and other castes common in all towns.

The number of armed men kept in regular pay is very small, but the whole body of inhabitants, who are chiefly Mussalmáns, are considered professionally as soldiers, and afford their service on every pressing occasion.

The country surrounding Jáfferábád is unfavourable to a spirit of commerce, the whole of its trade, therefore, is confined to the limited wants of its inhabitants. As its situation is favourable to pracy it has not withstood the temptation.

The present Chief of Muzafarábád is Siddi Jacub. This person, contrary to the former policy of the Chiefs of Dandárájpur, which led them to relieve their deputies at this place every three years, has enjoyed the Government by descent.

The Mulukgiri of the Naváb of Junágad has been several times the subject of communications to Government.

It may be proper to remark here that the Nawáb in this respect follows the custom of the Governors of Sorath in the time of the Mogal Empire, the whole of whose privileges his ancestors usurped to the utmost of their ability on the decline of the power of the Emperor, as already related. This source of revenue, it would appear, is reckoned on by the Naváb to produce eight lákhs of koris, or Rs. 2,66,000, and is generally assigned by him to his Diváns as part of the funds for the support of his troops and household expenses.

The arrangements, however, which have taken place for the Honourable Company's and the Gáekwár's districts, and which will, no doubt, be followed by the greater number of the Bhumias, will greatly reduce the branch of his receipts.

These arrangements will be the subject of a separate report, and it is sufficient to remark at present that they deprive the Naváb of the power of entering the districts of the Honourable Company and the Gáekwár with an armed force; and this advantage is secured to our subjects in consideration of the regular discharge of a sum not amounting to half the collections carried by the Naváb's agent to his account, and not, perhaps, one-fifth of the sum extorted from them under different pretences and forms.

From the importance of Ammarji's family in these transactions, and as their connection with the Naváb may probably be on some future occasion a subject of deliberation, I have thought it necessary to transmit a translation of the Sanad granted on the occasion of the late investiture of Ragunathji with the administration of affairs at Junágad. This document will also disclose to the Honourable the Governor in Council the mode in which the Government of the Naváb is conducted.

"I, Diván Naváb Hámed Khan, hereby invest you, Diván Ragunath Ammarji, with the administration of the affairs of the Maháls and country, whether Rayati (*i. e.* inhabited by people of peaceable and industrious habits, and governed by mild means) or Zur Tallabi (*i. e.* inhabited by refractory people, who only contribute to the Chief when forced,—this term comprehends those subject to the mulukgiri operation of the Junágad army) whatever you do, either by your personal exertion or by foreign means, for the benefit of the Sarkár, will be approved of. The representations of interested person to your disadvantage will not be heard, and on every affair your advices will be approved.

"I.—The produce of the Zur Tallabi Mulukgiri, amounting to about eight lákhs of koris, is assigned for the pay of the Sebandis, for the support of two Págás, the Modikhanna of the Sarkár, the servants and their dependents, and the Sebandis of the deputies, &c., including every item of expense, which are all to be discharged from the above source, for no other sum will be allowed. Whatever is laid down in the Thedád, or fixed establishment, is to be the rule of expense.

"II—A lách and a half of koris from the produce of the Rayati country is assigned for the payment of all outstanding instalments, debts, or demands, which are all to be discharged from this source.

"III.—Should any Madat Vera or aid assessment be granted, the Khángi four talukas are to be exempted.

"IV.—All arrears of pay up to the end of Jamádi-ul-Awal must be settled for in the one and a half lách. Should any Jemádár go away contrary to my inclination I will satisfy him

"V—It rests with you to settle everything relating to pay and salary. Do you take agreements from the Jemádárs, that they will be attentive to you, and accompany you on all expeditions and excursions

"VI—Should the Marátha settlement be made by me, I will take from you the produce of Kutyaána; but even in this case my Mutsadi will not go there for the purpose of collection. Should you settle with the Maráthas, the proportion of that settlement which may belong to the Maháls under me will be paid to you.

"VII.—The Parvána which has been heretofore granted in your behalf, and the Bhándari given you, is now good and sufficient.

"VIII—The following villages are granted for your support as Diván, these you are to enjoy, *viz*:—

"Meywátan and Wáraásar. These two villages were assigned in your former Bhándari, and are hereby renewed, and Ghádukra and Bárer, which are usually granted for the support of the Diván, are now assigned to you

"You shall enjoy the usual Rayati Sukri, and should any one object to pay this, the Sarkár will enforce it

"The Sukri of the Mulukgiri collection is confirmed

"The grass and grain of your Pága, and the pay of the Bágirs, will be allowed

"IX.—I have taken an agreement from you; in it, the instalments, pay, &c. are mentioned, without specific enumeration; but you will act according to this writing.

"From the above items, *viz*., the Zur Tallabi and Rayati, you will carry on the affairs of the Sebandis.

"X.—So many of the old Sebandis as you shall become answerable for, they will demand their pay from you; no one will trouble you unless you yourself undertake to satisfy him; and whatever over and above the regular pay you agree to pay, you shall yourself be answerable for its discharge.

"XI.—Kutyána is assigned to you for your satisfaction, and as a security for the payment of any claims you may have. Do you entertain the garrison of that place yourself. The claims are those which you may have against me from the 1st Bhádarva, Samvat 1860 [A D 1803-04], according to the accounts of debit and credit

"I pledge my kowl or word for all the above, and Mia Ghulam Mohi-ud-din and Syad Ali Hadad, &c [their names are all mentioned in the original] are given as Bhándars or guarantees."

None of the rivers in Sorath are large enough for the purposes of commerce, they are, however, numerous, and supply this country with abundance of water. The Bhádar or Bhadrávti,—which is called Nuli, in contradistinction to the Sukorádrí Bhádar, which empties itself into the sea at Dholera,—is the principal river in this country. It disembogues itself into the sea at Navibandar, but previous to this it is joined by the Ojat near Nawá, and this latter river is also joined by the Obion near Vanthali.

The large range of mountains in Sorath is called Gir. Their inhabitants are thieves of the Kuli casté, and of the Khánt tribe, and people who, having rendered themselves obnoxious to the laws of society by their habits, are obliged to take refuge in the recesses of these mountains. Bhárvatias, or people who are endeavouring to redress, by force, injuries which powerful superiors or neighbours have committed against their rights, also take refuge here, and, at convenient opportunities, rush forth upon their enemies, carrying devastation wherever their power of doing injury extends.

As connected with the transactions of the Naváb of Junágad, but more immediately with the Bántva Chiefs, it should here be remarked that the Táluka of Wisávadar, which is situated near the Gir Mountains, belonged to a Káthi of the Walla tribe. Owing to the distressed state of his country from the want of efficient protection, the Káthi ceded, in Samvat 1839 (A.D. 1782-83), the half of this revenues to the Naváb of Junágad, reserving to himself the other half, and a Jivái. In Samvat 1851 (A.D. 1794-95) the Naváb bestowed his share as a gift on the Chief of Bántva, on his marrying a daughter of that family.

These Chiefs encroached on the privileges which the Káthi had reserved for himself, in consequence of which he expelled their Thána, but the Bántva Chiefs shortly after this leading a force against him, he betook himself to the Gir, and left them in possession. Unable, however, to restore the population, which had fled with the Káthi, these Chiefs assigned the share of that person to Wala Ráning, as a counterpoise to his power. Wala Ráning is a Káthi, who, from interested motives, betrayed his relation, and materially assisted the Gáekwár Government in the seizure of Malhar Rao, and who has, in consequence received great countenance from the Gáekwár army in this country, which has put him in possession of Dharay, a fort belonging to Matra Wala, the Káthi he betrayed, and the great abettor of Malhar Rao. This latter Káthi, therefore, being now at war with Ráning, lately attacked and destroyed the settlement which the Bántva Chief had nearly effected through his means of the Wisávadar Táluka.

The usual articles of cultivation in Sorath are jowári, bájri, til and cotton, and, by the assistance of wells, wheat and sugarcane. Owing to the disturbed Government of the Naváb, and the consequent insecurity of property, the population of the country is inadequate to its cultivation. In Samvat 1860, when the Naváb resisted the settlement of his Mulukgiri tribute with Babaji, the Gáekwár army laid waste eighty-two villages of the best inhabited tract of his country. It is stated that at that time Sorath was beginning to acquire an appearance of fertility, but this fatal blow, brought on the industrious part of the community by the weak policy of their Chief, has never been since recovered.

The Naváb has only been once married, namely, to a daughter of the Naváb of Mujpu or Shami Rhádanpur.

He has, however, several Nákáit ladies and Rákhelis.

He has two sons, the eldest by a Rákheli, the latter by his wife. The eldest son is named Bahádur Khan; he is about eighteen years of age, and lives with his mother at Bilával Pattan.

It is stated that the Naváb suspects his second son to have been adopted by his wife, and that he is not really of her body, and owing to disputes in consequence of this, the mother has returned to her father.

The Naváb Hámed Khan ascended the Masnad when he was but thirteen years old. The Government was conducted by his Diván, Ammarji, a man of considerable ability, who was, however, put to death by the Naváb on the 15th of Fálgun Shudh, Samvat 1840 (A D 1784), when the Naváb was about twenty years of age. He was, therefore, born about the year A D. 1764.

Babaji's settlements with the Naváb of Junágad were, on the average of six years, between Rs. 75,000 and Rs 76,000, last year the settlement was made at Rs 80,000, and consisted of the following articles —

Jamábandi	...	Rs.
Kharáját		70,001
		8,857
	Total	Rs. 78,858

Besides the above, a fine was levied on the Naváb for allowing his army to remain in the field collecting his Mulukgiri tribute after that of the Gáekwár had entered the country for the same purpose.

The first collections of the Maráthas from the Naváb of Junágad were but Rs 31,000. Rs. 50,000 were collected the year that Ammarji was killed by the Naváb; after which, however, the rate again fell, and it was unsettled, but never exceeded Rs. 40,000.

The Maráthas at this time did not annually enter Káthiáwár, and previous to Sewram making the collections in Samvat 1851 (A D 1793-94), no one collected any arrears that might have taken place.

Sewram, however, departed from this rule, and those who followed, guiding their exactions as much as possible by the total of the sum that Sewram collected, made it the rule, or nearly so, of their exaction for the year of account, on account of which they collected.

The jama of Bántva has been fluctuating Babaji settled for the first three years at Rs. 1,05,000, for the next three years at Rs 92,000 and for the following two years at Rs. 72,000, including Kharáját.

Before Sewram collected the Mulukgiri tribute, the Bántva jama varied from Rs 28,000 to Rs 32,000, according to the power of the Collector, Sewram raised it to Rs. 38,000

The greatest part of Bántva is at present waste, its revenues in flourishing times never exceeded Rs. 1,20,000 The Chiefs, however, being peaceably inclined, or unable to make resistance, the tribute was imposed in that proportion, and not in that of their ability.

The settlement of their present year is less than the average of the collections of the last eight years by Rs 1,625.

This abatement, though, perhaps, not adequate to their wants, will, together with the exemption they will henceforth experience from the numberless little Bábats, or payments which always are the consequence of a Mulukgiri circuit, be the means of relieving them considerably

Sultan Mahomed Beghara was the person who dispossessed the ancient Hindu princes of the fort of Junágad, and from the circumstance of taking Chámpáner, another hill fort also, he assumed the name of Beghara. This Sultan commenced his reign in 863 Hijri (A D. 1458).

(Signed) A. WALKER,  
Resident.

# REPORT

ON THE

## DISTRICT OF HÁLÁR, IN THE PROVINCE OF KÁTHIÁWAR;

BY

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 25th January 1808.*

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HÁLÁR.

POLITICAL DEPARTMENT.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

To

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay

Dated 25th January 1808.

HONOURABLE SIR,

In offering for your consideration the following report of the settlement of the revenue for the division of Hálár, and of the transactions connected with this part of the country, I shall pursue the method and plan of my previous accounts.

2 I am only apprehensive of introducing matter which may appear irrelative to the subject, and of loading the Honourable Company's records with obsolete and fabulous relations but notwithstanding the fiction which pervades every Hindu historical account, these gleanings are generally founded in truth, and may not be useless, I conceive, in enabling us to form a more correct judgment of the people to whom they relate.

3. We have the outline of their progress to their present state, and may trace many of their peculiar manners, and ascertain the circumstances of their political condition.

4. As my inquiries led me to a knowledge of these circumstances, they were noted for my own information, and I conceived they might be useful to others.

5. They relate to a country little frequented by Europeans, but which contains many singular institutions, and is peculiarly distinguished by the favours of nature. The interest, also which the Honourable Company possess now, in the prosperity and improvement of this country, may dispose us to view its affairs with less indifference.

6. The division of Hálár derives its present name from Hálla, a Jhareja Chief, and comprehends the whole of the country conquered by his descendants. The boundary of the province of Hálár, on the north, is the Gulf of Kutch, on the west the Barrada Mountain, the ocean, and Okhamandal, on the south, the river Bhádar, and Káthiáwár, on the east, the district of Machu Kántha and Jhálávád

7. It has been already generally noticed in the report of the settlement of Machu Kántha, that the Jhareja Rajputs are descended from one of the four Jádows, who escaped from the destruction which befel their race at Bilával Pattan above five thousand three hundred years ago.

8. As the present report is intended to relate the settlement of this singular people in this country, and their celebrated transactions, as they have been transmitted to posterity, it will not be improper to bring into view all that has been at different times related concerning the Jharejas

9. The four Jádows, who escaped the fate of their brethren were preserved by the care of Hinglaz Mátá, in Sind. One of them, she concealed in her mouth, another under the ivory bangles on her arms, the third under her cushion of state, and the fourth in the fire-place. From this disposition they have been respectively named accordingly,—Jhareja from *Jháda*, "the mouth"; Churásama from *Chura*, "bangles for the arm," and *Samma* "connected with"; Chakatta, from *Chákla*, a "cushion of state"; and *Batti*, which signifies a "fire-place."

10. To these Rajputs Hinglaz Mátá further extended her care by assigning to each a separate dominion.

11. To the Jharejas, she assigned Sind; to the Churásamás Sorath; to the Chakatta Hasnápur; and to the Batti Jessalmere.

12. It is worthy of remark, that notwithstanding the long period of time which tradition assigns to these events, and the many subsequent revolutions, the Rájas of Jessalmere have retained possession of their dominions to the present day; and the Jharejas though they were dispossessed of, or gave away Sind, have always been rulers of a considerable tract of country, and continue to rank among the most powerful of the Rajput tribes, who have at any time possessed authority in the western part of Hindustán.

13. Jhareja, the first of his tribe, established his seat of authority at Nagar Sámmoi, or Táttá, five thousand years ago, and from this circumstance, the whole of the Jhareja Rajputs are also distinguished by the appellation of Sámmoi.

14. Unar, one of the descendants of Jhareja, after his tribe had, through a succession of ages, multiplied to a considerable number, bestowed his country in charity on Chárans, and went forth himself with a powerful army to conquer another (A.D. 1300).

15. With this view, he advanced through Kutch, crossed the Runn, and attacked Ghumli, at that time a place of great note, and the residence of the Chiefs of the Barráda country. It has been stated in the report of the division of Barráda, that Unar, despairing of success, had set out on his return for Sind, which his son, Bamanni, learning, repaired to the army, assumed the command, and reduced Ghumli.

16. The resistance which the Chiefs of Barráda on this occasion made to the encroachment of the Jharejas probably prevented them making an attempt to settle in the country. Bamanni, therefore, evacuated it, and had arrived in Kutch, on his return to Sind, when he formed the design of establishing his authority there, and was successful.

17. When Bamanni settled in Kutch, thirteen tribes of Jharejas colonised with him. These, though all descended from the same common ancestor, were distinguished by different appellations, according to a custom common in eastern countries, which assigns, to the descendant of a person famous for some virtue or great deed, his name, as an honorary distinction.

18. In the course of time, the Jhareja dominion in Kutch was formed into two separate States, but continued to be possessed by the same family, and probably exhibited the same sort of connection, that we see at present exist under the name of Bháyad.

19. The elder branch ruled over Lákiávirí and its dependencies; the junior over Bárra, and the country then subject to it.

20. This state of things continued till Jám Laka's son, Jám Rával, treacherously put Hamír, or Hámír, the Chief of Lákiávirí, to death.

21. Jám Rával invited Hámír and his sons to an entertainment. Hámír, suspecting the sincerity of his nephew's friendship, and intentions, refused to accept the invitation, until Jám Rával pledged himself, by the goddess *Assápuri* not to commit treachery.

22. Notwithstanding this pledge, Hámír was put to death during the entertainment; but his three sons, Khengar, Saib, and Raib, escaped, being concealed and assisted in their flight by Jám Rával's wife. They were conveyed to Shápur, a village on the border of the Runn, inhabited by Miánas, who, when Jám Rával appeared at the head of an army, to demand the fugitives, deceived him, by delivering into his hands three of their own children, instead of the young suppliants, who had sought their protection.

23. Whatever may be the truth of this story, the Miánas were instrumental in saving the lives of the sons of Hámír, and when Khengar recovered his possessions, he rewarded, this service by granting the Miánas a license to plunder with impunity.

24. The sovereigns of Kutch respect this license to this day, so far that, upon the proof of theft or robbery being established against a Miána, it is only customary to order restitution and never for this offence to inflict punishment, either corporal or pecuniary.

25. It appears, however, that the Government of Kutch has recourse to a device for punishing the Miánas, when they commit outrages dangerous to the peace and security of society. When this happens, they have recourse to the agency of the neighbouring Chieftains, who are not restrained by this extraordinary hereditary obligation.

26. The following account of the settlement of the family of Jám, in Bálár, is extracted from a historical fragment in the Gujaráti language;—

27. "The last Jám, who ruled over Kutch undivided, had four sons, to whom he assigned separate districts. Jám Dada, the elder son, had the fort of Kantakot, and its dependent country, Halla, the next brother, had the Kambera district, and the two younger, Jám Raidan, and Jám Hathia, had respectively the districts of Lákiávirí and Járádangar.

28. "Jam Halla, of Kambera, had offspring Jám Laka; and Raidan of Lákiávirí, Jám Hamír.

29. "Jám Laka and Hamír becoming enemies, Hamír found means of seizing on the former, and put him to death.

30. "Jám Laka left a son, named Jám Rával, who for a length of time, in revenge of his father's death, waged hostilities against Hamír.

31. "The Bháyad, however, interfering, an accommodation was brought about, and to all appearance the ceremony of drinking Kusumba, which is the lethe of enmity among the Rajputs in the country, was only wanting firmly to establish the incipient friendship.

32. "Hamir, however, while he professed his willingness that the ceremony should take place, being mistrustful of the intentions of Ráwal, refused to repair to his house. To remove this difficulty, Jám Ráwal swore by the goddess Assápuri that no treachery should be committed on the person of Hamir; and as it was known that Ráwal was much devoted to this goddess, the fears of Hamir were allayed.

33. "Notwithstanding the oath that he had taken, Ráwal determined to assassinate Hamir.

34. "The goddess, who is said to have been favourable to Jám Ráwal, perceiving his intentions, appeared to him in a dream, and warned him that if after swearing by her, he committed treachery, she would thenceforward desert his cause, and he would thereby lose his possessions.

35. "Jám Ráwal, however, bent on satiating his strong thirst for revenge, replied to the goddess that he was regardless of the loss of his possessions, and that he had determined to take the life of the murderer of his father.

36. "When, therefore, Hamir, in confidence in the oath of Ráwal, repaired to an entertainment which he had prepared for him, accompanied by his three infant sons, and several other relations and members of his family, Ráwal, taking advantage of the intoxication which Hamir and his party, without entertaining suspicion, had brought on by a too free use of liquors, put them to death.

37. "When Ráwal's wife, who was a sister of Hamir, received this intelligence, she, dreading and disapproving of the intentions of her own husband, concealed the children of Hamir, whom she had invited into her apartments during the entertainment, and afterwards favoured their escape to Shápur, a village, the property of their grandfather, situated in Vágad, and thus they eluded the search of Ráwal, who made much inquiry after them.

38. "Jám Ráwal, after the commission of this crime, possessed himself of Lákiáviri and the other possessions of Hamir.

39. "The three sons of Hamir were named Khengar, Saib, and Raib. The two elder repaired to Ahmedabad, the king of which place had received their sister in marriage. The brothers entered the service of the king.

40. "One day, having accompanied his majesty on a hunting excursion, a tiger was discovered. The king, addressing his Rajput attendants, asked them if there was any among them who would singly attack and kill the royal beast.

41. "Khengar and Saib immediately advanced before the crowd, and bowing respectfully, said,—'If it is the royal pleasure, one of us will attack the tiger, and put him to death.'

42. "The king accordingly ordered Khengar to combat the furious animal, which he killed.

43. "His majesty, highly pleased with his gallant exploit, commanded the youth to ask a favour, and pledged his royal word to grant it.

44. "Khengar, in consequence, petitioned to be put in possession of his patrimony.

45. "The king complied, and, at the further request of Khengar, conferred on him the title of Ráo, and dismissed him from his Court, accompanied by an army of twelve thousand chosen troops, and with every mark of distinction.

46. "Ráo Khengar, returning to Kutch, soon succeeded in regaining the possessions of his father, and defeated the adherents of Ráwal, to whom the goddess again appeared, and made known to him, that after having falsely sworn by her name, he could expect nothing favourable in Kutch; she therefore ordered him to depart, and repair to the opposite shore, where she undertook to provide for him the means of support.

47. "Following the advice of the goddess, Ráwal bestowed fifty or sixty villages in charity to Chárans, and surrendered Kambra to Ráo Khengar; and, accompanied by an army of four thousand men, marched to Kantária.

48. "The province of A'dji Kánta was at this time under Dada, the brother of Ráwal's grandfather.

49. "From him, Ráwal solicited a supply of grain, but, instead of complying, Dada loaded bullocks with dust, which he sent to him.

50. "Considering this a favourable omen, Ráwal, in great elevation of spirits, respectfully bent his forehead in the dust, and said,—'In thee do I foresee the dominion of the earth is mine.' He immediately marched with his army from the neighbourhood of Kantária, and took up a strong position at Dáisru, in the vicinity of Amran, where he continued inactive some time.

51. "At length he seized on the port of Nágne, which depended on the Jetwa Rajputs, and by degrees he established his authority over the province of Hálár."



52. Subsequently to his establishing his authority, in the year Samvat 1598 (A.D. 1542), and in the month of Shráwan, Jám founded the city of Navánagar.

53. Shortly after their invasion of this part of the country, the Jharejas succeeded in extending their dominion over the greatest part of the territory which now bears the name of Hálár, and which had been from an ancient period subject to the Ránas of Barráda, whose descendants are the present Chiefs of Porbandar.

54. The territory conquered by this branch of Jharejas was called Hálár from Jám Ráwal having been of the tribe of Rajputs denominated Hála, or descended from a person of this name, who was a powerful and distinguished prince of this family.

55. The place which Jám fixed on for his capital was originally called Nágne, a name which the shroffs and merchants frequently make use of at present, in preference to that of Navánagar. The name of Navánagar gave way to the Musalmán appellation of Islámábád, which those conquerors imposed during their government; but since the Jharejas recovered authority the original name again prevails.

56. Jám Ráwal had three brothers, and an offspring of two sons. The elder brother, Hardol, had the principality of Dhrol assigned for his support, and his descendants, the present Chiefs of Dhrol Táluka, have assumed the distinctive appellation of Hardol, from their ancestor of that name.

57. The two junior brothers of Ráwal had each twelve villages assigned for their support: Rewaji, the senior, had the Táluka of Kilos, and Murji, the younger, had that of Kandra, and their descendants, imitating the custom of the country, and in particular of their tribe, assumed the appellations of Rewani and Morani.

58. Jiaji, the elder son of Ráwal, died while his father was alive, leaving behind him a son named Lakaji, who being but young when his grandfather died, was deprived of his birthright by his uncle Vibhaji.

59. Vibhaji was succeeded by his son Sattaji, and by Ajaji, who had offspring two sons, Lakaji and Vibhaji.

60. Lakaji succeeded his father, and Vibhaji received, according to a custom which had long been established in this family, and which had continued until the present Chieftain broke through it, twelve villages, and the fort of Kallawar, as his inheritance.

61. Vibhaji, however, who was of an enterprising disposition, surrendered to his brother this district, in return for his assistance in the conquest of Sardhar\* and the country depending on that place, then consisting of seven hundred villages, from its possessors, Rajputs of the Waghela tribe.

62. The Waghelas had rendered themselves obnoxious to the inhabitants of the surrounding country by their predatory habits: they had thereby but few adherents to oppose the designs of Vibhaji, who prepared to extirpate their race and obtained a Sanad from the Mahomedan Government of Gujarát authorising him to pursue such measures as he thought necessary for this purpose.

63. Vibhaji, after having concerted his measures with the Musalmán Government, returned to his own country, and immediately proceeded to execute his scheme by treachery. For this purpose he invited to the village of Chabbára, the Chiefs of Sardhar and their relations, and put the whole to death during an entertainment, after which he possessed himself of their country, apparently without any resistance. The descendants of Vibhaji styled themselves Vibhani.

64. It is to be remembered that the head of the Jhareja family, which established its residence at Navánagar, retained the exclusive surname of Jám as a distinguishing appellation.

65. Nothing material in a historical point of view seems to be remembered of the events, the above excepted, which took place during the time that Ráisingji ruled in Hálár.

66. Tamáchi was succeeded, about one hundred and seventy years ago (A.D. 1630), by Ranmalji, a prince of a dissipated and weak disposition, who had early in life rendered himself incapable of performing the offices of wedlock, in consequence of a disease which he had contracted from early illicit amours.

67. Ranmalji, notwithstanding his condition, married a daughter of a Bhyád of Jodhpur. His wife concealed the secret of her husband's infirmity from every person but her brother, and hence she acquired a complete ascendancy over the Jám, who invested her brother, Goverdhan Sing Rhátor, with the management of his possessions.

68. Goverdhan gradually encroached on the liberty of Jám Ranmalji, and, by the aid or co-operation of his sister, reduced him to a state of confinement, dismissed from the

\* About A.D. 1620.—*Vide* Ayin Akberi, Vol. II., page 69, where the Waghela tribes are mentioned as the inhabitants of the Seventh Division of the province of Gujarát.

administration all the old adherents of the family, and prevented, by every possible means the residence of any of the Bháyad at Navánagar.

69. Goverdhan Sing, having thus prepared his measures, instructed his sister to spread a report that she was pregnant, and when the fixed time arrived, a boy was privately procured, and given out to have been born of her.

70. This child was named Laka. When he was two years of age, his reputed father, Jám Ranmalji, fell dangerously ill, and desirous of undeceiving the world, and divulging the imposture which had been practised, he sent for two of the most respectable adherents of his house, who were named Gopal Sing, a Cháran of Lákana, and Malik Issa.

71. Goverdhan Sing, however, took care to be present during this interview, and afraid that the Jám was about to disclose the spurious offspring, with great art and address recommended to the Chief the necessity there was of interesting such powerful well-wishers of his family in behalf of his son, against the opposition which he foresaw was likely to arise from his uncle and Bháyad during his minority; and Goverdhan had the effrontery, in conclusion, to request the Jám to recommend the child to the protection of his visitors.

72. The Jám, under the influence of personal fear, complied, and himself placed Laka in the hands of Gopal Sing and Malik Issa, and they pledged themselves to protect him.

73. The Jám, however, contrived, a few days subsequent to this transaction, to obtain a private interview with the same people, when he disclosed the secret of the counterfeit child, and that Laka was not his son; explaining, at the same time, the debility under which he laboured.

74. Ranmalji commissioned Gopal Sing and Malik Issa to acquaint Raising, his brother, of the circumstance, who possessed Hálár and its Táluka, that he might take measures to secure the succession to himself on his death.

75. Gopal Sing and Malik Issa, with a strange veneration for their pledged promise of protection to Laka, but not incongruous to the sentiments of this country, and of regard for the commands of their Chief and the honour of his family, again promised to give the necessary information to Raising, but at the same time resolved to protect Laka.

76. Jám died a few days after this communication, and his confidants punctually advised his brother of his just right to the succession.

77. Goverdhan was afraid to trust the Bháyad of Jám within the walls of Navánagar and, therefore, did not send the usual invitations to them to repair to that capital, to condole on the occasion of the death of their Chief.

78. Gopal Sing, however, previous to the expiration of the period of mourning, prevailed on Goverdhan to celebrate the usual rites without the walls, inviting within the town only forty or fifty of the principal Bháyad, and the wives of the rest.

79. Shortly after they had assembled, Junaji, of Dhrol, who was one of the Bháyad allowed to enter the fort, being in private with Goverdhan, caught hastily from his side a Kattár, and assassinated him with his own weapon, and immediately making a signal, a number of men, who were concealed in the carts which had brought in the Jhareja women, sprang forth and seized on the Darbár.

80. Goverdhan's sister and her adopted son escaped to the house of Malik Issa, who apprised Raising, the legal successor, that he would only surrender them with his life. Knowing his determined character, as well as respecting his attachment to his family, Raising conceived the possession of the child not adequate to the life of Malik Issa, and therefore left him in that person's house unmolested.

81. Unable, however, to afford him any efficient service, Malik Issa soon after sent the boy and his foster-mother to Ahmedabad, where she implored the assistance of the Subha.

82. This officer, in consequence, led an army into Hálár, but returned after levying excessive contributions, which occasioned great distress to the inhabitants of the country.

83. The Mahomedans made a second incursion two years afterwards, and were opposed by Raising, who was killed in battle, together with many of the principal Jharejas.

84. The deception which was practised by the introduction of a spurious child, although he did not succeed to the inheritance of this Jhareja family, gave rise to a method of adoption which does not probably prevail among any other tribe of Rajputs. An example of this mode of adopting an alien, and from another caste, will be found in the instances of the present Jám and his brother.

85. Jám Tamáchi, the fourth descendant of Raising, and the grandfather of the present Chief, was a child when his father died.

86. From the ruinous incursions of the Subha's armies, and the weakness attending the government of a minor, during which the Bháyad assumed power and importance, anarchy and confusion became prevalent, and the country exhibited a scene of devastation; the inhabitants were a prey to the Káttis, and every predatory tribe in their neighbourhood.

87. Tamáchi's reign was, therefore, a period of turbulence and trouble. He was killed at the age of forty, about seventy years ago (A.D. 1756), by Hallaji, son of Babji, one of his Bháyad but better known by the appellation of Kakabhoy, the Chief of Pardhari.

88. Tamáchi, on the death of his father, was carried to Kutch as a place of refuge, and he continued there till his country was in some small degree settled. The misfortunes of his younger days made him distrustful, and on returning from Kutch, he ordered most of the Bháyad, who resided at Navánagar to repair to their respective possessions in the country, and Kakabhoy retired to Pardhari.

89. Karsan Singji, of the brotherhood of the Chief of Wadhván, and brother-in-law to Kakabhoy, and over whom he had a great ascendancy, instilled into him doubts of the legitimacy of the birth of Jám, alleging that he was a youth adopted by a cabal for their own purposes. Karsan Singji advised Kakabhoy to assert his rights, by putting Jám to death.

90. With this intention, the conspirators repaired to Navánagar, where they were entertained for some time in a friendly manner by Jám, who was put to death at a convenient opportunity by Karsan Singji.

91. The ultimate object of the assassination, however, was frustrated by a daughter of Jám, who had been wedded to the Chief of Jodhpur, but, in consequence of some disputes with her husband, had returned to her family. She found means to deceive the attendants and the inhabitants, by making some of her confidants bring forward the corpse of Jám to a balcony, where she told the people he was only slightly wounded, and implored them to take vengeance on the guilty. This stratagem excited a tumult, and the conspirators were compelled to fly.

92. The women having matured their measures, on the next day the wives of the deceased adopted two sons, and produced them as their own offspring, and the Jám's death was proclaimed, and the last offices performed to his remains.

93. Kakabhoy fled to Pardhari, which he strengthened against the expected attempts of his enemies. In the more early period of his life Kakabhoy assassinated Alleyaji, the great-grandfather of the present Chief of Morvi. Rawáji, who succeeded to the authority of that place, in concert with the officers who had charge of the Government of Navánagar during Jám Laka's minority, entered into engagements with Khandoba Bhandara, at that time on a Mulukgiri circuit in this province, to pay four lákhs of rupees, on condition of reducing Pardhari, and putting Kakabhoy to death.

94. Khandoba, after he had besieged Pardhari many months without success (A.D. 1745-46), and fearful of losing all remuneration for his trouble, from his not being able to fulfil the necessary services, closed with an offer on the part of Kakabhoy to accept four lákhs from him, and to raise the siege.

95. Kakabhoy had not the necessary treasure to settle the demand immediately, and he placed himself in the hands of Khandoba as a hostage, agreeing to discharge his engagements in one month and six days, during which time he expected assistance from the Rána of Porbandar, who was his son-in-law.

96. These supplies, having been intercepted and captured by a party of Jám's horse Kakabhoy fled, first murdering a man and disfiguring his face, so as to make it be believed that he (Kakabhoy) had laid violent hands on himself.

97. About this time Meru Khawás was invested by Jám, who was only a youth, with the principal power in Navánagar. As this man made a great figure in this country for many years, and as he was the founder of the chiefships of Jodia and Bálambha, it may not be improper to state shortly the origin of his power.

98. Meru Khawás was a son of Adja Khawás, of Dhrángadra. Having married the daughter of Prema Khawás of Nagar, he repaired to that place with a daughter of the Halvad Rája, who was betrothed about this time to Jám Lakha. The father-in-law of Meru held a menial office near the person of Jám, but, growing old, he had Meru substituted in his room, and he soon acquired such an ascendancy that he was appointed Diván.

99. One of the wives of his predecessor, possessing great influence over Jám Lakha, and foreseeing its decline in the rise of Meru Khawás, laid several schemes with the view of accomplishing his death, but they all failed, although in one of those attempts a brother of Meru lost his life. This accident happening at a time when Jám was in company, Meru had the address to turn it to great advantage, by installing an idea that this lady aimed at Jám's own life.

100. In the event, Meru firmly established his influence over Jám, to the entire ruin of that of his foster-mother, who, enraged by disappointment, left Navánagar, and returned to her own family, the Chiefs of Utelya, in the Dholka District, whence she shortly after repaired on a pilgrimage to Gokal Matra.

101. On her return, she again formed schemes for dispossessing Meru Khawás of his authority.

102. The address, however, of Meru, while it flattered her vanity, lulled her into fatal security, and, in full confidence of the integrity of his intentions, she accepted an invitation from him to return to Navánagar. On her arrival at that city, while she was entering its gates with all the honours due to her rank, one of Meru's creatures assassinated her in her Rath or covered carriage.

103. From the period of this transaction, Jám until his death, was a prisoner in the hands of Meru Khawás.  
Samvat 1820 (A.D. 1763-64).

104. Jám Lakha had two wives, but, having no offspring, he adopted two sons, who were both procured by Meru Khawás. The foster-mother of the present Jám was a daughter of Babji of Bate; that of his brother Sattaji was a daughter of the Halvad Chief.  
Samvat 1822 (A.D. 1765-66).

105. On a point like the one in question, while the parties are alive, some delicacy might be expected to be preserved, in mentioning the circumstances of a transaction that militates against every idea of caste, and the established rules of inheritance. Little pains, however, appears to have been taken to keep this transaction secret, and it is known to everybody, as well as publicly talked of. It may have acquired greater publicity from the subsequent quarrels of Meru Khawás; but the Bháyad with whom I have conversed, although they were Bhárwatia, and at enmity with Jám, appeared to consider this deviation as a privilege of the head of their family, and that it neither affected the caste nor the right of inheritance to the Gádi

106. Jám Jessaji is the son of a Pújara or cotton-cleaner, and a Bháttiani—consequently of spurious offspring; and the younger, named Sattaji, is of the Khawás caste.

107. The two sons were adopted on the same day, but Jám, having been first proclaimed, was considered as the senior, and has succeeded to the Government.

108. Jám Lakha died\* a few years after these transactions, which occasioned another minority, during which time Meru Khawás ruled without control in Hálár.

109. One of the first transactions of consequence in Meru's administration was the reduction by a stratagem, in Samvat 1820 (A.D. 1763-64), of Bálambha (which had been mortgaged by Jám's family to the Ráo of Kutch, while a great famine distressed this province, for some pecuniary advances). This act of Meru Khawás gave rise to the series of events which led to transactions that are still unfinished between the Government of Kutch and Jám.

110. Under pretence of a debt due to this Government, Fattéh Mahomed entered Hálár, laid waste and plundered the whole country. He returned, however, when Meru Khawás, who on this occasion subsidised the Naváb of Junágad, had prepared a sufficient force to oppose him in the field.  
Samvat 1851 (A.D. 1794).

111. Fattéh Mahomed again, under the same pretences, but with better hopes of making some permanent establishment in Hálár, from the secret promises of the Jhareja Chiefs of Dhrol, Khirasra, and others of less note, entered that province with a considerable army. On this occasion Fattéh Mahomed sat down before Navánagar,† on the walls of which he succeeded in planting his standards, and it is said he would have reduced the place had not the Jharejas, who encouraged him to undertake the expedition with the view of destroying the power of Meru Khawás, taken the alarm at the risk of establishing a more powerful enemy to their family in authority than the person they wished to expel; and, in consequence, privately assisted the inhabitants to repulse the enemy.

112. The Jemádár, on failing in his attempt on Navánagar, retired to Kambhália, which place also he besieged without effect, for a considerable time. From hence he repaired to Bhánwar, where he left a Thána, and, returning by Drápha, crossed the Runn, leaving a garrison in Khirasra and Dhrol, whose Chiefs it has been stated were his principal abettors in the expedition, and it was therefore necessary to protect them against the resentment of Meru Khawás.

113. During the year Samvat 1854 (A.D. 1797-98), Fattéh Mahomed proposed another expedition against Navánagar. In the interim, however, Sadaram of Bate and Hansraj Shah intervening, a settlement was made, and two and a half lákhs of koris being paid in cash to the Jemádár, and five and a half stipulated to be paid, he removed the Thána he had placed the year before in Bhánwar, and returned with his army to Kutch.

114. In Samvat 1822 (A.D. 1765-66), Kakabhoy of Pardhari, who had fled from the hands of Khandoba Bhandara, returned to Hálár, and, repairing to Gondal, he found protection and assurances of support from that Chief. Meru Khawás, however, with a view to discourage the other Jhareja Chiefs from countenancing or affording him assistance,

\* In A.D. 1767.

† In A.D. 1796.

spread a report that he was an impostor; but offered, should the person appearing under this name satisfactorily prove the contrary to two of his confidential adherents, to restore to him the possession of Pardhari

115. The result of a deputation for the purpose of clearing up this matter was favourable to Kakabhoy, but not content with the offer of restitution of Pardhari made by Meru Khawás, he advanced pretensions to the Gádi of Navánagar.

116. Kakabhoy was encouraged to advance these pretensions by the Chiefs of Gondal, Sardhar Khurasra and Dhrol; but the result of a second investigation for identifying his person being unfavourable to Kakabhoy, these Chiefs became lukewarm, and shortly deserted his cause, sending him to Drápha.

117. The Jharejas of Drápha gave him refuge, and espoused his party. From this place Kakabhoy repaired to Porbandar, the Chief of which, Rána Sartauñji, was his son-in-law.

118. On the arrival of Kakabhoy at Porbandar, being in want of necessaries, Rána Sartauñji gave him some new clothes that had been made up for himself, but which he had never worn. In consequence of Kakabhoy wearing the clothes of his son-in-law, contrary to Hindu precept, he was generally pronounced to be an impostor, and Sartauñji at last embraced this pretence for abandoning his cause.

119. From Porbandar, Kakabhoy fled, and seized on the fort of Morpur, which he defended for some time against the attacks of Meru Khawás.

120. On this occasion, Meru Khawás purchased the neutrality or assistance of Sartauñji,—for it is uncertain,—and ceded to him nine villages, which were to be put into his possession on the fall of Morpur.

121. Kakabhoy, however, suddenly vacating this place in the same manner as he had left Khandoba, putting to death a man and disfiguring his face, the fort was delivered up by its garrison

122. After this success, Meru Khawás did not conceive it necessary to put Sartauñji in possession of the villages, and this, with some pecuniary demands on the part of Jam, also arising out of this occasion, continue unadjusted transactions between these petty States.

123. During Meru Khawás's administration, the limits of Okhámandal were reduced to their present confined state. He reduced Gogha in Samvat 1824 (A.D. 1767-68), and Gurgat, and all the country on this side the Runn, in Samvat 1831 (A.D. 1774-75).

124. In the same year he led a considerable force to the assistance of Babji of Bate against Banjabhoy, the father of the Chief of Posetra, which place, after a siege of six weeks, at which the army of the Naváb of Junágad was present, was reduced and plundered.

125. As Meru Khawás's power increased with his success, his administration became every day more firmly established. With this success, also, Meru Khawás extended his views and encroachments for a considerable period. The Chiefs of Navánagar received from many of the Káthi tribes the Nazarána of a horse, under the appellation of Ghora Vera, and this honorary present Meru Khawás conceived the idea of converting into a money payment. This was the origin of those Mulnkguri claims which Jám has since extended, and in some measure established

126. The expeditions and incursions of Meru Khawás into Káthiáwár were numerous and destructive. He made a successful attack on Jhasdan, and carried away as a hostage the uncle of the present Chief, who was released after paying a considerable ransom

127. Jám Jessaji had long, probably, been impatient at the state of restraint under which he was held by his Minister, and attempted, in company with his brother, to escape to a body of Arabs whom they had gained to their purpose, and who, to favour their views, had taken their discharge from the service of Meru Khawás, and encamped without the city. Jám effected his escape to his confederates, but the river in the neighbourhood of Navánagar swelling at the time, he could not retire to a greater distance.

128. As soon as Meru Khawás was made acquainted with the flight of Jám, he adopted immediate and vigorous measures for recovering his person, and succeeded, after a trifling skirmish, in which several people were killed

129. Though Jám, after this event, was apparently reconciled to Meru Khawás, and even lived occasionally at the house of his Diván,—in appearance from choice addressing him by the familiar name of Dada,—still Meru, wisely supposing, from the spirit, and discontent which his Chief had on this occasion displayed, that his influence was likely soon to decline and, perhaps, events arise which would deprive him of the wealth and consequence that he had acquired with so much danger and labour, agreed to relinquish his authority on being put in possession of Joriábandar, Bálambha, and Amran

130. Jám, conceiving the cession of these places but a small sacrifice, when compared with the establishment of his independence and authority, immediately entered into the views of his Diván, and assigned those territories by regular deeds as hereditary possessions.

131. Meru, however, at the request of Jám himself, continued until his death in office,—a circumstance which is not easily accounted for, and reconciled, unless we suppose, which appears to have been the case. That the power and ascendancy of the Diván still predominated too powerfully to be dispensed with. On the death of Meru Khawás, which soon succeeded this event, his heirs retired to Joria, Bálambha and Ámran, which they continue to possess.

132. From this period these districts have been dissevered from the domains of Jám and the family of Khawás, although professing a nominal respect for the house of their former master, may be considered as exercising all the rights and privileges of Bhumias. In this capacity, they settle separately with the Gáekwár Government for their revenue, and appear, in the transactions of the country, on the same footing with the other Chieftains.

133. The Musalmán authority appears to have been imperfectly and transitorily established in Hálár. This province was comprised in the Sorath Sarkar, but the family of Jám does not appear to have been ever dispossessed of the interior administration, and they are mentioned by the Persian authors as Zamindárs of power and respectability. It would appear that Jám was a military tributary, but withheld his service and his tribute whenever this could be done with impunity.

134. The Bhumias resisted the authority of the Subhás, as we have seen them opposing the Mulukgiri circuits of the Maráthás, and upon the whole, the former state of this country forms a strong resemblance with its recent condition.

135. I have been unable to trace, from any source of information to which I have had access, the transactions of the Musalmáns in Hálár in any regular order; but the following extract from the Mirat-i-Ahmedi will confirm the truth of the preceding remark and point out the nature of the connection between Jám and the Mogal Government.

136. "And in the year 1050 of the Híjri (A.D. 1640), Azim Khan entered Sorath with a great army against Jám, and the other Zamindárs of that country, who did not pay allegiance to the sovereign. When he arrived within eight koss of Navánagar, the residence of Jám, he, unexperienced, and without the power or ability to encounter the Subha, became obedient, and, making excuses, prepared to pay his respects personally to the Khán

"But at this time Azim Khan informed him that, until the Peshkash was settled, and until he desisted from coming the Mahmudi kori in the mint of Navánagar, he would not conclude a peace with him; in consequence of which that Zamindár agreed to give one hundred horses of the country of Kutch, with three lákhs of Mahmudis, to give over coming, as also to refuse refuge to the rayats of Ahmedabad, who might fly from that country, and to send his son with a good army to the assistance of the Royal troops, when they proceeded against the Mehwasís

"When arrangements of peace had been concluded on these terms, and the Peshkash discharged, the Zamindár paid a visit to Azim Khán, who, being satisfied in regard to him, returned.

"Now, however, in consequence of the want of power on the part of the Subhas, the former custom has again been adopted, the mint coins Mahmudis, the Peshkash is withheld, and Jám's son does not attend with his troops."

137. With the exception of the territory ceded to Khawás, the whole of Hálár is in possession of the Jharejas, and under Chiefs, who derive their descent from Jám Ráwal, and his brother Hardol.

138. The whole are, strictly speaking, Bháyád of these two families, but with many of them this connection is weak, and they do not appear to possess any common bond of union.

139. The more powerful Chiefs have disused the name of Bháyád, and consider themselves as the heads of their own families. In this capacity they have each their own Bháyád and these are more or less in a state of subordination, according to their various tempers and dispositions.

140. In most cases, the Jhareja Bháyád of Hálár settle for their revenues themselves and exercise in this respect, as well as in many others, a jurisdiction separate, and independent of the respective heads of their families.

141. The small State of Dhrol is next to that of Navánagar in rank and priority of establishment, but it has lost most of its possessions by the encroachments of Jám, and the remainder have only been saved by the interference of the Gáekwár Government.

142. The Vibhani branches, called so from Vibhaji, their founder, possess Sardhár and Rájkot, which are considerable Tálukas, and held independent of any control.

143. The possession of Gondal was obtained, for services performed, from the Naváb of Junágad, by Kumbháji, the younger son of Vibháji, and is, therefore, a junior branch of Rájkot; but the Chief of Gondal does not acknowledge any dependent connection.

144. Kotra, which is distinguished by the surname of SÁNGANI, from the founder of the family, is likewise an independent Jhareja principality.

145. Drápha, although belonging to one of Jám's Bháyad, is not subject to his control, as its Chiefs—for it is under several—disclaim any subordination to his authority and transact their own affairs.

146. When these Bhumias had secured the possession of their respective districts they naturally renounced their subordination, and became independent. By degrees, the bonds that connected them with the heads of their families have been dissolved, or but weakly remembered, and they have neglected or lost every sentiment of honour and justice.

147. The causes of jealousy and discord were continually augmented by the practice of assigning portions of their territory as a patrimony to their offspring, and, by dividing it into small shares, they established, in some instances, as many separate jurisdictions as villages. In this situation these petty Chiefs are perpetually engaged in contests, and their internal hostilities have destroyed every kind of security.

148. The interior administration of these little Governments is entirely in the hands of the Nágár Bráhmíns, and to maintain their own influence they promote the dissipation and misconduct of their Chiefs.

149. It is impossible in this general sketch to afford an adequate idea of the anarchy that prevails in the Sub-divisions of Hálár but some instances may be mentioned. In the march of the detachment from Kandorna to Rájkot, it passed thirty towns and villages laid waste and destroyed, and which had been recently effected, composing, but a small part of those anteriorly desolated, and of which the sites and foundations are to be seen in every direction.

150. In a country with little cultivation, and deprived of its population, the Chiefs are reduced to poverty and want. Such of their villages as are not deserted by the inhabitants are mortgaged to their creditors, and their children and relations are hostages for the payment of their revenue. In this situation they are supported by rapine, and live by open robbery, which they exercise as a profession without the least remorse or shame.

151. My intercourse and transactions with this society might amuse without being useful; but the relation of one fact out of many similar will afford a specimen of their manners and principles.

152. The Chief of Kotra, who possesses an annual income, when his country is well managed, of not less than Rs. 50,000 or Rs. 60,000, had a complaint preferred against him for robbing a Dholka merchant of Ahmedabad of piece-goods to the value of Rs. 1,500, which he plundered as they were passing through his district for the Kutch market.

153. Hothiji (the name of this Chief) immediately acknowledged that he had committed the robbery, and proposed to make restitution of such part of the goods as remained unsold and in the end he repaid their full value, without expressing any contrition, and without appearing to feel any other uneasiness than that arising from refunding some money he had received, which he seemed to think hard.

154. After this general description, you will not be surprised to learn that the revenue of this country has been generally in arrears, and that considerable difficulties occurred in adjusting it on the principles of a permanent settlement.

155. The difficulties that arose with the Jám, the principal proprietor in Hálár, although the amount of his jama is exceeded by the Gondal Chiefs, have been already related, and are fully stated in my letters dated 20th and 28th November 1807, which describe the events that preceded and followed the short hostilities at Kandorna.

156. The facility with which the Jám entered into the views which had been before in vain suggested, with superior advantages, to his consideration, and his subserviency after those hostilities, would not be easy to comprehend, without a knowledge of his character, and of the ideas prevailing in this country.

157. After this event Rudraji, the Vakíl in camp, repaired to Navánagar, and in a few days returned with Jagjivan, the Diván to the Jám, who came invested with full power to settle every point in dispute with his master. This person conducted himself with more candour and good sense than any of the representatives from the Bhumias.

158. The settlement of the jama was not a subject of objection; but as the numerous complaints of the Jám's Bháyad, who, inclusive of his brother, are almost all in the state of Bhárwatia, comprised a great variety of intricate points for discussion, it was conceived necessary to require from the Jám's representative the pledge of Hát Zalámni, and Jagjivan executed this deed, by which he engaged to afford satisfaction on every article. After receiving this document the discussions with this Divan were principally confined to these domestic details, and the greatest part of them were adjusted before I left the army.

159. It may, however, be necessary to mention that Jagjivan was under the necessity of going back to Navánagar, and of reconciling the Jám, by his personal influence, to grant a provision for his brother Sattáji, and to compromise his differences with some of the most obnoxious of the Bháyad.

160. The revenue settlements for Dhrol and Gondal were easily and amicably adjusted.

161. The latter Chief bears a character for probity and good conduct uncommon in this country, but his peaceful and submissive behaviour had exposed him to the exaction of every successive Subha, and his jama had been raised to an amount disproportioned to his revenues and the general rate of assessment. For these reasons, and on the principle of the perpetual settlements, which require that the jama should not be oppressive, the propriety of admitting a moderate abatement was recognised in favour of the Chief of Gondal.

162. The foregoing narrative will have detailed the causes and circumstances that long impeded, and for some time seemed to render an adjustment for the revenues of Sardhár, Rájkot, and Kotra impracticable.

163. Independent, however, of their internal state of disorder, their jama had within those few years received more than a double augmentation, in conformity to the policy of the Maráthas, who avail themselves of the dissensions and weaknesses of their tributaries for increasing their own demands.

164. Kotra had paid no revenue for last year, and Sardhár and Rájkot were nearly a moiety in arrear.

165. The extreme necessity of these cases required that the demerits of the parties should be overlooked, and that some relief should be administered to their circumstances. In concurring, however, with this settlement, these Chiefs had committed offences against the property of individuals and merchants, and it would have been extremely dangerous to the peace and prosperity of the country had they been suffered to preserve the advantage of crimes committed against the first security that men expect from society.

166. Although, therefore, the propriety of admitting a reasonable abatement in the revenues of Rájkot, Sardhár, and Kotra was acquiesced in, it was judged equally necessary and proper to oblige those Chiefs to refund the full amount of the robberies they had committed since the last settlement. Every settlement supposes a satisfaction for past offences, either by affording indemnification, or by compromise and oblivion. The restitution in the case of theft and robbery, in the language of the country, is called *Waltar*, from *Wálna*, "to return back."

167. It would be superfluous to enter into the detail that attended these discussions which consisted, on one side, in pleading the necessity of robbing, and on the other in pronouncing the necessity of restitution. It will be agreeable to learn that these Chieftains were obliged to yield to the dictates of justice, and have made, or rather have found, security for affording indemnification to the parties, who have suffered from their depredations.

168. The accompanying table will inform you of the revenue settlements, which have been concluded for the division of Hálár, and of such circumstances of a miscellaneous nature, or of those more immediately connected with the present transactions, which have been omitted in this report, and which may convey information concerning this extensive and valuable division of Gujarát.

169. It is unnecessary to make an observation on these engagements, which are of the same description as those that are already before Government; and it is sufficient to mention that the Chieftains of Hálár respectively executed the Fál Zámin security, the perpetual engagement for their revenue, the counter-security of an Arr Zámin, and security for their decennial payments.

170. It would be improper to dismiss this report without noticing that the Jháreja Rajputs are those who have been distinguished in this part of India by the practice of female infanticide; but it is only necessary to advert to the circumstance on this occasion. The solemn and written engagements of the Chiefs, renouncing, in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Camp at Rájkot, 25th January 1808.



**APPENDIX**

**TO**

**THE FOREGOING REPORT,**

**DATED 25<sup>TH</sup> JANUARY 1808.**

*General Statement exhibiting the Settlement of the Gáekwár Revenue for the Province of Zámín and the Arr*

Tálukás.	Chieftains' Names.	Amount of A.D. 1806-07, Kharaját inclusive.			Amount of A.D. 1807-08, Kharaját inclusive.			Perpetual Revenue, inclusive of Kharaját.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
Navánagar ... ..	Jám Jessají	98,011	0	0	95,010	0	0	95,010	0	0
Hariána ... ..	Do. .. ..	5,627	0	0	5,627	0	0	5,627	0	0
Sarapdar ... ..	Do. ... ..	4,359	0	0	4,359	0	0	4,359	0	0
Jáha ... ..	Jháreja Jessají .. ..	3,754	0	0	2,700	0	0	2,700	0	0
Chándaly ... ..	Jháreja Jonají ... ..							....		
Bhádukeyn Takbuksan	Jám Jessají .. ..	152	0	0	152	0	0	152	0	0
Kotara Náyáni ... ..	Jhárejas Jehají and Muljí ...				551	0	0	551	0	0
Rájkot .. ..	Jháreja Ranmaljí .. ..	17,013	0	0	11,560	0	0	14,500	0	0
Sardhár .. ..	Jháreja Ranají .. ..	7,606	0	0	972	0	0	6,003	0	0
Lodhuka ... ..	Jháreja Abherajjí .. ..	1,566	0	0	972	0	0	1,390	0	0
Paal .. ..	Jháreja Dewají .. ..	1,508	0	0	1,353	0	0	1,353	0	0
Kotáriyon ... ..	Jháreja Dossají... ..	1,149	0	0	1,024	0	0	1,024	0	0
Gowridar ... ..	Jháreja Dadají .. ..	1,236	0	0	1,092	0	0	1,092	0	0
Garku .. ..	Jháreja Bhanjí... ..	792	0	0	694	0	0	694	0	0
Virwa ... ..	Jháreja Tazají .. ..	186	0	0	161	0	0	161	0	0
Mowa ... ..	Jháreja Hodají ... ..	100	0	0	130	0	0	130	0	0
Wudali ... ..	Jháreja Kanjí ... ..	291	0	0	266	0	0	266	0	0
Kánksháli .. ..	Jháreja Rowají .. ..	91	0	0	91	0	0	91	0	0
Gondal Dhoráji .. ..	Jháreja Dewají, and Kuer Nathají	1,32,185	0	0	1,15,005	0	0	1,15,005	0	0
Megni .. ..	Jháreja Samat Singjí ...	4,239	0	0	3,684	0	0	3,684	0	0
Kotara Sàngáni ... ..	Jháreja Hatají, and Kuer Bajsají.	12,007	0	0	6,001	0	0	11,000	0	0
Rájpur .. ..	Jháreja Merojé ... ..	4,497	0	0	3,955	0	0	3,955	0	0
Bhárwa ... ..	Jháreja Wanají .. ..	1,805	0	0	1,429	0	0	1,505	0	0
Shápur ... ..	Jháreja Radují . ... ..	.....			201	0	0	By progression of Rs. 100 the first, Rs. 50 the next, & Rs. 100 the third, to Rs. 500.		
Kándár Bálambha Joria	Jháreja Lakají. Khawás Sagarám	13,708	0	0	11,607	0	0	11,607	0	0
Ámran .. ..	Khawás Hurjí .. ..	2,502	0	0	2,404	0	0	2,404	0	0
Dhrol ... ..	Jháreja Bhupat Singjí... ..	5,949	0	0	5,346	0	0	5,346	0	0
Khirasra ... ..	Jháreja Hatají ... ..	3,108	0	0	2,003	0	0	2,554	0	0
Drapha ... ..	Jháreja Satter Singjí ... ..	4,001	0	0	4,001	0	0	4,001	0	0
Kharedí .. ..	Jháreja Surají ... ..	2,056	0	0	1,891	0	0	1,891	0	0
Virpur ... ..	Do. ... ..	2,054	0	0	1,799	0	0	1,799	0	0
Sátodar Wowri ... ..	Jháreja Karná ... ..	1,834	0	0	1,583	0	0	1,583	0	0
Deri Mhílu... ..	Jháreja Mepjí ... ..	1,439	2	0	861	2	0			
Súsáng .. ..	Jháreja Dadají ... ..	628	0	0	527	0	0	527	0	0

*Hálár, contrasting A.D. 1806-07 with the Permanent Adjustment; also showing the Fael Zámín respectively.*

Security of 10 years.	Fael Zámín	Arr Zámín	Remarks.
Gadvi Walla Khima, of Kograwadar, and Bhárot Himat Sing, of Pátan.	Gadvi Amrádájna, of Goverdhan.	Jháreja Dewáji, of Gondal.	
Do do ..	Do do ..	Do do.	
Do do .	Do do ..	Do do.	
Do do .	Do do .	Hátáji, of Khirsara.	The security and Fael Zámín of Jálía have not been settled. Many of the villages of this Chief, owing to the enmity of the Jám, are waste; his disputes, however, are in a train of settlement
...	...	...	Waste, owing to dissensions among the proprietors
Gadvi Walla Kímak ..	Included in Jám's other agreements aforementioned	Jháreja Dossaji, of Kotária, and Dadaji of Gouridar.	This village was waste last year, and did not pay revenue.
Vias Shankar Mogji, of Viramgám.	Do do ..	Jháreja Hataji, of Kotária.	
Bhárot Bechar Taiza, of Viramgám	Vias Bakhti Momji, of Viramgám	Jháreja Hataji, of Kotária.	
Manu Nil Sing Pattu, of Viramgám.	Bhárot Bellamber, Vias Bakhti Momji, of Viramgám	Jháreja Hataji, of Kotária.	
Manu Nil Sing, of Viramgám.	Bhárot Wassan Joria, of Viramgám.	Jessaji of Jálía, and Hataji of Khirsara	
Bhárot Bechar Taiza ..	Do do ..	Abheraj, of Lodhuka	
Bhárot Bechar Taiza, of Viramgám.	Bhárot Sambu Vicha, of Kari.	Jhárejas Jehaji and Mulji, of Kotra Náyaní.	
Do do ..	Do do ..	Do do	
Bhárot Manu Nil Sing, of Viramgám.	Prandas Anup, of Kari, Bhárot.	Jháreja Veraji, of Sardhár	
Bhárot Bechar Taiza, of Viramgám.	Bhárot Sambau Vicha ..	Jhárejas Jehaji and Mulji, of Velám	
Bhárot Pitamber Pattu, of Viramgám.	Bhárot Wassan Joria, of Viramgám.	Jháreja Jessaji, of Jálía, and Hataji, of Khirsara.	
Bhárot Bechar Taiza, of Viramgám,	Bhárot Prandas Anup, of Kari	Jháreja Wanaji, of Bhárwa.	
Bhárot Pitámber Pattu, of Viramgám.	Bhárot Sambau Vicha, of Kari.	Nayaji, of Kothra.	
Gadvi Walla Khima, of Boggardadar.	Bhárot Phulji Rup Sing, of Nár.	Jám Jessaji.	
Bhárot Manu Nil Sing, of Viramgám	Bhárot Prandas Anup, of Kari	Jháreja Dewaji, of Gondal.	
Bhárot Pitamber Pattu, of Viramgám.	Mala Bechar, of Viramgám ..	Jháreja Ranmalji, of Rájkot.	
Vias Azba Jaybhán, of Viramgám.	Bhárot Bhowji Bhagwan, of Jalsan, Bhagwan Girdar, of Cambay.	Jháreja Vikaji, of Sardhár,	
Bhárot Hamir Udesing, of Kari	Bhárot Vicha Nawal Sing ..	Jháreja Kánnji, of Wadálía.	
Bhárot Bechar Taiza ..	Vias Rátana Kantar, of Viramgám.	Jháreja Dewaji, of Paal ..	This village was waste last year, and did not settle its tribute.
Vias Azba, of Viramgám .	Vias Shankar Mogji, of Viramgám	Jháreja Bhupat Sing, of Dhrol.	
Do do .	Vias Mogji, of Viramgám ...	Do do,	
Bhárot Manu Nil Sing, of Viramgám.	Bhárot Prándás Anup, of Kari.	Khawás Sagarám.	
Do do ..	Do do ..	Jháreja Jessaji, of Jállyon.	
Bhárot Partab Rajkarn, and Nila Matap, of Kari.	Bhárot Malia Bechar, of Viramgám	Jháreja Dewaji, of Gondal.	
Bhárot Gopalji Nawalsing, of Jalsan.	Bhárot Bhagurestram, of Kari.	Karna Mogji, of Sátodar Wávdi	
Partab Rajkarn, of Kari ..	Bhagwan Askarn, of Kari ..	Jhárejas Dadaji and Pataji.	
Bhárot Gopalji Nawalsing of Jalsan.	Do do ...	Jháreja Suraji, of Kharedi.	
Bhárot Partab Rajkarn, of Kari.	Bhárot Rajkarn, of Kari ..	Jháreja Suraji, of Virpur,	Not settled for ever as yet, part of this Jháreja's villages being waste.

## HÁLLAR.

*Jám* is a title of honour, and is synonymous to "Prince" or "Chief."

The natives are ignorant of the true import of the word ; but as it is only assumed by the person on the Gádi of Nagar, whatever may have been its original import, it is now understood as a title of honour.

The Jharejas, by every account, possessed the ancient Government of Sind ; but they trace their descent from a much more distant country, and both by tradition and history derive their origin from Persia

The following abridgment of a translation of a Persian work, called *Tubákát Akberi* written by Nizam-ud-din Ahmed, will, perhaps, throw some light on this subject :—

"In former times, the Government of Sind was vested in the family of Tamim Ansari, but on one of the Zamundárs of the Samkan tribe becoming powerful, it was transferred to him.

"This family held the dignity for a period of five hundred years, when it devolved, by one of the revolutions common in this world, on the tribe of Sankan, and this dynasty ruled over Sind for fifteen generations.

"Jám Unar was the first of the Samkan family who attained the regal dignity in Sind. He traced his origin from Jamshed, and the title Jám, which is derived from this, he adopted as a mark of his dignity, and of his illustrious descent. He reigned three years and six months.

"Jám Junan, brother to Jám Unar, succeeded him in the authority of Sind. During his reign, which continued fourteen years, the inhabitants of Sind lived in security, and prospered.

"He was succeeded by Jám Babu\* Nehieh, the son of Jám Unar. This prince had a virtuous disposition, and was beloved by his subjects. During his reign Sultan Feroze Shah of Delhi repeatedly invaded Sind with a large army, but was opposed by the Jám. Feroze Shah proceeded successfully on the third invasion : he reduced Sind, and took the Jám prisoner, but afterwards he showed him favour, and, conferring on him marks of distinction, allowed him to resume his authority. Jám Babu or Banu reigned fifteen years. He was succeeded by his brother Tamachi, who reigned thirteen years.

"Jám Sillah-ud-din† succeeded to the government on the death of Tamachi, and he reigned eleven years. Jám Nizam-ud-din followed next. He lived only two years and a few months. Jám Aishir succeeded Jám Nizam-ud-din. He was the son of Jám Tamachi. He would appear to have been dispossessed of his birthright by the intervening Jáms, and which Jám Aisher seized on by force. He was a virtuous prince, and ruled six years.

"Jám Keram, the brother of the late king, and son of Jám Tamachi, entertaining an idea that the son of a king was always born to ascend a throne, seized on the government, which he held only for a day and a half, when he died.

"Jám Fatteh Khan, the son of an officer named Secander, when the throne of Sind thus became vacant, was elected to command and regulate affairs, which he did for fifteen years.

"Jám Taglagh succeeded the last prince, to whom he was brother, this Chief carried on affairs for twenty-eight years.

"Jám Mubarak, one of the dependents of Jám Taglagh, usurped the authority on the death of his principal, but was, again, deprived of it in three days. When the country was relieved from the confusion occasioned by the usurpation of Mubarak, the nobles of Sind conferred the authority of Chief on Secander, the son of Jám Fatteh Khan, and on the death of Jám Secander, who lived a year and a half, they elected Jám Sajan, who ruled for eight years and a few months.

"On the death of Jám Sajan, Jám Nizam-ud-din, commonly called Jám Nanda, succeeded to the regal authority. During his government the country of Sind prospered, and acquired a national fame.

"In the year A. H. 890 Shah Beg invaded Sind from Kandahar, and reduced the fort of Sowi from the Jám, who afterwards recovered that place, the brother of Shah Beg being killed in defending it.

"Shah Beg,‡ hearing this, deputed an officer with a large army, who defeated Jám Nanda, and the Shah shortly after arriving in person, Bukkur and Sehwan surrendered to

\* *Vide* Daw's Hindustan, Vol II, page 56, where this occurrence is noticed in the life of Feroze III. From this it would appear that the Jám, who is styled Banu, was dependent on Delhi, but had rebelled ; and that the Sultan, being obliged to withdraw his troops from Sind to Gujarat, on account of the severity of the rains and want of provisions and forage, reduced the country during his second invasion.

† The name of this prince, being evidently Mahomedan, it may be inferred that the Jáms had, after the invasion of Feroze Shah, become converts to Islamism.

‡ It would appear that of late the succession to authority had been elective, though confined to the royal family.

his arms Jám Nanda, after many ineffectual struggles to regain his possessions, departed this life, having reigned sixty-two years.

“On the death of Jám Nanda, the office of Wazir was bestowed on Deria Khan, which excited the jealousy of Jám Sillah-ud-din, who was related to Jám Feroze, and who considered his pretensions to succession to be stronger. Jám Sillah-ud-din accordingly made some attempts to possess himself of it, but not succeeding, he fled to the court of Sultan Muzafar of Ahmedabad, who was married to one of his relations. Muzafar sent a large army with him to Tatta, but Deria Khan ostensibly surrendered his power without trying the issue of the contest. Deria Khan, from this circumstance, established his own power more firmly, and shortly after placed Jám Feroze in the government.

“Jám Sillah-ud-din again fled to Gujarát, and once more being assisted with a powerful army by Muzafar in A.H. 928, he succeeded in expelling Jám Feroze, who soon gathering adherents from the assistance granted him by Shahi Beg Isghun, was enabled to face his rival in the field, and shortly after slew him and his son Hybat Khan in an engagement.

“Shahi Beg, however, at that time lent his assistance with sinister motives. He was at the same time meditating the conquest of Sind to his own authority, and the year A.H. 929\* he actually reduced Tatta, when Jám Feroze took refuge with Sultan Muzafar of Gujarát, and shortly after was enrolled by Sultan Behadar among his Ameers.”

The following extracts from Daw's History of Hindustan will show that the family of the Jám was powerful in the sixteenth century —

Vol. II., page 379 —“Muzafar faced about to oppose the Mogals in a narrow defile, but he was driven from his post by the artillery of Mirza, and fled towards Jionagar (Junágad) taking refuge with Jami, an Indian prince in those parts.”

Page 380.—“Muzafar soon after, by the aid of Jámí and the Subha of Jionagar (*i.e.*, Junágad), advanced to a place called Mabi, within one-hundred and twenty miles of Ahmedabad. Mirza, marching out to oppose him, he was struck with a sudden panic, and made a precipitate retreat, but, strengthened by new alliances, he made a third attempt to recover his dominions, and, engaging the Mogals at Seranti, he was defeated and obliged to take refuge with Sing, the Prince of Jhálá (*i.e.*, Jhálávád).”

Page 385 —“Koka having arrived in Gujarát,† led an army against Jámí, a Zamindár of great power in that province, who, in alliance with Dowlat, the son of Ami, Prince of Junágad in the Deccan,‡ came out to meet him with twenty-thousand horse. A sharp engagement ensued. Rafi Hossein and Sherif Omras, of distinction in the empire, were killed on the Mogal side, and, a great number of men, while the enemy lost the eldest son of Jámí, and that Prince's Wazir, with four thousand Rajputs, on the field of battle. Victory declared for the Mogals, and many more Rajputs fell in their flight.”

Page 389 —“Koka was this year§ obliged to take the field against a powerful Chief of Gujarát, who gave protection to the unfortunate King Muzafar. He obliged the Chief to give Muzafar up, and that unhappy prince, wearied out by adversity, put an end to his own life with a razor, as they were carrying him prisoner to the capital of Gujarát.”

Vol. III., pages 310 and 311 —“When Dara, flying before the troops of Aurangzebe, entered Gujarát,|| the road of the prince lay partly through burning sands,¶ destitute of water, and partly through abrupt mountains, covered with impervious woods, the haunts of beasts of prey, his people were parched with thirst, his very camels died of fatigue. The unfortunate women were just expiring for want of water, when the prince, who ranged the solitude far and wide, lighted on a spring. He camped near it, and having refreshed his attendants, arrived next day on the borders of the territories of the Rájás Jám and Bahara (Kutch, which lay contiguous to each other in his route). They received him with hospitality, but they declined to embrace his cause. They were the natural enemies of the house of Timour, who had often, from views of conquest, penetrated into their almost inaccessible country. When persuasion failed, Dara endeavoured to work on the pride of the Jám. He proposed an alliance between his son Sipper Sheko, the constant attendant of his misfortunes, and the daughter of the Rája. The match did not take place. The few Mogal nobles who adhered to him were so much dissatisfied with the proposal, on account of its inequality, that it was laid aside, and Dara proceeded to Ahmedabad.

When Khengar, assisted by the King of Ahmedabad, succeeded in regaining his possessions, he solicited the title of Ráo, and dropped that of Jám, which, previous to the expulsion of Rával from Kutch, seemed common to the different members of the family.

\*A D 1521

†A D 1588

‡*Sic in origine*

§A D 1592

||A D 1660

¶This is no doubt the country laid down in Rennel's map as the Sandy Desert, which is inhabited by Rajputs of the Soda tribe, and is known to the natives under the appellation of Thar or Thár, and by the Persians called Registan, “the country of sand.”

In resigning this appellation, Khengar marked his strong disgust of the treacherous conduct of Ráwal, who murdered his father Hammir, and he caused many of the low castes in Kutch to assume the distinctive appellation of Jám, to cast disgrace or ridicule on the name.

Hinglaz Mátá having been instrumental in saving the first Chief of the Jhareja race, they have adopted that goddess as their Devi. The tradition of the Jharejas states that when Bamanni, the son of Unar, after his conquest of Ghumli, was returning with his army through Kutch to Sind, the Hinglaz Mátá appeared to him in a dream, and ordered him to remain in that country, and to erect a temple to her. Bamanni obeyed, and, erecting a temple to Hinglaz, he called it Assápuri, because in the country of Kutch the hopes with which his father Unar had left Nagar Sammoi in Sind were fulfilled—*A'ssá* signifying "hope," and *Puri* "full."

When the Jharejas, under Ráwal, entered this country, their traditions record that the Mátá Assápuri directed him to settle on the side of the Runn, and when expelled from Kutch, in pursuance of this advice, the first conquest Ráwal made was Nágnábandar, a port at that time of considerable celebrity. Here he founded the present City of Navánagar.

Jám Ráwal being descended from the race of Rajputs denominated Halla, from their common ancestor of that name, the country he established his dominion over has been called, according to a custom common in this country, Hálávár, or the country of the Halars, and this term has been contracted to Hálár.

Hálár is divided into several principalities. The most ancient, and first in point of rank of Navánagar is Dhrol. The founder of this chiefdom was Hardol, the brother of Jám Ráwal, who had this assigned to him with one hundred and forty villages.

It is now divided into several portions as its Bháyad has increased, and the Jám about ten or twelve years ago, seized on the Táluka of Sarapdar, which belonged to the Dhrol family.

For the revenue of Sarapdar the Jám makes a separate settlement, as he does for several other small places, subsequently acquired, and wrested from his neighbours, after the jama of Navánagar was established. The Maráthas were at first indifferent about the question of rights, but were careful to oblige very Chief, who acquired territory at the expense of another, to pay some increase to their revenues. This increase was readily agreed to, and was, probably, the price of their usurpations.

Sarapdar is one of the most valuable Tálukas in Hálár; to protect it from the incursion of the Káttis, the Dhrol Chief paid a Pál to Meru Khawás.

The following is a list of Tálukas under the Jám, and an estimate of their revenues:—

	Rs.
Sarapdar ... ..	30,000
Hálávár ... ..	50,000
Kandorna ... ..	1,00,000
Jodhpore ... ..	50,000
Morpur ... ..	30,000
Bhánwá ... ..	45,000
Lálpur ... ..	30,000
Harána ... ..	35,000
Nagar Havah ... ..	1,25,000
Kambállya ... ..	2,00,000
Pardari ... ..	30,000
Ránpur ... ..	21,000
Ráwal ... ..	30,000
Bháyad ... ..	20,000
Bhadli in Káthiáwár... ..	18,000
A'tkote, " ... ..	10,000
Kotora, " ... ..	35,000
Bhádla, " ... ..	40,000
Sammandyála, in Káthiáwár ... ..	8,000
Chilána, " ... ..	30,000
Dillása, " ... ..	12,000
Bagári Vera ... ..	9,000
Vera from six villages of the Sacháni tribe... ..	6,000
Bárunagar ... ..	25,000
Vera from the villages under the females of his family... ..	40,000
Vera from sundry other Bháyad villages ... ..	50,000
Táluka Navánagar and Bandar ... ..	3,40,000
Total ... ..	<u>14,19,000</u>

Besides the Vera which is collected from the Káttis.

The above, however, may be considered rather an exaggerated statement, as from various testimonies it would appear that the revenues of the Jám do not exceed eleven or twelve lakhs of rupees.

Hálár contains fourteen walled towns, forty-eight Chouburjas or castles with four towers, and five ports, as follows—

Ports.	Chouburjas.	Walled Towns	Chiefs.
3	14	5	Under the Jám and Bháyad
	5	..	Do Dhrol and Bháyad
..	...	1	Do Virpur.
	.	1	Do Drapha.
.	10	2	Rájkot and Bháyad.
..	12	3	Goudal and Bháyad
..	5	1	Kotra and Bháyad.
2	2	1	Joria and Bháyad
5	48	14	

The Jharejas have little regard or respect for any religion. The Jám, by every account, appears a convert to the faith of Mahomed—he is reported to repeat the stated prayers openly, and to observe all the external forms of that worship, execrating, and contemning the Brahmans

He has continually in his hand a large rosary, that was given him by a Mahomedan devotee.

The character of Jám Jessají may be collected, and estimated from his conduct during the short period of our transactions with him. If to his conduct, we add the universal opinion of the country, we might conclude that his intellects are sometimes impaired, and those who are his adherents admit that his disposition is uncertain and fluctuating

His education under Meru Khawás may have confirmed the jealousy, and suspicion that mark his character. The well-grounded apprehensions from that Minister may have increased the natural timidity of his disposition, and he is supposed to be peculiarly subject to fear. He is, withal, cruel, avaricious, and faithless

His perpetual encroachment on his neighbours and Bháyad have added considerably to his dominions, while his parsimonious habits have enabled him to accumulate a treasure of six or seven lákhs of rupees.

It was his ignorance, and not his insensibility of danger, that made the Jám overlook the hazards from his Bháyad, while he was offending the Company and Gáekwár. The same ignorance, when his fears were awakened, made him crouch and submit to a regular system for the future government of the country.

The Jám was born in Samvat 1822 (A. D. 1766), and is now (A. D. 1808) forty-two years of age. Meru Khawás died in Samvat 1856, or about sixteen years ago; and as the Jám only then assumed the full charge of this Government, the long state of pupillage in which he was held by that artful Minister may account for his weakness and irregularities. Indeed, this is the defence set up for the Jám by his partisans.

The Jám has five wives,—1st, a daughter of the Rája of Bhávnagar; 2nd, a daughter of the Rája of Limdi; 3rd, a daughter of the Rája of Aramra; 4th, a sister of the late Rája of Dhrángadra; 5th, a sister of the present Chief of Dhrángadra

The Jám had a son by one of the Dhrángadra wives, whom he himself is said to have killed, from some apprehension of Meru Khawás raising this son to the Gádi, and destroying the father.

It should be mentioned that the Jám is neither given to drinking spirits to excess, nor to the improper use of intoxicating drugs,—a reproach few of the Chiefs are free from.

Sattájí, who received the appellation of Kuer, as the brother of the Jám, is debilitated by the use of pernicious drugs.

The character and conduct of Sattájí is not respectable. He is patronised by Khawás of Joria, who pleads a pretended affection for the family of his old master, but has, probably, no better motive than to alarm and embarrass the Jám

When Sattájí solicited the Company's protection, and assistance, he proposed to reimburse the expense that might be incurred in his quarrel. He offered, if the Honourable Company would put him in possession of Navánagar, to pay twenty lákhs of rupees, and to pay an annual tribute, which was not specified. The means, however, of his paying this expense, solely depended upon the execution of the scheme, and, to aid it, Sattájí, with the assistance of the Joria man, proposed to bring into the field one thousand men. Without affording any countenance to this scheme, I thought it proper to assist Sattájí in what was considered his just right by the customs of his family, which allows for his support twelve villages

The Jám possesses several harbours or bandars in the Gulf of Kutch, and the capital carries on a very extensive trade with the opposite countries, and with the Malabár Coast and Arabia.

The port or bandar of Joria, with A'mran and Balambha, as is already mentioned, were given in Inám to Meru Khawás; they are now in possession of Sagaram Khawás. This territory contains thirty-six villages, and two ports. The grant is guaranteed by the Chief of Morvi, Bhuj, and others. This territory, including customs, yields about one lách and twenty-five thousand rupees annually, subject to the payment of the Gáekwár Mulukgiri tribute.

Khawás is the name of a tribe of servile origin; the term is synonymous to Khás Nokae. It implies a servant whose duty it is to attend to his Chief. The offspring of domestic female slaves belonging to Rajputs and Chárans are all Khawás. They are the property of the owners of their mothers, but are considered as children of the family. The credit of the family is interested in the future welfare of its Khawás.

The following are the principal Bháyads who were Bhárwatias against the Jám when the detachment entered Hálár:—1st, the Chief of Jállia; 2nd, the Chief of Mokánia; 3rd, the Chief of Khirsara; 4th, the Chief of Kerone; and 5th, that of Amran; with others of less importance, and about fifteen hundred Chárans, whom he had deprived of their villages, which were granted them for their support by his forefathers.

The Mulukgiri revenue of Navánagar has been, as elsewhere, progressive. In Samvat 1841, 1842, and 1843, it amounted to Rs. 70,000; Sewram increased it to Rs. 80,000; and it was advanced by Babaji to its present amount. The revenue of Kotra was raised by Sewram from a small sum to Rs. 17,000. Babaji, calculating at this rate, made his first settlement with Kotra for three years at Rs. 50,000, for the next three years Babaji was obliged to receive Rs. 24,000; and the growing distresses and distractions obliged him to accept for the following two years Rs. 17,000. Being unable to discharge this engagement, the Chief of Kotra gave his son and five Rajputs as hostages.

The Chiefs of Rájkot and Sardhár were under similar circumstances, and had their sons and relations pledged as hostages. The irregularity and oppression of these cases afforded no criterion for a perpetual settlement of the revenues.

It may be noticed that, excepting the Jám, none of the Jhareja Chiefs of Hálár assume any title, simply placing the term Jhareja before their names. Their sons are called Kuers.

The principal Bháyad of Dhrol are the Chiefs of Khirsara, Jállia, and Harmattia. When the Gáekwár and the Honourable Company's troops entered Káthiáwár, all these were at hostilities with the Jám, in consequence of his having attempted to seize upon their possessions, and their country was nearly a waste.

The Chief of Jállia acted as a useful guide to the detachment on its marches in that country

When Azim Khan was Subhádár of Gujarát, being on a Mulukgiri excursion in Káthiáwár, and observing the deserted state of Sardhár, he converted it into a considerable military post, under the command of his adopted son, Bhákar, and changed its name to Azimábád, with a view to protect the dependent territory against the encroachment of the Bháyad, and the predatory tribes of Káttis who harassed the surrounding country. He left at this place a large body of troops. Mirza Bhákar, however, seems to have been deficient in judgment, and not capable to carry into effect the views of his superior; for, disrespecting the temples and religious orders among the Hindus, as well as their property, he soon excited those he was placed to protect, to rise against him as enemies, and after several attempts for supremacy on both parts, destructive of the peace and prosperity of the country, Mirza Bhákar was killed in an engagement, and his troops were routed. The recall of the Subhedár, as he was leading an army into this country to quell these disturbances, proved in the event favourable to the Chieftains of Sardhár, who shortly after regained that place.

The chiefship of Sardhár contained seven hundred villages; owing, however, to the divisions of property among the Bháyad, and to the dissensions among the families of its Chiefs, as also to a long struggle with the Mahomedan officer who, as already mentioned, had a Thána in Sardhár, the possessions of this family have gradually diminished to their present insignificance.

Though Sirdhár is properly considered as the seat of authority of their family, yet they are more commonly known under the designation of the "Rájkot Wálas," from their long residence in this latter place.

When Lákhañi, the grandfather of the present Chief of Sardhár, succeeded to authority about fifty years ago, the most valuable portion of the possessions of Sardhár had been separated from the senior branch of the family by the disturbances already glanced at, and from the necessity of assigning a patrimony to their descendants. It is worthy of remark, that this patrimony diminished one-half every descent from Vibhaji, when there were several brothers, except in the instance of Kumbhaji, the first Chief of Gondal, who forcibly seized a tenth of the chiefship.

Mayrámanji, the first Chief, who had several sons, gave the juniors six villages each. Ranmalji, his son, gave his younger sons three, and Lákhañi each of his own one and a half.



Lákháji, tired of the cares of authority, resigned in favour of his son Mayrámanji, the father of the present Chief. This Chief, however, shortly after dying, Lákháji again resumed the authority, his grandsons being too young to assume this charge.

Ranmalji, the senior, a man of weak understanding, being influenced by interested advisers, soon found means to expel his grandfather and a junto of Kárbáris who administered under him; but again repenting, he invited him back, and dismissed his confidants. When Lákháji resumed the authority on this occasion, he invested as Kárbhári, or administrator, his second son, Viraji, and the Chief of Lodhika.

These people only held their trust for a year and a half, at the end of which period they retired from Rájkot to Sardhár, which place they seized on as a guarantee for the payment of their advances to the Government. Lákháji going there to effect some accommodation, Ranmalji, at the instigation of Dadaji, his younger brother, again assumed the authority of Rájkot. Soon after this, Dadaji, who assumed the administration of affairs under his brother, repaired to Rájkot, and settled all the claims of the former Kárbáris, bringing back with him Lákháji, his grandfather, to Rájkot. Lákháji shortly subsequent to this, repaired to Navánagar (where he died), and, working on the timid mind of his nephew, inspired him with fears of his brother Ranmalji.

Viraji, the second son of Lákháji, and uncle of Ranmalji, taking the alarm, fled to Gondal, placing, as he proceeded, Sardhár in Viraji's hands. Dadaji and his brother were soon reconciled, but Viraji has retained Sardhár and its dependent villages, under the plea that Ranmalji is a man of weak mind, and under restraint by his younger brother. The disturbances which these divisions have lately occasioned, together with the withholding by the Chief of Sardhár the produce of three villages of the Táluka from the Chief of Kotra, which had been ceded to his ancestors by the Rájkot Chieftains for services performed in times of great distress to that family, have caused the districts of Kotra, Sardhár and Rájkot to become waste, and nearly deserted during the last two years, and reduced them to such a wretched state that, forgetting their rank and their caste, they had become highway robbers. The most powerful Chief of Hálár next to the Jám is the Chief of Gondal.

Gondal was a small place, a village subject to the Sarkár of Sorath, which was conferred on Kumbhaji. The Chiefs of Gondal have acquired most of their possessions from the Navábs of Junágad for pecuniary aids granted them at several times, such sessions were generally countries which at the time of granting them were nearly waste, from the anarchy and confusion of the times. Under the Chiefs of Gondal they have arrived at a high state of cultivation and prosperity, and many villages, such as Jetalsar and Dhoráji, have risen into flourishing towns.

The town of Dhánk, which was an ancient and celebrated city, is subject to Gondal and is settled for by that Chief. Dhánk was formerly called Mungia Pattan. The occasion of its name being changed is by the natives said to have arisen from the following cause. A holy Gosan lived in retirement on the top of one of the hills in its neighbourhood, whose Chela was in the habit of repairing daily to Dhánk, to beg for his master's and his own subsistence. On a certain day he went through the whole place without getting aught except a small piece of bread from a Brahmin celebrating an Agni Hotar \*

When the Chela had returned to the holy man without the necessary alms, exasperated at the hard-heartedness of the inhabitants, he took the Chela's pot in his hand, and, overturning it, exclaimed "Pattan Tháté Dattan."† The Chela, sorely grieved at the curse of his principal, which he knew to be fate, solicited permission to inform the citizens of the destruction which would befall their abode, in order that they might save their lives by flight; but the Gosan only indulged his Chela's humanity in regard to the Brahmin who had given him the small piece of bread. He alone escaped, with his wife, children, and family. As soon as they had reached beyond the limits of Pattan, a great convulsion of the heavens buried that once celebrated place under dust. From this circumstance the place has received the name of Dhánk, from the Hindu word *Dhánkna*, "to cover."

It will be proper to notice here the Chiefs of Drapha. They are Phatyas or Bháyads of A'mran. The Chief of the last was the son of Jám Ranmalji. On the late Chief dying, without heirs of his own body, his widow ceded A'mran to the Jám through Meru Khawás, who stipulated to provide for the creditable support of the widow, and it is one of the places ceded since by the Jám to the family of Meru Khawás.

The Chiefs of Drapha present a community of joint proprietors living in one place which is uncommon in the province of Hálár. They amount to about one hundred and fifty sharers, of whom Sartánji is the Chief.

This person, under pretence of providing against the machinations of the Jám, introduced about four hundred men of the Babria caste and Meea tribe, who were dismissed from the service of the Navab of Junágad, and who were at that time subsisting by the depredations they committed on the Junagad country.

\* A ceremony performed in honour of fire, the person celebrating it, ever after keeps alive the fire lighted on this occasion

† In English literally "May Pattan be buried"

Soon engaging these people in his own cause, he expelled the greater part of his Bháyad. In settling with Drápha, the return of the Bháyad and the expulsion of the Miás formed a principal part, and it was acceded to. The present Jám has obliged the villages under Drápha to pay him Vera as the price of forbearance from violent proceedings.

The practice of adopting children by the several Jáms who have reigned over Hálár has been very frequent, and it is stated to proceed by the Natives from the first Chief Jám Rawal's desire to form a matrimonial but sacrilegious connexion with a Cháran woman.

It is worthy of remark that two singular customs prevailed in the families of the Ráo of Kutch, the Jám, and Sardhár, on a new Chief sitting for the first time on the Gádi.

In the families of the Ráo and Jám, when any Chief first ascends the Gádi, a Máttang or Brahmin of the Dhers steps forward, and with his blood marks his forehead. Until this ceremony of anointment has taken place, none of his subjects or dependents salute him as their Chief. This is repeated yearly at the Dasera. This custom had its rise from a tradition among them, which relates that previous to the invasion of the peninsula by Jám Unar of Kutch, a Brahmin of great research in astronomy predicted before the Ráo, the then Churásama Prince of Junágad, that a son had been begotten to Jám Unar who would be the cause of his own death, and he afterwards foretold to the Jetwa Chief of Ghumli, that the same prince would destroy that once famous country.

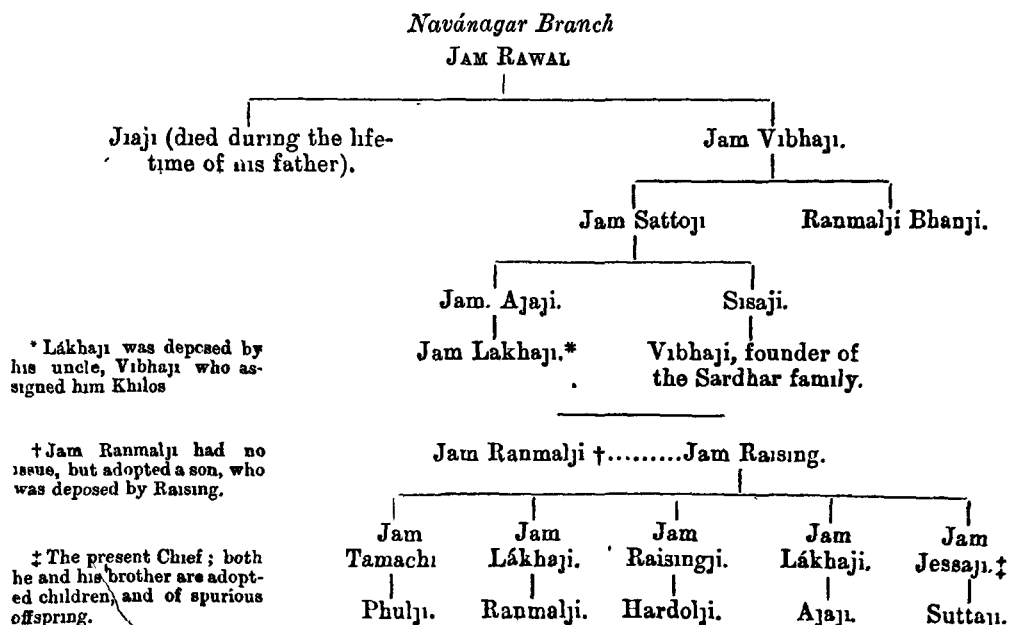
Jám Unar actually did invade this country, and laid siege to Ghumli, and the same prince failing in his attempt to reduce it, this honour fell to the lot of his son. After he had completed his design, the Brahmin who had predicted that Jám Bámanna would be the cause of his own death, had, in the interim, from love, married a Dher, and became himself one of that caste. He presented himself before Bámanna, and desired him to cut off his head.

The prince refusing, the Máttang is said to have sprinkled his eyes with water, whereon he saw into futurity, which disclosed to him that he would act properly in killing the Brahmin. The next day, his head being severed from his body, the head spake till the space of an hour elapsed, foretelling all that would happen in the course of time to the Jharejas, particularly their establishment in this country. Out of veneration for this fabulous story, which no doubt has some connection with a real occurrence, is the custom of receiving the impression from the blood of the Máttang continued.

In the Sardhár family, a Waghela (the tribe who formerly possessed this part of Hálár) is introduced and placed on the Gádi, which, on having received the compliments of the Bháyad and dependents of the Chiefs, he quits. The new Chief then ascends, and receives also the compliments of his dependents.

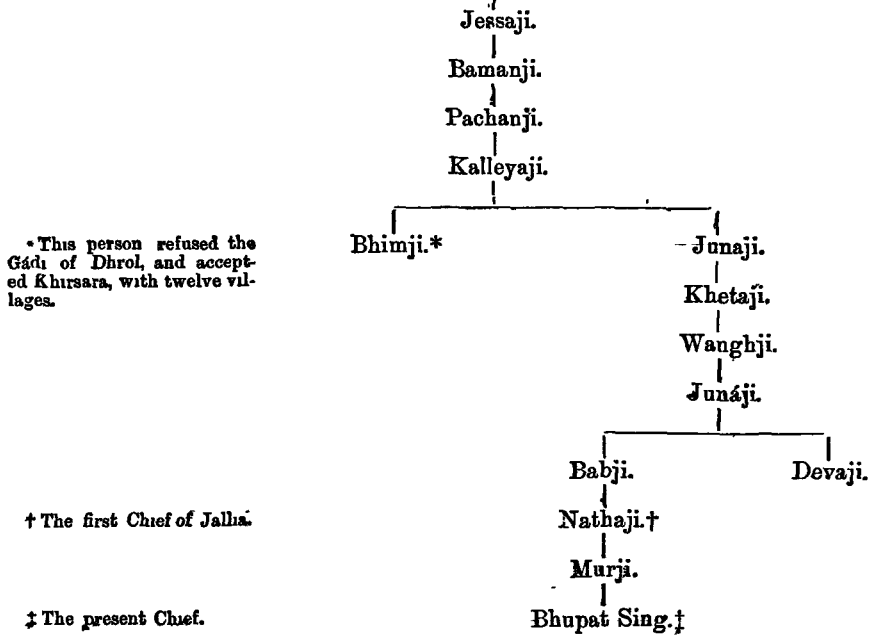
The Jám considers himself the first Chief in point of rank in this country, and he never rises to receive any person, whatever his condition or rank in life may be. To avoid the affront which other men of rank and consideration would consider they had received from a reception of this kind, and at the same time to save the dignity of the Jám, it is customary for those of that consideration who have business with him, to repair to a temple, which, before the Jám turned Mahomedan, he was in the habit of frequenting. These being seated before the Jám enters it, they rise up on that occasion.

The accompanying Genealogical Tables of the pincipal Chiefs in Hálár will serve to show the connexion which subsists between each —



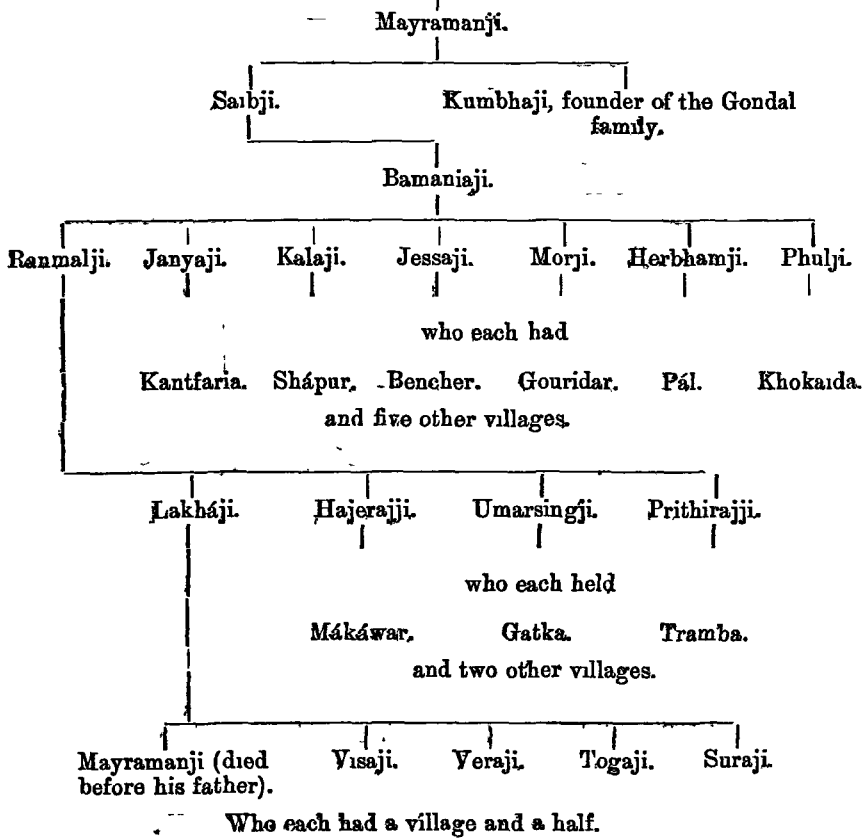
*Dhrol Branch.*

HARDOLJI, the brother of Jam Bawal, and first Chief of Dhrol.



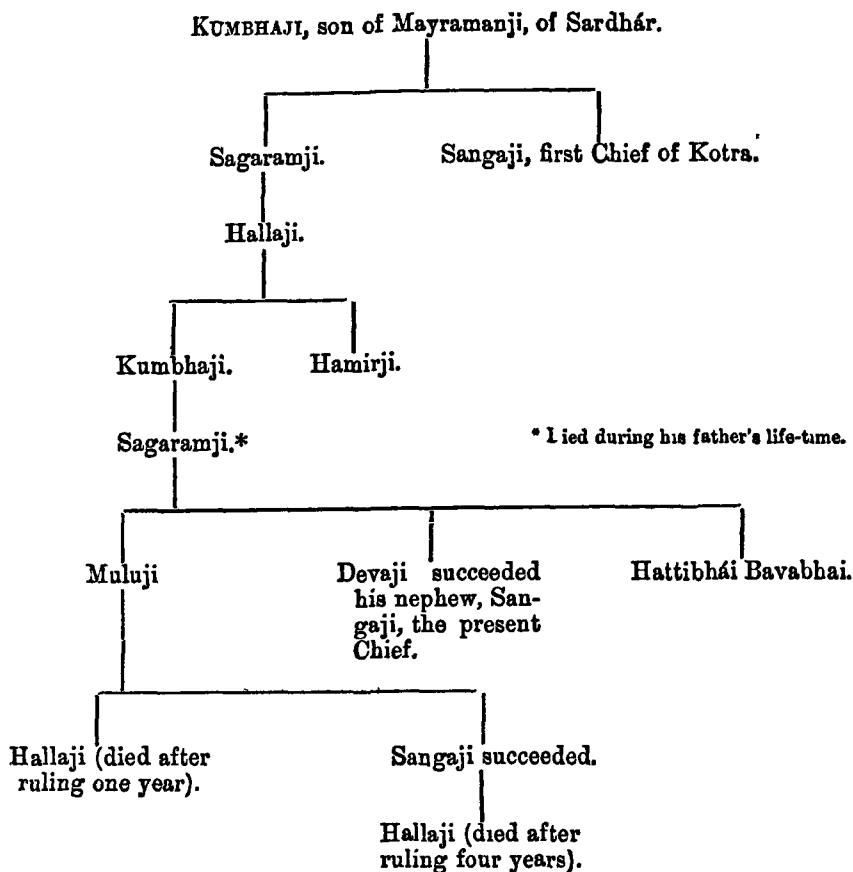
*Sardhar Branch.*

JHAREJA VIBBAJI, second son of Jam Ajaji.

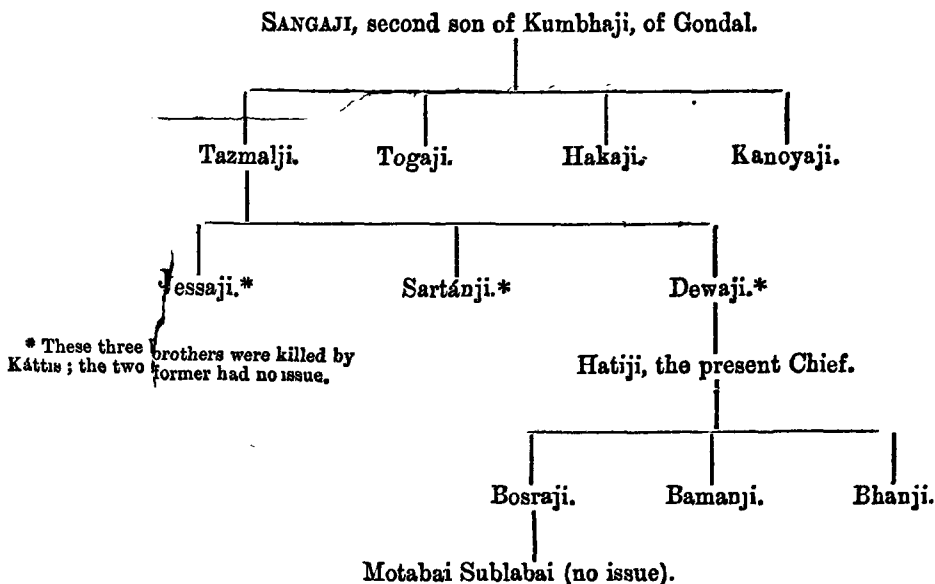


Ranmalji, the present Chief.....Songaji, commonly called Dadaji, Kárbhári to his brother.

*Gondal Branch.*



*Kotra Branch.*



Names of tribes that colonised with the Jam in Kutch,—Halla, Movar, Deil, Rabar, Run, Appa, Mukalsi, Bremsi, Dandur, Dammar, Hotie, Amat, and Tombel. The last are Charans.

(Signed) A. WALKER,  
Resident.

REPORT

ON THE

DISTRICT OF KÁTHIÁWÁR, PROPER,

IN THE PROVINCE OF KÁTHIÁWÁR ;

BY

LIEUTENANT-COLONEL A. WALKER,

RESIDENT AT BARODA.

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*Submitted to Government on the 7th February 1808.*

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## KATHIAWAR PROPER.

POLITICAL DEPARTMENT.

FROM  
 LIEUTENANT-COLONEL A. WALKER,  
 Resident at Baroda ;

To  
 HONOURABLE JONATHAN DUNCAN,  
 Governor in Council,  
 Bombay.

Dated 7th February 1808.

HONOURABLE SIR,

I have now the honour to report for your consideration the settlement of the revenues of Káthiáwár, and this will conclude my proceedings for the arrangement of this country.

2. The division of Káthiáwár Proper is bounded on the south by Bábriávád ; on the east by Gohelvád ; on the west by Soráth and Hállár ; and on the north by Jhálavád.

3. It appears to be the first desire of nations and tribes to claim an ancient and heroic or miraculous origin. The traditions of the Káttis trace their descent to the end of the Dwápar Yug, when the Pándows or five brothers, by the fortune of play, had been obliged to leave their native country and remain in secret exile for twelve years.

4. At the termination of seven years of their banishment, the brothers arrived in Vairát or Dholka, and settled there, living privately. The spies of Duryodhan discovered the place of their concealment, without, however, being able to verify the fact by obtaining a sight of the royal exiles, as it was part of the stake they had pledged, to remain concealed for twelve years, under a penalty of doubling the period of their banishment.

5. On the strength of his suspicions, Duryodhan prepared a large army and advanced to Vairát. The place withstood his attacks, and he despaired of success ; when his chief Minister, Karran, the "offspring of the sun," suggested a device for discovering the Pándows.

6. Karran suggested a stratagem for carrying off the cattle of Vairát, which, as he expected, would oblige every true Rajput and warrior to leave the walls for their recovery, and, consequently, compel the sons of Pándow to appear. But as it is also disgraceful for Rajputs to plunder and carry off cattle, it was necessary to have recourse to others than the brave soldiers of that caste, who composed the army of Duryodhan.

7. Karran removed this difficulty by striking a rod which he held in his hand on the ground, on which the rod opened, and there issued forth a man, who, being produced from wood, was called Khát.

8. This newly created being was appointed to carry off the cattle from Vairát, and, to reconcile him to the service, he was told by Karran that the gods would never reckon it, in him and his descendants, a sin to commit robbery, especially that of stealing cattle. Thus, the Káttis claim a divine ordinance and privilege as the origin of the means by which the greater number of them subsist.

9. After Khát, the primeval ancestor of the Káttis, had performed the necessary service for which he was created, Duryodhan assigned for his use the district of Powár, which lies between Sind and Kutch, and gave him, in marriage, the daughter of an Ahir or shepherd.

10. The Káttis continue to speak with great veneration of Karran, and worship his father, the sun, representing or drawing the figure of this planet on every written deed and document of any importance which they execute.

11. Khát had offspring eight sons.—Patkar, Párwa, Mánjaria, Toria, Báil, Jobalia, Narer, and Nátha.

12. Many generations (according to the tradition of the Káttis) after their establishment in Powár, they emigrated into this country. This event is said to have happened on the occasion of a famine, when they accompanied a band of travelling Chárans, who were likewise going in search of subsistence, and who are supposed to have settled in Gujarát at the same time with the Káttis.

13. The Káttis and Chárans moving wherever they could find forage for their flocks, and provisions for themselves, arrived in the neighbourhood of the city of Dhánk, the Chief of which was a Rajput of the Wálla tribe.

14. At this place, Dhán Wálla, the son of the Chief, became enamoured of a Káttíáni, the daughter of a Kátti of the Patkar tribe, and, in order to obtain her in marriage, he became one of their society. From the superiority, however, of his rank and caste, the

Káttis appointed Dhán Wálla their Chief, and promised obedience to him and his descendants.

15. The circumstances of this marriage gave rise to two great classes of Káttis, and to one of which all the subsequent divisions are referable. The descendants of Wálla are termed *Shákáyat*, or "principal nobles," and to those of the primitive Káttis, as well as others who have intermarried with them, the epithet *Ourtia*, or "inferior," is applied.

16. After this event, the Káttis are reported to have returned to Kutch, and to have emigrated a second time in a more powerful body. The cause of this second emigration appears not to have been from want, like the former, but proceeded from some private and domestic feuds.

17. According to the account of the Káttis, they slew the sovereign of the country, who had conceived an improper attachment for one of their women, who had previously been betrothed in marriage, and which the king would have unjustly dissolved.

18. The Káttis were obliged to fly from the resentment of his successor about four hundred years ago, or A. D. 1400, and he pursued them as far as Thán.

19. At Thán, the leader of the Káttis was counselled by the sun, in a dream, to try the event of a battle, and their tutelary deity foretold that they would be victorious. Under this encouragement the Káttis engaged and overcame the army of the sovereign of Kutch.

20. It is probable that this occurrence obliged the Káttis to give over every thought of returning to their original settlement of Powár, and they directed their views to effect a new establishment where they had defeated their enemy. In prosecution of this design, the Káttis expelled the Bábriás from Thán, and established their own authority in that country.

21. The same traditionary accounts state that the aborigines of this country before the arrival of the Káttis were the Ahirs and Bábriás.

22. The Bábriás are said to be descended from the Ahirs by a Culi mother, and they continue to intermarry.

23. The Káttis, Ahirs, and Bábriás are shepherds, and follow pastoral occupations and seek their subsistence by rapine and depredation.

24. The Káttis who settled at Thán subsisted for many ages on the great pastoral wastes, and lived in hordes with their flocks, embracing every opportunity of plundering their more industrious neighbours.

25. A long period appears to have elapsed before they departed from this rustic and barbarous mode of life, which they have not yet by any means abandoned. It is probable that some improvement, however small, took place in their manners about two hundred and fifty years ago.

26. At that period they are reported to have settled in villages, and betaken themselves to fixed pursuits, probably agriculture, for at this day they are either shepherds, cultivators, or thieves, and generally follow all three together.

27. Even after this period, the settlement, and acquisitions of the Káttis of proprietary rights and dominion in the country appear to have been very slow and confined.

28. Their first regular settlements, after extending themselves from Thán, were Sudámra, Gaddera, and Bhadli. They were long confined to these limits, and have but recently in any considerable degree enlarged them.

29. The first great acquisitions of the Káttis appear to have been derived from Mayramanjí, the Jhareja Chief of Sardhár. The country of the Chief had been plundered and laid waste by the Káttis, and he endeavoured to reclaim their habits, and to divert their depredations from the rest of his territories by relinquishing to them a part.

30. Mayramanjí accordingly conferred on the most distinguished of the Káttí leaders successively, the districts of Bhádla, Jhasdan, Anandpur, Meywássa, Bháirla, and other places.

31. Before the period, however, of these acquisitions, the Káttis had spread themselves over that tract of Káttí country which rises at Thán and continues to Sánthalli, as far as the neighbourhood of Amrelli. They appear next to have stretched into that part of the country known by the name of Bánsvádá, and gradually usurped its possession, or secured to themselves portions of its produce, in return for not plundering the whole. The country of Alag, which is situated between Bábriávád, Wálák, and the Gurnár Mountains, fell by similar means into the possession of the Káttis.

32. Most of these acquisitions were made on the decline of the Mahomedan authority and large tracts of country becoming waste from the dissensions that followed, the Chiefs of Junágad bestowed several Tálukas on the Káttis (about A. D. 1640) for the sake of insuring some degree of tranquillity to the rest.

33. Some of the Rajput Chiefs followed this example, and ceded their villages to the Káttis, reserving to themselves only a Giras or Jiwái for their subsistence.

34. In this manner the Kátti chiefships of Chital and Jetpur were established.

35. Chital belonged to Rajputs of the Sarweya tribe, who, being unable to protect the Táluka, ceded it about sixty-five years ago (A.D. 1735) to two Kátti brothers named Nája and Vira, retaining for themselves only a small share for their support.

36. A circumstance that occurred soon after the occupation of Chital by the Káttis, and which is still a common subject of conversation in the country, may deserve to be related, as it will show that their depravity may be overcome by a sense of justice.

37. The Naváb of Junágad's Amil of Amrelli having maltreated and disgraced a wealthy merchant, the man fled to Chital, leaving behind him his property.

38. The Káttis of Chital, in consideration of receiving one-half of whatever part of the merchant's goods or money they might recover and withdraw from Amrelli, agreed to undertake the enterprise. They were successful, but resolved to retain the whole of the property, and to put the Banian to death.

39. They were dissuaded from this intention by one of their women, who reproached them for their villany, and made use of such convincing arguments that the Káttis restored all the valuables, without retaining even the half which was their due.

40. The effects that attended this act of generosity and justice soon rewarded the Káttis. The Banian, from gratitude, settled at Chital, and the fame of the transaction in a short time brought to it merchants and inhabitants.

41. The Kátti Chiefs saw their advantage in the increase of the population and property of Chital, and entirely renouncing the predatory habits of their tribe, turned their attention to the protection of industry and merchants.

42. Some of the neighbouring Sarweyas, influenced by this example of good faith and security, placed their villages under the protection of the Chital Káttis.

43. The Naváb Bahádur Khán, of Junágad, followed the example, and ceded several whole Tálukas to the Chiefs of Chital, who had by this time acquired a great reputation for justice, and their exertions for the protection of the inhabitants. The Tálukas ceded by the Naváb were Mendarda, Bilkha, and Jetpur. This event happened about fifty years ago (A.D. 1758 or 1760).

44. The Naváb appears to have been influenced to this transaction from his incapacity to afford the districts protection, which were plundered or possessed by the Khánt Culies and other thieving tribes. The Naváb, however, reserved to himself a Chouth of the produce.

45. The settlement of Chital deserves attention, as it affords the first, and perhaps the only complete example of reformed Káttis.

46. The harmony and unanimity that still prevail among the proprietors of Chital are exemplary, and extraordinary in this country, and it would be remarkable in any country, when we consider the field for litigation afforded by the practice which makes the inheritance of every male equal.

47. In consequence of this practice, the sharers in the proprietary of Chital have greatly increased since the first establishment of the Káttis, but this extreme division and almost community of property have produced no disputes among the Bháyad.

48. It is painful to relate that in the long wars between the Bhávnagar Rájá and the Káttis, Chital, being slightly fortified, was taken and plundered. The Chital Chiefs on this occasion fell into the hands of Attabhái, who gave them Seropavs, and two days afterwards liberated them; but the place never recovered its former flourishing state.

49. This happened in A.D. 1792-93 or 1793-94, and to avoid a similar misfortune, the Káttis erected a fortification at Jetpur, which has since been the chief place of their residence, and a great part of the population of Chital has been transferred to this new capital.

50. The Chital Káttis are the most powerful, as well as the most peaceable of their caste.

51. The Kátti Chief of Jhasdan has adopted the same habits, and renounced the unsettled manners of his tribe, and ranks, in respect to power, next to the Káttis of Jetpur and Chital.

52. The connection which the Kátti Chieftain of Jetpur has formed with the Honourable Company may render some detail concerning his circumstances not unuseful, and is not incompatible with the object of this report, which is to lay open the means by which these rude people acquire consideration.



53. It has been already stated that the Káttis derived their establishment at Jhasdan from the Chiefs of Sardhár

54. In consequence of the practice among the Káttis of dividing property equally among all the heirs, a great number of sharers arose at Jhasdan, of whom the present Chief was one. Wájsur, the name of this Chief, was by the death of his father left an infant under the care of his uncle Jetsur Khachar, a man who had acquired notorious fame as a marauder and robber.

55. The Káttis of Jhasdan had established their Pál, or money for protection, in the villages of Limdi, and over other neighbouring Rajput possessors of land.

56. Herbhámji, the father of the present Limdi Thákur, refused to pay the Pál. To recover this payment, Jetsur was accustomed to make continual and regular inroads into the Limdi districts. Young Wájsur accompanied his uncle on these expeditions, and they plundered the country of every kind of property. At length, Jetsur having lost his life in an engagement, Wájsur succeeded to his reputation and authority.

57. Among a barbarous people, their society must necessarily be distinguished by ferocity and violence, and personal courage and bold actions, which constantly, in opposition to justice, lead to distinction and preferment among the Káttis. Wájsur had acquired a pre-eminence and skill in directing the predatory habits of his tribe, and he succeeded by the consent of his Bháyad, if not by their election, to be their Chief.

58. About twenty years ago (A. D. 1788) the authority of the Peshwa's Amils having declined in the districts of Arrátam, Dhandhuka, and Ránpur, Wájsur extended his depredations into those territories, which ended in establishing a Pál, or a payment as the price of his forbearance

59. The Thákur of Limdi three years after this event (A. D. 1791) was obliged to secure the friendship of Wájsur, and to cede a village and its produce, to save his districts from the effects of a perpetual predatory warfare

60. By concessions, extorted in this manner principally, but also by purchase, the present Chief of Jhasdan has acquired the property of thirty-two villages, which yield a yearly revenue of Rs. 75,000 or thereabouts, exclusive of the possessions of his Bháyad, on which he does not appear to have encroached.

61. Wájsur has the merit, after acquiring his possessions by rapine and violence, of relinquishing his predatory habits, and of endeavouring to improve his income by cultivating the arts of peace.

62. An anecdote may here be related, to show how much these Chieftains are under the influence of their present feelings and passions, which excite them to emulation and action, without any consideration to regular policy.

63. In Samvat 1857 (A. D. 1800-01) Wájsur Khachar, on the death of Meru Khawás, visited the Jám at Navánagar. Wájsur presented the Jám with a mare, who, disapproving of the animal, ordered her to be returned, and the Kátti, with much apathy and indifference, gave her away to a Cháran.

64. The Jám expressed his resentment at this conduct, which he considered to be an insult; but Wájsur treated the circumstance with levity, and, returning to his own country, began to make incursions into Hálár.

65. The Jám, however, proceeded against Jhasdan with a force which the Káttis could not resist, and Wájsur, with his family and effects, fled to Limdi. From Limdi, Wájsur went to Bhávnagar, where he met with a favourable reception, although he had been but a short time before, together with the Káttis of Chital, at war with that Chieftain.

66. From the Tálukas of Bhávnagar, Wájsur continued his inroads into Hálár, but the Jám burnt and destroyed Jhasdan. On this occasion the Jám attacked and plundered some part of the Wadhwan territories, in revenge for the protection and concealment which that Chief had afforded to Kakabhai.

67. This contest ended in a composition or truce for eight years between Wájsur and the Jam, the former paying a Nazarána of Rs. 11,000 on receiving a Bhándari that he should not be molested during this period.

68. Notwithstanding the misfortune that attended Wájsur on this occasion, his influence continued to increase, and he established the "Waláwa" throughout the country. Waláwa is a guard which travellers in this country hire for their protection; but Wájsur's reputation is so great that his notes are generally sufficient, and equivalent to armed men.

69. On the cession of Dholera it was found convenient to sanction the Waláwa, and to permit the merchants who might resort to this place to secure the safe transit of their goods by paying the fees which Wájsur had established for their protection

70. It would be superfluous to continue a minute detail of transactions of this kind; and what has been related is applicable to the progress and state of every Kátti.

71. The Káttis, from their system of inheritance, which makes an equal division of property amongst all the heirs, must ever be in a state of poverty and discord. They are distinguished at present (with the exceptions which have been mentioned in this letter) only for rapacious habits and the fame of robbers. To this mode of life they attach neither disgrace nor reproach, but, on the contrary, boast of their devastations and rapine, and, without seeking to cloak the matter, call themselves plainly, thieves.

72. The most celebrated of these robbers at present are the Chiefs of Dhándhalpur, Sudámra, Chotila, Morwár, Sejakpur, Bhimora, Choubárrí, and Anandpur.

73. The Káttis are not numerous, and their mode of life is unfavourable to population. They are formidable by their boldness and dexterity, but in their great incursions they supply their want of numbers by hiring the horsemen of the country. They pay their mercenaries liberally, and reward those who may suffer, but never allow them a share of the booty; the profit and loss of the adventure are their own. Some of the Chiefs live in forts or castles, in which they secure their plunder, and retire on any external danger.

74. The hazard of a Kátti robber, however, is not considerable, and he commonly watches an opportunity, or resorts to some contrivance which diminishes the danger of his enterprise.

75. When a tribe or a family have become notorious robbers, and they may have attracted sufficient attention to appear objects of severe punishment, they immediately desert and destroy their villages. They sell or dispose of their goods, and remove their women and children into the mountains and fastnesses, or conceal them in the towns of their neighbours, with whom it is a point of honour to afford them shelter and protection.

76. When a Kátti Chief and his tribe are expelled from society, the nature of the country affords them numerous places of retreat. This happens when their depredations have excited universal resentment, and it becomes dangerous to protect their families.

77. From their retreats the Káttis sally forth and plunder or destroy everything that comes in their way, as often as they are excited by necessity and opportunity.

78. Their principal booty consists in cattle, which they drive sometimes across the Runn, and sell to the thieves of Vágad.

79. Without property, and frequently without a fixed place of residence, the Káttis despise, and brave the resentment of the States who are much more powerful than themselves, and pursue their licentious habits without restraint. The disorder and misery that arise from this state of perpetual hostility is deeply marked throughout this country.

80. Besides this system of depredation, the Káttis are hardly ever without their domestic wars and private quarrels, which are prosecuted with animosity and cruelty.

81. These ferocious and rude people live in their society nearly in a state of perfect equality.

82. Laws and regulations cannot be expected to have much influence in such a state and it must be difficult to overcome habits so vigorous and firmly established. The instances, however, of Chital and Jhasdan, may afford a hope that the rest of the Káttis may also be reclaimed.

83. Their peculiar mode of inheritance, and the perpetual subdivision of property, are, perhaps, greater obstacles to the improvement of the Káttis than their licentious manners. This custom forms a continual check to the accumulation of individual property, and the augmentation of territorial possession; it perpetuates a great number of small and independent communities, which are without the means of protection against internal injuries, and contain the permanent seeds of internal disorder.

84. In the course of the present proceedings, every opportunity was taken of instilling into the Káttis the advantages of security and tranquillity; and I was careful, as far as the thing was practicable, to prevent the prejudices and impressions on account of their past offences operating unfavourably to their interests on this occasion. They were not insensible of this treatment, and discovered a confidence and moderation in their conduct which, I believe, had no precedent.

85. The Chiefs or agents of most of the Káttis appeared in camp, and settled for their revenues without in any one instance the application of force.

86. The Chiefs of Chital and Jhasdan early sent their Vakils for this purpose, and the rest by degrees, as they acquired confidence, either came themselves, or commissioned others to transact their affairs.

87. The principal Chiefs evinced but few difficulties, and appeared capable of appreciating all the advantages of a perpetual settlement.

88. In general the Káttis, in proportion as they respect industry and cultivation, discovered a readiness or reluctance to settle their revenue.

89. The Dungar or mountaineer Káttis were, accordingly, from their habits and situation, the most repugnant to this settlement. Some of them were reduced to such a state of wretchedness and poverty that they had nothing to lose, and others were so notorious for their licentiousness and depredations that they could afford no security for any engagements.

90. The smallness, also, of the sum which many of the Káttis pay as revenue, will ever form a great obstacle to its regular collection without the intermediate agency of some military force.

91. Notwithstanding these circumstances, and the unsettled manners of the Káttis, it was judged proper to pursue the same system, in respect to their tribes, as had been adopted for the rest of the country.

92. The Kátti Chiefs, therefore, have afforded security for ten years, Fáel Zámín, Arr Zámín, and executed a perpetual tributary deed in the same form as the other Bhumias.

93. The enclosed table will disclose to you some additional notices of this original and extraordinary people, and exhibits a statement of their revenues payable to the Gáekwár State, and of the settlements which have been made with their Chiefs. It is evident that the opposite interests and numerous sources of discord and of turbulence amongst the Káttis cannot be allayed immediately, but they will diminish in proportion as they acquire settled habits of life, and accumulate property under a more regular system of security.

I have the honour to be, &c.,

(Signed) A. WALKER,  
Resident.

*Mota Boru, 7th February 1808.*

**APPENDIX**

**TO**

**THE FOREGOING REPORT,**

**DATED 7<sup>TH</sup> FEBRUARY 1808.**

*General Statement exhibiting the Settlement of the Gáekwár Revenue for the Province  
the Fael Zámín and the*

Táluka.	Chieftains' Names.	Amount of A.D. 1806-07, Kharaját inclusive.			Amount of A.D. 1807-08, Kharaját inclusive.			Perpetual Re- venue, inclusive of Kharaját.		
		Rs.	q.	r.	Rs.	q.	r.	Rs.	q.	r.
Badli ...	Khachar Bhán ...	653	0	0	601	2	0	....	.	.
Karriána ...	Khachar Dasah ...	1,670	0	0	.....			.....		
Kambala ...	Khachur Wajsur ...	626	0	0	.....			.....		
Hattsane ...	Malo Gawal ...	452	0	6	.....			.....		
Nilvalláh ...	Khachar Dewdas ...	652	0	0	501	2	0	501	0	0
Akedeyou ...	Chowra Rana ...	226	0	0	.....			.....		
Rojmaal ...	.....	51	0	0	.....			.....		
Rypur ...	Chowra Rawat ...	152	0	0	.....			.....		
Barváláh ...	Khachar Sura ...	1,204	0	0	1,093	0	0	1,093	0	0
Modukáh ...	Khachar Bhán ...	2,483	0	0	2,101	0	0	2,101	0	0
Sanálu ...	Do. ...	150	0	0	.....			.....		
Báberá and Chamárdi ...	Walla Abab and Jetsur and Daywiet and Tukera.	4,049	0	0	3,500	0	0	3,500	0	0
Kctadu Kupánu ...	Walla Pitah ...	6,184	0	0	5,236	0	0	5,236	0	0
Sántali ...	Walla Rala and Uga ...	1,627	0	0	.....			.....		
Samdeálu ...	Walla Ramah ...	772	0	0	620	0	0	620	0	0
Káunpur ...	Walla Manseah ...	226	0	0	.....			.....		
Páunchvarra ...	Walla Lunah ...	302	0	0	277	0	0	277	0	0
Bálgám ...	Walla Hersur ...	301	0	0	.....			.....		
Warytirath ...	Khachar Chela ...	350	0	0	290	0	0	290	0	0
Jessápur ...	Walla Manseah ...	676	5	0	576	0	0	576	0	0
Bhádala ...	Khachar Jaita and Pita ...	2,052	2	0	1,626	2	0	1,626	2	0
Antkote ...	Khachar Joieta ...	2,551	2	0	2,149	2	0	2,149	2	0
Cháláláh ...	Walla Bhoka ...	1,427	0	0	.....			.....		
Jáher ...	Walla Bhoja ...	627	0	0	.....			.....		
Wánkiu ...	Walla Dasah ...	605	0	0	553	0	0	553	0	0
Samadeálu ...	Walla Uga ...	822	0	0	.....			.....		
Dewla ...	Khamaun Haddo ...	1,253	0	0	.....			.....		
Cherkha ...	Walla Vikamsi ...	301	0	0	.....			.....		
Dhári ...	Walla Ranak ...	702	0	0	.....			.....		
Kamighar ...	Walla Dewa ...	176	0	0	176	0	0	176	0	0
Gigásaran ...	Rájpál Kotilo ...	402	0	0	727	0	0	727	0	0
Bagsaráh ...	Walla Harsur ...	3,196	0	0	.....			.....		
Wáhghniu ...	Walla Ranak ...	1,201	0	0	.....			.....		
Jetpur ...	Walla Jaita and Dewa, and Sadul and Viramsi.	42,506	0	0	38,253	0	0	38,253	0	0
Chital ...	Ditto ...	1,852	0	0	2,102	0	0	2,501	0	0
Dewaleyou ...	Walla Dewa ...	1,052	0	0	976	0	0	1,161	0	0
Piparyou ...	Pir Walla ...	2,602	0	0	2,471	0	0	2,941	1	0
Mohanpur ...	Walla Oggar ...	1,502	0	0	1,247	0	0	1,484	2	0
Cherkha ...	Ditto ...	301	0	0	276	0	0	328	2	0
Pánsarra ...	Ditto ...	75	0	0	161	0	0	192	0	0
Pepaleyou ...	Walla Sadul ...	701	0	0	650	0	0	773	2	0
Walárdi ...	Walla Jaita ...	752	0	0	691	0	0	993	0	0
Wálnkneyou ...	.....	902	0	0	826	0	0	823	2	0
Garni ...	Walla Vikamsi ...	302	0	0	277	0	0	329	2	0
Náványiou ...	Ditto ...	75	0	0	141	0	0	168	0	0
Wándi ...	Walla Jaita ...	1,302	0	0	1,176	0	0	1,399	2	0
Lunki ...	Ditto ...	402	0	0	402	0	0	478	0	0
Nádála ...	Ditto ...	1,002	0	0	926	0	0	1,102	0	0
Dewelyou Motu ...	Ditto ...	501	0	0	441	0	0	525	0	0
Thorkhán ...	Walla Hathia ...	376	0	0	306	0	0	363	2	0
Láháreyou ...	Walla ...	302	0	0	376	0	0	447	1	0
Bilkha ...	Walla Oggar ...	4,344	0	0	3,544	0	0	3,544	0	0
Jhasdan ...	Khachar Wajsur ...	4,737	0	0	3,610	0	0	3,610	0	0
Kotie ...	Khachar Bhán ...	594	0	0	493	0	0	493	0	0
Kudani ...	Khachar Dasah ...	536	0	0	435	0	0	435	0	0
Aniyáli ...	Khachars Samalo and Jaita ...	386	0	0	285	0	0	285	0	0

of Káthidwár, contrasting A.D. 1806-07 with the Permanent Adjustment ; also showing Arr Zámín respectively.

Security for Ten Years.	Fael Zámín	Arr Zámín.	REMARKS.
.....	.....	.. ..	The Chief of Bhadli is a notorious thief, and has often been fined and punished by the Subha.
....	...	... ..	A thief,
Veas Washon Jora	Bhárot Omak, of Viramgám.	Gadvi Ram Khumkern, of Chia	Under the Chief of Jasdhan. Under a Gosain
Walla Khimah, of Khirsara	... ..	.. ..	Waste. Under Jam Jessaji.
Raba Raza, Rana of Bodána.	Garvi Laka Bhima, of Aládána.	Walla Sadul, of Jetpur	This village is held by the Chief of Jasdhan.
Gadvi Walla Kaiseria of Bodarawader.	Bawa Aatyargar, of Chamarde.	Walla Pita, of Kotara.	
Walla Khimah, of Kaiseria.	Bhárot Jagrup Waju, of Viramgám.	Walla Abaul, of Báhriána	Under Jam Jessaji.
Garvi Walla Khimah, of Bodarawader.	Ditto ditto ..	Jam Jessaji ..	Ditto.
Walla Khimah, of Bodarawader.	Ditto ditto ..	Ditto ... ..	Ditto.
Raba Raza, of Bodána.	Gadvi Lakha Bhuma, of Madána	All the Kattis, of Jetpore .	Under the Jasdhan Chief,
Walla Khimah, of Bodarawader.	Ditto ditto ..	Ditto ditto ...	Under Jam Jessaji,
Ditto	.. ..	.. ..	Ditto.
Gadvi Walla Kaiseria.	Veas Shanker and Sambhu Vachi.	Khachar Wajsur, of Jasdhan.	A notorious thief.
...	.....	.....	The Chief of this place sometimes steals.
...	.....	...	Ditto, ditto,
Gadvi Walla Kaiseria.	Veas Sanker and Sambhu Vachi.	Khachar Wajsur, of Jasdhan.	
Bhárot Himat Sing and Bhadur Sing of Pattan.	.	.	
Gadvi Walla Kaiseria	Veas Shanker Noi and Sambhu Vachi.	Khachar Wajsur, of Jasdhan.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Raba Raza Rana, of Bodána.	Gadvi Lakha Bhima, of Madána.	Jetpur	Ditto.
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	
Do.	Do. do.	Do. do.	

Tálukas.	Chieftains' Names.	Amount of	Amount of	Perpetual Re-
		A. D. 1806-07, Kháráját inclusive.	A. D. 1807 08, Kháráját inclusive.	venue, inclusive of Kháráját.
		Rs. q. r.	Rs. q. r.	Rs. q. r.
Sitaleyou ..	.. Khachras Rana and Jetsur ...	151 0 0	110 0 0	110 0 0
Pályád ...	... Khachars Naza Ram and Hattya.	1,076 0 0	.....	.....
Sudámra ...	... Khachar Sadul ...	1,698 0 0		
Dhándalpur ...	.. Khachar Godur . ...	1,404 0 0		
Sejakpur ...	.. Kuer Mazur ...	784 0 0		
Anandpur ...	.. Khachar Abul ...	201 0 0	202 0 0	202 0 0
Mevásu ...	... Khachar Uner ...	437 0 0	.....	.....
Chotila ...	.. Khachar Daywite ...	251 0 0	.....	.....
Sanosaráh ...	.. Khachar Vira ...	181 0 0	.....	.....
Harmatiyou ...	... Khachar Wago ...	175 0 0	.....	.....
Bhimora ...	... Khachar Nazo ...	201 0 0	.....	.....
Azamer ..	... Khachar Manseoh ...	125 0 0	.....	.....

#### KATHIÁWAR PROPER.

Káthiáwár derives its name from the Kattis.

It is in the northern parts of the country of unequal surface, and in the southern, particularly in the neighbourhood of Bábrívád, jingly or woody.

Káthiáwár Proper is divided into four division,—the 1st, reckoning from the north, in Panchál; the 2nd, Bánsvádá; the 3rd, Alag Dhunáni; and the 4th, Khumán.

The term Panchál arises from the division of the country to which it was applied having consisted of Pancháls (forty-five) villages; Bánsvádá from Bánsvádá, the ancient capital of this division; Alag Dhunáni and Khumán from their Katti inhabitants, who are of these tribes.

Válák and Bábrívád may be considered as appertaining to Káthiáwár. as Válák, however, several years ago passed from the Kattis to the Kulis, and as they have in their turn been extirpated by the Chief of Bhávnagar, this division has been classed under Gobelvád; and the Naváb of Junágad, having lately subdued in a great measure the turbulent tribes of the Bábrías, Bábrívád has been classed under Sorath.

The sub-divisions of this country are modern, or, at least, to be traceable to some accident and circumstance of its history.

The country from the Gulf of Kutch to the Konkan appears to have been comprehended anciently under one name, and to have composed a great nation, speaking and writing the same language, which is still the case. Gurjor or Gujarát was one of the Panch Drávir, according to the geography of the Puráns

The general name of Káthiáwár, for the peninsula of Gujarát, seems to have been introduced by the Maráthas, and gained ground as it came to distinguish a great operation of their Government—a Mulukgiri circuit. The Káttis probably gave them most trouble, and inquietude on their first appearance in this country.

This was a time of general disorder, when the regular powers of Government were extinguished, and the depredations of the Káttis had extended their influence and fame.

Their active and roving habits, also, while they dispersed them over every part of the country, gave a much greater appearance of number, and of importance to the Káttis. These circumstances have contributed to confer their name on the whole country.

The Káttis are distinguished by two general denominations,—Shákáyat, the descendants of a Walla Rajput and, a Kátti female; and Ourtia, the descendants of the original Káttis

The Shákáyat Káttis are first in rank, and consideration; the Ourtias are a subordinate class or caste.

Security for Ten Years.	Fael Zámín.	Arr Zámín.	REMARKS
Raba Raza Rana, of Bódána. .....	Gadví Laka Bhama, of Mádána. .....	Jetpur. .....	Pállyád was formerly a town of considerable importance, but it has been reduced to a small village, which is but thinly inhabited, by the feuds of the proprietors, and by the Subhas, in consequence of the aggression of the Káttis. Of late the Káttis of Pállyád have in a great measure renounced robbery.
Bhárot Jagrup Waju, of Viramgám. ..... ..... ..... .....	Bhárot Gela Patta and Veas Rama Kanta, of Viramgám. ..... ..... .....	Kachar Una, of Mewási ..... ..... .....	All thieves; some of them very notorious.

The Ahirs and Babrias may be considered as belonging to the Ourtia. The prejudices of caste are, however, but little felt among these tribes.

The Shákáyats invariably marry the daughters of Ourtias or Ahirs, and Babrias and the Ourtias, including the Ahirs and Babrias, marry the daughters of Shákáyats.

The sons of the Walla Rajput by the Kattiani were Walla Khuman, and Khachar.

From them have descended several tribes, who have assumed different distinguishing surnames as they have descended from Káttis of repute.

The Ourtia tribes have multiplied from the same cause.

The following is a list of the different tribes of Shákáyat.—

Bháyani, Najani, Chaska, Welani, Dandani, Monka, Alani, Mayramka, Thebani, Harsurka, Selarka, Udari, Wayka, Wardar, Jogia, Radaria, Lalu, Deruys, Bogra, Kagra, Bojak, Karsara, Chandar, Gowalya, Yikma, Chandu, Alag, Bagsi, Chak, Mani Ganya, Lunchad, Maugani, Mokani, Lakani, Malani, Dand, Jobalia, Hisa, and Tadani.

The Ourtia Káttis are Kotiwal, Kundela, Laola, Dawera, Mora, Wargnya, Mohya, Gogla, Selani, Makwana, Basya, Borya, Wanka, Dadal, Guggani, Bambani, Janjaria, Halaka, Kauwar, Somasarya, Turgamarya, Gulya, Gida, Shekwa, Dangar, Chawar, Kasor, Mokasya, Chabruka, Mala, Wegar, Chanchar, Mankar, Jaru, Kakrya, Kallyal, Chabar, Torya, Malana, Gariba, Guglya, Kada, Soneur, Sekan, Wandarra, and Kallya.

Wajsur of Jhasdan is a descendant of Khachar, the son of Walla, and of the tribe Lakani, he is addressed Wajsur Khachar Lakhani. The other Káttis, whether Shákáyats or Ourtias, are distinguished in the same manner

- All the sons of a Káttis succeed equally to the patrimony of their father.

The daughters are incapable of inheritance.

The Káttis marry any number of wives, but they generally at most never exceed two.

The women of the Káttis are proverbially beautiful and graceful.

The Káttis are much under the authority of these women, who often incline their husbands to moderate the harsh treatment which they sometimes pursue to their captives, in order to extort from them large ransoms.

Káttianis are at liberty to marry again after the decease of their husbands.

In case an elder brother dies leaving a widow, the widow invariably becomes the wife of the younger brother, although, she has had children to her first husband. This rule is never broken through, whatever may be the age of the parties, unless the widow positively refuses to form any future connexion in life.



The wife of the younger brother is never married by the elder : when, therefore, younger brothers die, the widows are at liberty to marry, where they please.

When a Káttíáni, the mother of children, dies, the nearest relations of the deceased take away the children from their father, and carry away the whole of his moveable property for their use.

The Kátti is not at liberty to complain, or to make any effort whatever to prevent this removal of his property. They carry off everything that is moveable, leaving him only a mare, the father is deprived of his children,—they are withdrawn from his house, and brought up, and educated by the family or relations of their deceased mother.

When a Kátti bridegroom proceeds, accompanied by his friends, to the village where his bride lives, the Káttis of that village, and the friends of the woman, come without the village, where they oppose with stones and brickbats the progress of the procession of the bridegroom, who is not permitted to enter the village except he forces his way, which is always attempted and often performed, or until he acknowledges himself unable to accomplish his entry by force. After this, they only admit the bridegroom, and one or two of his friends. The remainder of the attendants continue without the village till mid-night and until they have in the most humiliating manner solicited admission.

Once admitted, the marriage ceremonies go on with the utmost conviviality and order.

The ceremony of opposing the bridegroom's procession may be equally a lesson to the young Káttis to defend their property, and that they are to owe the acquisition of everything valuable to force.

All offenders against society find refuge from the Káttis, who are seldom known to betray them, though treachery among themselves, and to each other is common.

They are fond of spirituous liquors and opium, which they take to excess.

The following is an example of the effects of their propensity to liquor and opium, and descriptive of the licentious and destructive habits of the Káttis, and also affords a short account of Mátra Walla, who was the principal adherent of Malhar Rao, when he excited disturbances in Káthiáwár.

The small Tálukas of Akria and Dhari belonged to Mátra Walla by descent.

Being an active and enterprising Kátti, he increased his territories very considerably and Meru Khawás, the Diwán of the Jám, to secure his forbearance, engaged him in the service of his master, and assigned him the fort and Taluka of Mewása for his support.

Walla Matra, being at enmity with Gondal, he, in conjunction with his cousin, Walla Raning, carried off about two hundred and fifty head of cattle from the villages of that Chief.

After Walla Mátra's horsemen had separated from his cousin's, a party of the Gondal horsemen attacked the latter, and put him to flight, in which Walla Walero, a brother of Walla Raning, was killed.

According to the custom of the Káttis, the family of Walla Walero got the whole advantage of the predatory excursion, and Wall Mátra and Raning, carried on their depredations against Gondal to revenge the death of their brother.

Mátra took upon himself to defray the expense of four hundred horse, and greatly harassed the Gondal Táluka, when at length Dewaji, the Chief, repaired to him, and agreed to pay a fine as the price of the blood of Walla. A Pancháyat was accordingly assembled, and peace and friendship apparently established.

Jhareja Dewaji of Gondal secretly, however, nourished revenge, and, by the promise of a reward, he instigated Banang, Matra's cousin, whose cause Mátra had assumed as his own, and the Káttis of Bagasra, to kill him by treachery. They attempted to assassinate Mátra by a mode common to the inhabitants of Káthiáwár, by inviting him to an entertainment, and falling on him when his attendants were intoxicated.

The Kátti Mátra, however, escaped this snare, but they seized on his horses and personal property.

Walla Mátra immediately commenced a warfare against his cousin, and their mutual hostilities soon reduced their country as well as the Táluka of Bagasra to uninhabited wastes.

When Malhar Rao entered Káthiáwár, Mátra Walla joined him, and adhered to his cause till Malhar Rao, from his inactivity, rendered it dangerous to Mátra to continue longer with him.

Mátra left him in the Setronja Mountain, shortly before he was discovered and betrayed by some Kuhs or Ahirs, and Babaji conferred the fort of Dhári, which belonged to Mátra Walla, on his cousin and enemy Raning, who now has possession of it.

Withal Rao Dewanji is, however, employed in bringing their disputes to an adjustment.

The Káttis place great reliance on omens. Previous to their going on any predatory excursion, they ascertain by a prognostic whether they will be successful.

Any person, therefore, skilled in divination, is much respected by the Káttis.

The omen the Káttis place the greatest reliance on is the call of a partridge on the left. Early in the morning, a person is sent into the fields, who ascertains on which side the first partridge calls, and if on the left, he immediately ties a knot in his turban, or some part of his clothes, which is thought to retain the power of the good sign.

At times, too, the Káttis, previously to setting out, invoke the favour of the sun, of Bhimnáth, and other gods in whom they may have confidence, by promising to appropriate to them a portion of their spoils.

When they have engaged themselves to pay a sum to the sun, they spend it on victuals, and feast their village, or a portion of it, in the name of the sun.

Whatever they may have promised to Bhimnáth, Somnáth, or other deities, they give to their temples.

If any Kátti is killed in battle, the whole of the property acquired on that trip is given to his heirs.

The Káttis hire mercenaries to accompany them on their predatory excursions.

This is necessary on two accounts,—to create numbers, and to provide their expeditions with matchlockmen.

The Káttis consider it disgraceful to carry firearms, and never use them.

When they are not in circumstances to hire more respectable mercenaries, they are accompanied by Dhers and Gadhai, with matchlocks.

The Gadhai are the offspring of the slave girls of the Káttis, as Khawás are of the female slaves of Rajputs and Chárans.

Whatever number of asses are procured in any expedition in which a Gadhai has a share, they are his property,—hence the origin of the term.

If a mercenary is killed in a predatory excursion in the southern part of the country, they give his heirs Rs 500, in the northern parts Rs 700, and rewards are always given for wounds, in proportion to their severity.

Káttis are always mounted when they go plundering.

They breed their horses, reserving the mares for their own riding and for breeding, and sell the horses.

They also ride horses, but sell them as soon as they discover a disposition to neigh, the quietness of the mares favours the privacy of their expeditions.

Káttis avoid as much as possible to expose their persons, and they rarely, therefore, attempt to seize property protected by matchlockmen.

Cultivators at a distance from their village have, in consequence, small mud towers, of a sufficient height and size to protect their persons and their cattle, to which they run with their bullocks on observing Káttis approach; and if provided with a matchlock, or bow and arrow, the Káttis, whatever be their number, will seldom approach them.

During Babaji's first Mulukgiri expedition, the Káttis were in a state of the greatest insubordination. The Chief of Jhasdan alone, almost, made a ready settlement for his revenue.

The Jetpur or Chital Chiefs claimed an abatement, on the plea of the losses attending their contest with the Rája of Bhávnagar. In Samvat 1860 Jetpur was accordingly attacked by Babaji, and battered for a month without much effect.

Babaji found it necessary to admit an abatement, and settled at Rs 90,000 for three years, the next circuit he agreed to receive the same amount for the same number of years, but this was not effected without opposition. As this part of the country, however, recovered from the effects of the warfare with Bhávnagar, Babaji effected an increase of the revenue of Chital and Jetpur. Under the head of Kharáját some additions were made.

Most of the other Káttis fled, and deserted their hamlets, to which they did not return until the Gáekwár army had retired.

Others, again, who had made some progress in cultivation, acceded to Babaji's demands.

The Káttis worship the sun. They have only one temple near Thán, which contains an image of the sun. Their Bráhmans are Rájgors, but their functions seem to be confined to the ceremonies of marriage and the Shrád.

They have little sense of any religion; they have no formal prayers: placing their hands in the posture of adoration, and looking at the sun, they invoke his favour in such language as their conception of his omnipotence and their fervour inspire.

The Rájgors have much influence with the Káttis, which they exercise to their own advantage.

The Rájgor insure goods from the attack of Káttis, and if a Kátti disrespects their Waláwa, they punish him by the common interest they take in each other's concerns, the Gor of the Kátti who offends refusing to officiate at the obsequies of any deceased member of his family. This they reckon so great a misfortune, that the Kátti, if he cannot overcome the scruples of the Rájgor, becomes an exile from his caste.

In the Shrád days, instead of throwing food to the crows, as other castes do, the Káttis repair to tanks and marshes, and throw it to lapwings. This bird is therefore very familiar, and they conceive it to be acceptable to the spirit of the deceased, and as ensuring a well-being in a future state.

The Káttis are in general athletic men; their dress does not differ much, if any, from that of the Rajputs or Grásias. Their turban is peaked, which has acquired them from foreigners the name "Chauchia", having peaks or bills, and this term has been confounded with the pirates known under that name, but derived from a different source, *viz.*, "Chaunch," the name of a harbour in Sorath, which they inhabited.

Páallyád is the station of the 2nd battalion 8th regiment native infantry.

(Signed) A. WALKER,  
Resident.

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REVIEW OF THE PROCEEDINGS  
(UP TO THE MONTH OF MAY 1808)  
OF THE  
HONORABLE EAST INDIA COMPANY'S GOVERNMENT  
IN THE  
WESTERN PENINSULA OF GUJARÁT;  
ACCOMPANIED BY  
MISCELLANEOUS INFORMATION CONNECTED WITH THE  
PROVINCE OF KATHIAWAR,

BY  
LIEUTENANT-COLONEL A. WALKER,  
RESIDENT AT BARODA.

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*Submitted to Government on the 15th May 1803.*

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## REVIEW OF PROCEEDINGS IN GUJARAT.

POLITICAL DEPARTMENT.

FROM  
LIEUTENANT-COLONEL A WALKER,  
Resident at Baroda;

TO  
THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

*Dated the 15th May 1808.*

HONORABLE SIR,

A variety of causes, which it is unnecessary to recapitulate, has hitherto delayed the completion of an earnest desire to submit, in a connected form, a general review of the proceedings of the Honourable Company's Government in the Western Peninsula of Gujarát, which are at present divided into the several detached reports\* under the dates in the margin. It has occurred to me that it would be useful to take a comprehensive view of this subject, to trace to its origin the interest which the Honourable Company's Government has taken in the welfare of that country, and generally to advert to those arrangements by which the object of their humane and honourable solicitude promises to be accomplished.

Letter of 7th October 1807.  
" 11th November "  
" 20th " "  
" 12th December "  
" 16th " "  
" 12th January 1808.  
" 25th " "  
" 7th February "

2. In the early part of our connection with the Gáekwár Government, when the Honourable Company began to manifest an interest in its affairs, it was soon discovered that a considerable part of the resources of this State depended on a realisation of its Mulukgiri revenues from Káthiáwár with punctuality, while the large arrears actually due at that period rendered their recovery an object of no common importance.

3. The Gáekwár administrators were extremely diffident of their ability to recover their revenue from his country, unless with the Honourable Company's assistance; and the increase of the subsidiary force to three battalions of native infantry, and the stipulation in the definitive treaty that one of the battalions should proceed to Káthiáwár whenever real necessity required it, principally arose from this impression of their weakness.

4. It is unnecessary to detail or repeat the negotiations which this article gave rise to; the remark is only introduced to show that it was an object of discussion, and that one principal cause whence the measures, which have recently been adopted in Káthiáwár arose was the desire of the British Government to relieve itself from an engagement which, however consistent with justice and policy, was, nevertheless, under the general idea, attached to the term Mulukgiri, considered as repugnant to our habits and sentiments.

5. In the instructions of the Most Noble the Governor General in Council under date the 15th December 1802, relative to our growing connection with the Gáekwár State, the Supreme Government were at that early period induced to express their opinion that if an amicable arrangement could be made with the several Chieftains of the peninsula for the regular payment of their tribute, without requiring the periodical advance of a military force, an acceptable service would thereby be rendered to the state of the Gáekwár and the British interests in Gujarát.

6. The Court of Directors, also, in their letter to the Government of Bombay under date the 28th August 1804, expressed sentiments nearly similar in tendency; and the repeated instructions which I received from your Honourable Board on this subject caused me to keep constantly in view the means of effecting this desirable object.

7. There were, however, many other concurring circumstances that operated, in an equal or less degree, to render our interference in the affairs of Káthiáwár necessary and desirable.

8. The realisation of the annual tribute from the country without the necessity for the periodical advance of an army was an object of no less importance to the interests of the Gáekwár, than it was consistent with the policy of the Company.

9. By the accomplishment of this object, the Gáekwár Government looked forward to a very considerable reduction in its military establishment, and anticipated a valuable addition to its resources, from funds which had hitherto, in a great measure, been swallowed up in the enormous expense of collection. It is satisfactory, therefore, to remark the coincidence which so fortunately existed between the interests of the Gáekwár and the policy of the Company, and by which their united objects were so much facilitated.

10. Nor were humanity and the general interests of society less objects of consideration. The British Government contemplated with honest satisfaction the

\* *Vide* the preceding pages of this Selection.

advantages which the Principalities and Petty States of Káthiáwár would derive from an arrangement that ameliorated the oppressive custom of *Mulukgiri*.

11. This term, which literally signifies "seizure of country," is a misnomer, applied by the Maráthas to the collection of the annual dues from their tributaries

12. It is also called *Mulukgiri*, or a "circuit of the country"; while the actual realisations are divided into a variety of heads. Among these is *Khandni*, or "tribute"; *Nálbundi*, or "compensation for shoeing horses" whose shoes may be worn out; *Ghás Dána*, or "hay and grain"; *Ghanim Vera*, or "collection for the Ghanims," (*i.e.* plunderers or Maráthas); *Turk Vera*, a collection by the Musalmán Government, and *Babi Vera*, a collection by the Naváb of Junágad of the Babi family; with a variety of trifling articles, classed under the general head of *Kharágát* or *Kherryat*,—*i.e.* "extraordinaries"

13. It is worthy of remark that the term *Mulukgiri*, as far as it is applicable to this part of India, is applied principally to the revenues which are derived from the several Rajput Chieftains occupying the country extending from the mouths of the Indus towards Jodhpur.

14. These princes have for centuries either maintained or regained their territories from the oppressions of the several dynasties which have reigned in Hindustán; and no sovereignty yet established in this country has been sufficient to reduce them to subjection, or to obtain from the tract they inhabit a regular portion of the produce of the soil.

15. The uniform resistance which the Rajput States have exhibited to the encroachment of every foreign nation has saved them from entire subjection, and their obstinate opposition, sometimes co-operating with interest and intrigue, has caused temporary accommodations: the conquerors of Hindustán have often found it more to their immediate advantage to accept a pecuniary compensation, instead of prosecuting a doubtful contest to extremity.

16. As these attempts were from time to time renewed, success was various in different situations; but where it fell short of absolute conquest or expulsion, it has ended in the regular and periodical enforcement of the revenue now called *Mulukgiri*, which has for ages, in Gujarát at least, been considered as a constitutional and regular part of the sovereignty of the country

17. Hence it will be observed that *Mulukgiri* is, in fact, a military contribution, but permanent. It originated from the same source as right arising from conquest. It was originally imposed, continued, and enforced by power; it was always resisted when the parties were able to offer resistance; and from this cause its amount has ever been variable and dependent on the power of coercion which the collector of the tribute might possess.

18. While, therefore, it has been the constant endeavour of one party to increase the demands, it has been the object of the other to diminish them. A *Mulukgiri* army, therefore, seldom possessing power sufficient to subjugate a country, or reduce its fortresses, has carried on its operations against the open towns and villages. The season of harvest is always chosen for the period of action, as promoting not only the more ready acquiescence of the Chieftain to the demands made upon him, but as also affording the more ready means of subsistence to the troops.

19. In the collection of a revenue so fruitful in causes of dissension, generally realised by the most irregular of the troops, entrusted also to persons who are self-interested in the amount of the collections, it will be seen that numerous injuries and oppressions must fall upon the country.

20. My late excursion into Káthiáwár afforded me numerous opportunities of ascertaining, from their effects, the disorders which attend the progress of a *Mulukgiri* army, and I was singularly fortunate in finding the Gáekwár troops under the command of a young man of discernment sufficient to lament these effects, and of candour enough to disclose his information, united with an earnest desire of preventing and terminating these disorders.

21. It will afford a curious, but barbarous picture, to detail the practice of *Mulukgiri*, as it existed in Káthiáwár.

22. Although its origin is founded in violence and superior power, yet, in a series of years, certain rules and customs have obtained that have had considerable effect in regulating its practice.

23. I have already mentioned that the season of harvest is the usual period when this service is performed, and the army is then set in motion.

24. As it approaches the territory of the Chief from whom the tribute is due, it is his duty, if he meditate no opposition, to cause his Vakil to meet it on the boundary of his territory, and his interest to cause a settlement to be effected as early as possible.

25. If a settlement is intended, the Hát Zalámni bond, fully described in the Report on Jháláwár,\* is executed by the Vakil, which is received as an earnest on the part of the Chieftain to comply with every reasonable demand; and this secures his territory from every predatory act. The Hát Zalámni bond is not, however, invariably taken; it is dispensed with where the sincerity of the parties in the adjustment can be depended on.

\* Vide Report, dated 7th October 1807, at pages 62.—67 of this Selection.

26. Among, however, the loosely disciplined troops of a Marátha army, a mere order would scarcely be sufficient to prevent marauding where transgression is not attended with severe and immediate punishment and I have seen the transgression of the order meet with the most exemplary chastisement. In order to ensure protection to the villages, they are furnished, according to their magnitude, with one, two, or more horsemen, under the appellation of *Bahándars*. The literal meaning of this word is "rocket-bearers"; and these safeguards are thus called from being furnished from the advance guard, in which the rocket-bearers generally march, but the Bahándars, or safeguards, are now furnished indifferently from any part of the troops.

27. The supplies which the Bahándar is entitled, during his stay in the village, to receive, formed a very considerable tax upon the poor villagers, as they had to pay for the protection furnished, and to provide the Bahándar with grain for his horse, victuals for himself, tobacco, beetelnut, ghi, &c, and, sometimes, with furniture for his house. This abuse was so great, that some of the Bhumias settled the actual amount to be furnished to the Bahándar by regular agreement, and paid a composition in money with a view to release themselves from these indefinite demands.

28. Should, however, no indication of an early settlement be afforded, the Pindáris are let loose, and the march of the army is then marked by every species of plunder and desolation.

29. In a country where wood is so scarce as it is in Káthiáwár, fuel becomes a valuable article, and, to supply this want, villages are stripped of their beams, their ploughs, and every utensil that can be converted into fuel, nothing being left but the bare mud or stone walls of the houses. Where this is not required for the service of the troops, the villages are wantonly fired and destroyed, and it has frequently happened that every village of a Táluka has been destroyed before its owner has condescended to enter into an adjustment.

30. These ravages have been so frequently repeated, and have become so familiar to the rude inhabitants of Káthiáwár, that it is not surprising if the insecurity of property should have rendered them indifferent about its improvement.

31. Some of the villages of Káthiáwár are, in consequence, a composition of the rudest hamlets that can be conceived, while a wall of mud or loose stones secures the inhabitants and cattle (almost the sole property of the villagers) from the nocturnal visits of Káttis and other robbers.

32. They have, in consequence, little to lose, and if the damage that was done was estimated at the ordinary valuation of property, its amount would be extremely small. Wealth and property, however, are relative terms, but by the destruction of the crops and habitations of the villagers they are reduced to absolute poverty.

33. These depredations on the part of the Maráthas are directed principally against property—the persons of the villagers escape cruelty and oppression, and the state they are left in by the Maráthas in comparative happiness to the barbarities they experience sometimes from the depredations of each other.

34. I have already, in my correspondence respecting Mulukgiri, stated that this practice was not confined to the Maráthas alone. It is practised by the Naváb of Junágad, and the collections which the Chieftains of Bhávnagar, Wadhván, and Navánagar make from their own Bháyad, or dependent Grássias, partake of the nature of Mulukgiri, as they depend, in fact, more on their power to collect than on any right to a portion of the territorial produce. A perpetual conflict between a spirit of encroachment and of resistance perpetuates the evil in almost every táluka in Káthiáwár.

35. The Naváb of Junágad seems to have a right of practising Mulukgiri, equivalent to that claimed by the Maráthas.

36. The independency of this Chieftain is nearly coeval with the establishment of the Marátha nation in Gujarát. It preceded the conquest of Ahmedabad by that people in the year Samvat 1809 (A.D. 1753); and since the establishment of Junágad as an independent State, the Chieftains have continued to exercise, on their own behalf, the duty which their predecessors formerly performed to the throne of Delhi, and have converted to their own benefit as many of the rights and advantages of that station as their power was able to command.

37. The rise of this Musalmán independency existing in the centre of Káthiáwár is generally stated in my report on the settlement of Sorath,\* but it may here be useful to mention, that when Kumal-ud-din Babi, otherwise called Jawán Mard Khán, surrendered Ahmedabad to Rugnath Rao in the year 1809, Vikramajit (A.D. 1753), the possessions then in the hands of that family were solemnly guaranteed to them by Malharji Holkar, Jyaji Sindia, Powar of Dhar, and others. At this time, Mohabat Khan Babi possessed Junágad, Khan Duran Khan Babi possessed Kaira, and Sirdar Mahomed Khan Bálásinor, Kumal-ud-din himself getting Páttan, Bisanaggar, Barnaggar, and Sami Rhádanpur.

38. The Mulukgiri excursions of the Chieftains of Junágad were not simply confined to the present limits of Sorath. The cause of their extension over the province of Jháláwád, and over the Honourable Company's districts of Dhandhuka, Ránpur, and Gogha, which are

\* Vide Report dated 12th January 1808, at page 119 of this Selection.

situated within the Sirkár of Ahmedabad, had already been noticed ; and they also extended into the districts of Hálár, Machu Kántha, &c.

39. It was during the progress of the detachment through part of Hálár, when I arrived at the village of Meipur, that I had an opportunity of ascertaining the revolting fact of two Patels of that village having been burnt alive by the Junágad troops in the ruins of that place, only three months before. This was not the result of accident, but the deliberate act of men, to enforce payment of their demands.

40. The Honourable the Governor in Council will, therefore, discover a cause of gratification in the reflection that these enormities have been suppressed by the late arrangements in that country, which promise to open to the view of the distressed and harassed inhabitants that prospect of quiet and abundance incidental to public peace, tranquillity, and the natural fertility of the country.

41. While the evils above related are suffered, and inflicted under circumstances of opposition and resistance, it is but justice to mention that they are more frequently the result of the conduct of the Chieftains of the country than of the desire of the Mulukgiri commander.

42. His principal object, which is also frequently his immediate interest, is to obtain a quick and speedy settlement of his demands, and he is always anxious to relieve himself from the expense of maintaining a Mulukgiri force.

43. If, therefore, the Chieftain settles before the troops approach his táluka, he is perfectly secure from any oppression, and Bahándars are supplied to every village in the route through his country.

44. Should resistance, however, as is frequently the case, be opposed, the evils of warfare already enumerated are resorted to, and the army of the Maráthas being unequal to the reduction of fortresses, the open country suffers in consequence from the misconduct of its Chief.

45. During the season of Mulukgiri, there is seldom any want of forage in this country, but the necessity for fuel still exists. In obtaining a supply of this article, however, some attention is paid to the convenience and circumstances of the inhabitants. If the open country and the dung of cattle should be insufficient to afford an ample supply, a circuit is made through the village, and any wood which may be outside the houses is carried off ; but should this resource fail, the Bhumia or Chieftain causes a village to be deserted, the materials of which are converted into fuel.

46. This is certainly a melancholy picture of the nature of the sovereignty heretofore exercised by the Gaekwár and Peshwa's Governments in Káthiáwár, but the Honourable the Governor in Council will be pleased to understand the universal satisfaction with which the orderly progress of the Honourable Company's troops was contemplated.

47. It is but justice to mention that the regularity of the English troops was successfully imitated by those of the Gaekwár, under the instructions and example of the Gaekwár commander, Withal Rao Dewanji. It is also pleasing to notice the cordial manner in which the duty was performed by the united detachment, and that, during the service, no instance of any capital excess came to my knowledge.

48. The effect of this conduct on the Bhumias of Káthiáwár was proportionate. They now, for the first time probably, observed an army acting for the real moral purpose of its institution—the defence and protection of the poor and industrious against power and usurpation.

49. Previous to proceeding to recapitulate, in a general summary, the arrangements which have been effected under the Honourable Company's mediation in this hithertodistressed country, it may be useful to submit such remarks of a general nature as opportunity afforded me of collecting. I am perfectly sensible that these may be often erroneous, and frequently defective. They were the result of the few moments of leisure and observation which other avocations admitted, and I must entreat indulgence for the haste and want of order in which they are submitted to your consideration.

50. The Western Peninsula of Gujarát, which among the Maráthas in this province is comprised under the general name of Káthiáwár, is to Europeans almost an unknown country, whether we consider its geographical divisions, historical detail, its revenue, strength, and resources, or the peculiar customs, habits, and manners of the extraordinary people who inhabit it.

51. I shall endeavour to consider the subject under each of these heads.

52. The accompanying map, for which I am indebted to the zeal of Lieutenant Pierce, of the artillery, will show the general geographical division of the country, and it, moreover, comprises the route of the detachment, ascertained by the actual survey of Captain Greenwood and Lieutenant Pierce, and as it may be found to afford a tolerably accurate idea of the extent and situation of the several independent chieftainships of the peninsula, it may prove a useful document for occasional reference in the course of the present letter.



53. Of the history of this country we are yet more ignorant than of its geography.

54. The history of the early ages of every country generally consists of disgusting details of quarrels, and of descriptions of inhumanity and barbarity, so that mankind has probably lost neither benefit nor instruction by the want of this information.

55. Were we also to contemplate the present state of Káthiáwár as one to which it had arrived in the progress of civilisation, we should have had still less to regret; but there is reason to suppose that Káthiáwár at one time enjoyed an envied state of civilisation and culture, and that its relapse into its present state of ignorance, barbarism and devastation was progressive with the decline and downfall of its ancient princes.

56. Where few or no written records exist, to furnish information or satisfy curiosity, recourse is necessarily had to tradition and collateral circumstances. This is, in fact, the only guide to the early history of our own as well as other nations of Europe, and it was some time before the province of the Bards was occupied by a regular historian.

57. There still exist in this country two races of men, whose profession is similar to that of the Bards of Europe, and who continue to transmit to posterity the traditions of their ancestors, and the memory of honourable events. These are the tribes of Bháts and Chárans.

58. The history of these tribes, like that of the people which they celebrate, is lost in fable. they trace their origin, however, to a very ancient date, and I understand there is some mention of them both in the Mahábhárat and Rámáyan.

59. The Bháts are not peculiar to Gujarát—they are found in various parts of India. From the similarity of name and occupation, and an exact coincidence in some of the leading traditions of their origin, as springing from the sweat of Mahádeo at his marriage with Parvatti, an incarnation of the daughter of a Devata named Dukshprajápatti, they are undoubtedly the same people as are described by Major Mackenzie in the "Annual Asiatic Register for 1804," under the denomination of Batta Rájas.

60. It is difficult to explain the etymology of the word *Bhát*, and the following, although the best procurable, are not wholly satisfactory:—*Bhá*, in the Sanskrit language, signifies "a place of joy," and *Altam* is the verb "to go"; the compound, *Bhát*, may therefore mean an "attendant on joyful occasions," a "celebrator of festivity," a "poet." Others, again, derive it from *Bhát*, "the forehead," and *Alta*, "born" or "produced"; thus *Bhát* means "born from the forehead," in allusion to their being produced from the sweat exuding from the forehead of Mahádeo.

61. Their professions are various in Gujarát: they are bankers and cultivators, but not merchants; and among the Rajput Chieftainships they have acquired a very considerable share of power and influence.

62. The principal profession of the Bháts, however, is that of singing the praises and keeping the pedigree and register of events in the families of their *Jajmáns*, or Rajputs who employ them.

63. This employ is hereditary, and certain families of Bháts claim, as the *Watan* *Weriti*, or heritage, the employment of their particular patrons, or *Jajmáns*.

64. In this respect their profession coincides with that of the Welsh Bards. Mr. Pennant, in his "Tour through Wales," says they were prohibited invading one another's province; they were respected and esteemed, and had certain fees and advantages; they were the oral historians of all past transactions; they related the great events of the State; "but what endeared them more than all the rest to the Welsh nobility was that of being most accomplished genealogists, and flattering their vanity in singing the deeds of an ancestry derived from the most distant period."

65. Notwithstanding this similarity in their customs, and even in their names, it may be deemed too presumptuous to suppose the Bards (or, as they are styled in a proclamation of Queen Elizabeth given by Mr. Pennant, the *Barthes*) could be the same people as the Bháts, *Bárods*, or *Bárotés* of this country.

66. A true Bhát ought to live by charity; and the amount he may receive in donation should be committed to the common stock of his own branch of the community.

67. During the rains they live with their families, and pursue the necessary labours of agriculture; but afterwards proceed on their annual visit to the several branches of their patrons' families.

68. This was also the case in Wales: they had the liberty of going three times a year through their patrons' territories, and once a year through the whole principality.

69. It is during these circuits that the Bháts receive their usual charity: they attend at weddings; and register the events, as well as all deaths, births, and remarkable occurrences, which have happened in their patrons' families since the preceding visit.

70. On these occasions they carry with them the *Wahi* or *Chopra*, or family register, from which they amuse their patrons by a recitation of the pedigree of their family in a musical cadence.

71. This Wahi is a record of authority, by which almost all disputes relative to division of property are decided. These are of course intricate where all the sons of a family in which polygamy is practised are entitled to a share. The Bhát who keeps this record is termed Wahiwancha, the reader or expounder of the book.

72. Every Rajput family and Grásia has his Wahiwancha, containing in detail his ancestry from the immediate founder of his separate branch, and upwards generally to the common stock, while the Wahiwancha of the Tilat or head of the family keeps the record of the lineal descendants.

73. Another extraordinary instance in the character of the Bháts is their use as securities. It has been stated to me that Rájá Todar Mall first introduced them as securities, and it is certain that a custom of such general and extensive use must have required a long time to obtain the authority and respect it now commands.

74. Bhát security is in common use in the revenue and judicial proceedings of Gujarát, from Dwárka to Surat; and it will be observed that it is almost the only species of security obtained from the Chieftains of Káthiáwár, either for the payment of their revenue or their behaviour.

75. Its efficacy exists less in the inviolability of a Bhát's person than in the point of honour which prevails among the Rajput Chieftains not to invalidate this security, and the dishonour, probably, as much as the criminality which would attend permitting a Bhát to spill his blood.

76. This act of the Bhát is termed *Trágga*, which means the infliction of a wound voluntarily; in Sanskrit *Tyaga*, "self murder", and is applied to all cases, from the simple spilling of his own blood to suicide, or the murder of a third person.

77. *Trágga* is performed indifferently by men or by women, and the person of the Bhát, his women or children, are indifferently the object of this barbarous act.

78. A melancholy instance of *Trágga* occurred during the time the detachment was encamped at Gutu, and it exposes in a forcible degree an extraordinary feature of the barbarism into which Káthiáwár has relapsed.

79. The Jareja Chieftain of Mália had furnished a Bhát as his security, but failed in his engagement. The Bhát endeavoured to obtain his point by fasting, but without effect, and his character being now at stake, he resolved on the desperate expedient of putting himself to death.

80. From this, however, he was dissuaded by another Bhát, who insinuated that as others depended on his life, it would be better that he should die. An affecting debate took place between them, and at length the object of the sacrifice was changed to the youngest daughter of the original security.

81. The two men spent the night in fasting and prayer, and in the morning the little daughter, six years old, was brought out, and told she must die to save her father's honour.

82. It was from the mouth of the father that I heard the relation. He told the circumstances with that affection and regret which the tragedy was so well calculated to excite; but seemed to reflect with pride on the fortitude with which the infant submitted to a measure which was necessary for the preservation of her father's honour. She was led to a proper spot, where she voluntarily sat down, and adjusted her long hair to prevent its interfering with the fatal stroke, which was given by the hands of her parent.

83. It is proper, however, to mention that this relation was publicly delivered before many other Bháts, and it excited no approbation. The wonderful emulation and fortitude also, with which these children strive to become the victim, of which I have heard many remarkable instances, are deserving of notice, as adding another extraordinary fact to the anomalies which occur in the history of mankind, and which display the superior force of habit and education over the strongest propensities of nature.

84. Other instances may be mentioned from the relation of verbal authorities, but these occurrences are extremely rare, and it is difficult, notwithstanding the prevalence of Bhát security, and its long practice, to trace many well authenticated instances of *Trágga* attended with loss of life.

85. Although at first view the institution of Bhát security may be considered as an evidence of the extreme uncivilised state of the people, yet we cannot refuse our tribute of admiration to the person who invented the only means which has yet been discovered of preventing, with any degree of success, the turbulent propensities of the Grásias and Kohis.

86. It will readily occur to the Honourable the Governor in Council that no Government can be gratified with this extremity. The occurrence of the above act excited a general interest, accompanied with a just abhorrence at the dissolution of all the ties of nature and affection, and circular instructions were immediately issued, to direct that no Bhát should in future ever enforce his security by committing suicide or murder.

87. It must also be observed that no Bhát will become security for a person of whom he knows nothing; between the security and his principal there generally exists a bond of union, founded on experience of their mutual necessity to each other.

88. The Bhát derives his existence and means of support from the Chieftain who employs him; he generally has lands assigned him for this purpose and always some advantage in every security deed he executes, and his intimate acquaintance with the resources and disposition of his principal enables him fully to ascertain the risk he may run. The Chieftain is aware that without the security of the Bhát he can make no settlement with the Government, and it is only by the observance of good faith in his contract that he can expect the aid of the Bhát.

89. The profession of the Chárans is similar in every respect to that of the Bháts as securities, but they differ in many other respects.

90. The Chárans trace their origin to a heavenly descent, and their antiquity is lost in fable; they are, however, of a low caste.

91. I do not find that this caste is known out of Kutch and Gujarát. They differ from the Bháts, in sometimes following a military life, and in trading; their persons, however, are equally sacred, and among the Káthis they are more respected.

92. This respect for their persons is of great service to them, as they are almost the only people who can trade in security in a country which pays little regard to property.

93. It also enables them to protect their property from the depredations of Káthis and robbers when they are settled in villages.

94. There are many villages in Káthiáwár inhabited solely by Chárans, who pay no revenue, but who solicit charity from every person of any rank that passes their villages, there are also many families of Chárans living in other villages.

95. In almost every part of Káthiáwár are to be seen stones in the open places near the entry of the villages, which bear the appearance of tombstones.

96. These are called Pállias,\* and are erected to commemorate any act of bravery or fortitude, or to preserve the memory of any accident in which a person may have lost his life.

97. Among these there are several of very ancient as well as modern dates, erected to perpetuate the memory of Chárans, both men and women, who have performed Trágga to prevent the carrying off or to recover the cattle of the village from the predatory Káthis, and generally with success.

98. The name of the party, the date, and the object, are expressed on an inscription on the Pállia, while a rude sculpture also denotes the way in which the Trágga was performed, which is generally done on horseback by the men, with a sword or spear, but, in the instances of women of that description, called Galla Ganti, or running a Kattár through the throat. There are several modes of Trágga, which are denominated, as above, from the way in which they are performed.

99. The upper margin of the stone is divided into two compartments, by that emblem of everything that is desirable—the vessel in which Kasumba is made.

100. To the right or left of this, according to the season of the year, is placed the figure of the sun, and on the opposite side that of the moon, the position of the horns of which, either up or down, denotes whether the catastrophe took place on the Shudh or Vad, the increase or decrease of that orb.

101. These details are probably trifling, and foreign to the purpose of this letter; but it may not be uninteresting to you to receive any remarks which may illustrate the manners, or throw any new light on the institutions of a people with whom we are so little acquainted.

102. Both Bháts and Chárans are Bards by profession, and it is from the traditions preserved by these people, and other corroborative circumstances, that I have chiefly derived such slight sketches of the history of this country as this letter contains.

103. From every traditional account that I procured, it would appear that the Bábrias, the Ahirs, and the Rebáris are the aborigines of the country.

104. No satisfactory etymological conjecture can be offered in respect to these names, unless the Sanskrit word *Ahairsi*, signifying "hunting," should be thought to have any affinity to the practice of a tribe of people who are horse-breeders, shepherds, and hunters, but who have also of late years assumed the character of cultivators.

105. The want of any regular historian among the Hindu writers obliges us to have recourse to the Musalmán relations, but we must not expect much impartiality from a race of ignorant and bigoted conquerors, who equally despised the manners and religion of the inhabitants of the country they invaded.

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\* *Pál*, a protection, guard, a boundary, a limit; *Pállia*, a memorial of protection, a landmark, &c.

106 The Mahomedan histories, however, enable us to trace a pretty generally correct outline of the state of these countries.

107. In the year A. H. 696 (A. D. 1296) the Rajput dynasty of princes who reigned over Gujarát, in Páttan, which was then the capital, was subverted by Sultan Ala-ud-din Khilzi, and at that period the island of Perim was subject to the Gohel Rajputs.

108. The settlement of the Gohels in this part of the country had preceded these events about eighty or ninety years, but the Churásama tribes were at that time an ancient people, and date their settlement in Sorath about nineteen hundred years previous to the Mahomedan conquest of that country.

109. About six hundred years ago, also, we find the sovereignty of the Jetwa Rajputs who boast an establishment in the country of higher antiquity than the Churásamas, extending over the present districts of Hálár and Machu Kántha, and who at that time held their capital at Ghumli,\* a city, the ruins of which exhibit at the present day a melancholy contrast to the power, opulence, and dignity which the Jetwas once possessed.

110 The third dynasty was of the Wala tribe of Rajputs who possessed the sovereignty of the celebrated city of Dhánk, the destruction of which under its ancient name of Mungia Pattan is noticed in my report on the settlement of Hálár †

111. Of either of these dynasties we know scarcely anything but their existence, and that from the extent of their territory and other indications they must have been wealthy, and have made very considerable progress in the arts of civilised life.

112. This last remark is proved from the inspection of the ruins of the city of Ghumli, which fell to the arms of Jám Bamunia in the second invasion of the Jhareja Rajputs about the year 1250 of the Christian era.

113. It is not my intention to proceed with a detail of the revolutions of each State,—such detached memoranda as relate to the internal concerns of the several States of Káthiáwár are generally comprised in my separate reports upon each division; my present object is to connect these detached observations in one point of view.

114. The Churásama dynasty of Junágad was overturned by Sultan Mahomed Begra of Gujarát, in the year of the Hijri 877 (A. D. 1476-77), and since that period the territory of Sorath has remained under a Mahomedan Government ‡

115. The other two dynasties were subdued by the Jharejas, who founded their own power on their ruins. It is probable that this conquest of the Jharejas was promoted by the revolutions in their own country, and, as they were gradually losing their dominions by the progress of the Mahomedans in the north, they endeavoured to indemnify themselves by new possessions towards the south.

116. Here it may not be unuseful briefly to advert to the supposed prohibition of the Hindu lawgivers, against any of that nation crossing the Attock.

117 Captain Wilford, in his dissertation on Mount Caucasus (*Asiatic Researches*, Vol. VI, page 525), recites a text which is equally known in Gujarát, to prove the prohibition.

118. Sir William Jones's Sixth Anniversary Discourse on the Persians also alludes to this prohibitory law; but at the same time states, from a chain of ingenious reasoning, and the great similarity that prevailed between the language of the Zend and the Sanskrit, that an ancient Hindu monarchy formerly existed in Persia.

119. The Hindu religion, as it existed in Persia, would appear to have undergone two reformations, the first rejecting polytheism, but retaining a veneration for the sun, fire, &c., the second reformation, by Zerthost, or Zoroaster, still retained this rite, but added the agency of geni and fairies.

120. From the emigration of the Hindus arose the Hindu monarchy of Ayodhya, but we may easily suppose that the nations which lie to the south of the conflux of the five rivers of the Punjáb might partake of the imperfect remnants of the ancient and reformed religion of the Persians, which have been still more corrupted by the Mahomedan conquest.

121. Accordingly, we find the Jharejas full of the pride of high birth and descent, but very indifferent in their mode of life; and eating indiscriminately with Musulmans and other castes, and, notwithstanding their pretensions to caste, extremely ignorant of every Hindu ordinance.

122. The Káttis, a people purely wandering and pastoral, and therefore, less affected by the change of more settled tribes, we find professing to this day their veneration for the sun, and, in their predatory excursions, employing other castes to use firearms.

\* A Pálha inscription at Ghumli notices the death of a Jetwa Rajput in the wars of his country in Samvat 1218 (A. D. 1162), or 646 years ago.

† *Vide* Report, dated the 25th January 1808, at page 140 of this Selection.

‡ *Vide* Report on Sorath, dated the 12th January 1808, at page 120 of this Selection.

123 The existence of Hindus in Persia, however, is confirmed by historical evidence

124. In the year of the Hijri 77 (corresponding with A. D. 696), we find that Abdulla, the son of Abubekar, levied an army in Seistan, and marched against Runtahl, the Rája of Cabul, who defeated the Mahomedan general (Vide Ayin Akberi, Vol. XI, page 169)

125. By the same authority (page 119) we find that the Khalif Omar ineffectually attempted the conquest of Sind, and that it was not until the year 99 of the Hijri that Tatta fell to the arms of Mahomed's successors.

126 The conquest, however, appears to have been but temporary, as subsequent to that event the country was ruled by the Rajputs of the tribe of Sumah, who were succeeded by the Simeh, as the translator of the Ayin Akberi calls it, or by the Sund Khan dynasty, as it is written in the Tubakat Akberi, page 120,—“The tribe of Simeh esteemed themselves of the stock of Jamshed, and took the name of Jam.”

127 Jam Unar, the same prince as is called Anwar in Mr Gladwin's Translation, was the person who invaded and besieged Ghumli Thus we have a series of direct evidence to prove the ancient establishment of the Rajputs in the countries west of the Indus, and strong presumption to suppose a near affinity between the religion of the tribe inhabiting Gujarát and that of the ancient Persians

128. I must ask your pardon for this digression, but I now return to the subject of the letter

129 The detail of the conquest of Hálár under its modern boundary is already stated, and it therefore only remains to notice the Jhala Rajputs of Jhálávád.

130. This tribe states the place of its original establishment to be Kutch, whence their ancestor Harpál emigrated, and entered into the service of Sudráj Jaising.

131 This prince flourished about the year A. D. 1067, and signalised himself during a long reign of fifty years, by cultivating the arts of peace, and several of the most magnificent public works in Gujarát are of his foundation.

132. Among these is the city of Dabhoe, the city or Kasba of Sidhpur, and a beautiful tank at Viramgám, which is surrounded by a stone wall of ornamented carved work, which forms the curtain of communication between 365 pagodas sufficiently large for the devotions of an individual. The remains of this tank still exist, and most of the pagodas are in a perfect state, exhibiting no unpleasing monument of the progress of architecture and of royal munificence in that early age.

133 As the emigration of Harpál from Kutch took place some time about the year 460 of the Hijri (A. D. 1067), it may be presumed that this was the departure of a military adventurer in search of a new and more profitable establishment, both Kutch and Sind being for the three hundred and fifty years preceding a constant scene of contention between the Moslems and the Jharejas or Jáms, who probably drove the remains of the Jhalas before them as they effected their settlement in Kutch.

134 Jhala, the son of Harpál, was the founder of the State of Jhálávád, which by a variety of revolutions is now subdivided into several petty principalities, held by his descendants the Jhala Rajputs.

135. The preceding observations will, I believe, comprise a brief account of the several dynasties who have held the sovereignty in the country now known under the general name of Káthiáwár.

136. There are several other tribes of Rajputs in the country, who occupy, however, but an inferior station; they do not interfere with the general outline of historical information, and have not any peculiar custom claiming separate remark.

137. Nor will it be necessary, for the same reason, to repeat the few observations which have occasionally occurred respecting the other castes of this country, under the denomination of Kulambis, Jhats, Mianas, Mhers, Makranis, Borahs, Banians and Nágar Brahmins. These are either common to other parts of India, or have been particularly referred to in the course of my separate reports.

138 There are, however, several detached observations relative to customs which are peculiar to Káthiáwár, and deserve to be recorded, as exhibiting a curious picture of the manners, superstitions, or barbarism of this country.

139. The singular and barbarous practice of female infanticide has already formed the subject of a distinct report,\* but there are others almost as barbarous and remarkable

140. The practice of Satti, or of a woman burning herself with her husband's corpse is, as in other parts of India, very frequent in this country, and the act is commemorated by the erection of a Pállia, bearing a suitable inscription, and the figure of a woman's hand and arm.

\* Dated the 15th March 1808, a copy of which is inserted in a subsequent part of this Selection.

141. This custom, however, is not peculiar to the widows or actual wives of any caste. In Jhálávád it is claimed chiefly as the privilege of the lowest castes, and among the Jharejas this proof of affection is claimed and practised by the Rákheli, or mistress

142. Another Hindu anomaly of a more extraordinary nature is that of mothers burning with their children, and this not unfrequently occurs.

143. I have also ascertained an instance of a husband burning with his wife, and the no less extraordinary fact of a woman burning without her husband! This man, although he was not only a willing spectator, but an actual assistant at the ceremony, complained to me of the circumstance, not from feeling regret for his loss, but for the expense he was exposed to in his endeavours to procure another wife.

144. The remarkable custom that prevails among the Káttis, of the surviving widow of the elder brother becoming the wife of the young ones, in succession, deserves repetition, as disclosing another extraordinary custom among the people of Káthiáwár.

145. The equal division of property among the sons of a Rajput is another institution which prevails (with some little variation in respect to the portion of the elder son) throughout all Káthiáwár.

146. Among the Jhalas, the eldest son receives a portion double the value of the younger brethren, among the Churasamas the elder portion is one and a half

147. This custom is commonly known in Europe under the denomination of "gavel kind."

148. From the banks of the Indus to the Mahi, opium is universally considered among all the natives of the country as the emblem of hospitality, and the seal of friendship.

149. Opium is invariably offered to every stranger as the pledge of welcome, which it is neglectful to omit and impolite to refuse.

150. This narcotic drug is in universal use, and of so much importance as to give a distinct name to every utensil used in its culture, collection, manufacture and consumption.

151. When ground with a certain portion of water, it is called Kasumba,\* a liquor more in request among the Rajputs than spirits are among the lower classes in Europe

152. The act of sipping this liquor from the hands of each other is the pledge of reconciliation of enmity and the oblivion of injury, and in such general use that the phrase "to drink Kasumba" is equivalent to terminate a quarrel, or to conclude a peace.

153. Such are the people who inhabit the Western Peninsula of Gujarát of whose history I have given a very obscure outline until their final settlement. Since this, they have remained in the same state of independence, although during a series of six hundred and fifty years, from the constant incursion of their Musalman conquerors, succeeded by those of the Maráthas, as also from their intestine broils and commotions, considerably impaired and reduced

154. In respect to the revenues of Káthiáwár, the several detached reports will have given a view of those derived by this Government for the years Samvat 1863 and 1864 (A.D. 1806-07 and 1807-1808); but I have now the honour to submit to the Honourable the Governor in Council a document of more general and extensive use and reference

155. This is a tabular statistical account of the whole of the countries and principalities in the western peninsula, arranged under their respective divisions.

156. It exhibits, from the most accurate data procurable, the possessions of the several Chieftains and their respective Baháyad, the number of fortified places they possess, and the villages they enjoy.

157. The revenues derived by the Chieftains, the amount payable by them on account of tribute, the disposal of the surplus, and an estimate of the population, is also attempted to be distinguished by separate columns.

158. The compilation of this document has been assisted by persons whose habits and local acquaintance with the people and the country have greatly facilitated the acquirement of the necessary materials.

159. It may, therefore, be received as a tolerably accurate exhibition of the subjects which it professes to illustrate, but every account of this nature, however, must contain many errors and many inaccuracies, which are inseparable from the subject, and in a country like Káthiáwár, destitute of every internal police or domestic institution to facilitate inquiries of this nature, the difficulty is also much increased by the natural jealousy of the people.

160. The revenue, which the Marátha Government derives from this country is stated in a distinct column, and is founded on the perpetual settlement recently made, amounting to Rs. 9,79,882-2-0, including the few places in Káthiáwár, which were not settled at the period of my report on that division at the rate of the former year.

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\* Cumbha is also a plant (*Carthamus*).

161. In this place a few remarks relative to the revenue may be useful.

162. The origin of this revenue, the mode of its realisation, and the general practice of Mulukgiri, have been already stated.

163. During the struggles for power, which took place in Gujara't, subsequent to the invasion of the Maráthas until the final conquest of Ahmedabad, the power of the Chieftains of Káthiáwár was sufficiently respectable to render them an object of consideration, but, with a degree of almost unaccountable blindness, they seem to have permitted that period to pass over without any attempt at a political confidence to recover, and protect their independence, and confined their efforts merely to a participation in the general scenes of plunder and devastation, which were so much encouraged by the distracted state of the country.

164. The idea of union among the Chieftains of Káthiáwár for the protection of their own rights against foreign usurpation or invasion seems never to have been conceived practicable: they have individually resisted, and have been separately reduced, and the exactions from a neighbouring principality appear to have been considered by the Bhumias as a fortunate reduction of the power of a formidable rival.

165. It must also be remarked that the injuries, which were sustained by the irruptions of the Maráthas were transient, and the Bhumias of Káthiáwár, with that indifference of futurity, which is characteristic of all tribes that have not arrived at some advanced state of civilisation, forgot the devastation of the Marátha armies, as they retired from the country.

166. It is a singular feature in the policy of the Maráthas, in almost every country to which their arms have extended, that their sole object was money, or the creation of a revenue; and it was not until some time after experience had taught them the advantages, which a permanent settlement would yield that their thoughts were turned to a more regular administration of the countries, which their arms had subdued or overrun.

167. Their judicial and revenue regulations are to this day extremely circumscribed and imperfect, and their revenue system was more calculated for the speedy realisation of it than framed from any provident view to future increase.

168. The districts were generally farmed, and the revenues mortgaged or anticipated, and the judicial power simply that of levying fines by the same hand by which the revenues were collected.

169. In Káthiáwár, however, the object was solely money; three or four thousand predatory horse, without guns, or camp equipage, pursued their plundering march through the country, and adjusted the amount of their demands according to the ability of the party to comply, or their power to enforce.

170. This was the general tenor of the expeditions under Dámáji Gáekwár.

171. A few instances of settlement, which did occur in the country, can scarcely be called exceptions to the general rule. The establishments, which the Gáekwár obtained in the country are mentioned below, with their dates, as far as the same can be ascertained:—

Láthi, by Dámáji, in the year Samvat 1799 (A.D. 1742-43).

Amreli, by ditto.

Seahnagar, formerly called Máraud, by Seaji Gáekwár, in Samvat 1822 (A.D. 1765-66).

Thán and Lakhtar, by Bábáji, in Samvat 1862 (A.D. 1805-06).

Koriná, an early settlement.

Bhimkata, by Bábáji.

172. As the Government of the country, however, became more settled, some little regularity began to be observed, and the Mulukgiri of Káthiáwár came to be considered as an available and valuable addition to the income of the State.

173. The Mulukgiri expeditions began to be undertaken with a certain number of Sebandi and foot soldiery, and assumed some features of regularity.

174. The person, however, who made the most considerable inroads upon the ancient practice was Shivram Guárdi, who having conducted several bodies of troops into Káthiáwár at different times, his experience enabled him to ascertain with great certainty the ability of the country to bear a greater tribute than formerly, and which he also possessed the means to enforce.

175. The Mulukgiri tribute was accordingly very considerably raised from its former standard by Shivram, and enforced with much cruelty and oppression, and devastation to the country.

176. The Mulukgiri Commanders in general have made it a rule not to recede from the demands of their predecessor, and so tenacious have they been of this principle, that if a place from any cause should have fallen into several years' arrears, settlement for two years at the former rate would be preferred to one of a more moderate standard embracing the settlement of the whole arrears.

177. It is equally a principle to increase the demand if possible; but the tenacity of the Bhumias, opposed a serious obstacle, and art has been called in to the assistance of force,

and a long train of different heads of demand have successively been added, under the name of Kharaját or Kheriyat or extra demands. The invention of this has been imputed to Bábáji Appaji, who by this means has also in some measure increased the Gáekwár revenue.

178. In this place it will be proper to take a short view of Bábáji's Mulukgiri progress.

179. Several causes, arising from the usurpation of the Arab Sebandi, the death of Govind Ráo, the usurpation and deposition of Kancji, and the war with Malhar Ráo, had contributed to prevent the despatch of the usual army into Káthiáwár, and their revenues accordingly were in arrears from the year Samvat 1855 (A. D. 1798-99) inclusive.

180. To collect the large arrears which were due fell to the lot of Bábáji, and he proceeded on this service shortly after the fall of Kari in the year 1802.

181. During the intervening period the Chieftains of Káthiáwár had fortified themselves, and prepared for resistance, and the treasure which ought to have been appropriated in payment of their tribute was dissipated in various pursuits, particularly in the prosecution of their own dissensions. Their apprehensions were also further excited by conceiving that it was Bábáji's determination to enforce the whole of his demands at once.

182. After suppressing the Dessái of Pátri, who was a partisan of Malhar Ráo's, Bábáji entered Káthiáwár, and after a series of successful operations, in which he was engaged in hostilities with Mália, Morvi, Junágad, Bhávnagar, and Wadhván, and suppressed a dangerous insurrection of Malhar Ráo, by taking that person and his son prisoners, he finally liquidated the whole arrears of the country, and established in it a system of more subordination and order than had ever been witnessed before.

183. It must, however, be admitted that Bábáji's progress was attended with some excesses and severity, and where his demands were evaded, or rejected in the presumptuousness of strength and obstinacy, he resorted to the only means within his power of enforcing the rights and supremacy of his master.

184. Under his management, the roving propensities of the predatory were repressed and chastised, and we have often been indebted to his interposition for the recovery of various property plundered from the Company's territories.

185. When the Honourable Company's troops proceeded into Káthiáwár, it was necessary to keep the subject of all the preceding remarks in view, for it was evident that our object was liable to be misunderstood; that the hopes of some would be raised, the alarms of other excited, and the suspicions of all on the alert.

186. That so respectable a detachment of the Honourable Company's troops should ever enter into the country without some object of ambition, conquest, or emolument, was a case but little in the contemplation of the Chieftains of Káthiáwár.

187. The circular addresses to the Chieftains were hardly believed to be sincere; and some extraordinary and curious communications were the result of the advance of the troops, and discovered the sentiments of the country.

188. It was most natural to suppose that our object was a Mulukgiri circuit upon our own account, and I accordingly received some proposals, extolling the acquaintance of the parties with the arts of exaction, and the bravery of their troops, which would be exerted, without exposing those of the Company, for a participation in the spoils.

189. The Mália Rája wished to turn the command of a passage over the Runn to account, and proposed a joint plundering excursion into Vágád, Kutch and Sind.

190. It is needless to say these proposals met with the treatment they deserved; but they are curious exhibitions of the public sentiment.

191. Others, again, conceived our object was to supplant the rights of the Gáekwár Government, and these were prepared to offer the most lavish assurances of dependence on the Company, and exhibited some attempts to neglect the Gáekwár.

192. Some insidious attempts, also, were even made to raise our suspicions of the fidelity of the Gáekwár Government.

193. It was necessary to be prepared against these attempts, and discourage them on their first appearance. Their intention was insidious, and would have been productive of very serious consequences, that could flow from disunion of conduct and want of cordiality in the pursuit of an object of joint interest.

194. My endeavours were therefore directed to convince the Bhumias that the Company's troops appeared in Káthiáwár as the allies of the Gáekwár, and that their object was to promote an ultimate arrangement of the country, under the Company's mediation, having in view the advantage of the Gáekwár State, and the permanent interests of the Bhumias themselves.

195. Wittoba Dewanji, the officer commanding the Gáekwár troops in Káthiáwár, is a man of ability. He completely comprehended the intentions of the Government, and fully appreciating the mode to be adopted in effecting these objects, entered with ardour and cordiality into all the details necessary for their execution.

196. As our motives began to be developed, the confidence of the Bhumias revived, and the disinterested conduct of the Company's Government at Kandorna incontestably proved that they were not actuated by interest or ambition.



197. Under this view of the conduct of the Company's Government, it was natural for the weaker Bhumias to regard it as a power capable of gratifying all their expectations.

198. In no part of the world does there exist a greater degree of tenacity in respect to personal rights and property than in Káthiáwár; and the claims of a party are transmitted through succeeding generations.

199. By the indefinite redress of injuries in Káthiáwár, where power has ever been equivalent with right, some respectable principalities would be reduced to a single village, and some wholly annihilated, and the state of society not be in the least improved by the transfer.

200. It was impossible to encourage the chimerical or excessive expectations of the Bhumias; the utmost that could be done, in general, was to provide for their security in future, and extend to them protection in time to come.

201. While, however, it was necessary that this general rule should be the guide of our conduct, every practicable opportunity was embraced of relieving distress, and extending protection where it could be done with convenience, advantage, and success. Several Bhárwatias were in consequence reconciled to their families, and restored to their homes, and many oppressive acts restrained and prevented.

202. The oppression that some of the inferior Bháyad receive from their elder brethren, or more powerful neighbours, certainly renders them objects of pity and compassion.

203. The division of property among the sons is a fruitful source of discord and family dissension, and a very few generations where polygamy is practised is sufficient to produce a number of co-proprietors of one village or estate, whose individual shares are insufficient for subsistence. The favourable opportunity is not lost by the nearest or the most powerful Chieftain. The Bhárwatias, or discontented brethren, and the predatory Káttis, are easily excited to depredations against a village, the intestine disorders of which deprive it of the means of defence.

204. These depredations are connived at and encouraged by the neighbouring Chief; the village in consequence either becomes waste, or throws itself under his protection for a maintenance and personal security; a Thána is next introduced into the village, and the establishment of the Chieftain's authority is soon followed by a complete ejection of its original proprietors, who, in consequence, become Bhárwatias, and discontented incendiaries.

205. From this description of the practices of one party, with the habits and disposition of the other, the Honourable the Governor in Council will perceive that there was some difficulty to be expected in reconciling the hopes, expectations, and wishes of the Bhumias, with the interests of the Gáekwár Government, and to effect a permanent adjustment of the revenue of this State, perplexed, as it was, with so many subsidiary relations and arrangements.

206. There was also some difficulty in assuming a just standard for this revenue, which had hitherto been so fluctuating and undetermined.

207. It was evident that the Gáekwár Government had a just right to expect that our interference was not to diminish their revenue; on the contrary, under the intimate knowledge which the Honourable Company's Government possessed of their necessities, they were more inclined to hope for an increase under the influence of the Company's power.

208. The Bhumias, on the other hand, were also induced to hope that the Company would protect them from excessive exaction, and, in fixing the permanent tribute of the country, would determine it by the standard of their ability to defray it with punctuality.

209. The most equitable mode of procedure, therefore, seemed to consist in preserving the Bhumias from further exactions in future, and to moderate the demands of Government upon such of the Chieftains as might appear to be sufferers from over-exactions, or defalcation of their resources.

210. On this part of the subject, therefore, it only remains briefly to advert to the operation of this principle in the recent adjustment.

211. The underwritten is an abstract of the revenues for Samvat 1863-64 (A.D. 1806-07-08), and of the perpetual assessment, which may be useful in understanding the subsequent remarks —

Divisions	Samvat 1863 (A.D. 1806-07)	Samvat 1864 (A.D. 1807-08)	Perpetual	
	Rs. q. r.	Rs. q. r.	Rs.	q. r.
Jhálávád .. ..	2,97,741 0 0	2,67,433 0 0	2,67,992	2 0
Machu Kántha. . . . .	50,000 0 0	50,000 0 0	60,000	0 0
Gohelváád .. .. .	1,23,043 0 0	1,10,999 0 0	1,10,582	0 0
Barráda .. .. .	30,257 0 0	30,002 0 0	30,002	0 0
Sorath .. .. .	1,19,371 0 0	1,08,209 0 0	1,08,209	0 0
Káthiáwár .. .. .	1,10,910 0 0	71,747 0 0	1,03,018	2 0
Hálár .. .. .	3,35,513 0 0	94,052 2 0	3,00,078	2 0
Total . . . . .	10,66,835 0 0	9,32,442 2 0	9,79,882	2 0

212. According to the schedule which I had the honour to enclose in my letters of the 22nd of October 1802 and 22nd March 1803, the revenues derivable from Káthiáwár are stated at Rs. 9,47,540, being the amount of Shiwram's collections for the year Samvat 1854 (A.D. 1797-98).

213. The amount stated for the years Samvat 1863 and 1864 respectively, are Rs. 10,66,835 and Rs. 9,32,442-2-0, the permanent revenue being Rs. 9,79,882-2-0. It must also be observed that this amount includes the utmost revenues of those Tálukas, which under their present distressed condition have been settled with for a revenue, increasing with the gradual progress of cultivation.

214. This naturally occasions the aggregate of the permanent revenue to appear of a larger amount than that which was levied for the year Samvat 1864 (A.D. 1807-08).

215. The Honourable the Governor in Council will also observe that the revenues of Samvat 1864 (A.D. 1807-08), which were realised during the recent expedition, and under our mediation, fall short of those of Samvat 1863 (A.D. 1806-07) by the sum of Rs. 1,34,392-2-0, thus:—

	Rs.	q.	r.
1863	10,66,835	0	0
1864...	9,32,442	2	0
	1,34,392	2	0

216. From a slight inspection of the schedules of the revenue settlements forming the enclosures to my separate reports, it will be observed that the cause of this difference arises from a small reduction having been granted to almost every Tálukdár.

217. For this there were many reasons; the collections for A.D. 1806-07 had much exceeded even the heavy amount to which Shiwram had raised the rental of the country.

218. This excess had been occasioned by the zeal of Wital Rao Dewanji, a young man whom Bábáji had left in charge of his office in Káthiáwár during his absence at Baroda. With the natural emulation to prove himself worthy of the trust, he immediately adopted the principle of all his predecessors, and considered the increased amount of his collections the surest pledge of his ability and activity.

219. The Bhumias had submitted to these exactions with reluctance, and this rate had not been sufficiently long established as a precedent to induce the people voluntarily to pay the same amount under the perpetual settlement.

220. Nor could the Gáekwár Government have expected to have realized that revenue in successive years, without recourse to coercion; and it was, therefore, not to be expected that a permanent engagement for that amount would be voluntarily executed.

221. The principal source of Bábáji's progressive increase arose from the article of Kharáját, and some of the items under this head appeared objectionable.

222. The Gáekwár commander was also sensible that punctuality in the payment of the permanent revenue depended in a great measure on its being fixed at a rate avowedly within the ability of the Chieftains, and that there was considerable policy in annihilating every pretence or excuse which might arise from the plea of over-exaction or assessment.

223. Some pains, therefore, were taken in ascertaining the ability of the parties, and it was endeavoured that they should be settled as much as possible to the interests of the Bhumias, without materially trenching upon the just dues of the Gáekwár.

224. The abatements, therefore, that were made, were principally if not wholly from the Kharáját, and the Bhumias were gratified by seeing one of the most oppressive sources of exaction considerably ameliorated, and its future amount determined, under the mediation of the Company's Government.

225. It is now proper to advert to the military resources of Káthiáwár, both in a domestic and political point of view.

226. The preceding observations will have disclosed that the country is principally inhabited by tribes whose profession is arms: the Rajputs, Jhats, Káttis, Mianas, and Mhers, are all soldiers; and even the villagers and cultivators, from the necessity of being in constant preparation against thieves and plunderers, pursue the labours of their fields with their bows, arrows, and spears stuck in their ploughs.

227. Independently, however, of the indigenous soldiery of the country, there are many troops of mercenaries employed among the principal Chieftains, who are generally composed of adventurers from the sea-coast of Arabia, Mekran, and Sind.

228. These are the bravest and best armed, and the most formidable description of troops,—they compose, indeed, the only infantry in the country, unless the Mhers and Mianas may be styled such; and generally comprise the principal part of the standing garrisons in the fortresses.

229. The general object of the strongholds in Káthiáwár seems to have had in view security against the sudden incursions of Káttis and other predatory bodies, rather than defence against troops provided with artillery. Some of the principal fortresses, such as Navánagar, Junágad, Morvi, Bhávnagar, and a few of the fortified places on the sea-coast, are provided with considerable quantities of artillery, but they are deficient of the means of working it, and very imperfectly acquainted with its use.

230. The principal force of the country consists in horse; and almost every Grássia, however inferior in rank, is mounted on his horse or mare.

231. The latter are generally preferred, not only from being more quiet and manageable, but from their not neighing—a very essential qualification for cavalry whose exploits consist in surprising, with secrecy and silence, the droves of cattle of the surrounding country.

232. Generally speaking, Káthiáwár is an exceedingly plain and open country, extremely favourable, both from its soil and pasture, for the breed of horses, and the operations of cavalry.

233. In those places where the depredations of the Jhats and Káttis are much apprehended, a few tall trees are preserved near the village, or a lofty tower erected in the centre, in which a man keeps watch, and gives timely notice of the approach of horsemen by beating a tom-tom or small drum.

234. A very considerable number of the horses of this country are annually bought for the service of the powers of India, which are exported through Malwa, from which source, also, is a considerable portion of the Madras cavalry supplied.

235. Were the several Chieftains of Káthiáwár united under a Chief of vigour to control their dissensions, and of ability sufficient to direct their combined resources to a single object, Káthiáwár would be able to produce a numerous army; but under the jealousy and mutual mistrust which divide the country, the force that could be assembled within the dominions of any Chief would be very small.

236. In fact the Naváb of Junágad, and the Rájás of Navánagar and Bhávnagar, are the only Chieftains who possess an army, or a body of troops expressly entertained for military service and offensive operations.

237. The natural fertility of the country is an inexhaustible mine of wealth. The soil is generally rich beyond conception, and the produce extremely abundant—in Hálár and Machu Kántha proverbially so.

238. Notwithstanding the vast tracts uncultivated, it still raises more than is sufficient for its internal consumption, and great quantities of grain and cotton from the country are exported.

239. It appears equally favourable for receiving any other description of culture which the people may deem proper to follow.

240. It also produces all its own arms (except firearms), which are swords, shields, spears, and bows and arrows. Morvi, Navánagar, and Kutch are celebrated for peculiar excellence in the manufacture of steel; nor is the country destitute of other manufactures: coarse cottons are fabricated for internal consumption, and also compose an article of export.

241. Káthiáwár also possesses many excellent seaports, and its principal towns possess some men of wealth and property.

242. The vicinity of this country to Sind and Kutch also renders it an object of interest. Horses, draught and carriage cattle, grain, provisions, iron, and artificers are all found in Káthiáwár.

243. Under the vigorous government of men possessing power and ability, the Western Peninsula of Gujarát is capable of being raised to a very considerable degree of importance in the political scale of India, of which, under its present state of uncivilisation and barbarism, it may not on first consideration appear susceptible.

244. I have thus endeavoured to place in a general point of view the detached observations which I conceived illustrative of the manners and institutions of the people of Káthiáwár, and to explain the nature of the connection of the Maráthas with that country.

245. Many of these remarks may appear trivial, and many will be found equally applicable to other tribes or nations similarly situated and divided.

246. It matters but little whether the period of barbarism precedes or follows the era of civilisation; its effects are generally the same. In both states we find several petty princes and chieftains contending for superiority, and endeavouring to establish it on the ruins of each other.

247. These revolutions are invariably attended by crimes, assassinations, and wars, disgusting for their virulence, deceit, and cruelty, and remarkable for nothing but their indecision, and the weakness of the parties that conduct them.

248. The termination of these disorders has generally been effected by the ascendancy of superior power, which has either subdued the turbulent, or reconciled contending interests, and directed the consolidated power and propensities to objects of public benefit or ambition.

249. Previous to considering how far the ascendancy which the Gáekwár possesses is capable of effecting, under the auspices of the Company's Government, a similar reform among the Chieftains of Káthiáwár it may be useful to advert to the tenor of the engagements which have been concluded under the mediation and guarantee of the Honourable Company.

250. The objects of these engagements are simple. They guarantee to the Gáekwár Government the punctual payment of the tribute which has been determined under our mediation. The Chieftains of the country are bound to refrain from depredation, and those mutual aggressions and acts of violence which formerly kept the country in a state of warfare and devastation.

251. The Petty States on the sea-coast are also bound to relinquish piracy, and have given up the right to wrecks that may happen within their jurisdiction.

252. The Jhareja and Jetwa Rajputs have also solemnly abrogated the inhuman practice of female infanticide.

253. In return for these concessions, we have guaranteed their country from oppression, and relieved it from the injuries it sustained from the annual circuit of the Mulukgiri army.

254. It must also be observed, that these engagements have completely changed the nature of the connection between the Gáekwár Government and the Chieftains of Káthiáwár.

255. The rights which the Gáekwár Government possesses in Káthiáwár are not, as formerly, the mere superiority arising from more powerful resources. These rights are now solemnly and formally recognised by the voluntary acts of the Chieftains of that country themselves, and rest upon the same basis as those engagements which connect more civilised States with each other.

256. This is an advantage, in the most complete sense of the term, which no Government preceding that of the Gáekwár has yet been able to obtain, and must be considered as one very considerable step towards the amelioration and improvement of the Gáekwár affairs.

257. The foregoing observations briefly comprise the tenor of the engagements which have been concluded in Káthiáwár, and by the observance of which the several advantages which are expected from our interference, as detailed in the course of this letter, are to be realised.

258. It is not, however, to be expected that forms of engagement, which in the most civilised periods of human history have ever been found defective, should acquire a greater force and permanency among the uncivilised Chieftains of Káthiáwár than among other States.

259. Their simple accession to the instruments they have signed must not be accepted as a guarantee for their performance, under circumstances where interest, natural restlessness, or opportunity, may combine to permit the breach of their engagements to be practised with impunity.

260. If, however, the Chieftains of Káthiáwár are as fully convinced of the Company's determination to enforce the observance of the contracted engagements as they are of their ability to punish deviation therefrom, it may reasonably be presumed that the agreements executed in Káthiáwár will be observed with punctuality and good faith.

261. It is certainly an object of very considerable importance to the Company's Government to prevent as far as possible the turbulent propensities of the inhabitants, or the ambition of the Chiefs, ever exposing the Company to the disagreeable alternative of supporting by actual coercion the permanency of these contracts, which the Chieftains have bound themselves to fulfil.

262. The surest mode to avoid this necessity is to place this object under the constant vigilance and active inspection of a person qualified by previous habits and local acquaintance, and possessing facility for colloquial intercourse.

263. A further mode of preserving and ensuring the execution of engagements which have been executed in Káthiáwár is to be found in the paramount superiority of the Gáekwár Government, which affords the right and the means, and probably the duty, of controlling the turbulent, of protecting the weak, and of preserving the general peace and tranquillity of the country.

264. It is an established part of the Ráj-ul-mulk, or common law of the country, that during the time the army of the Gáekwár is in the field, all military operations must cease among the Bhumias; and probably the most happy period that the inhabitants enjoy is actually that in which the Mulukgiri army is making its ordinary circuit, and its object is solely that of collection, whose oppressions are stated to be less formidable than those which are experienced from the licentious conduct of their own countrymen.

265. In order, however, to ensure permanency to engagements, and to confirm to the Gáekwár Government that ascendancy on which so many advantages depend, it will be advisable to station within the boundaries of the country a body of troops composed of a party of Gáekwár horse, and one battalion of the subsidiary troops.

266. This arrangement, also, the Honourable the Governor in Council will observe, is in full consistence with the plan originally proposed, for having certain bodies of moveable troops continually in readiness and stationed in convenient parts, where they may be able to co-operate in the general defence of Gujarát from external attack, as well as in the preservation of internal tranquillity.

267. With this arrangement, which appears to me to embrace every object and measure necessary to ensure to Káthiáwár the advantages intended under the mediation and interference of the Company's Government, we may hope that the era of considerable amelioration and improvement is not either very remote or improbable, and I may conclude this letter with a general expression of hope that the interference of the Honourable Company's Government in the affairs of Káthiáwár will be the means of extending to the society of that country a greater proportion of happiness, comfort, and security, than has yet been experienced for a series of many years.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

*Baroda, 15th May 1838.*

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APPENDIX

TO

THE FOREGOING REPORT,

DATED 15<sup>TH</sup> MAY 1808.

General Table of the Districts and Divisions of the Western Peninsula of Gujardt, exhibiting under each, the several Talukas, their Chieftains, the Produce, Revenue, and Disbursements, Number of Fortifications, Gharis, and Villages, Inhabitants, Military Force, &c

NAMES OF DISTRICTS	Names of Proprietors and Chieftains.	Amount of Produce of Revenue	Distribution				Proprietor's Revenue or Income.	Villages.			Fortified places	Gharis, or Places with four Towers.	Number of Inha bitants.	Number of Ploughs.	Sebandi.		Number of Horses kept by each Taluka.	REMARKS.
			Internal Expenses	Mulukgiri Jamabandi	Inferior Bhayad or Sharera.	Sebandi Expenses.		Inhabited.	Waste	Total.					Foot.	Horse.		
		Rs q r	Rs q r	Rs q r	Rs. q. r	Rs q r.	Rs q r.	Rs q r.										
<i>Jhalavad.</i>																		
Lindi ...	Jhalla Hari Sing	2,60,000 0 0	30,000 0 0	51,931 0 0	43,000 0 0	40,000 0 0	67,000 0 0	110	..	110	2	1	20,000	50,000	400	260	200	The Lindi Raja out of his own income pays Rs. 18,069 jama to the Company for the villages in Dhandhuka and Ranpur.
Bhayad Wadhwan	Sundry persons Jhalla Sing ...	1,00,000 0 0 1,25,000 0 0	15,000 0 0 20,000 0 0	19,937 0 0 28,331 0 0	12,000 0 0 16,000 0 0	12,000 0 0 25,000 0 0	41,073 0 0 33,000 0 0	70 40	..	70 40	1 3	1	6,000 7,000	2,000 2,500	400 300	125 150	125 150	Pays Rs. 2,160 to the Company from his income for villages in Ranpur
Bhayad	Sundry persons	40,000 0 0	6,500 0 0	12,516 2 0	3,500 0 0	5,000 0 0	12,483 2 0	70	..	70	..	..	4,000	1,500	200	100	150	A small reduction has taken place in one or two of the Bhaya's.
Dhrangadia ..	Amer Sing ...	1,75,000 0 0	20,000 0 0	48,900 0 0	53,000 0 0	30,000 0 0	23,001 0 0	65	..	65	3	2	10,000	6,000	250	200	175	Pays Rs. 218 jama to the Company's pargana Ranpur
Vankner	Chander Sing	85,000 0 0	12,000 0 0	18,809 0 0	12,000 0 0	18,000 0 0	24,181 0 0	50	..	50	1	2	6,000	3,000	200	150	100	
Sayla	Wakmat Sing	50,000 0 0	6,000 0 0	18,782 0 0	5,000 0 0	10,000 0 0	10,000 0 0	20	..	20	2	..	3,000	1,800	25	25	75	
Mull	Firmar Ramabhai	40,000 0 0	5,000 0 0	8,908 0 0	11,000 0 0	3,500 0 0	11,592 0 0	16	..	16	..	..	4,000	1,500	25	100	75	A small reduction also took place on this revenue
Chura	Jhalla Hatti Sing	20,000 0 0	4,000 0 0	8,853 0 0	2,500 0 0	1,500 0 0	3,147 0 0	12	..	12	1	..	2,200	100	25	10	25	This jama is also put down at its corrected amount.
Bajana	Jhat Sujaji	30,000 0 0	5,000 0 0	8,115 0 0	7,000 0 0	2,000 0 0	7,885 0 0	21	..	21	..	..	4,000	1,600	10	10	150	
Lakhtar	Jhalla Pattaji	25,000 0 0	3,000 0 0	7,502 0 0	10,000 0 0	..	4,498 0 0	24	..	24	..	..	2,000	1,000	..	..	40	Ascertained since the report of Jhalavad
Kesria	Jhalla Amerji	300 0 0	..	300 0 0	..	..	..	..	..	..	..	..	..	300	..	..	..	15
Yannod	Malik Laka	7,000 0 0	700 0 0	2,108 0 0	1,300 0 0	..	2,892 0 0	3	..	3	..	..	700	300	..	..	..	The jamabandi of this place was formerly estimated, it is now ascertained.
Patri	Wakatsing Dessai	40,000 0 0	6,000 0 0	5,501 0 0	11,500 0 0	6,000 0 0	10,999 0 0	12	..	12	1	..	5,000	3,500	125	60	25	
Jhinjhavala	Pithuji	35,000 0 0	6,000 0 0	12,000 0 0	7,000 0 0	..	10,000 0 0	12	..	12	1	..	2,000	1,000	..	..	75	
Daska	Latta and Malik Mia	42,000 0 0	7,000 0 0	15,000 0 0	7,000 0 0	..	13,000 0 0	20	..	20	1	..	3,500	1,200	..	..	25	
Total		10,64,300 0 0	1,48,200 0 0	2,67,992 2 0	2,01,800 0 0	1,53,000 0 0	2,74,851 2 0	545	..	545	13	10	79,400	74,500	1,960	1,120	1,405	
<i>Machu Kundha.</i>																		
Morvi	Jhareja Jehaji	2,50,000 0 0	30,000 0 0	60,000 0 0	30,000 0 0	40,000 0 0	90,000 0 0	325	..	..	2	3	24,000	10,000	125	200	..	
Malia	Jhareja Dosaji	40,000 0 0	3,000 0 0	..	3,000 0 0	4,000 0 0	30,000 0 0	12	..	..	1	..	3,000	1,000	50	50	..	
Total		2,90,000 0 0	33,000 0 0	60,000 0 0	33,000 0 0	44,000 0 0	1,20,000 0 0	337	..	..	3	3	27,000	11,000	175	250	..	
<i>Goheloid.</i>																		
Bharnagar	Raval Wakat Sing	7,00,000 0 0	1,00,000 0 0	74,800 0 0	1,50,000 0 0	1,70,000 0 0	2,03,500 0 0	814	..	..	4	5	50,000	15,000	1,000	1,000	..	And three bandars or ports
Paitana	Raval Unurji	3,00,000 0 0	3,100 0 0	7,500 0 0	8,000 0 0	7,000 0 0	9,500 0 0	40	..	..	1	1	2,500	1,000	150	50	..	
Lathi	Gohel Sur Sing	8,000 0 0	500 0 0	A horse	2,000 0 0	3,000 0 0	2,500 0 0	4	..	..	1	1	2,000	200	75	50	..	
Bhayad	Sundry persons	20,700 0 0	1,875 0 0	7,499 2 0	3,495 0 0	2,750 0 0	6,080 2 0	17	..	..	1	..	2,175	750	87	17	..	
Dewan	Dhanaji	10,500 0 0	800 0 0	5,915 2 0	1,921 2 0	770 0 0	1,083 0 0	7	..	..	..	..	1,500	520	7	3	..	
Walla	Raval Meghaji	22,000 0 0	2,000 0 0	7,132 0 0	6,000 0 0	4,000 0 0	2,868 0 0	32	..	..	1	..	2,000	500	60	60	..	
Bhayad	Sundry persons	3,200 0 0	300 0 0	1,539 0 0	623 0 0	333 0 0	400 0 0	3	..	..	..	..	400	100	3	3	..	
Datha	Naraya Hallaji	30,000 0 0	2,000 0 0	4,714 0 0	10,000 0 0	7,000 0 0	6,201 0 0	20	..	..	1	..	3,500	800	25	15	..	
Puchani	Rival Jessuji	5,300 0 0	378 0 0	1,757 0 0	1,263 0 0	654 0 0	1,448 0 0	7	..	..	..	..	680	215	10	..	..	
Total		8,34,700 0 0	1,10,853 0 0	1,10,582 0 0	1,83,302 2 0	1,95,312 0 0	2,34,650 2 0	744	..	..	7	8	65,755	19,185	1377	1185	..	

Barrda																		
Porbandar	Rana Sartanji, and Kuer Hallaji	1,40,000 0 0	25,000 0 0	30,002 0 0	15,009 0 0	30,000 0 0	39,998 0 0	80			2 11	15,000	3,000	300	100			
Sorath																		
Junagad	Narsab Ahmed Khan	5,60,000 0 0	93,000 0 0	75,655 0 0	50,000 0 0	2,50,000 0 0	81,345 0 0	500		19 15	50 00	7,000	2,000	2,000	1,000			
Bantia	Habi Mukhtiar Khan	50,000 0 0	5,000 0 0	32,002 0 0	5,000 0 0	5,000 0 0	2,998 0 0	45		1 5	8,000	2,000	200	100				
Amrapur	Futteh Khan	5,500 0 0	200 0 0	552 0 0	800 0 0	500 0 0	1,448 0 0	1		1	400	100	8	8				
Total		6,03,500 0 0	98,200 0 0	1,08,209 0 0	55,800 0 0	2,55,500 0 0	85,701 0 0	540		20 21	58,400	9,100	2,708	1,108				
Hdlor.																		
Navanagar	Jam Jessaji	12,00,000 0 0	2,00,000 0 0	1,05,148 0 0	1,25,000 0 0	4,00,000 0 0	3,69,852 0 0	550		5 12	75,000	20,000	3,500	1,500				
Total		19,91,750 0 0	2,88,225 0 0	3,00,078 2 0	2,67,800 0 0	5,56,500 0 0	5,70,498 2 0	830		10 29	1,19,310	38,015	5,311	2,635				
Kathawdr																		
Taluka Bhadeli	Kachar Bhana	3,000 0 0	300 0 0	801 2 0		1,000 0 0	1,098 2 0	6		6	700	150		10	25			
"	Kachar Deva	2,800 0 0	200 0 0	1,447 0 0		800 0 0	153 0 0	3	3	6	400	100	25	8	25			
"	Kachar Wadisar	2,500 0 0	300 0 0	588 2 0	400 0 0	700 0 0	561 2 0	3	1	4	300	100	2	8	20			
"	Do.	3,800 0 0	225 0 0	1,258 0 0	550 0 0	575 0 0	994 0 0	5	5	5	285	130	12	5	6			
"	Kachar Sureh	8,000 0 0	200 0 0	1,003 0 0	300 0 0	1,000 0 0	407 0 0	5	5	5	400	125	15	10	10			
"	Moduka	5,000 0 0	250 0 0	2,101 0 0	600 0 0	1,200 0 0	940 0 0	8	8	8	500	250	2	15	25			
"	Sangleh	15,000 0 0	50 0 0	160 0 0	100 0 0	100 0 0	100 0 0	1	1	1	40	20	2	1				
"	Bibra	9,000 0 0	500 0 0	3,500 0 0	1,500 0 0	1,650 0 0	1,850 0 0	8	4	12	1,000	200	5	15	75			
"	Kotra	12,000 0 0	500 0 0	5,238 0 0	1,300 0 0	2,264 0 0	2,700 0 0	12	12	12	1,500	500	10	15	15			
"	Kuparu	4,500 0 0	200 0 0	1,527 0 0	700 0 0	1,000 0 0	1,073 0 0	5	5	10	800	200	10	5	25			
"	Sgnatheli	6,450 0 0	500 0 0	1,913 0 0	975 0 0	1,067 0 0	2,005 0 0	4	2	6	620	200	20		19			
"	Dadvaneh	9,000 0 0	500 0 0	1,626 2 0	873 2 0	4,000 0 0	2,000 0 0	12	12	1 1	1,300	350	25	25	25			
"	Samandi	8,000 0 0	500 0 0	2,149 2 0	1,000 0 0	2,350 2 0	2,000 0 0	1	1	1 1	1,600	500	5	15	10			
"	Alekh &c.	14,150 0 0	850 0 0	5,891 0 0	1,573 0 0	1,695 0 0	4,141 0 0	10	9	19	1,280	635	36		139			
"	Bhadelia	7,000 0 0	500 0 0	2,998 0 0	1,200 0 0	445 0 0	1,859 0 0	4	8	12	400	200	20		25			
"	Akotat	3,000 0 0	300 0 0	1,021 0 0	4,000 0 0	700 0 0	999 0 0	5	5	10	400	150	14		15			
"	Alag	6,500 0 0	500 0 0	2,102 0 0	801 0 0	8,750 0 0	8,997 0 0	50	50	1	7,000	1,400	200	50	300			
"	Dhananini	24,500 0 0	1,525 0 0	13,510 2 0	2,281 2 0	1,898 0 0	1,400 0 0	1	1		700	250	25	25	100			
"	Bagsara	8,000 0 0	300 0 0	3,544 0 0	500 0 0	3,507 2 0	3,515 2 0	16	16	12	2,430	950	83	117	114			
"	Yanghnea	24,000 0 0	2,000 0 0	3,610 0 0	4,380 0 0	5,000 0 0	2,500 0 0	12	12	1	8,000	300	25	10	40			
"	Jetpur	5,900 0 0	400 0 0	1,323 0 0	1,175 0 0	731 0 0	2,271 0 0	24	24	6	710	260	22		43			
"	Chital	3,500 0 0	600 0 0	202 0 0	900 0 0	298 0 0	1,800 0 0	9	3	12	500	125	4		20			
"	Do.	1,800 0 0	100 0 0	437 0 0	250 0 0	168 0 0	650 0 0	3	3	1	175	30	2		10			
"	Do.	1,200 0 0	100 0 0	282 0 0	200 0 0	118 0 0	500 0 0	2	2		200	50	2		7			
Carr ed over																		

Five bandars Mangarol is included in t Junagad Taluka. Babriwad is too wild to put down any detail, Jafferabad is excluded

Three bandars. Sarafdar and Harriana are included in the statement of Navanagar

One Bandar.



NAMES OF DISTRICTS	Names of Proprietors and Chieftains.	Amount of Produce or Revenue	DISTRIBUTION				Proprietor's Revenue or Income.	VILLAGERS.			Fortified places Gharis or places with four towers	Number of Inhabitants.	Number of Ploughs.	SMBANDI.		Number of Houses kept by each Taluka.	REMARKS.
			Internal Expenses	Mulukgiri Jamabandi.	Inferior báhyad or Sharers.	Sebandi Expenses.		Inhabited	Waste	Total.				Foot	Horse.		
		Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.	Rs. q. r.										
Brought over ..		...	...	..	..	..	.....	.	.	.	..	..	.	..	.	.	.
<i>Káthiáwár</i> .—Continued																	
Taluks	Kachar Wagha	1,100 0 0	100 0 0	151 0 0	200 0 0	149 0 0	500 0 0	2	2	2	..	125	50	3	..	7	
"	Kachar Manusa	800 0 0	75 0 0	175 0 0	100 0 0	150 0 0	300 0 0	1	1	2	..	100	40	3	..	5	
"	Bhimora	1,700 0 0	150 0 0	211 0 0	600 0 0	749 0 0	749 0 0	4	1	5	..	200	75	10	15	25	
"	Chaubári	500 0 0	100 0 0	201 0 0	99 0 0	100 0 0	100 0 0	1	2	3	..	100	25	..	..	25	
"	Chotila	2,000 0 0	200 0 0	700 0 0	..	100 0 0	1,000 0 0	4	8	12	..	400	75	..	..	50	
"	Máitaru Timba	1,200 0 0	200 0 0	300 0 0	200 0 0	500 0 0	500 0 0	1	..	1	..	200	40	..	..	50	
"	Dhándhalpur	10,000 0 0	1,200 0 0	1,700 0 0	1,500 0 0	2,500 0 0	3,100 0 0	11	..	11	..	1,200	700	25	25	100	
"	Budháma	9,000 0 0	1,000 0 0	1,700 0 0	2,000 0 0	1,300 0 0	3,000 0 0	10	..	10	..	1,500	500	15	10	100	
"	Pálliá	8,000 0 0	1,000 0 0	800 0 0	2,700 0 0	3,500 0 0	3,500 0 0	5	..	5	..	500	200	..	..	40	
"	Sejakpur	3,500 0 0	500 0 0	800 0 0	500 0 0	200 0 0	1,500 0 0	2	..	2	..	350	125	4	..	25	
Total		2,71,300 0 0	20,825 0 0	1,03,018 2 0	32,767 0 0	47,217 0 0	67,472 2 0	256	52	308	4	15	30,315	10,165	672	480	1,671
ABSTRACT,																	
Jháivád	..	10,64,300 0 0	1,46,200 0 0	2,67,992 2 0	2,01,800 0 0	1,58,000 0 0	2,74,851 2 0	545	..	545	13	10	79,400	74,500	1,960	1,120	1,405
Machhu Kántha	..	2,90,000 0 0	33,000 0 0	60,000 0 0	33,000 0 0	44,000 0 0	1,20,000 0 0	137	..	137	3	3	27,000	11,000	175	250	..
Gohelvá	..	8,94,700 0 0	1,10,853 0 0	1,10,582 0 0	1,33,302 2 0	1,95,312 0 0	2,34,150 2 0	744	..	744	7	8	65,755	19,185	1,377	1,185	..
Barráda	..	1,40,000 0 0	25,000 0 0	30,002 0 0	15,000 0 0	30,000 0 0	39,998 0 0	80	..	80	2	11	15,000	3,000	300	100	..
Soráth	..	6,03,500 0 0	99,200 0 0	1,68,209 0 0	55,800 0 0	2,55,500 0 0	85,791 0 0	546	..	546	20	21	58,400	9,100	2,708	1,108	..
Hálar	..	19,91,760 0 0	2,88,225 0 0	3,00,078 2 0	3,67,310 0 0	5,58,850 0 0	5,79,496 2 0	896	..	896	16	29	1,19,310	38,915	5,311	2,695	..
Káthiáwár	..	2,71,300 0 0	20,825 0 0	1,03,018 2 0	32,767 0 0	47,217 0 0	67,472 2 0	256	52	308	4	15	30,315	10,165	672	480	1,671
Grand Total		51,95,550 0 0	7,22,303 0 0	9,79,882 2 0	7,98,969 2 0	12,81,079 0 0	14,01,760 0 0	3,144	53	3,198	65	67	8,95,180	1,65,665	12,508	6,878	3,076

NOTE.—The column of "Number of Inhabitants" expresses merely the number of families, or heads of families, it is consequently exclusive of brethren living together, women, and children. Allowing five individuals to each family, there will be a population of about 1,975,000 souls.  
 The Mulukgiri revenue, as now settled at Rs. 2,79,862-2 6, will not exactly agree with the statements separately forwarded in the reports on each division. A few places remained unsettled which have since been adjusted and some places have had a further abatement. The difference, however, in either way will not exceed a few hundred rupees.

(Signed) A. WALKER,  
 Resident.

**TRANSFER FROM THE GAEKWAR STATE TO THE BRITISH  
GOVERNMENT**

**OF THE**

**ANNUAL TRIBUTE PAYABLE BY THE THAKOR  
OF BHAVNAGAR;**

**NEGOTIATED IN THE YEAR 1808**

**BY**

**LIEUTENANT-COLONEL A. WALKER,**

**RESIDENT AT BARODA**

**TRANSFER OF THE BHAVNAGAR TRIBUTE TO THE BRITISH GOVERNMENT.**

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FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

TO

THE HONOURABLE JONATHAN DUNCAN,  
Governor in Council,  
Bombay.

*Dated, 30th April 1808.*

HONOURABLE SIR,

In my letter of the 12th December last, reporting the settlement of Gohelvád,\* I intimated my intention to submit, in a separate address, a few observations relative to the transfer of the Gáekwár revenue of Bhávnagar to the entire possession of the Honourable Company

2 The several advantages which this revenue possesses over every other cession of the Gáekwár or Peshwa, in being realized without expense, and in consolidating in the Company's hands the several dependent claims of the Peshwa, the Gáekwár, and the Naváb of Surat, over Bhávnagar, have already been set forth and admitted in various letters wherein this subject has been agitated. The general superintendency which the Company have acquired over the Rája as a tributary, and the control of a valuable and extensive line of sea-coast, afford both the right and the means of regulating the conduct of the Rája in every affair that bears relation to foreigners, or is inconsistent with our policy.

3. This does not, however, convey any right on our part to interfere in the internal concerns of the Bhávnagar territory.

4. In this respect the Chieftain of Bhávnagar still retains every right he previously possessed undiminished by the transfer of his tribute to the Company.

5. These rights consist in the exercise of every species of authority within his own territories, either of a revenue, fiscal, or judicial nature ; and are limited only by his general obedience to the superior Government as a tributary, but more precisely by the Fál Zámin engagements, already noticed in my letter of the 12th December \*

6. In my letter of the 19th June 1807, I stated that the revenues of Bhávnagar were to be received in completion of the Honourable Company's Jaydád, at such a valuation as they might ultimately be settled at through the arrangements then pending for the affairs of Káthiáwár.

7. The revenues of Bhávnagar, as settled by the above adjustment, were Rs. 74,500, which sum, since the commencement of the current Mágshir 1864 (A.D. 1807-08), is realised by the Company on account of " Anandrao Gáekwár, on account of subsidy subsequent to the cession of territorial revenue."

8. It was an object of some consequence, in fixing the instalments at which this revenue was to be paid, to accommodate the Rája as much as possible, so as to ensure the utmost possible punctuality in the payment, and relieve him from the heavy charge of Beáj and Mánuti. On the other hand, it was equally desirable that the whole of the Kists should be realised within the year of account. The periods noticed below appearing equally convenient for both these objects, I trust they may receive the approbation of Government.—

	Ra.
1st Kist, 2nd Mágshir Shudh, or December	... 24,834
2nd do. 2nd Poush Shudh, or January ...	... 24,833
3rd do. 2nd Mágshir Shudh, or February ...	... 24,833
<b>Total</b> ...	<b>74,500</b>

9. The small deduction from the above amount of Rs. 250, annually payable to the Desái, is the usual gratification or Desát Dasturi to this officer, for his assistance in settling the annual revenue.

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\* Vide pages 101 to 111 of this Selection.

10. The sum originally settled for this Dastur was Rs. 500, for which the Desái possesses a Sanad from the Gáekwár Government, but reference to the Farnavis' office having shown that the actual receipts were only Rs 250, I would respectfully recommend a Sanad to that effect to be issued in the name of the Honourable Company

11. It will be proper, however, to notice that this small sum can scarcely be deemed a deduction from the Company's revenue of Rs. 74,500, as the gain by the difference of exchange so fully covers it. The amount of the gain this year on the remittance to Baroda is Rs. 5,199-1-47, making the total of realised revenue amount to Rs. 79,699-1-47

12. I embrace this opportunity of submitting to the consideration of the Honourable the Governor in Council a request from the Rája of Bhávnagar, to be relieved from the security of a Bhát, which, in compliance with the general system, he gave for his revenue

13 The Bhávnagar Rája's pursuits are so much of a mercantile nature, that greater punctuality in his payments may be expected from a sense of his own interest than from any terror of a Bhát's influence.

14 I would, therefore, respectfully suggest that the Bhát's obligations be cancelled, and the Bhávnagar Rája be permitted to execute in his own name a bond for ten years, which it will be proper to address to the Honourable Company, instead of the Gáekwár

I have the honour to be, &c ,

(Signed) A WALKER,  
Resident.

*Baroda, 30th April 1808.*

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

TO

F. WARDEN, ESQUIRE,  
Chief Secretary to Government,  
Bombay.

*Dated, 11th July 1808.*

SIR,

With reference to my letter of the 30th April last, reporting on the transfer of the revenue of Bhávnagar, I beg to submit to the consideration of the Honourable the Governor in Council the accompanying translated extracts of letters from the Chieftain of that place to his Agent at Baroda

2 It may be proper to repeat that the engagements and security from this Chieftain were executed in the name of the Gáekwár ; the subsequent transfer to the Company renders it desirable that the engagements should be remade in their name, and, by making the Bhávnagar Rája personally responsible, we more directly ensure, by the Honourable Company's influence, the punctual discharge of his revenue

I have the honour to be, &c.,

(Signed) A. WALKER,  
Resident.

*Baroda, 11th July 1808.*

*Translated Extract of a Letter from RA'VAL WAKAT SING and KUER WAJE SING to DAWIBA, dated Chaitra Shudh 11th, Samvat 1864 (7th April A.D 1808.)*

I have paid the third Kist, amounting to Rs 24,833-1-0, to Malhár Rao Hari, whose receipt for the sum is now enclosed to you. I have taken from him my two letters

Umaji Bhárot conducts himself in a very unbecoming manner, and as I shall always regularly pay the amount of my tribute according to justice, and without trouble, in like manner to others, I do not see the necessity of having any Bhát to interfere in this concern.

(A true extract)

(Signed) F D. BALLANTINE,  
Translator.

*Translation of a letter from RA'VAL WAKAT SING and WAJE SING to DAJIBA, dated Chaitra Vad 1st, Samvat 1864 (11th April A.D. 1808).*

After compliments.—I have received your express letter. I have sent you by express the amount of the third Kist, which will have arrived.

You will have understood my wishes respecting Umaji Bhárot, and by any means I beg you will remove this man, as he is daily making disturbance.

Now he demands Rs 10 per day, saying he will not receive Rs. 5; therefore, remove this Umaji, and place in his room Nathu.

(True copy of the translation),

(Signed) F. D. BALLANTINE,  
Translator.

FROM

F. WARDEN, ESQUIRE,  
Chief Secretary to Government,  
Bombay;

TO

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda.

*Dated 23rd July 1808.*

SIR,

I have the honour to acknowledge the receipt of your despatches under date the 30th of April and the 11th instant, and to inform you that the Honourable the Governor in Council, concurring in your recommendation that a Sanad be issued in the name of the Honourable Company for the Desái Dastur of Rs. 250 per annum, as chargeable on the Bhávnagar ceded tribute of Rs. 74,500, you are authorised to issue the Sanad accordingly, and to forward a copy of it, and an attested translation, to the Presidency.

The Honourable the Governor in Council, moreover, acquiesces in your further suggestion to relieve the Chieftain of Bhávnagar from the security of a Bhát; and in the reliance placed on his future punctuality in the regular payment to the Honourable Company of his annual tribute, as transferred from the Gáekwár State to the Honourable Company, to permit that Chieftain to execute in his own name a bond for ten years to the Honourable Company's Government, with a clause rendering the same renewable as intended to operate in perpetuity between the parties.

You are further desired to prepare and cause to be executed the Sanad in question, and to forward the original, as executed by the Bhávnagar Chieftain and his son, to the Presidency, with an attested translation, signing, for their satisfaction, a counterpart, which you are to deliver to them.

I have the honour to be, &c.,

(Signed) F. WARDEN,  
Chief Secretary.

*Bombay Castle, 23rd July 1808.*

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

TO

F. WARDEN, ESQUIRE,  
Chief Secretary to Government,  
Bombay.

*Dated 13th November 1808.*

SIR,

I have the honour to report the execution of the instructions of the Honourable the Governor in Council, conveyed in your letter of the 23rd July last.

2. The accompanying paper is the original deed of the Bhávnagar Rája and his son Wakat Sing, binding themselves, their heirs and successors, to make good annually to the Honourable Company the sum of Rs. 74,500, the amount of their demands upon this Chieftain ceded by the Gáekwár Government. This engagement is accompanied by a translate, and, it will be observed, is renewable at the expiration of ten years from the year Samvat 1865 (A.D. 1808-09), inclusive.

3. I have also the honour to forward a copy of the Parvána which it is usual to execute to the Chieftains on their revenue settlements, but drawn out conformably to the relative situations of the Honourable Company and the Bhávnagar Rája, and containing the usual assurances of support and protection.

4. The Enclosure No. 3 is a copy of the Sanad which I have, in conformity to your instructions, delivered to the Desái for his Dasturi or customary allowance of Rs. 250 per annum.

5. The Enclosure No 4 is a copy and translate of the Chur Chiti or authority of the Gáekwár Government, addressed to the Bhávnagar Rája, directing that his future revenue be paid to the Honourable Company, to whom it is transferred.

6. The original bonds executed by the Bhávnagar Rája are in the Gáekwár Daftar in Káthiáwár, but they have been directed to be sent to Baroda, when they will be delivered to the Raja's agents. I trust that these measures will meet the approval of the Honourable the Governor in Council.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Baroda, 13th November 1808

*Paper to Lieutenant-Colonel A. WALKER, Resident at Baroda, on behalf of the Honourable Company, by RA'VAL WAKAT SING and KUER WAJE SING of the Táluka of Bhávnagar.*

A bond executed to the Sarkár of the Maharája Anandrao Gáekwár Sena Khas Khel Samshere Bahadur, by which, through the medium, and on the security of Bhárot Omar Jagrup, we became bound to make good the yearly dues of our Táluka, amounting to Rs. 74,500 (Kharáját inclusive), at Baroda, for the period of ten years, and by a separate agreement from us, we also engaged for the perpetual payment of the same.

Now the said revenue of Rs. 74,500 being transferred from the Sarkár of A'nandrao Gáekwár to the Honourable Company, I do hereby bind myself, and my heirs and successors from generation to generation, to make good to them or their assigns in each year as follows :—

			Rs.
1 Kist, Mágshir Shudh (December)	...	...	24,834
1 Do., Poush (January)	...	...	24,833
1 Do., Mágsh (February)	...	..	24,833
		Total	74,500

The said instalments to be paid in the currency of Surat.

This engagement is renewable at the expiration of ten years from the year Samvat 1865 (A.D. 1808-09), inclusive; and according to the terms of this engagement I do promise to abide, for myself, my heirs and successors, so long as my present possessions may remain with me, the said Rs. 74,500 being in full of all Mulukgiri demands whatever on my Táluka either from the Peshwa's or Gáekwár's Government; and in case I do not pay at the stated periods of instalments, I do promise to pay at a rate of interest one per cent. per month,

The above is truth,  
RA'VAL WAKAT SING,

*Parvána to the Rája of Bhávnagar.*

Parvána from Lieutenant-Colonel A. Walker, in behalf of the Honourable Company, to Rával Wakat Sing of Bhávnagar, and Kuer Waje Sing; to wit.—

Having under date the 2nd Kártik Shudh, Samvat 1864 (1st November, A.D. 1807), executed an agreement to the Sarkár, binding yourself to pay to the Honourable Company the annual amount of your jamábandi, and Kharáját, and which engagement is renewable in ten years from 1865 (A.D. 1808-09), inclusive: therefore pursue the cultivation of your district with confidence, and pay your jamábandi and Kharáját, according to your bond, as the Kists become due, being for the following districts:—

- 1 Umrála Loaliána.
- 2 Tálukas Mowha and Bhánver.
- 3 Do. Dehore.
- 4 Do. Tallaja, &c.
- 5 Moujé Jalálpur, Mádwa, Dhassa, Láthi.
- 6 Táluka Ajmere.
- 7 Do. Waughnagar.

8. Moujé Nelli Gondran, Assoder, Sheládi, Amba, &c , belonging to Khárápát.
9. Tálukas Gadhra and Bhimadád.
10. Moujé Rájula
11. Tálukas Sámbor and Kundalla.
12. Do. Gonedálu.

Should in any year any real distress occur, in that year the Sarkár will consider the same. You have afforded perpetual Fáié Zámin, according to which perform your engagement, and be assured of receiving in all just cases the protection of Government.

Neither the Peshwa's nor Gáekwár's Government will afford any molestation in respect to the above jamábandi, and should they so do, the Company will answer the same.

(Signed) A. WALKER,  
Resident.

*Sanad to the "DESÁ'I of GOGHA" for his Desái Dasturi on the Revenue of Bhávnagar.*

To the Collector or other person in behalf of the Honourable Company, appointed to receive the revenue due to the Honourable Company from the Rája of Bhávnagar.

By virtue of a power vested in me by the Honourable the Governor in Council of Bombay, I hereby renew and confirm the Sanad of the Gáekwár Government dated 1st Fálgun Vad, Samvat 1841 (A D. 1784-85), to Wagji Govindji, for the sum of Rs. 250 annually, payable from the said revenue of Bhávnagar, the said persons continuing their duties to the Sarkár in the Desáigiri of the Tálukas of Rával Wakat Sing.

A copy of this Sanad will be taken by the authority aforesaid, returning the original to the owner.

*Done at Baroda, 22nd August A.D. 1808 (corresponding with the 1st Bhádrapad Shudh, Samvat 1864).*

(Signed) A. WALKER,  
Resident.

#### SHRI MALESHAH JHADAT.

Sicra.

*Translation of a Letter from the Sarkár of ROWSHRI ANANDRAO GA'EKWA'R SENA KHAS KHEL SAMSHERE BA'HA DUR, to the Zamándárs of the Táluka of Bhávnagar, RA'VAL WAKAT SING, and KLER WAJE SING.*

To wit,—The whole of your Táluka Chukáti, connected with the Mulukgiri, the monies of which from the year of Samvat 1865, San Tisa Myátain (A D. 1808-09), have been appropriated for ever to the Honourable English Company, in behalf of the dues of the Jaydád of the subsidised battalions; and whereas the whole of this money, including Kharáját does amount to Rs 74,500, the same you will yearly make good to that Sarkár, not requiring further advice.

*Done Samvat 1865, 5th Kártuk Shudh (3rd of the month of Ramzán, or English date of 24th October A.D. 1808).*

Mortab  
Sad.

(True copies of the translations),

(Signed) F. D. BALLANTINE,  
Translator.

FROM  
 F. WARDEN, ESQUIRE,  
 Chief Secretary to Government,  
 Bombay,

TO  
 LIEUTENANT-COLONEL A. WALKER,  
 Resident at Baroda.

*Dated 21st November 1808.*

SIR,

I have the honour to acknowledge the receipt of your letter dated the 13th of this month, and to inform you that the deed mentioned in its 2nd paragraph has been deposited in the Treasury, as usual.

I take this occasion to inform you that the Honourable the Governor in Council has no objection to any part of the documents transmitted in your letter now acknowledged, provided no part of the Rs 74,500 thus rendered receivable in perpetuity by the Honourable Company from the Chieftain of Bhávnagar includes any proportion of the Gáekwár's former claims on him that are divisible with the Peshwa; which it is necessary to have clearly ascertained and reported on, from a dubious expression in the said deed, whereby that Chieftain and his son have stipulated that the amount in question is to be in lieu of all Mulukgiri demands on them from either the Gáekwár or the Peshwa.

I have the honour to be, &c,

(Signed) F. WARDEN,  
 Chief Secretary.

*Bombay Castle, 21st November 1808.*

FROM  
 LIEUTENANT-COLONEL A WALKER,  
 Resident at Baroda,

TO  
 F. WARDEN, ESQUIRE,  
 Chief Secretary to Government,  
 Bombay.

*Dated 7th December 1808.*

SIR,

I have the honour to acknowledge the receipt of your letter of the 21st ultimo, and in reply to which I request you would have the goodness to inform the Honourable the Governor in Council that all the rights, either of the Peshwa or the Gáekwár, over the Rája of Bhávnagar, are now concentrated in the Honourable Company, in virtue of the Treaty of Bassein and of the recent cession of the Gáekwár Mulukgiri demands on that Chieftain.

2. It may, therefore, only be necessary to observe, that the tribute of Rs 74,500 does not include any part of the Gáekwár's former claims on Bhávnagar that are divisible with the Peshwa, the expression adverted to in the bond being introduced merely to protect the Bhávnagar Chieftain from any eventual irregular demands which the Peshwa's army from Ahmedabad might in any future circuit be tempted to exact, to the consequent detriment of that tribute which the Company's Government now derives from the Bhávnagar Táluka.

I have the honour to be, &c.,

(Signed) A. WALKER,  
 Resident.

*Baroda, 7th December 1808.*



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PART II.

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**FEMALE INFANTICIDE.**

**MEASURES ADOPTED**

(COMMENCING WITH THE YEAR 1805)

BY

LIEUTENANT-COLONEL A. WALKER,  
RESIDENT AT BARODA,

AND BY OTHER OFFICERS,

FOR THE

SUPPRESSION OF INFANTICIDE IN THE PROVINCE  
OF KA'THIA'WAR, &c.,

ACCOMPANIED BY

REPORTS, &c., BY MR. J. P. WILLOUGHBY,  
POLITICAL AGENT IN THAT PROVINCE,

AND BY HIS SUCCESSORS,

OF THE SUBSEQUENT MEASURES ADOPTED BY THOSE  
OFFICERS FOR THE ATTAINMENT OF THAT OBJECT.

SUPPRESSION OF INFANTICIDE IN GUJARAT.

FROM  
LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

To  
F. WARDEN, Esq.,  
Secretary to Government,  
Bombay.

*Dated 27th May 1805.*

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It may not be superfluous to observe, for the information of the Honourable the Governor in Council, that both these families (Dhrol and Navanagar Chieftains) came originally from Bhuj, but have been established from a remote period in Kathiawar, that "Jam" is a title, or surname, assumed only by the elder branch, and that both are distinguished by the no less extraordinary than barbarous practice of putting their female children to death in their infancy.

FROM  
F. WARDEN, Esq.,  
Secretary to Government,  
Bombay;

To  
LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda.

*Dated 6th June 1805.*

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter dated the 27th ultimo

2 With respect to the usage adverted to in that letter, of Female Infanticide, it is known to the Honourable the Governor in Council to be equally practised among all the Jadejas, or those who are of the same caste with the family of the present Raja of Cutch, besides being probably diffused, more or less, amongst several other classes on the borders of that country, into all which you are desired to cause full inquiry to be made, with a view to ascertain whether these people might not by perseverance be restrained from a practice so abhorrent to all principle and natural feeling, particularly in as far as the same may be found anywhere to exist within the Gaekwar's, or the Peshwa's, or our own part of Gujarat in which a beginning might be made, by inducing the parties to sign such an agreement as the Honourable the President took in 1789 from a like race of infanticides, called Rajkumars in a remote district of the division of Benares, then under his charge, of which some account and a copy of the said deed or writing, will be found in a dissertation from Lord Teignmouth in one of the volumes of the "Asiatic Researches," a manuscript copy of which agreement is enclosed.

3. The Honourable the Governor in Council desires on this occasion that you will communicate with Sundarji Savji, of Mandvi in Cutch, now on his way to Baroda, and endeavour to gain his assent to becoming the Company's Agent for effecting the abrogation in that quarter of so detestable and atrocious a custom.

I have the honour to be, &c.,

(Signed) F. WARDEN,

Secretary to Government,

*Bombay Castle, 6th June 1805.*

FROM  
LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

To  
F. WARDEN, Esq.,  
Secretary to Government,  
Bombay,

*Dated 27th July 1805.*

SIR,

I have the honour to forward, for the information of the Honourable the Governor in Council, a translation of a letter\* received from Sundarji Savji, of Cutch, with a copy of my reply.

\* This letter is omitted from this Selection as it does not relate to the subject of Infanticide.

By the latter, the Honourable the Governor in Council will observe that I have adopted the first measure which I conceived to be necessary for the execution of their commands, communicated in your letter of the 6th ultimo, by requesting Sundarji to afford me such information relative to the barbarous practice alluded to therein as might enable me to ascertain its extent and prevalence, previous to any attempt to effect its abrogation through his agency, which by suddenly alarming his prejudices, might retard the reform which the humanity of the Honourable the Governor in Council is desirous to introduce.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Baroda, 27th July 1805.

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*Extract from a Letter from Lieutenant-Colonel A. Walker, to Sundarji Savji of Cutch, dated 25th July 1805.*

I have understood that among the caste of Jádejás there exists a custom of putting their female children to death, and that they receive their women from other castes. I have also learned that the Rája of Cutch is one of this caste. To ascertain the real particulars of this custom would be very desirable; therefore I request you would inform me of the origin and continuation of this practice, and in what manner the infants are destroyed; also how far this custom is prevalent among the other tribes of Rajputs, and the number of children who may suffer annually from this practice.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

TO

F. WARDEN, Esq.,  
Secretary to Government,  
Bombay.

Dated 1st September 1805.

SIR,

I have the honour to enclose, for the information of the Honourable the Governor in Council, a translation of a letter received from Sundarji Savji, of Cutch, communicating some particulars relative to the practice of Female Infanticide among the tribe of Jádejás, and some information on the state of affairs among the Chieftains bordering on the Gulf of Cutch.

2. The Honourable the Governor in Council will observe, with regret, that so large a number of innocent children annually suffer from the prevalence of the barbarous custom of Female Infanticide among the caste of Jádejás; but the custom seems limited to that tribe inhabiting Cutch and Káthiáwár, as I have not been able to trace its existence among any other people of Gujarát.

3. I have the honour to enclose a copy of a letter written to Sundarji on the subject of this custom, but I fear the humane attempt of the Honourable the Governor in Council will not be successful to any great extent in restraining the superstitious and religious prejudices of a tribe which are so far removed from the authority of the British Government, and so little acquainted with the principles of improved society.

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Baroda, 1st September 1805.

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*Extract from a Letter from Sundarji Savji of Cutch, to Lieutenant-Colonel A. Walker, dated 13th August 1805.*

The drowning of the daughters of the Jádejás proceeds from this cause:—

In this country there is no one who can marry into the tribe of Jádejás, wherefore they drown their daughters; and there may be annually five or six hundred births among the Jádejás, in as much as the Chieftains of Morv, Hálár, Gondal, Wágad, Cutch and Calicut, are all Jádejás, and are all related, and among relatives it is not customary for Hindus to marry. Except relatives there are none of their own tribe. Such is the custom of the Jádejás.

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

TO

SUNDARJI SAVJI.

Dated 1st September 1805.

I have been favoured with your letter of the 13th instant (August 1805), detailing some customs of the caste of Jádejás.

I have to request that on this interesting subject you will in your next letter be more particular, and detail every circumstance relative to the inhuman custom which is practised by the Jádejás in putting their female children to death in their infancy.

The prevalence of such a barbarous custom must be a subject of regret to all the friends of humanity, and the more so to the British Government, whose views, being ever directed to promote the happiness of their own subjects and neighbours, cannot learn without horror that five or six hundred innocent children are annually put to death, who, if suffered to live, would contribute so much to increase the population, and the consequent prosperity of the country in which they abide.

This custom is the more extraordinary and reprehensible as it is expressly forbidden by the Hindu laws, and in the Brahma Vywartak Purán is called a great crime—in the Purán it being written that killing even a foetus is as criminal as killing a Brahmin; and the same Purán condemns the perpetrator to suffer in the hell, called Narka, for as many years as there are hairs on the child's body.

It would, therefore, be a very acceptable service to humanity, highly gratifying to Mr. Duncan and the British Government, and honourable to yourself, if you could exert your influence to put a stop to such a barbarous custom.

When the Honourable Mr. Duncan was in charge of the province of Benáres, he put a stop to the custom, which was then practised by a caste called Rájkumárs, by getting the caste to sign an agreement, by which any one who committed this crime should be expelled from the tribe, and neither eat, drink, nor sleep with the members of it, besides suffering the punishment denounced in the Purán. If such an agreement could be executed in Cutch, it would probably be effectual.

(Signed) A WALKER,  
Resident.

Baroda, 1st September 1805.

*Extract from a Letter from the Government of Bombay to Lieutenant-Colonel  
A. Walker, dated the 3rd April 1807.*

It is recommended to you to endeavour to include in the engagements with the Morvi and other Chieftains habituated to the lamentable practice of destroying their female infants, to renounce a usage so repugnant to every humane and natural feeling, for which you are authorised to cite to this prejudiced class of society the similar abandonment which has happily been obtained from bodies of the Company's subjects under the immediate influence of the Supreme Government, their knowledge of which may materially contribute to facilitate their own acquiescence to a like amelioration, as far as respects their family concerns.

*Extract from a Letter from Lieutenant-Colonel A. Walker, to the Government of  
Bombay, dated 29th June 1807.*

I was the more particularly induced to retain Pingal Sing, conceiving from his personal acquaintance and influence with the Chieftains and Bhoimas of that division of Káthiáwár called Hálár, which is principally inhabited by the caste of Rajputs, called Jádejás, who are addicted to the abominable practice of Female Infanticide, that the humane and benevolent views which the Honourable the Governor in Council entertains of rendering this practice less frequent may be thereby considerably promoted.

I shall hereafter have the honour to forward, for the notice of the Honourable the Governor in Council, the information collected by Pingal Sing relative to this custom, by which its extent and prevalence will be observed.

Pingal Sing describes it as an ancient and immemorial custom, confirmed by prejudice and family pride, but that there are also many instances of parental affection overcoming this horrid propensity, and that under the influence of the Honourable Company's Government the practice may be considerably ameliorated.

*Extract from a Letter from Lieutenant-Colonel A. Walker, Resident at Baroda, to the Government of Bombay, dated Rájkot, 25th January 1808.*

It would be improper to dismiss this report without noticing that the Jádeja Rajputs are those who have been distinguished in this part of India by the practice of Female Infanticide; but it is only necessary to advert to the circumstance on this occasion.

The solemn and written engagements of the Chiefs, renouncing, in their own name and that of their posterity, this horrible usage in future, will form the subject of a separate letter; and although the first efforts to suppress this extraordinary custom met with a strenuous opposition, it is very gratifying for me to report that the success of the measure has been universal and complete.\*

FROM

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda;

TO

THE HONOURABLE JONATHAN DUNCAN,  
Governor of Bombay.

*Dated 15th March 1808.*

HONOURABLE SIR,

The abolition of the singular custom of Female Infanticide formed an object of my early and anxious attention during the late service.

2. I have already† had the honour to state generally the success which has attended this measure; but, before I proceed to detail its progress and circumstances, I shall endeavour to ascertain the origin and history of a practice the most barbarous that ever owed its existence either to the wickedness or weakness of human nature.

3. The early customs and history of every people are obscure and fabulous.

4. The Hindus, with a facility proportionate to their credulity, generally ascribe their peculiar institutions to a divine origin, and, by connecting their observance with religious duties, they have passed inviolate through many ages.

5. This, probably, more than any other cause, has maintained that great distinction which is evident between the Hindus and other nations, and also between their own castes. The force of the same sentiments has rendered institutions favourable to morals and humanity equally venerable and permanent, as it has sanctioned many that are absurd and criminal.

6. The displeasure and authority of the Supreme Being is naturally, and with propriety, resorted to in support of customs or rites which tend to the suppression of vice, and to the welfare of society.

7. When the customs and rites of any people are harmless, whatever form they assume, and from whatever source they may be derived, they are entitled to toleration and protection; but they ought to be punished or amended when their evident tendency is to diminish population, and to alienate the natural affections of mankind. Of this description is the custom of Female Infanticide, which prevails among the tribe of Rajputs denominated Jádejás.

8. The traditionary and legendary accounts of the Hindus, although sometimes ingenious, are often the wild and extravagant fictions of a rude and superstitious people; but the oral account of the savage and atrocious custom of Infanticide is comprised in a simple narrative, and exhibits, under a slight disguise, a remote historical event.

9. The Jádejás relate that a powerful Rája of their caste, who had a daughter of singular beauty and accomplishments, desired his Rájgor‡ or family Bráhmín to affiancé her to a prince of desert and rank equal to her own.

\* In reply to this letter the Government of Bombay on the 7th March 1808 applauded Lieutenant-Colonel Walker's success in obtaining from the Jádeja Chieftains the renunciation of the practice of Female Infanticide, which had prevailed amongst them, the cessation of which, if duly carried into effect, to ensure which Government was satisfied that officer's attention would be continued, would, it was remarked, constitute an era in the Province of Káthiáwár of more importance than all the occurrences of that people's otherwise sufficiently eventful history.

† Vide extract above.

‡ The Rájgor otherwise called Rájguru is literally the priest, tutor, or preceptor of a Rája; but the term is applied to the domestic Bráhmín of any family in this country. The Káthia, and even every individual has a Rájgor. In the peninsula and Cutch the Rájgors are a distinct tribe.

10. The Rájgor travelled over many countries without discovering a Chief who possessed the requisite qualities, for where wealth and power were combined, personal accomplishments and virtue were defective. In like manner, where the advantages of the mind and the body were united, those of fortune and rank were wanting.

11. The Rájgor returned, and reported to the prince that his mission had not proved successful.

12. This intelligence gave the Rájá much affliction and concern, as the Hindus reckon it to be the first duty of parents to provide suitable husbands for their daughters, and it is reproachful that they should pass the age of puberty without having been affianced and be under the necessity of living in a state of celibacy.

13. The Rájá, however, rejected and strongly reprobated every match for his daughter which he conceived inferior to her high rank and perfections.

14. In this dilemma the Rájá consulted his Rájgor, and the Bráhmín advised him to avoid the censure and disgrace which would attend the princess remaining unmarried, by having recourse to the desperate expedient of putting his daughter to death.

15. The Rájá was long averse to this expedient, and remonstrated against the murder of a woman, which, enormous as it is represented in the Shástrás, would be aggravated when committed on his own offspring.

16. The Rájgor at length removed the Rájá's scruples, by consenting to load himself with the guilt, and to become in his own person responsible for all the consequences of the sin. Accordingly the princess was put to death, and Female Infanticide was from that time practised by the Jádejás.

17. From this narrative, curiosity receives little gratification, and the mind no pleasure. It resembles the tales of infancy, rather than the grave history of a transaction involving the fate of a numerous portion of the human race.

18. This, however, comprises all the information which the Jádejás possess of the origin of a custom so contrary to the dictates of nature, and which is justifiable on no plea, as it gratifies no reasonable passion.

19. Notwithstanding this inadequate and unsatisfactory account of the origin of Infanticide, many whimsical and absurd institutions like this are dependent less on reason than on particular circumstances, which in the course of many ages give them importance and influence.

20. There is nothing too extravagant and preposterous for the human mind to believe and for men to practise, but there were also motives and contingent circumstances which might operate to the progress and continuation of this inhuman custom of the Jádejás.

21. The forms and maxims, and all the religious tenets of the Hindus, are strongly opposed to the crime of Infanticide.

22. Whatever may have been the motives that led the Jádejás to embrace the extraordinary practice of destroying their daughters, conveniency and policy have contributed to continue and extend it.

23. The scruples of religion and conscience were lulled and quieted by the ideal security of another race being responsible for the crime, opinions and habits, for which at first we have an aversion, as they grow familiar, rise into consideration, and establish their ascendancy.

24. The superstition of the Jádejás easily reconciled them to the expedient proposed by the Rájgor, which freed them from the fear and consequence of sin, and undermined their compassion and affection for their offspring.

25. The sentiments of nature and humanity were supplanted by the passion of avarice and pride, for the right of destroying their daughters grew into a privilege, which they regarded as a distinction and honour peculiar to their caste.

26. The Hindu precepts and customs concerning marriage are full of family distinctions, exact so many observances, and impose so many restraints, that a military tribe like the Jádejás might not be reluctant to receive a dispensation.

27. These restraints, when their operation is strictly enforced, occasion many inconveniences, and in some situations they may prove insurmountable.

28. All these difficulties are felt more in the cases of women than men, and the expense attending their marriage is an obligation which the Jádejás consider it for their interest and advantage to be exempted from.

29. According to the ancient history of the Jádejas, their first considerable and well ascertained establishment was in Sind, but by traditionary accounts, there is reason to believe that they at one period extended, under different denominations, over a great part of Persia.

30. Sind was one of the earliest objects of the ambition of the fanatical Khalifs who and faded to the power and authority of Mahomed. As the conversion of infidels was the this hor- ble object of these conquerors, the greatest part of the inhabitants of Persia and ment th- ne obliged to embrace the Mahomedan faith.

31. It is probable that the custom of Infanticide amongst the Jádejás was a consequence resulting from the Mahomedan conquest of Sind.

32. By the conversion and conquest of the greater part of the inhabitants of Sind, who were undoubtedly Rajputs before that event, the Jádejás were deprived of the usual means of disposing of their daughters in marriage.

33. This event, or some occurrence of a similar kind in the history of these tribes, which interrupted their intercourse and their ancient habits, must, we may conclude, have arisen, and have been sufficiently powerful to introduce the strange custom of Infanticide

34. At the period of the conquest of Sind, the Jádejás were not arrived at that state of society when the sentiments of humanity have much influence; but, under the guidance of their passions and prejudices, they were capable of acutely feeling every circumstance that affected the honour of their family or caste.

35. The Jádejás, finding themselves suddenly surrounded by tribes who had embraced a new faith, and precluded thereby from marrying their daughters to those amongst whom they were formerly accustomed to contract matrimonial engagements, may, under such circumstances, have preferred the expedient suggested, and encouraged by superstition, of destroying their female offspring.

36. They may have adopted this dreadful expedient in preference to the sin of rearing their daughters in a state of celibacy, or of exposing themselves to the disgrace which would be incurred by incontinency; and the policy of their Chief may have either concurred in, or invented the delusive responsibility of the Rájgor.

37. The credulity and superstition of the Jádejás would not suspect the incompetency of the intervention of their Bráhmíns; and this veneration for the advice of religious preceptors is not a new sentiment, nor is it peculiar to any religion.

38. We know that the Jádejás maintained their independency in Sind for a long period, and resisted their invaders with spirit and fortitude. It is probable that they were not completely subdued until obliged to migrate into Cutch, where they established themselves, and retained their own religion.

39. But before this event, the insulated situation of the Jádejás in Sind, amongst tribes of different classes from themselves, and the expense and risk that would attend the sending of their daughters to countries where they might be affianced to Rajputs of a proper descent, had impelled the Jádejás to have recourse to Infanticide. Being precluded from disposing of their daughters in their own vicinity, they were sacrificed to their pride, convenience, and superstition.

40. In subsequent times, when the emigration of the Jádejás into Cutch and Gujarát, inhabited by Rajputs, offered abundance of husbands for their daughters, and removed the plea for their destruction, the custom had been established, and was considered as one of their unalienable rights.

41. The Jádejás had also conceived many barbarous notions of their own superiority, and they undervalued or despised the tribes amongst whom they had obtained a compulsory settlement.

42. The circumstance of conquest, under which they settled in Cutch and Gujarát, confirmed this sentiment of superiority. As the Jádejás came from a distant country, they had many foreign and strange habits, and their Devi, or household goddess, was different from the worship of the other Rajputs among whom they were now established.

43. The custom of killing their daughters, we may suppose, had by this time produced its effects on the manners of the Jádejás; and, as their wars with the Musalmáns had made them more hardy and enterprising than the inhabitants whose possessions they had conquered, the same cause would render them more arrogant and overbearing.

44. This is still the character of the Jádejás.

45. The history of the Jádejás, also, since they arrived in Cutch and Gujarát, bears evidence of their incapacity for Government, and of their capricious and imprudent conduct.

46. It is necessary to mention these traits in the character of the Jádejás, as they would operate to maintain the practice of Infanticide after their settlement in this country and when the original pretence for its origin ceased to exist.

47. In what way soever the practice of Infanticide was introduced, it must be referred to the peculiar manners and political state of the people. The sequel will disclose the circumstances that at present maintain and preserve this barbarous custom.

48. Strangers to parental emotions and affections, the great cause for destroying their children is avarice, and that they may not be exposed to the cares and expense attending their establishment in life.



49. This was actually pleaded by the Jádeja Chiefs in defence of the practice, which deprived them, they said, of much care, vexation, and expense, and which had been so long in existence that the heinousness of the crime was altogether lost sight of in its antiquity.

50. The practice which prevailed in Europe, and chiefly amongst the principal families, of placing their daughters in nunneries, might be traced to the same motives that led the Jádejás to put theirs to death; and both have originated in the desire of diminishing the cares and expence attending a numerous family.

51. They also pleaded their aversion to relinquish a custom which they conceived to attach renown to their caste, and to distinguish it above all the other Rajputs, in this quarter at least.

52. In order to explain the operation of these sentiments on the minds of the Jádejás it is necessary to anticipate a circumstance, and to mention that there are several instances of Jádejás who have allowed their daughters to live.

53. In those instances they are instigated by their pride and their ideal notions of superiority, to give large marriage portions with their daughters.

54. It is a maxim with them, that the daughter of a Jádeja, independent of her person, and the honour of their alliance, should carry wealth into the house of her husband, and be a valuable acquisition to her new connexions.

55. An instance, however, occurred in the petty Jádeja Chief of Káthiáwár saving a daughter, and afterwards contracting her in marriage to a son of Meru Khavás. This was considered as an extraordinary instance of degradation, which even the pressure of necessity and interest could not excuse. The marriage was not consummated, and the father never permitted his daughter to repair to her husband's house.

56. These sentiments are common to the rich and the poor, and have undoubtedly contributed to perpetuate the practice of Infanticide.

57. In considering the causes which have tended to confirm and continue this practice, considerable weight must be given to the apathy and indifference with which it has ever been received by the rest of the Rajput families, and the Bráhmíns, who are numerous in this country.

58. It does not appear that any effort has been made for the general suppression of this crime, for which they possessed a simple and effectual remedy, by refusing to affiance their daughters to the Jádejás, unless on the condition of rearing their female offspring.

59. Such an idea never seems to have occurred to the other Rajputs; on the contrary, they appear to have countenanced the practice of Infanticide, not only by intermarrying their daughters with the Jádejás, but by allowing them to become the instruments of murdering their own offspring.

60. These Rajputs were led to this unnatural compliance from the ease and facility with which their acquiescence enabled them to marry their daughters. To this interested motive they appear to have sacrificed the sentiments of religion and humanity without any repugnance.

61. They excused, however, to me, and endeavoured to palliate their want of sensibility, by pleading the immediate usages of caste, and the impropriety of interfering in those of the Jádejás.

62. Curiosity will naturally be excited to learn the forms and methods observed in committing these Infanticides, and whether they were attended by any compunction and ceremony.

63. The common expressions for Infanticide are *Dikri márva ni chál*, or "the custom of killing daughters," and *Náni dikri márva ni chál*, or "the custom of killing young daughters." In conversation, and in discussing the subject with the Jádejás, the term used was *Dikri bábat*, or "the article of girls."

64. The subject is disgusting, and I shall endeavour to state briefly the result of my inquiries. Although the Jádejás spoke freely of the custom of putting their daughters to death, and without delicacy, and without any pain, they were more reserved on the mode of their execution, and appeared at first unwilling to be questioned on the subject.

65. They usually replied that it was an affair of the women; it belonged to the nursery, and made no part of the business of the men. They at last, however, threw off this reserve.

66. The following is the translate of a memorandum from Vásanjı Ishvarjı, a Nágar Bráhmın, who attended the camp in the quality of Vakıl from the Gondal Chief — "When the wives of the Jádeja Rajputs are delivered of daughters, the women who may be with the mother repair to the oldest man in the house; this person desires them to go to him who is the father of the infant, and do as he directs. On this the women go to the father, who desires them to do as is customary, and so to inform the mother. The women

then repair to the mother, and tell her to act in conformity to their usages. The mother next puts opium on the nipple of her breast, which the child inhaling with its milk, dies. The above is one custom, and the following is another when the child is born, they place the navel string on its mouth, when it expires."

67. From the conversation, of the Jádejás, it appears that the opium is put into the mouth of the child; but the mode of administering this drug described by Vásanji may have given rise to the opinion that the Jádejás drown their daughters, by throwing them, as soon as they are born, into a vessel of milk.

68. From every inquiry I could not understand that the Jádejás ever put their daughters to death after this manner; but the story may have had its origin in the idea of the infant imbibing poisoned milk, or from an expression which is ascribed to the father, who, when the birth of a daughter is announced, with brutal equivocation says to the attendants, *Dudh pillana*.

69. This is but a popular story, and, independently of the circumstance of few infants sucking immediately on the birth, the placing of opium on the nipple would effectually prevent it.

70. The true manner by which the Jádejás kill their daughters, as received from the Chieftains of Rájkot and Jália, is subsequently related.

71. There is, apparently, neither merit nor demerit attached to the saving of their daughters; but, although the act is optional and voluntary, it seems more reputable to destroy them. The few instances that have been traced to the contrary would establish that the practice of Infanticide was considered more honourable; for although the motive may be gross and selfish, it is the natural disposition of men to ascribe their actions, especially when they are deviations from natural principles, to illustrious and generous sources.

72. If a father wishes to preserve a daughter, he previously apprises his wife and family, and his commands are obeyed; if a mother entertains the wish of preserving a daughter, and her husband is averse to it, the infant must be put to death.

73. There are, however, instances wherein the blandishments and influence of the mother have succeeded in saving the infant, by obtaining the revocation of the decree for its destruction; but these instances of maternal solicitude are either infrequent, or but seldom successful.

74. The father sometimes expressly orders the infant to be put to death, probably when he suspects some tendency or intention of the mother to preserve it; but, in general, this sanguinary intimation is unnecessary, as a total silence on the part of the husband is considered to imply his unalterable resolution that the child, if a female, should perish.

75. To render this deed, if possible, more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants, who perform this office; but the far greater number execute it with their own hands.

76. This compliance of the women must appear the more extraordinary, as they belong to castes who rear their females, and are brought up in families where their own existence is evidence against this unnatural practice; but as they are betrothed at an early age, they imbibed the superstition of their husbands, and some of them appeared even as advocates for this custom.

77. They have been known to pride themselves, like the Jádejás, and to consider their murder as an act of duty; an act which these females, who are mild, modest, and affectionate, would, if married into any other caste, hold in detestation.

78. They appear to have several methods of destroying the infant, but two are prevalent.

79. Immediately after the birth of a female, they put into its mouth some opium, or draw the umbilical cord over its face, which prevents its respiration. But the destruction of so tender and young a subject is not difficult, and it is effected without a struggle, and probably without pain.

80. The natural weakness and debility of the infant, when neglected and left uncleaned some time, causes its death without the necessity of actual violence; and sometimes it is laid on the ground, or on a plank, and left to expire.

81. These accounts I learnt in conversation with Jádejás, and prefer them to the information of the translated memorandum.

82. The infant, after it is destroyed, is placed in a small basket entirely naked, and in this state carried out and interred. In Káthiáwár, any of the female attendants of the family perform this office, but in Cutch it is done by the domestic Rájgor.

83. The Rájgors who bury the infants that perish receive a fee of one Kori, which is a coin equivalent in value to one-third of a rupee or about 10d sterling and a meal.

84. In Cutch, the female Rájgors are the executioners of the infant instead of the mother, and this seems to approach nearer to the origin of the custom.

85. The birth of a daughter is considered by Hindus of every description as an inferior event, and they rarely make it the subject of congratulation or festivity, while the birth of a son is celebrated with every ostentation and hilarity.

86. It is not, therefore, surprising that on the birth of a daughter, which they may have even preserved, and predetermined to bring up, a Jádeja family should discover no demonstration of joy; the event is allowed to pass over in silence, as if they were ashamed of it.

87. Should any inquisitive person ask a Jádeja the result of the pregnancy of his wife, if it were a female, he would answer "nothing"; and this expression, in the idiom of the country, is sufficiently significant.

88. The infant is invariably put to death immediately on its birth; and it would be considered a cruel and barbarous action to deprive it of life after it had been allowed to live a day or two.

89. Although instances of this cool and deliberate murder may be very rare, yet, from the examination of a Jádeja who was reported to me as having been guilty of this deed,\* I have reason to believe they sometimes occur.

90. The death of a daughter is generally viewed by a Jádeja as an infallible consequence after its birth, and it is considered to be an event of such insignificance that he is seldom apprised of it. The occurrence excites neither surprise nor inquiry, and is never made a subject even of conversation. It is attended by no ceremony, and publicity is avoided.

91. The Jádejás spoke of it with the utmost levity, and are perfectly indifferent with respect to the mode of putting their female offspring to death, provided the inhuman deed is performed.

92. Jesáji of Jália has had three daughters; they were all put to death at the time of their birth. Jesáji attended the camp, is a man of intelligence, and served the detachment as a guide. The character and disposition of Jesáji both for humanity and propriety are favourable; but he has not the least compunction for the murder of these children, and considers the deed to be in every respect justifiable.

93. The practice of Infanticide appears to have been discontinued by the descendants of the Jádejás who inhabit Smd, and who have become converts to the Mahomedan religion.

94. I was told, however, of an exception, and that one of these converted tribes or families still follows the customs of their ancestors.

\* The instance alluded to here was a Jádeja who was reported to have murdered his daughter after she had been preserved for some days. This circumstance also illustrates another superstitious ceremony of the Hindus.

A Jádeja of Rájkot was accused of causing, according to the custom of his caste, his infant daughter to be destroyed. This was just at the period when most of the Chiefs had subscribed to an engagement for renouncing the practice.

Although this deed was supposed to have been committed before the penalties of the engagement could be enforced, I conceived it necessary to notice the circumstance, and to embrace every occasion of marking with disapprobation and horror the commission of this unnatural crime.

The circumstance, also, was related to me as attended with uncommon barbarity. It was stated that some time previous to the delivery of the Jádeja woman, the Chief of Rájkot had caused it to be intimated to her that if she should be delivered of a daughter it should be preserved. At the time of delivery the husband was abroad, and his wife, who happened to give birth to a daughter, followed the injunctions of her Chief, and, no doubt, her own inclination, by saving the life of the infant. Two or three days after this event, the husband returned, and with the most brutal rage threatened to kill his wife, and immediately ordered his daughter to be destroyed. In this manner the circumstances were related to me, and Dádáji, the Chief of Rájkot, who resided in my camp, confirmed the fact of the delivery, and the injunctions which he had issued for preserving the offspring.

The attendance of the Jádeja was obtained; but as he affirmed, with appearances also in his favour, that the child had died a natural death, we were contented, in a case where complete evidence could not be procured, to have recourse to the expedient of deciding the question by lot.

This extraordinary mode of appeal to the divinity may be traced among most nations, and it is still practised among the Hindus. The appeal being supposed to be made in the presence of the divinity, it is attended by religious rites and ceremonies, and when it happens to be a case of importance, nothing is spared to give the trial a solemn appearance.

The parties assemble, and proceed to a place of worship, accompanied by their friends and Bráhmans. After the necessary Pujas and ceremonies are over, chits or notes are made out in the name of the deity unto whom the appeal is made one of them implores that if such a one is innocent, the Dharam note, or note declaring him innocent, may come forth, the other that the Páp note, if he is guilty, may come forth.

These notes are thrown into a cloth, or into a vessel; and the parties, or those whom they may appoint, draw the tickets which are to decide the contest.

The following is another instance of recourse to the trial by lot, in the decision of a civil case, but the dubious nature of which was not decided thereby. The object was to ascertain whether some words in a will were original or forged.

This case had been referred to arbitration, but the arbitrators were not able to say whether the words were the handwriting of the deceased or not; however, they determined to put six tickets before the god, viz., three in favour of the complainant, and three in favour of the defendant, to know whether the words in question were in the handwriting of the deceased or not. The first time the ticket was in favour of the defendant, and two subsequent times in favour of the complainant. If the three tickets had been in favour of either party, he would have had the case decided in his favour.

The following are translates of the notes which were used in the instance of the Jádeja; it is unnecessary to add he was acquitted —

No 1.—Prosperity! Shri Ranchodji is infallible! If Rájáji Kurcheráwálla killed his daughter, let the Páp (a) chit, or note declaring the sin he has committed, come forth.

No. 2.—Prosperity! Shri Ranchodji is infallible! If Rájáji Kurchera's daughter has died a natural death let the Dharamí (b) note, or note declaring him innocent, come forth.

(a) Páp, sin, or crime.

(b) Dharam, religion, charity, innocences.

95. A few of the Jádeja tribes of Cutch have also discontinued Infanticide, or practise it but occasionally; but my information was not clear and positive on this point.

96. The following Jádeja families in that country were mentioned to me as systematically refraining from Infanticide, and their names deserve to be recorded, *viz.*, the families of Bálách, Botan, Sár Kabar, Kotá, Ubra, Járria, Gaffan, Marássi, Mokára, Káya, Retria, Mod, Ráo, Jessa, Deda, Dánrár, Dettera, Joria, Adria, Verák, Kanerde, and Vim, are enumerated as rearing their daughters.

97. Some of these families are of respectability in Cutch; but the far greater part of the inhabitants follow the practice without the least remorse.

98. In the peninsula, although some individuals have occasionally preserved their daughters, it appears to have been the result of accidental circumstances and impressions, and not the effect of any steady resolution or principle.

99. The origin of Infanticide among the Jádejás is not supposed to be more remote than five hundred years.

100. As no disgrace or stigma is attached to the omission of this act, we might expect that natural affection would prevail over a barbarous custom; but this is overpowered by the influence of habits and prejudices, strengthened by little selfish views of economy and of domestic ease.

101. I endeavoured to ascertain the motives of the Jádejás who preserved their daughters; and by their own confession, this act of humanity did not proceed from parental feelings.

102. It appeared to be inspired, not by motives of affection for the object, so much as by personal considerations, arising from the ideas of metempsychosis, which are so universally and rigidly observed by the Shrávak Banias who are the followers of Jaina.

103. These people consider it a sin to deprive any being or creature, however mean or noxious, of life; and their doctrines are said to have made an impression on a few of the Jádejás.

104. It would be an interesting inquiry to ascertain the number of females who perish annually from this detestable practice of Infanticide. This could only be effected by a personal inspection, and a careful research amongst the Jádeja families, which might determine their numbers, and obtain a tolerably correct estimate of these casualties.

105. The result of my information was too general, vague, and uncertain, to afford the data of an accurate calculation; but it may be still useful to state this information, as, although defective, it may convey some determinate notion of the extent of this offence against the first laws of human nature.

106. I shall begin by stating an account which has the appearance of exaggeration. According to a loose computation, the number of Jádeja families inhabiting Cutch and Káthiáwár is estimated at 125,000, and the number of female infants yearly destroyed to amount to 20,000.

107. Being desirous, however, of reducing this inquiry to a state of greater certainty, I endeavoured to procure a particular list of the Jádejás inhabiting these countries.

108. I found it impracticable to obtain this information of Cutch; but the following is an account of the names and the number of Jádeja families inhabiting Hálár and Machu Kántha, furnished by an intelligent Native, and well acquainted with that extraordinary race:—

*List of the Families of the different tribes of Jádejás who inhabit Hálár and Machu Kántha.*

Jám Jádab, or the descendants of the Jáms	...	...	...	40
Hardhol	...	...	...	500
Dungaráni	...	...	...	500
Sisangta	...	...	...	100
Kabar	...	...	...	100
Raváni	...	...	...	100
Wibhán	...	...	...	500
Lákháni	...	...	...	100
Moráni	...	...	...	500
Khandheria	...	...	...	100
Ammar	...	...	...	100
Bháráni	...	...	...	100
Bhánáni	...	...	...	100
Amran	...	...	...	50
Dal	...	...	...	500
Hállá	...	...	...	600
Háppa	...	...	...	100
Khimáni	...	...	...	100
Kána	...	...	...	200
Ráo	...	...	...	400
Bálách	...	...	...	100
Other castes	...	...	...	500
Total				5,390

109. It is supposed that the annual number of Infanticides in the peninsula of Gujarát amounts to 5,000.

110. The number of Jádejás in Cutch, on the authority of the Natives, is ten times as many as those of Hálár and Machu Kántha, and this would give us a population of 150,000 men; for all these calculations are exclusive of women and children, who must, from the nature of the case, either be wives or boys.

111. As a number of Jádejas in that country have disused Infanticide, without any formal renunciation, however, of the practice, the number of deaths may be estimated at 30,000.

112. I shall, lastly, state the lowest estimate that I received of those murders; and although its moderation may appear in favour of its truth, I am disposed to think this account as short of the number destroyed as the preceding is probably an exaggeration of this circumstance.

113. These accounts, it is to be observed, do not pretend to rest on calculation, but convey the opinions of persons well informed of the state of the country. According to this authority the number of Infanticides annually in Hálár and Machu Kántha are between 1,000 and 1,100, and in Cutch about 2,000.

114. The disagreement of these estimates would probably defeat any attempt to reconcile them, but they are sufficient to establish the enormity and magnitude of the crime.

115. It has already been remarked that whenever a Jádeja saves his daughter he invariably exerts every means, sometimes to the impoverishment of his family, to obtain a respectable settlement for her in life. It is, perhaps, this strong desire that prevents the lower orders saving their daughters.

116. The instances that were reported to me of Jádejás who saved their daughters were of families of rank in the country; but these instances of humanity are few.

117. I shall begin with stating the most remarkable instance, as it was the effect of conscience, although operating by a kind of double faculty.

118. The Jádeja, Mokáji of Anandgad, one of the Bháyád of the Gondal Chief, renounced, after a short period, every matrimonial intercourse with his wife, from the apprehension of begetting a daughter.

119. This self-restraint was persevered in for several years, and Mokáji during that period patiently resisted the scoffings and persuasions of his caste and relations, without being in the least diverted from his purpose.

120. The case became serious, and the family assembled to prevent the misfortune, if possible, of Mokáji dying childless.

121. After every other expedient had failed of success, Kumbháji, the late Chief of Gondal, in his capacity of Tilát or head of the family, was obliged to lay a solemn and public injunction on Mokáji to preserve his daughters. On receiving the order of his superior, Mokáji returned to his wife, and had born to him, in succession, four daughters,—a circumstance which exposed him again to the taunts of the Jádejás, but which Mokáji appears to have supported with philosophical indifference.

122. These daughters are still alive, and married to the present Chiefs of Dhrángadra, Wadhván, Limdi and Wánkáner.

123. The motives that led Mokáji to pursue this conduct deserve to be explained, but it is first necessary to mention that he had become a Kabir Panthi.

124. The Kabir Panthis form a sect of Verágis, who follow the tenets of Kabir, a holy man, who lived about three hundred years ago. They deny in general the authenticity of the Shástrás and Vedás, and assert that God is one and indivisible, possessing in himself every attribute, ascribed by the Hindus to different deities. They deny the Avatárs or incarnations, and they place no confidence in the efficacy of the ceremonies of worship, and purification by washing in rivers, but put their whole trust in the sincerity of devotion, and in good works.

125. Kabir himself was a Mahomedan by caste, and a weaver by profession. His disciples may be either Mahomedans or Hindus. On his death, the Mahomedans claimed a right to bury him, the Hindus to burn him; in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, they found the upper part of his body to be metamorphosed into a Tulsi plant, the favourite nymphe of Krishna, the lower part into Rehán, an odoriferous herb of a green colour, the colour of the prophet Mahomed.

126. As a zealous Jádeja, the honour and custom of his caste required that Mokáji should kill his daughters. As a Kabir Panthi, the principles of the sect rendered Infanticide unlawful and criminal.

127. In this situation, Mokáji could only avoid disgrace or sin by that course of celibacy which he prescribed for himself, and from which he was so happily relieved by the commands of his Chief.

128. The Chief of Khirasra is the next instance of a Jádeja who has brought up his daughter, and who is now married to Waje Sing, the eldest son of the Thákor of Bhávnagar. It was neither natural affection nor any conscientious sentiment that made the Chief of Khirasra save his daughter.

129. The whole merit of this act of humanity is due to an Arab Jemádár, who gave up to this sordid and mercenary Chief all the arrears of pay which he had earned in his service, and which amounted to a considerable sum, on condition that he would preserve his daughter.

130. It is more pleasing to relate the third instance, as it appears to have proceeded from the natural affections of a parent. Dádáji, the brother of the present Chief of Rájkot, has preserved his daughter, and from his conversation and manners I was fully impressed that it was the effect of principle and duty.

131. A similar instance occurs in the example of Hothiji, the Chieftain of Kotda SÁNGÁNI, who has preserved all his female offspring.

132. It is to be observed that the families of Rájkot and Kotda are both in impoverished circumstances, and the principle that has led them to save their daughters is the more unquestionable and meritorious, as they have voluntarily burthened themselves with the great expense of providing for them.

133. Hothiji is a professed robber, with whom sentiment and feeling might be supposed to be strangers. The profession which he followed did not prevent my conversing with Hothiji, nor holding a pretty frequent intercourse with him.

134. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters, in opposition to the usage and prejudices of his tribe. The daughters of Hothiji are between six and eight years of age, and he brought them both to my camp, where they were vaccinated.

135. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction, and their persons and manners were very interesting.

136. It deserves remark, as exhibiting a strong feature in the character of the Jádejás and of their feeling with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys.

137. As if afraid or ashamed of acknowledging their sex, they assured me that they were not girls, and, with infantine simplicity, appealed to their father if it were not the case.

138. The last instance which I shall mention of a Jádeja saving his daughter is the Chief of Mália, and I believe this comprises the whole number of existing cases that came to my knowledge.

139. The wife of this Thákor prevailed on him to rear his daughter; but notwithstanding this, he was one of the last who subscribed to the instrument for abolishing the practice of Infanticide.

140. My reports for the settlement of the revenue of this country have occasionally exhibited a solitary instance, wherein the Jádejás have saved as well as destroyed their daughters; but my intercourse with the Jádejás brought me acquainted with several who had caused three or four of their female offspring to be put to death; and they spoke of the circumstance with the indifference incident to the most ordinary transaction.

141. The Jádejás carefully select their wives from the most respectable Rajput families; and although they give a general preference to the Jhálás, they may marry apparently into any of the numerous Rajput tribes.

142. The Jádejás marry the daughters of the Jhála, Wághela, Gohel, Chudásama, Parmár, Survaiya, Sodha, Jethva, Wálla, and Wádher tribes; they give in marriage such legitimate daughters as they preserve to any of these castes, but invariably endeavour to affiance them to the highest rank or tribe in their power.\*

\* The following memorandum from an agent of the Jemádár of Cutch Bhuj, who holds the present power of that principality, will illustrate this paragraph:—

It has been a vulgar report that the Sodha, Sogdi, or Chávda caste, encourage the practice of Infanticide among the Jádejás, as their riches consist in their daughters, which the preservation of the Jádeja females would obstruct. The evidence of Kuberji is sufficient to prove that these women only follow the practice in common with others, when untied to a Jádeja; but it may also be observed that the above reason could never operate, as the Jádejás or any Rajputs never marry a woman bearing the same family name.

Kuberji Mehta, agent of Fátteh Mahomed, describes Ráo Ráidhán, the Rája of Cutch, to have had six wives: three are dead; the three that remain are—a Jháli, a Sodhi, and a Wágheli.

There is no distinction whatever in the customs of these castes; the ladies, from whatever caste, destroy their children when married to Jádejás, and not when married to any other.

The Sodha would seem to be the same people as are mentioned by Arrian, and quoted by Major Rennel; they are also quoted in Vol II of the Ayin Akber, under the Sirkár of Táтта, by the name of Sowra, and the following extract from the Kholási Tárikh, under the Suba of Sind:—

“On the south, from Uch to Gujarat, are sandhills, inhabited by a tribe called Batti, the residence of whose Chief is Jeysalmir

“From Bhiker to Nasirpur and Amerkote, the country is inhabited by the Sodha, Jádeja, and other Rajput tribes.”

Whether the Sodha are the Sogdi mentioned by the historians of Alexander, must be ascertained where the sources of information are more abundant; but there are many reasons for believing that the tribes who opposed that conqueror are still existing, and that their manners and institutions are little altered from those of their ancestors. A comparison in this respect would be curious, and might be easily made, by referring to the original writers, who have related, although with exaggeration, the exploits of this hero. The tribes, however, who opposed Alexander, will not be found exactly in the same situations that they occupied at that period. They have progressively advanced into India, while their former places have been supplied by nations equalling them in rudeness and barbarity, but surpassing them in courage and ferocity. The Káthi, the Jhála, the Jádeja, the Sodha, and other tribes, have successively crossed the Indus, and obtained more southern establishments; but it appears probable that they were obliged to seek for their new settlements from necessity, and not choice: the more warlike tribes of Arabia, Persia, Párthia, and Scythia, expelled them from their own country and forced them into India.

143. Illegitimate daughters are not given in marriage to Rajputs, but are bestowed on Mussalmans, or on Hindus of an inferior caste, under the best circumstances they can select.

144. I was told that the Jádejás, from the difficulty of procuring wives, were in the habit of marrying bastards and slaves; but I was satisfied that this was an untruth.

145. On asking Jasáji if this were ever the case, he appeared to feel great indignation, and to think that it was intended to insult him; but, on explaining the motive of the inquiry, Jasáji acknowledged that the Thákor of Bhánvad, under the hope of supporting himself through the great influence which Meru Khavás possessed at Navánagar, was affianced to his daughter, but the contract was not completed, and the Thákor never admitted the woman into his house. Even the poorest and lowest Jádeja feels the utmost solicitude not to taint his blood by an improper alliance.

146. It does not appear that the number of their wives is limited by any rule.

147. The practice of concubinage is common among the Jádejás, and in forming these connections they are under little or no restraint with respect to caste.

148. It will be observed that the settlement of their daughters born of Rákhelis or mistresses is attended with little expense or publicity; and the motives, therefore, which lead the Jádejás to destroy their legitimate daughters do not in the former case exist with equal force.

149. Ráo Lakhpat, the grandfather of the present Sovereign of Cutch, had a daughter by a Rákheli, whom he preserved, and afterwards married to Dámáji Gáekwár. The name of this lady, who has since returned to Bhuj, where she resides, is Mátá Báí; but from her alliance with Dámáji she is commonly styled Báí Maháráj.

150. It may be observed, however, that this marriage among the Maráthás is reckoned of an inferior kind, called Khánda Laggan,\* or a marriage celebrated by the proxy of a sword; and the children would be considered illegitimate, or incapable of inheriting the Gáekwár Gádi.

151. Political reasons induced Ráo Lakhpat to form this connection with Dámáji. The country of Cutch was at that period threatened with an invasion from Sind, and the Ráo was desirous of protecting himself by the powerful alliance of Dámáji.

152. The marriage was celebrated at Pátan with great pomp and expense. Dámáji survived this transaction but two years, and at his death his widow returned to her relations.

153. This lady derives her support from her own family, and lives on the produce of a Jághir from the Rája of Cutch.

154. The uncle of Ráo Lakhpat had a daughter by a Rákheli of the Khomárin caste, who was famous for her beauty. The daughter was affianced to the King of Sind, a Mahomedan.

155. The present Chief of Cutch has likewise a daughter by a Rákheli, who was betrothed to a son of the Junágad Nawáb, but Fetteh Mahomed prevented the celebration of the marriage, and it is now considered to be dissolved.

156. These instances may be sufficient to show the treatment by the Jádejás of their illegitimate offspring and they appear to spare them rather from a contemptuous opinion of their inferiority than from humanity. These children are not considered to belong to the caste, and their future situation in life is of little consequence, but the pride and prejudices of a Jádeja make him, occasionally, also destroy his spurious offspring.

157. It is remarkable that it is the practice of these Rákhelis, or mistresses, to perform sati with deceased Jádejás, which is but rarely done by their wives.

158. When Ráo Lákha, the grandfather of Ráo Ráidhan, the present Chief of Cutch, died, fifteen Rákhelis burnt at his funeral pile. Two of these women were Mahomedans of the country, and another a Siddan; the rest were Hindus of different castes; but not one of Ráo Lákha's wives sacrificed herself on this occasion.

159. This deviation from the general Hindu practice is merely the effect of another habit or custom, as there is no law against a Jádeja wife burning with her husband, and they sometimes voluntarily devote themselves to the flames.

160. This ceremony, however, is less expected from the wife than the Rákheli; and these unfortunate females conceive it a point of honour to consume themselves with their lords, often being inspired by a dreadful emulation to become the first victim.

161. It may be necessary to correct an opinion which many Europeans have entertained, that these sacrifices are compulsory.

\* *Khánda*, "a scimitar"; *Laggan*, "connection."

† A.D. 1808.

162. The Jádejás' wives and Rákhelis are at liberty to follow this custom or to abstain from it, and neither disgrace nor opprobrium is attached to those who may choose to survive.

163. It may be mentioned as another extraordinary deviation from the general custom of Hindus, that in the district of Halvad the wives of the lowest castes invariably burn with their husbands, and this may be the reason that the Jádeja women excuse themselves and as it is only people of rank who keep Rákhelis, instances of this nature are not frequent.

164. The influence of example and communication are capable of procuring converts to the most criminal and flagitious courses.

165. The Jethva Rajputs, who rule over the division of Burda, known at present under the name of Porbandar, have been accused of adopting the barbarous practice of the Jádejás in destroying their daughters.

166. The Jethvas may have thought it no disgrace to follow a custom cherished by their conquerors; and having lost the greater part of their possessions, they may have been desirous, like the Jádejás, of relieving themselves from the burden of portioning their daughters.

167. The Jethvas, however, do not pretend to deny the sin of Infanticide, and avoid an open avowal of the practice.

168. They observe a silence on the subject, and the deed is performed in secrecy; but the singular fact that the Ránás of Porbandar have had no grown up daughters for more than a hundred years would be sufficient evidence against them.

169. The Ministers of the Ráná did not deny the circumstance to me when I communicated the information I had received respecting this practice of the Jethvas; and their Chiefs executed the same instrument as the Jádejás did for renouncing the custom—an unequivocal proof that it existed.

170. The doctrines of the Hindu religion have been singularly careful to protect the female sex and infants from violence, and it is unlawful to put a woman to death for any offence whatever.

171. In support of this opinion, they quote the following Shloka\* or verse:—

“Shatam gáo vadhét vipra;  
Shatam vipra vadhét striya;  
Shatam striya vadhét bála;  
Shatam bála vadhét mruṣha.”

To kill one Bráhmín is equal to one hundred cows;  
To kill one woman is equal to one hundred Bráhmíns;  
To kill one child is equal to one hundred women;  
To kill one hundred children is an offence too heinous for comparison.”

The crime, therefore, of killing a woman, is considered as great a sin as killing a hundred Bráhmíns; and the sin of killing a young child of either sex is equal to killing a hundred women.

172. As the Jádejás, and many other tribes now calling themselves Hindus, are but very imperfectly instructed in the doctrines of their faith, and entertain many opinions in opposition to its tenets, I imagined at first that the Jádejás might possess precepts favouring Infanticide.

173. Although my inquiries into the religion of the Jádejás did not support this conjecture, it may not be superfluous to notice some of their religious opinions and practices.

174. The Jádejás are comprehended within the Hindi† name and pale, but we are ignorant of the origin of the term Hindi, which is not of an ancient date; and it is in many instances so loosely, irregularly, and indiscriminately applied, as to embrace religions professing tenets in direct opposition to the Bráhmínical system.

\* This Shloka, I am informed, is extracted from the Dharma Shástra. The translation in the text is not literally correct; instead of saying to kill one hundred children is an offence too heinous for comparison, the translation should appear as annexed. The order of comparison is also inverted in the text, and is here corrected:—

Shatam Gáo Vadhét Vipra;	॥ शतं गानो वधेद्विप्रा ॥	To kill 100 cows is equal to killing a Bráhmín;
Shatam Vipra Vadhét Striya;	॥ शतं विप्रा वधेत्स्त्रीया ॥	To kill 100 Bráhmíns is equal to killing a woman;
Shatam Striya Vadhét Bála;	॥ शतं स्त्रिया वधेद्बाला ॥	To kill 100 women is equal to killing a child;
Shatam Bála Vadhét Mruṣha.	॥ शतं बाला वधेत् मृषा ॥	To kill 100 children is equal to telling an untruth.

† Several opinions have been advanced respecting the etymology of the word *Hind* or *Hindi*; those English gentlemen who possess the greatest knowledge of the Sanskrit have yet discovered no authority for it in that original language. (Vide Sir W. Jones's opinion, Asiatic Researches, Vol. III, page 48)

Neither is it, as I have been assured by an intelligent Yati, known among the Jains; and no Bráhmín with whom I have conversed has been able to trace it in his native dialect.

It is not known in the Malabári and Támil, either as the name of the country or people; these languages have had less intermixture of foreign words than most other Indian dialects, and they are original.



175. The Shrāvaks\* Banias, for instance, deny the existence of the Trimurti, the divinity of the Avatárs, and the authority of the Vedás. They have no Bráhmns, and worship different gods, but they are nevertheless comprised under the general denomination of Hindus.

176. The Jádejás and the Káthis especially, have also a very doubtful claim to this title. It is to be observed that both these people came from beyond the Indus, and derive

The word *Hind*, therefore, would seem to have a foreign root, and the following has been produced to me by Bipu Mehta, a very intelligent Nágár Bráhmín, well acquainted with the Persian, which would seem to be tolerably well supported.

In the Secunder Nameh, composed by Nizam, who flourished about the sixth century, occurs the following verse.—

بهندوستان پيري از خرفتا \* پدر مرده را بچين گاوژاد

Pedr murdeh-e-râ ba chin gao zad.

Be Hindustâ piri az kharfitâd.

An old man fell from his ass in Hindustán, but a calf was born to his orphan in China.

The Secunder Nameh abounds with verses of like recondite meaning; and it has accordingly produced a Shereh or commentary from a learned man, named Syad Sif-ud-din, who, in explaining the above, says *Hind* originally means "dark" or "black," which colour is that of the planet Saturn, under which planet's influence Hind is reckoned. Bapu Mehta quotes the above from memory.

In support of Hind being synonymous with Saturn, and black, he produces two extracts from books of authority which are here inserted.—

*Extract from the Mudar-ul-Afzel.*—"Hind (pronounced with a Kesra). The climate is known, one boundary is China, and the other Sind. According to the Ibrahimí, Cabul does not belong to Hind, but I have heard that it does. Thus they say is a city on the boundaries of Khorásán, which is beyond Cábul, and one of the cities of Badakashan. Hind is in that climate which is subject to the influence of the planet Saturn."

*Extract from the Kushf-ul-Loqhat.*—"Zohul A planet well known, possessing two places in the Zodiac,—Capricornus and Aquarius. Its place is in the Seventh Heaven. Its colour is black, and its temperament cold and dry. The climate of Hind is subordinate to this planet."

In each of these works, also, in explanation of the phrase پيري هند (Piri Hind), the commentator translates Piri "a star," and *Hind*, "Saturn," but which, were it not for the aid of these works, might be translated "an old Hindu," or "an old man of Hind."

Hence it would seem that the word *Hindustán* has come into current use in this country from the influx of Mahomedans, and means "the country subject to the planet Saturn," and not "the country of the Hindus."

The same as *Khoristan*, now *Khorásan*, "the country of the sun", *Turkistan*, or "the country subject to the influence of Mars"; *Turk* and *Marikh* ("Mars") being nearly synonymous.

\* People of the Jain or Shrāvaks persuasion are very numerous in Gujarát.

The Jattis, or Yatis, are priests, or more properly ascetics; for they perform no religious rite, but it is their duty to expound and read to the Shrāvaks the scriptures, or Shástrás, of the Jain system.

The Yatis are people devoted to religion from their infancy. They are either the children of people (principally Banias or Kunbis) who devote them to this duty, or they are children of Bráhmns, Banias, or Kunbis, purchased while young by the Yatis, and educated by them.

It is frequent for Banias (*Wámas*) who have no children to promise their firstborn to their Shri Puj, to procure the blessing of fecundity in their family.

They serve their novice with their Guru, or preceptor, and perform for him many domestic offices, and after a proper period, when they have arrived at a sufficient age, and made progress in their studies, they are then admitted as Yatis.

The ceremony on this occasion is simple. The novice is carried out of the town with music and rejoicing, in procession, followed by a crowd of Shrāvaks, who assemble on the occasion. He is taken beneath any tree the juice of which is milky, but generally the Indian fig (or Bauman tree), a circle is formed by the Yatis, and all others are excluded. The hair or lock of the novice is pulled out by the root at five pulls, camphor, mnsk, sandal, saffron, and sugar are applied to the place. He is then placed before his Guru, stripped of his clothes, and his hands joined. A Mantra is pronounced in his ear by his Guru. He is invested then with the clothes peculiar to Yatis,—a cloth of three cubits for his loins, one of five cubits for his head, a camoline or country blanket to cover him, a Tripum or waterpot, a plate for his victuals, and a cloth to tie them up in, a long stick to guard himself from injury, but not to injure others, and, lastly, that indispensable instrument, a Rajuharam, or broom made of cotton thread, to sweep the ground, to prevent him from destroying any insect.

That night is passed at a strange place, and the next day he returns to his preceptor's, the initiation being completed.

A Yati is equivalent to a Sanyási among the Hindus, but they deny the term. The Yatis recite a verse which expresses their state,—"That person who keeps his five senses under restraint is a Yati."

The duty of a Yati is to read and expound their books to the Shrāvaks, some of whom daily attend. At morning and evening twilight the Sandhya (*á*) is performed with the face turned toward the east, during which no light is admitted.

A true Yati should live by charity, their daily consumption of victuals is procured ready dressed from the houses of Shrāvaks, Bráhmns, or Kunbis. A Yati may purchase victuals ready dressed from the bazar, but must not dress them himself; the fragments are thrown to animals.

A Yati never eats or drinks when the sun is below the horizon:

The food of a Yati consists of all kinds of grain, vegetables, and fruit, produced above the earth, but no roots, such as yams, onions, &c; milk and ghee are permitted, but butter and honey are prohibited, nothing that contains animal life ever composes part of the food of a Jain.

Some strict Yatis drink no water but what is boiled, lest they should inadvertently destroy any insect, it being less criminal to kill them thus than by destroying them in their own stomachs, and others will only drink that which is received from the house of a Shrāvaks.

A Yati having renounced the world, and all civil duties, he consequently can have no family, nor does he perform any office of mourning or rejoicing—he renounces all gratifications of sense.

The object of the worship of the Jains is the Supreme Being, incomprehensible, omniscient, and omnipresent, whom they call Aihant Parmátma.

(a) *Sandhya* literally means "junction," and the ceremonies performed, at the junction of the night with the morning, the day with the night, the forenoon with the afternoon or meridian, are thus called by the Bráhmns. The prayers pronounced by the Jains are from the same reason called by the same name but do not mean the same ceremony.

their descent from a country where it has always been supposed a genuine Hindu could not exist. The sun is the real object of their worship, and it is not, perhaps, too extravagant to conclude that they originally followed the religion of the ancient Persians, nor that these religions might have been formerly connected.

177. The religion of the Jádajás is far from being strict, either in its precepts or practice; the sun and the Mátá Ashápuri are the objects of their worship.

They have twenty four Arihantas or Gurus, who have appeared on earth These were prophets or holy men who by study and abstraction at length reached Moksh, or reunited themselves with the divinity. The names of these Arihantas, as written down from the pronunciation of a Jati, are,—

1. Rishabh Dev.	13. Vimalla Dev.
2. Ajita Dev.	14. Ananta Dev.
3. Sambhava Dev.	15. Dharma Dev.
4. Abhinandan Dev.	16. Shanti Dev.
5. Sumati Dev.	17. Kunthu Dev.
6. Padmaprabhu Dev.	18. Arha Dev.
7. Supársava Dev.	19. Mall Dev.
8. Chandraprabhu Dev.	20. Munisuvrata Dev.
9. Suvidhi Dev.	21. Nami Dev.
10. Sital Dev.	22. Nemi Dev.
11. Shreynás Dev.	23. Párasva Dev.
12. Váspujya Dev.	24. Vardhamán Dev.

With the exception of the ninth, these are the same names as those mentioned by Major Mackenzie in Vol. IX. of the Asiatic Researches

These are the twenty-four images which are represented in the Jain temples. They are also called Tirthankars.

The founder of the Jain faith was Rishabh Dev, or Rikhabh Dev. The Yati who gave me the principal outline of this memorandum referred to a book, from which he said, that when the Sun, Mercury, and Jupiter were in conjunction in *Libra*, Venus in *Scorpio*, Mars and Saturn in *Aquarius*, and the Moon in *Cancer*, Rishabh Dev was born.

Rishabh Dev was the author, also, of the books of the Jain faith, which he promulgated in eighty-four divisions verbally. He was followed by the others of the Arihantas, but when men degenerated, and became exposed to death and mortality, they were reduced to writing. About a thousand years since they were abridged to forty-five, to accommodate them to the degenerated comprehension of the human mind.

A catalogue of these forty-five books follows this note, besides these they have many works, on a variety of subjects, and some of very ancient date.

There were originally eighty-four castes of Jains (which are called Gatcha) both among the Shrāvakas, and the Jatis, but of these many have become extinct; the Lonka Gatcha, both Jatis and Shrāvakas, differ considerably from the other sects.

They are more careful of animal life; they worship the Supreme Being alone, and wholly reject the agency of Devatas and the Arihantas, they despise the worship of the Arihantas in the Jain temples, and ask how an image can grant a petition

The high priest of the Shrāvaks and Jatis is called Shri Puj.

The Shri Puj of the Lonka Gatcha, or tribe, is at Baroda; this is his principal station, but their duty is to take a circuit among their dependants every year; the high priests of the other sects are elsewhere. The Lonka Gatcha had four stations (of which one no longer exists), at which their Thivaras were stationed; viz. Delhi, Ajmere, and Jalour. These Thivaras are deputies or legates, who are entrusted with a general superintendence over the morals of the Yatis.

The Shri Puj is chosen by adoption, generally from among the Wámas of the Visá-Osavala caste, the most respectable. When the Shri Puj is on the point of death the Chela is placed on the Gádi, his lock of hair plucked out, and the Mantra particularly appropriated for this station is whispered in his ear, and the assembly of Yatis are desired to obey their future Chief

About a hundred years ago, this sect gave birth to a new description of Yatis, who carry mortification to a great extreme.

It happened that a Yati of the Lonka Gatcha disputed the mandate of the Shri Puj, and was expelled from his caste; he threatened vengeance, and that he would withdraw the veneration heretofore paid to the Shri Puj to himself.

He accordingly withdrew, and by extreme mortification and penance gained many disciples and founded the sect of Dhundhas, which is exclusive of the eighty-four castes.

The Dhundha wears only such clothes as are given to him, and only eats such victuals as are voluntarily offered by the Shrāvaks, he can have no property, he never starts out in the rain, for fear of killing some animal, and never sits down without first brushing the ground, some sweep the ground as they walk, and cover their mouths as they speak, they never wash their clothes, perform any ablutions, or cleanse any part of their persons. The Dhundhas reject all but ten of the Jain books

A Shrāvaka is a layman of the Jain religion, and of course he has every necessary intercourse with the world, and conforms to its customs. Marriage is considered as a civil act, and on that account it is performed by Brahmins hired for the occasion. These Brahmins are of the Shramali tribe.

The Shrāvaks also perform Shrádhs and other ceremonies, their domestic worship or Puja is performed at home, either by themselves or by Pujaris engaged to perform that duty, or personally in their temples.

This should be performed daily; the Shrāvaka should first bathe himself, then bathe the idol of the particular Arihanta to which he may offer his devotions. He mixes camphor, sandal, and saffron, with which he marks the idol in nine places, the mixture is left for the subsequent votaries. These ceremonies are not performed by the Yatis and they are wholly rejected both by Shrāvaks and Yatis of the Lonka Gatcha.

The Jains class the religions of the world in six divisions, viz —

1. Shiva Mátá	4. Nijsek Mátá
2. Budha Mátá.	5. Mimánsika Mátá.
3. Veda Mátá.	6. Jain Mátá.

Any of these castes except the fifth may become Yatis. The Mimánsika includes Christians, Mahomedans, and every other religion except that above denominated

Although any of the above castes may become converts, yet they do not choose their disciples or Chelas from the military class,—this is at least the case with the Lonka Gatcha

The Jain temples are numerous in Gujarát. In their external structure they differ nothing from the usual architecture of the country, in religious buildings. The images of the twenty-four Arihantas are placed in the inside; the images are of different sizes, in regular gradation to the exterior idol. The Yatis and Shrāvaks have no objection to any person entering these temples and handling the idols, and they are far from being averse to free communication on every article of their faith

178. Her tenets are reported to hold forth that it is not improper to eat with people of a different faith. In Hálár the Jádejás observe some scruples on this point, but in Cutch and Wágad scarcely any distinction is observed.

179. The Jádejás worship the Devi or the Goddess of Nature, under the appellation of Hingláz, who, according to their legendary accounts, saved and nourished their common ancestor, one of the four Jádavs who were saved from the universal destruction that befell their race.

180. When the Goddess Hingláz Bhawáni bestowed on the Jádejás the kingdom of Cutch, and thereby fulfilled their hopes, they built a temple to her, which they called A'shápuri. By this term the Jádejás expressed their gratitude, and their confidence in the favour of the goddess; *A'sha* in the Sankrit signifying "hope," and *puri* "fulfilled," accomplished."

181. To their Devi Ashápuri the Jádejás offer up in sacrifice the buffalo at the yearly festival of the Dassera, and afterwards feast on the victim.

182. The Jádejás drink wine and spirits in public, and are in general, especially in particular situations, indifferent about the mode of preparing their food, and seem to be excluded only from eating of the flesh of the cow.

183. The Jádejás hold their Rájgors or domestic priests in little estimation or respect. By the rest of the Bráhmíns the Rájgors are despised; but this seems to arise from their performing the Kria, or the ceremonies at the funeral pile, as the Káitía Bráhmíns do in Gujarát and other parts of India.

184. Like the Káitía, the Rájgors receive the alms which are distributed on the twelfth day or Dwádasha, which finishes the period of mourning.

185. On the twelfth day the Rájgor of the family is placed on the cot of the deceased Jádeja, and stretched out like a corpse, on which are placed several articles of food and raiment.

The most remarkable circumstance of the Jain temples is a subterranean apartment; this is called a Bhoira (cavern, corresponding with the one above, and furnished with similar idols, situated directly underneath. The cause of this I could not ascertain. The freedom with which they permit strangers to descend is a proof that this apartment could not have been intended as a sanctuary to enable the Shrávaks to practise their religious worship during a period of persecution.

Another establishment peculiar to the Shrávaks is the Finjarápol or hospitals for animals and reptiles, however vile there are many of these in Gujarát. The name signifies an enclosure of protection. There is also another extraordinary establishment, called a Jivkoti. This is a dome, with a door large enough at the top for a man to creep in. In these repositories weevils, and other insects that the Shrávaks may find in their grain, are provided with food by their charity, and extraordinary protection to everything containing life.

Among the Jains, of Gujarát at least, there is not the least appearance of any distinction of classes, similar to those among the Hindus. The idea of carrying arms is contrary to their principles and faith, the great object of which is the preservation of life.

It would appear that any of the Hindu sects may become proselytes to the Jain faith, but by this they forfeit every claim to the character of Hindu.

I have been assured by a learned Bráhmín that were any Bráhmín to go to a Jain temple to worship, that he would lose his caste, and others would not eat or drink in his company. In Bengal, I understand, from the prevalence of the Jain system, many Bráhmíns observe the exterior rites of their caste, and conform to the Jain persuasion; but these must be considered as interested temporisers, the abuse being connived at by the prevalence of the practice, and the necessity of cultivating the good graces of their patrons, who may be Jains. These men, however, would be considered by the Bráhmíns of Poona and the Deccan as outcastes, and to them they would not return the salute of the Namaskár.

These sentiments do not prevent the Shrimáh Bráhmíns from performing the marriage rites and the ceremonies of Shrádha for the Shrávaks who employ them, this is permitted as a lawful employment by the Bráhmíns, and it has no connection with the Jain religion. The Yatis and Shrávaks consider marriage and Shrádha as civil rites, which have nothing to do with the tenets of their faith. These remarks are only to be considered as applicable to Gujarát, the conformity with Jain principles may be more marked in other places.

The Jains have forty-five original books, which they owe to their founder, Rishabh Dev, they are written in the Magadha Bhásha or dialect, and Bálbodh character —

1. *Acháranga*.—Contains 2,000 Granths (*Granth*, "a book," "a compilation") on the conduct and actions of a Jati in points of religion, &c.
2. *Sugadanga*.—Contains 2,100 Granths; a dissertation on the human body, and its appearance.
3. *Thánanga*.—Contains 3,700 Granths; physiology.
4. *Samádyanga*.—Contains 16,067 Granths; a history of the Devtás, their dimensions, &c.
5. *Bhagvath*.—Contains 157,502 Granths; in praise of God, form of prayers, worship, religion, &c.
6. *Gynatáh Darram Katha*.—Contains 600 Granths; history of celebrated Rájás.
7. *Upásugdasa*.—Contains 812 Granths, history of ten celebrated Shrávaks.
8. *Antgaddasa*.—Contains 890 Granths, showing how the above ten saints reached the kingdom of heaven.
9. *Anutaro Vá Ya*.—Contains 11,200 Granths; history of inferior deities of heaven.
10. *Prashna Vyalaran*.—Contains 1,250 Granths, a commentary on religious duty.
11. *Vyák Sutra*.—Contains 1,290 Granths, the doctrine of crimes and punishment.
12. *Uva Sutra*.—Contains 1,160 Granths, a disquisition on the birth and generation of mankind and animals.
13. *Rajpasenu*.—Contains 2,078 Granths; history of Pradesi Rája, illustrative of the Jain doctrine of the preservation of life.
14. *Jivá Bhegam*.—Contains 4,700 Granths, on things animate and inanimate, charity, humility, &c.
15. *Pannana*.—Contains 7,737 Granths, a dictionary or cyclopædia, descriptive of a variety of arts and sciences.

186. This is taken up and carried to the spot where the Jádejá was burnt, like a funeral procession, provided the crowd allows it to proceed. The relations of the deceased and the inhabitants follow the procession as if it were a real funeral, but the multitude exert themselves to interrupt its progress, and for this purpose throw dust, fire, stones, and every missile within their reach. As all these injuries are aimed at the Rájgor, he is generally obliged to abandon the cot precipitately, and to fly.

187. The intention of this violence and clamour is to frighten away the evil genius, and to prevent its injuring or molesting the survivors; and the cause of placing food and raiment on the cot is to supply the spirit of the deceased with such articles in the next world.

188. This ceremony is termed Seja, from the cot; but it is not peculiar to the Jádejás as it is practised by some other tribes.

189. The Jádejás will sometimes remark that their Gors are poor and despised, which they make no scruple of attributing to the sin of infanticide and from the wrath of God for having placed the weight of that crime on their heads.

190. This singular opinion, which I have expressed nearly in their own words, instead of producing any abhorrence in the Jádejás against the act, has served to confirm their idea that they have nothing to do with its responsibility and punishment.

191. The Jádejás respect the Chárans and Bháts more than they do Bráhmíns.

192. The Dasondhi,\* or people who receive their support from the charity of the Jádejás, are called Kággar: they are a tribe of Chárans of the Tumbel, or, as pronounced by the inhabitants of Cutch, Tumber, and immigrated with the Jádejás into this country.

193. Although the Jádejás are not pure Hindus, and know little of the ordinances of the Bráhmíns, yet they believe in all their legends. Although the religion of the Jádejás

16. *Jambu Dyp Pannatti*.—Contains 4,146 Granths; comprising the history of Jambu Dyp.
17. *Chand Pannatti*.—Contains 22,000 Granths, history of the moon.
18. *Niránwál*.—Contains 1,179 Granths; of the sun.
19. *Pushpika*.—Contains—(a) Granths; botany.
20. *Kalpa Wattang Sak*—Contains—(a) Granths; descriptive of the heavenly mansions of the gods.
21. *Pwapa Wattang Sak*—Contains—(a) Granths; descriptive of a heavenly mansion of the gods, in extent one lakh Yojans.
22. *Wanedassa*.—Contains—(a) Granths; a dissertation on fire: what, and how far it pervades.
23. *Uttardáhn*.—Contains 2,000 Granths; a religious treatise on the difference in the sects of Yatus.
24. *A'wiyák Nryukti*.—Contains 3,200 Granths, comprising the several religious avocations of the Jains.
25. *Pwda Nryukti*.—Contains 709 Granths; a dissertation on the soul.
26. *Dasw Kálak*.—Contains 700 Granths, a ritual of penance, read and expounded during the last illness of every great man—it seems to have in view an intercession for his transgressions.
27. *Nands Sutra*.—Contains 700 Granths; on Nandeshwar Dyp.
28. *A'wiyogadwán*.—Contains 1,199 Granths; on mind, speech, and existence.
29. *Chousaran*.—Contains 63 Granths, a religious work, read at the decease of individuals, an intercession.
30. *Ayar Pachkhán*.—Contains 84 Granths, on fasting and prayer.
31. *Maha Pachkhán*.—Contains 134 Granths, on excessive fastings of one, two, or three months.
32. *Bhakti Pragna*.—Contains 171 Granths; duty to tutors.
33. *Tandulwiyák*.—Contains 400 Granths, on the fishes and inhabitants of the waters.
34. *Chanda Vye*.—Contains 176 Granths; history of the moon.
35. *Gunwye*.—Contains 100 Granths, on the lucky marks on the human body; palmistry.
36. *Maran Samoh*.—Contains 656 Granths, on death.
37. *Danendra Stev*—Contains 300 Granths; a dissertation on the gods, and their Indra or Chief.
38. *Santáhwak*.—Contains 121 Granths; on sleep and rest, &c.
39. *Kalp Sutra*—Contains 1,216 Granths; a religious treatise, read in Shráwan and Bhádrapad, on the twenty-four Arhants.
40. *Nisit Sutra*—Contains 815 Granths, on crimes, penance, and punishment.
41. *Maha Nisit Sutra*—Contains 3,500 Granths, on large crimes and their consequences.
42. *Váwáhar Srwat*—Contains 500 Granths; a treatise on ethics and moral obligations.
43. *Dasáh Srut*.—Contains 500 Granths, life and its preservation.
44. *Jat Kalpa*.—Contains 105 Granths, institutions of the eighty-four castes of Jatis.
45. *Brahat Kalpa*.—Contains 500 Granths, on the conduct of the followers of Jaina.

*Páneh Kalpa*.—A work of general observations on the whole, contains 1,433 Granths.

The Jains have also fourteen books of great antiquity, not now used, but which are kept in a kind of sacred deposit in a few of their principal temples in Gujarat

These books are not written in the Magadha language, as the rest of the Jain books are, but in an ancient Sanskrit character, scarcely to be decyphered or understood by any of the learned of the Jains of the present day.

Independently of these, the Jains have several works commenting on their religion, original history, &c.

\* The Dasondhi are literally those who receive the tenth or tithe, but this amount has long since been diminished to a mere voluntary donation.

(a) Blank in the original

may have but a feeble operation in preventing infanticide, it certainly presents nothing to authorise the practice. on the contrary, the expedient of making the Rájgor answerable for the act is a plain proof that they view it to be a crime against religion.

194. I have now related such facts and circumstances as have come to my knowledge concerning the practice of female infanticide among the Jádejás.

195. But however singular and extraordinary this practice may appear, it is not confined to the Jádejás.

196. That it prevails among the Jethva Rajputs I have already noticed, and it also prevails amongst a people still more numerous, and there are not wanting appearances which would lead us to think that it is connected with the manners and institutions of some of the ancient nations.

197. The practice of female infanticide prevailed with the Rájkumárs and other tribes in Bengal, where it has been happily abolished. The custom of putting their infant daughters to death has also been discovered to exist with the Ráthod Rajputs of Jeypur and Jodhpur, but this fact, when reported to Europe, was doubted, and denied to be possible.

198. It is confirmed, however, by every intelligent and well-informed native of that country, nor does there appear any ground whatever for questioning its existence.

199. The existence of the custom is traced to other tribes of Hindustán, and in particular to the Jhats and Mewáts, which latter are a sect of Musalmáns.

200. I am indebted for this information to Nizám-ud-dín Hussein, and the following is the translation of a memorandum which he gave me on the subject.—“The Jhat Chiefs at Bharatpore are styled Sensniwal: these people, or the Sensniwals, are in the habit of putting to death their daughters at the moment of their birth, by opium, or by strangling.

“The cause of their doing so proceeds from a supposition which they entertain, that it is a great disgrace to give their daughters even in marriage to any person.

“And many Mewáts, who are Mahomedans, but who are known under the appellation of Mewáti, whose country is near that of the Jhats, kill their daughters for the same cause. I suppose the governors of Hátrás\* and Marsán follow the same practice.

“These people are all of the Jhat caste.”

201. I have learnt from other sources of information on which I rely, that some of the Ráthod, the Hári of Bundi Kota, the Wáish in the Purab, the Jhats in Hindustán, and some of the Katchwás of Jeypur, and other Rajput tribes, kill their daughters

202. The Jádejás are aware that the custom of infanticide is practised by many other tribes besides their own; but although it is probable that they have a common origin, I could not discover the traditionary motive that had led to the introduction of infanticide amongst so many people of Hindustán.

203. The practice, however, appears to be maintained among them by the same causes which operated with the Jádejás. Pride, avarice, the cares of a family, the disgrace that would attend the misconduct of their women, the difficulty of establishing them in life, and an apprehension of exposing their daughters to ill-treatment, were assigned invariably, by every person acquainted with this subject, as the causes that induced these tribes to commit infanticide.

204. I have ventured to suppose that the practice of infanticide may have some analogy with the customs and institutions of some of the ancient nations. It would be interesting to trace and develop the laws and customs of the most distinguished people of antiquity which sanctioned infanticide.

205. If we except the fabulous history of the Amazons, I am not aware that we have any account of a positive law, or custom, for the regular and invariable destruction of children of either sex.

206. The Amazons are said to have formed a State from which they excluded men. They held a commerce only with strangers, and for the purpose merely of begetting daughters. They killed their male children, and cut off the right breast of their females, to render them more fit for war.

207. The method of the ancients of exposing their children was a very general practice, and they do not appear to have considered it as either cruel or barbarous.

208. Romulus is said to have laid the citizens under an obligation to educate all their male children, and the eldest of their daughters.

209. The requiring of this obligation from the citizens must have been suggested by the necessity of restraining the practice of infanticide; and Romulus probably trusted in procuring wives for his males from the other tribes in his neighbourhood with as little difficulty as the Jádejás do at present; but the rape of the Sabines is an historical proof that

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\* Hátrás lies east of Agra about 30 miles.

the number of males exceeded the females in the infancy of the Roman State, and might in some measure have originated from the exposure of their daughters.

210. Montesquieu has the following observations on this subject, which makes the resemblance still more complete, and proves that the same motives prevailed with the Roman fathers for exposing their children as with the nations of India who commit infanticide:—

“ We find not any Roman law that permitted the exposing of children. This was, without doubt, an abuse introduced towards the decline of the Republic, when luxury robbed them of their freedom; when wealth divided was called poverty; when the father believed that all was lost which he gave to his family; and when the family was distinct from his property.”

211. It appears that infants newly born were placed on the ground; those who were agreeable to the father he took up, or educated (for these were synonymous terms), but those who were displeasing to him he neglected and exposed.

212. In Greece, infanticide or the exposure of children appears to have formed a part of the policy of those States. Solon gave permission by law to parents to kill their children.

213. Aristotle appears an advocate for the exposing of children, and conceives, where this is not the case, that the number of those brought forth ought to be limited. He proposes expedients for this purpose more barbarous than any usage of the Jádajás.

214. The Greeks appear to have been led to expose their offspring from the sterility of their territory, and the apprehension of want excited by a redundant population.

215. The same motive, arising from a fear of famine, has induced the Government of China, if not to permit, at least to tolerate, parents to sell and expose their children.

216. The Carthaginians are reported to have frequently sacrificed their children; but this appears to have originated in motives of religion and patriotism: they first taught them that the sacrifice of children was acceptable to their gods, and the love of their country inspired the noblest of the Carthaginians to offer up their offspring as victims, to avert or remove any public calamity. A similar custom was also practised by the Phœnicians and Syrians, the founders of Carthage, and which also extended to the Greeks, the Gauls, and the German nations. Among the Canaanites, also, previous to the invasion of the Israelites, similar sacrifices prevailed, which are termed in Scripture “ passing their seed through the fire to Moloch.”

217. In Robertson’s History of America we are informed that the difficulty of training up an infant to maturity amidst the hardships of savage life often stifles the voice of nature among the Americans, and suppresses the strong emotions of parental tenderness. Some of these women are stated, in particular, to destroy their female children in their infancy. “ But though necessity compels the inhabitants of America thus to set bounds to the increase of their families, they are not deficient in affection and attachment to their offspring; they feel the powers of this instinct in its full force.” At Otahete, and other islands of the Pacific, a peculiar society exists, who destroy their children; and other nations in a rude state have been found, who do not suffer those to live who are born with any natural defect or deformity. A more attentive and extensive research would multiply these examples, and illustrate this subject.

218. However disgusting it may be to human nature, we find that many nations have tolerated or permitted parents to destroy their own offspring, and we are certain that parents have deprived their children of life by availing themselves of this privilege; but the custom of exclusively murdering females (though the regulation of Romulus evidently points to their destruction in preference to that of the males), and a systematic infanticide, seems to be confined to the Rajputs of India.

219. It will now be necessary to relate, with precision and briefness, the proceedings and expedients which finally led the Jádajás of the peninsula to relinquish infanticide.

220. I entered on this undertaking with sanguine expectations of success, but which were for a long time disappointed, and I must own that the natives had formed much more just opinions on the subject when they foretold the difficulties that would attend the attempt, which few of them thought could be overcome but by the Company making a conquest of the country.

221. I conceived that reason and feeling would effect the relinquishment of a barbarous custom unconnected with the principles of society, and which all the passions of the human mind and all the forms and maxims of religion were combined to destroy.

222. As it was evident, also, that the most disinterested humanity had led the Honourable Company to interfere for the abolition of female infanticide, I conceived that this reflection, and the respect due to their mediation, would have disposed the Jádajás to comply with a request which it was scarcely to be supposed could be at variance with their own sentiments.

223. But sentiments of nature and humanity have no influence with the Jádejás; and I was soon, however reluctantly, obliged to relinquish the favourable expectations I had formed of success.

224. The difficulties were many and formidable.

225. I had been for several years in habits of friendly correspondence with Jeháji, the Chief of Morvi, and he had continually expressed a strong desire to cultivate the favour of the English Government. The artifices of this Chief and his Vakil, who resided in camp, deceived and amused me for some time with promises which proved fallacious.

226. I availed myself of the agency and influence of Sundarji Savji, after his arrival in camp, but with no better success. At last Jeháji transmitted a paper, in which he offered to accede to my wishes, by preserving his daughters, provided I would reduce Mála, and restore the village of Hadála, of which he had been deprived by the Gáekwár Government. (*Vide* Appendix No. 5.)

227. The possession of this paper I conceived of importance, as it discovered the selfish and mercenary motives that attached the Jádejás to infanticide. I preserved it as a testimony which reflected on their pretences of the inviolability of the practice as a custom of the caste, and destroyed every argument which they had attempted to found on principle.

228. When Jeháji perceived the disadvantage which attended the possession of this paper, he made several applications to induce me to restore it, with which I did not comply.

229. As my intercourse and knowledge of the Jádejás increased, every circumstance tended to show that they followed infanticide from mean and interested motives only. It was also evident that it would be very difficult to awaken their natural feelings, and that the same motives of conveniency and interest would have more influence in inducing them to relinquish the practice than any arguments derived from humanity, morality, or religion.

230. It appeared, likewise, from the communications of Jeháji and others, that the reproach and odium of being the first to renounce an ancient practice operated as a considerable motive. The weight and authority of this example could not be complete unless it were set by a Chief of acknowledged rank and superiority.

231. The Ráo of Cutch seemed to possess these qualifications, from his family, and extent of territory.

232. I was induced, therefore, to select this Chieftain; but addressed myself principally to Fattah Mahomed (*vide* Appendix No. 18), whose authority is paramount in that country, and from whom, as a zealous Mahomedan, I was led to expect the exertion of his influence for suppressing a crime against nature and religion.

233. The answer, however, of Fattah Mahomed, destroyed every hope of success from that quarter (*vide* Appendix 18). This Jemádár, who rose from the humble station of a goatherd, and is extremely illiterate, had the sentiments of his letter probably dictated to him, and by the hand of his writer transmitted, in an inflated and ostentatious style, an elaborate defence of the practice of infanticide, such as could be expected to proceed only from an infuriated and bigoted Jádeja.

234. It may not be unworthy of remark that this defence of infanticide was written and composed by a Nágár Bráhmín, and promulgated in the name of a Mahomedan, whose religion inspires him with horror against these murders.

235. In the meanwhile, every effort and endeavour was continued to prevail on the Morvi Chief to abandon infanticide which the long detention of the detachment in the vicinity of that city afforded. It was the daily subject of letters, messages, and conferences.

236. The humanity and tenderness congenial to the sex induced me to expect the assistance of the women of Jeháji's family. The preservation of their offspring appeared naturally and peculiarly their business.

237. I conceived that my appeal to wives and mothers, and to women who came from tribes that rejected infanticide, would be attended with every advantage. I was further led to entertain great hopes from this plan, on account of the high character of the mother of the Chief of Morvi for prudence, propriety of conduct, and a benevolent disposition.

238. As this lady possessed considerable influence over her son, I expected that she would exert it in favour of a measure agreeable to her own feelings. (*Vide* Appendix No. 10.)

239. The embarrassed state of Jeháji's affairs and the countenance which he stood in need of from me for retrieving them, were circumstances which I conceived would occur to the discretion of his mother, and urge her to obtain from her son a concession which might give the family a claim to my support.

240. My overtures to this lady were, at first, received with the feelings natural to her sex, and she seemed disposed, with the rest of the women, who held several consultations together on the subject, to unite their influence for the abolition of infanticide.

241. But these ebullitions were of short duration; the Jádejás were alarmed, and the women contended for the ancient privilege of the caste; they were led away from the path of nature and humanity by the example and influence of their husbands.

242. The mother of the Chief of Morvi requested that she might be excused shouting her son on this head, and referred me for any further information to Jeháji.

243. At this period my prospect of success was very obscure and distant (*vide* Appendix No. 13). Although these efforts, however, had failed of their effect, they were useful, and paved the way for success, by turning the attention of the country to a subject which had never appeared before to engage any notice.

244. By discussing the subject frequently in the public Kacheri, and exposing the enormity of the practice, as contrary to the precepts of religion and the dictates of nature, every caste came to express an abhorrence of infanticide, and the inveterate prejudices of the Jádejás began to be shaken.

245. The maxims and passions which favoured infanticide were, probably for the first time, canvassed and censured with freedom.

246. The progress of this system was slow, but it was insensibly spreading its influence, and became a subject of universal conversation. The novelty of the attempt, and the extraordinary nature of the subject, also attracted general attention.

247. But whatever influence these circumstances might produce, as Jeháji was the first Chief that I had addressed on the subject, it was of the utmost importance to make some impression on him: I bent every exertion, therefore, and tried various expedients to reclaim this Chief, who had already destroyed two of his daughters, from the practice of infanticide.

248. At last I obtained from Jeháji a conditional writing, to the following effect:—  
“From motives of friendship, the Honourable Company have urged me to preserve my daughters to this I consent, if the Chiefs of Navánagar and Gondal agree.”

249. This was the first considerable step towards the attainment of this great object, and the writing appeared to reduce the question to a kind of point of honour, or respect for antiquity, in setting the example of sanctioning an innovation on a general habit.

250. From the character and behaviour of the Jám, I could have no hopes that he would set this example; but as the family of Dewáji of Gondal had already preserved several of their daughters, I was led to entertain the most favourable expectations from the general disposition of this Chief, and his reputation for humanity.

251. It may be proper to mention that Jeháji first proposed to insert the names of the Ráo of Cutch and Jám of Navánagar in his writing; but I positively refused to receive the paper unless it comprised Dewáji of Gondal.

252. The compliance of Jeháji with this request it may be but fair to consider as a favourable indication of his sentiments; and that he was secretly, though not extremely, averse to agree to the abolishing of infanticide. It may be presumed that he was acquainted with the disposition of Dewáji, and of the general opinion that this Chief, when pressed, would renounce the practice of killing his daughters.

253. From Dessáji of Máha I obtained a similar writing to that received from the Chief of Morvi.

254. I had conceived great expectations from Dessáji, who had preserved a daughter, and had by his Vakil afforded repeated assurances that he was ready to renounce infanticide; but it is remarkable that this Chief used every evasion and delay to avoid executing a formal deed in renunciation of the practice.

255. It is necessary to notice here, that there were several petty Jádeja Chiefs in camp, whose distressed and dependent circumstances rendered them obsequious to any measure proposed by Government, and they were ready to bind themselves by any engagement to renounce infanticide; but I conceived that their acquiescence would not have the force of example with any of the superior Chiefs, and would rather prejudice the cause.

256. Under these ideas, I declined for the present entering into engagements with the petty Chiefs who followed the camp.

257. The narrative must now accompany the operations of the detachment which traversed the country of the Jám, and arrived at Kandorna. I employed this time, as often as circumstances and opportunity permitted, in favour of the design for abolishing infanticide.

258. Vasanji Ishvarji, the Vakil of the Gondal Chief, residing in camp, enabled me frequently to converse with him on the subject; and this sensible and respectable Bráhmín was easily prevailed on to unite his influence with mine, in order to prevail on his master to enter into a formal obligation for abolishing infanticide.

259. During these events, Vasanji had occasion to proceed to Gondal on some revenue affairs, and before his departure he privately gave me such assurances as I conceived



might be confided in; that he would obtain from Dewáji authority on his return to enter into any engagements which might be required for preserving the daughters of the Jádejas residing in that part of the country.

260. In this and every endeavour for suppressing infanticide, it is with great pleasure that I mention the cordial and zealous assistance of Vithal Ráo Divánji, the commander of the Gáekwár army. This officer, with the peculiar ardour of his character, embraced every occasion of exposing the enormity of the crime, and of promoting by his arguments and influence a detestation of the practice.

261. The mission of Vasanji Ishvarji was entirely successful, and on his return to camp, after expressing the reluctance of his master to set an example which might bring on him the reproach of his caste, a deed of the most solemn, effectual, and binding nature was executed, renouncing for ever the practice of infanticide.

262. The following is a translation of this instrument:—"Whereas the Honourable English Company and Anandráo Gáekwár Sena Khás Khel Shamsher Bahádur, having set forth to us the dictates of the Shástrás, and the true faith of the Hindus, as well as that the 'Brahma Vywartak Purán' declares the killing of children to be a heinous sin,—it being written that it is as great an offence to kill an embryo as a Bráhmín; that to kill one woman is as great a sin as killing a hundred Bráhmíns; that to put one child to death is as great a transgression against the divine laws as to kill a hundred women; and that the perpetrator of this sin shall be damned to the hell Kuth Suthal, where he shall be infested with as many maggots as he may have hairs on his body, be born again a leper, and debilitated in all his members: We, Jádeja Dewáji and Kunvar Nathu, Zamindárs of Gondal (the custom of female infanticide having long prevailed in our caste), do hereby agree, for ourselves and for our offspring, as also we bind ourselves in behalf of our relations and their offspring, for ever, for the sake of our own prosperity, and for the credit of the Hindu faith, that we shall from this day renounce this practice; and, in default of this, that we acknowledge ourselves offenders against the Sirkárs. Moreover, should any one in future commit that offence, we shall expel him from our caste, and he shall be punished according to the pleasure of the two Governments, and the rule of the Shástrás." The above writing is duly executed.

263. With the exception of the Jám, every Jádeja Chief readily, and without offering a single objection, subscribed to a counterpart of this instrument.

264. The Jám continued to oppose that measure as long as he was able, and made use of every subterfuge and artifice to avoid making the same declaration that his brethren had done. His first attempt to make the plan miscarry was to persuade Dewáji of Gondal not to sign the engagement. For this purpose, the Jám used the influence of letters and messengers, but fortunately ineffectually.

265. When Jám Jesáji found, notwithstanding his opposition and remonstrances, that Dewáji had executed the agreement for renouncing infanticide, and that the rest of the Jádeja Chiefs would follow this example, he probably foresaw that he would also be obliged to comply; but even at this moment he was instigated by his pride and arrogance to offer an exception, by which he expected to save his honour, and to circumscribe the extent of his obligation.

266. The Jám proposed that neither himself nor his own offspring should be included in the engagement, but that he should bind himself for his relations and their offspring only to renounce infanticide.

267. On the grounds however, that an unqualified abolition was become the *Mujah Shireshta*, "custom of the country," or the *Ráj-ul-Mulk*, "order of the Government," the Jám was informed that his request could not be complied with, and he finally, like the rest of the Jádejás, concluded and executed a corresponding instrument.

268. It is sufficient, to expose the unworthy motives of this Chief, to mention, that after he had agreed to the engagement for renouncing infanticide, he had the effrontery and meanness to solicit an abatement of his revenue, in order to reimburse the expense which as he alleged, he would in future be liable to in consequence of bringing up his daughters.

269. The character of this Chief exhibits an extraordinary contrast of great arrogance and extreme submission, of insolence and timidity; and the treachery and cruelty of the Jám are only restrained by the cowardice of his disposition.

270. The originals of these instruments are in my possession, and will be deposited in the Honourable Company's Treasury at Baroda, where they may, perhaps, be better preserved than in the Gáekwár Daftar, and can readily be produced on any occasion of appeal or reference.

271. Copies of the original instruments remain with the commander of the Gáekwár army in Káthiáwár; and in the appendix to this letter (*vide* Appendix No. 20) a list will be found of the names of every Chief who has subscribed to the deeds for renouncing infanticide.

272. This list contains not only every Chieftain of note, but every inferior Jádeja Chief who enjoys the least share of independence, and comprises within its obligation every Jádeja family inhabiting the peninsula of Gujarát.

273. Having accomplished the renunciation of infanticide in this part of the country (*vide* Appendix No. 18), I was willing to think that the example might produce a favourable effect on the Jádejás of Cutch; and, in this expectation, I addressed myself again to Fattéh Mahomed,

274. The Jamádár's answer contained a second defence of infanticide, but in more moderate terms; and it disclosed a circumstance, which is probably true, that his situation rendered it improper for him to say anything on the subject of the Jádejás.

275. It appears that the Jádeja Bháyád of Cutch could easily overturn the usurped authority of Fattéh Mahomed; and that they only sanction, or submit to it, in consideration that they have acquired thereby an extension of their own authority, and many illegal possessions; but it is generally understood that if this Jamádár attempts to deprive them of any of their privileges, or to circumscribe their unjust acquisitions, they could without much difficulty deprive him of his own power,

276. Under these circumstances, we cannot probably indulge any strong hope that the suppression of infanticide will soon be attained in Cutch; and in the actual state of affairs in that country they may afford some apology for Fattéh Mahomed appearing as a constrained advocate, perhaps, for the unnatural crime of infanticide.\*

277. I have annexed, as an appendix to this letter (*vide* Appendices Nos. 1 to 20), my correspondence with the Native Chiefs concerning infanticide, and several other documents connected with the subject. I have occasionally alluded to these papers, and they will be found noticed, where a reference occurred, in the present letter,

278. I shall now proceed to offer some remarks on the nature and efficacy of the engagements for the renunciation of infanticide,

279. The ease and readiness, after the example of the Chief of Gondal, with which the Jádejás relinquished the practice of killing their daughters, is difficult to account for on any satisfactory motives of human conduct,

280. This sudden change in the sentiments, and dereliction of their manners and prejudices, was not probably entirely the effect of example. The Jádejás were prepared for the event, from the perseverance with which the measure had been pressed on their attention; and they were probably apprehensive that they might expose themselves to some inconvenience and punishment if they continued an opposition which they had been accustomed in every case to see ending to their disadvantage.

281. However this may be, the difficulty with which these people relinquished the absurd and wicked custom of destroying their daughters may be viewed as no unequivocal proof of the stability of the arrangement, and that it was entered into with more sincerity than if it had been the result of an instant compliance with an arbitrary mandate.

282. But to estimate correctly the determination of the Jádejás to respect their engagements, it is necessary to refer to the terms of the engagements, the extent of their obligations, and the unquestionable power of the Honourable Company and of the Gáekwár to maintain these contracts in force.

283. The instruments ascertain with precision what the parties have stipulated to perform; and besides inflicting the penalties derived from caste and religion, those deeds confer on the Company and Gáekwár a clear and legal right of punishing the offenders.

284. It seems to be incontrovertible that the Jádejás continued infanticide from motives of interest or convenience, and the same motives are now brought forward to counter-balance their former prejudice; for if they were to relapse, and kill their daughters, they would be liable to the disgrace of expulsion from their families, and to an arbitrary punishment,—exposing themselves evidently to much greater disadvantages and vexations than can possibly arise from preserving their children.

285. The illiterate condition of the Jádejás, the confined state of their information, and the acquiescence of successive generations, had shut their eyes to the atrocity of infanticide; but it is not too much to expect that the instruction and lights they have lately received may produce a beneficial change in their sentiments.

\* Since this paragraph was written, I have had an interview with an Agent of Fattéh Mahomed, and I annex a memorandum of his conversation. Kuberji Mehta is the brother of Fattéh Mahomed's Diván, the man who wrote the letter in Fattéh Mahomed's name. From this memorandum it will be seen that the state of Fattéh Mahomed's circumstances would not permit him to attempt this innovation on the prejudices of the Jádejás:—

"In a conversation with Kuberji Mehta, an agent of Fattéh Mahomed of Cutch Bhuj, upon desiring him to explain why the Jamádár returned such extraordinary replies to the overtures respecting infanticide which were made to him from Káthiwár, Kuberji says that the peculiar nature of Fattéh Mahomed's situation obliges him to be extremely cautious and conciliatory in his conduct respecting the Jádejás. He professes himself to be a servant of the Ráo, and acts accordingly; he never sits on a Gádi, unless he takes a young Jádeja in his arms; he never used a palanquin until lately, or sleeps on a cot in the camp, which is a privilege of the Jádejás.

"When he received a wound, inflicted by an assassin, the Ráo gave him permission to use a palanquin. Were he to disgust any of the Jádejás, he adds new strength to the cause of his rival Hansráj Sháh.

"The business of infanticide concerns the Jádejás alone, and the letter was written under their influence. The Jamádár neither commits nor justifies the practice."

286. The crime of infanticide has been exposed to the community, and many men who never reflected upon it before will now, under the impression of its enormity, insensibly impart their sentiments to the Jádejás who live amongst them

287. The intercourse of life, and the equal state of this society, afford abundance of opportunity for this communication; and it will produce that influence which is generally the consequence of a free exchange of correct opinions.

288. Among the causes, also, which are likely to maintain the observance of these engagements, superstition may be mentioned, which was before employed to favour infanticide.

289. The Jádejás now understand the punishment denounced by the Shástrás for the crime, and the same spirit of religion which transferred the sin to the Rájgors will be equally disposed of by a kind of retributive justice, in consequence of their own voluntary deed to make them in future answerable for every violation of their contract.

290. Even a temporary disuse of infanticide would assist towards its entire abolition by allowing reason and natural feelings to recover their ascendancy. The great satisfaction of the country, and the general contentment of the Jádejás themselves, after they had signed the instruments for abolishing infanticide, whatever repugnance they had before expressed to the measure, appeared to me to afford strong grounds for believing that the engagements would be permanent.

291. The efficacy, however, of these engagements, and the entire suppression of this vice, must be maintained by the vigilance and rigour of the Company's and the Gáekwár Governments;—their power or influence must be exerted to punish the first instance of transgression.

292. It might have been desirable, but it was not easily practicable, to have defined the nature of the punishment to be inflicted on future offenders.

293. The great inequality in the power and rank of the Jádejás rendered it impossible to fix on a common standard of punishment. There may also be some advantage in leaving this matter uncertain and unlimited.

294. I have now brought to a conclusion the several observations which have from time to time occurred to me on the very extraordinary subject of female infanticide as existing among the tribe of Jádeja Rajputs, and which I have committed to paper as they arose, with little attention to order.

295. The extent to which this horrid practice has been carried affords a melancholy picture of human manners and depravity. The fact, which would scarcely obtain credit among the more civilized nations of Europe, is now established to demonstration, and the Honourable Company's Government have the merit of directing their philanthropic attention to the abolishment of a custom as singular, as barbarous and as contrary to the general feelings of parents and humanity as ever disgraced the history of man.

296. It is remarkable that none of the Governments who have acquired an ascendancy in India have ever been induced to attempt the abolition of infanticide, and that a custom so repugnant to every principle of reason and natural affection should have been permitted to exist and be tolerated, even at the very walls of the capitals of the Mahomedan sovereigns of Delhi and Gujarát, without an attempt to abolish it, while the harmless\* rites of the Hindu religion should have excited the most bigoted and intolerant persecution.

297. It is satisfactory, however, to reflect, that this honour has been reserved for our nation. I trust the engagements which have been executed will be perpetual; and I see at present no reason to doubt, but they will be observed. The abolition of infanticide was one of the most popular acts of the Honourable Company's Government in Káthiáwár; and even the Jádejás themselves seemed to conceive it to be a benefit to be relieved from the performance of an act which, for the honour of human nature, it must be hoped could not always be practised without some pity and compunction.

298. The same motives which directed the Honourable Company to obtain engagements for the abolition of infanticide will also induce them to superintend with anxious care the advantage thus gained to the cause of humanity, until natural feeling shall have gained an ascendancy sufficient to prevent any infraction of the present agreement,

I have the honour to be, &c.,

(Signed) A. WALKER,

Resident.

Baroda, 15th March 1808.

POSTSCRIPT.—\* \* \* There is at this day a numerous class of Bráhmins who are accused of the practice of human sacrifices; they are called Karáda, and are inhabitants of the Konkan.

\* Mr Duncan observes, in a note on this passage,—“Major Walker here adverts to those rites of the Hindu religion that are really innocent, or at least unhurtful to the public.”

The object of their worship is Maháalakshmi, to whom human sacrifices are acceptable, and the more so if the victim is a Bráhmín learned in the Shástrás.\*

The public performance of this sacrifice has long since fallen into disuse; but a sect of the Karáda Bráhmíns are accused of effecting by the secret operation of poison, that object which they dare not publicly avow.

I know several Karáda Bráhmíns in respectable public situations, intelligent, charitable, and humane, who would abhor the commission of this detestable crime, and who, though they admit its former existence, must strongly deny its present practice: but the power of prejudice is sometimes stronger than the completest evidence of moral conduct; and many people, under the influence of this passion, would decline to eat of food prepared by a Bráhmín of this tribe, of which he himself should not at the same time partake.

Since my return to Baroda, also, I have met with an account of infanticide, which ascribes its origin to a circumstance more probable than the disappointment felt by the Rájá at not finding a suitable match for his daughter.

It is said that some of the early Musalmán invaders of the Jádeja country, who experienced the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country by demanding the daughters of the Rájás in marriage.

The high-spirited Jádejás would not brook the disgrace, and pretended they did not preserve their daughters; but fearful of the consequences, and that force would be resorted to, in order to obtain what was refused to entreaty, they listened to the advice of their Rájá-gors in this extremity, and, deluded by the fictitious responsibility which they accepted, the practice of infanticide originated, and has since been confirmed.

\* Since this paragraph was written, I have collected some detached memoranda respecting the practices of the Karáda or Kárara Bráhmíns, which would seem clearly to establish that they have been, and probably are now, addicted to a superstitious idea that the goddess is to be propitiated by the destruction of a human life. This goddess is known under a variety of names, and may be worshipped by her devotees, sometimes as the dispenser of riches and blessings, and at other times as a deity whose wrath is to be deprecated. or as her worshippers may be of the sect of Shiva or Vishnu.

It is already mentioned in the text that the Karáda or Kerára Bráhmíns are numerous in Gujarát.

The term *Karáda* (a) is derived from a village or a tract of country in the Konkan, and comprehends a numerous tribe, who are divided into several sects or classes and sub divisions. The difference of their tenets consists principally in the preference of the worship of a particular deity; and, consequently, in being guided by his institutions or dictates. They are supposed to be under the influence of the Vishara Bhút, or Spirit of Poison. This we may perceive to be either the cause or the effect of the prejudice against them.

In order to appease the wrath of this wicked demon, they administer poison to their guests and friends. By this means the spirit is gratified, and in return, extends his protection to them and their families. This character is probably dictated by ignorance of enmity, and the picture is likewise too horrid and extravagant to be wholly true, but neither is it to be wholly rejected.

This prejudice against the Karáda Bráhmíns is supposed also to have derived credibility and weight from a very general and popular opinion that the Konkan is infested in a particular manner with evil spirits.

Although a Karáda unwillingly discusses this subject, as he is sensible of the prejudices against him, and of the indignation of other tribes; yet they sometimes will admit that their caste labour under the odium of the practice; and if he should even be convinced of the spiritual expediency of the practice, he is swara at present of the danger attending it,—the law and custom, humanity and reason, would now punish the perpetration of the deed.

If ever it is practised, it is evident that it must be in secret.

There can be little doubt, but that formerly this sect indulged their prejudices in this respect to a considerable extent, though now, like many other customs of the Hindus, the observance of this has from various causes relaxed.

It is said the practice has fallen much into disuse since the Peshwás have gained an ascendancy.

One circumstance is deserving of particular notice—that the caste of Bráhmíns accused of practising these bloody and savage rites are equally followers of Shiva and Vishnu.

I have been told the following anecdote, which, although repeated by several people, is too vague and uncertain to be received as any evidence of a general custom:—

It is related that the wife of a certain Bráhmín made a vow to her god, that provided she obtained a particular end she would gratify him by a human sacrifice. As she was favourably heard, it was necessary that she should find a victim, but the secrecy and danger attending it obliged her to select the object from her own family.

The victim she selected for this purpose was the destined husband of her infant daughter. The design was known only to this child, who was entrusted with the fatal secret for the reason that appears in the sequel.

According to the custom, the young bridegroom was invited to partake of the nuptial feast at his father-in-law's house. This was the occasion which the woman had fixed upon for administering the poison. Everything was prepared, and the drug mixed with the portion of food intended for the boy, and, according to the Hindu custom, put apart. The portions of the two children were close together, and the mother is said to have entrusted her daughter with the secret to prevent mistake, and to lead him to his particular share. The child, however, terrified at the prospect of misfortune, and her future misery, wifely guided her young husband to another portion, and saved his life, but at the expense of her father's.

The mother observed the conduct of her daughter, but she was compelled to remain silent; and the rest of the guests sitting down indiscriminately to their victuals, the fatal portion fell to the lot of her own husband.

There is another story attending the origin of human sacrifices, which I relate on the authority of tradition.

A certain Rájá, having built a spacious and beautiful tank, found every effort to fill it with water impracticable.

This greatly distressed the Rájá, and having in vain exerted every expedient of devotion and labour, the Rájá at last vowed to his particular deity the sacrifice of his own child, provided this precious offering was accepted by the grant of his prayer.

(a) The origin of the Karáda or Kerára Bráhmíns, as well as the Kokanaetha tribe, as described by Captain Wilford in Vol. IX of the "Asiatic Researches," is fully acknowledged by the Bráhmíns of this tribe, who are resident in Gujarát. They deny, however, that they have destroyed or mutilated the second part of the Sianda Purána, and assert that it is still extant.

In consistency with this relation is an account which I have heard of one of the Rájás of Navánagar, whose daughter was demanded in marriage by the Emperor of Delhi, and which also throws some light upon the doubtful point whether a grown up daughter is ever put to death? It appears that although much discredit would attach to a Jádeja who killed his daughter after having preserved her for any time, yet that such occurrences, however unfrequent, are not without precedent. It is probable that the caste, or family, would resent such a deed, and refuse to eat with the perpetrator.

In some period of the history of the Jádejás, it is said that one of the Jáms was despoiled of his country by the king of Delhi, who promised to restore it, provided the Jám gave him a daughter, whom he had preserved, in marriage. This must have been a legitimate daughter as the Jám disdainfully rejected the alliance, and transmitted his refusal through the Governor of Ahmedabad, who was the medium of the proposal on the part of his sovereign.

After some time, however, was given to reflection, the Jám was counselled by his friends to comply apparently, and to depart for Delhi, accompanied by his daughter, when he might evade the disgrace, save his honour, and recover his country, by putting his daughter to death, and give out that she died of sickness or fatigue during the journey. The plan was accordingly put into execution, and this conduct does not appear to have received the disapprobation of the caste, probably it was applauded.

The accompanying extract from Sale's Korán contains further evidence of the practice of infanticide, assimilating more than in any other case with the custom of the Jádejás of Cutch and Káthawár.

This barbarity seems confined to the female infants, as is the case with the Jádeja Rajputs, and it is remarkable that the difficulty of providing for them in marriage, or the apprehension of their conduct disgracing their parents, is assigned in both cases as the cause of this inhuman custom.

Accordingly the Rája directed one of his children to be placed in the centre of the tank, on which the deity instantly gave an undeniable testimony of his assent and gratification, the tank immediately filled with fine water, and the child was sacrificed in being drowned.

Although stories of this description are too wild for belief, they show how general the impression is. The following memorandum of a conversation with a Karáda Bráhmín on the subject is more positive:—

Vishnu Panth, Napra Táttia, by caste a Karáda Bráhmín, a Gomásta in the house of Hari Bhagti, acknowledges that his caste have the odium of committing human sacrifices—at least he has heard so, for he himself is ignorant of the practice.

If any Karáda Bráhmín should be poor or childless, the Goddess Durga, but under another name, is propitiated by killing a Bráhmín of any caste,—the more holy, learned, beautiful, high-bred, rich, and flourishing either in family or riches, the more acceptable the sacrifice.

It is effected by treachery, or by inviting to a feast. The intended victim is always treated with extraordinary respect, oiled, and flowers put round his neck, but poison is administered in his food. The food is administered by a widow,—no man, or woman with a husband, will commit it. Vishnu Panth, in elucidating the sacrifice, says such a man as the Shástri would be a very acceptable offering.

Both the Shástri and Vishnu Panth enumerate some instances of sacrifices of this description, which have, according to common rumour, taken place.—

1. Trimbak Bhat Davekar, the son of the sister of Gangádhár Shástri's maternal grand-father, died of poison at Sátára, administered at the house of Baburáo Talwalkar, a Karáda or Kerára Bráhmín.
2. A Telnga Bráhmín is said to have been poisoned at the house of Baburáo Keshow, a Karáda Bráhmín of high respectability at Poona.
3. Sed Bhat Thákur, a Karáda Bráhmín, and the Guru of the Sháhu Rája, administered poison to Bhukoba Gosavi Wynkar, a Bráhmín. This is also only from report.

These superstitious practices, however, must now be considered as declining, or wholly abandoned among the Hindus, they have followed the progress of civilisation and humanity in India as well as in Europe, and disappeared in both countries with the improvement of manners and society; but there are still other anomalies shocking to human nature, which are permitted, and are strongly opposed to the general character of the Hindu religion for benevolence and humanity. Widows burning with their husbands, the practice of Female Infanticide among the Jádejás, the meritorious kinds of suicide are all of this description.

The inhuman practice, also, of a son supporting and exposing a parent enfeebled by age, and unable to support himself, to the flood, is perhaps alone to be found existing at this day in India. The practice is not frequent, and if it can admit any palliation, it would be from the consideration that it is done at the desire of the victim.

But, as more particularly connected with the subject of infanticide, the custom of mothers who have been long barren offering their firstborn as a sacrifice of gratitude to their gods, deserves particular mention.

I have not, however, been able to discover, from my own observation, nor from any information to which I have ever had access, that this is done by leaving the child in the woods to be devoured by wild beasts, birds of prey, or throwing it into the Ganges alive.

It has been ever described to me as peculiar to the fourth class, and, as a mere act of devotion, leaving the offspring to the service of the god, where it remains, unless redeemed by the parents, which is generally the case.

The circumstance of parents devoting their offspring to a particular deity is illustrated by the case of Fátteh Sing Gáekwár, the presumptive heir to the Gáekwár dominions. Govind Ráo Gáekwár married two ladies of the same family, who were second cousins to each other; but his partiality inclined him rather to favour Gehnábí. It was in consequence of this partiality that this lady persuaded Govind Ráo to dedicate his son by Anpurna Báí to the service of Kandoba, an incarnation of Shíva, and the tutelary deity of the Gáekwár family. This was accordingly performed, and Fátteh Sing remained in the Deccan, and it was not until the interference of the British Government that this young man was brought into Gujarát, with the view of taking a share in the administration of his family's concerns.

Previous, however, to his entrance into business, and also previous to his marriage, it was thought an indispensable act that he should be redeemed from the god, by distributing to the priests an equivalent to his weight in silver and gold. The ceremony is called Tula (a), and was performed at a pagoda of Khandoba's in the neighbourhood of Baroda, some short time before his marriage. Until this redemption is effected, the object is supposed not to be able to perform any civil duty.

(a) *Tula-dán* is the usual term for this ceremony,—“weight charity”

The existence of the custom of Infanticide has now been traced to almost every nation, scarcely any appearing to have been exempt from the reproach ; and one benefit which has resulted to mankind from the success of Mahomed's imposture has been the relinquishment of so inhuman a practice among his numerous followers.

(Signed) A. WALKER,  
Resident.

Baroda, 15th March 1808

*Extract from SALE'S Korán, Preliminary Discourse, page 174, Edition 1801,  
by T. MAIDEN SHERBOURNE LANE.*

The law of Mahomed also put a stop to the inhuman custom which had been long practised by Pagan Arabs, of burying their daughters alive, lest they should be reduced to poverty in providing for them, or else to avoid the displeasure and disgrace which would follow if they should happen to be made captives, or to become scandalous by their behaviour ; the birth of a daughter being for these reasons reckoned a great misfortune, and the death of one as great a happiness. The manner of their doing this is differently related. Some say that when an Arab had a daughter born, if he intended to bring her up he sent her, clothed in a garment of wool or hair, to keep camels or sheep in the desert ; but if he designed to put her to death, he let her live till she became six years old, and then said to her mother, "Perfume her and adorn her, that I may carry her to her mother's"; which being done, the father led her to a well, or a pit dug for that purpose, and having bid her to look down into it, pushed her in headlong as he stood behind, and then, filling up the pit, levelled it with the rest of the ground. But others say, that when a woman was ready to fall in labour, they dug a pit, on the brink whereof she was to be delivered ; and if the child happened to be a daughter they threw it into the pit, but if a son they saved it alive. This custom, though not observed by all the Arabs in general, was yet very common among several of their tribes, and particularly those of Koreish and Kendeh, the former using to bury their daughters alive in Mount Abu Dalama, near Mecca. In the time of ignorance, while they used this method to get rid of their daughters, Sasaa, grandfather to the celebrated poet Al Farazdak, frequently redeemed female children from death, giving for every one two she-camels big with young, and a he-camel ; and hereto Al Farazdak alluded when, vaunting himself before one of the Khalifs of the family of Meya, he said, "I am the son of the giver of life to the dead"; for which expression, being censured, he excused himself by alleging the following words of the Korán : "He who saved a soul alive shall be as if he had saved the lives of all mankind." The Arabs in the murdering of their children were far from being singular, the practice of exposing infants and putting them to death being so common among the ancients that it is remarked as a thing very extraordinary in the Egyptians that they brought up all their children ; and by the laws of Lycurgus no child was allowed to be brought up without the approbation of public officers. At this day, it is said, in China the poorer sort of people frequently put their children, the females especially, to death with impunity.

This wicked practice is condemned by the Korán in several passages, one of which, as some commentators judge, may also condemn another custom of the Arabians altogether as wicked, and as common among other nations of old, viz., the sacrificing of their children to their idols, as was frequently done in particular in satisfaction of a vow they used to make, that if they had a certain number of sons born they would offer one of them in sacrifice.

#### APPENDIX No. 1 TO THE FOREGOING REPORT.

*Extract from a Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI,  
dated Camp at Gutu, 13th September 1807.*

Another indispensable article is the relinquishment of the custom of Female Infanticide.

This is a concession to the Company. It is necessary, to ensure their regard, and will render the character of Jeháji illustrious for abolishing a practice which all civilised people so strongly condemn.

#### APPENDIX No. 2 TO THE FOREGOING REPORT.

*Extract from a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER,  
dated the 20th September 1807.*

The state of affairs here is, that having had an interview with Jeháji Thákor, son - time elapsed in making him acquainted with my message. By his answer it appeared that the relinquishment of Infanticide will not compose an article of the Fál Zámin, but he will give a separate writing to this effect into my hand,—"Provided you will cause the village which Bábáji has taken to be restored, when you leave the country to go to Baroda ; then my consent to the relinquishment of Infanticide is given."

## APPENDIX No. 3 TO THE FOREGOING REPORT.

*Extract from a Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI, dated the 20th September 1807.*

In respect to the Thákor Jeháji, I am very sorry to observe that the full assurances which I gave you and Bhánji Mehta have been lost: I did not expect the objections which have been made, and all the trouble which I have taken may now prove fruitless.

The relinquishment of the custom of Infanticide must be unconditional; it must be clear, and from the heart, and without any reservation. The advantages to the Rája would be many besides those arising from humanity, from religion, and from the natural affection of parents to children. It will ensure him the friendship and favour of the Company's Government.

The Thákor must not expect the friendship of the Company if he continues this practice, and nothing will be ceded on this point to induce him. It must be relinquished as the only terms on which the Honourable Company's favour and friendship can be obtained, but there is no objection to the engagement to relinquish it being expressed in a separate paper

Since writing the above, I have received your second note, but its contents cause no alteration in the sentiments I have above written; further, that you may tell the Rája that I do not know how the Honourable Company can become Bahándari for any civil obligation of men who appear to disregard the most sacred of all obligations, that of protection of offspring.

## APPENDIX No. 4 TO THE FOREGOING REPORT.

*Translation of a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER, dated the 20th September 1807.*

After compliments.—I related this morning the conversation I had yesterday with the Thákor Jeháji, with which you will have become acquainted. At present the mother of the Thákor, with the brethren of the Rája, having assembled, they represented "that the relinquishment of Female Infanticide will be agreed to by us according to the conditions to which Ráo Sáheb of Cutch and Jám Sáheb may agree; before them nothing will be concluded by us."

If Major Walker should cause the village taken by Bábáji to be restored, it is well "otherwise he is a free agent; but according to the adjustment which the Ráo and the Jám may make not to commit Infanticide, we will agree."

## APPENDIX No. 5 TO THE FOREGOING REPORT.

*Extract from a Letter from JÁ'DEJA JEHA'JI, of Morvi, to Lieutenant-Colonel A. WALKER, dated the 21st September 1807.*

You have often urged me to adopt some course to preserve my daughters, and I am convinced you look upon me as your own when you desire me to do this; but the Jádejás have from ancient times killed their daughters, and I cannot set a new example first.

I am much annoyed by Mália if, therefore, you reduce Mália and keep it subject to the Company, or give it to me, as well as restore Hadálla,—if you should favour me so much, my present distress will be removed, and I will meet your wishes in preserving my daughters. This is my petition.

## APPENDIX No. 6 TO THE FOREGOING REPORT.

*Extract from a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER, dated the 22nd September 1807.*

Having arrived at Morvi, and had an interview with the Rája until I saw that no clear answer could be obtained, without threats, notwithstanding that according to the best of my ability I used both soothing and warm language, yet I grasped the wind, and nothing but dregs remained in the cup. The arrangement respecting the children in particular appeared helpless.

## APPENDIX No. 7 TO THE FOREGOING REPORT.

*Extract from a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER, dated the 23rd September 1807.*

I yesterday wrote the particulars of my interview with the Thákor, and his refusal to relinquish Infanticide.

Affairs are thus, that what I yesterday wrote is still the language of to-day; therefore favour me with an answer to yesterday's, and the present communication, for to wait longer without effect would be discreditable; but I am subject to orders.

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APPENDIX No. 8 TO THE FOREGOING REPORT.

*Extract from a Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI, dated the 23rd September 1807.*

Your notes of yesterday and to-day are both received and understood. I delayed to answer the first in expectation of the second. I have now the pleasure to send you two letters, one to the Rájá and one to his mother: that to the Rájá being delivered first, observe what effect it has, and then, if you think it will prove of any use, deliver the other to his mother.

If this should induce any alteration in the Rájá's mind, you will of course make the most of it; but if it does not, we can only regret that our efforts should be unattended with the effect we wished

It will, however, be still proper to keep open the gate, so that this business may be hereafter effected; and you may therefore suggest to the Rájá the propriety of answering my letter in terms of friendship with this view.

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APPENDIX No. 9 TO THE FOREGOING REPORT.

*Extract from a Letter to the RÁJA OF MORVI, dated the 23rd September 1807.*

I have learnt with much dissatisfaction from the respectable Sundarji Savji, that notwithstanding the assurances which I have given him and Bhánji Mehta, you still continue to persist in refusing to contract an engagement to relinquish Female Infanticide.

If the custom is a bad one, it cannot require any person's example to leave it off; if it is a good one, no person's example ought to be sufficient to cause its abolishment.

But it is universally allowed to be unnatural, and against your religion; and the objections you urge against it are unbecoming your rank and situation. The friendship and favour of the Company can only be procured by leaving off a practice so contrary to the usage of mankind.

I am well disposed to serve you, but my support to you must depend on yours to the cause of humanity.

On this subject, and on the adjustment of your future Jama, hear the advice of Sundarji, to whom I have communicated my sentiments.

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APPENDIX No. 10 TO THE FOREGOING REPORT.

*Letter from Lieutenant-Colonel A. WALKER to the Mother of JÁDEJA JEHA'JI, of Morvi, dated 23rd September 1807.*

After compliments—The army being in the neighbourhood of Morvi, I have unavoidably learnt a number of circumstances, and I have heard of your wisdom and prudence with great pleasure.

The Sirkár is very anxious that the very cruel custom of Female Infanticide should be abolished by your advice and assistance. Do you, therefore, by every means in your power, endeavour to persuade your son to desist from this practice. I hope you will labour in this affair, for it is very unnatural for a mother to allow her own offspring to be put to death. Your father and your mother have nursed and brought you up; wherefore, then, should it hurt you to rear up your daughters? Should you not do as I request, what answer can you return to your God?

Should you fully consider this business, you will perfectly observe the impropriety of it. Should other castes do as the Jádejás, how could the Jádeja race exist?

What more can I write?

(Signed) A WALKER,  
Resident.

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APPENDIX No. 11 TO THE FOREGOING REPORT.

*Extract from a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER, dated the 24th September 1807.*

Your kind letter with its two enclosures, with which you favoured me, arrived in proper time. They were both delivered. After four hours had elapsed, the Thákór came to my quarters, and appeared very submissive; but although I pushed the point as far as possible, he never consented to abandon the practice of Infanticide, but he said thus much



"that whatever the Jám may conclude in this business, it has also my consent. Before that I cannot engage for anything, therefore let this subject be dropped; but the Company are powerful"

APPENDIX No. 12 TO THE FOREGOING REPORT.

*Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI, dated the 24th September 1807.*

I have received your letter, and I understand its contents; but to-day being Wittipád,\* which is an unlucky day, I therefore am unable to write a particular answer until to-morrow. I beg you to wait. Still I request you will not slaken your endeavours until you have accomplished the point of obtaining a renunciation of Infanticide

This object is for the good of Thákor Jeháji, and your reputation will be increased in the opinion of Mr. Duncan by gaining it.

(Signed) A. WALKER,  
Resident.

APPENDIX No. 13 TO THE FOREGOING REPORT.

*From JÁDEJA JEHA'JI, of Morvi, to Lieutenant-Colonel A. WALKER, dated the 24th September 1807.*

After compliments.—Your letter, Sir, I have received, in which is written to rear up and protect our daughters but the circumstances of this case are, that from time immemorial the Jádejás have never reared their daughters, nor can it now be the case. This is my petition.

My situation and circumstances are all known to you, Sir; and I now with folded arms make my petition, that if, Sir, you will continue to observe the same course of favour towards me, as you have hitherto done, I may then hope to secure my ends, and to meet the demands upon me. I have agreed to a sum of Jamábandi even beyond my actual means, and let your protection so extend that I may be able still to walk with rectitude, and be able to pay my dues.

*From the Mother of JEHA'JI to Lieutenant-Colonel A. WALKER*

Your letter has been received, and its contents understood. You have called upon Kunvar Jeháji to rear up his daughters: but it is so, that for many years past none of the Jádeja tribes have ever reared their female offspring. Further particulars of this concern you will learn from Kunvar Jeháji's writing, and you must excuse him on this score as Kunvar Jeháji has attached himself to you. Let his Jamábandi be so settled that his credit will be preserved.

APPENDIX No. 14 TO THE FOREGOING REPORT.

*Extract from a Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI, dated the 25th September 1807.*

Should anything wear a favourable appearance, I request you will let me know, the former and strong aversion to renounce Infanticide appears now to be less. Do you on this account keep Thákor Jeháji assured of my friendship

APPENDIX No. 15 TO THE FOREGOING REPORT.

*Extract from a Letter from Lieutenant-Colonel A. WALKER to SUNDARJI SAVJI, dated the 25th September 1807.*

I have received your note, and understood its contents, but I request you will again take the trouble to explain to the Rájá Jeháji my concern at the difficulty which appears to exist to persuade him, and the obduracy with which he resists every argument to relinquish the practice of Female Infanticide

What can induce the Honorable Company to make such efforts, and what can induce me to request from you the utmost exertion of your abilities in this respect, except the cause of humanity, and the desire of the Honorable Company to put a stop to a practice which will redound to the advantage and credit of the Raja Jeháji?

APPENDIX No. 16 TO THE FOREGOING REPORT.

*Extract from a Letter from SUNDARJI SAVJI to Lieutenant-Colonel A. WALKER, dated the 26th September 1807*

Your letters of the third and second days past have been received,—the second at about 8 o'clock at night, when the Thákor was with me, who saw the peon. Before I

\*Wittipád, an unlucky day in the Hindu calendar, in consequence of which the officer commanding the Gáekwár troops did not come to camp.

received this letter, I had been engaged in strong conversation with the Thákor, but without effect. The difficulty still remains, and this practice will not be relinquished by the Thákor Jeháji. "Whatever the Jám agrees to, I will," which I before reported,—the same is still dwelt upon. What was communicated by you, saying that should the Thákor agree to relinquish the practice of Infanticide it would be a source of advantage to him, and the cause of increase of reputation to me in the opinion of Mr. Duncan: but, Sir, your servant has come to Morvi solely on the Honorable Company's account; and in whatever he may attempt, he is not that person who will not exert his best ability. Other business has arrived at a point of conclusion, but to the Infanticide relinquishment consent is not procurable, and my further detention here is unnecessary: but as you say that owing to the rain the Divánji had not arrived, but that I should receive an answer to-day, I accordingly await its arrival, pray favour me with it before the close of the day.

If the relinquishment of Infanticide is a question assuredly to be effected by the Company, its accomplishment must be effected by force, which would be but advisable and proper: but in future, whatever is your pleasure, I am your servant, and your orders, whatever they may be, will be conformed to.

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#### APPENDIX No. 17 TO THE FOREGOING REPORT.

*From JÁDEJA JEHA'JI, dated the 21st October 1807.*

After compliments.—From motive of friendship the Honorable Company are urging me to preserve my daughters. To this I agree, if the Navánagar and Gondal Chiefs agree: if they do not preserve theirs, I will not do it.

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#### APPENDIX No. 18 TO THE FOREGOING REPORT.

*From Lieutenant-Colonel A. WALKER to FATTEH MAHOMED, dated the 23th September 1807.*

After compliments.—It is now a long time since I had the pleasure of hearing from you: it is proper that, in contradiction to the past, you should favour me with friendly letters.

The object of my present writing to you is to disclose a plan which the Honorable Company are very desirous of seeing adopted, and which would redound to your credit and honour.

It is known to you that the tribe of Jádeja Rajputs, who are very numerous in the country of Cutch, do not rear their female offspring, but, under the blind influence of prejudice, suffer their female infants to be destroyed in their childhood.

This practice is no less contrary to the laws of the Gospel than it is to the precepts of the Korán; and it is also equally and fully prohibited in the Shástrás and ordinances of the Hindus, which the Jádejás ought to respect.

Then you will observe that no motive of ambition, interest, or advantage can prompt the Honorable Company to wish to see a practice so contrary to every law abolished.

Their desire in this respect can arise solely from humanity, and a wish to inspire the tribe of Jádejás with that affection for their female offspring which parents ought to possess.

But what argument can be necessary to prove to you the advantage and credit which will attend your co-operating in this useful and humane attempt, to which you are invited by every consideration of humanity and religion?

Your effectual aid and assistance in this respect will secure the respect and consideration of all persons, and I feel a confidence that you will exert your best endeavours.

Accordingly, as His Highness Ráo Sáheb is the senior of all the tribes of Jádejás, it is highly probable that all this tribe will not hesitate to follow an example that is set them by the head of the family, especially as they do not appear averse to it in other respects, and some of them have laudably broken through the custom.

To make this custom, however, universal, it requires that it should be formally renounced, and that the separate independent heads of the Jádeja family should give some public document of its abolition.

I have therefore written upon this occasion a letter to His Highness Ráo Sáheb, and trust that his answer may be in conformity to the above, and be productive of the very desirable result of terminating the practice of Infanticide.

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*Copy of a Letter from Lieutenant-Colonel A. WALKER to RA'Ó SA'HEB, Rája of Cutch, dated the 3rd October 1807.*

After compliments—In these parts it is represented that all is well: gratify me by writing me accounts of your welfare, and in the terms of friendship that subsist between you and the Honorable Company.

Just now, whatever is most profitable to your interest, and to the welfare of your family and race, in the opinion of the Honourable Company, has been written to Futteh Mahomed and that respectable and worthy person will disclose the whole to you for your consideration. I am satisfied that you will reply conformably to the wishes of the Honourable Company's Government, and friendship will from this cause be much increased.

*From FUTTEH MAHOMED JEMA'DA'R to Lieutenant-Colonel A. WALKER,  
without date, received on the 21st October 1807.*

After compliments, and recapitulating the contents of Major Walker's letter to him, which he states having received at a fortunate moment, and that it afforded him much pleasure, it proceeds,—

It is notorious that since the Avatár of Shri Krishna these people (the Jádejás), who are descended from the Jádvás, have during a period of 4,900 years been in the habit of killing their daughters, and it has no doubt reached your knowledge that all of God's creation, even the mighty Emperors of Hindustán,—Sháh Jehán, Aurangzeb, and Akbar, who have successively reigned in Hindustán,—those of Khorásán and Irán, and the Rájás of the four quarters of Hindustán, besides all others the conductors of the affairs of this world, who have existed from time to time, have always preserved friendship with this court, and never acted in this respect (Female Infanticide) unreasonably.

Even the King of the World, who is protected by God! the King of Room, descended from a long line of illustrious ancestors, who have reigned over that country from the earliest times, and in whose dominions is situated the inestimable and glorious Mecca, never once thought of putting a stop to the custom which prevails among the Jádejás of killing their daughters, but, on the contrary, has preserved friendship at all times with this Darbár; and merchants possessing lákhs of wealth, belonging to his country, reside here, and people of equal wealth of this country are there; but he never once uttered anything on this subject.

But you, who follow the paths of the King, and who are an Amír of the great Sirkár, the Honourable Company, having written me on this subject, I have derived much uneasiness; for it does not accord with your good character.

You should reflect, that though the authority of many Kings and Rájás, the King of Room excepted, has decayed or passed into the hands of others, still the government of this country has remained unmoved from the period of the Avatár of Krishna till this day, and this country contains so many brothers of one heart, descended from a common parent, as is not to be found in any other quarter; but they have not to this day departed from the habits of Female Infanticide. They have, however, approved of two good customs,—1st, in this country, neither birds nor animals are killed, goats excepted, and but few even eat them; and charitable places for Fakirs going and coming from Mecca, and Hindus performing pilgrimages, are so strongly planted that they suffer no annoyance.

This Darbár has always maintained friendship beyond bounds with the Sirkár of the Honourable Company; and notwithstanding this, since you have acted so unreasonably in this respect, I am much distressed.

God is the giver, and God is the taker away: if any one's affairs go to ruin, he must attribute his fortune to God! No one has until this day wantonly quarrelled with this Darbár, who has not in the end suffered loss. This Darbár wishes no one ill, nor has ever wantonly quarrelled with any one. Everything that may happen is from God,—I bow obedient! Do not again address me on this subject.

*From Lieutenant-Colonel A. WALKER to FUTTEH MAHOMED, dated the 9th January 1808*

The Honourable Company's Government, impressed with horror at the inhuman practice of Female Infanticide, in existence among the Jádeja tribe, was induced to take measures to put a stop to it.

The designs of great men are always in concordance with the secret will of the Divinity, and that secret assistance of the Omnipotent which, praise to His name! always attends the victorious standard of the army of the Honourable Company, has in this instance, in a short period, crowned the wishes of their Government with success, and extended and confirmed their reputation for humanity.

The fame of the great character which you bear in the country of Cutch for humanity, and your love of justice, has not remained a secret to me. Do you, my friend, put a stop to the custom of Infanticide in Cutch, and you will perpetuate that name by an act which will ever be remembered with delight, and be assured the reward of so good an action will await you in the other world. I am fully satisfied that you will exert your utmost influence to do away this horrid practice, and thereby entitle yourself to the gratitude of your fellow mortals, and the most perfect bliss in the next world; for the Almighty has bestowed on you the power to do this.

I have heard that all the Jádejás who have become converts to Islámism have renounced this practice. True it is that it is contrary to the dictates of Mahomed and the religion of Jesus Christ, as well as the sayings of the Puráns and Shástras of the Hindus; indeed it is, according to all these, the most heinous crime and sin.

I feel a strong desire to write you much at length on this subject, but to the wise a hint is enough.

My friendship requires me to desire you always to write me accounts of your welfare, and of the advancement you may make in the attainment of the object of my present letter.

*From FUTEH MAHOMED JAMÁDÁR to Lieutenant-Colonel A. WALKER, without date.*

Your other letter is expressive of the grief of the Honourable Company on account of the horrid practice of Female Infanticide among the Jádejás, and stating that you would derive much pleasure from the abolition of this custom, which you have urged on account of the friendship which subsists between this Sirkár and the Company, and supported by several arguments well composed, from the perusal of all which I have derived much pleasure.

The reputation of your Government and of mine are now long established, and this is known to the whole world, and, God be praised! it will daily increase.

Previous to this I wrote you on the subject of Female Infanticide, and from that you must have learned everything. What can I now say on this subject, for this custom has prevailed for five thousand years, since the incarnation of Krishna, and thus it has been, and is now practised? This is not a practice confined to a few, that it can be dispensed with. Every one, also, who wishes to nourish his daughters is at full liberty, and he who wishes to kill them at their birth has full powers so to do. In this world, none of the kings of the seven countries occupying the four quarters of the world, or the kings of Arabia and Azum, who have reigned in this world, have ever written on this subject, but, on the contrary, have always preserved the connections of friendship, and this Government has with these kings and rulers always maintained amity, which I also preserve; and it is not fit, with true friends such as we are, constantly, on this subject, to create any ground of uneasiness.

It is the decree of Heaven, God the merciful,—the King of the two Worlds be praised!—every one is pleased with his own faith. On this account, and as the Jádejás are the relations and brothers of Maha Ráo Sáheb, and I am an adherent of his Darbár, it is not proper for me to say anything on the subject to the Jádejás, and it would not have effect, nor ever will.

Therefore, this business excepted, I beg you will write me on any other, that I may from performing it, show to you my regard, from which we will derive mutual advantages; and to say more than this to a person of your wisdom would be as foolish as to teach knowledge to Lokman.\*

#### APPENDIX No. 19 TO THE FOREGOING REPORT.

*From JÁDEJA DÁDÁJI, Chief of Rájkot.*

Many of the Jádejás of Cutch preserve their daughters, and previous to the birth of a child, the father, if he wishes to preserve his daughter, signifies such a wish, and his will is invariably obeyed; if the mother wishes, and the father is averse to preserve his daughter, it is killed. Exceptions to this take place now and then, when the mother has great influence over the father.

When the daughters are killed, they are almost invariably put to death immediately after their birth.

On the birth of a daughter, the mothers generally never apprise the father, but put it to death at once.

Daughters, when put to death, are always buried in the state in which they were born, without undergoing any purification, or being wrapped in any cloth.

Dádáji has a daughter alive. He states, however, that he expressed a wish to preserve it previous to its birth.

Some Jádejás preserve their daughters that may be born within the space of six months after the death of a Chief. Though this is little observed, it is still reckoned proper; but he says the avarice or other passions of the parents make them disregard this practice.

Dádáji says there is no uniform mode of killing the infants: sometimes they terminate their short life by opium; sometimes by placing the navel string on their mouth, and suffocating them. Dádáji, on being interrogated as to any other mode, asks in reply, "What difficulty is there in blasting a flower?"

Dádáji observes there is no impropriety in Jádejás preserving their daughters. Sometimes the mothers if there are no female attendants, kill their infants themselves; but, in general, women of station never perform this unnatural office.

Dádáji, in allusion to this subject, and as descriptive of the motives for Infanticide, states that in Káthiáwár and Hálár the Rabáris or goatherds allow their male kids to die when there are many of them brought forth, and the Chárans follow the same practice with their male buffaloes; both being reckoned unproductive in a country where little flesh is consumed, and the only profit that arises from these animals is from their milk.

In regard to the origin of the custom of Infanticide, Jádeja Dádáji related the story of the Rája and his beautiful daughter; but although he did not appear to put much con-

\* A celebrated Persian physician, famous for his knowledge.

fidence in the truth of this story, Dádáji could give no other account of the origin of the practice. He says that his race at one time occupied a country on the other side of Sind, and that, being suddenly surrounded with Mahomedans, they were necessitated to kill their daughters, not being able to provide them with husbands, and that the custom, which had its origin in a desire to preserve their caste, has been maintained in consequence of its favouring the avaricious motives of some, but, in general, without any motive at all further than that of following a custom of the tribe.

Dádáji further states Persia to be the country which tradition assigned the Jádejás as their residence, and that the word Jámi is derived from Jamshed, the name of a famous Persian monarch.

Sunderji Savji states that all the Jádejás in Cutch kill their daughters; but he is not acquainted with the particular mode in which they do it. Others have reported that they place the navel string on their mouth, or give them opium.

He thinks that it is not customary to report the birth and death of a daughter to the father.

The Jádejás of Cutch marry into all the Rajput families of Gujarát, of Thar and Párkar. He states that they never marry their slaves, and that when they keep them as Rákhelis, or mistresses, that they allow them a separate house, even though the Jádeja be not married.

Sundarji's Munshi, who is a native of Sind, states that in this country the custom of Female Infanticide has been relinquished by all except a tribe of Mahomedans named Kalhora. This is not a very numerous tribe; the sovereigns of Cutch formerly belonged to it.

#### APPENDIX No. 20 TO THE FOREGOING REPORT.

*List of Jádejás, including Bháyád not specifically mentioned, who have renounced Infanticide.*

No.	Names.	Talukas or Villages.
1	Jádeja Hothuji	Kotda Sárganí.
2	Jádeja Dossáji and Kunvar Sattáji	Máha
3	Jádeja Jeháji	Morvi.
4	Jádeja Ramaláji and Kunvar Lákháji	Rájkot.
5	Jám Jasáji	Navánagar.
6	Jádeja Ramaláji, by the agency of Kunvar Veráji	Sardhár.
7	Jádeja Dewáji and Kunvar Nathuji	Gondál.
8	Jádeja Bhupat Sing	Dhrol.
	Jádeja Hothuji	Khurasra.
9	Jádeja Sattáji	Jála.
	Jádeja Khengáji	Hadmatia.
	Jádeja Jeháji	Kotadia.
	Jádeja Rámsingji	Amba.
	Jádeja Khumáji	Lodhika.
10	Jádeja Dewáji	Pál.
	Jádeja Morji	Govridad.
	Jádeja Dossáji	Kothária.
	Jádeja Khánji	Wadáli.
	Jádeja Tejmaláji	Virwa.
	Jádejás Khánji and Bhánji	Gadhka.
	Jádeja Rámsing	Sháhpur.
	Jádejás Raon and Háduji	Kángsáli.
	Jádeja Fulji	
	Jádeja Sáleyulji	
11	Jádeja Ráebji	Drápha.
	Jádeja Jiji Rásanji	
	Jádeja Rámsingji	
12	Jádejas Meruji and Kunvar Osáji	Rájpur, the Bháyád of Kotdá Sárganí.
		Bárwa
13	Jádeja Banáji	Mengni.
14	Jádeja Samatáji	
15	Jádeja Fuláji	
	Jádeja Dádáji	Sisáng.
	Jádeja Sujáji	
16	Jádeja Makánji	
	Jádeja Pemji and Wágji	Dedi Molí
17	Jádeja Suráji	Kari and Virpur
	Jádeja Kána Mulu	
18	Jádeja Kána Mota	
	Jádeja Kána Hukáji	
	Jádeja Kána Rokáji	Sáلودur Vávdí.
	Jádeja Kána Pachánji	
	Jádeja Kána Nathuji	
19	Kunvar Sattáji, the brother of Jám	
20	Bana Sartánji and Kunvar Halláji, Jethvás	Porbandar.

(Signed) A. WALKER  
Resident

MEMO.—In the month of January 1808, the following Engagement against Infanticide was obtained by Lieutenant-Colonel A. WALKER from the JÁDEJA and JETHVA CHIEFS in Káthiáwár:—

Engagement passed by JÁDEJA HÁTHIJI and KUNVAR BHOJRÁJJI, of Táluka Koida Sángáni, to SHRIMANT RÁOSHRI SENÁ KHÁS KHÉL SHAMSHER BAHÁDUR and the HONOURABLE COMPANY, dated Posh Shudh 5th, Samvat 1864 (A.D. 4th January 1808).

From the commencement it was a custom in our Jádeja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shástra on this subject, and pointing out to us the way of the Hindu religion, stated that it is written in the "Bramha Vyawartak Purán," (a sacred work,) that whoever commits this act, his sin is great; that is, it is equal to "Garbha Hatya," (the killing of an infant in the womb,) and "Bramha Hatya," (the killing of a Bráhmín,) so that the killing of 100 Bráhmíns is equal to killing one woman, and the killing of 100 women is equal to that of one child; but in this two sins are committed, viz., the killing of woman and child. The punishment written for this sin is that he who commits it will remain in "Rouravádik Kuth Suthal Narka," (a particular place in hell,) for as many years as there are hairs on the person of the said woman; and afterwards, when he is born again he would become a "Kodhia," (leprous,) and be subject to "Paksha Ghát" (paralytic stroke). In this manner the Sirkár expounded the Shástra to us. In order for our own good, and out of deference to the Hindu religion, we and our posterity, viz., our sons and grandsons, and our brothers and nephews, and all, have given this writing, binding ourselves for perpetuity, that from henceforward we shall not do such a thing. If we do, we shall be considered offenders against the Sirkár. If, in future, any one of our caste people be guilty of this act, and it shall come to our knowledge, we shall, after expelling him out of caste, punish him, as an atonement for the deed done, according to the Shástra and the will of the Sirkár.

(Signed) JÁDEJA HÁTHIJI AND  
KUNVAR BHOJRÁJJI.

[NOTE.—The names of the Jádeja and Jethva Chiefs in Káthiáwár who subscribed to the above Engagement are contained in Appendix No. 20, given in the preceding page.]

FROM

F. WARDEN, ESQUIRE,  
Chief Secretary to Government, Bombay;

LIEUT.-COLONEL A. WALKER,  
Resident at Baroda.

Dated 31st March 1808.

SIR,

I have the honour to acknowledge the receipt of your letter dated the 15th instant (March 1808), and of its several accompaniments, and I am directed by the Honourable the Governor in Council to inform you that, in addition to the approbation already expressed under date the 7th of March,\* of the success of your exertions in putting, it is hoped, an effectual end to the revolting practice of Infanticide in and throughout the Peninsula of Gujarát, Government have perused, with an interest commensurate to the extraordinary nature and great importance of the subject, the more particular details furnished by your present address of the probable rise and progress, and the too certain prevalence of this barbarous system amongst the Jádejás, and, in one instance at least, among the Jethva Rajputs; and whilst the Governor in Council cannot sufficiently commend that solicitude, perseverance, and ability, to which is to be ascribed the procuring of the obligations entered into by the several Chieftains to abandon it, he is sensible that it must require the vigilant and concurrent attention of both the Governments of the Gáekwár and of the Honourable Company to ensure, especially during the first year, the faithful adherence of the several parties to the salutary stipulations to which they have thus been brought to subscribe. But the Honourable the Governor in Council relies on your zeal, and feels assured that you will not fail to stimulate the Native administration at Baroda, and, through it, their officers in Káthiáwár, to attend to, and make periodical reports of the effects of the new system thus happily introduced, which, if allowed to operate, must soon become manifest in the number of female children that every Jádejá's house may soon be known to contain, whilst, on the other hand, the want of such indication will constitute proof sufficient of the influence of the old prejudice, and of the disregard to engagements which, in the present instance, ought not to be treated with much indulgence, but rather punished by a moderate fine, to be always imposed with the privity of the British Government, through you, and the amount of which is to be applied to the relief of those among the more indigent classes of the Jádejas who shall be known to fulfil and adhere to the letter and spirit of their engagements; or otherwise, by the infliction of such different description of penalty as the

\* Vide Note to page 4 of this Selection.

local authorities may deem the most impressive, and likely to ensure the attainment of an object so highly salutary and indispensable in all respects as is the extirpation of the baneful practice of Infanticide from all the districts of Káthiáwár, with an ultimate view to the same humane object in Cutch.

2. You are accordingly desired to concert with the Gáekwár Government the best means for obtaining periodical notices of the operation of the obligations, making it also a rule to submit (exclusive of such intermediate reports as may become necessary) one general statement on the last day of each year, showing how far the amended system has been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement, the whole to be accompanied with an estimate of the number of lives that may, under the blessing of Divine Providence, be thus ultimately saved to the community

I have the honour to be, &c.,

(Signed) F. WARDEN,  
Chief Secretary.

*Bombay Castle, 31st March 1808.*

From

LIEUTENANT-COLONEL A. WALKER,  
Resident at Baroda ;

To

THE HONORABLE JONATHAN DUNCAN,  
Governor in Council, Bombay.

*Dated 16th December 1808*

HONORABLE SIR,

Adverting to the Chief Secretary's letter of the 31st March 1808, I have great satisfaction in submitting for your information the accompanying copy and translate of a letter from Shivrám Sadáshiv, the Native Agent in Káthiáwár, with enclosure.

2. It is little more than a month since I desired Shivrám Sadáshiv to direct his inquiries to ascertain the number of females which he might learn had been preserved in the Jádeja families, in consequence of the engagements for refraining from Infanticide; and the satisfactory nature of the information which he communicates from a very limited portion of the Jádeja territory seems to promise that the humane expectations of the Honorable Company's Government will not be disappointed in the result

3 I have also the honour to transmit another memorandum verbally communicated from a Jádeja who came to Baroda from Morvi some time since, and I have no doubt that subsequent inquiries will greatly extend the list of those lives which the interference of the Honorable Company's Government has saved from the early death to which a barbarous superstition had doomed them.

4\* When it is recollected that with strict inquiry, during my progress in Káthiáwár, not more than four or five instances of daughters being preserved could be traced for years past, the importance of this reform will be estimated by the number which have been saved in the few months that have elapsed since the engagements were executed.

5 The number of lives which are ascertained to have been preserved under a very limited inquiry is a decisive proof of the beneficial nature of those engagements, but the effect which they have had on the minds of the Jádejás is probably shown in a prominent light by the circumstance of one of the Jádejás mentioned in the enclosure, under the Bháyád of Dhrol, being the same Jádeja, Jessájí of Jália, noticed in the 92nd paragraph of my report of the 15th March last, who had already destroyed three daughters.

6. It is probably difficult to prove the fact of any female children being put to death, but in a country where this act has never been considered criminal or disgraceful, and where every person avowed it without scruple or compunction, the circumstance of three Infanticides only being ascertained, and one of these resting on report, deserves notice, as tending to prove that the practice is decreasing, or that public opinion now views it in a different light than formerly

7 For those that have been ascertained I have suggested to the Gáekwár Government the mode of punishment which Mr Warden's letter recommends.

8. I trust the information I have now the honour to forward will prove satisfactory, and afford you the pleasing hope that the horrid practice of Female Infanticide may be eradicated from Káthiáwár.

I have the honour to be, &c.,  
(Signed) A. WALKER,  
Resident.

Baroda, 16th December 1808.

FROM  
SHIVRAM SADASHIV,  
Native Agent in Káthiáwár;  
To  
LIEUTENANT-COLONEL A. WALKER.

Dated Camp Sanosrá, the 8th December 1808.

It is certain that the Gondal man has put his daughter to death, though no one will come forward to prove it against him. I am, however, using my endeavours on this point, and when we shall have actually detected him, the Divánji will, according to his orders, take measures to fine him. I shall have the honour hereafter to send you a particular list of those persons who have respectively preserved and sacrificed their female offspring.

(Signed) SHIVRAM SADASHIV

*Memorandum from WITHOBA DIVÁNJI, containing information relative to what Jádeja Rajputs, according to their Agreement, have preserved their daughters, and those whom it has been ascertained, from inquiry have put them to death.*

TA'LUKA RA'JKOT, AND BHA'YA'D.

Jádeja Dádáji has preserved his daughter, and had done so previous to the agreement on this account. She is now two years old.

Dossáji, of Kothária village, has had a daughter since the agreement, who has been preserved, and is now nine months old. He has given her the name of Jijiba.

Jádeja Modji, of Gowridad village. This man's wife had a female child prematurely born, which died in its birth. The mother was in imminent danger, but she recovered.

KHIBASRA.

Jádeja Ráhdúji had a daughter four months ago, which he has preserved.

Jádeja Rápuji also had a daughter six months since, that is now living.

Jádeja Dessáji, of Rádad village, has preserved his female infant, born three months ago.

DHROL AND BHA'YA'D.

Jádeja Jessáji, of Jáha village, had a daughter, which died a natural death one month after its birth.

Jádeja Vaktáji, of Dhrol, had a daughter two and a half months since, which is living.

Jádeja Makáji and his brother, of Sanosrá village, have each had a daughter, who are now nine and twelve months old.

Jádeja Sagramji, of Sanosrá village, has also a female child, five months old.

Jádeja Bháráji has a daughter four months old.

Jádeja Nathuji, of Raya village, has preserved his daughter, who has now arrived at eight months of age.

Jádeja Kanthadji, of the same village, has a daughter seven months old.

Jádeja Karsanji, of Rájpur, preserved his daughter, ten months old.

Jádeja Dáhji, of the same village, has a female infant nine months of age

Jádeja Dessáji, of Jábida, has a daughter of seven months.

Jádeja Jetháji, of Jaiválhála; his daughter is ten months old.

Jádeja Pathábhái, of Rojhia, has a daughter of six months



Jádeja Viráji, of Dedrakdad; his daughter is five months old.

Jádeja Togáji, of Dángra, has a daughter of eight months.

Jádeja Vajubháí, of the same place, has a daughter of three months.

VILLAGE OF WADÁLI.

Jádeja Khánji; his son has put his female infant to death.

Jádeja Nathuji, of Gondal, who is the legitimate son of Dewáji, the Rája of Gondal, has also sacrificed the life of his daughter. This is affirmed by a number of people, but no one has yet come forward to substantiate it.

It is also said that another Rajput has put his daughter to death, but this is only a report.

Female children who have been preserved	...	...	20
Died a natural death	...	...	2
Put to death	...	...	3
		Total	25

By an inquiry of one month, the aforementioned information has been acquired, but these people are great vagabonds, and it is with great difficulty that they can be discovered in putting their female issue to death.

I have, however, taken proper measures to ascertain all particulars on this interesting subject.

(Signed) WITHOBA DIVÁNJI.

*Verbal Communication received by Lieutenant Colonel A WALKER, from a Jádeja, on the 10th August 1808.*

According to the information of the Jádeja Jethuji, of Morvi, the following families have saved their daughters since the agreements for abolishing Infanticide.—

Jádeja Modji, of Dhrol, Junáji, of Nágadávás; Rámábhái, of Rájkot, and Surtánji, of Dhrol.

These four, Jethuji observes, have reared their daughters, who are of his acquaintance, but that many others have followed the same practice, and that it has become universal.

From

F. WARDEN, ESQUIRE,  
Chief Secretary to Government, Bombay;

To

LIEUT-COLONEL A WALKER,  
Resident at Baroda.

*Dated 24th December 1808.*

SIR,

In acknowledging the receipt of your letter dated the 16th instant, I am directed to inform you that the Honorable the Governor in Council experiences a sensible satisfaction at the prospect afforded of extirpating from the Peninsula of Gujarát the barbarous and long prevalent practice of Female Infanticide; and thus a vigilant attention in encouraging an adherence to the engagements lately entered into for renouncing it, and an enforcement of the recommended mode of punishment against those who may still be detected in its commission, cannot fail, under the blessing of Divine Providence, to achieve, and thus, as is trusted, to stamp an era in the history of Gujarát lastingly creditable to the English name and influence.

I have the honour to be, &c,

(Signed) F. WARDEN,  
Chief Secretary.

*Bombay Castle, 24th December 1808.*

From

LIEUT-COLONEL A. WALKER,  
Resident at Baroda,

To

THE HONORABLE JONATHAN DUNCAN,  
Governor in Council, Bombay.

*Dated 25th December 1808.*

HONORABLE SIR,

During the recent expedition into Káthiávár, I was not unmindful of inquiring into the success of the humane arrangements introduced, under the influence of the Honorable

Company's Government, for the abolition of Female Infanticide among the Jádeja Rajputs, and I am happy to report that this reform has completely taken root.

2. I have the honour to enclose a list of those Jádejás who have preserved their female children, which fell under my own direct observance. On my halt at Dhrol, I had all those in the immediate neighbourhood, who were capable of attending, brought to my tent, and many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection over prejudice and a barbarous superstition, and that those who but a short period before would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness.

3. The whole of the instances submitted in the accompanying list have occurred since the execution of the engagements renouncing the practice of Infanticide. Among these the Honorable the Governor in Council will observe the name of the Rájá of Morvi; Kunvar Dádáji of Rájkot, Kunvar Wakhtáji of Dhrol; and of several other men of rank and influence, whose example must have a most beneficial effect.

4. The list of lives which have been saved to the community by the humane interference of the Company's Government might be very considerably increased by extending the inquiry into the Jádeja villages, but this will be sufficient to show that as the preservation of female children has now become general, there is no reason to doubt of the final abolition of this inhuman practice. When once the natural emotions of parental affection have resumed their sway, it may reasonably be expected that this cruel and barbarous prejudice will be condemned by those who formerly most strongly supported it.

5. As every anecdote relative to Infanticide is deserving of notice, it may be worthy of remark that in Cutch there is a village inhabited by Jádejás, who have for many generations abstained from the universal custom of the caste, and preserved their female offspring.

6. This reformation has been produced in their manners by the influence of religion and the presence of a temple of Vishnu in their neighbourhood. It is unnecessary to notice that the tenets of this sect inculcate a regard for animal life, and which have in this case extended their influence to the support of humanity.

7. I respectfully beg leave to submit to the consideration of the Honourable the Governor in Council a memorandum of disbursements made in presents to those Jádejás who had preserved their daughters; and who visited me at Dhrol. The fund whence this disbursement is to be defrayed is from the Nazarána exacted from the Chieftain of Gondal, and which, the Honourable the Governor in Council is already apprised, included an amercement for the destruction of the female infant of that Chieftain's son.

8. This arrangement is in conformity to the instructions of the Honourable the Governor in Council, and I respectfully trust it will be honoured with their approval and sanction.

I have the honour to be, &c.,

(Signed) A. WALKER,  
Resident.

Baroda, 25th December 1809.

*Memorandum specifying those Jádejás who have preserved their Female Children.*

TÁLUKA DHROL.

1. Kunvar Wakhtáji
2. Dáda Ábáji.
3. Dáda Jethji, of Dhrol Bháyád.
4. Jádeja Jethji, of Jaeva.
5. Jádeja Punjári, of Liála
6. Jádeja Makani, of Sanosra.
7. Jádeja Málji, of ditto.
8. Jádeja Muluji, of Pipalána.
9. Jádeja Háláji, of Dangra
10. Jádeja Meruji, of Wágudad.
11. Jádeja Bhánji, of Goltá.
12. Jádeja Pachánji, of Liála
13. Jádeja Dossáji, of ditto.
14. Jádeja Jemalji, of Rájapura
15. Jádeja Jaguji, of Meghpur.
16. Jádeja Bháji, of Virpari.
17. Jádeja Bháráji, of ditto
18. Jádeja Ajebi, of Anandpur
19. Jádeja Hálláji, of Hajámchora
20. Jádeja Dossaji, of Bijalka.

21. Jádeja Kándhájí, of Bára.
22. Jádeja Dhulji, of Hanole.
23. Jádeja Játáji, of Dángra.
24. Jádeja Muluji, of Sanosra.
25. Jádeja Togáji, of Dángra.
26. Jádeja Haldhore, of Nágedi.
27. Jádeja Jaktáji. •
28. Jádeja Jeháji, of Rájkot.
29. Kunvar Dádáji, of Rájkot Bháyád.
30. Kunvar Dossáji, of Kothária, Morvi.
31. Jádeja Jíáji, the Rája of Morvi, a daughter just born.
32. Jádeja Jossáji, of Jálía.

(Signed) A. WALKER,  
Resident.

*List of Presents to the Daughters of the Jádejás.*

TÁLUKA DHEOL AND BHA'YÁD.

	Rs.
Jádeja Waktáji ... ..	300
Jádeja Bávzji's brother's daughter .. ..	250
Dáda Wáloji ... ..	150
Dáda Jetháji ... ..	150
Jádeja Mailáji .. ..	150
Jádeja Punjáji .. ..	200
Jádeja Jetháji ... ..	200
Total ...	1,400

(Signed) A. WALKER,  
Resident.

*Note.*—The receipt of the foregoing letter was acknowledged on the 6th January 1810, with an intimation that Government had read with interest and sympathy the report therein made of the successful progress in the abolition of Female Infanticide, and that Government entirely approved of the measures which Lieutenant-Colonel Walker had adopted with a view to the advancement of that humane and enlightened object.

**MEMO.**—*On the 25th February 1812, the following renewed Engagement against the practice of Female Infanticide was obtained from JÁM JASÁJI, Chief of Navánagar:—*

*Renewed Engagement against Infanticide entered into by the Jám of Navánagar, on the 25th February 1812.*

Engagement passed by Jám Jasáji, of Navánagar, to Shrimant Ráo Shri Sena Khás Khel Shamsheer Bahádúr and the Honourable East India Company Bahádúr, dated Fálgun Shud 13th, Samvat 1868 (A.D. 25th February 1812).

From the commencement it was a custom in our Jádeja caste not to preserve the lives of daughters. On this both Governments, after expounding the Shástra on this subject, and pointing out to us the way of the Hindu religion, stated that it is written in the "Bramha Vywartak Purán," (a sacred work,) that whoever commits this act, his sin is great, equal to "Garbha Hatya," (killing an infant in the womb,) and "Bramha Hatya," (killing a Bráhmín,) so that killing a child is equal to killing 100 Bráhmíns; but in this act two sins are committed, *viz.*, that of killing woman and child. The punishment written for this sin is, that the person who commits it will remain in "Rourawádik Kuth Suthal Narka," (name of a particular place in hell,) for as many years as there are hairs on the person of the said woman, after which, when he is born again, he would become a "Kodhia," (leprous,) and be subject to "Paksha Ghát" (paralytic stroke). Both Governments said this to us according to the Shástra, in which, the year Samvat 1864 (A.D. 1808) I, my brothers, nephews, &c, all the Jádejás of my Táluka, passed a writing to the Sirkár, binding ourselves not to kill daughters. To inquire about this, a person lately came to us from the Sirkár, and we wrote a reply and sent with him. The Sirkár again, in the year Samvat 1868 (A.D. 1812) required me to pass this agreement; and I do hereby state, that out of deference to the Hindu religion, I and my posterity, *viz.*, sons and grandsons, and my brothers and nephews, and all, bind ourselves in perpetuity, that henceforward we shall not do this act; if we do, we shall be considered offenders against the Sirkár. If, in future, any one of our caste people commits this act, and if it shall come to our knowledge, we shall, after, expelling him out of caste, make him answer for his sin, according to the will of the Sirkár. Perpetual securities, given for the fulfilment of the above writing, are

Bárot Meru Mehta, of Virangam, and Bárot Rámdás Nathu, of Jalsam, who shall be answerable for it. This is a true writing.

*Dated Samvat 1868, Fálgun Shudh 13th (corresponding with the 15th February, A.D., 1812).*

(Signed) JAM SHRI JESSAJI,

We, Bárot Meru Mehta, of Virangam, and Bárot Rámdás Nathu, of Jalsam, Pargana Petlád, do hereby state, that we shall abide, and cause them to abide also, by the above writing, and we ourselves shall be answerable for it.

Mark    of BAROT MERU MEHTA;

Mark    of BAROT RA'MDA'S NATHU.

From

CAPTAIN J. R. CARNAC,  
Resident at Baroda;

To

F. WARDEN, Esquire,  
Chief Secretary to the Government of Bombay.

*Dated 28th August 1817.*

SIR,

I have the honour to forward, for the information of Government, copy of a letter from my Assistant in Káthiáwár, with its enclosure, on the subject of Female Infanticide.

2. I am not sensible of the necessity of offering any observations to the Right Honourable the Governor in Council on the voluminous remarks of Captain Ballantine particularly as the substance of the recommendations from that gentleman has been formerly discussed in my despatches to the Honourable Board, and received its decision on their present inapplicability.

3. The register of Jádejás forwarded by my Assistant is a useful document for future reference, and I conclude it must be correct, from the pains taken to acquire the information.

I have the honour to be, &c.,

(Signed) J. R. CARNAC,  
Resident.

*Baroda, 28th August 1817.*

From

CAPTAIN F. D. BALLANTINE,  
Assistant Resident at Baroda;

To

CAPTAIN J. R. CARNAC,  
Resident at Barod-

*Dated 20th June 1817.*

SIR,

In conformity with the commands of the Honourable Court, and those of the Government of India, my attention has been directed to obtain the best possible data to be procured on the humane and interesting subject of the Infanticide engagements contracted with the Jádejás of the peninsula by Colonel Walker in his first circuit in Káthiáwár.

2. In-handing up the accompanying complete register of all the Jádejás known in Káthiáwár, I have the satisfaction to think it will be acceptable, as I believe it is the first paper of the kind that has yet been obtained, and the more especially as it will form the best basis and data on which to watch, with better effect it is to be hoped, the progress of an institution which appears to have excited uncommon interest and astonishment wherever its extraordinary history has reached and been promulgated, and at the same time the most decided attention of our Governments at home and abroad, so as to introduce by every possible means the best practicable prohibition to the practice of the most unparalleled crime, the systematic murder by parents of their own children.

3. No additional facts are wanting to elucidate the too fatal progress of this peculiar and abominable custom; but the indisputable proofs of this ample document give a melancholy evidence that our measures or means have yet been insufficient to give all the effect and check to the possible secret commission of the crime, under inherent prejudice, so much to be desired: it must, on the contrary, be received as an indubitable testimony, that sixty-three female children saved bear no proportion to the probable population of the Jhárejás in the peninsula during the long period of ten years.

4. Indeed, I too much fear the object of our interference for the suppression of this singular custom has too generally failed for us to select any individual party for the just vengeance of Government and offended nature. I venture to repeat, that the means I recommended were both desirable, and eligible in many points of view, and, in my humble apprehension, calculated to have obtained us actual instances of individual criminality, and, no doubt, to have followed up with greater effect the prohibitory nature of the solemn compacts the Jádejás entered into with us to discontinue the systematic murder of their female offspring.

5. In regretting the cause for the apprehension submitted in the preceding paragraph, it is only necessary to recall to the recollection of Government that we have hitherto, and have still, to depend on the Native Governments and authorities for the only information to be obtained, or essential attention to the enforcement of the stipulations of our engagements. I beg to say, I conceive the party entitled to every consideration and praise; but it will hardly be expected that the Native Governments have continued to view the progress and success of these engagements with an equal solicitude, and, therefore, that the encouragement to its officers has not been such as to answer our expectations.

6. From these causes, it is possible the result of our measures has not been such as we might have hoped, and if the power to enforce has been in any degree lax, it may in an equal degree palliate the offence of the Jádejás, in many cases driven also from the better feelings of parent by slur and reproach. I could wish to avoid, therefore, drawing the attention of Government to any particular instance, but there are some talukas where the fact is so presumptuously glaring that it is impossible to avoid observation. Instance the taluka of Drápha, where out of a reputed number of four hundred families, there is not one single female child in existence; and the taluka, as if visited by the just vengeance of Heaven, is at the last stage of poverty and distress.

7. It may not be irrelevant to notice, as an anecdote elucidatory of these facts, that a few days ago, as the Thákors of Drápha were compromising their revenues to the Peshwa with me, I took occasion to interrogate them; when, after a little persuasion, the elder brother replied, with the greatest *sang froid*, that he had himself certainly murdered two daughters, but, of course, that it was previous to Colonel Walker's engagements, and that I should no doubt be surprised that, in the intermediate period of ten years, not one female child had been born to any of the numerous Bháyáds.

8. It is also worthy of observation, that if the practice and prejudice is still cherished in the sister province of Cutch, we may so long fear a latent predilection in that quarter,—a feeling that will always, more or less, operate to the disadvantage and disparagement of the humane views of the British Government.

9. From the voluminous papers before me, the British Government seems to desire the abolition of this singular custom with equal interest and solicitude; and that, probably, through its wisdom and recommendation, the Honourable Court will eventually sanction the adoption of measures better calculated to root out the evil: for might not the expense and responsibility under our active supervision, I with deference submit, be with strict policy and justice made chargeable to the Governments who alone derive any pecuniary or real advantage from the country, and, of course, should be equally interested in the first dictates of humanity, and in the annihilation of customs offensive to all religions, and degrading to human nature in general?

10. If it shall at any period be the policy of Government to add other inducements to their prohibitory engagements, I with deference conceive none better calculated than those recommended by you to its consideration. I have had the opportunity to notice what would be the feeling excited by such an act of magnanimity on the part of the British Government, in extending a pecuniary aid, to the end of affiancing the daughters of the Jádejás saved to the community by its benign interposition.

11. A more general or recent review, however, of the declining and unprosperous state of the country in general, but more particularly affecting the Jádeja race, will satisfy you that we should scarcely obtain funds to the extent that might otherwise be expected in the enforcement of fines in cases of individual delinquency; and that, therefore, the disbursements of gratuities to the full extent submitted might be objectionable, and detrimental to the public revenues. These gratuities might possibly, therefore, be apportioned in a degree more commensurate with the means to be provided, and still (I have reason to understand) be equally operative to the beneficial objects to which they are directed.

12. In the mean time, we have to await the ultimate decision of the Right Honourable the Governor in Council for the adoption of such measures as may in his wisdom be best calculated to promote the objects to which they are directed; trusting that my present confined means, adopted and incident to his express commands, at my own expense and responsibility, shall have been productive of a result in some degree satisfactory, and such as to claim his future indulgence and consideration for the present time.

I have the honour to be, &c.,

(Signed) F. D. BALLANTINE,

Assistant to the Resident at Baroda.

Camp Bálambha Hádátoda, 20th June 1817.

*A complete List, or particular Register, comprising the Names, Families, Places of Abode, Tálukas, &c., of all the Jádejas; in June 1817, in Káthiáwád; together with the Age and Number of their Female Offspring saved or now living, since the introduction of the Infanticide arrangement by Lieutenant-Colonel A. WALKER, in A.D. 1807 and 1808.*

Tálukas.	Names of the Parents.	Residence or Place of Abode.	No.	Age.
In Morvi ... ..	Jádeja Jeháji ... ..	Morvi ... ..	1	7 years.
Do. ... ..	Dewáji, his brother ... ..	Do. ... ..	1	4 do.
Villges belonging to Morvi.				
Modpur, of do.				
Sarvad, of do.				
Khewállu, of do.				
Lajáyi.				
Biráslu.				
Mitána.				
Bhella Mota.				
Vavdi.				
Daisaru.				
Rájkot ... ..	Ranmalji ... ..	Rájkot ... ..	1	4 years.
Villages belonging to Rájkot.				
Rájkot, of do. ... ..	Dádáji, his brother ... ..	Rájkot ... ..	1	3 years.
Kotharia, belonging to Rájkot.	Dossáji, do. ... ..	Do. ... ..	1	1 do.
Gowridad, of do. ... ..	Modji, do. ... ..	Do. ... ..	1	4 months.
Lodhika, of Rájkot.				
Vavdi.				
Virva.				
Pál.				
Ghatka.				
Sháhpur.				
Pargana Mengni.				
Thordi, belonging to do.				
Anida do.				
Ambaliálla, do.				
Pargana of Rájpur ... ..	Suráji .. ..	Rájpur ... ..	1	4 years.
Hadmatyu, of do. ... ..	Nátháji ... ..	Do. ... ..	1	2 do.
Bhádva, of do.				
Kotdu, of do.				
Virváv, of do.				
Páneh Taláo, of do.				
Pargana Virpur ... ..	Dádáji ... ..	Virpur ... ..	1	2 years.
Khjadu ... ..	Motábhái, his brother.	Do. ... ..	1	3 do.
Kharedi.				
Khirsaru.				
Gondal ... ..	Nathubhai, late Rája.	Gondal ... ..	1	5 years.
Bháyád ... ..	Hattibhai late do.	Do. ... ..	1	15 do.*
Luniváv ... ..	Nánjibhai ... ..	Do. ... ..	1	2 do.
Do. ... ..	Dossábhái ... ..	Do. ... ..	1	6 do.
Do. ... ..	Viráji ... ..	Do. ... ..	1	2½ do.
Hadmantalu ... ..	Kessáji ... ..	Do. ... ..	1	5 do.
Ribda.				
Dhoráji ... ..	Khimáni Jejibhai ... ..	Mápad ... ..	1	5 years.
Do. ... ..	Sabláji, his brother ... ..	Do. ... ..	1	1 y. & 6 m.
Do. ... ..	Sángáji, do. ... ..	Do. ... ..	1	1 do. 6 do.
Dhrápha.				
Navánagar.				
Sarodad, of do. ... ..	Ládhubhai ... ..	Navánagar ... ..	1	2 years.
Bhangol, of do. ... ..	Sattáji, his brother ... ..	Do. ... ..	1	5 do.
Memánu, of do. ... ..	Rásoji ... ..	Dall ... ..	1	5 do.
Gavána, of do.				
Khadba, of do. ... ..	Dessalji ... ..	Do. ... ..	1	6 years.
Mokhánu, of do. ... ..	Jádeja Raváji, brother of Jejibhai.	Do. ... ..	1	11 do.

\* Married to the Chief of Wadhván.

Tálukas.	Names of the Parents.	Residence or Place of Abode.	No.	Age.
Pánchasara.				
Khandhera ... ..	Rávalji, brother of Mo- dji.	Dall ... ..	1	6 years.
Do ... ..	Bhimaji, do do ..	Do. ... ..	1	7 do
Khambháldu ... ..	Elyáji, do. of Raváni.	Do. ... ..	1	5 do.
Do. ... ..	Lingáji, do. do. ...	Do. ... ..	1	4 do.
Do. ... ..	Bhaiji, do. do. ...	Do. ... ..	1	6 do.
Mota Mádha ... ..	Gajánji ... ..	Mádha ... ..	1	2 do.
Do. ... ..	Adábhai ... ..	Do. ... ..	1	3 do.
Bedi ... ..	Megharáji ... ..	Do. ... ..	1	2 do.
Hadmatyu				
Vanthalli ... ..	Dessalji ... ..	.....	1	5 years.
Khilos ... ..	Bhimji ... ..	.....	1	7 do.
Chur ... ..	Nathubhai-Bháráni ...	.....	1	3 do.
Meghpur ... ..	Jaggoji Mokábhai ...	.....	1*	20 do.
Chándrágu ... ..	Bápi ... ..	.....	1	7 do.
A'andpur.				
Visáman ... ..	Jeháji ... ..	Haldar ... ..	1	4 months.
Sálpipalyu				
Mannat ... ..	Dessalji ... ..	Haldar ... ..	1	2 years.
Modhukda				
Tuna ... ..	Nátháji ... ..	Háppa ... ..	1†	11 years.
Do. ... ..	Lákháji ... ..	Do. ... ..	1	8 do.
Do. ... ..	Kándháji ... ..	Do. ... ..	1	6 months.
Do. ... ..	Kesháji ... ..	Do. ... ..	1	2 years.
Sátodad ... ..	Modji ... ..	Kána ... ..	1	1 year.
Do. ... ..	Devábhai ... ..	Do. ... ..	1	6 months.
Rájpura... ..	Dájibhai ... ..	Do. ... ..	1	1 year.
Vávdí ... ..	Jessáji ... ..	Do. ... ..	1	6 years.
Do. ... ..	Do. ... ..	Do. ... ..	1	1 year.
Do. ... ..	Elyáji ... ..	Do. ... ..	1	10 years.
Do. ... ..	Kesserji ... ..	Do. ... ..	1	4 months.
Do. ... ..	Rupsingji ... ..	Do. ... ..	1	2 years.
Do. ... ..	Kalláji ... ..	Do. ... ..	1	6 do.
Sisáng ... ..	Makanji ... ..	Ráwal Páti ... ..	1	1 do.
Do. ... ..	Hamirji ... ..	Do. ... ..	1	6 do.
Do. ... ..	Gopálji ... ..	Do. ... ..	1	2 do.
Chándlí				
Kasbe Dhrol.				
Vanpari ... ..	Kesarji ... ..	Haldhor ... ..	1	2 years.
Do. ... ..	Wakhtáji ... ..	Do. ... ..	1	2 y. & 6 m.
Sanosra ... ..	Bábáji ... ..	Do. ... ..	1	3 years.
Liálu ... ..	Jeháji ... ..	Do. ... ..	1†	10 do.
Rojia ... ..	Modji ... ..	Do. ... ..	1	14 do.
Khjedyu ... ..	Hamirji ... ..	Do. ... ..	1	9 do.
Meghpur ... ..	Nághnbhai ... ..	Do. ... ..	1	3 do.
Sultánpur ... ..	Adábhai ... ..	Do. ... ..	1	2 y. & 6 m.
Khákhardu ... ..	Bhároji ... ..	Dungrán ... ..	...	
Bhofalku ... ..	Sagrámji ... ..	Do. ... ..	...	
Ghatku... ..	Bhaiji and Dewáji ...	Do. ... ..	...	
		Total ..	63	Females saved.

\* In the Bhál Pargana, and her husband is unable to feed her, therefore she returned to her father's house. Such a case of poverty is truly affecting, and will, no doubt, claim public attention. There are other instances where the parties in distress appealed for support, and said they would lay their daughters at the Surkár's door for the purpose.

† Married at Gondal.

‡ Married at Gayáwar, in Jháláwád.

N.B.—This list is inclusive of all the Jádeja caste in the peninsula.

(Signed) F. D. BALLANTINE,

Assistant.

Camp Balumba, 20th June 1817.

B 264—12

From  
**F. WARDEN, ESQUIRE,**  
 Chief Secretary to Government, Bombay ;

To  
**CAPTAIN J. R. CARNAC,**  
 Resident at Baroda.

*Dated 19th September 1817.*

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter dated the 28th of last month, with its accompaniments from your Assistant in Káthiáwár.

The report of Captain Ballantine, whilst it affords a satisfactory proof of sixty-three female children having been preserved by our interposition, exhibits a melancholy picture of the almost universal continuance of the horrid practice of Female Infanticide, to an extent little expected, after the reports of the success generally but inaccurately attributed to Colonel Walker's influence and exertions.

It is observable that the preservation of no more than the above small number of children can be established throughout the talukas specified by Captain Ballantine, where it is concluded the number of Jádejás must be very considerable, since Drápha alone contains four hundred families; nor can it escape notice that the Jádejás enumerated as having preserved their female children have saved only one of those that must have been born according to the ordinary course of nature.

The influence which the cession of the Peshwa's tribute from Káthiáwár will afford to the British Government over that part of Gujarát will, it is hoped, enable it to secure a more rigid adherence to the engagements of the Jádejás, and it is desired that you will depute Captain Ballantine to the Jádejás, informing them of its determination to enforce the penalties whenever a breach of their engagements can be established, and to withhold its favourable consideration from those parties who shall continue to follow this inhuman custom.

The Governor in Council apprehends that the Honourable Court of Directors will be equally disappointed when they peruse the melancholy statement of Captain Ballantine, and believes that it will be ready to afford any reasonable degree of encouragement to such of the Jádejás as may abandon the practice.

The Governor in Council would feel the strongest inclination to accede to any plan which might tend to its suppression; but he is not aware that any can be adopted, beyond the distribution among those who shall adhere to their engagement of the fines which may be levied from the others, without incurring a very heavy expense.

To station spies in every town or village would be incurring a large outlay, without, perhaps, securing the object desired; and the measure of authorising an establishment for that purpose, with additional emoluments to the Assistant, would be very objectionable.

The consideration of Captain Ballantine's plan will, however, be resumed before the Governor in Council finally decides on what may be most advisable to be done on this subject.

I have the honour to be, &c.,

(Signed) **F. WARDEN,**  
 Chief Secretary.

*Bombay Castle, 19th September 1817.*

From  
**LIEUTENANT-COLONEL A. WALKER,**

To  
**J. DART, ESQUIRE,**  
 Secretary to the Honourable the Court of  
 Directors, East India House, London.

*No. 38, Russell Square, 19th July 1819.*

SIR,

\* \* \* \* I beg to enclose, for the Honourable the Court of Directors, a memorandum on the subject of Female Infanticide. I have found it impossible at present to give that important subject all the consideration which is due to it, and I shall probably avail myself of a future opportunity of transmitting, for the notice of the Honourable Court, some additional reflections which may hereafter occur to me.

Although there can be no difference of opinion regarding the enormity of the crime of Infanticide, yet it is not to be considered as peculiar to the Natives of India. In other parts of the earth the same practice has prevailed: in China, it is not uncommon at this day, where it is permitted by the legislature, and where it is reckoned no disgrace or dishonour to the individual.

Every humane person, however, must agree that such a practice should be stopped by all the means which a wise Government can command. That we have the means in our power there cannot be a doubt, and I must beg leave to say that my own success is a proof of this. The means are persuasion and reason. If those are wisely applied by the agents



of Government, they will be found to be quite sufficient, without any inquisitorial institution, without any odious system of espionage, which no remote advantage can make necessary.

The foundation of reform was laid. It was proved to the Natives that this practice was against their sacred institutions, and that it was revolting to the best feelings of the human heart. They agreed to relinquish it, and probably, did sincerely mean to do so. The Government, however, and the local authorities, became remiss, and the people returned by degrees to habits too long established.

I am convinced that it is necessary, by undeviating attention to the subject, to satisfy them that we are really sincere in our wish to abolish this crime. The gentlemen on the spot should be instructed to get annual reports of the births in the different districts, to encourage those who adhere to their engagements, and to exact the penalty from those who neglect them. Those who perform their duty may even be rewarded by small sums of money, and the Court will not decline to sanction a moderate pecuniary disbursement in the cause of a humane object. The people should be made sensible, by every means in our power, that we do not forget the subject, but that the vigilant eye of Government, like that of the Deity, does not turn away from the view of crimes, and that it is always on the watch for their prevention; that it is ready to encourage the good, and punish the bad.

By such attention, there is not a doubt but that the progress of Infanticide would be stopped; and that, if stopped for a few years, the natural horror of the crime would be felt by every parent, and prohibitory laws would no longer be necessary.

All, however, depends on attention to the subject for a sufficient length of time, till the influence of custom is forgotten, and the natural affections have sprung up again in the hearts of parents. They are not wholly lost, although some unhappy circumstances have been able to cover them for the present. In attaining this object, there cannot be a doubt of our success, for nature is working in our favour. All that is required is attention to the subject, and for a sufficient length of time.

“Naturam repellas furca, tamen usque recurret.”

I have the honour to be, &c,

(Signed) A. WALKER

*Memorandum by Lieutenant-Colonel A. WALKER, alluded to in the foregoing Letter.*

In offering my opinion upon the means of suppressing Female Infanticide in the West of India, I must first observe that this object should be accomplished without violating the feelings of the Natives, and without having recourse to actual coercion. I must also beg to refer to my own proceedings, which succeeded in obtaining the consent of the people to relinquish this barbarous and unnatural practice. It was accomplished, no doubt, with great difficulty, but it was so far a spontaneous act that it was solely effected by persuasion and reason. It is under this influence alone that the measure can ultimately be expected to prove successful; but from the peculiar habits of the people of this part of India, the practice of destroying their children cannot be overcome by the mere dictates of natural affection. When this tie was once abandoned, it would be long before it could be again recovered, and it would be necessary that they should be continually watched, and urged to the performance of a duty which is seldom neglected even by the brutes. This is an unfavourable picture of human nature, but it is the unavoidable consequence of a long familiarity with depraved sentiments and a perseverance in vicious habits. It was foreseen that the mere engagement which these people had contracted for discontinuing infanticide, however solemn and authentic, would not be sufficient unless they were looked after with vigilance, unless they were frequently encouraged; and unless those instances in which they infringed their own voluntary engagement were detected and punished. The mode of punishment was provided by their agreement. I am persuaded that a system of this kind would have succeeded, and have preserved, in a great degree, the engagement inviolate for the abolition of Infanticide. Occasional infractions might have happened, and were to be expected; but the general principle would have been maintained, and, in time, the custom would have been forgotten, and have disappeared. It must have been, indeed, by the same process that it was established, for it was impossible that a practice so contrary to every feeling of nature could have been established at once, and without the utmost repugnance. Many persons must have persisted in saving their children, and disobeyed a horrid and inhuman institution, until they became reconciled to it by custom and usage.

It was under the influence of a similar train of reasoning and reflection that I suggested to the Government, when I quitted India, to exact an annual report of the progress of Infanticide, and that it should be the object of continual care and solicitude. Before I retired from the service, I had the satisfaction to see that the principles for its abolition had made no slight impression on the minds of the people, and that in a short period they had saved a considerable number of infants. But from the report which has now been received from India, it would appear that the whole number saved in the course of ten years is little more than sixty, and, perhaps, not a third more than were presented by their parents to me in Káthiáwár with feelings of affection and delight. From these feelings, which were publicly displayed, and which had all the appearance of the most tender maternal effusion, I must own, that I thought myself warranted in entertaining the most sanguine hopes that this blot on human nature would be utterly eradicated.

In the present state of the subject, and with reference to the peculiar state of the society in which this crime prevails, I would take the liberty of suggesting some remedial measures, which may still avert the fate of those unhappy children.

The first circumstance which requires attention is to see the people often, and, by a frequent intercourse, to inspire them with sentiments more favourable to humanity. It is scarcely to be expected that the Jádejás will seek our society without greater encouragement than it is the habit of our countrymen, generally speaking, to afford to the Natives of India; and we must, therefore, visit them in their villages. They must be sought out in their recesses, invited to attend the public Kacheris, and the subject brought as often as possible under public discussion. This should not be done in a controversial manner, but with the complacency and benevolence of instruction, which seeks rather to convince than to confute an unreasonable opponent. In these situations, opportunities would frequently arise of enforcing the heinous nature of the offence, of calmly discussing its tendency, of exposing its crime, and of contrasting the abominable practice with the universally contrary usage of the rest of mankind. By the effect of example, by the force of conversation, and by diffusing good and just notions of human nature, these men would be gradually alienated from their absurd and guilty conduct. In every attempt to arrest this crime, the Bráhmins, and the precepts of the Híndu religion, would be a powerful aid. That religion is directly opposed to the practice, and I always found the Bráhmins most willing coadjutors in this cause of humanity. By these means, by a constant attention to the subject, by frequently assembling the Jádejás, and by using the immense mass of conciliatory methods in our power, the practice might surely be effectually suppressed. It is not founded on religion, it is disavowed by the great body of the people; and prevails only among a single tribe.

They would not withstand any systematic exertion which might be directed to its overthrow; and, in fact, did it not yield to an attempt which was made in a doubtful situation, amidst a multitude of other occupations, and which was not pursued for a long time? The same facilities, and greater, now exist to ensure success. The Gáekwár authority may be disposed more readily to co-operate with us, while our own is better established, and while we possess an actual share in the Government of the country. The Collector of the newly acquired revenue in Káthiáwár would be a natural and an essential agent in this humane work. By means of the police, which is under his control, and by the frequent intercourse which his office obliges him to hold with the Natives, would he have opportunities of communication, superior, perhaps, to any other person. Let the Collector, the Agent in Káthiáwár, the agent in Cutch and the Gáekwár authorities, heartily, and in concert, exert themselves, and they would be irresistible. It is with no improper or invidious motive that I have observed on the great superiority of these means over the new and imperfect influence which we had when the attempt was first made to suppress this odious crime. But I would not rest the success of this interesting measure alone on vigilance, and the active use of even all the agents in our power. I would employ other stimuli, and not neglect those that may be calculated to produce an effect on the grosser passions of those who persevere in the practice of Infanticide. I would not encourage the idea of an expensive agency, nor the direct and professed employment of spies, which are more likely to defeat than to promote the object; but there are surely means of ascertaining the result of a birth in a family, without either offending its delicacy, or requiring much expense. The fact of a pregnancy is always public, and the report of the neighbours would often be sufficient evidence. A few detections would arrest the practice. If the intercourse was as frequent as I have recommended many things would be casually learnt, and little indeed could be concealed. In the course of this intercourse, many acts of friendship, of courtesy, and attention could be conferred on the Jádejás, which would be attended with little expense, but which they would highly value,—they are both greedy and necessitous. The present of an inferior turban, of a Dupatta, of a snuff-box, of a pair of spectacles, or of any other trifling article, would be prized by them as a mark of honour, and as a profitable acquisition. These little favours would be the means of bringing them together, of inducing them to come into our society, and, finally, of reconciling them to our views. It is by association, and a constant attention that they are to be reclaimed.

I cannot conclude these hasty remarks without observing that the character and reputation of our Government must suffer materially should those people be allowed to resume a practice which they had abandoned with all the formality of a regular and solemn compact. May it not be said that we were more indifferent in the cause of humanity than in exacting a rigid and scrupulous compliance with the terms of a Treaty which involved a paltry revenue, or some insignificant district? We may, by kindness and by patience, bring them back to the path of their duty. The voice of nature, and the influence of the women, will unite in assisting us; and in this struggle against a deplorable practice we shall finally prevail, while our motives must be applauded, and cannot be mistaken. Were the power of Government never applied, but in cases so obviously beneficial and disinterested, the rudest minds would bless them, and the feelings of men, as well as their reason would render them both agreeable and irresistible.

(Signed) A. WALKER.

FROM

LIEUTENANT-COLONEL A. WALKER;

TO

J. DART, ESQUIRE,

Secretary to the Honorable the Court of Directors,

India House, London.

*London, 27th August 1819.*

SIR,

Since I had the honour of addressing you under date the 19th ultimo, I have been able to peruse with more leisure and attention the proceedings which have been held on Infanticide from the time that I left India. Although it would be a very painful task for me to enter into a minute and critical examination of those proceedings, some remarks are unavoidably necessary on a subject which cannot be viewed without interest and emotion, and which, to a considerable degree, must involve the character of our country. The policy and humanity of our Government are irrevocably blended with the success of the measures for abolishing this revolting crime.

After a careful perusal of the documents with which I have been favoured by the indulgence of the Honorable Court, I have found it impossible to suppress the conclusion that the subject had either been forgotten for years together, or that some imperious and uncontrollable circumstances had rendered our interference utterly impracticable. From whatever resistless cause this has arisen, it is deeply to be lamented, and the consequences are far more formidable than even the immediate effects. The immediate effects are the loss of so many thousand lives; but the consequences are still more serious, as the enforcement of the engagement must now be infinitely more difficult, by the long neglect and disuse of its provisions. There is no more effectual way of destroying the most sacred laws and obligations than by usage; while they acquire fresh strength and vigour by a regular appeal to their authority.

At the time that I left India, the subject was familiar to the Jádajás; there was an impression of interest on their minds, a return had appeared of parental affection; and, above all, there was the necessity of obeying a legal enactment possessing their own solemn sanction, and for the enforcement of which the British and Gáákwar Governments were pledged.

Instead of this picture, the Jádajás have now found out that the engagement, which was at first so reluctantly yielded and strenuously urged, means almost nothing, since it may be eluded with impunity, may be violated without detection, and without reproof. If they had imagined that there would be so little danger in its violation as they evidently at present believe to be the case, I should without any doubt have found much less difficulty in obtaining their consent to discontinue the custom of destroying their daughters. Could they have foreseen that the whole would afterwards have rested on their own free will and choice, they would neither have been apprehensive of inconvenience nor of punishment, and would have saved themselves and me much trouble from a useless opposition. This reflection is not new, and I viewed the difficulty with which these people were first led to discontinue this extraordinary custom, at the time that I was using every effort to overcome their prejudices, as no unequivocal proof of the stability of the arrangement. This is stated in my report to the Bombay Government.

The consequence, in short, at this moment, operating in Káthiáwar, is the impression of weakness and vacillancy on the part of the British Government, or that they are incapable of giving effect to their own measures.

It may seem idle to trace out the nature and extent of the evil that remissness or accidents have produced. I should not, indeed, have made these observations, were I not clearly of opinion that, in the application of any remedial measures, it is most particularly necessary that we be distinctly aware of the nature and the extent of the mischief; otherwise it will never be counteracted. I am aware, also, that the truth cannot be stated in all its broadness and honesty to the Company's Government in India, as it might irritate instead of conciliate; yet it should be stated, though with as much delicacy as the nature of such truth will admit.

I have now a more agreeable duty to perform, in adverting to the interest which seems to be everywhere felt and expressed at present for the suppression of this crime. The communications of Captain Carnac and of Captain Ballantine breathe the spirit of feeling and humanity which is natural to their character. They are men who love their country, their friends and mankind. They will, I am persuaded, pursue the subject with a renewed degree of earnestness and warmth, and, by a judicious direction of their exertions, finally accomplish the abolition of infanticide. They will embrace every means and opportunity of maintaining unimpaired the honour of their country, by supporting its reputation for humanity and philanthropy. They are the best judges of local circumstances, and have the best means of taking advantage of them.

I expect this from those gentlemen, and that they will unite a kind of enthusiasm in the cause.

I cannot avoid taking this opportunity of expressing my own obligations and warmest thanks to Captain Carnac, for the spirit with which he repelled the insinuation contained in the resolution and minute of the 19th September 1817. It is with the utmost unwillingness that I have at all alluded to this subject, but I conceive that I could not pass it over in total silence, and must trust in the Honorable Court of Directors doing me that justice which I have on so many occasions gratefully felt and acknowledged at their hands. I may, however, be allowed to observe, that the attempt to throw reproach and censure on my influence and exertions is, in point of fact at least, inaccurate. The exertions and responsibility of an individual in the public service must necessarily terminate with his office; but I can affirm, with truth, that I have never been able to divest myself of care and solicitude for those interests which I left behind me in India, and especially for that measure by which I hoped to rescue a great number of helpless infants from a premature death. I have endeavoured to second this wish by every excitement which a frequent correspondence at so great a distance could effect, to impress on the minds of my European and Native friends an attachment to those principles which had always regulated my own conduct, and particularly never to relax their efforts against those who violate the laws of nature and society. This was all that I could do, and was, perhaps, more than was to have been expected from an unemployed individual. The most arduous part of the enterprise was unquestionably the procuring of the engagements on the part of the Jádejá Chiefs to abolish the practice of destroying their daughters; the solemn acknowledgment that it was contrary even to their own religion; and that such was their abhorrence and detestation of it, that whoever should be proved guilty of the repetition of the crime should be branded with all the infamy, disgrace and privation of privileges involved in the loss of caste.

The recognition of these things as general principles, and principles of law, I hold to be the grand achievement in the removal of this scene of guilt, desolation, and misery.

If the practical benefit has not followed, it cannot, by any fair inference, be imputed to me, and this conclusion seems firmly founded in the fact that, in the course of a short period after the engagement was procured, as many lives were spared through its agency as for all the succeeding years.

But, perhaps, the following quotation from the proceedings of the Bombay Government itself might be produced as a proof that the failure had no dependence on my influence and exertions:—

“Had the annual reports [they observe, in their consultations of the 16th of August 1816] required by the instructions of Government of the 31st of March 1808 been regularly attended to, the Chieftains would have observed a continued anxiety on the part of the British Government to enforce the engagements they contracted, and the formation of those reports would also have led to a spirit of inquiry, and ensured, in a certain degree, the fulfilment of those engagements, inasmuch as it would have proved to the Chieftains of Káthiáwár the anxiety felt by the British Government on the subject.”

In this passage they have themselves correctly traced, however late, one of the principal errors which has been committed, and which it was in their own power at any time to have corrected.

It may be said there was nothing to report. Let this be admitted. Report that fact,—for it was a fact little expected,—and the knowledge of it would have given an impulse to investigation and vigilance. It has at length produced this very effect; and however inefficient the means adopted might have proved, the appearance of activity and interest must have prevented many bad consequences.

I shall now turn with pleasure to the circumstances which are still favourable to this cause of humanity, and which may encourage us to expect that this revolting practice will be overcome.

The Court of Directors, the Government, and its assistants in India, appear at present to take great interest in the success of the measure. This is one favourable class of circumstances.

Again, the prejudices of the Jádejás, with which I had to grapple, if not entirely done away, are at least suppressed and disavowed. They appear so far to move within the range in which nature acts, that they express no pride in the destruction of their offspring, and feel no shame in rearing them. It is evident that a very favourable change has taken place, since all the infants they have saved have been the consequence of their own choice; and as some of their daughters have been reared within very recent dates, the principle of natural affection is even at this moment producing its effect.

This therefore is, upon the whole, a second class of favourable circumstances; but they can be favourable only to an enlightened and resolute mind,—a mind that calculates coolly, that regards no obstacle as contemptible, and yet will not be appalled by the greatest.

One of the principal objections to the remedial measures proposed to and rejected by the Bombay Government, without the substitution of others, is that they uniformly consist of small

details. They suggest to me the idea of a conqueror proposing to lay a vast region at his feet by merely disarming or taking captive a few of the videttes or outposts. It appears to me that there are two great principles, of which all the minor details must be merely ramifications. The first principle is the maintenance of the authority of Government in connection with the solemn engagements of the Jádejás; and the second is the adoption of that conduct towards the Natives which I have endeavoured to illustrate in the letter which I had the honour to address you last month. I have taken the liberty of suggesting in that communication what I thought might be usefully enjoyed; but much must be left to the discretion, temper, and good sense of the local authorities.

There must be intercourse, reasoning, and such dignified and manifest benevolence, that the foul breath of malevolence shall never be able to sully it. In short, reason, persuasion, and the aid of women, who more readily feel than men the cruelty of such a practice, would do much to put a stop to Infanticide, and in a few years it would be looked on in Káthiáwár with as strong a feeling of horror as it is now in England.

I shall take the liberty of offering some remarks on each of these points. In the first place, the authority of Government must be maintained, and the engagement, which has been mutually contracted, exactly fulfilled. We must show that we are serious, and that we are determined to be obeyed. This will be more difficult now than in 1808; but still it must be done.

I would begin by sending to every Jádejá Chief an authenticated copy of his engagement, and apprise him in the most solemn and precise terms of the determination of the Company and the Gáekwár to exact the performance of an obligation which has prescribed to all parties sacred and imperative duties. These separate addresses to the Chiefs would soothe their pride, and prevent them from taking offence; but that none may be able to plead ignorance of the intentions of Government, I would follow up the measure by a public proclamation, and give it as wide a circulation as possible. This should be addressed to the bosom and understanding of every Jádeja. It should declare the feelings and the intention of Government upon the subject. It should strongly mark the abhorrence of the crime, and explain the nature of his own obligations in consequence of his engagement to renounce Infanticide. He should be told that the bear, the tiger, the wolf, the hyena, and whatever is fiercest in nature, preserve their offspring, and risk their own lives for their safety. He should be asked what was to be expected from a being in the shape of a man, but who is so far from having anything of the nature of a man, that his bosom is unvisited with even that tenderness which moves and controls the most savage beasts of prey?—that where the monstrous inhumanity of Infanticide exists it is impossible that any good can exist; that it involves a violation of good faith as well as the recognised principles of religion, and that no trust can be reposed in the perpetrators of this horrid crime. That therefore Government are resolved to punish such outcasts of human nature by withholding from them every mark of confidence and regard, as well as by inflicting pains and penalties according to the nature of the case. That, on the other hand, those who give evidence of a sincere and hearty return to nature and the principles of religion, shall be regarded with affection, and enjoy every mark of esteem, of favour, honour, and emolument, of which circumstances will admit.

When these and other considerations have been promulgated, it would be necessary that they should be acted upon with firmness and vigilance; for early relaxation in particular would prove extremely injurious, not only to this cause; but to the respectability of Government in general.

In the proclamation I have above suggested, and in all public declarations on the subject it might be useful to point to the Táluka of Drápha, of four hundred families, who have never saved a female infant, and who are enduring the marks of Divine vengeance, in the extreme poverty and misery to which they are reduced. The Rájikumárs of Benares, also, who, have proved faithful to their engagements might be mentioned as an honourable instance; and, in fine, they should be reminded of every obligation and example which can be supposed to bear on the question, and is likely to produce any influence upon their sentiments. The feelings and compassion of the Chiefs should be roused, by frequently expressing our indignation against the crime; and, by correspondence and remonstrance, to inspire a natural horror of it in every breast.

In order to observe, and to give due effect to these preliminary measures, the servants of Government, Natives or British, should have instructions to watch over the operation of the engagements in their several districts, and to report upon every occurrence of a birth among the Jádejás, or even the surmises of its consequences. As they are not very rigid in the seclusion of their women, and as all those who are in the lower stations of life, who form the great majority in every society, must necessarily be employed in occupations which expose them to public view, a case of pregnancy can scarcely ever be concealed. There is no attempt made, indeed, to prevent it being known, and surely it would not require much discrimination of judgment, nor the exercise of a very officious or impertinent curiosity, to ascertain a circumstance which is so notorious. But there are other circumstances of less direct evidence, from which very fair and correct inferences may be drawn, and of which we may avail ourselves in cases where stronger testimony may fail. It is well known that among Hindus of all descriptions the birth of a son is an object of congratulation and rejoicing. Whenever a birth in a Jádeja family was unattended by these cheerful and happy symptoms, where it was passed over in silence and without notice, we might with very considerable certainty, conclude that the birth

was a female. Upon this surmise or suspicion an inquiry might be made, and I do not imagine that there would either be any impropriety or indelicacy in questioning the family as to the result. In many cases I am disposed to think that the Jádejás would not deny the fact, and any attempt to equivocate would form a strong proof of guilt. Cases of a suspicious nature must occasionally occur, and come under our observation; but the miserable children of poverty must not become the victims of vengeance, while the more aggravated guilt of those that range in the higher ranks of life are passed over in silence, and with impunity. By taking advantage of every opportunity, by appearing active and inquisitive, and deeply interested in the event, we should convince these people that we are determined in future to prevent the perpetration of the act.

At any rate, every servant of Government should have injunctions to ascertain the consequence of a birth, by all the means that may be in his power: nothing should be too trifling for his notice which may bear on the point,—he should collect even the rumours of the country upon the subject, and report to his superior; he again to another, if such there happen to be; and so on till each case reach the Assistant to the Resident, and then the Resident himself, who should, lastly, report to the Government at Bombay. I would beg to recommend that the report of the Resident should be made at least every three months for the first year or two, or till it appear that the measure is proceeding so securely that an annual report, which must never be dispensed with, shall be deemed sufficient. Quarterly reports for a time, indeed, would be highly beneficial, and if they were mere blanks, still I think they should be punctually made. They would prevent the subject from falling into neglect, and, by maintaining a spirit of inquiry, make it manifestly appear that we are in earnest. I would even suggest, if it could be attained, to engage the Chiefs themselves to make returns of births, and not only of females, but of males, which would be a check upon the evidence in regard to the former. This would be gaining a step of decisive importance, not only to the cause, but might increase the small number of useful facts which we possess on the state of population in India. There is every reason for suspecting that the Chiefs have been transgressors of their own engagements; but the form alone of making a quarterly return to Government would add to the general excitement, and would ultimately produce good. The great object is to apply as many principles as possible of common cohesion, and to put in motion the whole of the moral machinery which can be discovered for the abolition of this unnatural practice. I am at the same time perfectly aware that the nature of the subject must render it peculiarly difficult to obtain correct information and accurate evidence of a fact which is commonly perpetrated in secret. The means of concealing the sacrifice itself are extensive; but as they make no mystery of the pregnancy of their women, the result cannot be so easily disguised, and into this it is our business to inquire.

If there is any reason to believe, or even suspect, that the birth has been a female, and that nothing has been offered to the view or notice of the public, such circumstances occurring must afford a proper subject for investigation. It is not to be expected that this investigation should always produce conviction; but the purposes of humanity would be fully answered by the inquiry, by showing the party that he was watched; by alarming him with the possibility of detection; and, by a natural consequence, to prevent the repetition of the crime.

I should be disposed to consider a court of Pancháyat as the most prudent and legitimate means for the examination of the question. It would be a tribunal congenial to the Natives, and its decision would give them no offence. As the court would be entirely composed of Natives, its proceedings would be regulated by their feelings, and the nature of the inquiry. Should, however, any objection be made to the Pancháyat, or it be prevented from assembling, I would have recourse to the trial by lot, or to device, however defective or imperfect, which might show that we were attentive to the subject, and ever on the watch for its detection.

It is evidently necessary that the whole system should be supported by rewards and punishments; but a considerable diversity of opinion may prevail as to their nature and mode of application. The crime may be rendered more frequent by the severity of the laws which are enacted to prevent it, while there may be as much danger of encouraging it by too great tenderness in punishing. The offence is of such an odious description that it cannot be considered as a fit object for the exercise of clemency; but, at the same time, it has been so long legalised by custom, and so common in its practice, that it may not be proper to inflict the last severity of the law on the first transgressor. Afterwards, however, and when the ordinance has been for some time generally observed, the criminal may be prosecuted as a common murderer.

Cases of delinquency should in every event be always punished by fine, and branded with infamy. The Chiefs should be particularly held to their engagement, and punished with a pecuniary penalty to the extent of their means and the degree of their offence. The poverty of many Jádejás, however, must render the mode of amercement with respect to them impracticable, and the punishment of those who violate the engagement under such circumstances must be limited to disgrace, or ejection from caste.

To this may be superadded the displeasure of Government, the reproach and correction of society. I have said in a former communication that I would not have recourse to coercive means, and, if possible, I would still adhere to this rule; but the authority of Government

must at all events be maintained, and this gross departure from duty punished. If all other means, therefore, should fail, I would not hesitate to apply those of coercion, taking care to show that it is a matter of necessity, and not choice.

Rewards and punishments always suppose something done to merit the one or incur the other ; but it is generally a less difficult task to repay a good deed than to discover the best means of punishing a crime, so as to prevent its repetition.

I have endeavoured, in my letter of the 19th of last month, and more particularly in its enclosure, to point out various marks of regard which might be shown, at little expense, to the observers of the engagement. They should have less the appearance of bribes than of marks of honour ; but, at the same time, instances may occur in which it may be necessary to display the generosity and liberality of Government. This must be particularly necessary in cases of extreme poverty, and inability to rear the offspring which has been saved. This revolting practice may have begun among these people from want, fear of future evil, and a redundant population, it has been continued from prejudice and habit. Such cases of extreme poverty and distress have actually occurred. Several instances are stated by Captain Ballatine to have happened, and an affecting appeal appears to have been made by the parties for pecuniary relief, which will not escape the humane attention of the Honorable Court of Directors. I would suggest the adoption of a regulation, which, while it might serve as some check on the perpetrators of Infanticide, would be an encouragement to those who follow a different conduct, the latter should receive as much praise and publicity as possible. In this point of view it might be found useful to publish, in the Kacheries and in places of public resort, after a report has been transmitted to Government, the names of those who have been faithful to nature and their engagement, and of those who have been proved to violate the dictates of both. While one class would thus be marked as unworthy of trust or confidence, the other would be placed within the view of distinction and preferment. Might it not be a beneficial excitement to confer an honorary medal on the Jádéjás who save their daughters ? The silver of a few rupees might answer the purpose ; the medals would contain a suitable inscription, and the persons receiving them should be invested with them by the highest local authority of the district, and in as public a manner as possible.

From the increased share and influence which we now possess in the revenue and Government of Káthiáwár, we have proportionately increased means of binding the principles and directing the sentiments of the Natives. These are so obvious that it is almost unnecessary to point them out. Amongst the circumstances of which we have the command is the power of employing only in the transaction of public business meritorious Natives, and of selecting, especially for places of honor and trust, those Jádéjás who may have saved their children.

The Company, in a great measure, possess all those means of preferment, and of profitable appointment, which formerly belonged solely to the Native rulers. A plan founded on this principle, systematically and judiciously pursued, would have a far better chance of success than one which proceeded solely on compulsion. Avarice seems to be the most powerful obstacle at present against which we have to struggle or contend ; and the most effectual and natural way of counteracting this passion would be to oppose its influence by a new source of advantages. The fines recovered from delinquents should constitute a fund sacred to the benefit of those who have saved their daughters, which should be distributed by the Resident according to the merits and wants of particular cases. The management and distribution of the fund in this manner would be one means of satisfying the country that the humanity of the Company's Government was quite disinterested. I shall only add that every reasonable hope of abolishing Infanticide in Cutch is strongly connected with our giving effect to what is already become law in the neighbouring country of Gujarát. The accomplishment of this most desirable object ought to be considered as a prudent and legitimate measure for the consolidation and stability of our Government, or influence in that quarter of India.

In concluding these remarks, and submitting them to the consideration of the Honourable Court of Directors, it may be necessary to apologise for their freedom. My only, but I hope satisfactory, excuse is that peculiar interest which I feel in common with the Court on the subject of Female Infanticide, and my great anxiety that those measures for its suppression, which have been honoured by their approbation, and cost me no small pains and solicitude to effect, may not, in the end, prove totally worthless and abortive.

I have delivered my sentiments with candour, and with that plainness which truth seems to me to require, but with feelings of the most respectful regard for the prosperity and honour of the Company, with which the dearest interests of this country are closely connected.

It is unnecessary for me to make any professions of attachment to a service from which I have enjoyed so many benefits, into which I entered at an early period of my life, and in which I have witnessed so many eventful scenes ; none of them, however, of a more extraordinary nature than that which is the subject of this address.

I shall be happy if the desultory thoughts which I have at different times thrown together upon this important subject, shall be deemed worthy of the attention of the Honourable Court ; and I shall conclude by earnestly wishing and praying for the final triumph of humanity over a barbarous and inhuman custom.

I have the honour to be, &c.,  
(Signed) A. WALKER.

27th August 1819.  
B 264—14

P. S.—There is no doubt but that Infanticide is practised in other parts of India besides those of Cuch and Káthiáwár. The existence of the custom has been traced to the Ráthodes of Jeypur and Jodhpur, to the Hári of Bundi Kota, the Waish in the Purab, the Jhátis in Hindustán, and to various Rajput tribes remotely situated from each other, and who have at present no common tie of connection. The custom is continued without the excitement of society and intercourse. The Mewáts, a sect of Mahomedans, but whose ancestors were Hindus, are still in the habit of putting to death their daughters at the moment of their birth. I have stated these circumstances in my report to the Bombay Government of the 15th March 1808, and that the Jádejás are aware that the custom of Infanticide is followed by other tribes besides their own. Although we have not discovered the motive that has led so many people to adopt this unnatural and remarkable custom, it is probably among them all to be ascribed to the same event, and to the same origin. The sacrifice is confined, it would appear, to females, and to Rajputs, or such as claim their descent from that military race. Among a people devoted to war, and peculiarly exposed to danger, the rearing of their daughters may often have been an object of great difficulty, and in some situations they may have proved an impediment to the profession of arms. They may, therefore, have made this sacrifice, on some emergency, to their convenience, and even to their safety; or, if we choose to ascribe it, to a dreadful superstition very prevalent in ancient times, as the means of appeasing the wrath, or of propitiating the favour, of the gods. We are told that the ancient nations assigned this as their reason for having recourse to similar sacrifices; “They thought nothing,” says Polybius, “sordid or dishonourable that is employed in that design.” The Senate of Carthage proposed to sacrifice the infant son of Hannibal after he had gained the battles of Tecinus and Trébia.

Without attempting to investigate this subject, we may assume it as an unquestionable fact, that the existence of Female Infanticide prevails to a greater extent in India than has yet come under the observation of the British Government. The knowledge of this fact would until lately have been productive of little more than to gratify a melancholy and speculative curiosity. It might have added to the list of those offences which are contrary to the common course of nature, without affording an opportunity of correcting this particular departure from duty and affection. The case is now very much altered; and the same inquiry at this moment might be attended, not merely with the discovery of the existence of the fact, but enable us, by the means we possess at present, to suppress everywhere this revolting crime within the region of Hindustán. Many of the districts in which the practice is supposed to prevail have either fallen under the influence or the actual Government of Great Britain: many of those people have become our subjects; and we are bound in duty, as well as honour, to reclaim them from the reproach of killing their own children. I am quite certain that the Company's Government requires no other excitement or encouragement for undertaking this humane work than would result from the probability of their success, and it is without any view of this kind I am led to mention that the subject was not overlooked by the former Government of India, to which the Company may now be considered as having succeeded. The author of the Akbar Námeb relates, that in the route of the royal army from Kashmere to Lahore they came to a village the inhabitants of which had formerly been Hindus, “where numbers of the poor people, upon having daughters born to them, that instant secretly put an end to their existence.” Upon this fact coming to the knowledge of the Emperor Jehángír, he ordered “that this barbarous practice should be discontinued; and enacted that whoever should commit it in future should be put to the torture.”

From this it would appear that Infanticide engaged the attention of the Mogul Government, and that it made an attempt to suppress the practice. It would be curious, as well as useful, to ascertain what has been the fate of the measures which were adopted for this purpose two hundred years ago have they been successful, or have they failed? The moral negligence which succeeded the decline of the Mogul Empire, and the impracticability, in the disordered state of the country of enforcing a severe law, would be sufficient to discourage our expectations that the termination has been prosperous. Still it would be desirable to know the actual result, to discover the extent of the impression, and whether the attempt was only the effect of a feeling at the moment, or pursued as a system. The less it was expected the more agreeable, certainly, would be the discovery, should we find that natural affection has assumed its influence in the midst of all the tumults and revolutions to which that part of India has been exposed. The extensive power and dominion which we now possess in India, may be made subservient to this inquiry, and be directed to ascertain how far the practice of Infanticide prevails in any of the countries under the influence or control of the British Government. It is only necessary to make this suggestion: the Company's Government are always prepared and willing to embrace every opportunity, and employ every means arising from their situation, for securing the rights due to humanity.

(Signed) A. WALKER.



*Extract from a Letter from the Honorable the COURT OF DIRECTORS to the GOVERNMENT OF BOMBAY, dated the 1st March 1820.*

We have learned with great pain that your humane endeavours to accomplish the suppression of the barbarous and unnatural practice of Female Infanticide in the Peninsula of Káthiáwár have hitherto proved to a great degree unsuccessful, notwithstanding the engagements which were contracted by the Jádeja Chiefs of that province in 1807 with Colonel Walker, to abstain from the commission of that offence.

The register appended to the report of the Assistant to the Resident at Baroda, under date the 20th June 1817, shows that the lives of only sixty-three female infants have been saved in consequence of your interposition in the course of ten years,—a number extremely disproportionate to the number which must have been born within that period. Indeed, the facts stated by Captain Ballantine, that in the táluca of Drápha, which contains four hundred Jádeja families, there is not a single female child in existence, and that in no family has more than one female child been preserved, demonstrate the inveterate prevalence of this horrid custom.

However mortifying may have been the result of your past endeavours, we are persuaded that you will not allow it to operate as a discouragement to further and preserving efforts in the same cause. We think you may do much by addressing yourselves to the interests of the Jádejas, and the renewal of the decennial engagements with the Káthiáwár Chieftains will have furnished you with an opportunity of calling upon them to enter into fresh engagements, under proper securities, to abandon the practice in question. We are not without hopes, also, that the additional influence which we acquired in that part of Gujarát, by the cession of the Peshwá's tribute, may, if judiciously exercised, be the means of enabling you to enforce a stricter adherence to their engagements on the part of the Jádejas.

We entirely approve of the measure of distributing among those who observe their promises, the fines which may be levied upon those who violate them.

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*Extracts from a Minute by the Honourable MOUNTSTUART ELPHINSTONE, Governor of Bombay, dated Camp Mála, 9th January 1821.*

I have the honour to lay before the Board the opinion I formed while in Káthiáwár on the system which it is most expedient hereafter to adopt towards that province.

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There is one point of great importance, in which we are already entitled to exercise the right of general superintendence. This is in checking the crime of Female Infanticide, and in imposing the fines authorised by Colonel Walker's agreements on those who may be guilty of it. It is greatly to be regretted that the difficulty of detection should secure the perpetrators of this crime so effectually from punishment as to render the article against it a dead letter. There has been no instance of punishment for Infanticide since the agreements were concluded, and this is so far from being owing to the diminution of the crime, that from the best information Major Ballantine could obtain, it would not appear that more than one hundred females, born since the agreement, are now in existence; and it is not easy to say how many of these might have been spared if the engagement had never been entered into. No effectual check can be imposed on this atrocious practice as long as it is so completely congenial to the general feeling of the people, unless by employing hired agents, as proposed by Major Ballantine, whose duty it should be to detect offenders of this description, and such a measure would lead to so much intrusion into the most private and domestic proceedings of the superior castes (among whom alone Infanticide prevails), and would be open to so many abuses on the part of the informers, that I do not think the chance of success would compensate for the disaffection which it would create. It may also be doubted how far we have a right to interfere to such an extraordinary pitch with the private life of a people with whose Civil Government and internal policy we do not pretend to have any concern. We must, therefore, be content to follow the footsteps of our predecessors (without attempting to go beyond them) in their most meritorious endeavours to discountenance this enormity, and we may safely flatter ourselves, that as the manners of the people become softened by a continuance of tranquillity and good order, they will gradually discontinue a practice which is not more inconsistent with reason and morality than repugnant to natural instinct.

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*Extract from a Letter from J B SIMSON, Esq., Secretary with the Right Honourable the Governor on Tour, dated 9th January 1821*

The Honourable the Governor has learned with great concern the very limited success that has hitherto attended the exertions of the British Government to put a stop to the crime of Infanticide.

Though the Honourable the Governor does not think that it would be prudent to authorise the employment of regular informers for the purpose of detecting instances of this atrocity, he feels the greatest anxiety to employ every practicable means for its suppression,

and considering that the practice is entirely unconnected with religion, and unsupported by the opinion of the bulk of the community even in the countries where it exists, he cannot but entertain a hope that more effectual means of extirpating it may yet be devised.

You are requested to state your sentiments on this head, and to offer any suggestions that appear to you calculated to obtain the end in view. It is to be hoped, that from the direct communication which now subsists between you and the inhabitants, you will be able in the course of your circuits to obtain information in some of the many instances of this crime which must occur. It will then be in your power to visit the offence, not only on the person who has committed it, but on the head of the village, or on the Chief who shall appear to have connived at it.

Your influence ought likewise to be always employed in discountenancing this atrocity, and in encouraging an opposite course. When remissions are refused to a Chief, it may be noticed, as one reason for rejecting his request, that he has not been zealous in suppressing Infanticide; on the other hand, when an abatement is granted, it may, perhaps, be possible to reserve to Government the right to recover the amount after a certain period, unless the Chief and his Bháyád can prove their attention to the rule in question by the production of a certain number of female children of their caste. The proportion must of course be much smaller than a calculation of the births in so many families would authorise us to expect.

With a view to encourage parents in sparing their female children, you are authorised to throw all fines levied on Chiefs for other offences, as well as for Infanticide (after indemnifying the sufferers by each) into a fund, to be distributed in portions to children so preserved.

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FROM

CAPTAIN R. BARNEWALL,  
Political Agent in Káthiáwár;

TO

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated 16th July 1824.*

SIR,

I request you will submit, for the information of the Honorable the Governor in Council, the annexed statement, showing the number of Jádeja females at present in existence in this peninsula; the last statement was forwarded in Major Ballantine's report of the 29th June 1817, and appears to have stated sixty-three as the whole number that could then be discovered to have been preserved during ten years.

2. The contrast with the return now transmitted is so far favourable as to exhibit that during seven years more than double this number of Jádeja females have been preserved—the number at present being two hundred and sixty-six; forty-six have died. Among this number, some are stated to have been destroyed, but the impossibility of establishing the fact, under a declaration to the contrary on the part of the parents, has rendered it impracticable to enforce any penalty against the parties.

3. The principal obstacle to be overcome in rendering the engagements effectual is the difficulty in detecting those concerned in the perpetration of the crime, so long as the feelings and interests of the people render them disinclined to afford aid in discovering it: few are prompted to make it known by a sense of humanity, or even of interest, though all classes are ready to admit the barbarity of the practice; still they view it with so passive a spirit that they feel indisposed to encounter the odium or animosity that the consequences of a disclosure might occasion.

4. A constant intercourse with the Jádejas during my annual circuit has given me opportunities of impressing on their minds the interest taken by the British Government in the suppression of this barbarous and unnatural practice, and the guilt attached to the commission of it by the dictates of their own religion. I receive continual assurances that they will discountenance it; but, from the disproportionate number of females still existing, it is evident that although this horrible practice may be somewhat subdued, it is still far from being relinquished.

5. The minds and opinion of the tribe do not appear to have undergone that change on the subject that will alone overcome the existence of a custom so unnatural: the effects of the penalties enjoined by the engagements entered into by the Jádejas would operate in deterring the commission of the crime, if the means of detection existed, or its discovery was not opposed by difficulties that defeat the utmost vigilance. Proving it is almost impracticable, unless some part of the domestic establishment of a Jádeja betray him,—a circumstance that seldom can be expected, as the domestic servants are generally the old adherents and dependents of his family.

6. The present Chieftain of Navánagar had a daughter born some months since, and, as the head of the Jádeja tribe, it was particularly desirable he should have set an example by preserving it, and showing, by his doing so, his anxiety to support the existing engagements. I had been particular in every interview I had with this young Chief, in engaging his influence and support with his tribe in discountenancing the practice. He promised me to discourage it in every way in his power; but no sooner was a daughter born to him about ten months ago, than he determined upon its destruction. This information was acquired from a person in close intercourse with attendants on his family,—an inhabitant of his town,—but who would only communicate the information under a promise of his not being made the instrument of proving the offence. The circumstance was universally believed by others who resided in the principality, and the tribe in general, and, from all the information I could procure, I have scarcely a doubt of the fact, though the Chief, when called upon, openly denies it, avowing the child died a natural death, and challenging proof being adduced,—well aware that none but his own immediate domestics can establish the charge, and that they durst not give any evidence, but such as would acquit him of the crime.

7. The only means to ensure further success is to persevere in discountenancing as much as possible this atrocity; but so long as the force of pride and interest have a dominion sufficiently powerful to subdue in the Jádeja every principle of humanity and religion, this unnatural practice will be but slowly abolished.

8. The effect of rewards for convicting the offender and establishing the guilt of the parties might be attended with some benefit: they might be offered to stimulate the activity of informers, to enforce the penalties prescribed by the engagement, and remove obstacles which now interfere to prevent the crime being discovered.

9. The fines levied for the commission of the offence might be expended partly or wholly in rewards to those actively engaged in enabling the British Government to give greater effect to the suppression of the crime: this appears the only temptation likely to induce an informer to come forward, that it would be politic or desirable to authorise, or that seems calculated to afford any increased facility in establishing the guilt of those perpetrating it.

I have the honour to be, &c.,  
(Signed) R. BARNEWALL, Captain,  
Political Agent.

Káthiáwár Political Agent's Office, }  
Rájkot, 16th July 1824. }

*Statement showing the Number of Jádeja Females born and preserved  
in the Western Peninsula of Gujarát.*

Name of Province	Name of Táluca	Name of Village.	Name of Parent.	Total No of Daughters saved.	Name of Daughter	Age.	
						Y. m. d.	
Hájar ..	Gowridad ..	Gowridad .	Jádeja Merji .	1	...	0 4 0	
			" Karanji ...		Motiba	11 0 0	
			" Dosáji ...		...	1 0 0	
			" Hakáji ...		Amjiba	6 0 0	
			" Arjanji ...		...	0 4 0	
			" Jiiji ...		Májiba	2 0 0	
			" Dosáji ...		Kashiba	5 0 0	
			" Sambrábai ...		A'chuba	2 0 0	
			" Jiiji Rájáji ...		Bái Sáheb	4 0 0	
			" Unádji Chándáji .		Bonjiba	3 6 0	
	Dhrápha ...	Dhrápha ...	" Addábhai Rat-	10	...	0 8 0	
			" tanji ...		...	0 0 12	
			" Vishji ...		...	0 1 0	
			" Bhaiji Vakhtáji...		...	...	
			" Jeháji ...		Rupáliba	10 0 0	
			" Hálláji ...		Bájiba	7 0 0	
			" Bháji ...		Májiba	5 0 0	
			" Jiwáji ...		...	1 6 0	
			" Ranmalji ...		...	5 0 0	
			" Karanji ...		...	1 6 0	
Dhrol	Rádad ...	Rádad ...	" Ahyáji ...	20	Bájiba	3 0 0	
			" Sangáji ...		Májiba	6 0 0	
			" .....		Rupáliba	3 0 0	
			" Viráji ...		Rupáliba	4 0 0	
			" Nathuji ...		...	1 0 0	
	Intállu ...	Khákhra ...	Khákhra ...	" Dádo ...	...	...	2 0 0
				" Wághji ...		Jijiba	13 0 0
				" Mehrji ...		Fuliba	13 0 0
				" .....		...	...
				" .....		...	...

Name of Province.	Name of Taluka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age.
						Y. m. d.
Hálar—contd.	Dhrol—contd.	Modpur ...	Jádeja Khengarji	30	Bájba ..	4 0 0
			" Noghaji ..		" ..	3 0 0
		Rájar ..	" Jiji ..		" ..	7 0 0
		Liálu ...	" Modji ..	" ..	4 0 0	
			" Muluji ..	" ..	2 0 0	
			" Dosaji ..	" ..	7 0 0	
			" Nathuji ..	" ..	1 0 0	
			" Lákhaji ..	" ..	3 0 0	
			" Jehaji ..	" ..	0 6 0	
			" Nathuji ..	" ..	10 0 0	
			" Bamanaji ..	" ..	18 0 0	
		Máha ...	" Unadji ..	" ..	18 0 0	
			" Dosaji ..	" ..	28 0 0	
			" Muluji ..	" ..		
		Vágudar Motu ..	" Dalluji ..	" ..	Monghiba ..	7 0 0
			" Annaji ..	" ..	Báiba ..	5 0 0
			" Kesaji ..	" ..	Rupálba ..	1 0 0
			" Rupaji ..	" ..	" ..	2 0 0
			" Jessaji ..	" ..	" ..	5 0 0
		Vágudar Nánu ...	" Makaji ..	" ..	Bonjiba ..	4 0 0
		Nathu Vadlu ...	" Kesaji ..	" ..	" ..	2 0 0
		Vanpari ...	" ..	" ..	Jijiba..	4 0 0
			" Wakhtaji ..	" ..	" ..	2 6 0
			" ..	" ..	Báiraji..	1 0 0
			" Muluji ..	" ..	" ..	10 0 0
		Rojia ...	" Visaji ..	" ..	Jiba ..	3 0 0
			" Jivanji ..	" ..	Gagiba ..	0 6 0
			" Muluji ..	" ..	" ..	22 0 0
		Khengaraku ..	" Bháubha ..	" ..	" ..	3 0 0
		Sanosra ...	" ..	" ..	Láduba ..	6 0 0
			" Mottaji ..	" ..	Bonjiba ..	1 6 0
			" ..	" ..	Wakhtuba ..	20 0 0
			" ..	" ..	Bonjiba ..	15 0 0
			" ..	" ..	Báiba..	10 0 0
			" ..	" ..	Amarba ..	4 0 0
		Gadhdu ...	" Sujaji ..	" ..	" ..	9 0 0
		Khujaru ..	" Hamuji ..	" ..	" ..	2 6 0
		Dhutápur ...	" Adaji ..	" ..	" ..	5 0 0
		Gondal ...	" Kána Desaji ..	" ..	" ..	5 0 0
			" Nathuji ..	" ..	" ..	15 0 0
			" Hálibhái ..	" ..	" ..	7 0 0
			" Hállaji ..	" ..	Jijiba ..	2 0 0
			" Rawáni Meruji ..	" ..	Májiba ..	12 0 0
			" Sangaji ..	" ..	Jijiba..	0 0 4
			" Hállaji ..	" ..	" ..	4 0 0
			" Sagramji ..	" ..	Rupálba ..	1 0 0
			" Rásaji ..	" ..	Motiba ..	0 6 0
			" ..	" ..	Motiba ..	5 0 0
			" Rawáni Agaji ..	" ..	Rájuba ..	8 0 0
			" Náyaji ..	" ..	Báiba..	0 6 0
	" Muluji ..	" ..	Waktuba ..	0 0 2		
	" Haldhor Jessaji ..	" ..	" ..	0 0 3		
Bediya ...	" Jethuji ..	" ..	" ..	5 0 0		
Charakhdi..	" Haldor Náthaji ..	" ..	Kálluba ..	5 0 0		
	" Daji ..	" ..	Jijiba ..	13 0 0		
A'mbaldi ...	" Khimáni Dossaji ..	" ..	Májiba ..	13 0 0		
Khajaru ...	" Bhavsungji ..	" ..	Jijiba..	6 0 0		
Mathea ...	" Rásaji ..	" ..	Rupálba ..	2 0 0		
	" Dal Khirá ..	" ..	Monghiba ..	13 0 0		
Deo-chári ...	" Haldhor Mehruji ..	" ..	Báiba ..	13 0 0		
	" ..	" ..	Nániba ..	13 0 0		
	" Haldhor Páttaji..	" ..	Májiba ..	5 0 0		
Sittállu ...	" Bhumi ..	" ..	Shába ..	2 0 0		
	" ..	" ..	Májiba ..	2 0 0		
	" Kána Bhagvanji ..	" ..	Motiba ..	1 0 0		
Eultánpur .	" Haldore A'ddabhai ..	" ..	Nániba ..	3 0 0		
	" ..	" ..	Monghiba ..	8 0 0		
Lanikhár ...	" Nájubhai ..	" ..	Bonjiba ..	2 0 0		
	" ..	" ..	" ..	13 0 0		
	" Dolatsing ..	" ..	Rupálba ..	4 0 0		
	" ..	" ..	Kasiba ..	1 0 0		
	" Viraji ..	" ..	Sadaba ..	2 6 0		
	" Dossaji ..	" ..	" ..	6 0 0		
Mespur ...	" Punjaji ..	" ..	" ..	8 0 0		
	" Khimáni Lákhaji ..	" ..	Motiba ..	5 0 0		
	" ..	" ..	Achuba ..	2 0 0		
Bhaduku ...	" Gopaji ..	" ..	Kasiba ..	4 0 0		
	" ..	" ..	Báiba ..	1 0 0		
	" Dávaji ..	" ..	A'diba ..	6 0 0		
Hadmatállu ..	" Kesaji ..	" ..	" ..	5 0 0		
Dhoraji ...	" Khimá Sablaji ..	" ..	" ..	1 6 0		
	" ..	" ..	" ..	5 0 0		
	" Khodaji ..	" ..	A'ubha ..	1 6 0		
	" Sangji ..	" ..	" ..	4 0 0		
	" Jethubhai ..	" ..	Motiba ..	5 0 0		
	" Khimáni Motá- bhai ..	" ..	Rupálba ..	5 0 0		

Name of Province.	Name of Taluka.	Name of Village.	Name of Parent.	Total No. of Daughters saved.	Name of Daughter.	Age
Hálar—contd.	Dhrol—contd.	Dhoráji—contd.	Jádeja Khunám Govindji	120	Amarba	9 0 0
			" " Sámatji		Báiba	4 0 0
			" " Haldhor Malláji		Jáiba	7 0 0
			" " Anubhai		Jijiba	6 0 0
			" " "		A'diba	5 0 0
			" " "		Báiba	5 0 0
			" " "		Deoba	3 0 0
			" " Kána Jaguji		Waduba	6 0 0
			" " K h a n d h e r i a Kohdaji		Wakhtuba	3 0 0
			" " Kána Bhimji		Rájuba	12 0 0
			" " Sujábhái		Sonba	1 0 0
			" " Kána Maghábhái		Rupálíba	1 0 0
			" " "		Náthiba	6 0 0
			" " "		Jáiba	5 0 0
			" " "		Jiwába	0 6 0
			" " Kána Varsáji		Hiruba	5 0 0
			" " Haldhor Phulji		Motiba	3 0 0
			" " "		Adiba	0 3 0
			" " "		Motiba	4 0 0
			" " "		Rupálíba	5 0 0
			" " "		Hakuba	6 0 0
			" " "		Bonjiba	14 0 0
			" " "		Hiruba	0 9 0
			" " "		Faiba	7 0 0
			" " "		Faiba	4 0 0
			" " "		Faiba	4 0 0
			" " "		Hakuba	0 3 0
			" " "		Báiba	9 0 0
			" " "		Motiba	6 0 0
			" " "		Kesába	6 0 0
			" " "		Motiba	2 0 0
			" " "		A'daba	0 4 0
			" " "		"	0 0 2
			" " "		"	5 0 0
			" " "		"	2 0 0
			" " "		"	0 0 8
			" " "		"	7 0 0
			" " "		"	0 0 10
			" " "		"	4 0 0
			" " "		"	2 6 0
			" " "		"	20 0 0
			" " "		"	4 0 0
			" " "		"	6 0 0
			" " "		"	2 0 0
			" " "		"	20 0 0
			" " "		"	2 6 0
			" " "		"	20 0 0
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	5 0 0
			" " "		"	2 0 0
			" " "		"	2 0 0
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	3 0 0
			" " "		"	6 0 0
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	20 0 0
			" " "		"	0 0 1
			" " "		"	25 0 0
			" " "		"	4 0 0
			" " "		"	2 0 0
			" " "		"	16 0 0
			" " "		"	1 0 0
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	7 0 0
			" " "		"	0 0 1
			" " "		"	16 0 0
			" " "		"	5 0 0
			" " "		"	0 0 1
			" " "		"	7 0 0
			" " "		"	0 0 1
			" " "		"	0 0 1
			" " "		"	1 0 0
			" " "		"	1 0 0
			" " "		"	14 0 0
			" " "		"	20 0 0
			" " "		"	0 6 0
			" " "		"	7 0 0
			" " "		"	8 0 0
			" " "		"	0 4 0
			" " "		"	0 2 0
			" " "		"	4 0 0

Name of Province.	Name of Táluka.	Name of Village.	Name of Parent.	Total No of daughters saved.	Name of daughter.	Age.
						Y. m. d.
Hálár	Na v á nagar— <i>continued.</i>	Moda ...	Járdeja Dáji ...	201	.....	0 0 1
		Báda ...	" Bhaiji ...		Báiba... ..	0 0 1
		Khuránu ...	" Rájmalji ...	.....	3 0 0	
		Khadba ...	" Dossáji ...	.....	0 1 0	
		Mokhanu ...	" Rásáji ...	.....	5 0 0	
		Khambhálda	" Bháráji ...	Mongiba ...	20 0 0	
			" Desalji ...	.....	6 0 0	
			" Ráwáji ...	.....	11 0 0	
			" Alleyáji ...	.....	1 5 0	
			" Suráji ...	.....	4 0 0	
			" Bháji ...	.....	2 0 0	
			" Gájajji ...	.....	2 0 0	
			" Addábhái ...	.....	3 0 0	
			" Megharáji ...	.....	2 0 0	
			" Bháránu Nathuji	.....	3 0 0	
			" Báráji ...	.....	7 0 0	
			" Haldhor Gagáji	.....	0 4 0	
			" Desalji ...	.....	2 0 0	
			" Háppa Nathuji.	.....	11 0 0	
			" Lakháji ...	.....	8 0 0	
			" Kanáji ...	.....	0 6 0	
			" Kessáji ...	.....	2 0 0	
			" Kána Kanthadji.	.....	0 0 1	
		Sátodad Vávdi.	Sátodar Vávdi ...	" Jálamsingji	Motiba ...	1 0 0
				" Jasáji ...	Náiba ...	10 0 0
				"	Báiba ...	12 0 0
				Jádeja Rupsingji ...	.....	2 0 0
				" Jethuji ...	Baiba ...	2 0 0
				" Keshavji ...	Motiba ..	5 0 0
				" Keshavji ...	.....	0 4 0
				" Khodáji ...	Motiba ..	5 0 0
				" Kána Modji ...	.....	1 0 0
				" Dewáji ...	.....	0 6 0
				" Desalji ...	.....	6 0 0
				" Desalji ...	.....	1 0 0
				" Ahijáji ...	.....	10 0 0
				" Kalláji ...	.....	6 0 0
				" Kána Dájbháí..	.....	1 0 0
		Sisáng Chándli	Rájpura Sisáng Chándli ..	" Makanji	.....	1 0 0
				" Hamrji	.....	6 0 0
				" Bápuji Báwáji .	Sujiba ..	3 0 0
				" Káyáji ...	Kujiba ...	8 0 0
		"	Jámba ...	3 0 0		
		Jádeja Jasáji Rásáji ...	Jyiba ...	3 0 0		
		" Gopáji ...	Báiba ...	5 0 0		
		" Dewáji ...	Alliba ...	8 0 0		
		"	.....	2 0 0		
Rájkot Sardhár	Rájkot Sardhár .	Jádeja Ranmalji .	Waktuba ..	12 0 0		
		" Ranmalji ...	.....	4 0 0		
		" Bháráji ...	Rupáiba ...	8 0 0		
		" Haldhor Sujáji	Báiba ...	8 0 0		
		" Jeyáji ..	Rupáiba ...	10 0 0		
		" Bhaiji ...	Májiba ...	8 0 0		
		" Jessáji ...	Bonjiba ...	3 0 0		
		" Dádáji ...	.....	3 0 0		
		" Hakábhái ...	Mánba ..	7 0 0		
Kánkasiáli ..	Kánkasiáli ..	" Dádábhái ...	Rájba ...	0 1 15		
Bhádwa ...	Bhádwa ...	" Mánsingji ...	Báraj ...	2 0 0		
Mengni ...	Mengni ...	" Rámsingji	Soneba ...	1 0 0		
		" Rupsingji ...	.....	2 0 0		
Rájpura ...	Rájpura .	" Suráji ...	Májiba ...	4 0 0		
	Hádmatiu	" Nathuji ...	.....	2 0 0		
Virpur Kharedi.	Virpur Kharedi ..	" Dádáji ...	.....	2 0 0		
Machu Kántha.	Morvi ...	" Khijaru ...	.....	3 0 0		
		"	.....	7 0 0		
		" Motábhái .	.....	4 0 0		
		" Jeyáji ...	.....	7 0 0		
		" Dewáji ...	.....	4 0 0		
				266		

In the above statement the total number shown consists of 266 Jádeja females. Of this number sixty-three appear to have been in existence on the 29th June 1817; the remaining two hundred and three have been born and preserved since; forty-seven of the whole number have died since their birth; twenty-five are married, and one hundred and ninety-four are unmarried.

(Signed) R. BARNEWALL, Captain,  
Political Agent,

Káthiáwár Political Agent's Office, }  
16th July 1824.

FROM

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government, Bombay;

To

CAPTAIN R. BARNEWALL,  
Political Agent, Káthiáwár.

*Dated 31st July 1824.*

SIR,

I have the honour to acknowledge the receipt of your despatch dated the 16th instant, forwarding a statement of the number of Jádeja females at present living in Káthiáwár, and stating the obstacles to the detection of Infanticide.

2. The great difficulty in the detection and prevention of this crime arises from the circumstance that the offenders are not under our government, being only our tributaries, not our subjects. It is to be feared much time must elapse before this practice can be eradicated, and more will probably be done by the gradual increase of knowledge and civilisation than by direct means. The latter, however, when they can be employed, should by no means be neglected.

3. The Governor in Council considers the system of rewards to informants inexpedient in the circumstances of Káthiáwár.

I have the honour to be, &c,

(Signed) W. NEWNHAM,  
Chief Secretary

*Bombay Castle, 31st July 1824.*

FROM

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government; Bombay;

To

CAPTAIN R. BARNEWALL,  
Political Agent, Káthiáwár.

*Dated the 28th March 1825.*

SIR,

Referring to your report dated the 16th July 1824,\* on Female Infanticide, the Governor in Council has been led to observe, that although your account of the increased number of female children preserved is satisfactory, and that you propose a plan for further checking that detestable practice, yet you do not state the measures you have adopted in consequence of the directions contained in Mr. Simson's letter of the 9th January 1821.†

In recommending your attention to the subject, the Governor in Council requests that you will be pleased to state whether any fines have as yet been applied in the manner directed in the above instructions. If they have not, the amount of all sums received since the date of that letter, and not appropriated to purposes connected with the grievances which led to their imposition, the Governor in Council directs be now formed into a fund, and distributed in the manner prescribed.

I have the honour to be, &c,

(Signed) W. NEWNHAM,  
Chief Secretary to Government.

*Bombay Castle, 28th March 1825.*

\* *Vide* page 56 of this Selection.  
p 264—16

† *Vide* extract at page 55 of this Selection.

FROM

CAPTAIN R. BARNEWALL,  
Political Agent, Káthiáwár;

TO

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government, Bombay.

Dated 7th June 1825.

SIR,

I have the honour to acknowledge the receipt of your letter of the 28th March last, on the subject of Female Infanticide. Referring to my report of the 16th July 1824, I observe that I do not state in it the measures that I had adopted in consequence of the instructions contained in Mr. Simson's letter of the 9th January 1821, or if any fines had been appropriated as yet in the manner therein recommended.

2. I beg you will acquaint the Honourable the Governor in Council that every encouragement has been shown to those Jádejás who have attended to their engagements, and that during the time of their settlements some were permitted to postpone the payment of their tribute in the year in which the marriage of a daughter took place; remissions were granted to others, and all measures adopted that could testify to the true ardent interest taken by the British Government in this interesting subject, rewarding those who adhered to their engagements, and noticing with horror and disapprobation the conduct of others on whom rested a suspicion of having disregarded them.

3. The Jádejás of Dhrol, Ranmalji the Chief of Rájkot, Modji the Chief of Gowridad, Dossáji the Chief of Dholerwa, have all received remissions expressly upon the principle laid down in Mr. Simson's instructions.

4. The Jádeja of Dhrápha was also allowed to postpone the payment of his tribute during the year that his daughter was married, and instalments, payable in future years, were accepted.

5. I have suffered no opportunity, also, to pass, when meeting the Jádejás, without representing to them the enormity of the offence of Infanticide, and pointing out how contrary it is to the precepts of their religion and the dictates of nature my former report shows that much success has resulted from the arrangements of Colonel Walker, as the crime is now disavowed by all, and the feelings of nature and humanity have obtained an ascendancy, which, it is to be anticipated, may be progressive in the minds of the Jádejás, and gradually lead to the entire abolition of this detestable practice.

6. The obstacles that prevent the detection of the crime, or punishments being enforced, I noticed in my report of the 16th July last. In a case where the strongest suspicion often exists, as in that then stated of the Navánagar Chief, the means of convicting the accused is still wanting this is a difficulty consequent on the limited authority and power that we possess in this peninsula, and is, perhaps, not to be overcome with success until the Chiefs will aid and co-operate in all measures calculated to suppress the crime, and encourage information being afforded by their dependents that is requisite for enforcing the penalties which the engagements authorise.

7. No fine has become hitherto available, because all that have been levied have been appropriated as compensation for the loss of property, or in payment of expenses incident on enforcing their recovery.

8. The first that is likely to become available to the fund is now in course of recovery from the Gondal Rája, for a breach of his engagements, amounting to Rs 15,000. The proportion of this fine appertaining to the Gáekwár is Rs 8,086-2-42, the remainder, or Rs. 6,913-1-56, the Company's share, will be credited to the Infanticide Fund, and appropriated hereafter under the sanction of Government.

9. The occasions on which these fines have been imposed in the last four years are exhibited in the annexed statement; most of them refer to the Khumán insurrection, and the amount of them has been credited in part liquidation of the military expense incurred on that occasion, the fine of Rs 4,000 refers to a sum exacted as compensation for property plundered from a village subject to the Amreli authority, and paid over to His Highness the Gáekwár's Ryots, as indemnification for their losses.

10. I beg to annex (No. 2) a statement of the expense estimated to be requisite to marry the daughters of the Jádejás now in existence, dividing them into four classes, and calculating the number of marriages likely to take place each year from the present age of their daughters, framing this statement upon that which is annexed to my report to you of the 16th of July, No. 33 of 1824.

I have the honour to be, &c.,  
(Signed) R. BARNEWALL,  
Political Agent.

Káthiáwár Political Agent's Office,  
Rájkot, 7th June 1825.



No. 1.

*Statement of Fines levied in the Peninsula of Káthiáwár in the Years 1821, 1822, 1823, and 1824, and how Appropriated.*

On whom levied.	Amount.	Cause of Exaction.	In what way appropriated.
	Rs. q. r.		
Bhávnagar Chief ...	33,833 1 33½	Conniving at the Khumán depredation.	Credited to military expenses incurred on account of the Khumán insurrection.
Proprietor of Sanála village...	200 0 0	Do. ...	Do.
Do. Ghughrálla do. . .	65 0 0	Do. ...	Do.
Do. Sultánpur do. . .	1,000 0 0	Do. . .	Do.
Do. Pipardi do. ...	200 0 0	Do. ...	Do.
Do. Ghughrálla do. . .	135 0 0	Do. . .	Do.
Do. Khadkhad do. . .	200 0 0	Do. . .	Do.
Do. Zangwad do. . .	50 0 0	Do. ...	Do.
Do. Kotda Pitha do.	1,000 0 0	Do. . .	Do.
Do. Kunkáváy do ...	50 0 0	Do. ...	Do.
Káthís of Jetpur ..	4,000 0 0	For affording aid to Jetha Allána, Báharvatia in attacking Amreli vil- lage.	Paid to the sufferers from the attack of the Báharvatia Jetha Al- lána.
Total	40,233 1 33½		

(Signed) R. BARNEWALL,  
Political Agent.

*Káthiáwár Political Agent's Office, }  
Rájkot, 7th June 1825.*

No. 2.

*Statement showing the estimated Expense attendant on the Marriage of 189 Jádeja Females of the four Ranks and Classes; the Number that it is estimated are to be married each year, with the Sum usually expended on each.*

Years.	1st Class.		2nd Class.		3rd Class.		4th Class.		Total.	
	No. of Daughters	Amount of Mar-riage Expenses.	No. of Daughters	Amount of Mar-riage Expenses	No. of Daughters	Amount of Mar-riage Expenses	No. of Daughters	Amount of Marriage Expenses.	No. of Daughters	Total Amount of Marriage Expenses.
A D.		Rs.		Rs.		Rs.				Rs.
1824-25 . . .	1	30,000	...	..	..	..	15	22,500	16	52,500
1825-26 .. .	..	..	..	..	..	..	2	3,000	2	3,000
1826-27 .. .	1	30,000	..	..	1	3,000	22	33,000	24	66,000
1827-28 .. .	..	..	..	..	..	..	14	21,000	14	21,000
1828-29 .. .	..	..	..	..	..	..	18	27,000	18	27,000
1829-30 .. .	..	..	..	..	1	3,000	18	27,000	19	30,000
1830-31 .. .	..	..	1	12,000	..	..	16	24,000	17	36,000
1831-32 .. .	..	..	..	..	..	..	21	31,500	21	31,500
1832-33 .. .	..	..	..	..	..	..	11	16,500	11	16,500
1833-34 .. .	..	..	..	..	1	3,000	19	28,500	20	31,500
1834-35 .. .	..	..	..	..	..	..	16	24,000	16	24,000
1835-36 ...	..	..	..	..	..	..	9	13,500	9	13,500
1836-37 .. .	..	..	..	..	..	..	2	3,000	2	3,000
Total	2	60,000	1	12,000	3	9,000	183	2,74,500	189	3,55,500

(Signed) R. BARNEWALL,  
Political Agent.

*Káthiáwár Political Agent's Office,  
Rájkot, 7th June 1825.*

From  
**W. NEWNHAM, ESQUIRE,**  
 Chief Secretary to Government, Bombay ;

To  
**CAPTAIN BARNEWALL,**  
 Political Agent, Káthiáwár.

*Dated 5th July 1825.*

SIR,

I have the honour to acknowledge the receipt of your letter dated the 7th ultimo, on the subject of Female Infanticide in the Province of Káthiáwár, and to express the great approbation of the Governor in Council with your proceedings.

The Governor in Council directs that all fines under Rs. 20,000, which are not given up to the sufferers on whose account the fine may have been levied, shall hereafter be allotted to the Infanticide Fund.

Copy of my letter of this date to the Assistant in charge of the Residency at Baroda, on the subject, is enclosed for your information.

I have the honour to be, &c.,  
 (Signed) **W. NEWNHAM,**  
 Chief Secretary.

*Bombay Castle, 5th July 1825.*

From  
**W. NEWNHAM, ESQUIRE,**  
 Chief Secretary to Government, Bombay ;

To  
**THE ASSISTANT IN CHARGE,**  
 Baroda.

*Dated 5th July 1825.*

SIR,

I have the honour to transmit to you copy of a letter from the Political Agent in Káthiáwár, dated the 7th ultimo, with enclosure, respecting the prevention of Female Infanticide in that province.

2. The Governor in Council requests that you will take a favourable opportunity of bringing the subject to the notice of the Gáekwár Government, and endeavour to prevail on it to co-operate in the measures proposed by Captain Barnewall, by appropriating its portion of fines to a similar purpose.

3. You are requested, however, not to press the measure, if found to be disagreeable to His Highness

4. A copy of my letter of this date, to Captain Barnewall, is herewith enclosed, for your information.

I have the honour to be, &c.,  
 (Signed) **W. NEWNHAM,**  
 Chief Secretary.

*Bombay Castle, 5th July 1825.*

From  
**J. P. WILLOUGHBY, ESQUIRE,**  
 Assistant Resident, Baroda ;

To  
**W. NEWNHAM, ESQUIRE,**  
 Chief Secretary to Government, Bombay.

*Dated 18th August 1825.*

SIR,

I have the honour to acknowledge the receipt of your despatch dated the 5th ultimo, with its enclosures, relating to measures proposed by the Political Agent in Káthiáwár for the prevention of Female Infanticide in that province

2: In conformity with the instructions of the Honorable the Governor in Council, I embraced a favourable opportunity afforded me in a late interview with His Highness the Gáekwár and his Minister, to explain to them the nature and object of the measures proposed; and it is with the highest gratification I am enabled to report that I experienced but little difficulty in prevailing upon them to co-operate, in the manner requested, to put an end to so barbarous and unnatural a practice.

3 Having obtained this verbal acquiescence, I considered it expedient that the same should be recorded. With this view, I sent written proposal to the Baroda Darbár; copy and translation of whose reply is herewith transmitted.

4. On reference to this, Government will be gratified to observe that the Gáekwár's assent to adopt the same measures, with respect to his tributaries, as those already adopted by the British Government, is given in the most liberal terms. It is, moreover, made retrospective to the period when Captain Barnewall received charge of Káthiáwár; no limit in the amount of fines to be appropriated for the suppression of Infanticide is specified, but an account of the manner in which they may be appropriated is requested may be rendered annually.

5: The Political Agent in Káthiáwár will be duly apprised of the acquiescence of this Government having been obtained to the recommendation of the Honorable Board to co-operate in this benevolent design.

I have the honour to be, &c.,  
(Signed) J. P. WILLOUGHBY,  
Assistant Resident.

Baroda Residency, 18th August 1825.

*Translation of a Memorandum from the Gáekwár Government, dated the 13th August 1825.*

A memorandum has been received from the Residency, dated 9th of the first Shráwan Vad (August 9th, 1825), stating that a letter had been received by Mr. Willoughby from Mr. Newnham, Chief Secretary to Government, referring to the expedition of Colonel Walker into Káthiáwár in Samvat 1864 (A.D. 1807-08), at which time the settlement in perpetuity for the tribute was adjusted, and pledges obtained from the Jádeja Rajputs that they would desist from their practice of Female-Infanticide. Colonel Walker, it is stated, resolved at the time that the sums levied as fines, from disturbers of the peace, and other offenders, should, through the clemency of Government, be distributed in such sums as were suitable to the station in life of the parties concerned, to defray the marriage expenses of the females who should be preserved through this arrangement. This being brought to the notice of the Bombay Government by Captain Barnewall, the orders of Government have been forwarded to him, that through the British dependencies in Káthiáwár, the sums realised in fines paid by disturbers of the peace should be appropriated as above specified, and Captain Barnewall has, accordingly, made the necessary arrangements. Further, Mr. Newnham's letter requires that information of this settlement should be given to the Gáekwár Government, and a suggestion be made of the propriety of its being extended to the Gáekwár dependencies also, in the same province. In communicating this, an early answer was solicited; to which it is replied; that the case under consideration is one of charity, and will procure the blessing of Heaven on both Governments; therefore, whatever sums have been realised as fines on offenders, since Captain Barnewall was placed in charge of the districts, or any extra revenue beyond the tribute as fixed for perpetuity by Colonel Walker, may be appropriated as above specified, the disposal being year by year duly communicated to us, and the arrangement is highly satisfactory to this Government.

(True translation)  
(Signed) R. H. KENNEDY,  
Translator.

From  
W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government,  
Bombay;

To  
J. P. WILLOUGHBY, ESQUIRE,  
Assistant in Charge,  
Baroda.

Dated 30th August 1825

SIR,

In reply to your letter dated the 18th instant, forwarding translate of a memorandum from the Gáekwár Government, stating its readiness to co-operate with the British Govern-

ment in putting an end to Female Infanticide, I am directed to express the satisfaction of the Governor in Council at the success of your endeavours to obtain the concurrence of His Highness's Government in the arrangements proposed for the abolition of so detestable a practice.

I have the honour to be, &c.,

(Signed) W. NEWNHAM,  
Chief Secretary to Government.

Bombay Castle, 30th August 1825.

From

CAPTAIN R. BARNEWALL,  
Political Agent, Káthiáwár ;

To

W. NEWNHAM, Esquire,  
Chief Secretary to Government, Bombay.

Dated 10th April 1826.

SIR,

I have the honour to annex a statement of presents I propose\* making to the four classes of Jádeja Chiefs, as a mark of the approbation of the Honorable the Governor in Council at their attention to their engagements in preserving their female offspring, and to request a sanction for disbursing the amount in question from the Infanticide Fund. When the Jádejás are assembled for this purpose, I shall assure them of the unceasing interest taken by the British Government in this subject, and I shall inform them that I have received the most positive instructions to distinguish, by acts of favour and countenance, all that evince a strict regard to their engagements, and punish by penalty and severe displeasure others who, by disregarding their engagements, violate the dictates of humanity and the solemn precepts of their religion.

I have the honour to be, &c.,

(Signed) R. BARNEWALL,  
Political Agent.

Káthiáwár Political Agent's Office,  
Rájkot, 10th April 1826.

Statement of Presents proposed to be made to the 192 Jádejás specified in the Statement enclosed to Government in my despatch dated 7th June 1825, No. 50, whose Daughters are preserved and now living, dividing them into four Classes.

Number of each Class requiring,	Value of the Present proposed to each Jádeja of the Class.	Total cost of Presents.
	Rs	Rs
1st Class ... .. 3	250	750
2nd Class ... .. 3	60	180
3rd Class ... .. 4	40	160
4th Class ... .. 182	25	4,550
Total ... 192		5,640

(Signed) R. BARNEWALL,

Political Agent.

Káthiáwár Political Agent's Office, Rájkot, 10th April 1826.

\*The arrangement proposed was approved by Government on the 24th April 1826.

From  
 W. NEWNHAM, ESQUIRE,  
 Chief Secretary to Government, Bombay ;  
 To  
 THE ACTING POLITICAL AGENT,  
 Káthiáwár.

*Dated 6th March 1827.*

SIR,

I am directed by the Right Honourable the Governor in Council to request your attention to the instructions furnished to the late Political Agent (on the 28th March 1825),\* on the subject of Female Infanticide, also to the former orders issued by the Honorable the Governor when in the Province of Káthiáwár.

The Governor in Council requests that you will be good enough to state the measures adopted to carry those instructions into effect since Major Barnewall's last report, the success which has attended them, and the general prospect with regard to a diminution of the crime.

I have the honour to be, &c.,

(Signed) W. NEWNHAM,  
 Chief Secretary to Government.

*Bombay Castle, 6th March 1827.*

From  
 J. WILLIAMS, ESQUIRE,  
 Resident at Baroda,  
 To  
 W. NEWNHAM, ESQUIRE,  
 Chief Secretary to Government, Bombay.

*Dated 21st August 1828.*

SIR,

I have much pleasure in forwarding the enclosed letter from Lieutenant-Colonel Miles, Political Agent in Pálanpur, with its enclosures, showing the happy results of his humane endeavours to abolish the wretched practice of Female Infanticide in the district under his superintendence. I am confident that Government will participate in the gratification expressed by Lieutenant-Colonel Miles, and will view his proceedings with approbation.

I have the honour to be, &c.,

(Signed) J. WILLIAMS,  
 Resident.

FROM  
 LIEUTENANT COLONEL W. MILES,  
 Political Agent, Pálanpur ;  
 To  
 J. WILLIAMS, ESQUIRE,  
 Resident at Baroda.

*Dated 16th August 1828*

SIR,

In reference to my letters to Mr Willoughby, dated 19th June and 10th August 1827, reporting that, in conformity to the engagements entered into by the Jádeja Chiefs attached to this Agency, several had preserved their female children, and forwarding a list of

\* Vide page 61 of this Selection.

their names, I have the honour to enclose copies of notes forwarded to me by the Kárkun stationed at Sántalpur Chorár, dated 18th August 1827 and 2nd August 1828, and from the Kárkun at Chárchat, dated 21st November 1827 and 20th July 1828, containing lists of the female children since preserved by the Jádejás of these tálukas; and I beg to observe that from this sample of their faith in the observance of their engagements, I entertain great hopes that the horrible custom of destroying their female offspring will be, under the mild influence of the British Government, in a short period entirely abandoned in this quarter.

I have the honour to be, &c.,

(Signed) W. MILES, Lieutenant-Colonel,

Political Agent.

*Translate of Notes received from the Kárkun stationed at Sántalpur Chorár, containing Lists of Female Children preserved by the Jádejás of that Táluka, in conformity to the Engagement entered into by the Chiefs on the 3rd March 1827, dated 18th August 1827 and 2nd August 1828; also Translate of Notes received from the Kárkun at Chárchat, dated 21st November 1827 and 20th July 1828.*

AT THE TOWN OF SÁNTALPUR.

Jádeja Náthâji Ráisingji, a daughter, born 27th July 1827, named Adibái, now living.

Jádeja Kesarji, a daughter, born 13th March 1828, named Májiba, now living.

Jádeja Arjunji, a daughter, born 10th June 1828, named Adiba, now living.

Jádeja Pryángji, a daughter, born 6th June 1828, named Motiba, now living.

AT THE VILLAGE OF PAER.

Jádeja Dajuji, a daughter, born 17th August 1827, named Bájiba, now living.

Jádeja Ánand Sing, a daughter, born 1st June 1828, named Adiba, now living.

AT THE VILLAGE OF BA'BRA.

Jádeja Kesarji, a daughter, born 28th May 1827, named Himjiba, now living.

Jádeja Ránâji, a daughter, born 9th January 1828, named Jijiba, now living.

Jádeja Dajuji, a daughter, born 23rd January 1828, named Rájibái, now living.

Jádeja Dádâji, a daughter, born 19th June 1828, named Devbái, now living.

AT THE VILLAGE OF CHÁRANKA.

Jádeja Maluji, a daughter, born 21st April 1827, and named Báiráj, now living.

AT THE VILLAGE OF SONETI.

Thákar Jádeja, a daughter, born 21st November 1827, not named at that period, now living.

AT THE VILLAGE OF LIMBONI.

Jádeja Mánuji, a daughter, born 20th July 1828, now living.

(True translates)

(Signed) W. MILES, Lieutenant-Colonel,

Political Agent.

From

J. BAX, ESQUIRE,  
Secretary to Government;

To

THE RESIDENT AT BARODA.

Dated 9th September 1828.

SIR,

I am directed to acknowledge the receipt of your letter dated the 21st ultimo, transmitting copy of one from the Political Agent at Pálanpur, showing the happy results

of his humane endeavours to abolish Female Infanticide, and to express the sincere satisfaction of the Governor in Council with Lieutenant-Colonel Miles's proceedings in this most laudable object.

I have the honour to be, &c.,

(Signed) J. BAX,  
Secretary to Government.

*Bombay Castle, 9th September 1828.*

From

D. A. BLANE, ESQUIRE,  
Acting Political Agent, Káthiáwár

To

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated 31st July 1828.*

SIR,

I have the honour to reply to your letter of the 6th March 1827,\* requiring information respecting the measures adopted for checking Female Infanticide in Káthiáwár since Major Barnewall's last report.

The difficulties opposed to the detection of the crime are so great that a clear case of conviction can hardly be supposed, and punishment, therefore, should be resorted to with great caution. No grounds of suspicion against individuals have, however, come to notice

Our chief reliance must, in the present state of society and Government in Káthiáwár, be placed in measures of persuasion and encouragement, and these continue to be unremittingly persevered in

An Infanticide Fund has been formed, according to the instructions of Government, and presents have been distributed to some of those who have preserved their female children. It was intended that each individual known to have a daughter living should receive some mark of the approbation of Government, and they were accordingly invited to Rájkot for that purpose by the late Acting Political Agent. A few only attended, but all those who came received presents according to their rank. An account of this Fund is herewith enclosed.

A census of the Jádeja females in the Navánagar Táluka, which was made last year, enumerates 171 individuals, which is an increase of 95 on the number shown in the statement which accompanied Major Barnewall's report. Referring, however, to the ages specified in this census, it appears that the increase now exhibited must be partly owing to omissions on the former inquiry; but if there be any inaccuracy on this head, there is not, I imagine, the slightest doubt that the total is correct, and that there are at least that number of Jádeja females now alive in the Navánagar districts.

An equally favourable result will, I doubt not, be exhibited when a census shall have been made of the other Tálukas.

Without, therefore, over-estimating the success which we have hitherto obtained, much has unquestionably been effected towards determining this horrid and unnatural practice.

The chief motive with the Jádejas to the commission of Infanticide is the pride which leads them to consider the other tribes of Rajputs unworthy of receiving their daughters in marriage; and as no Rajput can marry a female of his own tribe, they prefer putting them to death to the prospect of the dishonour which is likely to result from their living in a single state.

Lákha Fulláni, the most powerful sovereign of their race, who ruled over Cutch and Sind is said to have sent two Bráhmíns to find an appropriate match for his daughters, but they returned without being able to discover any one of equal rank; and as he was unwilling to marry them to an inferior, the Bráhmíns recommended that they should not be allowed to live. They were accordingly put to death, and the example being thus sanctioned, the Jádejas have since destroyed their female children immediately at their birth.

The expense of marrying their daughters might operate with the poorer Jádejas, but the preservation of a female was equally unknown in the most wealthy families.

\* *Vide* page 67 of this Selection.

Amongst the other Rajputs, equality of rank and wealth is the chief consideration in contracting marriages; and the Jádeja females who have been preserved since the engagements entered into with Colonel Walker have been given in marriage according to this rule.

As the example of the principal Tálukdárs in sanctioning this practice may be expected to have great influence in diminishing the crime, it is highly gratifying to observe that in each of the large tálukás either the Chief himself or one of his nearest Bháyád have joined in establishing it by the preservation and marriage of their daughters.

The principal Jádeja Tálukás are Navánagar, Gondal, Rájkot, Morvi, and Dhrol.

In Navánagar, the Jám's own brother has a daughter, who is betrothed to the son of the Rána of Porbandar, the head of the Jethva Rajputs.

In Gondal, the present Chief's late brother, who preceded him on the Gádi, had a daughter, who is married to the son of the Rája of Dhrángadhra, the head of the Jhála Rajputs.

In Rájkot, the late Chief, father of the present Thákor, had a daughter, who is also married to the son of the Rája of Dhrángadhra.

In Morvi, the present Chief has a daughter, who is married to the son of the Ráj of Wánkáner, a Jhála Rajput.

In Dhrol, several distant relations of the Chief have married daughters, but none of his own family have yet concurred in setting an example to his subjects.

When the prejudice with regard to marriage shall have been fully overcome, it may, I think, be anticipated that the Jádejás will adopt the same views respecting the expense of the celebration, &c., as the other tribes of Rajputs, with whom they have now become more intimately connected. In the census above noticed, 68 out of 171 appear to be married or betrothed. Of the remainder, the greater part are of tender years, but a few have exceeded the age beyond which they should not remain single, and in such instances, if poverty be the cause, assistance judiciously afforded might have a beneficial effect.

The Rajputs, in general, are said to be guilty of the crime of Female Infanticide, but in any other tribe except the Jádeja it is, I believe, of very rare occurrence, and is not admitted to exist in Káthiáwár.

I have the honour to be, &c.,

(Signed) D. A. BLANE,

Acting Political Agent.

*Káthiáwár Political Agent's Office, Rájkot, 31st July 1828.*

From

J. BAX, ESQUIRE,  
Secretary to Government, Bombay;

To

THE ACTING POLITICAL AGENT,  
Káthiáwár,

*Dated 9th September 1828.*

SIR,

I am directed to acknowledge the receipt of your despatch dated the 31st July last, on the progress of the measures adopted for checking Female Infanticide in Káthiáwár, together with an account of the Infanticide Fund, and to express the entire assurance of the Governor in Council that your unremitting attention will continue to be directed to the very important object of checking the horrid practice of Infanticide.

Although the progress hitherto made has not been so marked and effectual as could be wished, yet it has been sufficient to encourage every hope that, in the course of time, every wish will be fully obtained.

I have the honour to be, &c.,

(Signed) J. BAX,

Secretary to Government.

*Bombay Castle, 9th September 1828.*



From

D. A. BLANE, ESQUIRE,  
Acting Political Agent, Káthiáwár ;

To

W. NEWNHAM, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated 11th May 1829.*

SIR,

I have the honour to forward a report from my late First Assistant, Mr. Langford, respecting the progress of our endeavours for the suppression of Infanticide in the Dhrol Táluka, and trust the Honorable the Governor in Council will approve of his having distributed presents as therein detailed.

I beg leave, at the same time, to acquaint you that the Thákor of Morvi has expressed himself to have been highly gratified by the distinction which has been shown him in consideration of his father Jeháji having been the first to set the example to the Jádejás of preserving their daughters, and he observes on this head, that to do so being a " Dharam nu kám " (a sacred duty), there will be no remissness on his part in fulfilling it.

I have the honour to be, &c ,

(Signed) D. A. BLANE,  
Acting Political Agent.

*Political Agent's Office, Rájkot, 11th May 1829.*

From

J. W. LANGFORD, ESQUIRE,  
Assistant Political Agent, Káthiáwár ;

To

D. A. BLANE, ESQUIRE,  
Acting Political Agent, Káthiáwár.

*Dated Morvi, 18th April 1829.*

SIR,

During the time I was at Dhrol, I had an opportunity of distributing some of the presents sent by the Government some time since for the purpose of being given to those Jádejás who had set the good example to their caste of saving their daughters from the inhuman custom of Infanticide, and I trust my having done so will meet your approbation.

The names of these individuals I do myself the honour to annex, and it will be gratifying to Government to know that several daughters have been saved in this small táluka since you last reported regarding it in June.

Not having sufficient presents with me at the time to distribute to all the Jhárejas that had daughters at this place, I expressly told those who did not get them that their claim should be remembered at some future time, or on application at Rájkot.

When it is considered that in this petty State, which does not contain more than twenty-five or thirty inhabited villages, there are no less than seventy-one Jádeja females at present in existence, a number nearly equal to what the total was in the peninsula a few years since, I humbly conceive it will be apparent to Government that the efforts of late made towards the abolition of Infanticide have been attended with considerable success.

I trust I shall be excused in bringing the case of Bhupat Sing, the Rája of Dhrol, to their notice. He has been for some years a strong advocate for the suppression of this revolting crime, and has himself had two\* daughters ; but as they are neither at present living, I did not consider myself authorised in making him a present suitable to his rank without an order from Government.

\* One died when nearly two years old and the other nearly at the same age.

He is now in particularly embarrassed circumstances, owing to the poverty of his táluka, most of the Bháyád villages for whose tribute he is answerable being depopulated, and either a present or some small deduction from our demands on him, given expressly in consideration of the good example he has set, may, I think, have a considerable effect as an inducement to the other Jádeja Tálukdárs to a similar exertion in putting a stop to this barbarous custom.

I have the honour to be, &c.,

(Signed) J. W. LANGFORD,  
Assistant Political Agent.

Morvi, 18th April 1829.

*Names of those Jádejas of the Dhrol Bháyád who had Presents made them by Mr. LANGFORD, on account of their having saved Daughters.*

Name of Jháreja.	Name of his Villages.	Amount of Present.	When given.
Visáji ... ..	Rozia .. ..	A Pagri & Sela ...	23rd March 1829.
Bábáji .. ..	Sanoshra .. ..	Ditto ... ..	Ditto.
Makáji .. ..	Nattu Wadla ... ..	Ditto ... ..	Ditto.
Jivanji .. ..	Rozia ... ..	Ditto ... ..	Ditto.
Sarnatsingji ... ..	Itála ... ..	Ditto ... ..	Ditto.
Káyáji ... ..	Wanpuri ... ..	Ditto ... ..	Ditto.
Rámsingji ... ..	Ditto .. ..	Ditto ... ..	Ditto.
Wakhtáji ... ..	Khjariu ... ..	Ditto ... ..	Ditto.
Desalji ... ..	Majoth ... ..	Ditto ... ..	Ditto.
Nonghanji ... ..	Ditto ... ..	Ditto ... ..	Ditto.

*Names of the Jádeja Bháyád of Dherol Táluka ; their Daughters' Names ; and where resident.*

No.	Name of Daughter.	Father's Name.	Of what Village.	Remarks.
1	Rupálibái ... ..	Jeháji ... ..	Bodighodi	
2	Báiba ... ..	Háláji .. ..	Ditto.	
3	Májiba ... ..	Bhyi .. ..	Ditto.	
4	Májiba ... ..	Jessáji ... ..	Ditto	This person has a daughter about a year old.
5	.....	Karanji ... ..	Ditto	This person has a daughter, likewise lately born.
6	... ..	Ranmalji .. ..	Ditto	Ditto ditto.
7	... ..	Rawáji ... ..	Ditto	Ditto ditto.
8	.....	Háppáji .. ..	Ditto	Ditto ditto.
9	Báji ... ..	Náji ... ..	Rádad	Three years old.
10	Rupáiba Magjiba ... ..	Sángáji ... ..	Ditto.	
11	Rupáiba ... ..	Veráji .. ..	Itála	
12	.....	Nathuji ... ..	Khákhábella ..	This person has a daughter a year old, living in her mother's village of Khákhábella, of the Jám, near Dhrol.
13	.....	Dádáji ... ..	Khokhra.	
14	Bájiba ... ..	Kándháji ... ..	Ditto.	
15	Jqiba ... ..	Wághji .. ..	Chhala.	
16	.....	Karanji .. ..	Ditto	This person's daughter is married to Jhála Ragháji's son, of Kánkot.
17	.....	Bháji ... ..	Ditto.	
18	Puliba ... ..	Muluji ... ..	Dhrángada.	
19	... ..	Ditto ... ..	Ditto	Very young.
20	... ..	Tejábháí .. ..	Ditto.	
21	Rupálibái ... ..	Khengáji .. ..	Modpur	
22	Bájiba ... ..	Jji ... ..	Rápur.	
23	Daguba ... ..	Modji ... ..	Lála.	
24	... ..	Ditto ... ..	Ditto	Very young
25	Kesaba ... ..	Muluji ... ..	Ditto.	
26	.....	Dossáji ... ..	Ditto.	
27	Jáiba ... ..	Nathuji ... ..	Ditto.	
28	Rupáiba ... ..	Báwáji ... ..	Ditto.	
29	Bájiba ... ..	Jeháji ... ..	Ditto.	
30	Viruba ... ..	Nathuji ... ..	Ditto.	
31	Námiba ... ..	Unarji ... ..	Ditto.	
32	... ..	Ditto ... ..	Ditto	Married to Jhála Umráji's son, of Dhrápha.

No.	Name of Daughter	Father's name.	Of what village.	Remarks
33	Jáiba	Dossáji	Lhála.	
34	Monghiba	Dalloji	Motu Wágudad	
35	Hirjiba	Hanuji	Ditto.	
36	Rupáliba	Kesáji	Ditto.	
37	Motiba	Rupáji	Ditto	Married to one of the Dhrángadhra Bhayád
38	Majiba	Muluji	Ditto	
39	Deyba	Wannáji	Ditto	
40	Sujiba	Suráji	Ditto	
41	Adiba	Sangáji	Ditto	
42	Rámbái	Motáji	Ditto	
43	Bájbái	Dhngáji	Ditto	Married to Ráizáda Dádáji, of Doráji.
44	Motibái	Hotingáji	Saggáta	
45	Wakhtubái	Hakóji	Ditto	
46	Jijiba	Rágháji	Ditto	Married to Jhála Vajubhai, of Sardhár.
47	Májiba	Jessáji	Nánu Wágudad.	
48	Motiba	Bhánsáji	Ditto	
49	Báiba	Rawáji	Ditto	A year and a half old.
50	Báiráj	Sámsangji	Itála	Received a present from Mr Langford.
51	Bonjiba	Mokáji	Náhu Wadla	Ditto ditto
52	Báiráj	Desalji	Majoth	Married to Kuer, Sadába, son of Jessáji, of Dhrángadhra.
53	Námiba	Nonghanji	Ditto	Received a present from Mr Langford
54	Jijiba	Kesáji	Wanpari	Ditto ditto
55	Bonjiba	Rámsangji	Ditto	Ditto ditto
56	Rupáliba	Wakhtáji	Khjariu	Ditto ditto
57		Báhwáji	Jabidu	
58	Motiba	Bhagwánji	Rájpur	
59		Rássáji	Ditto	Five years of age
60	Májiba	Visáji	Rozia	Received a present from Mr. Langford
61		Jivanji	Ditto	Ditto ditto
62	Motiba	Muláji	Ditto	Married to Jhála Jattáji, of Pádra
63	Jijiba	Ditto	Khengárka	Ditto to Jhála Báhnáji's son, of Khirwa.
64	Láduba	Bábáji	Sanosra	Received a present from Mr. Langford.
65	Bonjiba	Ditto	Ditto	Married to Jhála Ládáji, of Kothária.
66	Wakatuba	Málájbáji	Ditto	
67	Bonjiba	Ditto	Ditto	Married to the son of Sarvaya Májji, of Gondal
68	Báiba	Ditto	Ditto	Married to Jhála Khengáji's son, of Karwár.
69	Amarbái	Sessáji	Gadhda Jáiva	
70		Hakáji		Two years old.
71	Báijiba	Meruji	Khengárka	Married to Wakhtáji, of Gondal.

[Copied from a statement made by the Rája and his Bháyád ]

(Signed) J. W. LANGFORD,  
Assistant Political Agent.

From

C. NORRIS, Esquire,  
Acting Chief Secretary to Government, Bombay,

To

THE Acting POLITICAL AGENT,  
Káthiáwár.

Dated 21st July 1829.

SIR,

I am directed to acknowledge the receipt of your letter dated the 11th May with copy of one from Mr. Langford, reporting the progress of our endeavours to suppress Infanticide in the Dhrol Táluka.

The Governor in Council approves of the presents distributed to the Jádejás of this táluka, in consequence of their exemplary conduct in abstaining from the practice of

Infanticide, and desires that you will express to them the high satisfaction of Government at their attention to its wishes.

I have the honour to be, &c.,  
(Signed) C. NORRIS,  
Acting Chief Secretary.

*Bombay Castle, 21st July 1829.*

From

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent in Káthiáwár ;

To

J. WILLIAMS, ESQUIRE,  
Political Commissioner for Gujarát.

*Dated 24th April 1833.*

SIR,

I have the honour to acknowledge the receipt of your letter dated the 14th of January last, and, with reference to the 2nd paragraph of the letter which accompanied it from the Chief Secretary to Government, to forward an account of the Infanticide Fund established for the preservation of the female children of the Jádejás, which exhibits a balance on the 31st of December 1832, in favour of that institution, of Rs. 51,116-0-42½.

2 The resources of this Fund are two-fold,—1st, fines imposed on the tributaries for misconduct, and for breaches of their engagements; 2nd, the Mohsali collections. In the account\* now transmitted, I have only deemed it necessary to show the aggregate amount collected under each head monthly from the first formation of the Fund in 1825 up to the end of 1832. Should it, however, be required, I can easily furnish the details from which the account has been compiled.

3. I lately called upon the Chiefs in whose territory the revolting crime of Infanticide prevailed, to send in registers of the number of the female children that are now living, in order to afford data for ascertaining how far the humane efforts of Government to abolish the inhuman practice has been attended with success.

4. I shall hereafter have the honour to submit these returns to Government, and at the same time propose a scale of distribution of the balance now available among those who have preserved their children, and whose poverty or other circumstances may render it expedient to confer upon them pecuniary aid or favour on the part of Government.

5. I annex a statement in the Gujaráti language of the receipts and disbursements of the Fund, for the information, according to agreement, of His Highness the Gáekwár.

I have the honour to be, &c.,  
(Signed) J. P. WILLOUGHBY,  
Political Agent.

*Káthiáwár Political Agent's Office, Rájkot, 24th April 1833.*

From

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent, Káthiáwár ;

To

C. NORRIS, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated 24th September 1834.*

SIR,

With reference to my letter dated the 24th of April 1833, I have now the honour to submit a few observations upon the interesting subject of Female Infanticide, which has

\* Omitted from this Selection.

engaged my constant and sedulous attention ever since my return from the performance of a special duty at Ahmedábád.

2. In my letter of the 24th of December last, I explained that the delay which has occurred in transmitting this report originated in the difficulty experienced in obtaining registers showing the number of Jádeja females who have been preserved. These could only be procured from the Chiefs themselves; and being strongly impressed with the conviction that we must principally rely on persuasion and encouragement for the entire suppression of the dreadful crime of Infanticide, I felt unwilling to resort to any kind of compulsion in obtaining the returns. My patience has been ultimately rewarded, and it is now in my power to furnish the most complete, and at the same time, I believe, the most accurate census of the sons and daughters of the Jádeja tribe that has ever yet been made.

3. It is my intention to divide my present report into three separate heads in the first, I shall take a brief retrospect of the measures adopted for the suppression of Infanticide, and the degree of success which appears to have resulted from them during the agency of my predecessors; in the second, I shall analyse and remark upon the census now transmitted; in the third, I shall make such observations and suggestions upon the proceedings which appear to me called for an expedient, with the view of ensuring a more rigid enforcement of Colonel Walker's arrangements for the suppression of the crime, and of evincing the deep and lively interest which the British Government must ever feel in securing that systematic Infanticide, the grossest stain that ever disgraced humanity, shall be entirely suppressed.

4. The attention of the British Government to the prevalence of Infanticide in Káthiáwár was first excited in 1805-06, by the late Colonel Walker, Resident at Baroda; and to him, as the author of the judicious measures then adopted for its suppression, and to the Honorable Jonathan Duncan, Governor at the time of Bombay, is the chief praise due for having laid the foundation of the abolition of so revolting a crime. The success of those measures was not so complete as the sanguine anticipated, or so immediate as all desired. It was not to be expected that a whole tribe would at once relinquish a custom in which, however barbarous, they rather prided themselves, instead of regarding it as an indelible stain on their character. This want of success, however, is no reproach to the eminent public servant above alluded to. Whoever peruses his able and interesting report on Infanticide dated in March 1808,\* must acknowledge that his zeal and philanthropy were fully equalled by the talent and sagacity with which he finally attained his object. Ardently as he looked forward to its accomplishment, and conscious, perhaps, of the immortality which success would confer on his memory, he turned neither to the right hand nor to the left, but, declining to enter into any compromise, insisted that the Chiefs of the Jádeja tribe should agree unconditionally, and ultimately succeeded in prevailing upon them to consent voluntarily to abandon a practice abhorrent to man, and opposed to the dictates of reason and religion. In the end, he overcame every difficulty, and when all the other important services he performed for the State have been forgotten, the name of "ALEXANDER WALKER" will be revered and hallówed, as the saviour of a numerous race of helpless innocents, and as the person who succeeded in rekindling the parental tie (the strongest that pervades creation) among a whole tribe, from whose breasts it had for many generations been rooted out by pride, avarice, and some of the worst feelings that enter the heart of man. The partial failure of the plans adopted for the extinction of Infanticide is principally to be attributed to the almost insurmountable difficulty which exists as to detection, without the establishment of a system of espionage and inquisition over the domestic affairs of the Jádejas, to which (when the peculiar notions they, in common with all Rajputs, entertain respecting the privacy in which the female branches of their families should be kept are considered) they never could be expected to submit. So great is this difficulty, that notwithstanding the fact of the continuance of Infanticide is placed beyond doubt by the extreme disproportion existing between the number of male and female Jádejas, I can only trace on the records of this office, during a period of twenty-five years, one instance where investigation and punishment has followed an infraction of Colonel Walker's settlements. Still, however, it is gratifying to reflect that a considerable degree of success has resulted from Colonel Walker's measures. Previous to the renunciation of Infanticide by the Jádeja Chiefs of Káthiáwár, only five instances were known where parental feeling had overcome the general custom of the tribe. This fact is stated in the report of March 1808, and on the 16th December of that year, Colonel Walker forwarded a return showing that during the short period intervening, twenty-five daughters had been preserved; and on the 25th of the same month, another return, showing that the number had increased to thirty-two. This flattering prospect, no doubt, excited expectations, both in Europe and in this country, which, unhappily, were doomed to be disappointed. In 1812, Major Carnac tried the experiment of stationing Mehtas at the principal Jádeja towns, for the purpose of communicating the "birth, preservation, or murder of female children"; but the jealousy with which they were looked upon rendered their exertions nearly abortive, and they were withdrawn. In the same year, the Jám of Navánagar was fined Rs 5,000 for general inattention to the engagement he

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\* Vide pages 4 to 35 of this Selection.

had entered into in 1808,\* that the practice of Infanticide should be discontinued within his jurisdiction; and on this occasion this Chief was required to renew that engagement. In September 1817, Major Carnac reported that "his expectations, and those of the Honorable Court of Directors," in regard to the suppression of the crime, had not been fulfilled; and this melancholy fact was placed beyond doubt in the succeeding year, by a return obtained from his Assistant, Captain Ballantine, then stationed in Káthiáwár, showing that, from December 1808 to June 1817, the number of females preserved had only increased from 32 to 63. The subject does not appear to have again engaged particular attention, or to have been reported upon, until 1824. In this year, the Political Agent, Major Barnewall, forwarded a return, showing that from June 1817 to July 1824 the number had increased from 63 to 266, of whom 25 were married, 194 unmarried, and 47 had died a natural death. These results indicated, that although the horrible practice might be somewhat subdued, it was still far from being relinquished. In 1825, the "Infanticide Fund" was established. This is composed of all fines under Rs. 20,000 imposed upon the tributaries for breaches of the peace or other misconduct, and of realisations under the head of Mohsali. The British Government first set the example; His Highness the Gáekwár being subsequently induced to consent that all fines imposed on his tributaries should be similarly appropriated. From this source, occasional remissions of tribute, presents to the Chiefs, and pecuniary assistance on the marriage of their daughters, have been granted to those who have practically renounced the custom; and another mode of testifying approbation to those who have preserved their daughters is by postponing the payment of the tribute to suit their convenience. In July 1828, Mr. Blane obtained a register of Jádeja females then alive in the territory of the Jám of Navánagar. This showed them to amount in number to 171,‡ of whom 68 were married and 103 unmarried. According to the return of 1824, the number was only 76. Mr. Blane's register, therefore, exhibited an increase of 95; but from the age of some of the persons enrolled in the latter, the Agent observed that part of this excess originated in omissions in the return of 1824. At the beginning of 1829, Jeháji, the Chief of Morvi, who was first prevailed upon by Colonel Walker to renounce Infanticide, died, and presents were made by Government to his successor of the value of Rs. 2,000; and the Agent was instructed to "announce in the most public manner this departure from usage in honour of the memory of one who, by his conduct in being the first to renounce a shocking custom, entitled himself to the gratitude of the Government by whom his family is protected." A distinction of this kind was calculated to produce a good effect throughout the province generally, and was appreciated by the Chief upon whom it was conferred, and called forth from him a promise that there should be no remissness on his part in the performance of a sacred duty ("Dharam nu kám"). In July 1829,§ Mr. Blane forwarded a return, framed by his Assistant, Mr. Langford, of the number of females preserved in the district of Dhrol. They were 71 in number, and exceeded by 20 the census of this district for 1824. On this occasion, presents of some value were distributed among the Jádejás, and the Agent was instructed to inform them of the high satisfaction which Government had derived from their exemplary conduct in adhering to their engagements. The returns from Navánagar and Dhrol afford satisfactory evidence, that in those districts the humane efforts of Government to subdue the practice of Infanticide were becoming more successful; but as no census was obtained from the other Jádeja districts, no data exist for ascertaining the actual increase in the number of lives preserved, either from 1824 to 1829, or from 1829 up to the present period. The above summary will, perhaps, aid superior authority in determining how far our measures for the extinction of Infanticide have been crowned with success. I have diligently searched the records of my office, and it embraces the principal facts they contain likely to illustrate the subject; but it is requisite to remark that some of the earlier proceedings of my predecessors may be omitted in consequence of the records prior to Major Barnewall's agency being in an imperfect condition.

5. I now proceed to the second head of my letter, or to analyse and remark upon the census herewith transmitted, of the number of Jádeja females who are either now alive, or who have died a natural death. These are drawn out in a new, and I think, improved form, a separate return having been obtained from each Jádeja district. In order, moreover, to afford data whereon to found a judgment how far the engagements are maintained, by a comparison of the number of Jádejás of both sexes, a return of male Jádejás of and under the age of twenty has been included in a separate column. In the course of my investigations, various improvements in this return have suggested themselves, and some measures appeared called for to ensure as much as possible the accuracy of future returns, but these will be more appropriately noticed under the third head of my report. In regard to the accuracy of the present census, I am unable to assert that such has been completely attained. I have reason to hope, however, that its general accuracy may be depended upon, though it is very likely errors may exist, and more especially in regard to the ages assigned, on which point the ideas of the Natives of India are extremely loose and unsatisfactory. The returns were procured by circulars (in some cases several times repeated) issued to the Chiefs themselves; but in several instances I subsequently tested

\* Vide pages 35 and 36 of this Selection.

+ Ditto 42 to 45 ditto.  
 † Ditto 69 and 70 ditto.  
 § Ditto 70 to 73 ditto.

their accuracy and fidelity, by sending persons privately to ascertain from personal observation whether they truly represented the number of males and females of the Jádeja tribe now alive; and I am gratified to report that in no case was any discrepancy detected, except in regard to the age and names of some of the parties, and in one or two instances the number of males being underrated. The returns are twenty-eight in number, and the following is an abstract of the results they exhibit:—

No.	Districts.	Males of and under 20.	Females.					Total.	Excess of Males.	Excess of females	Remarks.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.				
1	Navsagar ... ..	613	86	77	178	39	380	233	...	This return has been partially tested, and found correct.	
2	Dhrol... ..	208	11	..	73	9	93	115	...	This return has been tested, and found generally correct. Additions and alterations are inserted in a supplementary return.	
3	Gondal Dhorsji ..	86	18	6	20	1	45	41	...		
4	Morvi... ..	61	3	3	1	7	14	47	...	An investigation was instituted by the Agent, which proved these returns to be correct.	
5	Rajkot ... ..	15	2	...	1	5	8	7	...		
6	Dhrápha ... ..	67	1	...	9	4	14	53	...	} Ditto ditto	
7	Virpur Kharedi ..	52	2	4	4	...	10	42	...		
8	Muláderi .. ..	63	...	1	13	3	17	46	...		
9	Súsáng Chándli ..	37	3	...	10	2	15	22	...		
10	Sátodad Vávdi ..	38	6	5	13	8	32	6	...		
11	Kotda Náyáni ..	24	...	1	1	...	2	22	...	An investigation was instituted by the Agent which proved these returns to be correct.	
12	Khirsara ... ..	12	3	2	11	1	17	...	5	} Ditto ditto.	
13	Rájpura ... ..	30	..	...	2	3	5	25	...		
14	Jáha .. ..	28	5	1	5	2	13	15	...		
15	Máha .. ..	16	...	2	2	1	5	11	...		
16	Lodhka ... ..	9	...	...	2	...	2	7	...		
17	Mengni ... ..	6	...	1	5	...	6	...	...		
18	Psí ... ..	5	...	...	1	2	3	2	...	} A Mehta was sent to these Tálukas, and ascertained the returns were correct.	
19	Bhádva ... ..	18	...	1	1	1	3	15	...		
20	Virva... ..	2	...	...	...	...	...	2	...	} A Mehta was sent to this Táluka, and ascertained the return was correct.	
21	Kothára ... ..	3	...	...	1	1	2	1	...		
22	Sháhpur ... ..	3	...	...	...	...	...	3	...	Ditto ditto.	
23	Wadáli ... ..	8	...	...	1	...	1	7	...		
24	Kotda SÁNGANI ...	3	...	...	1	1	2	1	...		
25	Kánkasiáli ... ..	4	...	1	1	...	2	2	...		
26	Mawa ... ..	2	...	...	1	...	1	1	...	} Ditto ditto.	
27	Gowridad ... ..	5	...	...	...	2	2	3	...		
28	Gadhka ... ..	4	...	...	1	1	2	2	...		
	Total ..	1,422	140	105	358	93	696	731	5		

The present census, therefore, exhibits the undermentioned results:—

The number of males of and under the age of twenty is	...	1,422
The number of females of all ages known to have been preserved is	...	696
Excess of males, therefore, is	...	726

Of the females, 140 are married, 105 betrothed, 358 unbetrothed, and 93 are stated to have died a natural death.

In regard to this return, however, it is requisite to observe that an omission has occurred in not ascertaining the number of male Jápejás who have died: an allowance on this account is therefore necessary, otherwise the inference drawn from the comparative returns of each sex will be more favourable than correct. To rectify this omission, it will be sufficient to presume that a proportionate number of casualties have taken place among the males as in the other sex; and in this case the number of deaths which may probably have occurred among the male Jádejás born during the last twenty years will be as follows:—

$$696 - 93 = 603 : 93 : 1,422 \text{ gives } 219\frac{1}{2}$$

The above results, while they afford a most cheering prospect of ultimate success, if proper care and precautions are taken to ensure that the Jádejás adhere to the engagements, they at the same time establish beyond doubt the melancholy fact that the dreadful crime of Infanticide has never been completely subdued. The number of females alive in

1824, according to Major Barnewall's returns, was only 219; the number now alive is 603, but notwithstanding this great and gratifying increase during the last ten years, the continuance of the unnatural crime is established by the disparity which is still apparent between the number of males and females.

6. I am, however, able to place the progressive increase of the number of females rescued from destruction in a more striking and satisfactory point of view, by the following further analysis of the census herewith transmitted, since it shows that there are—

Males.		Females.		Males.		Females.	
67 of the age of 20	...	15 of the age of 20	...	41 of the age of 9	..	30 of the age of 9	
20 ditto	19	4 ditto	19	96 ditto	8	34 ditto	8
20 ditto	18	11 ditto	18	76 ditto	7	43 ditto	7
24 ditto	17	9 ditto	17	93 ditto	6	36 ditto	6
41 ditto	16	29 ditto	16	89 ditto	5	53 ditto	5
59 ditto	15	27 ditto	15	118 ditto	4	40 ditto	4
42 ditto	14	15 ditto	14	108 ditto	3	35 ditto	3
48 ditto	13	21 ditto	13	103 ditto	2	46 ditto	2
83 ditto	12	26 ditto	12	130 ditto	1	44 ditto	1
32 ditto	11	13 ditto	11	19 age not specified	..	7 age not specified.	
125 ditto	10	33 ditto	10				

The total number of females now alive is 603, whereas the number shown in the above table is only 571, the difference consists of females above the age of twenty, not included in the second analysis: it follows, therefore, that of the females now alive, 68 were born during first five years comprehended in the table, 102 during the second, 176 during the third, and 225 during the last five years of the period.

7. It will be observed that the return shows that 93 deaths occurred among the number of females preserved. An analysis of this column will also exhibit results far from unsatisfactory; and in many cases the diseases of which they died are specified, and will be found to be of that description to which infancy is peculiarly liable, such as small-pox, measles, convulsions and fever. Among the casualties,—

1 occurred at the age of 25		1 occurred at the age of 6	
2 ditto	24	6 ditto	5
3 ditto	20	1 ditto	4
1 ditto	17	5 ditto	3
... ditto	16	7 ditto	2
1 ditto	15	1 ditto	18 months.
1 ditto	14	3 ditto	12 "
1 ditto	12	1 ditto	9 "
1 ditto	11	1 ditto	8 "
4 ditto	10	8 ditto	3 " and under.
3 ditto	9	1 ditto	Still-born.
5 ditto	7	35 age not specified	

The above table, therefore, proves that Colonel Walker's settlements were at all events adhered to in 57 cases of the number of casualties, and the only doubt which exists applies to the remainder, where the age at which the casualty occurred is not inserted; an omission which, I hope, may be attributed to the carelessness of some of the parties by whom the returns were furnished.

8. There is still another point of view in which the present census is to be regarded with the highest satisfaction. The Government of 1817 justly remarked, that the continuance of Infanticide in Káthráwár was placed beyond doubt by the simple fact that no instance had occurred of a Jádejá having saved more than one daughter. The present return shows—

- Two instances of Jádejás having four daughters alive.
- Thirteen instances of Jádejás having three daughters alive.
- Eighty instances of Jádejás having two daughters alive.

9. The only other point to be noticed as matter for congratulation is, that almost in every Jádeja Táluka, either the Chief himself, or one or more of his relations, have set the example of preserving their daughters, some of whom are alive, and have intermarried into the families of the other Rajput tribes of this province. The moral effect likely to result from this happy circumstance can scarcely be estimated, and cannot fail to promote in the highest degree the success of our exertions towards the full and complete extinction of the crime.

10. Taken in detail, the petty táluka of Khirasra, situated only a few miles from Rájkot, stands pre-eminent. Here the dreadful crime must have been completely subdued, there being actually an excess of females over the males. In the petty táluka of Mengni,



the number of each sex is exactly equal; and in that of Sátodad Váydi there are 38 males and 32 females, of whom 24 are alive. These results were so gratifying that I sent persons into these districts, who ascertained that they were quite correct, except in the case of Sátodad Váydi, where six males and two females had been born subsequent to the furnishing of the return, the requisite alteration has, therefore, been made in the original register

11. In all the other districts, the number of males greatly preponderates over the number of females, and in those noted below the excess is so great as of necessity to lead to the conclusion that the shocking practice still prevails in them to a considerable extent —

Tálukas.	Males alive.	Females alive.	Excess of Males.
Dhrápha . . . . .	67	10	57
Morvi . . . . .	61	7	54
Virpur Khatedi . . . . .	52	10	42
Muláderi . . . . .	63	14	49
Sisang Chándli . . . . .	37	13	24
Kotda Nayám . . . . .	24	2	22
Jámb . . . . .	28	11	17
Rájpurá . . . . .	30	2	28
Wadáli . . . . .	8	1	7
Rájkot . . . . .	15	3	12

It is mortifying to observe that the Táluka of Morvi, from its position in the above table, has not benefited by the example set by its Chief twenty-five years ago, in being the first to renounce Infanticide. The return of the district of Rájkot, the head-quarters of this Agency, and, therefore, more immediately under the surveillance of the Agent, is far from satisfactory. Whether this arises from accidental causes cannot be ascertained; but the fact that in fifteen years the number of males alive has only been increased by one, is calculated to give rise to great suspicion that Colonel Walker's measures for the suppression of the crime have not been observed in this district. It is due, however, to the Chief himself, to state that he preserved two daughters, although both died between the age of eight and nine months. When one of his daughters, moreover, was dangerously ill with fever, he evinced a desire to avoid the imputation of not having acted up to his engagement, by apprising me of her illness, and requesting that the medical officer attached to the Agency would attend her. When this application was made, the infant was past recovery; but notwithstanding this, I think that the Chief sending a message to me at all showed a disposition, on his part, to wish it to be understood that he was anxious to preserve his daughters.

12. I now come to the third and last head of my letter, or to suggest measures which seem to be calculated to secure, for the future, the entire extinction of Infanticide, and to impress upon the Jádejas in particular, and the community in general, the lively interest felt by the British Government, and its fixed determination to accomplish this humane object.

13. In the first place, I would suggest that immediate measures be taken to obtain a full and complete census of the Jádeja population of this province. The great importance of possessing information of this kind never appears to have attracted attention; but without it no data can exist for computing according to the generally received rules of population, the number of Jádeja females which are born, and thence deducing, with reference to the number actually preserved, how far existing engagements are observed by the tribe. I have myself much felt the want of this information, since the only estimate I can find on my records respecting the extent of the Jádeja population is contained in the 108th paragraph of Colonel Walker's report of March 1808, where, on the information of an intelligent Native, it is computed that there are 5,390 families in Hálár and Machu Kántha, divided into twenty-two separate branches; and Major Carnac, in his letter of the 16th of September, estimates the number of families at 5,000. If these computations in any way approximate the truth, it is quite obvious that the present census of females preserved proves that the crime of Infanticide must still prevail to a large extent. I have also experienced considerable difficulty in estimating the number of victims annually sacrificed previous to Colonel Walker's arrangements, when the murderous custom was observed by the tribe generally. In 109th paragraph of the report of March 1808, the annual Infanticides in Gujarát are estimated to have been 5,000, and those in Cutch at 30,000; but in the 113th paragraph they are, according to another estimate, stated to amount in the one case to between 1,000 and 1,100, and in the other to 2,000. Colonel Walker admits that these calculations were founded on hearsay evidence, but states it to be his opinion that whilst he deemed the first exaggerated, he considered the last underrated. For the credit of humanity, however, I am inclined to hope that even the lowest estimate was beyond the number of victims who annually perished; and in support of this belief, I beg to refer to a letter to Colonel Walker from Sundarji Savji, dated the 13th of August 1805, in which the number of births among the Jádejas is stated to be between 500 and 600 annually. The writer

does not even state whether the estimate includes both sexes ; but, from his reply, Colonel Walker evidently understood that it only referred to females ; and this was most probably intended.

14. I think, however, it will be satisfactory, not only to Government, but also to the home authorities, to set this question at rest ; and therefore suggest that a general census of the tribe be now made, which will also be attended with the beneficial effect of making every individual Jádeja acquainted with the feelings of the British Government on the subject of Infanticide. I do not anticipate that it will be necessary to incur any considerable expense in carrying this design into execution : all that I ask at present is for permission to entertain a kárkun, to be expressly employed on this duty ; and an English writer will ultimately be required to render the returns from the different districts into English. The kárkun would be directed to visit every district ; and I annex to this letter the form of the return in which the census should be embodied, specifying the number of families in each district ; the names, ages, profession, and occupation of each member of the Jádeja tribe ; and dividing the married from the unmarried members. The Chiefs of each district will be required to afford every aid in their power in framing these tables ; and one great advantage which may very possibly ensue from a kárkun being so employed is, perhaps, the discovery of some case of Infanticide for investigation ; and it is scarcely necessary to observe that one instance of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that can be resorted to. The expense of this arrangement will be as follows ; and the amount of it, if thought proper, might be defrayed from the Infanticide Fund :—

One kárkun	Rs. 50, and Rs. 10 batta when actually absent from Rajkot.
One Peon.....	6
Stationery, &c	4

—  
Total ... Rs 60 per mensem, or Rs 720 per annum.

15. In the second place, I would propose that every Jádeja Chief should be required to furnish a half-yearly register of all marriages, betrothals, births and deaths occurring among his tribe residing in his district ; and that if he omits to do so, or furnishes a false return, that he should be severely fined. These registers should be considered due on the 1st of January and the 1st of July in each year, though for some time to come complete regularity cannot be expected, and want of it should be treated with some degree of indulgence. The kárkun employed in taking the general census will be very useful in ensuring uniformity and regularity in framing these returns ; but the great advantage of requiring them will be the constant reminiscence they will give to the Jádejas of their engagements, and of the resolution of the British Government to compel adherence to them.

16. In the third place, the Political Agent in this Province should be directed to consider it to be his imperative duty (and I am sure he will at the same time regard it as the most gratifying he could be called upon to perform) to furnish an annual report, on the last day of each year, on the subject of Infanticide, accompanying the same with a register of all marriages, betrothals, births, and deaths that have occurred among the tribe within the year of report. This is no new suggestion on my part ; for in the correspondence on my records, I find allusion made to instructions issued many years ago by the Honourable Court of Directors, that in addition to such intermediate reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed, what deviations are known or suspected to have been made from its rules, and what measures pursued for their enforcement, with an estimate of the number of lives saved. These orders, from some cause, appear to have been overlooked or lost sight of ; but, as was justly remarked by the Government of 1810, a report of the nature adverted to would convince the Jádeja Chiefs of the continued anxiety on the part of the British Government to enforce their engagements, and would lead to a spirit of inquiry, conducive to the fulfilment of them. Under this arrangement, my next report on this subject should be considered due on the 1st of January of 1836.

17. In the fourth place, I beg to suggest the promulgation of a proclamation by Government throughout Kábiśwár, requiring the Jádeja Chiefs to enforce the observance of the Infanticide engagements within their respective jurisdictions, announcing the determined resolution of Government to suppress the crime, and noticing, either in terms of approbation or of condemnation, those Chiefs who, by the present census, are proved to have either adhered to or departed from their engagements. I take the liberty of submitting for approval a draft of the kind of proclamation I think might with advantage be issued, to which I would annex a copy of the renewed engagement entered into in 1812, by the Jám of Navánagar, for the abolition of the crime of Infanticide. If this measure be approved of, I beg further to suggest that 700 copies of the proclamation should be lithographed in Gujaráti, at the Presidency, and be forwarded to me for distribution throughout the province.

18. There is only one part of the proclamation which seems to me to require particular notice, viz., the promise it contains that rewards shall be granted to persons who may afford information leading to the detection and conviction of any one who may commit Infanticide.

I find that almost all my predecessors have suggested this measure, but that the suggestion has never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed the following scale of rewards to informers, and of fines to be imposed in cases of conviction:—

Rewards.		Fines.	
	Rs.		Rs.
1. An informer against the Jám ... ..	1,000	1. The Jám, if convicted . . .	30,000
2. An informer against an inferior Rája ... ..	500	2. An inferior Rája, if convicted ..	10,000
3. An informer against a near relation . . .	250	3. Their near relations, if convicted . . .	2,500
4. An informer against a poor Jádeja ... ..	100	4. A poor Jádeja,—as much as his means allowed without absolute ruin.	

In my draft of a proclamation I have adopted no scale, but merely intimate generally that informers will be recompensed in proportion to the rank of the person convicted, and with the view of deterring persons from bringing forward false accusations, that such recompense will only be given in cases of conviction.

19. I am strongly of opinion that in such a sacred cause as that of the extinction of Infanticide, every practicable measure should be adopted calculated to ensure success; and rewards to informers appear to be one of them. It is quite true that information so obtained would be liable to suspicion, because it would most probably originate either in enmity or avarice. This to me, however, is not a sufficient reason why testimony so encouraged should be wholly rejected, although it is obvious that great caution and discretion will be required in making use of it. Under the system recently introduced into this province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure will be greatly diminished, for I would propose that all persons accused of the commission of Infanticide should be tried by the High Court of Criminal Justice for Káthiáwár, except, perhaps, where the rank of the offender is such as to render it expedient that he should be dealt with according to the special instructions of Government. The Political Agent stationed in the province will institute the preliminary inquiries, and commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. The community in general certainly regard Infanticide as a crime of the deepest dye, but the experience of twenty-five years has amply proved, that if not stimulated in some mode to exertion, no one is likely to incur the obloquy, reproach, and enmity usually encountered by informers and accusers. Unless, therefore, this feeling can be overcome, we can never hope to see conviction follow one of a thousand instances of the perpetration of the crime. How is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the nefarious proceedings? From the secrecy with which the crime is perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime. I therefore think Government should recognise the principle I am advocating, being of opinion that, in the attainment of an object of such magnitude, we should not be particular in our inquiries respecting the motives of the agent through whose information a case of Infanticide is clearly established against any one. On the receipt of the lithographed proclamation, a copy should be sent to each tributary, with an admonitory letter, to aid, either directly or indirectly, in putting down a practice of such great enormity.

20. There is also another part of the proclamation which requires briefly to be alluded to. In noticing those districts where, from the great disproportion of the sexes, it is manifest that the crime still prevails, I have intimated in general terms, that should this great disparity continue to be shown in future returns, the British Government will feel bound to take into consideration whether any relations can be maintained with those who prove themselves so utterly regardless of the first duties of mankind. I have endeavoured to word this part of the proclamation in such a manner as not to alarm the Chiefs of Káthiáwár generally, respecting their estates, but, at the same time, to convey an intimation to the Jádeja Chiefs, that the compact between them and Government is composed of mutual obligations, and that if they do not perform their part of the same, it is thereby rendered null and void. No one can be a stronger advocate than I am that existing relations with the Chiefs should be maintained, that we should be content with the tribute paid to former Governments, and allow them to enjoy their hereditary estates and privileges without molestation. Should, however, it be established by the certain, though presumptive evidence to be obtained from returns of the nature now transmitted, that the crime of infanticide still prevails in any particular district, I think, after the warning contained in the proposed proclamation, the Chief of that district should be severely fined; and that if this does not produce attention on his part to his engagement to suppress the crime, I think, that an example should be made, and that he should be deprived of the sovereignty of his district. The case must be very glaring where I should propose such an extreme measure

for adoption, and should only be resorted to when all other efforts directed to the accomplishment of the object in view have been tried and failed.

21. In the fifth place, I would propose that every Rajput in Káthiáwár should, in a circular letter from the Agent, be himself enjoined, and be requested to enjoin all Rajputs subject to his authority, to make it a stipulation in every marriage contract of their daughters with Jádejás, that the issue of the union shall be preserved. In the 58th paragraph of his report of March 1808, Colonel Walker alludes to the apathy and indifference with which the abominable practice has always been regarded by the rest of the Rajput community, although, as that able and enlightened man remarked, the other Rajput tribes "possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jádejás, unless on the condition of rearing their daughters." They, in fact, countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring, and are stated to have viewed the practice with less abhorrence, from the increased facility it afforded of marrying their own daughters—that first of duties of the Hindu parent. My present suggestion is therefore founded on the above remark. I do not think the circular would be generally attended to; but if ten—nay even if one victim were saved, the object in view would not be entirely lost. At all events the issue of such a circular would afford another striking proof of the intense anxiety felt by Government completely to suppress infanticide; and this alone, in my opinion, renders it expedient.

22. In the sixth place, I beg to recommend that the following marks of approbation be extended to the Chiefs and inferior members of the Jádeja tribe who have adhered to their engagement to preserve their female issue; and that the expense incurred in making the same should be debited to the Infanticide Fund:—

	Rs.	a.	p.
1st.—To the Chief of Káthiáwár, a remission from the amount of his annual tribute of 10 annas, or ... ..	1,000	0	0
2nd.—To ditto, a present of clothes of the value of .. ..	100	0	0
3rd.—To the Chief of Mengni, a remission from his annual tribute of 4 annas, or ... ..	921	0	0
4th.—To the Chiefs of Sátodad Vávdí, remissions from their annual tributes of 4 annas, or ... ..	395	12	0
5th.—To the two Jádejás, who have preserved four daughters, a present to each of clothes, or in money of ... ..	300	0	0
6th.—To those who have preserved three daughters, a present of ditto, or in money each .. ..	150	0	0
7th.—To those who have preserved two daughters, a present, varying according to the circumstances of each, from Rs 25 to ... ..	50	0	0

It is, I consider, a fortunate circumstance, that the Chiefs of Káthiáwár and Mengni petitioned for a remission from their tribute for the past year on account of the failure of the monsoon, but which, after inquiry into their resources, I declined to grant. There will, therefore, be no mistaking the real cause why such an indulgence is now extended to them. I should not, however, conceive it desirable that the whole of the above remissions should be paid direct to the Chiefs. They are undoubtedly entitled to the greater share, but the inferior Jádejás living under their authority, who have preserved a daughter, are entitled to a part. I shall therefore require from the Chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jádejás, and pay to the latter a corresponding portion of the remissions, should Government be pleased to sanction them.

23. In the original draft of this report, I had suggested that a present should be made to the Jám of Navánagar on this occasion. The return from his districts shows 613 males and 380 females, which proves that Colonel Walker's arrangements have taken root in them to a very considerable and gratifying extent. On this account, and because I conceived it would be politic to conciliate this Chief as the acknowledged head of the Jádeja tribe in Káthiáwár, and to induce him cheerfully to co-operate in carrying into effect the humane efforts of Government, I thought that such a distinctive mark of approbation might conduce to success. The Jám, however, has not himself preserved a daughter, and during Major Barnewall's agency, he was strongly suspected (although he denied the charge) of having committed Infanticide. It has, moreover, been suggested to me by my Assistant, Captain Lang, whose interest in the success of the measures for the suppression of the crime is as great as Government could desire, that such a present might induce the Jám and the other Jádeja Chiefs of rank to believe that the crime of Infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall merely at present suggest, that when the proclamation is transmitted to the Jám, the satisfaction of Government be conveyed to him at the progress made in his districts in suppressing Infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction.

24. Such are the measures which, after a long and deep meditation on the subject, I presume to propose for the consideration of Government, and I beg to state that they are considered by Natives of the province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of

this terrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every Christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to ensure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jádejás to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribe among which the custom prevails to abandon it and thereby restore themselves to that scale among human beings which they forfeited from its prevalence among them. By unceasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it, by extending favour to those who renounce the practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it; and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that, through the Divine blessing, complete success may be ultimately attained.

25. A report on the subject of Infanticide in Káthiáwár would be incomplete without a brief allusion to the prevalence of the same crime in the adjacent province of Cutch. It must be quite obvious, that if the crime is not suppressed in Cutch, the effect will be most inimical to its suppression in Káthiáwár, since the members of the tribe residing in each province are intimately connected with each other. It was doubtless under this impression that Colonel Walker entered into a correspondence, which does him the highest honour, with Futteh Mahomed Jemádár, the Regent of Cutch, in 1807-08, with the view of enlisting him in the cause of humanity. I have, of course, no means of ascertaining how far the crime has been subdued in Cutch, but from our intimate connection and powerful influence with that Government since 1819, it is by no means improbable that greater progress has been made in that province than in this, and that if I were informed of the measures that may have been adopted there, some of them may be found to apply equally to the circumstances of Káthiáwár. The care and pains, also, which are reported to have been bestowed upon the education of the young prince recently elevated to the supreme authority in Cutch, cannot fail to facilitate the object in view; for I am convinced, that when the Chiefs of the tribe can be prevailed upon practically to renounce the custom, but little difficulty will then be experienced in inducing the inferior Jádejás to follow the example.

26. In conclusion, I annex to my report a statement of the Infanticide Fund on the 15th of September 1834:—

The balance due to the Fund on the 24th April 1833, the date of the last account, was	Rs. 51,146	1	8
Intermediate receipts have been	Rs. 31,781	3	6
Do. disbursements have been	1,000	0	0
Surplus receipts are therefore	30,781	3	6
Balance due to the Fund on the 15th September 1834	81,927	5	2

27. In the 4th paragraph of my letter of the 24th April 1833 I expressed an intention to propose a scale of distribution of the Fund among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induce me to abandon this intention, because they lead me to anticipate many applications for assistance towards defraying the expense of marriages, for which we should be prepared. It is a creditable feeling among the Jádejás, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833-34 only three applications were received. In two of these cases a donation of Rs 400 was granted, and in the third, Rs. 200. I have no doubt that these grants will encourage other applicants to come forward, and as, of the number of female Jádejás now alive, as many as 463 are unmarried, I do not think the Fund should be treasured upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22nd paragraph of my report.

28. To avoid delay, I have taken the liberty of forwarding this communication direct to Government; but as soon as copies can be prepared, they will be forwarded for the information of the Political Commissioner for Gujarát

I have the honour to be, &c.,  
 (Signed) J. P. WILLOUGHBY,  
 Political Agent.

*Káthiáwár Political Agent's Office, Rajkot, 24th September 1834.\**

*Draft of a proposed Proclamation to be issued on the subject of Female Infanticide in Káthiáwár*

The British Government having recently had under consideration the prevalence of Female Infanticide in Western India, is pleased to declare it to be its fixed determination to put an end to so revolting and barbarous a practice. From returns lately received from the Political Agent stationed in Káthiáwár, it appears that although a considerable degree of

\* The enclosures to this report, being extremely voluminous, are omitted, with the exception of this Draft Proclamation

success has attended the measures adopted in that province for the suppression of Infanticide, the crime is proved to be still committed, by the great disproportion observable in the number of male and female Jádejás. This melancholy fact, therefore, pressing itself upon the attention of Government, the Right Honourable the Governor in Council considers it requisite to call upon the Chiefs of the Jádeja tribe to adhere to, and maintain within their respective districts the engagements they voluntarily and unconditionally entered into with Government twenty-five years ago, through the medium of their friend and benefactor, the late lamented Colonel Alexander Walker, to abandon the detestable and heinous custom of murdering their own offspring.

His Lordship in Council further requires the active co-operation of the whole community of Káthiáwár in giving increased efficiency to the measures adopted for the extinction of Infanticide, the grossest stain that ever disgraced the human race; and hereby declares, that whoever shall afford information sufficient to convict any Jádeja of so inhuman a proceeding shall receive the protection of Government, and be rewarded in proportion to the rank and consequence of the party convicted. Humanity and a due regard to the precepts of their religion should induce the Hindu part of the community in particular to aid, by every means in their power, the efforts of Government completely to suppress the crime. The Hindu Shástrás declare that he who commits Infanticide is guilty of a grievous sin,\* equal to that of Garbhatya, or the murder of infants by causing abortion; and to that of Brahmhatya, or the murder of Bráhmíns. They in fact declare, that to kill one Bráhmín is equal to killing 100 cows; to kill one woman is equal to killing 100 Bráhmíns; to kill one child of either sex is equal to killing 100 women; and to kill 100 children of either sex is an offence too heinous for comparison. The punishment awarded is in proportion to the magnitude of the crime: the murderer is doomed to suffer the most dreadful torments in the hell called Narak, and, when born again, will be afflicted with leprosy or paralysis.

With the view of enabling Government to ascertain how far the measures for the suppression of Infanticide are adhered to, the Political Agent has been instructed to make a full and complete census of the Jádeja population of Káthiáwár; and the Chiefs of the tribe are hereby called upon to aid in the framing of this return, which, when completed, will at once enable Government to detect where the crime is still committed. The Political Agent has also been directed to require from the Chiefs half-yearly, and himself to furnish annually, a statement exhibiting the number of births, deaths, marriages, and betrothals occurring within their respective jurisdictions, and those who neglect to furnish this statement, or who may furnish an incorrect return, will be severely punished.

As a measure of prevention against Infanticide, Government considers it expedient to suggest to the whole of the other Rajput tribes of Káthiáwár that they should refuse to give their own daughters in marriage to the Jádejás, except under a stipulation that the female issue of such marriage shall be cherished and preserved.

The returns recently received from Káthiáwár show, in the undermentioned districts, such a great disparity between the number of male and female Jádejás as can only be accounted for by the continued prevalence of the dreadful crime in those places:—

No	Tálukas	Males alive.	Females alive.	Excess of Males
1	Dhrápha	67	10	57
2	Morvi	61	7	54
3	Virpur Kharedi	52	10	42
4	Muláderi	63	14	49
5	Sisáng Chándli	37	13	24
6	Kotda Náyaní	24	2	22
7	Jálta	28	11	17
8	Rájpara	30	2	28
9	Wadáli	8	1	7
10	Rájkot	15	3	12

The Chiefs of these districts are hereby warned, that should similar results be shown from the periodical returns hereafter to be furnished, they will be severely punished for not adhering to their engagements to renounce the crime. It will not be deemed sufficient by Government that they themselves shall adhere to their engagements to preserve their female children, but they are equally bound to secure that those engagements are observed by every member of their tribe subject to their authority. Should they neglect this warning, it will become requisite for the Government to take into consideration whether any relations can be maintained with Chiefs who act in such a manner as to prove themselves utterly regardless of the precepts of their religion, and of the best feelings of mankind. In seeking to abolish Infanticide, the British Government is not actuated by any motive of ambition or self-

\* From this place to the end of the paragraph was, for reasons explained at page 86, omitted from the Proclamation as issued by order of Government on the 22nd November 1834

interest, but simply by an anxious desire to erase the foulest stain that ever attached to the name of man. The possessions of the Chiefs of Káthiáwár are guaranteed to them, and protection is extended to them, on certain conditions, and it is the sincere wish of Government that they should continue to enjoy them, and all their privileges and immunities, free from molestation. The compact is, however, reciprocal and mutual, and the Chiefs have stipulated that they will cease to disgrace humanity by destroying their own helpless offspring at the moment of its birth. Should they not adhere to this condition, the compact is broken, the favour and protection of Government will be withdrawn, and the severest penalties be imposed until the inhuman custom is completely eradicated.

It is more gratifying to Government to be able to notice some of the Jádeja Chiefs in whose districts the crime has been wholly or in a great measure suppressed. The Jám of Navánagar is entitled to praise for the progress which has been made towards its complete extinction within his jurisdiction, which is to be attributed to the care taken by that Chief in enforcing a due observance of the engagement he entered into for its suppression. The British Government confidently relies on his continued exertions and co-operation in ensuring success to the measures it has adopted for the abolition of a custom which, owing its origin to avarice and a mistaken pride, reflects most seriously on the character of the tribe of which the Jám of Navánagar is in Káthiáwár the acknowledged head.

Among the other tálukas, Government is pleased to notice, in terms of high approbation, the following Chiefs as having ensured to themselves the favour and protection of Government for having adhered to their engagements :—

No.	Districts.	Males of and under 20.	FEMALES.					Excess of Males.	Excess of Females.
			Married.	Betrothed.	Unbetrothed.	Deceased.	Total.		
1	Khirasra . . .	12	3	2	11	1	17	..	5
2	Mengni . . .	6	..	1	5	..	6	..	..
3	Sátodad Váydi . . .	38	6	5	13	8	32	6	..

And at the same time to hold up to the tribe in general, as an example for imitation, the undermentioned Jádejás, who have preserved four and three daughters each :—

No.	Name.	Belonging to		No. of Daughters.
		District.	Village	
1	Jádeja Khánji . . .	Navánagar	Lálpur . . .	Four.
2	„ Báváji . . .	Do.	Bálwa . . .	
3	„ Rábaji . . .	Do.	Máchara . . .	
4	„ Dosáji . . .	Do.	Pimpardi . . .	
5	„ Kánthadji . . .	Do.	Pimpalyu . . .	Three.
6	„ Dudáji . . .	Do.	Singachh . . .	
7	„ Bábáji . . .	Do.	Dántrána . . .	
8	„ Báváji . . .	Do.	Pasáya . . .	
9	„ Meghráji . . .	Do.	Amra . . .	Three.
10	„ Harbhamji . . .	Do.	Chhikári . . .	
11	„ Sajáji . . .	Dhrol	Rádád . . .	
12	„ Junáji . . .	Do.	Lállu . . .	Four
13	„ Varsáji . . .	Gondal Dhoráji	Jhánjmer . . .	Three.
14	Khmání Rupábhái . . .	Virpur Kharedi	Mettha . . .	
15	Jádeja Lákháji . . .	Khirasra . . .	Vada . . .	

Government have also derived the greatest satisfaction from observing that the returns show as many as eighty instances of Jádejás having preserved two daughters each. His Lordship in Council, with the view of testifying the sense he entertains of the meritorious conduct of the Chiefs and inferior Jádejás above alluded to, has instructed the Political Agent at Rájkot to grant remissions of tribute and honorary presents to them.

The British Government is pleased further to declare, that although it will always be more satisfactory to Government, and more creditable to the Jádejás themselves, for them to perform the first of parental duties, without seeking pecuniary aid from Government in defraying the expenses of the marriage of their children, nevertheless that the local Agent is authorised to receive and attend to applications when circumstances render such aid indispensable

In conclusion, the Right Honourable the Governor in Council is pleased to annex to this proclamation a copy of the engagement by which every Jádeja Chief of Káthiáwár bound himself, twenty-five year ago, to discontinue the dreadful custom of Female Infanticide ; and at the same time to declare it to be the fixed resolution of the British Government to maintain the same, and that any person charged with having violated it will\* *either be placed on his trial for the heinous crime of "child-murder" before the High Court of Criminal Justice recently established in Káthiáwár, or be dealt with in such other mode as may be deemed most expedient, and conducive towards the complete suppression of the practice.*

Published by order of the Right Hon. the Governor in Council of Bombay,

(Signed) J. P. WILLOUGHBY,  
Political Agent in Káthiáwár.

From

C. NORRIS, ESQUIRE,  
Chief Secretary to Government, Bombay

To

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent in Káthiáwár.

*Dated 22nd November 1834.*

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter dated 24th September 1834, with enclosures, reviewing the measures pursued for the suppression of Female Infanticide amongst the Jádejás of Káthiáwár, and the results with which they have been attended, and suggesting further proceedings with the view of finally suppressing that inhuman custom.

2. His Lordship in Council directs me in the first place to return to you his warmest thanks for your interesting and able report, which displays throughout an unremitting zeal in the cause of humanity, united with the soundest judgment and discretion in treating of the measures best calculated to effect the abolition of the barbarous practice in question.

3. The forms of the returns which accompanied your letter are lucid and well devised and the judicious measures taken by you to test their accuracy warrant a confidence in their general correctness ; and the Right Honourable the Governor in Council is happy to express his entire concurrence in the conclusions at which you have arrived, after analysing the returns in the able way you have done in paragraphs 5 to 11 of your report, that "improvement is progressive, and that a cheering prospect exists of ultimate success."

4. The measures suggested in the 13th to 16th paragraphs of your despatch are entirely approved by the Right Honourable the Governor in Council, and the expense of the establishment required for the preparation of the proposed census and returns, as stated in the 13th paragraph, is sanctioned by his Lordship in Council, and will be borne, as you recommend, by the Infanticide Fund.

5. The proclamation by Government, which you propose to promulgate throughout the peninsula, is approved by his Lordship in Council, with two exceptions : the degree of criminality attaching to Infanticide, compared with other crimes as taken from the Shástrás, the Right Honourable the Governor in Council thinks, may without disadvantage be omitted in a proclamation by the British Government ; and his Lordship in Council prefers, upon the whole, that the denouncement of punishment, towards the conclusion of the proclamation, against those who continue to commit the crime, shall be general, rather than it should be specified that the offender should be tried by the Káthiáwár High Court of Judicature, or otherwise dealt with. Seven hundred lithographed copies of the proclamation, altered as above, in the Gujaráti language, will accordingly be prepared, and furnished to you as soon as possible, for promulgation. To each copy of the proclamation will also be appended a copy of the renewed engagement entered into in 1812† by the Jám of Navánagar, the head of the Jádeja tribe in Káthiáwár.

6. The Right Honourable the Governor in Council prefers the general promise of reward to informers in cases of Infanticide, on conviction, proportioned to the rank and power of the offender, as contained in the proposed proclamation, to the graduated scale proposed by Major Carnac.

7. The following, therefore, is the system which is approved by the Right Honourable the Governor in Council, with regard to cases of Infanticide :—The Political Agent will institute a preliminary investigation, and, if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued, with reference to the actual circumstances, the rank of the offender, and other considerations of importance,—whether the guilty party should be at once punished by a fine, or in any other way, or whether the case should be tried by the High Court of Criminal Judicature for Káthiáwár.

\* For reasons explained in paragraph 5 below the words printed in *Italics* in the concluding paragraph of the Draft Proclamation were omitted by order of Government from the Proclamation as issued on the 22nd November 1834

† Vide page 41 of this Selection.



8. The tenor of the 20th paragraph of your report, relative to the general notice which the proclamation intimates will be taken of Chiefs within whose tálukas Infanticide is found to prevail is concurred in by the Right Honorable the Governor in Council; and his Lordship in Council also entirely approves of the circular letter which, in the 21st paragraph you propose to issue to Rajput Chiefs in Káthiáwár, calling upon each, when giving his daughter in marriage to a Jádeja, to make it a stipulation that the issue of the union shall be preserved, and to oblige every Rajput subject to him to do the same.

9. His Lordship in Council has much satisfaction in sanctioning the rewards enumerated in the 22nd paragraph of your report, to be borne by the Infanticide Fund, and approves, also, the communication which you propose to make to the Jám of Navánagar, as stated in the 23rd paragraph.

10. The Resident in Cutch will be directed to make known to you the steps taken for the abolition of Infanticide in that province, and their result, and the Right Honourable the Governor in Council requests that you will on all occasions communicate freely on this interesting topic with that officer, to whom corresponding instructions will be issued.

11. In conclusion, the Right Honourable the Governor in Council directs me to observe, that he views your exertions in this all-important cause with peculiar satisfaction, and exhorts you to a continuance of those efforts which have so justly entitled your proceedings now reviewed to the unqualified approbation and acknowledgments of Government.

I have the honour to be, &c.,

(Signed) C. NORRIS,

Chief Secretary

*Bombay Castle, 22nd November 1834*

From

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent, Káthiáwár;

To

C. NORRIS, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated Porbandar, 12th April 1835.*

SIR,

I have the honour to submit for the consideration of the Right Honourable the Governor in Council the joint proceedings\* of Captain Lang and myself in investigating a charge of Infanticide, preferred in October last against Jádeja Suráji, the present Chief of Rájkot, tributary to the British Government, and which I regret to state has been most clearly established.

2. A summary of the evidence by which the charge is supported, accompanied by remarks in elucidation, will be the best mode of explaining the circumstances under which this revolting instance of child-murder was perpetrated and how it has ultimately been brought to light.

3. On the information of a Jádeja of respectability, who had been induced cordially to aid my endeavours to give full effect to the measures in force for the suppression of Infanticide, it was ascertained that one of Suráji's wives gave birth to a daughter on the 9th of Ashwin Vad, Samvat 1890 (corresponding with the 6th of November 1833), and that immediately after birth it died, no care being taken to preserve it

4. It was further ascertained that the undermentioned persons were in attendance on the occasion.—

- I. The wife of Wáland Kachra, in the capacity of midwife.
- II. The widow of Patel Mándan, a friend of the child's mother.
- III. Jethi, and IV. Kunvari, slave girls in attendance on the mother.

V. Several Bráhmíns in attendance outside the room where the birth occurred, for the purpose of noting down the Wela, or the precise time of birth, had a son been born

It is here necessary to premise, that the accusation against Suráji was in some degree corroborated by the fact that no birth in his family, corresponding with the one alluded to, was entered in the register of Jádeja children of Rájkot, forming No. 5 of the returns accompanying my report on Infanticide dated the 24th of September 1834.

5. Nathu Bhat, the first witness examined, deposed before Captain Lang that one of Suráji's wives gave birth to a daughter in the month of Ashwin (October or November) 1833; that he is aware of the event, because he accompanied another Bráhmín, whose duty it was to note down the Wela, or hour of birth, in the hope of receiving a present; that when he arrived at the Darbár he was informed a daughter had been born and preserved, upon

\* The proceedings which accompanied this report, being voluminous, are omitted from this Selection, their substance is given in this report of Mr Willoughby's

learning which, he returned home, knowing that no present would be made on account of the birth of a daughter. Finally, he does not know whether the child died a natural death.

6. Ratanba, wife of Wáland Kachra, deposed before Captain Lang that she occasionally acts as midwife; that a few days before the Dewáli of 1833 (11th November), she was summoned by a slave girl, named Jethi, to attend the younger wife of Suráji in her confinement; that when she arrived, the widow of Mándan Patel and a slave girl named Kunvari were in the room; that the Bái had just been delivered of a daughter, which Kunvari was holding on the bed; that the deponent was directed to remove the after-birth, and while engaged in attendance on the mother, the slave girl, Jethi, took up the infant and carried it outside, together with the after-birth; that when she reached the house the child was not as it ought to have been, but seemed gasping; that she does not know whether any violence was used, but the infant was not quite dead when it was carried out by Jethi. Finally, deponent is certain that the after-birth was not separated from the infant whilst it was in the room. The mother cried out, but said nothing.

7. Captain Lang remarks that this witness gave her evidence very reluctantly, and not until she was aware that the widow of Patel Mándan was likewise in attendance. This appeared to give her confidence, and to convince her that concealment was useless. She was on the same day re-examined in my presence, when, without any hesitation, she repeated the evidence she had given before Captain Lang, with the addition of the material circumstance that one day after the birth she visited the mother, and found her crying, because, as the slave girls stated, her child had been put to death.

8. Ruri, the widow of Patel Mándan, deposed before Captain Lang, that nine or ten months since she was sent for, by Suráji's younger wife, to attend her in childbed; that when she arrived, she found her in labour, and almost immediately after she was delivered of a daughter, a slave girl, named Kunvari being also present, that the birth was quite natural, and at maturity, and that the midwife arrived just after it had taken place; that when born, the child was quite alive, but it was never separated from the after-birth, and was immediately carried away by the slave Jethi, the mother cried out, and said her fate was hard; the midwife had arrived before the infant was removed, and deponent is quite certain that when carried out it was still alive.

9. This witness gave her testimony without hesitation; and on her re-examination before me, she repeated it without any material variation, but with the following additional particulars. that the child cried after it was born; that when the midwife arrived, and ascertained the sex of the infant, she was about to return home, when the slave girls requested her to remain until the after-birth had come away, that the mother made no attempt to preserve the infant, fearing that if she did so, her husband would put her away, because on a former occasion, Suráji had abstained from all intercourse with his first wife for seven or eight months, because she had saved a daughter against his will. Finally, the infant was carried away, with the after-birth attached, and was, consequently, murdered; but deponent does not know how it was disposed of after removal from the room in which it was born.

10. Jetha Bhut, the officiating Bráhmín of the family of the Rájkot Chief, deposed before Captain Lang that one of Suráji's wives was delivered of a daughter about the Dewáli of 1833; but in his re-examination before me, he merely deposed to the fact of a birth having occurred in the Chieftain's family about the period of that festival, and feigned ignorance respecting the sex of the child.

11. Thus far, the inquiry was carried on without the Chief being informed of the serious accusation that had been made against him. It must be obvious, that in investigating cases of Infanticide, more especially when, as in the present instance, the party accused possesses influence and power at the place where the crime is alleged to have been committed, the forms usual in judicial inquiries generally cannot be strictly adhered to. To ensure detection, and ultimate conviction, secrecy is at first requisite, to prevent intimidation; and to overcome the reluctance and apprehensions of witnesses, promises of protection against the resentment of the accused must be liberally bestowed and faithfully fulfilled.

12. At this stage of the proceedings, however, I deemed it expedient to send for Suráji, for the purpose of apprising him of the charge, and to hear what he had to say in his defence. The Chief accordingly visited me on the 13th of October last, and his replies to the interrogatories put to him are recorded on my proceedings. It is, however, worthy of observation, that the result of the examination of the preceding witnesses had transpired, and that before he visited me, I had learned what was to be the nature of his defence. Before any question was put to him, the Chief betrayed his knowledge of the cause of the interview by asking me,—“How could child-murder occur in the immediate vicinity of the Political Agent?” He then acknowledged that one of his wives gave birth to a daughter some time between the Dasera and Dewáli festivals (*i. e.* between the 22nd October and 11th November 1833), but that, as the birth was premature, at eight months, it was not entered in the register he had recently furnished. The infant lived about an hour, and his Kárbáris must have been aware of the event. The women alluded to by the witnesses before referred to were in attendance on his wife, and the midwife could testify the birth was premature.

13. It now occurred to me that, provided I could obtain the attendance of the slave girls Jethi and Kunvari, without affording them an opportunity of communicating with their

master, I might be able to elicit some further information regarding this transaction. I therefore, whilst Suráji was with me, summoned them, without stating the object I had in view in sending for them.

14. From Jethi, who no doubt was the principal agent by whom the infant was murdered, nothing could be extracted. She asserted that the birth was premature and still-born, but it is unnecessary to dwell on her evidence, because its falsity is placed beyond a doubt by her having asserted, in opposition to the father's admission, and to the evidence of all the other witnesses examined, that the infant born was a son, and not a daughter.

15. In the first instance, the other slave girl told, with evident preparation, nearly the same story as Jethi. In her cross-examination, however, after much prevarication, she first admitted that the infant was of the female sex, and ultimately, after having obtained promises of protection against ill usage for declaring the truth, stated as follows—that she was present when the child was born; that it was born alive, and cried; that she cannot say whether the mother had gone the full time, because she had only arrived from Chuda eight days before the birth. Her mistress cried because the child was not preserved. The after-birth was placed upon the infant's mouth, according to the custom of Jádejás; this was done by the midwife, by the direction of the mother, who cried very much. On a former occasion, the mother preserved a daughter, in consequence of which her husband Suráji separated from her for eight months. The mother did not suffer more than usual in cases of child-birth, and the child did not appear prematurely born, and was quite alive when the midwife arrived, no attempt was made to preserve it, and when carried out of the room by Jethi it was dead, from the after-birth having been placed upon its mouth (to prevent respiration).

16. The slave girl Jethi having been recalled, was confronted with this witness, who repeated in her presence the account above given of the circumstances under which the murder was perpetrated, this, however, produced no effect on the former, but she declared, with the greatest effrontery, that her own statement was the true one.

17. On the 17th of October following, Suráji requested an interview with me, to which I immediately acceded. He stated that the object of his visit was to solicit me to desist from my intention of placing his possessions under attachment. In reply I informed him that I certainly had resolved to adopt this measure, pending a reference to Government respecting the cruel instance of Infanticide which was proved to have been committed in his house, in violation of the engagement which his father had entered into with Colonel Walker, to renounce the unnatural practice for ever. On this occasion, neither the Chief himself, nor a confidential person of his own tribe who accompanied him, made any attempt to deny the charge, but by their demeanour clearly showed that they considered it as satisfactorily established. I therefore recommended the Chief to express contrition for his offence, to throw himself on the mercy of Government, and to promise hereafter to abstain from a practice which had so long disgraced his tribe. At the same time, I held out no promise which would interfere with Government dealing with the case in such manner as might be judged most expedient. The Chief still made no denial of the charge, but, after privately consulting with Hálárji, the Jádeja above alluded to, he expressed a wish to return home, and promised to give an answer the following day, when he came prepared to deny the charge, and, under the influence of his family and other advisers, stated he had nothing to confess, or for which to express contrition. It must, however, be evident that Suráji, by soliciting time for consideration previous to giving an answer to my suggestions, tacitly admitted the crime imputed to him, and that his subsequent denial was the result of the consultation with his family.

18. After this last interview, I placed the whole of the Chief's possessions under attachment. I should have adopted this measure under any circumstances from the impression it is calculated to produce throughout the country, of the fixed determination of the British Government to eradicate the dreadful crime of Infanticide from this province. In the present case, however, it was also recommended by the rights of Government being in danger from the Chief's mismanagement of his resources, which has occasioned a considerable accumulation of the debt due to his Hámidár (security) under our guarantee. I availed myself, however, of the opportunity to assign as the reason for the sequestration, the violation by the Chief of Colonel Walker's settlements for the suppression of Infanticide.

19. I had commenced this report, when severe illness compelled me to proceed to the Presidency on sick certificate, which will satisfactorily account for the delay which has occurred in its transmission.

20. It is now my duty, in conformity with the instructions contained in the seventh paragraph\* of your letter dated the 22nd of November last, to suggest the course to be pursued against the Chief of Rájkot. He is of the age of twenty-two, and, in rank, takes precedence of all but three of the Jádeja families of Káthiáwár. No circumstances exist which render him deserving of personal consideration. He has not even expressed contrition for the heinous crime he has committed, he is evidently alarmed for the consequences that may ensue, but he does not appear to feel ashamed of the unnatural deed he has perpetrated

\* Vide page 86.

The evidence against him is clear and conclusive, and Government possesses the undoubted right to inflict whatever punishment it deems most advisable. Although, however, I do not consider Suráji to possess any claim to consideration personally, on other grounds I am induced to recommend that in this, the first case of Infanticide that has ever yet been clearly proved in Káthiáwár, justice should be tempered with mercy; the chief motive for which is, that extreme severity would, in my opinion, be injurious to our future efforts to effect the complete extinction of the practice. It must be obvious that, to secure this, we must enlist the feelings of the community on our side, so that they may be induced to view the custom with general execration, and to aid our endeavours to wipe away so foul a blot on humanity. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail. I think, also, some regard is due to the feelings under which the Jádeja acted who gave information against Suráji; for I am quite satisfied he never would have come forward had he thought that the formal trial of his Chief would have ensued, or that any other punishment would be inflicted beyond a fine, and exacting security against the recurrence of the offence.

21. The following, therefore, is the course which I would respectfully recommend for the consideration of the Right Honorable the Governor in Council:—

- I.—That a fine of Rs 12,000 be imposed upon Suráji, to be credited to the Infanticide Fund, and that his táluca continue under attachment until it is paid.
- II.—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jádeja Chiefs for the observance of the same.
- III.—That an additional article be inserted in this contract, providing that, on any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.
- IV.—That he be required to dismiss from his service Jutha, Balwant, and Dalpat, Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.
- V.—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award.

22. I think that on these conditions the Chief may be pardoned. The amount of the fine is suggested with reference to his resources and embarrassments; the third and fourth conditions will, I have no doubt, be considered humiliating, but they are justified by the circumstances of the case. With regard to the Mehtas, I beg to explain that for many years past they have had the exclusive management of the Rájkot Táluca; they have greatly abused their trust, and enriched themselves at their master's expense. In 1825, the whole of the Rájkot Bháyád petitioned against them, and Major Barnewall, in consequence, removed them from authority, and declined having any communication with them; they reinstated themselves in power during Mr. Blane's agency; but their dismissal and expulsion is now expedient,—1st, for having failed to communicate the destruction of Suráji's daughter, although, from their situation, they could not have been ignorant of the event; 2nd, for having been instrumental in furnishing me with a false return of the Jádeja children of Rájkot, and for having, when expressly questioned by me on the subject, declared this return to be correct. I greatly rely on the efficacy of this measure; the example will be salutary, and induce this class to give information against those who may violate the engagements in force to discontinue the practice of Infanticide.

23. I regret to state that Jádeja Modji, the person through whose agency the present case of Infanticide has been principally brought to light, is since dead, as reported in the annexed letter from Captain Lang. This event is much to be deplored, as it has deprived me of an agent on whose future exertions I had so much reason to rely. Taking into consideration Modji's rank; that he was a member of the tribe among whom Infanticide prevails, and connected with Suráji, whose favour and protection he forfeited by informing against him, coupled with my conviction that he was not influenced by sordid motives, but by a detestation of the revolting crime, and a sincere desire that it should no longer disgrace his tribe,—it was my intention, had he lived, to have recommended him to the peculiar favour of Government; but this intention has been frustrated by his death, and it now only remains to testify the high sense entertained of his benevolence, and the moral courage he exhibited, by holding up his example to others, and by bestowing suitable marks of favour upon his family: I therefore beg to recommend that the presents proposed by Captain Lang, viz. a donation of Rs. 1,000 and a pair of silver bangles, should be sanctioned, and that, in addition thereto, a remission of one-half of the tribute and Zortalbi payable during the present year from Gowridad should be granted to his family.

24. In the prosecution of this inquiry, assistance was received from a Mehta out of employ, at Rájkot, named Jadurám, and, in reward for his services I beg to suggest a

present of Rs. 200. The whole of these disbursements will of course be debited to the Infanticide Fund.

25. In conclusion, I have great gratification in acknowledging the valuable assistance I have derived from Captain Lang during the investigation of the charge against Suráji.

26. To obviate further delay, my report is transmitted direct to Government, and a copy will be furnished for the information of the Political Commissioner for Gujarát.

I have the honour to be, &c.,  
(Signed) J. P. WILLOUGHBY,  
Political Agent.

Porbandar, 12th April 1835.

Form

Captain W LANG,  
Assistant Political Agent in Charge;

To

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent in Káthiáwár.

Dated 6th December 1834.

SIR,

It is with much regret that I report to you the death, on the 25th ultimo, of Modji the Jádeja Grássia of Gowridad; an event which, happening as it has done so soon after the conviction of the Rájkot Chief of the inhuman crime of Infanticide, which, you are aware, was effected chiefly by his means, is the more to be lamented, since, in addition to the almost irreparable loss the cause of humanity has sustained in the demise of a Jádeja Rajput who had not only good sense enough to abjure the horrid practice of Infanticide because it was prescribed by the British Government, but, as I firmly believe, sufficient principle to detest the crime for itself and to volunteer to come forward to denounce it when practised by other members of his tribe, his sudden death is not unlikely to be connected (in the minds of so prejudiced a race as the Natives of this province are, especially in such matters) with his exertions in that cause, which ought, on the contrary, to render his name revered amongst them.

2 To counteract, as far as we can, the evil effects which might arise from such ideas, and to evince to the community in general the high sense of his services and respect for his memory entertained by the British Government, I deem it my duty to recommend, in the strongest manner, that the sum of Rs. 1,000 should be presented to the family, to assist them in defraying the expenses of his Dáda, and that a further present of a pair of bangles, or anything else which may be considered more eligible, be made to his eldest son. I address this letter to you in consequence of your having the Rájkot Infanticide case in hand, and my knowing that it was your intention to recommend the employment of the deceased on a small allowance from the Infanticide Fund.

3. I beg to add that, at the urgent request of Meroji, the eldest son of Modji, I have advanced the sum of Rs. 1,000, including the price of a small supply of opium from the warehouse, which, in the event of my present suggestion not being complied with, will be recovred by instalments from the revenues of Gowridad.

I have the honour to be, &c.,  
(Signed) W. LANG,  
Assistant Political Agent in Charge,

6th December 1834.

From

C. NORRIS, ESQUIRE,  
Chief Secretary to Government,

To

J. P. WILLOUGHBY, ESQUIRE,  
Political Agent in Káthiáwár;

Dated Bombay Castle, 2nd June 1835.

SIR,

I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter dated the 12th April, submitting for the consideration of Government

the joint proceedings of Captain Lang and yourself, in investigating a charge of Infanticide preferred in October last, against Jádeja Suráji, the present Chief of Rájkot, tributary to the British Government.

In reply, I am instructed to intimate to you that the Right Honorable the Governor in Council highly approves the humanity and ability with which you have in this instance followed up your former very meritorious exertions for the suppression of the atrocious crime of Infanticide. You are requested to convey a similar assurance of the approbation of Government to Captain Lang, who has so effectively seconded your efforts.

The evidence adduced before you and Captain Lang incontestably, I am desired to state, establishes the guilt of the Chief of Rájkot; and the barbarous insensibility which that Chief has evinced on the occasion proves him to have little claim to forgiveness. At the same time, the Right Honorable the Governor in Council entirely concurs in the judicious and enlightened observations contained in the 20th paragraph of your letter, with respect to the principles and considerations by which we ought to be guided in dealing with this inhuman offender.

In the 21st paragraph you recommend the following measures for the consideration of Government, viz:—

- I.—That a fine of Rs. 12,000 be imposed upon Suráji, to be credited to the Infanticide Fund, and that his Táluka continue under attachment until it is paid.
- II.—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jádeja Chiefs for the observance of the same.
- III.—That an additional article be inserted in this contract, providing that on any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.
- IV.—That he be required to dismiss from his service Jutha, Balvant, and Dalpat, Mehtas declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order.
- V.—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award.

These measures are entirely approved of by the Right Honorable the Governor in Council, as being sufficient, under the circumstances of the case, for the punishment of the crime committed, and as promising to be efficacious in preventing the perpetration of like enormities in future.

The death of Jádeja Modji, to whom the detection of this case of Infanticide was principally owing, as reported in the 23rd paragraph of your letter, is an event, I am directed to observe, much to be deplored; nor would it be free from suspicion of having been occasioned by unfair means, but that, if ground for such an idea existed, it would scarcely have escaped disclosure by Captain Lang. The Right Honorable the Governor in Council has no hesitation in marking his sense of the deceased Modji's merit, by authorising you to bestow on his family those tokens of approbation which Captain Lang has so properly recommended, viz. a donation of Rs. 1,000 and a pair of silver bangles.

The Right Honorable the Governor in Council is also pleased to authorise the presentation by you of Rs. 200 to the Mehta who rendered you his assistance during the investigation of the charge against Suráji, as recommended in the 24th paragraph of your letter; debiting the whole of these disbursements to the Infanticide Fund.

It has not of course escaped you, I am directed to observe, to use all proper means for the protection of the female witnesses through whose evidence the Chief's guilt was brought home to him, as they appear to be persons in his power.

The example which in this instance is to be made of the Chief of Rájkot will, the Right Honorable the Governor in Council trusts, produce a salutary effect, not merely on the surrounding Chiefs, but on the Jádeja population of Rájkot, among whom the census, reported by you in your letter of the 24th September 1834, proves that the crime of Infanticide was of frequent occurrence.

A copy of this letter will be communicated to the Political Commissioner, for his information.

I have the honour to be, &c.,

(Signed) C. NORRIS,  
Chief Secretary,

2nd June 1835.

From

C. NORRIS, ESQUIRE,  
Chief Secretary to Government,

To

THE POLITICAL AGENT IN KATHIAWÁR.

*Dated 19th June 1835.*

SIR,

With reference to the 23rd paragraph\* of your letter dated the 12th April, No. 68 of 1835, wherein you recommend that, in addition to the donation proposed by Captain Lang, a remission of one-half of the tribute and Zortalbi payable during the present year from Gowrdad should be granted to the family of the deceased Jádeja Modji, to whom the detection of the crime of Infanticide committed by Suráji, the present Chief of Rájkot, was principally owing, I am directed to intimate to you that the Right Honorable the Governor in Council is pleased to accede to your recommendation, and accordingly authorises you to grant the said remission to the family of the late Jádeja, as a mark of the sense entertained by Government of his merit.

I have the honor to be, &c.,

(Signed) C. NORRIS,

Chief Secretary †

19th June 1835.

From

CAPTAIN W. LANG,

Acting Political Agent in Kathiáwár ;

To

THE POLITICAL COMMISSIONER FOR GUJARÁT.

*Dated Rájkot, 11th February 1836.*

SIR,

I have the honour to report, for the information of the Right Honourable the Governor in Council, that I was yesterday enabled to remove the attachment imposed upon the Rájkot Táluka on the 17th October 1834, in consequence of the violation by Suráji, its Chief, of Colonel Walker's settlements for the suppression of Female Infanticide, it having been clearly proved that that inhuman crime was committed in Suráji's own family, in the month of October or November 1833, as reported in Mr. Willoughby's letter of the 12th April last †

2. On receipt of Mr. Chief Secretary Norris's reply to that communication, dated 2nd June 1835, Suráji was required by letter to pay the fine of Rs 12,000, to dismiss the three Kárbháris, and to enter into the engagements suggested in the 21st paragraph of Mr. Willoughby's despatch, and approved of by the Right Honourable the Governor in Council. He was also distinctly informed that a repetition of the offence would subject him to a forfeiture of his táluka, and such other punishment as Government might think fit to inflict.

\*Vide page 90.

†The proceedings at pages 87 to 93 of this Selection having been reported to the Honorable the Court of Directors, that authority in reply, in a despatch dated the 27th April 1836 (No. 2), remarked as follows:—

"Mr. Willoughby's report on the effect of our measures for the suppression of Infanticide in Kathiáwár is highly creditable to him, and is, on the whole, satisfactory, for though it shows that the practice still prevails very extensively, it shows, also, that a great and progressive decrease has been produced by the efforts of the British Government. It is impossible not to concur in the observations of Mr. Willoughby when he says that, 'to effect the complete extinction of the practice, we must enlist the feelings of the community on our side. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail.' On these grounds, we should have disapproved of the infliction upon the Chief of Rájkot (who was proved to have, in violation of his engagement, destroyed his female infant) of any severer penalty than that which you have imposed upon him, and which is as follows—

"I—That a fine of Rs. 12,000 be imposed upon Suráji, to be credited to the Infanticide Fund, and that his Táluka continue under attachment until it is paid

"II—That he be required to renew the engagement by which himself and family are already bound to renounce Infanticide, and that he furnish the security of two or three of the principal Jádeja Chiefs for the observance of the same.

"III—That an additional article be inserted in this contract, providing that, in any expected birth in his family, the Chief is to advise the Political Agent of the same, to enable him to take measures for ascertaining the result, and for securing the fulfilment of the engagement.

"IV—That he be required to dismiss from his service Jutha, Balvant, and Dalpat, Mehtas, declaring them incapable of being re-employed by him, and requiring them to leave his territory ten days after the receipt of the order

"V—That he be informed that a repetition of the offence will subject him to a forfeiture of his estate, and to such other punishment as Government may see fit to award."

‡Vide pages 87 to 91 of this Selection.

3. After the attachment was imposed, the Chief was told that business could not be conducted with the Kárbháris he then had, and this soon led to their leaving Rájkot, and taking up their residence at Sardhár, of the same táluka. They still, however, retained considerable underhand influence with Suráji and his advisers, until the order arrived for their being sent out of the táluka, which was immediately enforced. He has now, I believe, given up all dependence upon them, and has, in one or two visits he has paid me, expressed a wish to examine the accounts of their management. I have always told him, in reply, that he ought to have done this long ago; but as they have now left his jurisdiction, he had better, in the first instance, ascertain from them whether they are willing to submit the accounts on both sides to a Pancháyat, both parties giving Sháhukár security for any balance which may be determined against either. The dismissed Kárbháris would in all probability consent to a settlement of this kind for their own sakes; and after the step we have already taken, it appears to me highly desirable to avoid all further interference. Suráji has lately entertained, in their room, a very respectable Kárbhári, Moti Párek, formerly of the Dhrán-gadhra Táluka, and of late years manager of the Sáela Chief's affairs.

4. There has been some difficulty in getting two Chiefs to enter into the necessary security engagements for Suráji. He at first offered the Chiefs of Sáela and Chuda, to which tálukás his two wives belong, and Mr. Willoughby agreed to accept them. They have both, however, since refused, and the security of the Ráj of Wánkánér was in consequence tendered to that officer before his departure; and on his agreeing to take it, the engagement required was drawn out, and approved of by him. A translate of this document is annexed (No. 1). The Jádeja Chief of Kotda SÁNGÁNI has since been offered as the other security, and I have taken a similar engagement from him. Mr. Willoughby, in his report, suggests that the security of Jádeja Chiefs should be required; but he afterwards thought that of the other caste, Rájputs, who give their daughters to the Jádejás, would be equally good. One of each has now been obtained, the Ráj of Wánkánér being of the Jhála tribe; and I hope this will be approved of. I likewise annex translate of Suráji's reply to Mr. Willoughby's letter (No. 2), acquainting him with the decision of Government, as this contains the only renewed engagement which has been taken from him. Should any more formal agreement to renounce Infanticide, and give information of expected births in his family, be required, the Chief is willing to give it.

5. Nothing further was necessary as far as the charge of Infanticide was concerned except the payment of the fine ordered to be levied; but there has been another difficulty to contend with before it was possible to remove the attachment, viz., making a provision for the liquidation of the arrears due to the Hámídár, or security for the tribute under our guarantee, as alluded to in the 18th paragraph of the late Political Agent's letter above mentioned. On a settlement of accounts between the parties up to 2nd Mágh Shudh 1892 (corresponding with 20th January last), the balance was reported to me to be Rs. 45,000. As it had been formerly ascertained, however, that the Sháhukár had included in his account some private pecuniary transactions with the Chief, I had before required him to produce his Chopdas (books), in order that I might be able to decide how much of the amount ought properly to be considered within our guarantee. Every possible objection was offered to this, and some with a show of reason, particularly that the private transactions took place many years ago, and on the mortgage of the Mándavi, or customs of Rájkot, which are not literally included in the written agreement regarding the tribute, although they, of course, come within the general provision made therein, that, in the event of the mortgage proving insufficient to repay the Sháhukár for his advances on account of tribute, the whole resources of the táluka shall be included.

6. The Chief was not by any means anxious to press the examination of the accounts and expressed his desire to pay the private debt likewise, which it is of course but just that he should do. The existence of such, however, gave me considerable latitude in arguing with the Sháhukár, and I had but little difficulty in persuading both parties to consent to an arrangement, by which the interest upon the debt, which has been going on at twelve per cent., should cease from the date of the last settlement of accounts already referred to, and the balance be paid off by annual instalments, to bear interest at nine per cent., after the date fixed for the payment of each.

7. I required the Chief in the meantime to pay the sum of Rs. 12,000 towards the liquidation of the debt, besides giving me security for the whole of the current year's demand. This, I am happy to state, he has succeeded in doing, and the Sháhukár has agreed to accept the balance, Rs. 33,000, in three annual instalments, payable on 2nd Fálgun Shudh, which will fall this year on the 18th instant, and commencing in Samvat 1893 (A. D. 1837). A writing to this effect has accordingly been drawn out and signed by the Chief; and on my guaranteeing the provisions it contains, the Sháhukár is willing to return the present Mutálab (security engagement) receipted in full, the period for which he was responsible for the tribute having last year expired. The fine of Rs. 12,000 was then paid into the treasury, without our having to assist in raising the money, or becoming responsible to any one for its repayment; and upon this I at once consented to remove the attachment.

8. I have not pledged myself in any way to the Sháhukár, but, on the contrary, told him distinctly, that if the present arrangement is not approved of, it will be absolutely necessary that he should produce his Chopdas (account books). I beg, however, to recommend, in the



strongest manner, that it should be adopted. It is most favourable, I consider, for the Chief, and perfectly equitable as far as the Sháhukár is concerned ; otherwise he would not so readily have agreed to it. I annex (No. 3) translate of the simple engagement requiring our guarantee, in case it is approved of ; by which it will be observed that if the Chief acts up to his agreement, his táluka will be free from this embarrassment in three years. I have every reason to expect, from the character of his present Kárbhári, that the strictest attention will be paid to the regular payment of the tribute, and the instalments of arrears as they fall due ; and on this ground have only required the Chief's own engagement to pay the tribute, besides agreeing with the Kárbhári that he is to furnish Sháhukár security each year, both for our dues and the amount of instalment, before beginning to collect the revenues

9. Much credit is due to the new Kárbhári, Moti Párekh, for having already done so much, and effected such favourable arrangements for the future, in order to extricate Suráji from his embarrassments ; and should the plan now proposed meet with the approbation of the Right Honorable the Governor in Council, I would strongly recommend that a small present of clothes, say of the value of Rs 150, should be made to that individual. Any such mark of favour would have the effect of inducing the Chief of Rájkot to continue Moti Párekh in the management of his affairs ; and it is, moreover, highly desirable that advantage should be taken of this, one of the few opportunities which have of late years occurred in Káthiáwár, to prove to the community in general the sense which Government will always entertain of the services and exertions of persons of this class, in retrieving the affairs of tálukás entrusted to their care, or keeping them in a prosperous condition.

I have the honour to be, &c ,

(Signed) W. LANG,

Acting Political Agent

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No. 1

RÁJ CHANDERSINGJI of Wánkánér writes as follows —

Whereas the Jádeja people formerly put their daughters to death, thereby committing a sin of great enormity ; and Colonel Walker, in Samvat 1864, caused them to enter into engagements to abandon the inhuman custom, and preserve their female offspring for the future ; but notwithstanding this the Chief of Rájkot Sardhár, Jádeja Suráji, disregarded and broke this engagement, and put a daughter to death, which case of Infanticide was investigated in the month of October 1834, and the crime proved by means of witnesses, it therefore became necessary to call upon him to furnish security that he would not commit such a dreadful deed in future, and he has named me. I therefore agree to become perpetual security for him, and accordingly execute this writing, to the effect that Jádeja Suráji shall inform the Sarkár whenever the birth of a child may be expected in his family, and that he shall never injure or threaten Patel Lakmon's mother, or any other people or their relations, who may have given evidence in the case of Infanticide against him, that he shall act agreeably to, and maintain the engagements formerly effected by the Sarkár for the preservation of the daughters of Jádejás, and the proclamation dated 22nd November 1834 issued on the same subject, and that Jádeja Suráji shall punctually inform the Sarkár of any breach of these engagements which may occur within his táluka. I have become security for him in case he may not inform the Sarkár of any case of Infanticide coming within his knowledge; or uphold and maintain the engagements for the abolition of this horrid custom, and am therefore bound to see the same done, and responsible to Government for any breach that may hereafter arise.

*This writing is duly signed, A'shád Shud 15th, Samvat 1891 (corresponding with 6th October A.D. 1835)*

(Signed) JHÁLA CHANDERSINGJI,

And for him by KUNVAR WAKATSINGJI

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No. 2.

*Translation of a letter from JÁDEJA SURÁJI, of Rájkot, to J. P. WILLOUGHBY, Esq., Political Agent, dated Shrávan Vad 10th, Samvat 1892 (corresponding with 18th August A.D. 1835).*

Your letter of the 20th June has been received. You have therein written that I am to pay a fine of Rs. 12,000. My circumstances are insufficient to enable me to pay this sum at once. I beg, therefore, you will do me the favour to settle some way in which I can do it. You have further written that I am to inform you beforehand of births likely to take place in my family. This is well, and I shall do so. In regard to your request that I should

furnish security to abstain from the custom of putting my daughters to death in future, I beg to state that I am determined to renounce the custom. My possessions are entirely under the Sarkár; but if, notwithstanding this, you should wish me to give security, I shall duly furnish the same. I have, agreeably to your orders, banished Mehtas Balvant, Jurtha, and Dalpatráam Khushál from my táluka. In respect to Patel Lakmon's mother and the other persons who gave evidence in my case, or any of their relations, not suffering, as you have written, any harm at my hands, I beg to state that Patel Lakhmon is as a son of the Darbár, and there is no one higher in its estimation than he is. I have, notwithstanding, this day called him into my presence, and spoken to him in terms of encouragement and confidence before four Sháhukárs, and two other persons, whom I had summoned on the occasion. The proclamation regarding the daughters of Jádejás which you have transmitted has been received, and I shall take the measures it directs. Whatever the Sarkár does is designed exclusively for our good, and I am therefore obedient to its wishes. I beg you will fix some way in which I can pay the fine imposed on me, and withdraw the attachment on my táluka. The character of my place depends on the Sarkár.

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No. 3.

To SHET WAKHATCHAND KUSHÁLCHAND, JA'DEJA SURÁJI, of Rájhot, Sardhár, writes as follows:—

Whereas I had, through the British Government, appointed you my Hámi (security for the payment of the tribute and Zortalhi due from my táluka for seven years, from Samvat 1885 to Samvat 1891, both years inclusive, and you have, according to the terms of the Mutálab entered into on that occasion, fully paid the Jáam, though I have been unable to reimburse you the whole amount, and consequently, on an examination of the accounts between us for that period, a balance of Rs. 45,000, including the yearly interest, is due by me on the 2nd Mágh Shudh, Samvat 1892: I have, therefore, paid you the sum of Rs. 12,000 within that month, and a balance of Rs. 33,000 now remains due to you. I agree to liquidate this debt by three instalments, as follows:—

On the 2nd Fálgun Shud, Samvat 1893	..	...	Rs. 11,000
Ditto 1894	:	...	" 11,000
Ditto 1895	...	...	" 11,000
Total ..			Rs. 33,000

This sum of Rs. 33,000 is to be paid you in the above manner without interest. Should, however, a balance remain due to you of any instalment after the period fixed for its payment, the same shall be payable with interest at three-fourths per cent. per mensem. The liquidation of this debt will be provided for according to the former Mutálab (agreement), by the mortgage of the whole revenues of my Pargana, from which it will therefore be paid in full.

On the termination of the period fixed for the 3rd instalment, nothing shall remain due to you. This agreement has been entered into in the presence of Captain Lang, Acting Political Agent, on the part of the Honorable Company, and no difference will take place. In case, I should maké any, the British Government will maintain the engagement.

*Mágh Vad 5th, Sunday, Samvat 1892 (corresponding with 7th February A.D. 1836).*

In the handwriting of RÁMJI NARANJI, signed by JA'DEJA SURÁJI.

(True translations)

(Signed) W LANG,  
Acting Political Agent.

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*Memorandum by J. P. WILLOUGHBY, Esq., Secretary to Government, Bombay.*

1. Under the authority of the Right Honorable the Governor, I proceed to offer a few remarks upon Captain Lang's letter of the 11th of February last, reporting the removal of the attachment which was imposed upon the Táluka of Rájkot, in consequence of the Chief having been convicted of the crime of Infanticide, under the circumstances detailed in my report of the 12th April 1835.

2. The Chief having paid the fine of Rs. 12,000, and having complied with all the other conditions which Government thought fit to prescribe to guard against the repetition of his grievous offence, the removal of the attachment was a very proper proceeding.

3. Although it would have been better that the Chief called upon his former Ministers to render an account of their administration before they quitted his territory, still I think they should not be allowed to refuse to render such an account even at this late period, and the mode proposed by Captain Lang in the 3rd paragraph of his report, for effecting a settlement, appears unobjectionable.

4. I am well acquainted with the person named Moti Párekh, who had been selected by the Chief to succeed as Minister, and from his general respectability of character, and the influence he possesses, I have little doubt that he will in a very short period extricate the Chief of Rájkot from the embarrassments in which, from the mismanagement of his affairs, he is at present involved. I think the honorary present which Captain Lang recommends should be made to Moti Párekh would be well bestowed, and increase his usefulness.

5. The securities afforded by the Chief of Rájkot, for the discontinuance of the inhuman practice of Infanticide within his táluka, are, I think, unexceptionable. I originally proposed that he should be required to furnish the security of two Chiefs of his own tribe, but, on reconsidering the subject, I thought it advisable to make the modification noticed in the 4th paragraph of Captain Lang's letter, which I doubt not the Board will be pleased to approve. Our best security, however, for the complete extinction of the revolting custom, is the vigilance of our Agent in compelling the Jádejás to adhere to their engagement for its renunciation.

6. The letter to my address from the Chief of Rájkot, accompanying Captain Lang's despatch (enclosure No. 2), furnishes reasonable grounds for hope that he is in some degree sensible of the enormity of the offence which he committed, and that he is resolved henceforward to renounce the diabolical custom. I am happy to be able to state that before I left Káthiáwár the Chief acted up to that part of the present engagement requiring him to apprise the Agent of any expected birth in his family. He gave me this information some time before the event took place, and I was then enabled to adopt measures to satisfy myself of the result. This is the more satisfactory because, although the precaution was both called for and justified in consequence of Suráji having been convicted of Infanticide, the measure in itself must be highly offensive and humiliating to the feeling of a Rajput.

7. With respect to the arrangement concluded by Captain Lang for the liquidation of the debt due to the bankers through whom the Rájkot tribute has for several years past been paid, and amounting to Rs. 45,000, I think, under the actual circumstances of the case, it should be approved and confirmed. I have no doubt that a strict examination of the accounts would have enabled us to reduce the amount of debt we have really guaranteed very considerably, because part of the sum above mentioned is undoubtedly composed of private advances to the Chief, unauthorised by the engagement guaranteed.

8. Taking, however, into consideration the important advantage which will be derived by the Chief, from the bankers having consented that the debt, which now bears interest at the rate of twelve per cent. per annum, should become a non-interest debt, payable by instalments, I am of opinion that in this instance the great irregularity of public and private pecuniary transactions being blended in the same account, should be overlooked.

9. In order, however, to check this practice for the future, of which I discovered several instances during my agency in Káthiáwár, I would recommend that the Political Agent should be directed to issue a notification, strictly forbidding it hereafter, and declaring that any person hereafter proved to have inserted private loans in a guaranteed account will forfeit our guarantee in consequence. He might be further directed to insert a clause to this effect in any Hámi or security bonds which he may hereafter have occasion to guarantee.

10. The non-exaction of Hámi or security for payment of the Rájkot tribute for the future may be approved, but the Agent should be directed to be vigilant in compelling the Rája to furnish security each year for payment of the same, and the instalment of the guaranteed debt, before he applies the resources of his táluka to his own use.

11. The proceedings of Captain Lang in effecting the settlements adverted to in this memorandum appear to merit the highest commendations of Government.

(Signed) J. P. WILLOUGHBY,  
Secretary to Government

8th July 1836.

*Minute by the Right Honourable the GOVERNOR, concurred in by the Board,  
dated 13th July 1836.*

I approve and adopt\* Mr. Willoughby's memorandum generally.

(Signed) R. GRANT.  
J. IRONSIDE  
J. FARISH.

13th July 1836.

\* Instructions to the effect suggested by Mr. Willoughby were accordingly issued to the Political Agent in Káthiáwár on the 9th August 1836.

FROM J. P. WILLOUGHBY, ESQUIRE,  
Political Agent, Káthiáwár ;

To C. NORRIS, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated Rájkot, 10th September 1835.*

SIR,

I have the honour to submit, for the consideration of the Right Honourable the Governor in Council, another case of Infanticide in this province, which has recently been detected, and clearly substantiated.

2. It occurred between three and four months ago, and the person who committed it is Jádeja Viráji, of Khirasra, a dependant of Jádeja Dungary, the Chief of that place. I regret to add, that the latter had endeavoured to screen his dependant, and, consequently, has justly forfeited the marks of favour which I suggested should be bestowed upon him in my report on Infanticide dated 24th September 1834.

3 In consequence of temporary indisposition on my part, this investigation was commenced and conducted with his usual ability by my Assistant, Captain Lang.

4. The case was first brought to my notice by the receipt of a letter purporting to come from the Chief of Khirasra, but in reality written by a Mehta, named Jadurám. This letter reported that three Jádeja females had recently been born and preserved in the district of Khirasra; and further stated that "Jádeja Viráji had probably had a daughter." It was, however, accompanied by a memorandum from the Mehta, fairly stating that Viráji's child had been put to death. Translations of both these documents are recorded on the proceedings\* under date the 22nd ultimo.

5. Three women were alleged to have been present, but the names of two only were given: one of these, Hurbái, when examined by Captain Lang on the 16th August, disavowed all knowledge of the transaction, but stated that she heard "a male child had been born, which died immediately after birth from bleeding at the nose." In her re-examination before me (12th August), she persevered in this statement; but her evidence is, nevertheless, corroborative of the accusation, because she stated her information was derived from the aunt of the accused, and as the latter even admits a daughter was born, it is evident that some cause existed why the aunt attempted to deceive the witness in regard to the sex of the infant.

6. Another woman, named Mánbái Khoji in her first examination before Captain Lang (16th August), although it was subsequently proved that she officiated as midwife on the occasion, disavowed all knowledge on the subject, further than that about two months and a half before, she had heard a son had been born, and had died from the cause stated by the preceding witness. She had, further, the hardihood to assert that the Jádejás never employed midwives, lest cases of Infanticide should transpire on their information.

7. At this stage of the inquiry, the case was fully brought to light by one of those accidental circumstances which frequently aid the detection of guilt, in such a manner as may be deemed almost providential. The witness Mánbái being detained at Rájkot, her husband, an old man of about sixty, who happened to be absent from Khirasra when she was summoned, came in search of her. Captain Lang promptly examined this man, and elicited from him the following important facts—That about two months before, a daughter was born in Viráji's house, when his wife attended as midwife, that the infant, having been washed, was placed by the side of its mother, and a little Gur (molasses) mixed with water given to it. Finally, that his wife did not inform him of anything improper that occurred, but that three days after the child was born, he heard that the body of an infant had been dragged from an ukarda or dunghill, which was suspected to be Viráji's.

8. Mánbái was now re-examined, and with some hesitation admitted that when the child was born she was sent for; that the birth had, however, taken place before she arrived, that two female relations of Viráji told her a male child had been born, and had died immediately, that such was the report circulated, but that every person in the town was aware a daughter had been born and had been destroyed.

9. Up to this time the witness was not aware of her husband being at Rájkot, much less of the information he had afforded, and it was evident that from fear she had not yet stated the truth. They were now, however, confronted, when the wife became more assured, and made the following statement:—"One evening, just after dark, I was called to attend Viráji's wife. A daughter was born. I informed the mother, and she said it should be preserved. I did what is usual on such occasions, and placed the infant on a chair near the mother's cot. When the child was born, two of Viráji's female relations

\* These proceedings, being voluminous, are omitted from this Selection their substance is contained in this letter.

were the only other persons present, one of whom gave it some Gur and water. I thought it was Gur, and not opium, because it was intended to preserve the child. I returned home, but the following morning, when I proceeded to Viráji's house, I observed the chair on which I placed the child turned upside down. Upon this, I observed to the mother 'You said you would preserve the child, what is this?'—when she replied, 'What was the use, I could not afford it, so what was to be done?' When this conversation occurred, no other person was present."

10 Both these witnesses were afterwards re-examined by myself. The only additional circumstance elicited from the husband was, that the dunghill from which the remains of an infant were dragged out by a dog belonged to Viráji, which naturally fastened suspicion upon him. The wife repeated all the principal facts she had deposed to before Captain Lang, adding,—“You ask me about the killing of the child, the whole town is aware it was killed. Viráji's wife was attended in her confinement by her sister, who was summoned for the purpose from another village. She was accompanied by a little girl of the age of ten or twelve.” This last fact will, in the sequel, be found of material importance.

11. Before dismissing this part of the evidence, I deem it right to make two observations,—*1st*, that the revolting circumstance of Viráji's child having been dragged out of the dunghill has not been established, *2nd*, that although the midwife stated truly the infant was destroyed, perhaps, to avoid implicating herself, she had given a false account of the time when the barbarous deed was committed, and has concealed the real circumstances attending it.

12. To proceed,—Wálbái, another witness, in her examination before Captain Lang, denied all knowledge of the subject, except that she heard a son was born, which died immediately after birth, from bleeding at the nose. Before me, however, she acknowledged a daughter was born; that a slave girl named Jivi informed her it was destroyed, and that the whole town of Khirasra were aware of the circumstance. It is evident that the three women, Hurbái, Mánbái, and Wálbái, came prepared with a preconcerted story, the falsehood of which was accidentally exposed by the husband of Mánbái.

13 The accused was now sent for, and informed of the charge against him, which he stoutly denied. He admitted having had a daughter two or three months after the last Holi (which festival fell on the 15th March 1835), but asserted that it died immediately after birth, from hæmorrhage at the nose, adding that he had had five sons which had died in a similar manner. He stated that he was absent from home when the birth occurred, and, in the first instance, asserted he did not visit his house for six or eight days after the occurrence, but finally acknowledged he did so the same evening. At first he said he did not know who was present at the birth, but afterwards corroborated the midwife's evidence upon this point. He was required to send for one of these persons, but has evaded doing so, although such attendance might have been effected without much violence to the prejudices of his caste regarding the appearance of their women in public. Finally, he has made no attempt whatever to produce evidence to refute the charge, which he might easily have done had it been false.

14. I now beg to call attention to the examination before me of the Mehta through whose meritorious exertions this case of Infanticide has been discovered. He admits that the letter referred to in paragraph 3 was dictated by him without the authority of the Chief in whose name it professes to be written, but alleges that the information it contains was derived from the Chief's mother. This lady being at Rájkot, I deputed my Native agent to interrogate her on the subject, and the result of her examination is recorded on the proceedings. In this she denies having ever authorised the Mehta to report that Viráji's child had been destroyed, asserting, on the contrary, that it died a natural death.

15. Further inquiry, therefore, appeared necessary on this point, and as the Mehta had mentioned the name of the person who was the channel of communication on the occasion, he was summoned. Fortunately this person is altogether unconnected with the parties implicated. He is a Rajput of the Jhála tribe, and has for some time past been residing at Khirasra, taking care of a mare and foal belonging to his master, who resided at Bhoika, and is connected by marriage with the Chief of Khirasra. This man deposed that he heard “that Viráji's wife gave birth to a daughter, and that it was put to death, that the Mehta Jadurám sent him to make inquiries of the wife of Dungarji, the Chief of Khirasra, and she acknowledged the fact, without stating the manner in which the death of the infant was effected. The circumstance is known to all the inhabitants of Khirasra. they are afraid to inform; but why should I conceal so great a Páp (sin) ?”

16. In his examination, the Mehta also alluded to a woman named Kesar, residing at Khirasra, capable of affording information on the subject, and she was likewise summoned and examined. At first, this witness denied having ever stated the infant was destroyed, but asserted that it died a natural death, after having lived eight days. On being confronted with the Mehta, however, she confessed that she did inform him of the murder, and stated “that she derived her information from the mother of the infant, and that the occurrence was the talk of the whole town.” She explained that in the first instance she was afraid to speak the truth, lest her master (*i. e.* the Chief of Khirasra) should get into difficulty on account of what had happened. I consider this woman's evidence to be trustworthy, and, as far as it extends, important; the first, because it was given

reluctantly ; the second, because her situation as a domestic in the Chief's family afforded her opportunities of becoming acquainted with what had happened.

17. It may almost appear to have been superfluous my still persevering in this inquiry after having obtained such a strong body of evidence in support of the only facts of real importance to prove, *viz.*, that the wife of the accused was delivered of a daughter, and that it was destroyed. Too great caution, however, cannot be observed in conducting investigations of this kind, because the ordinary rules and principles of judicial inquiries cannot be rigidly adhered to. It must be obvious that cases of Infanticide can only be established by the servants and dependants of those guilty of them. It is therefore essential, for their protection, that their names should in many instances be concealed, to prevent their being exposed to the vengeance and resentment of their masters. It must also be equally obvious that nothing is more easy to advance than an accusation of Infanticide, and it becomes the more imperative upon the Agent to adopt every precaution in his power to guard against an innocent man becoming the victim of enmity and malice. He must even take care lest his zeal in the cause of humanity should warp his judgment ; lest his natural and great anxiety to detect instances of a barbarous practice, known to exist, should induce him to give too ready credence to accusations of this kind, and to the evidence by which they are supported, so as to enable him effectually to suppress the diabolical custom, by combining the system of rewards with a few examples of signal punishment. These remarks apply more in a general point of view than to the individual case under report, and are offered in support of my opinion that such inquiries should never be abandoned until all the evidence within reach has been obtained.

18. It was, however, by accident only that additional evidence was obtained in the case under report. When I was about to close the inquiry, a woman named Teju, accompanied the two witnesses whose testimony is summed up in the 15th and 16th paragraphs. Having ascertained that she was a domestic servant in the house of the Chief of Khirasra, I examined her. At first she declared that Viráji's child lived ten days. On being, however, admonished to speak the truth, and after having received assurances of protection, she said she would do so, provided her examination was conducted in private, and that her name should not be published. To this I assented, when, without hesitation, she made the following statement, which was afterwards most fully corroborated by the little girl named as her informant.—

“ My first statement was dictated by fear. When Viráji's wife was about to be confined, her sister (called the Pátla Sásu) was summoned from another village to assist on the occasion. A daughter was born. Two other women besides the Pátla Sásu were present. When the infant was born, the Pátla Sásu placed it between two tiles, with the after-birth on its mouth : this is the usual way in which the daughters of the Jádeja tribe are put to death. This is the second time a daughter of Viráji's has been destroyed. The Pátla Sásu buried the infant in a corner of a cattle-shed adjoining Viráji's house. This occurred about five months since. I am acquainted with the circumstances, because I reside with the Jádejás. The midwife Mánbái arrived after the birth had taken place.” In her cross-examination, the witness further stated,—“ Viráji, the father of the child, was sleeping in the veranda when it was born ; his brother Háláji was with him. He recommended that the infant should be preserved, apprehending the consequences ; but Viráji, awaking, gave orders for its destruction. A slave girl named Wáludi, of about ten or twelve years of age, accompanied the Pátla Sásu to Khirasra, and it was from her I learnt the above particulars the day after the child was born. In the first instance, she attempted to deceive me, by stating a still-born son had been produced ; but finally informed me as above. The birth occurred at midnight.”

19. On reference to paragraph 10 it will be seen that the witness Mánbái likewise deposes to the fact of a little girl of the age of ten or twelve years having accompanied the Pátla Sásu to Khirasra. I now, therefore, despatched a confidential agent to the village where she resided, about twenty miles from Rájkot, with strict injunctions not to permit her to hold any communication whatever with the persons who had been previously examined. This was accordingly done ; and, in her examination before me, she entirely confirmed every part of Teju's evidence, with the exception of that part of it where she stated the father ordered the child to be destroyed, in opposition to the advice of his brother Háláji.

20. The charge being thus clearly established against Viráji, it now remains for me to suggest the punishment that should be inflicted. The circumstances of the case would justify very severe penalties : the accused, personally, is not a fit object of clemency ; no plea exists in mitigation of his offence, for he cannot even urge inattention on our part in enforcing the agreements of his tribe to renounce Infanticide. The offence certainly occurred within the last five months, and I may safely say no subject has during the last three years engaged so much attention at Rájkot as that of Infanticide. He must have seen people deputed to his district to take a census of Jádeja females ; and he must have been aware that the whole of the Rájkot Chief's possessions had been placed under attachment on account of the commission of a like offence. He has, therefore, sinned against all these warnings, and, could I separate the individual from the impression likely to be produced on

the whole tribe generally, I should have no hesitation in recommending protracted imprisonment, involving removal to a distant gaol or even transportation, as the most suitable punishment that could be awarded.

21. I confess, however, I entertain doubts whether such severity would operate beneficially, and tend to the ultimate extinction of the practice, and, after mature consideration, I beg to propose that Viráji should be sentenced to suffer twelve months' ordinary imprisonment in the Rájkot gaol, and to pay a fine of Rs. 3,000, or in default thereof to suffer imprisonment for the further period of two years, and finally, on his release, to furnish security that he will abstain from Infanticide hereafter

22. The fine proposed is, I believe, far beyond Viráji's means to pay; but the Chief of Khirasra has evinced a warm interest in his behalf, and will, in all probability, come forward to assist him. Be this as it may, if he is unable to atone for his offence by payment of this fine, he should be made to do so in person.

23. I deeply regret to be obliged to state that I consider the Chief of Khirasra so far implicated in Viráji's offence that, with a full knowledge of it, he failed to report it to me, although bound to do so by his engagements. I believe the Mehta Jadurám's statement that one of the Chief's female relations acknowledged that the infant was destroyed, corroborated as it is by the evidence of the Jhála Rajput, named Nátha Jetha; but independent of this fact, there is other evidence recorded on the proceedings, proving that the destruction of the infant was known in the Chief's family. It is impossible to suppose, therefore, that he himself was ignorant, and his manner and behaviour, when examined before me, confirm my belief to the contrary.

24. Under ordinary circumstances, the Chief would be justly liable to fine, for having tacitly permitted one of his dependants to commit Infanticide, without reporting the occurrence to the Agent. It will, however, be in the recollection of Government, that in consequence of the favourable result exhibited in the return of Jádeja females from the district of Khirasra, I recommended that a remission of tribute and an honorary present should be granted to this Chief. These marks of favour were sanctioned in your letter dated the 22nd of November 1834, and the Chief was duly apprised of them. Fortunately, however, no opportunity has intermediately occurred for bestowing them. They have been justly forfeited by the Chief's attempt to screen Viráji; and though I do it with reluctance, I beg to recommend that they be cancelled, and in this case no other punishment need be awarded.

25. The merit of the Mehta Jadurám, in bringing Viráji's crime to light, is very conspicuous, and requires to be proportionately rewarded. He is the Wakil of the Chief of Khirasra, a situation which he will most probably lose in consequence of having informed against a dependant of his master. For this, and other reasons, I do not think a reward of Rs 800 greater than he is entitled to, which I beg to recommend accordingly, from the Infanticide Fund.

26. The Right Honourable the Governor in Council will perceive, at the close of the annexed proceedings, that Viráji has, pending the receipt of instructions, been committed to the Rájkot gaol. His commitment appears to have created just that sensation in the country which is desirable. The community, and particularly, I am informed, those tribes who marry their daughters to the Jádejás, view the measure with satisfaction, and as an earnest of our determination effectually to suppress the revolting practice. A few days after Viráji was committed, a deputation of such members of his caste as happened to be at Rájkot, headed by Dewáji, the uncle of the present Chief of Morvi, a most respectable man, came to me for the purpose of interceding in his behalf, and to request that I would release him on security until the receipt of the orders of Government. In declining to comply with their request, I did not fail to embrace so favourable an opportunity of explaining, in open Kacheri, the views and intentions of Government upon the subject of Infanticide, of inveighing against the enormity of the custom; and of exhorting them individually and collectively to aid, by every means in their power, in effecting its abolition. I think I succeeded in exciting a favourable impression, and it was satisfactory to observe that the deputation made no attempt whatever either to deny Viráji's guilt, or to palliate it.

27. In conclusion, I take the liberty to request the instructions of the Right Honourable the Governor in Council upon this case as early as may be practicable. The Political Agent's Court of Criminal Justice is about to be convened, and as this will draw a large concourse of persons to Rájkot, I think a good effect would be produced if the sentence against Viráji is published when the Court is sitting, and in the presence of as many persons as can without inconvenience be collected together.

I have the honour to be, &c,  
(Signed) J. P. WILLOUGHBY,  
Political Agent.

Rájkot, 10th September 1835.

From

C. NORRIS, ESQUIRE,  
Chief Secretary to Government;

To

THE POLITICAL AGENT,  
Káthiáwár.

*Dated Bombay Castle, 9th October 1835.*

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter dated the 10th ultimo, with enclosures, reporting a case of Infanticide committed by Jádeja Viráji, of Khirasra, and of your proceedings thereon.

2. The Governor in Council is of opinion that you acted quite right in pursuing the investigation, even after you were in possession of proofs which, in ordinary cases, would have seemed abundant. The subject of inquiry was a family transaction of the darkest and most secret nature. The particulars could be known only from the mouths of relatives, domestics, or dependents. The evidence of necessity consisted in a great measure of hearsay. The peculiarity of the jurisdiction exercised precluded many of the ordinary forms of justice. Under these circumstances, too much care could not be bestowed in obtaining the materials of judgment.

3. With regard to the punishment to be inflicted on the offender, the ultimate and corrected view taken by you on the subject is, in the opinion of the Governor in Council, a just one. The object of human punishment not being the infliction of vindictive pain, but simply the prevention of crime, and this effect being chiefly to be produced by the impression created on others, this last consideration, and not the actual criminality of the offender, should predominate in measuring out the penalty awarded. It appears to the Governor in Council that by undergoing an imprisonment of twelve months, by having to pay a fine of Rs. 3,000 on pain of a further imprisonment for two years, and by being obliged to furnish security that he will never again be guilty of Infanticide, Viráji will be adequately punished for all the purposes of example.

4. The Chief of Khirasra, by conniving at the crime of Viráji, or at least by screening him, has lamentably forfeited the character which the diminution of the practice of Infanticide under his sway had procured for him, and has deserved to lose the advantages, both pecuniary and honorary, with which Government at your suggestion was prepared to mark its sense of his merits. The Governor in Council concurs with you in thinking that to withhold from him these rewards will be felt as a sufficient punishment; and at the same time the privation in this case will enhance the value of the similar marks of favour bestowed in other instances.

5. The Governor in Council sanctions the reward of Rs. 800 from the Infanticide Fund to the Mehta through whose exertions the crime of Viráji was detected. You will, however, inform this person, that his letter giving notice of the Infanticide ought to have been written in his own name. For what purpose he gave it the semblance of a communication from the Chief of Khirasra does not appear. It is admitted that he had no authority to use that Chief's name, and he could hardly have supposed that the simulation should not be discovered. But whatever purpose, temporary or ultimate, he intended to answer, by this well-meant fraud, he rather created than avoided difficulty by resorting to it,—thus only furnishing another proof that the interests of truth are inseparably blended with those of justice.

6. As your letter shows it to be fully in your recollection that every exertion should be used to protect the witnesses, on whose testimony Viráji has been convicted, from the resentment of that person and of his patron the Chief of Khirasra, I am directed merely to allude to that topic.

7. In conclusion, the Right Honourable the Governor in Council instructs me to express the high sense entertained by Government of the zeal, acuteness, and success with which both yourself and Captain Lang have followed out this painful and disgusting inquiry, and established the guilt of the party accused.

8. You will be pleased to report whether or not the fine of Rs. 3,000 is realised.

I have the honour to be, &c.,

(Signed) C. NORRIS,  
Chief Secretary.

*Bombay Castle, 9th October 1835.*



Fr

J. P. WILLOUGHBY, Esquire,  
Political Agent in Káthiáwár

To

C. NORRIS, Esquire,  
Chief Secretary to Government,  
Bombay.

*Dated Rájkot, 16th September 1835*

SIR,

I have the honour to submit, for the consideration of the Right Honourable the Governor in Council, another case of Infanticide committed in this province.

2. Having received information inducing me to believe that this case had occurred; I deputed the person who has been entrusted with the Jádeja census in progress, to make inquiries upon the subject.

3. On his arrival, the family who committed it (alarmed, as it would appear, by the measures adopted in the case of Jádeja Viráji, reported in my letter of the 10th instant) voluntarily came forward and confessed the crime, in the hope that mercy would be extended to them, but without receiving any promise of pardon.

4. From the depositions recorded on my proceedings, the Right Honourable the Governor in Council will perceive that the offence was committed between fifteen and eighteen months ago. The father of the child, a youth of weak intellect, does not appear to have been concerned in the murder, since his father, the Jádeja named Bhagwánji, admits that the infant was destroyed by his orders. The destruction of the child is further confirmed by the evidence of the two Jádejás named Dhangáji and Sujáji.

5 Jádeja Bhagwánji is the only person I consider deserving of punishment; but I think it advisable to recommend that he should be very leniently dealt with,—1st, because the offence was committed previous to the detection of the Rájkot case, and, consequently, before the warning that case afforded to the Jádeja community of our fixed determination to suppress the practice of Infanticide; and 2nd, in consideration of the delinquent's confession. It is true that this confession has originated in alarm for the consequences, but I do not think it likely that one who has thus acknowledged the offence and its turpitude will again be guilty of it.

6 The family implicated in this offence are in very impoverished circumstances, and quite unable to pay a fine of considerable amount. Having taken all the above circumstances into consideration, I beg to suggest that Jádeja Bhagwánji be sentenced to pay a fine of Rs. 100, or, in default of payment thereof, to suffer three months' imprisonment in the Rájkot gaol; and in either case to be required to furnish security to abstain from the practice hereafter.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,  
Political Agent.

*Rájkot, 16th September 1835*

*Rájkot, 9th September 1835.*—Munshi Gulám Mahomed, the person appointed to take the Jádeja census, suggested in my report on Infanticide dated the 24th September 1834, was this day instructed to proceed to Lodhika, for the purpose of ascertaining, if possible, whether Jádeja Dhangáji had put his daughter to death, a rumour to this effect having reached me.

*14th September 1835.*—The Munshi returned, and reported that, according to the above order, he proceeded to the village of Mava; Jádeja Bhagwánji, the father of the accused, came to him, and said,—“Suppose a person who has committed some fault proceeds to the Agent, acknowledges it, and asks pardon, will such be extended?” He replied,—“I am not authorised to answer this question, or to give assurances; but Government will be pleased that you speak the truth.” Upon this, Bhagwánji said,—“We have committed a fault against Government we will, however, confess before the Agent, and ask forgiveness.” I asked him what offence he alluded to, when he said,—“About fifteen months ago a daughter was born in the house of my son, which was destroyed: you have come on the part of the Agent to make inquiries; go and inform him.”

Q.—Was Jádeja Bhagwánji aware that suspicion existed against his son before he communicated to you the above particulars?

A.—I do not know.

Q.—Did you hold out to him any promise of pardon to induce him to confess ?

A.—No, I did not ; I told him I had no authority to do so.

Q.—Who were present when he made the above communication ?

A.—His son Dhingáji, and his brother Sujáji.

Q.—Did they take part in the conversation ?

A.—Both said that what Bhagwánji had stated was true.

Q.—Did you ascertain how the child was destroyed, and who was present on the occasion ?

A.—I asked this, but Bhagwánji observed,—“ Do not make inquiries on this point ; it is sufficient that we confess the deed.”

Sent a horseman to Mava to bring the three prisoners above alluded to, to Rájkot.

15h September.—Jádeja Bhagwánji Varsáji, aged forty-five, shareholder of the village of Mava, Táluka Lodhika, deposes as follows.—

When the Munshi came to Mava, I asked whether Government would pardon a fault (Bhul), if it was acknowledged : he replied he was a servant, and could not make any promise. I then referred to the case of Jádeja Viráji, of Khirasra ; to his fruitless denial of the charge of having put his daughter to death, and the punishment inflicted upon him ; and stated that being thus warned, I desired to confess my fault, after which it rested with Government to kill, or preserve me. The Munshi asked me what offence I had committed, and I told him the daughter of my son Dhingáji had been destroyed.

Q.—How long ago did this occur ?

A.—About eighteen months ago.

Q.—Where were you at the time ?

A.—I was at Rájkot, whither I had gone to purchase grain.

Q.—Who was present ?

A.—The women were present ; the wife of a Sindhi, named Nathoo, acted as midwife ; they have left my village, and I do not know where they have gone to.

Q.—How was the child destroyed ?

A.—Opium was given to it about three hours after it was born.

Q.—When you confessed to the Munshi, were you aware that information had been obtained of the destruction of Dhingáji's child ?

A.—No, I was not ; I confessed because the fate of Viráji alarmed me. The killing of our daughter, I am aware, is a great sin. It shall not occur again for the next seven generations. If my son henceforward has any children, they shall be preserved, whether male or female.

Jádeja Dhingáji, aged twenty-two, son of the preceding witness, residing at Mava, states as follows :—

About fifteen months since, my wife was delivered of a daughter ; my wife, Puthbái, put it to death ; I do not know in what manner the child was destroyed.

Q.—By whose orders was the child destroyed ?

A.—I do not know.

Confronted the father and the son, when the former confesses that the infant was destroyed by his orders ; and states that his son is half-witted, and of weak intellect. This certainly appears to be the case.

Jádeja Sujáji Varsáji, aged twenty-five, shareholder of Mava, brother to the first and uncle to the second witness, states as follows :—

Between fifteen and eighteen months ago, Jádeja Dhingáji's wife had a daughter, which was destroyed. I will not speak falsely.

Q.—Where were you at the time ?

A.—I was at Mava.

Q.—Who attended Dhingáji's wife ?

A.—I do not know.

Q.—Who told you the infant was destroyed ?

A.—My brother Bhagwánji informed me. I observed to him it was very wrong ; as long as I live it shall not happen again.

Q.—What induced you to acknowledge this great sin.

A.—We were afraid that we should lose our (Girás) hereditary possessions, and hoped for pardon by confessing.

Q.—Did the Munshi make any promise of pardon to you ?

A.—No, he did not; I will not speak false before you as Viráji did. Up to the present time minute inquiries respecting the killing of Jádeja daughters were not made; the destruction of Dhingáji's child occurred before they were instituted. Now the custom will be abandoned, on account of the great scrutiny that is entered into.

Permitted Jádeja Dhingáji and Sujáji to return to their village, and admitted Jádeja Bhagwánji to bail, on the responsibility of Jádeja Jessáji, Chief of Lodhika, pending the receipt of the instructions of Government.

(Signed) J. P. WILLOUGHBY,  
Political Agent.

From

C. NORRIS, ESQUIRE,  
Chief Secretary to Government;

To

THE POLITICAL AGENT,  
Káthiáwar.

Dated Bombay Castle, 9th October 1835.

SIR,

I am directed to acknowledge the receipt of your letter dated the 16th ultimo, No. 220, reporting another case of Female Infanticide, committed by the orders of a Jádeja named Bhagwánji.

2. Painful as it is to receive accounts of the repetition of this execrable crime, the Right Honorable the Governor in Council hails this case as proving, even on the solemn depositions of the guilty parties themselves, that the meritorious exertions used for the repression of the practice, as exemplified in the matter of Viráji, reported in your letter of the 10th ultimo, are already accomplishing the first great object of a vigilant administration of justice, namely that of bringing to light concealed delinquency.

3. The Governor in Council agrees with you, that punishment should be awarded to the grandfather Bhagwánji alone, and that it should be confined to the lenient infliction as recommended by you.

4. Even the security for future good behaviour which is to be demanded of Bhagwánji, on the termination of his imprisonment, should be regulated as to its amount by his known circumstances, as otherwise he runs the risk of being confined for life.

5. On this occasion, I am instructed to state, that in receiving as evidence the confessions of the guilty parties, the Governor in Council observes that the question is always asked whether the confession was elicited by any promise of pardon. In the present case no promise of pardon was given, and of course no difficulty arose; but even had a promise of pardon or of lenity been given, the Governor in Council is of opinion that the evidence should not have been rejected. In the supposition that such a case may occur hereafter, the Governor in Council desires me to bring the point to your notice.

6. It is a highly technical rule which totally excludes confessions so obtained, and the Governor in Council does not wish to see it implicitly adopted in investigations which, wanting many of the facilities of regular courts of justice, should not be hampered as a matter of course by all their restraints.

7. The question admits of distinctions; but, generally speaking, the Governor in Council is of opinion that confessions obtained by promises of favour should be admitted in evidence; but that unless there be fully sufficient evidence to convict the accused without them, the promise should always be taken into the account in dealing with the offender after conviction.

8. You will be pleased to report whether or not the fine of Rs. 100 is realised.\*

I have the honour to be, &c.,  
(Signed) C. NORRIS,  
Chief Secretary.

\* The proceedings at pages 98 to 105 having been reported to the Honourable the Court of Directors, that authority in reply, under date the 7th September 1836, observed as follows.—

¶ We observe that two more cases of Female Infanticide have been detected by Mr. Willoughby. In one case, the offence was discovered by the voluntary confession of the principal offender, and the punishment inflicted has, in consideration of this circumstance, been slight, in the other case, that of Jádeja Viráji of Khirasra, the crime was proved after a diligent investigation, and Viráji was sentenced to twelve months' imprisonment, and a fine of Rs. 3,000, or, in default thereof, a further imprisonment for two years. The Chief of Khirasra having violated his engagements by not reporting Viráji's offence, though fully informed of it, has been punished by withholding the remission of tribute to the amount of Rs. 1,000 which you had proposed to grant, and the present of Rs. 100, which you had previously resolved to bestow upon him as a mark of satisfaction at the favourable state of his táluks in regard to Infanticide.

“These proceedings were proper, and we perceive in the documents relating to them gratifying indications of a progressive change in the moral sentiments of the people on this subject.”

From

J. ERSKINE, Esquire,  
Political Agent in Káthiáwár ;

To

THE CHIEF SECRETARY TO GOVERNMENT,  
Bombay.

*Dated Rájkot, 30th June 1837.*

SIR,

I have the honour to submit my report on Female Infanticide in Káthiáwár for the years 1835 and 1836.

2. The report overdue for 1835 was in preparation last September, it having been delayed till that time in order that I might submit to Government the result of a more mature and careful consideration of the steps that had already been taken for the purpose of its final extermination than I had it in my power to offer on my first arrival in this province, as well as propose the adoption of such others as circumstances appeared to require, and which would, in my opinion, most securely conduce to that desirable end, after a dispassionate consideration of the general question. The census was not quite ready, however, at that time, and my sickness and absence in Bombay have prevented me until now, for want of the records and other local information, from laying before Government the report for the former year. I have, therefore, considered it best to incorporate the report for both years into one, which plan will not interfere with the principle on which I propose to frame this report, and which mode will, I, trust, not be disapproved of by the Right Honourable the Governor in Council.

3. Following, with a trifling deviation, the example of my predecessor, in his report of the 24th of September 1834, I shall divide this report into three separate heads. *First*, I shall notice the several cases of this crime which were brought to the notice of the Agent during the years under review, with the result of the investigation of each case, and the decision of Government thereon ; *second*, I shall compare the census now completed with the returns which Mr. Willoughby obtained from the different Jádeja Chiefs, with the view of ascertaining the accuracy of the data on which he founded his report and then by scrutiny of the state of the children born since the issue of Mr. Willoughby's proclamation, deduce the result of that gentleman's humane exertions both towards the objects of the preservation of individual infants, and the more comprehensive one of the final abolition of this horrid practice ; and *lastly*, I shall offer such suggestions as my judgment dictates, as to the further means to be resorted to in order to its final extinction, should the present plan, on examination, not appear to be adequate to its object.

4. The first case since the renewal of the vigilance on the part of the British Government under the administration of its affairs by my predecessors, which was brought in a tangible form before the Political Agent, was that of Jádeja Suráji, the Chief of Rájkot, a British tributary, and one of the principal Jádeja Tálukdárs in the peninsula. After a careful investigation, conducted by Mr. Willoughby and Captain Lang conjointly, with as great delicacy as the nature of the case admitted of, the crime was clearly substantiated, by means of the midwife in attendance at the birth of the child, the slave girls waiting in a menial capacity, and some Bráhmíns, who were in attendance outside to note down the Wela or propitious moment, had a son been the offspring. Great reluctance was evident on the part of the witnesses, all being under the influence of the despotic Chief, and great discrepancies occurred in their evidence. The Chief defended himself by asserting the fact of the birth of a female child, but which was not entered in the census in consequence of its having been premature, and that the midwife and the persons in attendance could prove the truth of his assertions. After more minute inquiry, the falsity of the evidence was proved, and, ultimately, one of the parties present confessed the murder, and explained the manner in which it was committed. The Chief's conduct on a subsequent interview strongly confirmed his guilt, and his táluka was placed under attachment until the pleasure of Government was known. The date of the commission of the offence was November 1833 ; the report to Government was made on the 12th April 1835, and the answer dated 2nd June of the same year. By that decision, the Chief was fined Rs. 12,000 ; required to renew his engagements against Infanticide ; to furnish the security of two or three of the principal Jádeja Chiefs ; to bind himself to report to the Political Agent any instance of reputed birth in his family ; to dismiss his evil advisers ; and, finally, he was informed that a repetition of the offence would subject him to the forfeiture of his estate, and to such other punishment as Government might see fit to award. As I consider this to be the case which bears most materially on the subject under review, I shall have occasion presently to revert to it. The second case was that of Jádeja Viráji, of Kharasra, who was, after a long and patient investigation by Mr Willoughby and Captain Lang conjointly, convicted of the offence, committed in May or June 1835. He was sentenced to twelve months' ordinary imprisonment, to pay a fine

of Rs. 3,000, or in default thereof to suffer a further imprisonment for two years, and to furnish security against a repetition of the offence (Report dated 10th September, and answer, 9th October 1835) The third case was that of Jádeja Dhungáji, of Mava, who was convicted of the crime, committed about fifteen months previous to the 16th September 1835, when the report was signed, and the reply from Government was dated 9th of October, when his father, Bhagwánji, being the person in fault, was fined Rs. 100, or in default thereof to suffer ordinary imprisonment, and to furnish security against a repetition of the crime The fourth case was that of Jádeja Khengárji, of the Tramba Bháyád, who nominally holds the situation of Bárgur or Lieutenant to Suiáji, but is in reality that Chief's principal adviser. The crime was not proved, but Government was pleased to order precautionary measures against the offence for the future I shall have occasion to take notice of this case before I conclude this report This was reported on the 14th December 1835, and replied to on the 18th March 1836 following The fifth case was one of a Jádeja called Dáji, of the village of Gadhra, who was convicted of the crime, committed in September 1833. He was ordered to be fined Rs. 100, and to furnish security for the future This was reported, 21st December 1835, and answered 28th March following. The sixth case was that of Jádeja Sesábhái, of Kotda Náyaní, which was not proved. security, however, was demanded from the chief Grásias of Kotda, and from himself, which was furnished. Reported 10th March, answered 9th July 1836. The seventh case was of Jádejás Abhesing and Bhagwánji of Ganod, two of the Gondal Bháyáds, which was not proved. The report was dated the 29th April, and answered 6th June 1836, when the accused were declared not guilty, and ordered to be informed of the same. The informer was a discharged servant of the accused. I shall beg to call the attention of Government to this case subsequently. The eighth case was of Jádeja Báváji, brother of the Sháhpur Chief. it was reported on the 12th June, and answered 9th August 1836 The decision of Government was that there were great suspicions, but that nothing was proved, and that the principal Grása of Sháhpur was to renew his engagement for his brother, and the latter to furnish security. A fine of Rs. 50 was ordered to be levied from the Sháhpur Chief, for not inserting the birth and death of his niece in the census. Acting upon the orders of Government, which sanctioned a severe fine from all those Chiefs who neglected the orders issued in Mr. Willoughby's proclamation, I recommended Rs. 100 to be levied—the sum likewise suggested by Captain Lang; but Government thought fit to reduce the fine to Rs. 50. I beg leave here to bring to the notice of Government that Government, in the reply to my report of this case, appeared to suppose that Captain Lang had not reported the case to me in the official form, which that assiduous officer duly did My reasons for not forwarding his letter entire were, that the case was so clear in itself, and as I concurred in Captain Lang's decision, I thought it needless to increase the bulk of the report by a repetition of Captain Lang's sentiments and my own; and second, because, in the concluding paragraph of that officer's letter, he suggested a measure which I was not at that time prepared to express an opinion upon, which I thought would have been expected from me by Government had I brought it to their notice at that time, but which I intended in my general report to remark upon This measure shall be alluded to, with my opinion on the subject, when I proceed to discuss the coercive measures at present in force towards the suppression of the crime I mention this circumstance, as I should be distressed to think that Government fancied that that officer, who has been such a zealous aid of the benevolent intentions of Government in this great cause, had so far relaxed his efforts as to treat a case which he had investigated in a desultory or superficial manner. The ninth case brought before the Political Agent was that of Jádeja Motbhái, of the Muliláderi táluca The case against him was clearly disproved, as the accouchement of his wife, which was said to have led to the commission of the crime, was clearly proved to have produced a son, still alive. The informer was a person related to the accused, who, on account of disputes, had gone out in Bahárwatia against his brethren, and the decision of Government was that he should be upgraded for his accusations. The tenth and eleventh cases were against the Jádejás of Gadhka and Rájputra, which were investigated, but abandoned for want of grounds upon which to found a judicial inquiry, though suspicions were very strong. These were not reported to Government. Twelfth—Jádeja Háláji, of Rájkot, investigated, but abandoned for the same reason The last case in the two years under review was that against the son of Jádeja Dewáji, of Sajanpur, uncle to the Chief of Morvi, which was reported to Government on the 6th of October 1836, and answered 16th of May 1837. The birth and death of a daughter were proved; but as six months, the time allotted by the proclamation, had not elapsed, nothing tangible was produced. Jádeja Dewáji was directed to be informed that he might have avoided the calumny by having reported the birth and death of his grand-daughter, and this decision was duly communicated to him.

5. This terminates the list of the cases brought to the knowledge of the British authorities during the years under consideration; but, as a scrutiny of the census will show, by no means presents an accurate picture of the scene of iniquity.

6. The first part of the *second* head of my subject is to compare the returns obtained by Mr. Willoughby from the Chiefs themselves, with the actual survey now completed (with the exception of the Navánagar Táluca), and thence to ascertain the correctness of the data on which Mr. Willoughby founded his observations and proposed his measures. Although the returns have been found to be in the case of some táluкас defective, yet it is satisfactory to know that they were not liable to lead that gentleman into error by showing any very widely different state of the population from the correct one. Excluding children of one year and

under, who were born subsequently to the date of Mr. Willoughby's returns, a comparison of the two documents shows the following results:—

Tálukas.	Mr. Willoughby's Returns.		Present Census, excluding those of one Year and under.	
	Males.	Females.	Males.	Females.
Dhrol ... ..	208	84	196	80
Gondal ... ..	86	44	289	85
Morvi ... ..	61	7	259	38
Rájkot ... ..	15	3	21	5
Dhrápha ... ..	67	10	84	10
Virpur ... ..	52	10	55	13
Muliláderi ... ..	63	14	36	8
Sisáng Chándli... ..	37	13	42	15
Sátodad Vávdi ... ..	38	24	74	22
Kotda Náyáni ... ..	24	2	28	2
Khirastra ... ..	12	16	30	13
Rájpura ... ..	30	2	32	2
Jáha ... ..	28	11	36	8
Máha ... ..	16	4	31	13
Lodhika... ..	19	2	15	2
Mengni... ..	6	6	11	6
Pál ... ..	5	1	7	2
Bhádva . . . . .	18	2	6	2
Virva ... ..	2	...	2	...
Kothária ... ..	3	1	3	1
Sháhpur ... ..	3	...	12	..
Vadálí ... ..	8	1	8	1
Kotda SÁNGáni . . . . .	3	1	13	3
Kúnkasiáli ... ..	4	2	5	2
Mava . . . . .	2	1	3	1
Gowridad ... ..	5	...	8	1
Gadhka ... ..	4	...	4	2

From this it will be seen that the most defective returns were from Morvi and Gondal; from the former of which 198 males were left out of the return, and 31 females; from the latter, 208 males and 41 females. In the case of Gondal, the defective state of the returns led Mr. Willoughby to think too favourably of Gondal; the difference being only but two to one in excess of males, while in reality the disproportion was nearly three and a half to one. In the case of Morvi, the disproportion shown by the first return was greatly similar to the truth, viz upwards of eight to one. The return from Muliláderi showed 63 males and 14 females, whereas there are now living but 36 males and 8 females. In the Rájkot Táluka only 15 males were returned, whereas there are 21, who must all have been there at that time. The returns from Dhrol were, it will be observed, nearly quite correct (although those furnished to Mr Langford in 1829 were evidently false, exhibiting 71 females, whereas there are only now 88, and no casualties mentioned to have occurred), as well as from several of the smaller tálukas; and any little difference that may be apparent in them is to be attributed, I have no doubt, to the fluctuations in the population, from poor people occasionally altering their place of abode in search of subsistence. In no case, therefore, except in Gondal and Muliláderi, do the returns exhibit a more favourable state of the population than the actual survey now forwarded proves to have been warranted; and in those cases, the state of the disparity of the sexes established the fact of the practice of the crime from the showing of the parties themselves.

7. The second part of this head consists in taking a view of the state of the population, as shown in the census to have been born from the date of the publication of Mr. Willoughby's proclamation, viz. the end of 1834, up to the termination of the present census, about the middle of 1836.

MALES.

Age.	Rajkot	Shahpur.	Mava.	Kotda Sangam.	Dharol.	Satodad Vardi.	Dhraspha	Rajpura	Jaha	Mulhiden.	Gondal.	Gowrdad	Lodhika	Mengni.	Wadali.	Gadhka.	Pal	Virva.	Bhadva	Kothana.	Kotda Nayau.	Sisang Chandh	Maha	Khurasra.	Kankesiakh.	Morvi	Virpur Kharedi.	Total.	
20 years ...	1	1		1	5	5	2	2	1	...	12	...	...	...	...	1	...	...	...	...	...	1	...	...	...	6	...	38	
19 " ...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	
18 " ...	...	...	...	...	4	2	3	...	5	...	11	...	1	...	...	...	...	...	...	...	2	...	...	...	...	8	...	43	
17 " ...	1	...	...	...	2	1	2	2	...	1	9	...	...	...	...	...	...	...	...	...	2	...	...	...	...	4	...	26	
16 " ...	1	...	...	...	10	8	4	...	...	...	9	...	1	1	2	1	...	...	...	...	...	...	1	1	...	3	...	34	
15 " ...	...	2	...	2	8	5	5	3	1	2	9	1	1	...	1	...	...	...	1	...	4	8	2	1	1	1	...	70	
14 " ...	2	...	...	...	8	2	3	3	1	2	11	1	1	...	1	...	...	...	1	...	...	...	...	...	...	15	...	52	
13 " ...	...	...	...	...	3	3	1	...	...	...	5	2	1	...	...	...	1	...	...	...	1	...	...	...	...	4	...	24	
12 " ...	3	1	...	1	27	10	8	...	1	2	33	...	1	...	1	...	1	1	...	...	4	2	...	...	...	22	...	130	
11 " ...	1	...	...	...	5	...	1	2	2	...	3	...	...	1	1	...	...	...	...	...	...	3	3	...	...	2	...	26	
10 " ...	1	1	...	...	17	5	6	2	2	5	21	...	1	...	1	...	...	...	...	...	...	7	1	1	...	...	25	...	108
9 " ...	...	...	...	...	12	1	...	...	...	...	9	...	...	1	...	...	...	...	1	...	3	1	1	...	...	3	...	35	
8 " ...	6	1	...	...	11	7	7	2	2	4	21	...	...	...	...	...	1	...	1	...	1	4	3	1	1	22	...	97	
7 " ...	...	...	...	...	16	1	5	2	1	2	17	1	1	1	1	...	1	...	...	1	...	5	4	2	...	...	19	...	85
6 " ...	...	...	...	...	12	9	8	2	1	2	30	1	1	1	1	1	...	...	...	...	...	2	4	2	...	...	22	...	105
5 " ...	...	2	...	5	16	8	5	3	4	2	16	...	2	...	...	...	1	...	...	1	1	1	1	1	...	...	20	...	93
4 " ...	3	1	...	...	11	6	6	3	2	4	21	1	3	1	...	...	1	...	1	1	4	5	1	1	...	1	16	...	95
3 " ...	1	1	...	2	14	2	9	3	1	7	33	1	...	3	...	1	...	...	1	...	2	4	2	...	...	30	...	125	
2 " ...	...	2	...	...	15	7	9	6	1	3	18	...	2	2	1	...	1	...	1	...	3	1	1	1	...	...	22	...	102
1 and under	1	...	...	1	12	5	11	6	3	...	36	1	1	2	1	1	1	...	1	...	3	1	1	1	...	...	20	...	123
Unknown	...	...	3	...	...	...	...	...	...	2	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	2	...	9	
Total ...	22	12	3	14	208	79	95	38	26	38	325	9	16	13	9	5	8	2	6	4	31	51	32	33	5	279	59	1,422	

Total number of males... 2,743

FEMALES.

Age.	Rajkot.	Shahpur.	Mava.	Kotda Sangani.	Dhrol.	Sátodad Várdi.	Dhrápha.	Rájpura.	Jáha.	Mulhádari.	Gondal.	Gowridáq.	Lodhka.	Mengm.	Wadáti.	Gátka.	Pál.	Virv.	Bhádra.	Kothána.	Kotda Náyáni.	Súsang Chándh.	Máha.	Kharsara.	Kánkasál.	Morvi.	Virpur Kharedi.	Total.
10 years ...	1	..	..	..	2	..	..	..	1	..	4	..	..	..	..	..	..	..	..	..	1	3	..	..	..	..	1	13
9 " ..	..	..	..	..	1	1	..	..	1	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
8 " ..	..	..	..	..	..	2	..	..	1	..	5	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	9
7 " ..	1	..	..	..	3	2	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	9
6 " ..	1	..	..	..	5	2	2	..	..	..	3	..	..	..	..	..	..	..	..	..	..	2	..	1	..	..	..	19
5 " ..	..	..	..	..	3	2	..	..	..	..	3	..	..	..	..	..	1	..	..	..	..	2	..	3	..	..	..	17
4 " ..	2	..	..	..	2	1	..	..	..	..	4	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	..	12
3 " ..	..	..	..	..	7	..	..	..	..	..	2	..	2	..	..	..	..	..	..	..	..	..	1	..	..	..	..	17
2 " ..	3	..	..	..	6	2	..	..	1	1	9	..	1	..	..	..	..	..	..	..	..	1	1	1	..	1	..	24
11 " ..	..	..	..	..	6	..	1	..	..	..	2	..	..	1	..	..	..	..	..	..	..	1	1	1	..	..	..	13
10 " ..	..	..	1	..	7	..	1	..	1	1	3	1	..	..	..	..	..	..	..	..	..	1	1	1	4	3	..	24
9 " ..	..	..	..	..	3	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..	..	2	..	..	..	..	8
8 " ..	..	..	..	..	7	1	4	..	1	1	4	..	..	..	1	..	..	..	1	..	1	2	..	2	..	..	..	25
7 " ..	1	..	..	..	7	4	..	..	..	4	13	..	1	1	..	..	..	..	1	..	1	2	2	..	..	..	..	37
6 " ..	..	..	..	..	7	1	..	1	..	1	5	..	..	..	..	1	..	..	1	..	..	1	1	..	..	2	..	23
5 " ..	..	..	..	..	3	..	..	..	1	..	4	..	1	..	..	..	..	..	..	..	..	3	..	..	..	2	..	15
4 " ..	1	..	..	1	1	2	1	1	..	..	8	..	..	1	..	1	1	..	..	..	..	..	..	..	1	..	..	25
3 " ..	..	..	..	..	1	1	..	1	1	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..	6	..	..	20
2 " ..	..	..	..	..	6	3	1	..	..	..	3	..	..	..	..	..	..	..	..	..	..	5	..	..	..	4	..	20
1 and under	1	..	..	2	8	5	10	1	1	6	12	..	..	1	..	..	..	..	..	1	3	1	2	..	13	5	73	
Unknown	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	3
Total ...	6	...	1	5	88	27	20	3	9	13	97	1	2	7	1	2	2	...	2	1	5	15	15	16	2	51	18	409



## Total number of females living,—

Widows ..	...	...	...	...	4
Married ...	...	...	...	...	70
Betrothed ..	...	...	...	...	92
Unbetrothed ..	...	...	...	...	258
				Total	424

## Casualties since Mr. Willoughby's returns :

1 of 22 years of age.
1 of 16 ditto.
1 of 9 ditto.
1 of 6 ditto.
1 of 5 ditto.
2 of 3 ditto.
1 of 2 months old.
1 of 18 days old.
—
9
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It appears, therefore, that there are 123 male Jádejás, of the age of one year and under now alive, and 73 females. This must be admitted to be highly satisfactory to the cause of humanity, as proving that, in consequence of the measures put in force, 73 female infants have been preserved during the eighteen months, immediately subsequent to the proclamation, upwards of 40 of whom would, in the absence of Mr. Willoughby's exertions, have met with inevitable destruction. The year before the publication of the census has a show of 102 males and only 20 females, evidencing that nearly 80 infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with respect to the prospect of the final extinction of the crime, becomes apparent, viz. that there is every hope that the two tálukás of Morvi and Dhrápha have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Morvi Táluka, but the indigent, and it is to be hoped penitent, Grásias of Dhrápha, have at last vindicated their humanity from the bloody stigma. The Dhrápha Táluka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being 10 to 11, although, up to the proclamation, the disparity was 84 to 10. In the Morvi Táluka, during that year, the numbers are 20 and 13; whereas in that district there were only 38 females in all saved up to the end of 1834. The state of the Gondal Táluka, I regret to say, is very melancholy; the numbers being 36 to 12 in the year following the proclamation. In the smaller tálukás, many of which consist of only a few houses of Jádejás, there is hardly a female child preserved, Rájapur being the worst.

8. This brings me to the *third* part of my subject, viz. *1st*, the consideration of the measures which have been taken, and are now in force, towards the extinction of the crime, and the success which has attended them, and *2nd*, what are the further steps we have it in our power to pursue towards the accomplishment of the great end?

9. The system at present in force for the suppression of Infanticide consists of measures of two distinct natures,—*1st*, coercive; and *2nd*, sumptuary.

10. In Mr. Willoughby's report of the 24th September 1834, the measures under the first head, which he recommended for adoption, were as follows—A census to be taken of all the Jádeja population, specifying the number of families in each district, the names, ages, profession, and occupation of each member of the tribe, dividing the married from the unmarried. The Chiefs were to be required to afford every aid in their power in framing these tables. A great advantage Mr. Willoughby anticipated from the deputation of a person to frame this census was, the discovery of some cases of Infanticide for investigation. Mr. Willoughby considered that it was scarcely necessary to observe that one instance of detection, followed by severe punishment, would contribute more to the extinction of the crime than any other measure that could be resorted to. The second provision was that every Jádeja Chief should be required to furnish a half-yearly register of all marriages, betrothals, births, and deaths, occurring among his tribe, residing in his district, and that if he omitted to do so, or furnished a false return, he should be severely fined. These registers were to be considered due on the 1st of January and the 1st of July in each year, though, Mr. Willoughby observed, that for some time to come complete regularity could not be expected, and want of it ought to be treated with some degree of indulgence. Mr. Willoughby considered that the person employed in taking the general census would be very useful in ensuring regularity in framing these returns; but that the great use in requiring them would be the constant reminiscence they would give to the Jádejás of their engagements, and of the resolution of the British Government to compel their adherence to them. The third provision proposed by Mr. Willoughby, though classed under the head of coercive measures, cannot, strictly speaking, be said to belong to it. As, however, it has a close relation to this head, I think I ought here to notice it, viz. the duty imposed on the Agent to furnish annually a report on this important subject. Mr. Willoughby, with his usual candour, observed that this was no new suggestion on his part, for in the correspondence on

the records of this office he found allusion made to instructions issued many years ago by the Honourable Court of Directors, that, in addition to such intermediate reports as might become necessary, one general statement should be submitted at the end of each year, showing how far the amended system had been acted on and observed; what departures were known or suspected to have been made from its rules, and what measures pursued for their enforcement, with an estimate of the number of lives saved. Mr. Willoughby went on to observe, that "these orders, from some cause, appear to have been overlooked or lost sight of; but, as was justly remarked by the Government of 1816, a report of the nature adverted to would convince the Jádeja Chiefs of the continued anxiety on the part of the British Government to enforce their engagements, and would lead to a spirit of inquiry conducive to the fulfilment of them." In the fourth place, Mr. Willoughby suggested the promulgation of a proclamation by Government throughout the province, requiring the Jádeja Chiefs to enforce the observance of their Infanticide engagements within their respective jurisdictions, announcing the determined resolution of Government to suppress the crime; and noticing, either in terms of approbation or of condemnation, those Chiefs who, by the present census (that obtained by Mr. Willoughby), were proved to have either adhered to or departed from their engagements. Mr. Willoughby submitted a draft of the proclamation, which he thought might advantageously be published; to which he proposed to annex a copy of the renewed engagements of 1812, by the Jám of Navánagar, for the abolition of the crime. He requested that 700 copies of this proclamation should, if approved of by Government, be forwarded to him, for distribution throughout the province. There was one part of the proclamation which Mr. Willoughby proposed to be published, which seemed to him to require particular notice, viz. the promise it held out to informers. That gentleman remarked, that almost all his predecessors had suggested a similar measure, but that it had never been acted upon. Major Carnac, in particular, pressed it upon the attention of Government, and proposed a scale of rewards to informers, as well as a scale for fines to be imposed in cases of conviction. Mr. Willoughby adopted no scale, but merely intimated generally that informers would be recompensed in proportion to the rank of the person convicted; and that, with a view of deterring persons from bringing false accusations, such recompense would only be paid in cases where conviction ensued. Mr. Willoughby judiciously remarked, that though he found himself called upon to recommend the system of informers in so sacred a cause as that of the abolition of this inhuman custom, still that information so obtained would always be liable to suspicion, because, most probably, it would originate either in enmity or avarice. This, however, did not appear to Mr. Willoughby a sufficient reason why testimony so encouraged should be wholly rejected, although great caution and discretion would obviously be requisite in making use of it. Mr. Willoughby proceeded to state that, under the system lately introduced into the province for the trial of offenders, the chances of any evils resulting from the adoption of such a measure would be greatly diminished, for he would propose that all persons accused of the commission of Infanticide should be tried before the High Court of Criminal Justice for Káthiáwár, with the exception of persons whose rank was such as to render it expedient that they should be dealt with according to the special instructions of Government. The Political Agent (Mr. Willoughby proposed) was to institute preliminary inquiries, and commit for trial; and the ultimate publicity of the proceedings would, under all circumstances, whether of acquittal or conviction, produce a most salutary effect throughout the country. Mr. Willoughby proceeded to remark that the community in general certainly regarded Infanticide as a crime of the deepest dye, but the experience of twenty-five years had amply proved that, if not stimulated in some mode to exertion, no one was likely to incur the obloquy, reproach, and enmity, usually encountered by informers and accusers. He observed that unless, therefore, this feeling could be overcome, we could never hope to see conviction follow in one out of a thousand instances of the perpetration of the crime. "How," proceeds Mr. Willoughby, "is the fact to transpire, except upon the information of some one present when the infant was born, or even of some one engaged in the nefarious proceeding? From the secrecy with which the crime was perpetrated, and the consequent difficulty of discovery, the penal part of Colonel Walker's settlements has remained entirely a dead letter, and will ever continue so, unless persons can be induced to denounce those who commit the crime." Mr. Willoughby therefore thought that Government should recognise the principle which he advocated, as in the attainment of an object of such magnitude we should not be particular in our inquiries respecting the motives of the agent through whose information a case of Infanticide is clearly established against any one. On receipt of the lithographed proclamation, a copy was recommended by Mr. Willoughby to be sent to each tributary, with an admonitory letter, to aid either directly or indirectly in putting down the enormity. There was also another part of the proclamation which Mr. Willoughby recommended for publication, which he thought ought to be alluded to by him in his report to Government. In noticing the districts where, from the great disproportion of the sexes, it was manifest that the crime still prevailed, it was intimated in general terms that should this great disparity continue to be shown in future returns, the British Government would feel bound to take into consideration whether any relations could be maintained with those who proved themselves so utterly regardless of the first duties of mankind. Mr. Willoughby stated that he had endeavoured so to word the proclamation as not to alarm the Chiefs generally respecting their estates, but at the same time to convey an intimation to the Jádeja Chiefs that the compact between them and Government was composed of mutual obligations, and that if they did not perform their part of the same, it was rendered null and void. No one (proceeded Mr. Willoughby to state) could be a strong-

er advocate than he was, that existing relations with the Chiefs should be maintained; that we should be content with the tribute paid to former Governments, and allow them to enjoy their hereditary estates and privileges without molestation. Should, however, it be established, by the certain though presumptive evidence to be obtained from returns of the nature now transmitted, that the crime of Infanticide still prevailed in any particular district, Mr. Willoughby thought that, after the warning contained in the proposed proclamation, the Chief of that district should be severely fined; and that, if that did not produce attention on his part to his engagements to suppress the crime, an example ought to be made, and that he should be deprived of the sovereignty of his district. Mr. Willoughby observed that the case ought to be very glaring where such an extreme measure ought to be had recourse to, and only when all the efforts directed to the accomplishment of the object in view had been tried and failed. The next measure proposed by Mr. Willoughby under the head of coercive measures was, that every Rajput Chief in Káthiáwar should, in a circular letter from the Political Agent, be enjoined, and be requested to enjoin all Rajputs subject to his authority, to make it a stipulation in every marriage contract of their daughters with a Jádeja, that the issue of their union should be preserved. In the 58th paragraph of Colonel Walker's report on Infanticide, dated March 1808, he alluded to the apathy with which the abominable practice has always been regarded by the rest of the Rajput community; although, as that able and enlightened man remarked, "the other Rajput tribes possessed a simple and effectual remedy, by refusing to alliance their daughters to the Jádejás unless on the condition of rearing their daughters." They in fact countenanced it by such alliances, by permitting their daughters to become the instruments of murdering their own offspring; and are stated to have viewed the practice with less abhorrence, from the increased facility it afforded of marrying their daughters—that first of duties of the Hindu parent. Mr. Willoughby went on to state that his suggestion was founded on the above remark. He did not think that the circular would be generally attended to, but if ten—nay even one victim were saved, the object in view would not be entirely lost. At all events, the issue of such a circular would afford another striking proof of the intense anxiety felt by Government completely to suppress Infanticide; and this alone, in Mr. Willoughby's opinion, rendered it expedient. Captain Lang, on the occasion of a Chief having neglected to enter the birth of a female infant in the census, and to report her death, which he declared was a natural one, suggested that the coercive measures in force were even to be increased in rigour, viz. to compel every Jádeja, on occasions of premature births, and consequent death of the infant, to show the corpse, whether male or female, to the Patel of the village, or, in villages under attachment, to the Government Mehta. Captain Lang observed that there could be no doubt that this would be looked upon as a great hardship by the Jádejás, but he considered it a necessary evil. It will be seen, from subsequent observations on the coercive measures now in force, that I never could conscientiously recommend the adoption of such a step.

11. The sumptuary measures recommended by Mr. Willoughby to Government on this important subject were as follows:—

Marks of approbation to be extended to the chief and inferior members of the Jádeja tribe, who have adhered to their engagement to preserve their female issue. The detail of such was as follows:—

	Rs.	a.	p.
1st.—To the Chief of Khirasra, a remission from the amount of his annual tribute of 10 annas, or	...	1,000	0 0
2nd.—To ditto, a present of cloths of the value of	..	100	0 0
3rd.—To the Chief of Mengni, a remission from his annual tribute of 4 annas, or	...	921	0 0
4th.—To the Chiefs of Satodad Vávdí, remissions from their annual tribute of 4 annas, or	...	395	12 0
5th.—To the two Jádejás who have preserved four daughters, a present to each of cloths, or in money of	...	300	0 0
6th.—To those who have preserved three daughters, a present of ditto, or in money each	...	150	0 0
7th.—To those who have preserved two daughters, a present, varying according to the circumstances of each, from Rs. 25 to	...	50	0 0

Mr. Willoughby considered it fortunate that the Chiefs of Khirasra and Mengni had petitioned for a remission from their tribute for the past year, on account of the failure of the monsoon, but which, after inquiry into their resources, he declined to grant. "There will, therefore," Mr. Willoughby adds, "be no mistaking the real cause why such an indulgence is now extended to them. I should not, however, conceive it desirable that the whole of the above remission should be paid direct to the Chiefs. They are undoubtedly entitled to the greater share; but the inferior Jádejás living under their authority, who have preserved a daughter, are entitled to a part. I shall therefore require from the Chiefs a statement of the amount of revenue paid last year to them by each of the inferior Jádejás, and pay to the latter a corresponding portion of the remissions, should Government sanction them." Mr. Willoughby proceeded to state, that in the original draft of his report he had suggested "that a present should be made to the Jám of Navánagar on this occasion. The return from his districts showed 613 males and 380 females, which proved that Colonel Walker's arrangements had taken root in them to a very considerable and gratifying extent." On this account, and because he conceived it would be politic to conciliate this Chief, as the

acknowledged head of the Jádeja tribe in Káthiáwár, and to induce him cheerfully to cooperate in carrying into effect the humane efforts of Government, he thought that such a distinctive mark of approbation might conduce to success. Mr. Willoughby says,—“The Jáam, however, has not himself preserved a daughter, and during Major Barnewall’s agency, he was strongly suspected (although he denied the charge) of having committed Infanticide. It has, moreover, been suggested to me by my Assistant, Captain Lang, whose interest in the success of the measures for the suppression of the crime is as great as Government could desire, that such a present might induce the Jáam and the other Jádeja Chiefs of rank to believe that the crime of Infanticide, as far as they were concerned, would not be very narrowly inquired into, provided they could show that a considerable number of females are preserved within their respective districts. I think that considerable weight attaches to this remark, and shall therefore merely at present suggest, that when the proclamation is transmitted to the Jáam, the satisfaction of Government be conveyed to him at the progress made in his districts in suppressing Infanticide, accompanied by urgent exhortations that he will adopt the strictest measures to ensure its complete extinction.” Mr. Willoughby concludes his report by stating,—“Such are the measures which, after a long and deep meditation on the subject, I have presumed to propose for the consideration of Government; and I beg to state that they are considered by Natives of this province, competent to form a correct judgment, calculated to give increased efficiency to the measures adopted by Colonel Walker for the suppression of this horrible crime. It is scarcely necessary, I hope, to state that I feel as every man, and more particularly every Christian should, most deeply interested in its complete abolition, or that I will strenuously exert myself to secure success to whatever subsidiary measures may be directed to compel obedience on the part of the Jádejas to their engagements. Both Captain Lang and myself embrace every opportunity of speaking upon the subject with the detestation it merits, and of stimulating the tribes among which the custom prevails to abandon it, and thereby restore themselves to that scale among human beings which they have forfeited from its prevalence among them. By increasing endeavours to expose the enormity of the offence, and to show that it is at direct variance with the precepts inculcated by the religion of those who perpetrate it; by extending favour to those who renounce the practice; by promulgating the fixed resolution of Government to punish with the utmost severity those who still adhere to it, and from the success, partial as I fear it must be regarded, which has attended our efforts for its discontinuance, I am sanguine that through the Divine blessing complete success may be ultimately attained.” In noticing this head, I ought to mention that Mr. Willoughby, towards the conclusion of his report, made the following remarks:—“In the 4th paragraph of my letter of the 24th of April 1833, I expressed an intention to propose a scale of distribution of the Fund among those who had preserved their daughters, or whose poverty and other circumstances might render them deserving of favour or pecuniary aid from Government. The results of the present census, however, induced me to abandon this intention, because they lead me to anticipate many applications for assistance, towards defraying the expense of marriages, for which we should not be prepared. It is a creditable feeling among the Jádejas, and one which should be kept alive as much as possible, that it is not laudable to apply to Government for pecuniary assistance, and during 1833-34 only three applications were received. In two of these cases, a donation of Rs. 400 was granted, and in the third Rs. 200. I have no doubt that these grants will encourage other applicants to come forward; and as, of the number of female Jádejas now alive, so many as 463 are unmarried, I do not think that the Fund should be treasured upon at present to a greater extent than is necessary to carry into effect the recommendations made in the 22nd paragraph of my report.

12. Such were the measures recommended by Mr. Willoughby on this great subject. In the letter in reply to Mr. Willoughby’s report, Government came to the following decision, viz.—that the Right Honourable the Governor in Council agreed with Mr. Willoughby, with the following exceptions:—

“1st.—The degree of criminality attached to Infanticide compared with other crimes, as taken from the Shástrás, may, without disadvantage, be omitted in a proclamation by the British Government.

“2nd.—His Lordship in Council prefers, upon the whole, that the denouncement of punishment, towards the conclusion of the proclamation, against those who continue to commit the crime, shall be general, rather than that it should be specified that the offender should be tried by the Káthiáwár High Court of Judicature, or otherwise dealt with.”

The letter proceeds to add,—“The following, therefore, is the system which is approved by the Right Honourable the Governor in Council with regard to cases of Infanticide. The Political Agent will institute a preliminary investigation, and if persuaded of the guilt of the party, will make a report to Government, and suggest in each case the course to be pursued with reference to the actual circumstances, the rank of the offender, and other considerations of importance, whether that the guilty party should be at once punished by fine or in any other way, or whether the case should be tried by the High Court of Criminal Judicature for Káthiáwár.” The Right Honourable the Governor in Council also concurred in the sumptuary measures recommended by Mr. Willoughby, as well as of the communication of the enlogium to the Jáam of Navánagar. The above, therefore, is the substance of the measures at present in force in the province for the abolition of Infanticide.

13. The most able men who have entered upon this subject have acknowledged it to be beset with as great difficulties as any that ever came before the mind of man; than which nothing can be a better proof than that several distinguished servants of Government have, after much attention to it, at last abandoned it in despair. I append to this report an extract of a letter (Appendix A) which Colonel Pottinger, Resident in Cutch, was good enough to forward on this subject, in reply to an application on my part to that officer for information on the question, as directed by Government in their letter of the 22nd November 1834. Although there are several points on which I cannot coincide with Colonel Pottinger, yet there are many circumstances in his letter which may have the effect of throwing useful light on this important question. Considering the difficulties which have appeared to threaten far abler and more experienced men than myself, I trust I may be favoured with the indulgence of the Right Honourable the Governor in Council when I submit, with the greatest humility, my opinion that the measures hitherto adopted have been in some respects defective and insufficient towards the final extinction of the practice, and are not likely, if pursued, to be productive of effectual success, unless under certain modifications, which I shall take the liberty to suggest. I feel confident that Government will do me the justice to believe that in any thing I may advance I am far from being led by a spirit of detraction from the ability and merits of the distinguished men who have preceded me, whose humanity urged them on in this great cause, and the great advantages of whose pre-eminent example have principally enabled me, however willing, to submit the following observations to the wisdom of Government; for I scarcely should, without them, have had the presumption, considering my own experience, to offer an opinion on such an intricate and momentous subject.

14. Upon mature reflection, and earliest consideration of the measures that have hitherto been adopted by the British Government for the suppression of this crime, it appears to me that they have been too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race. The attention of the officers who have devoted their exertions to this subject appears to me to have been directed towards the preservation of individual female children, under the impression that that circumstance would of itself lead to the final eradication of the practice. It is of itself, no doubt, a most humane and laudable object, abstractedly considered, but it does not follow that it should certainly involve the extinction of the crime. More than this,—it may not only not be a step towards the final suppression, but it may positively operate as a barrier, without collateral and subsidiary measures. Did we observe, on inquiry, a greater number of female infants preserved year after year among the Jádeja population, without any efforts of Government being directed to effect the object, we might then naturally argue that the practice was on the decline; but when we see by the census that in all talukas but one or two there is presumptive evidence of the crime still being committed, in spite of the earnest exertions of Government, we shall be forced to suppose that a few children have been preserved here and there, partly through fear of punishment, and partly to deceive Government, in the hope that after a time it will relax in its efforts for its abolition. Even the foresight of Colonel Walker himself did not seem to contemplate what an enormous revolution the abolition of the practice would create in the Rajput community, and that, therefore, what serious obstacles would inevitably present themselves to the endeavour to effect this object. He thus did not attach efficient weight to measures of the description to which I refer, viz., of a radical nature. Colonel Walker remarked that even a temporary disuse of Infanticide would assist towards its entire abolition, by allowing nature and feeling to recover their ascendancy. This would undoubtedly apply to its disuse for a whole generation, and might even do so for a shorter period, but its disuse for a few years, with the circumstances concurring to induce to a return of the custom still in existence, and probably existing with increased action, would, I fear, never lead to the desired end. What I allude to is the difficulty of poor Jádejás—the bulk of the tribe—in marrying their daughters on the present expensive and ruinous terms, which must be removed before success can be attained. As this subject will, however, come under review presently, when I allude to the sumptuary measures hitherto adopted, and the alteration I would take the liberty of suggesting to be made in them, I shall proceed with the subject according to my proposed plan.

15. The defects which, in my judgment, exist in the coercive measures now in force are:—

1st.—The sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy. There is no doubt that Colonel Walker did his utmost on all occasions to impress the Jádejás with the atrocity of the crime, and to incite them to a virtuous course; the result of which undoubtedly was that many Jádejás preserved some of their female offspring, as the census testifies; but since that time no strict vigilance had been enjoined by Government, or pursued by the local Agent, and the consequence was the relapse into the original custom of the tribe. The truth of this is clearly shown by the census after an apathy, or nearly amounting to it, of upwards of twenty years, the conviction and punishment of Jádeja Suráji, Chief of Rájkot, struck the whole population of the province who witnessed it as a harsh and unjust act of authority. Such an idea could only have originated in a people similar to those of this province, with no innate disposition to fulfil their relations to God and man, but who merely do so as they are coerced. Still, however, among such a barbarous community, it is not to be wondered at that they should have looked upon such coercion, after such a period of repose, with anger, and a feeling that injustice had been committed

towards the sufferers. They, I humbly submit, as uneducated and rude barbarians, are entitled to some indulgence on this head. The sentiments of the most intelligent of the Rajput community in this province, few as such are, are in favour of this view of the subject. However unfortunate such a state of feeling may be, it is my duty to inform Government of the fact of its existence. On the late occasion of the notorious robber and outlaw Chámpráj Wála being tried, and his challenging the Jádeja assessors on account of their professed system of murder, I had an interesting and very warm discussion with two of the assessors, viz. Jádeja Dewáji, uncle of the Chief of Morvi, and Jhála Kaláji, Chief of Lia, uncle to the Chief of Rájkot. When they expressed their surprise and anger at Chámpráj Wála's objection, I produced the census, and showed Dewáji that in his own district of Sajanpur not a single female child existed under twenty-five years. I remarked, with some surprise, that Kalláji, a Jhála, was, if possible, a stronger and more energetic advocate for the Jádejás than even Dewáji, with all his acuteness (for he is justly celebrated for it, whatever may be his deficiency in better qualities), professed to be. They both complained bitterly of Suráji's case: they said his case was a warning to all Rajputs how to confide in the British Government; that Suráji's father, Dádáji, had, after the refusal of the Jám and the Thákor of Morvi to permit a British cantonment to be established in their territories, agreed to British force being settled at Rájkot, and that since that he had been persecuted by the British Government; that the case of Infanticide having been proved against him was owing to the very circumstance which they were alluding to, viz. the vicinity of the head of the British power, and the facility, in consequence, of procuring evidence against him; and finally, that it was extremely unjust to punish those who were led to believe that their offences were not considered of a serious nature, as heinous offenders. I need not recapitulate the observations I made use of in refutation of these arguments; but I must add, that I am quite certain that they did not convince the disputants. It would be extremely culpable in me to conceal the fact that Suráji is considered all over the province, I mean among Rajputs, as a martyr. Let any person inspect the census, and it will be apparent that the crime was almost universally practised in every Jádeja family, great or small, without the slightest compunction, and without the most distant approach to inquiry on the part of the British authorities, up to the period of Mr. Willoughby's agency. God forbid that I should impute any evil motives to any of the officers who preceded Mr. Willoughby in the administration of the political relations in this province between the British Government and the tributaries, but the fact is indubitable as I relate it: it is impossible to fathom the thoughts of man; and it is perfectly possible, and, I should say, from a personal acquaintance with Colonel Barnwell and Mr. Blane, more than probable, that it was the honest opinion of those two able servants of Government that it was not a safe subject to investigate and legislate upon; which opinion I know to be shared by many other able servants of Government. Besides, the almost total silence of the Government on this question might have led those servants to direct their attention, in preference, to subjects which were constantly pressed on their attention, and the neglect of which would have subjected them to reprehension by superior authority. When we consider the great objections that were made on the part of some of the most able officers of the Honourable Company's service to the introduction of summary steps towards the suppression of the very prevalent rite of Satti for many years, on the score of danger, by interference with the superstitious prejudices of the Hindu population, we cannot in justice find great fault with the predecessors of Mr. Willoughby, more especially as their exertions were not called upon by the Government, their superior. Mr. Elphinstone, no doubt, kept the great object of the abolition of the crime constantly in view; but himself not being in the country where the horrid atrocity was committed, he could not apply his energy, philanthropy, and other eminent qualities towards the details necessary to the suppression of the unnatural practice. It is much to be regretted that his parental care of the whole of the Natives subject to his control did not induce him to extend the system of education, which he so beneficially constituted in Bombay and the Decan, to this province, which would at least have laid the foundation of a wholesome and beneficial feeling throughout the body of the people, and which, if it did not succeed in entirely eradicating crime, would have taken a long stride towards that desirable object by suppressing all that class of vices which spring from unreclaimed ignorance. The only notice taken of this practice in the province since the days of Major Carnao and up to the time of Mr. Willoughby was extremely desultory. Mr. Blane, in 1829, got some returns of the Jádeja population from the Chiefs themselves (a description of document, without collateral testimony, quite useless to act upon), and he forwarded them with a letter from his Assistant (Mr. Langford) to Government, merely mentioning the fact of Mr. Langford's having obtained them, and recommending Government to sanction presents to be given to the Dholera Chief. These returns were compared with some that had been obtained in 1824, and from that comparison a favourable result was deduced: they were quite erroneous, however, and most undeserving persons have been honourably distinguished, thereby defeating the cause of humanity in a glaring manner. Mr. Langford sent in a register (obtained from the Chief himself) of the number of females in his táluka: the number amounted to 71 in 1829, whereas there were only 45 alive at the time in the district, calculating deaths, emigrations, &c. I have said so much in exculpation of the predecessors of Mr. Willoughby and in favour of the arguments of my Rajput friends, when they complained of being taken by surprise by the measures adopted by Government under Mr. Willoughby's administration: it is possible that I might have got the better of them in an arena of philosophical disputants, but I never could have the disposition to apply such a test to people of their calibre, who would rather have been astounded than convinced by argument.

2nd.—The system of informers is one which I consider both destructive of the social system and embarrassing to Government: it involves a bad principle as well as dangerous consequences; it encourages enmity and the gratification of evil feeling, destructive of a peaceable and social system, and creates a great risk of confounding the innocent with the guilty. I have already brought to the notice of Government that the evil disposition of an informer can be easily gratified by the mere investigation of a case of suspected Infanticide: he knows, by the Government intimation, that any case brought before the Agent will be investigated and rigorously scrutinized; even if he does not succeed in establishing the case, he has gratified his revenge, by the destruction of the honour (*Láj*) of his enemy whom he has accused. The Rajputs are people of notorious pride of birth, although when their history is known, their right to assert such, even were the feeling a worthy one, can hardly be established: it is natural, therefore, to imagine that they would not willingly submit to investigations which compromised their honour, or that of their house. How would any gentleman in England brook the inquiry as to how many times his wife has been *enceinte*; how the delivery took place; what occurred after the confinement; with all the minute circumstances attendant on such sacredly secret subjects? The investigations which I pursued on my arrival in *Káthiáwár*, I confess, filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from our Government.

The next great defect in the system of informers is, that in our defective system of jurisdiction (in fact, almost incomprehensible, for the Government has decided that we have but a concurrent jurisdiction), it is quite impossible that we can protect the informers and witnesses from the vengeance of the delinquents. The death of three out of the five witnesses in the *Rájkot* case is a melancholy illustration of this, although they were all in excellent health, and of middle age. The general impression in the country is that they have been murdered, and there is nothing which can satisfactorily disprove such a supposition, while the known custom of the country, and the bad character and almost irresponsible power of the Chief, render such a result most probable.\* *Jodurám*, the informer in this case, has been ejected from his house in *Bájkot* by the Chief, and the wife of one of the Agency establishment treated in the same way, for assisting in the conviction. These last cases the British Government can partially remedy, in consequence of the vicinity of the British power; but it would be impossible to watch over the conduct of the Chiefs at a distance, similarly disposed, to prevent retaliation. The case of *Noghanji* of *Ganode* is another strong example of the evil of encouraging a system of informers—I mean, to prevent being misunderstood, a system of informers when the common voice of the community is not in accordance with the law. This family was supposed to have renounced the crime, having preserved two daughters, but on the information of a sepoy discharged for misconduct, a case was reported to Captain Lang by the *Munshi*, and the usual strict and searching inquiries resorted to. The result was acquittal; and, in my letter reporting the case, I deprecated the frequent resort to inquiries, as tending to irritate, and recommended great attention on the part of the *Munshi*, to evidence. This was replied to by Government, by saying that it was not the *Munshi's* but the Agent's province to attend to evidence, and that nothing but the investigation of every case which came before the Agent could be expected to eradicate the crime. My letter was loosely worded, and did not accurately convey the sense I intended; but what I have here said will explain the sentiments I intended to convey. The *Munshi* knew he got his information from a discharged sepoy, and ought distinctly to have informed Captain Lang of the circumstance, to have put that officer on his guard in the investigation of the accusation. I request the earnest attention of Government to this important branch of the subject, namely,—the violation of the lares and penates of the Rajput community, because such a system does not confine itself to the *Jádejás* alone, as it is a principle which will render every Rajput family miserable; and which the British Government can only expect to continue by physical power, I fear much sympathy or respect cannot be expected by Government, if such measures are pursued. Another case of false accusation was brought to the notice of Government in the letter of the 2nd September last, where it was distinctly proved that the crime had not been committed on the occasion stated, the fruit of the birth having been a boy, still alive. The calumniator was ordered to be upbraided; but no compensation could be afforded to the victims for the intrusion on the affairs of their household, which in all eastern countries are considered inviolable, and are not made the subject of conversation even among the most intimate and near connexions. Nothing can tend to greater mischief to the great cause than a case of this description, which irritates the feelings of a whole family, and alienates their disposition from the Government which dispenses the law, and which can never be respected where it is not esteemed. Did there exist a great feeling of execration against the practice, and men could be induced to come forward from virtuous motives, there might be advantage gained by allowing the system; but where none but evil-disposed persons can be expected to inform, and that for the worst of motives, private revenge,—I fear a beneficial result cannot be expected, either as to general morals, or to the suppression of the individual

\* *Jádejs Modj*, of *Gowridad*, one of the *Rájkot Bháyd*, who was the first and principal informer in *Suráji's* case, died suddenly shortly after the conviction of *Suráji*, under circumstances of great suspicion, which Government itself observed in the letter of 2nd June 1835. It was the general belief in *Rájkot* at the time that he was poisoned by the *Darbár*, and subsequently a member of the Political Agent's establishment, having gone to *Gowridad* on a shooting excursion, was informed by a sepoy of the deceased that there was no doubt but that he had been killed by the aid of poison, through the means of *Suráji's* mother, who is a depraved and cruel woman.

crime. The denunciation of the crime by the British Government is not of itself sufficient to create a general disapprobation of it. The Rajput community, Jhálás, Jethvás, Gohels, Wághelás, and Parmárs, all tacitly approve of the system, by giving their daughters and sisters to men who are predetermined to make them the tigresses of their own offspring. Public informers and spies neither could be of any lasting advantage in detecting nor checking the crime. In 1812, Withalráo Dewáji, when Sarsuba of Amrelí, established Mehtas in the Jádeja towns, to take notes of the births and destruction of female infants; but this totally failed. The Mehtas were looked upon with jealousy and indignation, and were finally unable to obtain the slightest information, either from the Jádejás or the rest of the community; which ended in their removal. In Cutch, a similar plan was adopted, and failed. "Mehtas sent by the regency," says Colonel Pottinger, "were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants, whom long habit had taught to view the business with indifference, if not absolute approbation." The Jádejás themselves even told Colonel Pottinger that they dared not establish a system of scrutiny regarding their grown-up sons or nearest relations. Such failures must have a very bad tendency, as convincing the Jádejás of their power to continue the practice through means which no Government can contravene.

3rd.—The next defect which I have occasion to notice is, that the rigorous investigations ordered by Government, and consequent punishment on conviction, tend to stricter vigilance in the commission of the crime by those who still adhere to its practice. This principle contains in itself the elements of perpetuating the crime for ever, if we rely solely on conviction and punishment for its abolition. The truth of what I assert has indeed already become apparent. Since I have been in Káthiáwár, no conviction has been able to be effected, notwithstanding the greatest care and anxiety on my part to obey the instructions under which it is my duty to act. That this is the consequence of increased vigilance there can be little doubt of; and, in the event of these means proving successful, they will continue the commission of the practice, knowing the security under which they can act, and secretly despising the abortive exertions of Government. A deed of this description loves darkness better than light, and who will commit the crime in such a manner as to leave any probability of his ever being detected? The mother and two old women are generally the sole witnesses of this deed of iniquity. One woman, the midwife, is indeed sufficient; and only in cases of houses of superior rank are the services of any other person made use of. Indeed, as Colonel Walker records, from information conveyed through Jádeja Dádáji, Chief of Rájkot, among the poorer classes the mother herself is constrained to be the perpetrator of this unnatural act. I have already stated the fact of only two out of the five witnesses, in the case of Suráji, being now alive; and when the wickedness of the benighted people of the province is taken into consideration, how can any one doubt but that a Chief, contemplating the commission of the crime, would hesitate in silencing the testimony of the witnesses by the poisoned cup, or the uplifted sword? Such a state of things is very deplorable to relate, but the existence of such crimes is far from chimerical, of which Government shall in due time be informed. But it does not require even such extremities, ready as many would be to resort to them: for, in several instances which were brought before me, the females declined altogether to give any evidence whatever. They said, "I know nothing about this, and shall answer no more questions: do with me as you please; I am ready to suffer death!" It is not wonderful that, after years of almost total silence on the subject on the part of the British Government, when every Jádeja was lulled into security by the want of notice taken of the subject, and committed the crime with the same nonchalance that the manager of an English kennel would drown a litter of unfavourable-looking dogs, several cases were brought home to the delinquents. But the case is now widely altered, and such caution is now exercised, not only in the commission of the act at the present day (for it is impossible to doubt but that it is still committed), but towards concealing former acts of transgression, that there is hardly a hope of being in future able to bring home any case of the nature to any perpetrator. After a few years have elapsed, and no instance of detection and punishment has taken place, the natural consequence will be that, if no other steps are resorted to by Government, those who from fear had abandoned the custom will return to it, and those who in the face of Government, continued it, will persevere in its commission. The very circumstance which Mr. Willoughby so much desired did actually happen very soon after his report was forwarded, viz: an instance of detection\* and severe punishment, and that too under circumstances most favourable to the system, had it been a sure one, for the suppression of the crime, viz. one of the principal Chiefs being the aggressor. But the state of the táluks of Rájkot does not exhibit any good effects from the example of Suráji's punishment. I must here allude to the case of Jádeja Kengárji, and remark, that the very circumstance which was stated as one likely to benefit the cause of truth and virtue, viz. the fact of his not being convicted from want of evidence, being likely to impress the Rajputs with a sense of the justice of Government, has an effect of a totally opposite nature. I have been frequently asked how it was that he was the only man who had been detected in the commission of the offence having been pardoned? When I replied, "From want of evidence of the fact," the answer

\* Vide pages 87 to 97 of this Selection.



was, "Every child knows it in the town, as well as the very spot where the infant was buried." The principles of impartial justice and beneficence which pervade the criminal code of Great Britain may, by the assistance of Almighty Providence, be appreciated in this province, after the lapse of another century, but at present are as capable of being understood by their ignorant minds as the deciphering of a Chaldi manuscript. These rigorous investigations, moreover, enlist the feelings of the other tribes in favour of the Jádejas. Every Jádeja has in his house (or seraglio) the sister or daughter of some Jethva, Jhála, Gohel, or Wághela, with whom he is on terms of friendship. The private affairs of one's sister or daughter are almost as sacred to a Rajput as of a wife, so that the whole community are against us, and not the Jádejás alone. I have already stated that Suráji was considered a martyr, instead of a justly punished culprit, by the generality of the Rajputs; and such will ever be the case until a wholesome spirit of public feeling can be infused into the community. I must here mention, that on Suráji's case coming before the Political Agent, a deputation of Jádeja Chiefs waited upon him, and presented the following petition.—"To J. P. Willoughby, Esquire, Political Agent in Káthiáwar. Jádejás Dewáji, Jesáji, Marwánji, of the Morvi Bháyád; Jádeja Ládháji, of Rájputra; Jádejás Sámatsingji, Wanaji, of the Gondal Bháyád; Jádejás Jessáji, Meruji, Náyáji, Nági, of the Rájkot Bháyád; Jádejás, Dájibháji, Bháráji, Hálláji, of the Dhrol Bháyád; Jádejás Muláji, Gopáji, Aghábháji, of the Virpur Kharedi Bháyád; Jádejás Khánji, Pachánji, Kesserji, Adábháji, of the Sátodad Vávdí Bháyád, petition as follows:—In Samvat 1864, Major Walker effected arrangements for the preservation of the daughters of the Jádeja people, who therefore preserved them. Afterwards, neither the European gentlemen nor principal Bhomiás kept a strict surveillance, in consequence of which some ignorant persons may have violated those arrangements unknowingly. Cases against some of these have recently been investigated, and the accusation has probably been proved, for which reason the petty tálukdárs and zamindárs petition that past offences may be pardoned. From henceforward Colonel Walker's arrangements shall be acted up to, viz. that from this time forward no one among the Jádejás shall put his daughter to death. Such an engagement we will write and make over. Should the same be violated, and a daughter be killed, the person concerned is an offender against the Government, and we will not drink water taken from his house. This writing we are ready, of our own free will and pleasure, to execute: therefore let the Sáheb do the favour of acceding to the prayer of this petition, for the greater tálukdárs will not petition for us. Samvat 1892, Hálári Ashád, Shud 5th. In the handwriting of Jádowji Mádowji."

Here follow the signatures of the petitioners.

In the conversation in Court, when Chámpráj Wála objected to be tried for his life by professed murderers, Jádeja Dewáji and Jhála Kaláji both of them referred to that petition, saying that had Government assented to their prayer then preferred, Infanticide would have been by this time abolished. I am far from assenting to this; but I shall presently allude more particularly to this petition and its object. Besides, it is evident that the rich and powerful Jádejás will always be able to conceal their guilt, while the rigorous system will only tell against those who have not the power to suppress evidence. A measure having for its object such partiality is necessarily and obviously defective. Another defect appears to me to lie in the transfer of the responsibility from Chiefs to vassals,—a system subversive of the principles on which Colonel Walker framed his able settlement of this distracted territory in the year 1807. The basis of that system consisted in requiring the Chiefs to be responsible for their Bháyád and Ryots. The singular success that has attended this plan is the best and unerring proof of its wisdom. The rigorous investigations ordered by Government into the domestic concerns of individuals, without reference to the Chiefs, seem to me to be a departure from the original system on which our Government has based its interference in the affairs of this peninsula. The next remark I have occasion to make is the recommendation of trying the criminals before the Court of Criminal Justice. I believe this was not approved of by Government in the answer to Mr. Willoughby's report, although the wording of the letter appears to me a little obscure with respect to that point. Such a scheme must inevitably prove futile. To try the very people who commit the crime by their brothers and instigators needs only be mentioned to demonstrate its inutility. We should render the Government contemptible, and, besides, paralyse and perhaps destroy the Court of Justice, which has been of such benefit to the peace of the country. To select Káthi and Mussalmán assessors would have the effect of impressing the Rajputs with an idea of injustice, and, besides, would have the worse effect of creating feuds and enmities between the three different setts, so necessary to be discouraged. *Lastly*, I beg to submit, that the measure I am now discussing, viz. that of present, severe coercion towards the perpetrators of this crime, appears to me in the present state of society to be inexpedient. Penal enactments, without the concurrence of the body of the people, never can be of essential benefit to the community. Until a wholesome public opinion is raised in the country, all punishments will appear either as an act of individual hostility or of gross public severity, and such being the case, they are worse than useless. The abolition of Satti by the fiat of the British Government, and by the attachment of a specific penalty, was a different question. We had the power to abolish it, and save so many women from destruction, and we did do so, but none will assert that the whole Hindu population were at once converted into the belief of the wickedness of the act. They have left it off through fear, and will in time, without

doubt, feel the benevolence that dictated the abolition of the practice by the British Government. Infanticide has this difference, that the nature of the act being one of the greatest secrecy, and ever must be so, the Government has not the same facility in detecting the commission of it. The words of Mr. Willoughby, quoted by the Honorable Court of Directors, are those of true wisdom and philanthropy, and in which I most fully concur:—  
 “To effect the complete extinction of the practice, we must enlist the feelings of the community on our side. We must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail.” When I advert to the remedies which I intend to propose to the present system, I shall have occasion to refer again to this passage in the letter of our honorable masters, as an additional proof that we cannot hope to secure success without the adoption of a plan which will relieve the mass of the poor deluded people from the weight of their ignorance, and render these hereditary Chiefs honest and valuable citizens, instead of, as they for the most part now are, mean and contemptible tyrants.

16. I now proceed to the examination of the sumptuary system at present in force. The defects of the present sumptuary system appear to me to be, in a general point of view, that the measures are of an ephemeral and partial nature. The rewards given to Jádejás who followed the dictates of humanity against the strong feeling and long-followed practice of their tribe, by preserving daughters when most of their brethren invariably destroyed them, are no doubt well bestowed; but as those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine of putting a stop to the practice after all those who have saved daughters (and they are very few) have been rewarded. With respect to the funds supplied to Jádejás for the marriage of their daughters, the propriety seems more questionable. The sanction thereby conveyed of the British Government to a relaxed system of moral duty, by assisting men in performing one of the most necessary and moral duties of mankind, I confess, appears to me to be not strictly correct, while the advance of money to a Jádeja for the marriage of his daughter, to an amount more than three times as great as is recognised to marry a Jhála, Wághela, or Gohel, of the same condition in life, who, in the Rajput list, stand higher in rank than the former, is keeping alive one of the greatest causes of Infanticide—the presumptuous arrogance of the Jádejás. Besides, for the system to become a permanent one towards the object in view, it would require far larger funds than we could command. I am labouring diligently, although it must necessarily be the work of time, to decrease the Mohsal book by every means in my power, which is a heavy clog on the Chiefs. The apathy and folly of the Chiefs induce many to withhold the payment of their tribute, restitution of plundered property traced within their limits, and the attendance of culprits and witnesses until heavy Mohsals are imposed, and I have been doing everything I can to persuade them of the absurdity of such a course. If any unreasonable demand is made on them, they are at liberty to represent the case to the Agent, but to show their independence and supposed consequence, by refusing to obey the just orders of Government until compulsory measures are resorted to, when they are well aware of the eventual termination to their obstinacy, is little short of delusion. I shall have the honour to bring this subject to the notice of Government at a future period, but it is clear that if the resources we derive from Mohsals are restricted in a great degree, which is highly desirable, we shall not have funds to marry females annually on the present extravagant Jádeja terms. These sumptuary measures appear to me to tend to the perpetuation of the custom, by showing a sympathy with the perpetrators; as why should we acknowledge the necessity for a Jádeja spending five or six times the amount on his daughter's marriage that any other Rajput does? Before I conclude this part of the subject, I must bring to the notice of Government what I consider the bad effect of steps taken before Mr. Willoughby's Agency for the suppression of Infanticide, they being in a manner of a sumptuary nature. In 1829 Mr Langford obtained returns from the Thákor Bhopatsing, of the families of his Bháyád, and proceeded to deduce from them the favourable result of the decrease of the custom. He accordingly presented several of the Jádejás of that Bháyád with honorary dresses and other distinctions. The correctness of these returns are extremely doubtful, and the frequency of the practice of the crime in the Dhrol Táluka at that time is evident from a review of the census now submitted. This must have had the effect of showing the Chiefs that they had the power of deceiving the British Government, as their own evidence was taken to their exculpation, and certainly confirmed them in the commission of the crime. In 1829, Jádeja Jeháji, Chief of Morvi, died. Without any investigation as to the state of the population of his táluka, his son was decorated with presents and honorary distinctions by the British Government, on account of his father having been the first to renounce Infanticide, by setting the example himself. A reference to the appendix of Colonel Walker's report will show the tenacity with which that Chief clung to his “immemorial custom and right” to kill his children, and demonstrate the probability of his being a willing convert to Colonel Walker's humane views or not after he did yield his consent. After having succeeded in deceiving Colonel Walker by preserving one daughter, and signing the agreement to relinquish the practice, he not only continued in the commission of it himself subsequently,

but permitted it to be carried on to the same extent among his own relations, and over his whole táluka. This will be seen from the census. His son, Prithirájji, the present Chief, is known to have committed the crime himself a few years since. The praise, conveyed by Mr. Willoughby to the Jám, who is the head and front of the offending, under the sanction of Government, without previous steps being taken to ascertain whether he was entitled or not to such eulogy, was a measure, I humbly conceive, of the same evil tendency.

17 This leads me to the last head of my report, and I feel that I shall stand in need of the indulgence of the Right Honorable the Governor in Council more for the suggestions which I am about to submit than for the observations I have above offered. To censure is far easier than to propose a remedy; and I am fully conscious of my insufficiency in attempting to remedy an evil which has defied the vigorous efforts of men of far superior knowledge and ability to myself. Under this consciousness, I must repeat, that without the enlightened measures of Colonel Walker and Mr. Willoughby before my eyes, and the valuable aid I have obtained from Mr. Wilkinson, Political Agent in Bhopál, on this important subject, I never should have ventured to intrude any crude ideas of my own on the time of the Honorable Board. Neither can I avoid mentioning the benefit I have derived from my able Assitant, Captain Lang, who has been a constant and earnest mover in the cause of humanity ever since his arrival in Káthiáwár. I regret that my long separation from him has prevented me from obtaining the benefit of his advice in the details of the system I am about to propose, by laying before him this paper previous to submitting it to Government, but I have had the advantage of many long and earnest conversations with him on this interesting subject; and although I am aware that on some points a difference of opinion exists between him and myself, yet I have his full concurrence in the main principles on which this report is founded. To Captain Lang I was indebted for the suggestion of the meeting of the tribes as I have stated in another place, which measure I propose to make of more extensive use than I at first contemplated. I likewise derived great assistance from Captain Burnes, Assistant Resident in Cutch. The state of Infanticide in Cutch, so indissolubly connected with the practice in this province, the determined opinion of the Ráo on the subject, together with many facts in the history of the Jádejás and other Bajputs, communicated by that officer, have been of great service to me. Captain Burnes has studied the subject deeply, and written some interesting papers on it, one of which is published in the Transactions of the Royal Asiatic Society of Great Britain, and all his opinions directly tend to the conclusion that hitherto we have been acting on a defective and erroneous plan which must be altered before we can hope finally to eradicate the practice. I have found in Colonel Shirreff, the officer commanding the troops in Káthiáwár, an active co-operator in the cause of public instruction and mental improvement. He has exerted his abilities and influence towards furthering my views, whenever he had an opportunity, and has frequently had conversations with the Chiefs who happened to be at Rajkot on business, on the subject of national education, and the awful crime of Infanticide, and his mild manners and moral discourse have far from been thrown away on many with whom I have communicated, and in whom I have discovered the benefits of his good advice. Not having a school-room at present, I have given over to Colonel Shirreff the services of one of the Pandits I brought from Bombay, and he has already established a school in the bazar. It cannot but be highly satisfactory to Government to know that there is a universal feeling of beneficence towards the inhabitants of the province on the part of all in any degree of authority in it, which is shared by the person who wields the sword, but whose kind disposition leads him to assist in the task of governing by the pen. Amidst the enumeration of auxiliaries, it would be unjust to omit the name of my Second Assistant, Captain Jacob. I have obtained from this zealous officer many useful and always philanthropic suggestions, and shall, on every occasion connected with this difficult subject, avail myself of the use of his judgment and abilities. With a full sense of my inability to cope with so intricate a subject, I beg to state, that the subject of Female Infanticide is one which has occupied my attention for several years past, on my discovering the existence of the practice among the Kumpávats of Edar, who, contrary to the repeated injunctions of the late Rájá, were in the habit of killing every female child. Ever since my appointment to my present situation, I may conscientiously state that the subject has occupied my almost constant attention and reflection, considering, as I do, that the continuance of this diabolical custom among a tribe of people under our jurisdiction, for such we have undoubtedly assumed, if we originally possessed it not (which I am not by any means prepared to assert), is one of the blots upon the just and benevolent rule of British Government in India. In attempting to lay the axe to the root of the evil, we must endeavour, as well as we have it in our power, to discover what motives could have possibly prejudiced man to rebel to such an atrocious extent against his Maker, and against the incontrovertible laws which that heavenly Power, acknowledged (under different and frequently culpable forms, but still acknowledged) by nearly the whole world, has instilled into the breasts of men, and held up to their reverence for their temporal and eternal good. To which end it will be necessary to refer to the early history of the Jádeja tribe, their original position, their relations with the other tribes with which they came in contact on their arrival in Káthiáwár, and other circumstances connected with their history. From Colonel Walker's admirable report on the district of Hálár, the present seat of the dominion of the Jádejás, we find that the tribe were originally lords of Sind. The cause of their emigration, or, it might have been, expulsion, we are in ignorance of from what we know of the power of the Mahomedan dynasty in those days,

the supposition is plausible, that they were compelled by superior numbers to leave their original inheritance. They, however, arrived in Cutch, and, after assistance obtained from the Mahomedan king of Ahmedabad, one of their Chiefs succeeded in establishing his power in that country. Their persuasion and habits were at that time entirely Mahomedan. The inroad into Káthiáwár, about five hundred years ago, of the brother of the Cutch sovereign (the king having, in revenge for the murder of his father, discontinued the family title of Jám, one derived from the Emperor Jamshed, of whom the Jádeja family boasted to be descended, and under the Emperor's authority assumed that of Ráo, still possessed by the Cutch sovereign) ended in the conquest of the north-west district of the peninsula, then under the dominion of the Jethva tribe of Rajputs, by this powerful band. Upwards of 25,000 men are said to have reached Káthiáwár under Jám Ráwal, who finally established his power in the port of Nágri (Nágbandar), the site of the present town of Navánagar. When this host arrived, they found in the country the Jethva, Jhála, Gohel, Parmár, and Wághela Rajputs. Their connection with their Musalmán neighbours in the north having been by that time dissolved, they had no means of procuring wives from them, and they found themselves constrained to assume the casteship of the Rajputs. How they even partially achieved this I cannot explain, but they certainly never fully performed it. Colonel Walker relates some accounts which he had heard of the legends of the Jádejás as to their Rajput extraction, but they must strike every person as somewhat fabulous; and indeed it is not probable that that able man could have been imposed upon by such narrations. Colonel Tod expressly states, that the Jádejás were originally Rajputs, descendants of the Jádows, a tradition mingled with fiction, but that by intermarriage with Mahomedans had lost their caste, and therefore were despised by the other Rajputs. The kings of Sind, with the title of Jám, were all Mahomedans, avowedly the progenitors of the Jádejás, as, even in the absence of authentic history, which is very defective at that time, can be clearly seen by the names of the sovereigns, such as Sallá-ud-din, Nizám-ud-din, &c. I do not mean to deny that the Jádeja race were originally idolators, as we know that Persia and all the surrounding countries were peopled by such, when Mahomed established his religion. The re-transition from Islámism to the haughty aristocratical community of the Rajputs I confess myself unable to trace, but it appears to have been, to a certain extent, recognised, but certainly never fully, among the highest Rajput principalities. If tradition is true, the Jádeja conquerors found much difficulty at first in persuading the Rajput princes of the peninsula to contract matrimonial engagements with them. Their great power, exemplified in the atrocities committed by them in effecting the conquests of the Barda country, and in their numerical strength, enabled them at last to overcome the caste feeling of the Rajputs, and to obtain their daughters in marriage. Colonel Tod remarks as follows.—“The Jádejás were Rajputs, a subdivision of the Jádows, but by intermarriages with the Mahomedans, to whose faith they became proselytes, they lost their caste. Political causes have disunited them from the Mahomedans, and they desire again to be considered as pure Rajputs, but having been contaminated, no Rajputs will intermarry with them. The owner of a hide of land, whether Sisodia, Ráthod, or Chohán, would scorn the hand of a Jádeja princess. Can the *sic volo* be applied to men who think in this fashion?” But Colonel Tod himself does not attempt to trace the change in the caste of the Jádejás from the time they ruled in Sind, and were Mahomedans, to their incorporation with the Hindu community (for, as no conversion is allowed, we cannot call it by that appellation). He gives, in the gravest manner, a genealogical tree of the Rajputs, deducting their origin, one-half from the sun and the other from the moon, confessing, as the same time, the indefeasible practice of adoption among the Rajputs defying all genuine descent, which must bring every sensible man to the conclusion that, instead of faithful history, he occasionally indulged in amusing fiction; and, in place of confining himself to a simple narration of events, he was pleased to enact the part of the most talented Cháran or Bhát whoever proclaimed the ostentatious annals of Rájasthán. It is very difficult to ascertain whether the Jádejás were at that time addicted to the practice of Female Infanticide; but from Colonel Walker's minute inquiries, the practice seemed to originate from that time. He says, from all evidence he had been able to find, the practice commenced about five hundred years ago. The great prevalence of the custom in Sind, the origin of which appears to be ascribed to an extraordinary morbid feeling of degradation in any person being able to say they had had carnal connexion with their sister or daughter, renders it very probable that the Jádejás, indubitably Chiefs of Sind, brought down with them the unnatural practice. On the other hand, there is the supposition above noticed that upon the arrival of the Jádejás in Káthiáwár they experienced difficulty in procuring wives from the neighbouring Rajput States owing to their known backsliding (as the Rajputs considered it) into Islámism.

This tradition is mentioned by Colonel Walker, who states that eighty-five daughters were immolated, not being able to find husbands. I wish we were able to establish this as a sound cause of exculpation for the Jádejás, but I fear, on investigation, this will not hold good. If the powerful tribe of Jádejás which immigrated into Káthiáwár, and subdued the Jethvas, had the influence to induce the Rajput inhabitants of the peninsula to give them their daughters in marriage, they could have found no difficulty in disposing of their female offspring to those Chiefs and their brethren, had they been so inclined. The fact of the Jám's family having only saved two daughters since the establishment of the family in Káthiáwár speaks volumes. The Ráos of Cutch have never preserved one legitimate daughter in their families till the present Chief did, one who subsequently died a natural death. Had

they ever preserved daughters, we should have heard of their living and dying maidens; but, unfortunately for the humanity of the Jádejás, no such occurrence is known, save the tradition I have abovementioned, related by Coloner Walker, but such I have never been able to trace as being more than fabulous. Jámi Tamáchi saved a daughter sixty-six years ago, and Rája Abhesingji of Jodhpur, having come to Dwárka on a pilgrimage, and being received with great kindness on the part of the Jámi, condescended to accept his daughter for his son in marriage, which he did with great pomp. This is the solitary instance of a Jádeja princess being accepted in marriage by a Rajput king. A sister of an ancestor of the Jámi's, when the family were in Cutch, and before the Káthiáwár branch reached the peninsula, was married to the viceroy of Ahmedabad, a son of the Great Mogal Emperor of Delhi. These are the only two instances of daughters having been preserved by the family of the Jámi, with the exception of the present Chief, who saved one three years ago under the following circumstances. When the Jámi left his palace for the purpose of meeting Mr Willoughby on his arrival at Navánagar, one of his wives was confined; the messenger, sent to inform the Jámi of the female progeny, could not obtain a hearing as long as the Chief was with Mr. Willoughby, and when the Jámi arrived at home the child was several hours old, and he then refused his consent to destroy her, declaring that it was her "Nasib." The Jámi professes that he will give his daughters to the Rána of Udhepur, the Mahárája of Jodhpur, and the Mahárána of Jeypur, the heads of the Sisodia, Ráthod, and Káchwa Rajputs, but nothing is more true than that none of these princes will receive a Jádeja princess in marriage; they consider them Mahomedans, and would not listen to a proposal of alliance with them, although on one occasion, and one only, it has certainly taken place. They would now never consent to bestow their daughters on the Ráo of Cutch, far less, on the Jámi, who is a younger branch of the head race. It is in vain, therefore, that the Jámi, the *primum mobile* of the atrocious custom in this province, shall say in extenuation of his heinous crime that he can only marry his daughters to the Sisodia, Ráthod, or Káchwa lords and that, in consequence of the difficulty of his obtaining a match for his daughters, he is constrained to destroy them. The Sisodia and Ráthods generally would as soon think of marrying a Dhed woman as a Jádeja. I will, at the expense of harassing the Honourable Board, relate an anecdote of the late Rája Gambhirsingji of Edar, with whom I was on terms of intimacy, and who on his deathbed appointed me guardian of his only son, Jowánsingji, the present Chief. An Agent of the Rája of Dhrángadhra, the Chief of the Jhála tribe of Rajputs, arrived at Edar to negotiate the marriage of the son of the Rája with a daughter of the Ráthod lord. Gambhirsingji sent for him (this anecdote was related to me by the Agent himself), and asked him what he meant. The ambassador humbly preferred his suit, and Gambhirsingji desired him to leave his territory without delay, or he should be summarily dealt with. "You," said the Rája, "give your daughters to Jádejás,—dogs of Musalmáns, and you ask for your sons the daughters of Rajputs begone, or woe betide you!" The characterising features of the Jádeja tribe are ignorance, arrogance, and vice. Hardly any can read or write. Those in Káthiáwár affect superiority over all other castes of Rajputs, all of whom are superior to them, both in birth and personal qualities, and they are in the habitual exercise of the most diabolical vices, some of which are of a nature unfit to be mentioned. The Jámi's family is not only in the habit of killing every legitimate daughter, but every illegitimate, and when I state that the present Jámi has six wives, and several concubines, who are kept in his secret seraglio, besides his assuming to himself the privilege of cohabiting with any female whom his caprice points out, it can be supposed what a scene exists of female murder in his palace and environs. To watch the progress of crime is most awful. In all Jádeja towns there is a large population of those degraded wretches, the Pávaiyás, inmates of brothels for the most abominable wickedness. Mándavi, Navánagar, Gondal, and Rájkot are the chief seats of these debased specimens of humanity.\* The Jádejás are, with few exceptions, in every way a disgrace to the name of man. To show any sympathy, therefore, with such people would be disgraceful to an enlightened Government, but viewing them in the light of barbarians, from which state it is impossible to believe that they have totally emerged, a lenient treatment of their iniquities, in consequence of the want of activity on the part of the British Government, and their own ignorance, appears to be the most efficacious mode of eradicating their vicious and unnatural propensities. Like all Asiatic conquerors, the Jádeja tribe by force obtained in marriage the daughters of the Rajput Chiefs whom they found in the country on their arrival, but it is authentically proved that they never gave their daughters to them in return, indeed, they had no daughters to give, having, in all probability, brought down with them the diabolical practice of female immolation from that hot-bed of iniquity, Sind, where it is so indiscriminately indulged in even to the present day. It is a matter of some surprise that Mr. Elphinstone, when on his mission to Afghánistán, did not discover the fact of the horrid custom among the Vazir Kheil, Bárakzies, Alzies, Báduzies, Alkuzies, Tarrin, &c, sects of Afgháns, who, from motives of pride, would never suffer any person to have the power to call himself their son-in-law or brother-in-law (Jamáyi or Banevi), but such is undoubtedly the fact, deposed to by one of themselves before me here. The power and consequent pride of the Jámi family, who conquered the western

\* In Mandavi there are forty houses of Powyas; in Bhuj from fifteen to twenty; in Navánagar, forty, in Porbander (the Jethvas also being female child murderers) eight or ten. There are none in the Jhála villages, and in Junágad only one or two, in Rájkot, Dhrol, Morvi, Gondal and Dhoráji, several.

district of Káthiáwár about five hundred years since, is the grand cause of the continuance of the crime. Whether the Jádejás were resolutely addicted to the crime when they arrived in Cutch from Sind, or even when they arrived in Káthiáwár from Cutch, or whether they were induced to the perpetration of it from not being able to obtain matches for their daughters among their new Rajput neighbours, it is indubitable that they could have had no reason to continue the commission of it after they had by force of arms established their ascendancy in this province by their conquest of the Jethva territory, and the constitution of their capital at Navánagar. Had the Jhálás, Jethvas, and the other true Rajput tribes been able effectually to resist the Jádeja arms, and refuse to give their daughters to a race of spurious descent, and, moreover, who would not give their female offspring in return the mischievous results would have been averted; but their physical power prevailed over the customs of the subdued tribes. It is useless to the object we have in view, therefore, to pursue this inquiry further, as, whether the Jádejás brought the custom with them from Sind, or, even tracing its history further back, that it has some relation with the practice followed by the ancient classical nations of exposing children (as alluded to by Colonel Walker in his report of March 1808), or that they really did find difficulty in obtaining matches for their daughters, and thence reluctantly commenced it, nothing is more certain than that no obstacle exists at the present hour to any Jádeja, from the Jám to the owner of a single plough, finding a match for his daughter among a class equal in all respects both of caste, consequence, or substance. If therefore, the obstacles to the marriage of the females are removed, what can be the operating cause for the commission of the crime at the present day? I think we may assert, without fear of contradiction, that the cause is ignorance, arising from want of education. Much has been said of the immutability of the Híndus, but what is immutability but ignorance? Men who in their several occupations are content to tread step for step in the paths wherein their fathers trod, entirely divest themselves of the properties of thinking beings. The Jádejás kill their children because their fathers did; and among the lower orders, their attention never having been drawn to it, they have never even given the subject a thought. Are we not, therefore, bound, as their national protectors, to place in their power the unspeakable advantages of education? I have already stated that the Jám professes to give his daughters only to the Udepur, Jeypur, and Jodhpur princes, and to the Raja of Dhrángadhra, the Chief of the Jhála tribe in Káthiáwár. To the three former he might with equal justice have added the King of England, or the Pope; for although on one occasion the Jodhpur Rája condescended to receive into his seraglio the daughter of the Jám under the peculiar circumstances abovementioned, the three Rajput houses above alluded to would have as much objection to receive the daughter of the Ráo of Cutch, the elder branch of the Jám's family, as would either of the two other personages. Such indignation as we can imagine would have been displayed by Richard Plantagenet, on the possibility being hinted to him of his allying himself with the daughter of a serf, would undoubtedly be exhibited by one of the Rajput lords of Udepur, Jodhpur, or Jeypur, on the proposition of a Jádeja alliance being made to them. In order to place Government in possession of the requisite information, I here append a memorandum showing the state of the customs regarding marriage which are at present in force in Káthiáwár, and from this, Government will be able to judge of the change which it will be necessary to effect before Infanticide and its operating causes are discontinued:—

“The Jám professes to give his daughters to the Chief of the Dhrángadhra family, or his eldest son and heir, as head of the Jhála tribe,—to no others in Káthiáwár; but he has never yet given one. In Rájputána to Udepur, Jeypur, and Jodhpur only; but they will not take them. But only one daughter of Jám Lákháji's has been preserved for these ten generations, and she was given to Rámsingji of Jodhpur. The Jám will take from Dhrángadhra, Bhávnagar, Sodha; from the head family of each only. The Dhrángadhra Rája will give his daughters to the Jám and Ráo of Cutch, Porbandar, and Areysir (a Bhayád of Cutch). He will take from the head Jádejás, such as the Bháyád of the Jám, and Wághelas, Chávdás, and Gohels. The Rája of Bhávnagar will give to the Jám and to the chief family of the Jhálás. He will take from the Parmárs, petty Jhálás, Wághelas, and Jethvás; will give to Jádejás and Jhálás, and will take from petty Jhálás and Jádejás. Jádejás and Sodhas will also give their illegitimate daughters to Musalmáns. Instances have happened of this. Kesarbái, the daughter of Ráo Khengárji, by a concubine named Jethi, the real mother of the present Ráo, has been married to the Naváb of Junágad, and the late Jemádár Fateh Mahomed of Cutch was married to the late Jádeja Jayáji's wife's sister. These two ladies were the daughters of Sodha Modji, of Nagar Párkar. Wághelas will take from Jhálás, Parmárs, and Ráthods; and will give to Jhálás, Jádejás, and Gohels. Parmárs will give to every sect of Rajputs, and will take from Jádejás, Gohels, and Jhálás.”

Colonel Tod sagaciously remarks that, “although religion nowhere authorises this barbarity, the laws which regulate marriage amongst the Rajputs powerfully promote Infanticide. Not only is intermarriage prohibited between families of the same clan (Kul), but between those of the same tribe (Gotra); and though centuries may have intervened since their separation, and branches thus transplanted may have lost their original patronymic, they can never be regrafted on the original stem. For instance, though eight centuries have separated the two grand subdivisions of the Gehlotes, and the younger, the Sisodia, has superseded the elder, the Ahárya, each ruling distinct States, a marriage between any of the branches would be deemed incestuous. The Sisodia is yet

brother to the Ahárya, and regards every female of the race as his sister. Every tribe has, therefore, to look abroad, to a race distinct from its own, for suitors for the females. Foreign war, international feuds, or other calamities, affect tribes the most remote from each other, nor can war or famine thin the clans of Márwád without diminishing the female population of Ambar. Thus both suffer in a two-fold degree. Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it, and the Rajputs were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed, by the great Jeysing of Ambar, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajput State a decree, which was laid before a convocation of their respective vassals, in which he regulated the Dáeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate."

18. I.—The first measure, therefore, which I shall propose, is that all the Rajput Chiefs in Káthiáwár shall be required (and I sincerely believe that they can be persuaded) to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return. The pride and the determined wickedness of the Jádejás will thereby be struck at, and their proper position in society be defined without any violent measures.

II.—That the Jádeja Chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Bháyád shall not exceed the amount to be fixed at a general meeting of the caste, and be informed that Government will cheerfully assist the indigent to the same extent as any other caste, but not to a greater.

III.—Although I deprecate the resort to severity in the outset, and even at this stage of the business, still I am far from recommending that no punishment should be held up to the Jádejás in case they will persevere in the iniquity. I therefore consider that a distinctly specified penalty ought to be proclaimed in case of the infringement of their engagements after a certain time, to be fixed by Government. This ought, I consider, to be divided into two heads, viz. first, loss of Girás; second, degradation. I consider, these penalties to be reasonable, just, and efficacious. After the unwearied attention the Chiefs have seen has been paid to the subject by the late Political Agent, evincing the deep anxiety on the part of his Government to abolish the practice, and after the explicit intimation of its intentions; which I have communicated to almost every Jádeja Chief personally and in the clearest manner, the Chiefs can have no right to expect less. Besides, too great a relaxation of measures at this period would tend to impress the Chiefs with a sense of the weakness of our cause, and defeat our object. I shall presently allude to a proposition made by several Jádeja Chiefs, to the effect that they would bind themselves, under penalty of loss of their estates, to abolish the practice, on promise of amnesty for the past, and I feel sure that almost every Rajput, if not every Chief would willingly agree to this. If they do not, however, Government will probably decide that we have gained the undoubted advantageous right to place before them that alternative. The Chiefs themselves know well the engagements their ancestors entered into with Colonel Walker on the part of the British Government, and they all with one accord declare that the British Government has religiously maintained its part in the obligation. To inform, therefore, the Chiefs explicitly that the Government has broken its terms with them, in consequence of their repeated breach of their part of the stipulation, is nothing more than justice, and that, therefore, they shall be deprived of their hereditary property. This principle, I think, ought to be applied to the Superior Chiefs who are proved not to have discountenanced the practice in their territories. Those of minor importance, who are seen to countenance the crime, to be degraded by not being allowed to sit in the presence of the Agent or otherwise\*. The objection made by Chámpráj Wála to be tried by Jádeja Chiefs I confidently assert has been productive of the greatest benefit. The Jádejás have opened their eyes, they now see that they will inevitably be disgraced if this custom is continued, and especially they perceive that a detestation of the practice has commenced throughout the country. I have so laboured lately to impress upon the Jádejás the indignation of the British Government against such an atrocity, sometimes by mildness and sometimes by stern denunciation, that I am truly of opinion that a revolution has already taken place in the minds of the Jádeja population, and that the result will hereafter be manifest.

IV.—The principle of the responsibility of the Chiefs for the conduct of their Bhayád and vassals to be strictly observed. This is according to immemorial custom, and, besides the principle on which Colonel Walker framed his settlements, subscribed to by the Chiefs, themselves.

V.—The minute scrutiny by the census to be the test, and all Chiefs to be enjoined to grant their efficient aid to the census.

\* Sir John Malcolm says, in his work on Central India — "In speaking to those Natives who enjoyed superior rank and station under the authority or control of the British Government, I have always expressed my horror at self immolation, and my hope that through their influence in society and their desire not to outrage the feelings of their European superiors, it would in time be abolished. But with regard to Infanticide, I have ever, when it was mentioned, stated my abhorrence of the murders that were committed under the plea of this usage, and refused to see those who practised it. Such sentiments were never found to give offence."

VI.—On the occasion of Suráji's case being brought forward, there was a petition on the part of Jádeja and other Chiefs, to the effect that if a general amnesty was given to the committers of the crime, they would engage most solemnly to discontinue it for the future. The same proposition was repeated by the Jám in his letter which I had the honour to forward on the 12th of this month, and has since been repeated to me by many Jádeja and other Chiefs. I am disposed sincerely to recommend this measure to Government; punishment is resorted to, *Non quia peccatum est, sed ne peccetur*; therefore, if we have a reasonable hope of abolishing this atrocity by means of persuasion and collateral subsidiary enactments, the immediate resort to rigour is not expedient. I have strong hopes that the pardon granted to former transgressors will enlist the people, not only the Jádeja, but other tribes, in our favour, and that such a feeling will give weight and efficiency to the measures of coercion, of which it will in future be necessary to make use, should determined offenders be detected, and thereby secure, eventually, effectual success to our exertions. I here owe an apology to Government for directly contravening their views, but I must throw myself on the indulgence of the Honourable Board. I am now advancing opinions strongly opposed to the previously expressed orders of the Government, and, most probably, I am erroneous in the view I take of this question. The Government, in reply to a letter of mine, in which I deprecated the system of espionage, declared that, "whenever a charge was preferred, or suspicion of a case of Infanticide exists, inquiry should immediately follow, otherwise we can never hope to suppress the practice." In the Government letter of the 9th July 1836, paragraph 5, the views of Government are more vehemently expressed as to the rigour to be pursued in cases of suspected Infanticide:—"Captain Lang's remark of the necessity of clear and rigorous examination of every case to which the smallest suspicion attaches, is, in the opinion of the Right Honourable the Governor in Council, perfectly just." I humbly confess myself to be of an entirely different opinion, but perfectly ready to carry out the views dictated by the superior wisdom of Government, to their full extent, in the case of the Right Honourable the Governor in Council adhering to the sentiments communicated to me so decidedly in the letter alluded to. Much as it would distress me to be obliged to violate the sanctity of a Rajput family, still I shall ever consider it my duty to obey the paramount orders of my superior authority, in opposition to my own personal feelings. I therefore beg to submit to the wisdom of the Honourable Board the proposition that the period of two years, or such other time as Government shall decide, shall be granted to the Jádejás and others in the habit of committing the crime, during which time no investigation shall be made either with regard to former or late cases, and that the result of the census at the termination of that period shall be the test. If Government, in its wisdom and benevolence, agrees to this proposition, the intermediate means to which I should wish to resort for the suppression of this enormity are kind treatment and persuasion, never losing sight of the exposition of the penalty in case of determined disobedience. I have already experienced the immense benefits of personal communication with the Chiefs, and I shall consider it a paramount duty for me to visit every Jádeja district, and hold an earnest and explicit conversation with the Chiefs as well as with as many of the lower orders, as I may be able. It may appear inconsistent with the view of the question I have expressed throughout this report, regarding the evils of domestic inquisition, for me to recommend the continuance of the census, which must involve inquisition to a certain extent. I should greatly rejoice were there any plan which seemed at all feasible by which this step might be avoided; but, after the repeated breach of faith on the part of the Jádejás, it is evident that it would be trifling with the subject to rely on their promises, and no means exist but the census of ascertaining the fact of their having kept their engagements or not. Besides, conciliatory conduct on the part of the censors, (one of whom Government has already sanctioned, is to be a respectable woman,) and care in paying every attention to the feelings of the people which the nature of the case will admit, will soften, as much as we have it in our power, the evil which it is indispensably necessary to incur. The present censor, Moonshi Gulam Mahomed, is a man of integrity and zeal; but, to prevent as far as we are able the chance of collusion or error, the consequence of which would be so fatal, such important interests being at stake, I should beg to propose the employment, for the present, of another censor on the same salary. By dividing the Jádeja districts between the two censors, and sending them to different districts each year from those they visited the last, the chances of mistake would be greatly diminished, at an inconsiderable expense.

VII.—The assistance of the Ráo of Cutch, the head of the Jádeja community, is one of the most essential desiderata towards the suppression of the crime; and I am rejoiced to inform Government that I have in my possession translation of a private and confidential letter written by His Highness the Ráo, in answer to a secret application on the part of the Jám for his advice as to the conduct he was to pursue with regard to the practice, on the renewed notice of the custom on the part of Government. This document was furnished to me by my friend, Captain Burnes, in a communication in which he said that His Highness wrote it in his own hand, and that the original draft was couched in far stronger terms, and that it was only through the advice of some of his dependants that he had been induced to dilute it. The note is as follows.—

"You have asked my advice, through Mehta Tulsidás, about killing female children, to which the Sarkár is making objections. My reply is, as to what you have written, I believe that if it was not an improper thing the Sarkár would not notice it, and if it is an improper thing, how can we agree to pursue it? My advice is this: when Colonel Walker



arranged the affairs of this part of the country, I have understood that you entered into engagements pledging your Kowl\* to maintain them. That pledge continues to respect; and you ought to adopt every measure accordingly, because the Sarkár is anxious that we do not violate the precepts of our Dharma Shástrás. Such is their wish, and we ought to entertain the same, and strive by all means to accomplish good."

Here we have the very essence of success,—The feudal superior of all the Jádeja tribe, an educated and intelligent young man, in the practice of justice and benevolence, addicted to no vices, with a warm desire for knowledge, and great and sincere attachment to the British Government; His Highness being on the side of the great cause, we cannot possibly, if we judiciously take advantage of our position, fail in the cause of humanity. As I have above said, a great revolution will necessarily be created in the Rajput community in Káthiáwár by the entire suppression of Infanticide on the part of the Jádejas. I beg leave to propose that the general convocation of the Chiefs of the Rajput race, sanctioned by Government, shall be held at Bhuj, in the presence of the Resident in Cutch and myself, where a plan can be distinctly drawn out for the conduct and observance of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajput race in this part of the country on a secure and permanent basis. The first great object would be to induce the Chiefs to agree to a stipulation that they would give their daughters to none who will not give their daughters in return in marriage to them. We cannot hope to abolish that law among the Rajputs which prevents any of a kindred tribe interchanging daughters; neither is it expedient; but we can surely obtain the fulfilment of the agreement I have now stated. We have the highest possible authority for such a regulation,—that of no less a personage than Rána Jeysing of Ambar, one of the noblest of the Rajput race. He exerted himself to the utmost towards the extinction of this abominable practice, and enacted sumptuary measures similar to those now proposed for the abolition of the custom. Colonel Tod says, in his work on Rájasthan, as above quoted—"Many virtuous and humane princes have endeavoured to check or mitigate an evil, in the eradication of which every parental feeling would co-operate. Sumptuary edicts alone can control it, and the Rajputs were never sufficiently enamoured of despotism to permit it to rule within their private dwellings. The plan proposed, and in some degree followed, by the great Jeysing of Ambar, might with caution be pursued, and with great probability of success. He submitted to the prince of every Rajput State a decree, which was laid before a convocation of their respective vassals, in which he regulated the Dájeja, or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income of the estate." This being made known to the Rajputs here, would have the most beneficial effect.

VIII.—I now come to the last proposition which my judgment dictates to me to be submitted to the Right Honourable the Governor in Council, to the end of the abolition of this iniquity; and I confess my implicit conviction that it is not only the best, but the only means by which the Government has it in its power effectually and finally to eradicate the atrocious crime now under consideration. I mean education, mental improvement, and moral amelioration of the mass of the people,—*Virtutis indagatrix expultrique vitiorum*, and without which all our best efforts must be abortive. Among such a population, drowned in ignorance, superstition, and vice, what engine can be used to reclaim them? As to the Jádejas themselves, any reasonable man would at once declare that no law could control their iniquity. The voice of conscience, the representative of God in the hearts of men, "*God's umpire*," is entirely hushed in the breasts of these relentless wretches. To awaken within them this divine monitor, to what earthly power can we appeal? It is true that no one became infamous all at once, but it is equally so that no one sunk in the deepest abyss of iniquity can ever suddenly become virtuous. It has been well remarked, that "when we look into the history of the world, two things are seen upon every page—man's ignorance and man's wickedness." History presents another truth—the most ignorant individuals as well as nations have been the most vicious and degraded. The Jádejas themselves are a forcible example of this truth. The present condition of the world reveals slavery and misery where the people are ignorant, and liberty and happiness where there is mental and moral light: where the mind is not improved by virtue and knowledge, it will be governed and debased by the passions and appetites, and employed in planning and executing that which destroys happiness and prevents improvement. How far human suffering may be attributed to ignorance, or how many of the evils which have and do still exist among the inhabitants of the earth originated from ignorance, would be difficult to ascertain, but we know enough to be assured that the amount of suffering from ignorance is unmeasurable, and the evils unmeasurable. Ignorance has not only multiplied evils by misapplying what is good but has given an imaginary existence to many of the most fearful nature which have long distressed and enslaved the human race. Ignorance and error have always led to the commission of the most atrocious deeds of wickedness, and to the habitual adherence to crime. The Jádejas, by a legend repeated by Colonel Walker, and preserved to the present day, give as an excuse for their iniquity, the sanction of a Rájgor, or spiritual preceptor, for the unnatural practice; but it is well established, that a religion like theirs, based on the deepest superstition, will lead men to the worst and most iniquitous actions. It has been frequently known that mothers have, under the influence of this species of superstitious feeling, been induced to desire the death of their offspring, contrary to the wish of the father. The following anecdote is related in Mr. Wilkinson's report on Infanticide.

\* Solemn word of honour.

The following statement may, I believe, be relied on as a fact; it was made to me by the Rájgor Vakíl, by name Konda Pant Bhow, who is distinguished amongst those about me for his superior regard for truth; his bent, too, was towards softening the traits related. He told me that Thákor Meghsing, a Chandráwat Rajput of the Rámpur family, and a connexion of the Rájgor Chief, had had four daughters; that he had preserved two of these and destroyed the others. That the elder of the daughters preserved had reached the age of nineteen, but that he had been unable from his poverty to secure a suitable match for the girl; that this difficulty had appeared so great a calamity to the Thákaráni, his wife, that she had proposed to destroy the younger daughter by poison, who was still only five years old, to save her from the like disgrace of remaining unmarried after reaching years of puberty. The Thákor publicly and freely discussed the propriety of following the mother's advice, but that he, the Vakíl, on hearing the proposal, was horrified, and warned him against committing so cruel a murder, threatening him with the Agent's displeasure. How perverted and how utterly annihilated must all the best feelings of our nature be in a tribe where such a proposition could be not only entertained by an individual of it, but deliberately canvassed in the community! What, except dire blindness and superstition, "*tantum potuit suadere malorum?*" People in this deplorable state of ignorance never can be expected to feel their proper relations either towards God or man. Not having their moral or intellectual nature developed or put in exercise by mental and moral instruction, they are ignorant of any other happiness but that derived from the gratification of their lowest natures, their animal appetites and passions. The principal cause, therefore, of this as well as of other human evils, is a sensual and diseased nature domineering over the moral and intellectual nature. If knowledge is of use in other communities, of how much greater benefit it must be to such a race, who, instead of knowing nothing, know nothing but what is bad. There never has deep an instance since the creation of the world of any community entirely devoid of knowledge and instruction, being in the practice of virtuous actions, or indeed, not being in the habitual practice of bad. To expect, therefore, an exception to, such a fact in the inhabitants of this province would be tantamount to shooting at the sun. They have, I fear, enough to answer for; but it is only to be wondered at, when their profound state of ignorance is considered, that they are not a worse and more immoral race than they actually are. Mr. Wilkinson, who has devoted his distinguished talents and indefatigable research to this subject, made a very important and remarkable discovery, viz. that on the commission of the atrocious deed, the Jádeja considered himself so far polluted as to require the purification used by Hindus on the occasion of any offence being committed against his spiritual rules, and that such was usually performed by a present of food, *Sida Saranjám*, to the Bráhmín or Bráhmíns who were his family priests. I made inquiries if that were the case in this province, and find that such was the custom formerly, but, for purposes of concealment, it was never now resorted to. The committers of the crime now, therefore, do not possess even the show of conscience. I need not dilate on such a subject generally, but will bring it to bear on the present question in a more particular manner. Out of the twenty-eight Chiefs to whom Mr. Willoughby sent the proclamation, only eight or ten can read. The Chiefs of Rájkot and Gondal have not the most remote knowledge of that art. Two copies were sent to the Já, but he declared himself he had never read it, indeed, it would have been as much as he could do to have perused it in a day. The Chief of Gondal, when I asked him, said he had not heard it read, but that he had heard from his minister that "a paper had come from the Sarkár about female children." The generality of the Jádeja Chiefs replied, "that they had received the paper, placed it on their heads, and sent their salaams to Mr. Willoughby in return." The poorer Chiefs, Tálukdárs of one village, never had the proclamation read to them, and, if they had heard it read, would have found difficulty in comprehending it without assistance. I have already in my report, dated the 1st of May last, brought to the notice of Government the deplorable state of ignorance among the Chiefs of this province, their Bháyád, or brethren; and unless Government deliberately resolves to extend the advantages of education over this community, no hope can be entertained of finally and effectually eradicating this atrocious custom. I have already exerted myself toward this object by disseminating copies of two small works in Gujaráti, which I originally procured from my friend, Mr. Wilkinson. I have distributed copies to every Jádeja, and many other Rajput Chiefs, many of whom eagerly accepted them. I have, with the assistance of the two Pandits whom I brought with me from Bombay, translated several different works into Gujaráti for distribution among the Chiefs and such as will value them. A short history of the state of England, moral tales, grammars, spelling-books, &c, are already completed, and ready to be transmitted to Bombay to be lithographed. If Government will, in their wisdom, grant an amnesty towards this blind and misguided race, I will occupy my time in travelling over the province, addressing myself to the Chiefs themselves personally, calling up any latent good feelings which may still lie, though dormant, in their breasts, exhorting them to adherence to their engagements and the practice of virtue. By such means, even with the limited acquaintance I possess of the manners and customs of the natives of the peninsula, I feel confident of gaining a large number of converts to the cause of virtue, even if I should not succeed in entirely abolishing the atrocity. In the letter dated 27th April 1836\* from the Honourable the Court of Directors, it is clearly stated that "Mr. Willoughby's report on the effect of our measures for the suppression of Infanticide in Káthiáwár is highly creditable to him, and

\* Vide extract from the Honourable Court's despatch, given at page 93 of this Selection

is on the whole satisfactory. For, though it shows that the practice still prevails very extensively, it shows also that a great and progressive decrease has been produced by the efforts of the British Government. It is impossible not to concur in the observations of Mr Willoughby\* when he says that, 'to effect the complete extinction of the practice we must enlist the feelings of the community on our side; we must, more especially in the first instances that are brought to light, avoid the danger of exciting sympathy in favour of delinquents, thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded, or may altogether fail.' On these grounds we should have disapproved of the infliction upon the Chief of Rájkot (who was proved to have, in violation of his engagement, destroyed his female infant) of any severer penalty than that which you have imposed upon him."

This is the surest and most true policy. "Truth prevails by delay and exposure," and by a steady adherence to such principles the truth must eventually conquer. The principles upon which I propose to act are all in perfect accordance with the above-expressed opinion of the Honorable Court, of which I shall never lose sight. Again, let us consider the immense advantages we shall acquire by having effected this desirable reformation by gentle means instead of violent! When its final abolition shall have been effected, the people will look back with astonishment at the wickedness of their fathers and learn to bless the British Government, who had conducted them by sure and firm steps to a state of virtue and happiness.

19 I beg to refer you to my letter of the 1st ultimo, for the principles on which I wish to propose that the education of the Natives of the province should be conducted.

20. Should Government concur with me in the view I have taken of the subject, it will be expedient to make a few alterations in the proclamation issued in September 1834, which, I would suggest, should be in some measure modified. The eulogy to the Jám ought, I think, to be omitted, and the reference to the state of the population in the other tálukas which is in some cases erroneous. I see no objection to the insertion of the renewed agreement of Jám Jassáji of 1812, in which allusion is made to the Shástrás, but the penalties, in case of infraction of their engagements for the future, ought, in my opinion, to be more distinctly specified. I therefore append a draft of an amended proclamation (vide Appendix B), suited to existing circumstances, for the approval of the Right Honorable the Governor in Council. I also forward for sanction a draft of a circular letter (vide Appendix C) which I propose to issue to all the Chiefs, for the purpose of inducing them to meet me, and settle the subsidiary arrangements consequent on the renunciation of the practice of Infanticide. I consider that this meeting ought, as I have above stated, to be held at Bhuj, and all the principal Chiefs of Káthiáwár and Cutch summoned to attend. I am confident of being able to command the attendance of all the Chiefs interested on this side the Gulf, and I hope Government will use their influence with the Ráo and the Chiefs in that country also to attend the assembly. The Resident in Cutch I hope will be addressed by Government particularly to lend his earnest and able co-operation towards the measures now contemplated, for nothing but unanimity and activity can ensure success.

21. I have the honour to append a statement of the state of the Infanticide Fund up to this date (Appendix D)

22. I likewise annex, for the information of the Right Honorable the Governor in Council, copy of agreements entered into by the Chiefs of Málwa, at Mr. Wilkinson's instigation, for the purpose of abolishing the crime of Infanticide. (Appendix E)

23 The censor has already left this for the purpose of taking the census of the province of Hálár, which I have every hope will be completed in a few months, when the result shall be laid before Government, with any remarks that may occur to me on the subject.

24 The population of the peninsula of Káthiáwár is known to be very small in comparison with other tracts of country of a similar extent, and it cannot be doubted but that the custom of Female Infanticide must have tended in a great degree to this result. The lower orders of Rajputs are mostly cultivators by profession, or employ themselves in the other occupations of productive labour, so that the deficiency of women among so large a tribe as the Jádejás must have done much mischief to the prosperity of the country. By the abolition, therefore, of this long-continued custom, besides the important service rendered to the cause of humanity and virtue, the British Government will confer a lasting temporal benefit on the inhabitants of this province.

25. I am at present engaged in the inquiries alluded to in the 5th paragraph of my letter to Mr. Secretary Willoughby's address of the 12th of this month, respecting the other classes in the province who are addicted to this vice, but they are not at present sufficiently advanced to be of any service towards the general question, and will hereafter be brought to the notice of the Right Honorable the Governor in Council.

I have the honour to be, &c,  
(Signed) J. ERSKINE,  
Political Agent.

Rájkot, 30th June 1837

\* Vide page 90.

PS — I shall delay furnishing the Resident in Cutch with a copy of this report until the receipt of the answer of Government as to whether my views are approved of, or not, by the Honourable Board.

#### APPENDIX A.

*Extract from Letter to C. E. TREVELYAN, Esq., Deputy Secretary to Government, Fort William, dated 31st August 1835.*

The suppression of Infanticide appears to me by far the most difficult subject that we have ever had to deal with in India: Sattis, or the immolation of children in the Ganges, were nothing when compared to it. They simply required the fiat of the Government to put a stop to them in our own territories; but even to check Infanticide we have to oppose not only sentiments which are strong enough to suppress the common feelings of human nature, and, I may even say, of the most savage wild animals, but to interfere in the most secret and sacred affairs amongst the higher classes of natives, of women; for no one who has been a short time in India, and has used his powers of observation, can have helped perceiving how scrupulously every man pretending to respectability refrains from any allusion to his females, old or young.

When I first came to Cutch ten years ago, I set out with all the zeal of a new comer to root out the practice, but I soon discovered my mistake. The Mehtas, sent at my request by the then Regency, were either cajoled by false returns, or expelled from towns and villages, not only by the classes charged with the crime, but by the other inhabitants whom long habit had taught to view the business with indifference, if not absolute approbation. I next got the Darbár to summon all the Jádejás to Bhuj, and partly by threat and partly by persuasion; arranged with them to furnish quarterly statements of the births within their respective estates. This plan I saw from the outset was defective, but it was the best I could hit upon at the moment. It proved, however, an utter failure; within six months most of the Jádejás declared their inability to act up to their agreement, even as far as regarded their nearest relations.

Several fathers, for instance, assured me that they dare not establish such a scrutiny regarding their grown-up sons and the few censuses that were furnished I found to have been drawn up by guess-work from what may be termed the tittle-tattle of the village. My next idea was, that as all the Jádejás profess to be blood relations of the Ráo of Cutch, they might be requested to announce to him as the head of the tribe, as well as government, the fact of their wives being *enceinte*, and eventually the result. This scheme appeared feasible to the ministers, but when we proposed it to the Jádeja members of the Regency, they received it with feelings of equal disgust and horror. Two modes further suggested themselves of carrying our object. The one to use direct authority and force; but that would, no doubt, be at variance with the spirit, if not the letter of the treaty. The other to grant a portion to every Jádeja girl on her marriage. This latter method had been proposed to the Bombay Government by my predecessor (Mr. Gardiner), had been explicitly negatived, and that negative had been confirmed by the Honorable Court of Directors; under these circumstances I was obliged to remain quiet. Sir John Malcolm came to Bhuj in March 1830. He made a speech to the assembled Jádejás on the enormity of the crime, and told them the English nation would force the East India Company to dissolve all connection with a people who persisted in it. The Jádejás, of course, individually denied the charge, but they afterwards inquired from me how the Governor could talk so to them at a moment when we were courting the friendship of Sind, in which child-murder is carried to a much greater extent than even in Cutch, for it is a wellknown fact, that all the illegitimate offspring born to men of any rank in that country are indiscriminately put to death, without reference to sex. Subsequent to Sir John's visit, an impostor of the name of Vija Bhatt went to Bombay, presented a petition to Government setting forth my supineness and offering, if furnished with some Peons, to do all that was required. This petition was referred to me to report on, which I did as it merited, and matters lay in abeyance till the young Ráo was installed in July 1834, when he adopted the most decided steps to enforce that article of the treaty which provides for the suppression of Infanticide. He took a paper from the whole of his brethren, reiterating that stipulation, and agreeing to abide the full consequences if they broke it. I officially promised the Ráo our support in all his measures, and we have been watching ever since for an occasion to make a signal example; but the difficulty of tracing and bringing home such an allegation will be understood from this letter, and it would be ruin to attempt to do so on uncertain grounds and fail. I do, however, think that our best, perhaps only chance of success rests with the Ráo, who is most sincere in his detestation of the crime and his wish to stop it.

I quite concur with Mr. Wilkinson that Infanticide is carried to an extent of which we have hardly yet a complete notion in India. The Ráo told me very recently, that he had just found out that a tribe of Musalmáns called "Sammás," who came originally from Sind, and now inhabit the islands in the Run, paying an ill-defined obedience to Cutch, put all their daughters to death merely to save the expense and trouble of rearing them. He has taken a bond from all the heads of the tribe to abandon the horrid custom, but as he justly remarked, he has hardly the means of enforcing it.

I had no intention, when I took up my pen, of saying so much, but have been insensibly drawn on to tell you all I know of Infanticide in Cutch; of its origin, I can only repeat the general tradition of its being a scheme hit on by one of the Jádejás to prevent their daughters, who cannot marry in their own tribe, from disgracing their families by prostitution. The Jádejás of Cutch have, perhaps, adopted all the vices, whilst they have few or none of the saving qualities of Musalmáns. No people appear to have so thorough a contempt for women, and yet, strange to say, we often see the "dowagers" of households taking the lead in both public and private matters amongst them. Their tenets are, however, that women are innately vicious, and it must be confessed that they have good cause to draw this conclusion in Cutch, in which I strongly suspect there is hardly one chaste female. We can understand the men amongst the Jádejás getting reconciled to Infanticide, from hearing it spoken of from their very births as a necessary and laudable proceeding, but several instances have been told to me where young mothers, just before married from other tribes, and even brought from distant countries, have strenuously urged the destruction of their own infants, even in opposition to the father's disposition to spare them. This is a state of things for which I confess I cannot offer any explanation, and which would astonish us in a tigress or a shewolf.

(A true extract)

(Signed) HENRY POTTINGER.

(True Copy)

(Signed) J. ERSKINE,  
Political Agent.

#### APPENDIX B.

BY THE BRITISH GOVERNMENT.

##### *A Proclamation.*

1. Notwithstanding the great anxiety so often evinced on the part of the Sarkár, concerning the abolition of the wicked custom of killing female infants, which has so long existed in the province of Káthiáwár, it still appears, from returns of the population of the Jádejás and others, that this crime is up to the present day committed.

2. Mr Willoughby, the late Political Agent, took the greatest interest in this subject, yet the people appear to have neglected his benevolent advice and the orders of Government.

3. Setting both God and man at defiance, the Jádejás, and even some others, have persevered up to this time in this atrocity.

4. Every person possessed of reason knows that there is an Eternal and Almighty Power on high, to whom every mortal is responsible, and who will exact strict retribution from those who obstinately and wickedly transgress his laws, while he loves and protects all who obey his word.

5. To the good Government of the affairs of this temporal world it is also requisite that in every community there should be a paramount power. The rules and ordinances deliberately settled by such are binding on all who owe obedience to that power, and who are protected by its just laws.

6. The British Government here informs the perpetrators of this crime that it is no longer possible to set the laws of God and man at defiance, and that Government is determined to take resolute steps to abolish this iniquity and to attempt to bring the Jádejás and those who continue the commission of the crime to reason and to virtue.

7. The steps which the Government are resolved to pursue towards this end have been communicated to the Chiefs, and are now declared irrevocable.

8. The British Government, taking into consideration the habits and customs of the different castes, has determined on holding an assembly of the principal Rajput Chiefs for the purpose of reconciling any differences, and of concerting a sensible system of social intercourse to be decided upon by the Chiefs themselves, taking into their serious consideration the interests of their respective tribes and brotherhoods, assisted by the British Government's representative. At this meeting every argument can be discussed and all circumstances and all opinions listened to and decided upon, in a temperate and impartial manner, so that the interests of no party can possibly suffer.

9. The British Government has no desire to intrude on the privacy of any Rajput family further than the interests of truth and of justice require; for which reason the Government intends to discontinue the system of inquisition into private families, with the exception of the censors, and to give the Jádeja tribe, and others who are in the habit of perpetrating the crime of child-murder, a space of time, including two years from this time, to renounce this atrocious practice. A strict scrutiny of the state of the population shall be kept up, and at the end of that period, if it shall be evident that the custom has not been distinctly abandoned, the British Government intends to resort to the last extremity of condign punishment.

10. By the parental settlements of the illustrious Colonel Walker, by whose means the estates of all the Girásias were guaranteed to them, it was settled that every Chief should be responsible for the behaviour of his Bháyád. This rule can never be departed from.

11. Should the Jádeja and other Chiefs who allow this wickedness to be committed still persevere after this serious remonstrance, they are hereby to know that the penalty affixed is entire loss of Girás and degradation in the eyes of the community. Every Chief shall forfeit his estate, and no Jádeja shall be allowed to approach the Sarkár, except at a distance, and with his shoes off, like a Dhed.

12. These orders are irrevocable; but let every one know that those who respect the rules of Government shall be for ever upheld, and every indulgence shall be shown to those who continue in a good and virtuous course.

13. The British Government observes with much satisfaction the conduct of the Dhrápha Bháyád, who have preserved as many daughters as sons. It is greatly to be hoped that this Bháyád has the honour of being the first to set the virtuous example of having renounced this horrid sin; but should any man, through folly or wickedness, have still committed the crime, let him be aware of the penalties he incurs, and let him pursue a course of virtue in obedience to the law of the Shástrás and of the Sarkár.

14. This Proclamation is to be read to every Tálukdár in the presence of his whole Daibár, Bháyád, and others present at the Huzúr, and all Kárbháris are strictly enjoined to have it read and explained to the Thákors and others concerned, and Government will not overlook the neglect of Kárbháris on such a subject.

Here will follow the renewed engagements entered into with the Jám in 1812.

(Signed) JAMES ERSKINE,  
Political Agent.

*Káthiáwár Political Agent's Office, Rájkot, 30th June 1837.*

## APPENDIX C.

### *Circular.*

It was with the deepest concern the British Government first heard of female child-murder in this province. Conceiving it a duty to the Maker and Giver of all things to inquire into the truth of it, they have accordingly done so.

It is very painful for the British Government to learn how often the clear and express law of the Hindu Shástrás has been broken, and still more painful to know that those favoured by God with the government and care of his people should not only have forgotten to warn them against and punish them for every transgression of his law, but have, on the contrary, set themselves up in opposition to what they believe holy writings, the Shástrás, and have persevered in the actual commission of the practice at which all reasonable men will shudder, as highly offensive to the Rewarder of good actions and the punisher of bad.

The Tálukdárs of this province have unfortunately not been in the habit of qualifying their children by education to read the Shástrás and judge for themselves, so as to be in all cases able to discharge the heavy duties of guiding their families and subjects towards educating themselves agreeably to the will of the Supreme Ruler of the world, who has appointed them unceasingly to warn his people from sin by persuasion, and by punishment make them remember him and fear to offend him. During 6,000 years that God has been pleased to furnish the world with a history, many examples have occurred of his displeasure having been drawn down on man for the purpose of punishing him for the disregard of the law made to guide him. Many instances can be brought forward of power taken from princes who had misused it, for the purpose of deterring princes from misrule, and although the power of the Rajputs may not have been diminished, they cannot assert that they have kept the word of God or studied to please him, and laboured to stamp on the character of their subjects the virtue required by all to be a subject in his kingdom; on the contrary, the Sarkár cannot refrain from being alarmed at the denunciations from Heaven against a practice utterly repugnant to goodness and mercy, and all the kind affections bestowed by God on his people, and although the manifestation of his wrath has been delayed till this day, it cannot be expected so to continue unless they cease so great a violation of his divine law.

Impressed with the responsibility of the situation in which it has pleased God to place this Sarkár it entreats the Jádejás not to rest satisfied with following the customs of their fathers, but to examine them, and convince themselves that they are in strict conformity to the law of God; for if not, they are most certainly displeasing to him, and sure to be followed by severe punishment. Let all Chiefs educate their children, and teach them to read their Shástrás, and see what they ought to do to obey the law of God and to maintain their estates in their ancient prosperity.

There may have been some causes which led the Jádejás many hundred years ago to commit the horrid practice, but these can never exist now, and there can be no difficulty in any Jádeja, Jhála, Jethva, Gohel, Wághella, or Parmár Rajput procuring wives for his sons, and husbands for his daughters, of a condition of life similar to his own, some few trifling

obstacles, however, stand in the way, and require removal. This can be done without interfering in any way with the rules of the Rajput community. The Political Agent begs you, therefore, to reflect most seriously on this important subject, and invites you to meet him at Rájkot (or wherever determined upon), for the purpose of proceeding to Bhuj (or Nagar, whichever settled), where an assembly of all the Rajput Chiefs shall be held to consult and deliberate upon a remedy for this great sin of child-murder. Many Chiefs of this province are doubtless followers of good, but still their presence is also greatly desired, for the custom of giving daughters to those who will not give theirs in return, and of the Jádejás being obliged to spend so much greater a sum of money on the marriage of their daughters when they do preserve them, appears to be a hindrance to the preservation of female infants; and the wise and the humane may, after full discussion and deliberation, be enabled to move the assembly by virtuous feelings to make such rules among the Rajput community in Káthiáwár, so that the tribes may without difficulty exchange their daughters, and by wise arrangements remove all obstacles—a work which will be highly pleasing to God, and therefore highly gratifying to the British Government.

(Signed) JAMES ERSKINE,  
Political Agent

Káthiáwár Political Agent's Office, Rájkot, 30th June 1837.

#### APPENDIX D.

##### Receipts on Account of Mohsali and Infanticide Fund.

				Fines levied from the Tributaries.			Mohsali Collection from the Tributaries.			Total.		
				Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
1834.												
16th September.	Balance—			...			...			81,927	5	2
30th "	Amount received in this month						146	14	0	146	14	0
31st October . .	Do.	do.		69	0	4	2,185	8	0	2,254	8	4
30th November	Do.	do.		5	0	0	4,576	8	0	4,575	8	0
1835.												
28th February .	Do	do.		...			310	8	0	310	8	0
31st March . .	Do.	do.		...			4	8	0	4	8	0
30th April ...	Do.	do.		5,000	0	0				5,000	0	0
31st May . . . .	Do.	do.		...			18	0	0	18	0	0
30th June . . . .	Do.	do.		...			60	0	0	60	0	0
31st July . . . .	Do.	do.		155	0	0	508	0	0	663	0	0
31st August ...	Do.	do.		50	0	0	561	0	0	611	0	0
30th September.	Do.	do.		200	0	0	433	8	0	633	8	0
31st October . .	Do.	do.		10	0	0	360	8	0	370	8	0
30th November.	Do.	do.		25	0	0	583	0	0	608	0	0
31st December .	Do.	do.		148	7	7	156	8	0	304	15	7
1836.												
31st January ...	Do.	do.					109	8	0	109	8	0
29th February .	Do.	do.		12,000	0	0	88	8	0	12,088	8	0
31st March . . .	Do.	do.		150	0	0	61	0	0	211	0	0
30th April ...	Do.	do.		...			1,037	8	0	1,037	8	0
30th June . . . .	Do.	do.		64	0	0	477	0	0	541	0	0
31st July . . . .	Do.	do.		516	0	0	346	0	0	862	0	0
31st August . .	Do.	do.		294	11	1	244	0	0	538	11	1
30th September	Do.	do.		100	0	0	263	0	0	363	0	0
31st October . .	Do.	do.		50	0	0	775	0	0	825	0	0
30th November.	Do.	do.		...			206	0	0	206	0	0
31st December .	Do.	do.		...			57	0	0	57	0	0
1837												
31st January ...	Do.	do.		100	0	0	.....			100	0	0
31st March ...	Do.	do.		...			492	0	0	492	0	0
30th April ...	Do.	do.		500	0	0	106	0	0	606	0	0
Rupees ...				19,427	3	0	14,160	14	0	1,15,525	6	2

Disbursement on Account of *Mohosalis and Infanticide Fund.*

1835.		Rs.	a.	p.	Rs.	a.	p.
31st July	... Amount paid as reward to the Chief of Gowri- dad for aiding in detecting a case of Infan- ticide committed by Jádeja Suráji, Chief of Rájkot, as per Government order dated 2nd June 1835	1,000.	0	0			
	Amount paid to Mehta Jedurám, dated 2nd June 1835	200	0	0			
	Do. Remission of Tribute do. . . . .	546	0	0	1,746	0	0
31st August	... Amount paid to Haldhol Punjáji, and Rawáni Agoji, for pre- serving their daughters, as per Government order dated 22nd November 1834				60	0	0
30th September	... Do. reward to the undermentioned Jádejás for preserving their daughters, as per Gov- ernment order dated 22nd November 1834, <i>viz</i> :-						
	Jádeja Lakháji Modji	150	0	0			
	Do. Wághji Rúpáji	40	0	0			
	Do Akheráji	50	0	0			
	Do. Bhimji	150	0	0			
	Do Sabláji	40	0	0			
	1 Gold Chain to the young Chief of Gowri- dad, as per Government order dated 2nd June 1835	750	0	0	1,180	0	0
31st October	... Do. reward to the undermentioned Jáde- jás for preserving their daughters, as per Government order dated 24th November 1834, <i>viz</i> :-						
	Jádejás Báváji Veráji	130	0	0			
	Do. Akheráji	40	0	0			
	Do. Vissáji	40	0	0			
	Do. Bháváji	40	0	0			
	Do. Jijbhái	40	0	0			
	Do. Hálláji	40	0	0			
	Do. Lákháji	40	0	0			
	Do. Junáji	150	0	0	520	0	0
	Amount paid to the undermentioned Jádejás, as per Government order dated 24th Novem- ber 1834, <i>viz</i> :-						
	Jádeja Khengarji	40	0	0			
	Do. Ranmalji	100	0	0	140	0	0
31st December	... Amount paid as reward to Mehta Jedurám for aiding in detecting a case of Infanticide committed by Jádeja Veróji of Khurasra, as per Government order dated 9th October 1835				800	0	0
1836.							
31st January	Do Jádeja Meraji, for preserving two daughters, as per Government order dated 22nd November 1834				40	0	0
	Do. Rawáni Bháji, of Gondal, for defray- ing marriage expense of his daughter, as per Government order dated 22nd November 1834	250	0	0			
	Remission of 25 per cent. from the Tribute for Samvat 1890 to the Tálukdár of Santo- dad Várdi, as mark of approbation of Govern- ment, as per Government order dated 22nd November 1834	395	12	0	645	12	0
30th June	... Do. Jádeja Kassáji, for preserving five daughters, as per Government order dated 22nd November 1834				343	2	10
31st July	... Do. do. Jádeja Dádáji, do. do.	40	0	0	20	0	0
	Do. do. Jádeja Satáji, do. do.	150	0	0			
	Do. do. Jádeja Vakáji, do. do.	40	0	0	230	0	0
	Do. do. Jádeja Makánji, do. do.	40	0	0			
	Carried over	5,724	14	10			



		Rs. a. p.	Rs. a. p.
1836.			Brought over ... 5,724 14 10
30th September ..	Remission of 25 per cent. from the Tribute of 1890 to Jádeja Kasiáji, as per Government order dated 22nd November 1834	40 0 0	
	Do do. Jádeja Harkháji, do.	40 0 0	
		<hr/>	80 0 0
1837.			
28th February ...	Do. do. Jádeja Pachánji, for defraying marriage-expense of his daughter, as per Government order dated 22nd November 1834	200 0 0	
	Do. do. for preserving two daughters	40 0 0	
		<hr/>	240 0 0
31st March ..	Do. do. Kasiáji, for the marriage of his daughter	200 0 0	
	Do. do. Muluji, do. do.	200 0 0	
		<hr/>	400 0 0
30th April	Do. do. Pachánji, for preserving three daughters		150 0 0
			<hr/>
			6,594 14 10
	Balance		1,08,930 7 4
			<hr/>
	Total Rs.		.. 1,15,525 6 2.

(Errors excepted)

(Signed) JAMES ERSKINE,  
Political Agent.

Káthiáwár Political Agent's Office, Rájkot, 30th April 1837.

## APPENDIX E.

*Resolutions passed by the several Rájás and Rajput Chiefs (when assembled at Chápáheri by Mr. Wilkinson, the Political Agent at Bhopál) for better carrying into execution the orders issued by them, prohibiting Female Infanticide within their several Territories; the object of these Resolutions being the removal of the causes which lead to Infanticide.*

1. The chief cause which has led Rajputs to destroy their daughters is that several families of Rajputs will receive in marriage the daughters of Rajputs of several other tribes, but they refuse to give to them their own daughters in return. They thus are reduced to difficulty in getting what they deem a suitable match for their daughters. Under this fancied difficulty they destroyed their daughters on their birth. On this account it has now been resolved, that every Rája and Chief shall issue in his own limits an injunction, that no Rajput shall give his daughter in marriage to another who is not ready to give him his daughter in return, but to give his daughter in marriage in those families who will give him their daughters.

2. It has been already resolved that any Rajput who shall destroy his daughter, shall be deprived of his patrimonial rights, and excommunicated, and these penalties doubtlessly will be enforced upon such an offender, but he also, who after preserving his daughter shall take any money from his son-in-law shall be excommunicated, if he is poor and destitute of means, let his family and friends give him assistance to enable him to marry his daughter suitably to his name; if destitute of powerful friends, let the Rája and Chief in whose territory he resides give him assistance and provide for the marriage of his daughter.

3. Bháts and Cháran's have claims from of old against Rajputs on the occasion of their marriage. We hereby fix a maximum of what is to be paid to them according to the rank and circumstances of Rajputs, viz:—

	Rs. a. p.
By Rájás to each Bhát and Cháran	1 0 0
By Thákors of villages to each Bhát and Cháran	0 8 0
By Rajputs holding rent-free lands to each Bhát and Cháran	0 4 0
By poor Rajputs in service, as Sepoys, to each Bhát and Cháran	0 2 0

No more than the fees as above fixed are to be given by any Rajputs on occasion of marriages. This is to be the custom: if any Rajput, from a desire to procure a good name, wish to give more, let him do so on any other day. Against his so doing there is no prohibition.

These three resolutions have been unanimously passed; let each Chief carry them into execution in his own estate. This is to be the rule.—26th January 1836, corresponding with the 8th of Maha Shudi of 1893 Samvat.

(Signed) RAWAL MOTI SING, OF RAJGAR.  
 DEWAN SHRI SING, OF KHELCHIPORE  
 RAJA HANWANT SING, OF NARSINGAR.  
 BARILALL RAJA BAHADUR, OF MAKSUDANGAR.  
 THAKOR CHATTER LALL, OF AGRA.  
 THAKOR SAVANT SING.  
 TAKIR SING, ON PART OF SURAJMALL THAKUR, OF GAGORNI.  
 THAKOR TAKIR SING.  
 KURNVAR SING INDRA SING.  
 MAHARAJA BALWANT SING, OF SORTALIA.

(True Copy)

(Signed) J. ERSKINE,  
 Political Agent.

#### APPENDIX F.

From  
 THE POLITICAL AGENT AT RAJKOT;  
 To  
 MUNSHI GHULAM MAHOMED.

*Rajkot, 23rd June 1835.*

1. The Right Honorable the Governor in Council having been pleased to direct a census to be taken of the Jádeja tribe of Rajputs in Káthiáwár, I have, in consideration of the character you bear, and your general intelligence, selected you as the agent for carrying this order into effect.

2. The object of obtaining this census is to facilitate the complete suppression of the unnatural crime of Female Infanticide, which has prevailed among the Jádeja tribe from time immemorial, although its discontinuance was provided for by engagements entered into by the Chiefs twenty-five years ago. There can, however, be no doubt that the barbarous practice still exists to a very considerable extent.

3. I rely both on your zeal, and the detestation with which you must view so inhuman a custom, to discharge the important duty confided to you with the utmost diligence and circumspection; you must be aware that having no claims for employment on account of previous service, you are nominated to the situation now bestowed upon you solely under the impression that you are the fittest instrument at my command for carrying into effect the instructions of Government; you will, however, distinctly understand that your appointment is merely provisional, and that its ultimate confirmation will entirely depend upon the manner in which you acquit yourself of the trust reposed in you.

4. I have directed all the Native records connected with the subject of Infanticide to be transferred to your custody. These include a census of the sons and daughters of the Jádejás taken in 1833, which you should study with care and attention.

5. Annexed is the form in which the census of the Jádeja population is to be taken, specifying—

- |                                                                                                  |                                |
|--------------------------------------------------------------------------------------------------|--------------------------------|
| I.—The District                                                                                  | } to which the census applies. |
| II.—The Taluka                                                                                   |                                |
| III.—The Village                                                                                 |                                |
| IV.—The number of Jádeja families, 1, 2, 3, &c.                                                  |                                |
| V.—Male adults; the tribe subdivided into three classes,—“Widowers,” “Married,” and “Unmarried.” |                                |
| VI.—Subdivision of the tribe to which each belongs.                                              |                                |
| VII.—Rank, profession, or occupation.                                                            |                                |
| VIII.—Male children; specifying their names, ages, recent casualties, and causes                 |                                |

IX.—Female Jádejás, divided into four classes,—“Widows,” “Married,” “Betrothed,” and “Unbetrothed,” and specifying their names, ages, to whom married, recent casualties and from what causes these occurred.

X.—A column for remarks.

6. There are twenty-eight *tálukas* in *Káthiáwár* belonging to this tribe. The census for each is to be taken separately, commencing with the district of *Rájkot*. In all practicable cases every member of the tribe inserted in the register should be seen by you, but in some instances, either from the absence of the party or some other cause, this precaution may not be feasible: you will note down such instances as they occur, and the cause of the parties not appearing. Independent of the districts more peculiarly belonging to the *Jádejás*, families of the tribe are scattered all over *Káthiáwár*; you will endeavour to trace out these families and embody them in a separate register, according to the general form, but with an additional column containing the names of places from which they originally emigrated.

7. Although you will bear in mind that it is an object of importance that the census should be completed as early as practicable, you are to understand that entire accuracy in framing it is an object of still higher importance; you should, therefore, proceed slowly and carefully, in order to avoid the errors and omissions that would arise by performing the duty with too much expedition.

8. Enclosed is a letter to the Chief of *Rájkot*, apprising him of your appointment, and requesting his aid in obtaining the census. When the register of this district has been completed, you will bring it to me for inspection, after which you will be instructed to what district you are next to proceed.

9. In your communications with the *Jádejás*, you will be careful to respect their customs and not to offend their prejudices; you will carefully avoid all unnecessary interference with them, confining yourself to the simple duty of ascertaining with accuracy the required census. It is unnecessary to add, that the privacy of married life is to be held sacred, and every precaution taken not to excite the jealousy of the tribe. In the event of any opposition being offered to the measure under contemplation, you are to endeavour to overcome the same by persuasion alone, and if this fail, refer to me for instructions.

10. Enclosed is a proclamation recently issued by Government against Infanticide, to which, during your circuit, you will give every publicity, more particularly among the inferior members of the tribe, to some of whom it may not otherwise be communicated. In doing this you will impress on their attention the fixed resolve of the British Government to suppress the custom of Infanticide, and to punish with the utmost severity those who are still guilty of it, in violation, not only of the laws of God and man, but also of specific engagements voluntarily entered into by themselves for its renunciation.

11. I am sanguine that where the practice is still adhered to, you may, by your exertions, detect the delinquents; and in all cases where suspicion arises of the crime having been perpetrated, the utmost circumspection on your part will be required, and you will immediately apprise me direct of the same, without acquainting any other person of the suspicion existing. You are authorised to hold out, in general terms, liberal rewards and promises of protection to informers against those who commit the crime, but beyond this you will adopt no measures whatever without first referring to the Agent for orders.

12. Should it come to your knowledge that any *Jádeja* who has preserved his daughters does not possess the means of defraying the expense of their marriage, you will communicate the same to me, without, however, in the first instance holding out to the party so situated the expectation of receiving pecuniary aid.

13. Your appointment will take effect from the 1st July, your salary has been fixed at Rs. 50 per mensem, with an addition of Rs. 10 *batta* when absent from *Rájkot*. A peon is to be attached to you, and stationery supplied from time to time from the Agency Stores.

No. 385 of 1837.

From

J. ERSKINE, ESQUIRE,  
Political Agent at *Rájkot*;

To

J. P. WILLOUGHBY, ESQUIRE,  
Political Secretary to Government,  
Bombay.

*Camp, near Novánagar,*  
28th September 1837.

SIR,

I have the honour to forward a letter from my First Assistant, Captain Lang, which I beg the favour of your laying before Government, with an apology on my part for intruding private differences of opinion upon the time of the Honourable Board.

B 264—35

2. The reasons which may plead my excuse are two; 1st, that I consider all Captain Lang's suggestions are deserving of great attention, and for that purpose should be seen in the clearest possible point of view; in case, therefore, I have perverted his meaning, I sincerely desire that all facility should be given for placing it in its proper light; and 2ndly, that, as the charge advanced against me by Captain Lang, of "having taken such notice of his suggestion as to be scarcely calculated to convey a correct impression of the circumstances under which it was offered," is, I consider, of rather a serious nature, and under the relative position which Captain Lang and myself occupy towards each other, I am anxious that the Right Honourable the Governor in Council should be enabled to judge whether such charge is well grounded.

3. I have already, in my general report on Infanticide, stated the reasons that induced me not to forward to Government the letter in question in the first instance, and I do not deem it necessary for me here to disclaim all intentions of perversion, until I have reason to believe that the Right Honourable the Governor in Council coincides with Captain Lang in thinking that my writings had that tendency.

I have the honour to be, &c.,

(Signed) J. ERSKINE,  
Political Agent.

*Káthiáwár Political Agent's Office,  
Camp near Navánagar, 28th September 1837.*

From

CAPTAIN W. LANG,  
Assistant Political Agent;

To

J. ERSKINE, ESQUIRE,  
Political Agent in Káthiáwár.

*Porbander, 8th September 1837.*

SIR,

Adverting to your report on Female Infanticide, with a perusal of which you lately favoured me, I have the honour to request that, if you have no objection, you will do me the kindness to forward a copy of the letter in which I suggested the expediency of some kind of inquiry being held in cases of the death of Jádeja infants from premature birth, since it appears to me that the notice which you take of this measure in the 10th or 11th paragraph of your report is scarcely calculated to convey a correct impression of the circumstances under which the suggestion was offered, and I am naturally anxious that a measure, which I admitted to be somewhat harsh, and which you consider so much more so, should not be brought forward without a full statement of the ground upon which it was founded.

Although it may be deemed superfluous after the lenient measures which you have suggested in your report, still, to prevent any misconception, I beg, in making this request, distinctly to disclaim the slightest wish to press the adoption of the proposal which, at the time and under the circumstances I made it, I deemed it my duty to offer for consideration. I shall be truly delighted to see any further coercive measures than those now in operation withheld for the present, and unfeignedly happy if they can be eventually dispensed with.

I have the honour to be, &c.,

(Signed) W. LANG,  
Assistant Political Agent.

From

CAPTAIN W. LANG,  
Assistant Political Agent;

To

J. ERSKINE, ESQUIRE,  
Political Agent in Káthiáwár.

*14th April 1837.*

SIR,

I have the honour to submit my proceedings in original in investigating a charge of Female Infanticide suspected to have been committed in the family of Jádeja Bawáj,

brother of the principal Girássia of the Sháhpur Táluka, Rájkot Bháyád, about a year and a half ago, and reported to me shortly previous to your arrival, by Munshi Gulám Mahomed.

2. The circumstantial evidence in this case is very strong, although entirely founded on the falsehoods, evasions, and contradictions contained in the evidence of the different women who have been examined. Báuáj's mother states, that the umbilical cord was cut by the mother of the infant herself, and that it survived till the evening of the day after it was born. Shámuri, the slave girl, says, she cut the cord, and that the child died next morning just after sunrise. Had we to deal with people of intelligence, this alone would be almost sufficient to convince us, that the umbilical cord was not separated by either, and that the child did not die either in the morning or the evening of the following day. The inference would then, in a family in which Infanticide is known to be the custom, be, that the infant had been put to death and the after-birth never separated from it at all. When to this is added the determination shown by Bái Sára of Pipalya, Gulis Shámu and Gallál, and Duda Khán, the husband of the latter, who could not have been ignorant of it, to conceal the birth of the infant altogether, it is most difficult to avoid the conclusion that the inhuman crime was really committed.

3. When the character of the people, however, with whom we have to do is taken into consideration, the certain conviction must be reduced to strong suspicion. We have only to admit that Báuáj's mother and the slave girl, Shámuri, may have forgotten the two points in which they differ so widely, *viz.* who assisted the woman in her labour, and at what time the child died; and then, when we recollect the dread which such ignorant people as these, must have to acknowledge the birth and the subsequent early death of a Jádeja female, in case of unfavourable inferences being drawn from the very fact, we cannot deny the possibility of the tale eventually told of the premature birth and consequent natural death of a daughter being the true one. It must also be added, in favour of this view of the case, that after the first denial of any knowledge on the subject, every one of the women whose deposition has been taken admits that the child was born alive and lived for some time; that Báuáj's mother and the slave girl, Shámuri, without having in all probability made up the story, as the latter appears to have been sent in to deny the birth, give exactly the same account of the means taken to preserve the child, *viz.* wrapping it up in cotton and trying to give it a little molasses and water, and more than all that, Báuáj, its father, was at the time absent in Jháláwád, and as he is not in difficult circumstances, and there was nothing urgent to take him there, it is not likely, that he would have chosen the time of his wife's being on the eve of confinement to have left home.

4. Under these circumstances, and with reference to the necessity which exists to have some direct proof in order to convict a man of so serious a crime, I am not of opinion that anything further should be done in this case than to insist upon Jádeja Kálábhár's renewing his engagement for his brother, and calling upon the latter to furnish two securities of his own rank in life against the commission of the crime of Infanticide in his family hereafter. More precaution, if possible should be taken in cases of this kind than any other to guard against the possibility of an innocent man being punished, as, independently of the gross injustice of the act itself, nothing could tend more to enlist the feelings of the public through the sufferer against the prosecution of others for the offence for which he had been unjustly punished, and thus to do an incalculable deal of injury to the success of the cause which all must have so much at heart.

5. Kaláju, the Chief of Sháhpur, and brother of Báuáj, has been guilty of great remissness, if not of more criminal misconduct, in omitting to insert the birth and death of Báuáj's infant daughter in the register of Jádeja children furnished to Munshi Gulám Mahomed several months ago; and, as it is indispensably necessary to enforce the strictest attention on the part of the Jádejás in reporting all casualties which occur in their tálukas a small fine (say of Rs. 100, as this is the first instance of any being imposed for a fault of this description) ought, I think, to be exacted in this case. It likewise appears to me most advisable, that some means should be taken to guard against the possibility of the commission of the crime of Infanticide and the death of the child being afterwards ascribed to premature birth, as in such a case it will always be most difficult satisfactorily to prove the guilt of the accused. I would therefore suggest, that in all instances, of premature births which may occur hereafter in Jádeja families, where the child is either still-born or dies in consequence, the corpse, whether of a male or female infant, should be shown to the Gámetti and Patel of the village, and a certified paper be required from them, setting forth the circumstances of the case as far as they can ascertain them. In all places when there happens to be a Mehta on the part of Government, the report should be made by him; this will, no doubt, be looked upon by the Jádejás as a great hardship, but it cannot be considered as interfering in any material degree with their domestic privacy, and it seems to me to be a necessary evil, when so much must depend on our being able to prevent every chance of escape when the crime has really been committed and an investigation instituted regarding it. In the event of this suggestion being approved of, it might be stated, when the order on the subject is issued, that as soon as Government sees reason to believe that general attention is paid by the Jádejás to their Infanticide engagements, this precautionary measure will be at once discontinued.

6. I take the opportunity of informing you, that when lately absent from Rájkot, I remarked with sincere pleasure in many, indeed almost all the Jádejás I met with, considerable anxiety as to how they were to dispose of their daughters in marriage, and was requested by several to make some arrangements for them, on this subject. This feeling I never observed before, and it shows most clearly a determination, for the present at all events, to renounce the inhuman practice of Infanticide. Every possible attention ought, of course, to be paid to their wishes, which are simply that they should be able to bestow their daughters on their equals in rank, and not be obliged to incur a larger sum on account of the marriage expenses of these than is incurred by other Rajputs, whose daughters they receive in marriage. As the Jádejás formerly preserved very few females, there was no difficulty in getting them married into Jhála families, even superior to their own in rank; but when the number of female Jádejás increases, the other Rajput tribes, and particularly the Jhálás, to whom the Jádejás prefer giving their daughters, will, no doubt, be ambitious of forming much higher connexions than they are satisfied with or even think of at present, the more especially as the Jádeja tribe is very much more numerous in Káthiáwár than the Jhála. It is, therefore, I think, highly desirable, that all the most respectable Jhála Chiefs and Girássiás should be invited to attend at Rájkot, the former deputing others to act for them, if they prefer it, in order to discuss the subject with a few of the most respectable Jádejás in presence of the Political Agent. No measures, except of persuasion, could, of course, be used, but it might be pointed out to the Jhálás how much the success of the case depends upon them, and that Government would expect from them every reasonable assistance in furthering it. I am strongly of opinion that much good would result from this in enabling the Jádeja to dispense with the heavy expense which now attends the marriage of their daughters; but, even if nothing else were gained, it would serve to evince the deep interest which we take in everything connected with the abolition of Infanticide, and our willingness to assist in every way in our power in promoting the great object in view. Should the experiment succeed with the Jhála Rajputs, it could afterwards be extended to the other tribes, to whom the poorer among the Jádejás now give their daughters occasionally, and all eventually must do when the happy period arrives when Infanticide, that foul blot on human nature, shall no longer exist in Káthiáwár.

7. Two cases of Infanticide having been reported by Munshi Gulám Mahomed as having occurred at the village of Ganod, of the Gondal Bháyád, I went to that place on my way back from Junágad, and made inquiries on the subject. I send the proceedings herewith; but as they are unfinished, I refrain from offering any remarks, further than to observe, that unless the grounds even for suspicion in either the case of Bhagwánji or Abhesing turn out on further inquiry much stronger than they appear at present, I should be disposed to do nothing more than write to Noghanji, the principal Girássia of Ganod, stating that as he had shown so good an example by preserving his own daughter, it was not considered necessary to take any further measures in regard to the charges brought against his two consins, than to call his attention to the absolute necessity of his seeing that hereafter the practice of Infanticide be entirely discontinued, both in their families and those of every other Jádeja living within his jurisdiction: It will be requisite, however, before submitting the proceedings in this case for the orders of Government, to take the deposition of the informant, whom I have ordered the Munshi to send for to Rájkot. He will, I imagine, be found to be the same individual as is alluded to by Noghanji as having been dismissed from his service for some misconduct. Should any more suspicious circumstances appear from his statement, it may afterwards be necessary to summon Jádeja Abhesing, who was absent from Ganod when I visited it; but otherwise this, I think, should be dispensed with, since in all cases where nothing is likely to be established, it must always be very unpleasant, and may often be highly prejudicial, to show to the Jádejás themselves any sort of distrust of their attending to the measures taken by Government for the abolition of Infanticide.

I have the honour to be, &c.,

(Signed) W. LANG.

(True copy)

(Signed) J. ERSKINE,  
Political Agent.

---

*Minute by the Right Honourable SIR ROBERT GRANT, Governor of Bombay,  
dated the 30th April 1838, concurred in by the Board.*

I shall be glad to take the earliest opportunity to offer to the Board some remarks on Mr. Erskine's interesting report. Before I do so, however, well knowing the attention which Mr. Willoughby has paid to the subject of Infanticide among the Jádejás, and the activity with which he laboured for the suppression of that abominable practice, I should wish much that he could find time to communicate to us such observations as may suggest themselves to him on Mr. Erskine's report, or on the subject to which it relates.

In the meantime I beg to circulate these papers

(Signed) R. GRANT  
J. FARISH.  
G. W. ANDERSON.

30th April 1838.

*Memorandum by Mr. J. P. WILLOUGHBY, dated the 8th September 1838,  
consequent on the above call.*

I regret that a constant press of business has prevented my attending at an earlier period to the request contained in the late Governor's Minute, of the 30th April last, that I would remark on Mr. Erskine's Report on Infanticide for 1835 and 1836.

2. In the fourth paragraph of his report, Mr Erskine reviews the different cases of Infanticide which were investigated during the two years above mentioned. These were thutteen in number, of which five occurred in 1835 and eight in 1836.

3. During the first year, conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

4. The difference in these results is as remarkable as it is unfortunate. It may no doubt in part be fairly attributed to increased vigilance and precautions, on the part of those who commit the crime, to conceal it, occasioned by the convictions of 1835. I cannot, however, resist the impression that there must have been some defect or mismanagement in conducting the investigation of 1836.

5. It must be obvious that these inquiries cannot be conducted on ordinary principles, with any prospect of a successful termination. The mode I adopted whenever a case of Infanticide came to my knowledge was, in the first instance, to hold a preliminary inquiry in private, before I placed the accused party publicly on his trial, to satisfy myself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I state this, because it answers some of the objections urged by Mr Erskine to the system which he found in force, and because I am of opinion that the fact of four out of five cases detected in 1835 having been most fully and completely established, is to be attributed to the mode of procedure above described.

6. There is, however, another great advantage attending this mode of procedure. False accusations are thereby checked *in limine*, and I am quite satisfied that, had I continued Political Agent in Káthiáwár, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. I may, in particular, refer to the seventh and ninth cases of Mr. Erskine's list.

7. I am of opinion that the Political Agent should consider it his duty to investigate every charge of Infanticide which may come to his knowledge, without reference to the quarter from which it may proceed, but that, in the first instance, his inquiries should be private, and that when, in this manner, he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however, whether of abandoning or persevering in the inquiry, a full report of his proceedings should be submitted to Government.

8. In his eighth paragraph, the political Agent tests the accuracy of my census of Jádeja children with the one subsequently obtained. In detail, considerable inaccuracies are observable; but it is satisfactory to find that the accuracy of the general results exhibited by my census has been confirmed. The Political Agent observes, "Although the returns have been found to be in the case of some tálukas defective, yet it is satisfactory to know that they were not able to lead Mr. Willoughby into error, by showing any very widely different state of the population from the correct one. In no case, except in Gondal and Muliláderi, do the returns exhibit a more favourable state of the population than the actual survey now forwarded proves to have been warranted." I have no doubt that the variations may in part be attributed to the emigration of Jádejás from one táluca to another; but when it is recollected that my census was obtained from returns furnished by the Chiefs themselves (no Government censor having at the time been appointed), it is gratifying to find that the accuracy of the general results it exhibits has now been so well established.

9. In the seventh paragraph of his report, Mr Erskine contrasts the Jádeja population, from the date of my proclamation, or the end of 1834, up to the middle of 1836. The following table shows the proportion of males and females, of and under the age of 20, in each táluca, except Navánagar, from which district no census has yet been obtained:—

Tálukas.	Males	Females.	Tálukas.	Males.	Females.
1 Rájkot ...	22	6	16 Gadhka ...	5	2
2 Sháshpur ...	12	...	17 Pál ...	8	2
3 Mava ...	3	1	18 Virva ...	2	...
4 Kotda SÁNGANI ...	14	5	19 Bhádwa ...	6	2
5 Dhrol ...	208	88	20 Kotharia ...	4	1
6 SÁtodad VÁvdi ...	79	27	21 Kotda NÁyÁni ...	31	5
7 DhRÁpha ...	95	20	22 SísÁng ChÁndli ...	51	15
8 RÁjpuia ...	38	3	23 MÁha ...	32	15
9 JÁha ...	26	9	24 KhÁrasra ...	33	16
10 MuhlÁderi ...	38	13	25 KÁnkÁsÁli ...	5	2
11 Gondál ...	325	97	26 Morvi ...	279	51
12 Gowrdad ...	9	1	27 Virpur Kharedi ...	59	18
13 Lodhka ...	16	2			
14 Mengni ...	13	7			
15 WAdÁli ...	9	1			
			Total ...	1,422	409

Altogether, however, there are four hundred and twenty-four Jádeja females living of whom four are widows, seventy married, ninety-two betrothed, and two hundred and fifty-eight unbetrothed. Since my returns, nine casualties have occurred.

10. I cannot refrain from extracting the following remarks of Mr. Erskine on the results exhibited in the above table. "It appears, therefore, that there are one hundred and twenty-three male Jádejas of the age of one year and under, now alive, and seventy-three females; this must be admitted to be highly satisfactory to the cause of humanity, as proving, that in consequence of the measures put in force, seventy-three female infants have been preserved during the eighteen months immediately subsequent to the proclamation, upwards of forty of whom would, in the absence of Mr Willoughby's exertions, have met with inevitable destruction. The year before, the census has a show of one hundred and two males, and only twenty females, evidencing that nearly eighty infants must have been put to death. But to pursue the scrutiny further, and from a more narrow inspection of it, a more satisfactory result even than the above, with respect to the prospect of the final extinction of the crime, becomes apparent, namely, that there is every hope that the two tálukas of Morvi and DhRÁpha have effected an abolition of the atrocious practice in their respective limits. There may have been isolated instances of the commission of the crime in the Morvi Táluka; but the indigent and, it is to be hoped, penitent GrÁssias of DhRÁpha, have at last vindicated their humanity from the bloody stigma. The DhRÁpha Táluka shows an equality of the sexes during the year subsequent to the publication of the proclamation, the numbers being ten to eleven, although up to the proclamation the disparity was eighty-four to ten. In the Morvi Táluka, during that year, the numbers are twenty and thirteen; whereas in that district there were only thirty-eight females in all, saved up to the end of 1834." In Gondál and the smaller tálukas, the returns still continue unfavourable, and evidence that the crime of Infanticide is still perpetrated.

11. The above results are exceedingly satisfactory, and will be hailed with delight by every friend of humanity; still they do not exhibit to the full extent the great measure of success which has attended our measures for the extirpation of this dreadful crime. The seventy-three female infants preserved are stated to be of the age of one year and under, whereas the point of comparison embraces a period of eighteen months. Consequently, for the returns to be correct, it should include all females of and under the age of eighteen months, instead of one year and under. Besides this, the Táluka of Navánagar is excluded from the calculation, and in this district the Jádejas are nearly as numerous as the Jádejas of all the other tálukas combined. In proof of this, I beg leave to refer the Honourable Board to the table given in the 5th paragraph of my report on Infanticide dated the 24th September 1834.\*

12. In the 10th paragraph of his report, the Political Agent reviews the coercive measures adopted at my suggestion for the suppression of Infanticide, and in the 11th he gives a review of those which he designates "Sumptuary measures." In the latter case the term appears to me incorrect; the measures called "Sumptuary" are, in fact, measures of conciliation adopted towards such of the Jádejas as preserve their daughters, contrasted with those of a penal nature directed against those who destroy them.

13. After the results alluded to in the 10th and 11th paragraphs of this memorandum I certainly was quite unprepared for the remark, "that the measures hitherto adopted have been in some respects defective and insufficient towards the final extinction of the practice and are not likely, if pursued, to be productive of effectual success, unless under certain modifications which I shall take the liberty to suggest"; that they have been "too partial and superficial, and not of that comprehensive and radical nature which is requisite in overturning a long-established custom among a depraved and barbarous race" and that "attention has hitherto been directed towards the preservation of individual female children, which may not only not be a step towards the final extinction of the crime, but may positively

\* Vide page 77 of this Selection.



operate as a barrier, without collateral and subsidiary measures." The remarks of Mr. Erskine, which follow, are not much to the purpose, for, in fact, the exertions of Government are only of very recent date, and we can yet hardly judge what is likely to be their result; but certainly the number of females preserved during the short period which has intervened since those exertions were put forth, afford no ground for despair, but on the contrary, a wide field of promise and hope of final success.

14 Further, I could not, under any circumstances, assent without much reservation to Mr Erskine's observations. I do not pretend to suppose that all has yet been done to effect our object that is within our power, or that many measures may not be devised as auxiliary to those already in force for the suppression of Infanticide; but, with all due deference, I am of opinion that the annual census, if rigidly enforced, and followed up by those measures which may be necessary, according to the results which it may exhibit, is of that comprehensive and radical nature desired by Mr. Erskine.

15. In his 15th paragraph, the Political Agent proceeds to notice what he regards as the defects of the present system; the first of which is the sudden and unexpected strictness of the British Government in 1834 and 1835, after so many years of apparent apathy, which is, of course, preliminary to condemning the severity of the punishments awarded in the cases of conviction which occurred during my administration of Káthiáwar, the case of the Chief of Rájkot\* being particularly dwelt upon.

16. On this subject, I would remark that I was by no means insensible to the fact that my predecessors had not, as the Political Agent states, paid much attention to the enforcement of Colonel Walker's arrangements for the extinction of Infanticide. It was no part of my duty to arraign the conduct of others, but simply to perform what I conceived to be mine. It must not, however, be supposed that I gave no consideration to the fact, or was insensible to the injustice of visiting with too great severity the first offences detected. The question is, were the punishments awarded too severe? Mr. Erskine thinks they were; and, in support of his opinion, details some conversations, not with disinterested parties, but with some Jádeja Chiefs, with whom the crime is familiar and habitual. What, however, were the punishments animadverted on? In the first case, the Chief of Rájkot was fined Rs. 12,000 (which is, I believe, not a fourth of his annual income), was required to renew his engagements, to report all births in his family, and was warned that a repetition of the offences would involve forfeiture of his estate. In a second case, imprisonment for one year, and a fine of Rs 3,000 commutable to imprisonment for the further period of two years, was imposed. In the third case, a fine of Rs. 100 was imposed. These sentences were approved of by Government and by the Honourable Court of Directors; and Mr. Erskine, in another part of his report, quotes a passage from my letter of September 1834, which explains the principle on which they were awarded, and in fact, by which all my proceedings for the suppression of Infanticide were regulated. "To effect (I observe) the complete extinction of the practice, we must enlist the feelings of the community on our side; we must (more especially in the first instances that are brought to light) avoid the danger of exciting sympathy in favour of delinquents, and thereby deterring persons from informing against them who might otherwise be disposed to do so. In short, unless we are able to carry public opinion with us, and inflict such penalties only as are likely to be recognised as just by the respectable portion of the community, our endeavours in the cause of humanity will be long retarded or may altogether fail."

17. The Political Agent next objects to the system of making use of informers in the detection of cases of Infanticide. To this I have only to observe, that I am not aware of any other mode by which the crime can be detected except through the agency of informers. Such instruments should, of course, be used with great caution, but they must be used, unless we are resolved to abandon all further endeavours to convict the guilty. On this subject I beg to refer to the 18th and 19th paragraphs of my Report on Infanticide, dated the 24th September 1834.† Much of the evil attending the system, as noticed by the Political Agent, may be obviated by the mode of proceeding recommended in the 6th and 7th paragraphs of this memorandum.

18. In this part of the report, Mr. Erskine observes "The investigations which I perused on my arrival in Káthiáwar, I confess, filled me with surprise, and very nearly with horror, and I consider it impossible but that their effect was to alienate the people from Government." I cannot understand this, or reconcile it with an admission I find in the 4th paragraph of the report, that the Rájkot case "was conducted with as much delicacy as the nature of the case admitted." I certainly would not willingly wound the feelings of any class or person, but am I to be deterred by the apprehension of doing so from investigating cases of Infanticide in the only mode in which the crime can ever be established? I think not, and as for the remark, that my investigations must have alienated the people from Government, it scarcely deserves a reply, for if anything is more calculated than another to unite the people to the Government, it is measures like these of humanity and philanthropy, the adoption of which can never be attributed to any sordid or interested motive.

\* Vide pages 87 to 97 of this Selection.

† Vide pages 80 and 81 of this Selection.

19 Another ground of objection taken to the use of informers, is the inability of Government to protect them from the resentment of those against whom they appear; which likewise applies to witnesses. This I freely admit is a serious case, but one which I conceive may be for the most part guarded against, if proper precautions are adopted, and any attempt to injure either informers or witnesses severely punished

20. Mr. Erskine states that three out of five witnesses in the Rájkot case\* have died, and that the general impression in the country is that they were murdered. One of these, the Chief of Gowridad, died before I left Káthiáwár, and a rigid scrutiny was entered into respecting the causes of his death, but nothing was elicited to show that his death had been occasioned by unfair means, except the suspicion excited by his death having been sudden. Regarding the other two witnesses, no information is before Government beyond the fact now reported that they are dead. It is to be presumed that the Political Agent instituted an inquiry when they died, and he should be requested to forward his proceedings on that subject to Government, in order that we may know on what grounds it is supposed they were murdered.

21. It is, however, observed, "Jadurám, the informer in this case, has been ejected from his house in Rájkot by the Chief, and the wife of one of the Agency establishment treated in the same way for assisting in the conviction. Why, however, may I ask, has the Chief been permitted to act thus, and why has not the Political Agent interfered to prevent such conduct? I am of opinion that even at this late period measures should be adopted for affording redress to the injured parties.

22. The Political Agent's reasoning on the Ganod case appears to me to be fallacious; it is based on the supposition that "the whole voice of the community is opposed to the law," or that against Infanticide. I am confidently of opinion that the feeling of all classes of the community, except those who commit the crime, is exactly the reverse.† Besides this, on the principles which I have recommended for conducting these investigations, the Ganod case would not have proceeded beyond the preliminary inquiry, which could not have failed to detect the false accuser and his motives. If we are to respect what Mr. Erskine quaintly calls the "lares and penates of the Rajput community," we must relinquish our efforts to eradicate the crime, and sink into our former apathy and supineness as to whether Colonel Walker's engagements are adhered to or not.

23. Mr. Erskine justly observes, that the cases of conviction which occurred in 1835 have rendered future detection more difficult, by having placed the Jádejás on their guard. This is undoubtedly true, and is unavoidable. Surely, however, even throwing difficulties in the way of child-murder is something gained towards the completion of our ardent wishes. Is this, however, the only result of those convictions? To what other cause are we to attribute the gratifying fact, that, in the short space of twelve months, seventy-three infants were preserved, independently of those saved in Navánagar, the census of which may probably add fifty more to the number. I consider this fact alone to establish that our measures, to which the Political Agent so strongly objects, are not quite so inapplicable and unsuited to the attainment of our object as Mr. Erskine supposes.

24. I shall have to remark in another place on the petition presented to me before I left Káthiáwár by various members of the Jádeja tribe, praying for an amnesty for the past, under a promise faithfully to abide by their engagements for the future, when I shall also explain to what extent I conceive this petition should be conceded.

25. Mr. Erskine is not correct in supposing that I ever intended to transfer the responsibility of the crime of Infanticide from the Chief to the vassal, in cases where the former can fairly be held responsible. No Chief, however, is held responsible for any offence the perpetrators of which are discovered. If a robbery occurs within his limits, he is bound by the custom of the country to produce the robber, or to make good the loss. I would maintain this principle in cases of Infanticide, and, in fact, it is advocated in my report of September 1834, wherein I proposed that fines in the first instance, and ultimate deprivation of sovereignty in cases of manifest delinquency, should be resorted to, whenever the annual census shows that the practice prevails in any particular táluka. I beg to refer to the 26th paragraph of the above report, towards the end of which I observed, "Should, however, it be established by the certain, though presumptive evidence to be obtained from returns of the nature now submitted, that the crime of Infanticide still prevails in any particular district, I think, after the warning contained in the proclamation now proposed, the Chief of that district should be severely fined; and that, if this does not produce attention on his part to his engagement to suppress the crime, I think that an example should be made, and that he should be deprived of the sovereignty of his district. The case, however, must be very glaring where I should propose such an extreme measure for adoption."

26. The Political Agent is equally wrong in supposing that I ever intended to suggest that those accused of Infanticide should be tried "by their brothers and instigators." Had

\* Vide page 87 et seq.

† In his 18th paragraph, Mr. Erskine admits as much, for he observes—"The Jádejás have opened their eyes; they now see that they will be inevitably degraded if this custom is continued, and especially they perceive that a detestation of the practice has commenced throughout this country"; adding that he is truly of opinion, "a revolution has already taken place in the minds of the Jádeja population, and that the result will hereafter be manifest."

my proposition, that these cases should, in some instances, be publicly investigated, before the Court we have established in Káthiáwár, been approved, it would have been the duty of the Political Agent, as in all ordinary offences, to have associated with himself assessors free from bias or from the claims of relationship or friendship.

27. Mr. Erskine next proceeds to state his objections to what he designates the "sumptuary measures" for the suppression of Infanticide, a term which I have elsewhere remarked (paragraph 12) does not convey a correct idea of the nature of those measures. He admits that the rewards bestowed on those who preserved their daughters were well bestowed, but observes, "As those who now save their daughters will not evidently be entitled to any reward for the future, after such repeated and obstinate evil conduct, this plan will cease to be an engine for putting a stop to the practice." I do not see why this should follow; on the contrary, I would advocate the system, at all events, for some time to come. Hereafter we may trust to the innate love of offspring to be sufficient for our purpose, but for the present an annual distribution of presents on the plan which I adopted will, I think, produce a beneficial result.

28. He next objects to the system now in force, of the Government contributing towards the expense incurred by Jádejás in marrying their daughters. Here, again, we are at issue. I conceive that such contributions should be made with caution, and should be preceded by a strict inquiry into the circumstances of the applying party. The Infanticide Fund was expressly created by Mr. Elphinstone's Government for this object, and the present amount of its accumulated funds (Rs 1,08,930) shows that it is not likely soon to become exhausted. Mr. Erskine, however, condemns almost every measure which has heretofore been adopted to win the Jádejás into acquiescence with the humane views of the British Government. He condemns the distribution of presents made by Mr. Langford in 1829 among the Dhrol Jádejás, because he thinks the correctness of the returns obtained by that gentleman "extremely doubtful", he likewise condemns the honorary presents bestowed by Government in 1829 on the son of Jihápi, the Chief of Morvi, who was the first to set the example of renouncing the practice of Infanticide; he also condemns the praise conveyed to the Jám of Navánagar at my recommendation. I think all the above measures were wise and judicious. Mr. Erskine is wrong in stating that no "previous steps were taken to ascertain whether the Jám was entitled or not to such eulogy." On this point I beg to refer to the 23rd paragraph of my report dated the 24th September 1834, wherein it is stated, that the return from Navánagar exhibited six hundred and thirteen males and three hundred and eighty females, "which proves that Colonel Walker's arrangements have taken root to a very considerable and gratifying extent." I then mentioned that I at first intended to propose that an honorary present should be conferred on the Jám, to conciliate him as the acknowledged head of the Jádeja tribe in Káthiáwár; but, assigning reasons why I had abandoned this idea, I contented myself with suggesting that, in forwarding the proclamation to this Chief, he "should be informed of the satisfaction of Government at the progress made in his districts in suppressing Infanticide, and urgently exhorted to adopt the strictest measures to ensure its final extinction." If praise accorded on such grounds was injudicious, I am very willing to bear the blame, but the Honourable Board will be gratified to learn from another part of the report, that before I left Káthiáwár the Jám had himself preserved a daughter.

29. From the preceding review it will be seen, that the present Political Agent condemns almost every measure that has been adopted for the suppression of Infanticide, either as being unjust or inapplicable; his condemnation alike applying to those of a penal as well as to those of a conciliatory character, and he does so notwithstanding the large measure of success with which our arrangements have been attended. I now proceed to remark on the measures which Mr. Erskine proposes, this is a more gratifying task than the one I have above performed, because to some of them I can give my cordial consent; not, however, in suppression, but as auxiliary to those now in force, the whole of which should, I humbly think, be strictly adhered to and followed up.

30. With reference to the remarks contained in the 17th paragraph of the report, I think it is much to be regretted that Captain Lang's opinion on the Political Agent's proposals was not obtained, more especially as it is admitted "on some points a difference of opinion exists between them." Captain Lang's long residence in Káthiáwár, his intimate acquaintance with every Jádeja Chief in the province, his extensive local knowledge, and, above all, his zealous and successful exertions personally to extirpate the crime, render the opinion of this able officer of more than ordinary value, and I would, therefore, respectfully recommend that it should even now be obtained.

31. I pass over Mr. Erskine's remarks on the early history of the Jádeja tribe, although, for the most part, they are interesting. I extract, however, a passage which gives the particulars of the preservation of a daughter by the present Jám of Navánagar. "These are the only two instances of daughters having been preserved by the family of the Jám, with the exception of the present Chief, who saved one three years ago under the following circumstances: when the Jám left his palace for the purpose of meeting Mr. Willoughby on his arrival at Navánagar, one of his wives was confined; the messenger sent to inform the Jám of the female progeny could not obtain a hearing as long as the Chief was with

Mr. Willoughby, and when the Jám arrived at home the child was several hours old, and he then refused to give his consent to destroy her, declaring that it was her "hassib." The Political Agent does not state whence he derives his information; and I do not place implicit faith in it. I recollect my meeting with the Jám perfectly; it was on the morning of my arrival at Navánagar, in the beginning of November 1834; I was but for a very short time with the Jám of Navánagar, and I should think not long enough for the purpose stated by Mr. Erskine. The Rájkot case had been investigated in the preceding month, and the Jám was well aware of the strenuous exertions in progress for securing the observance of Colonel Walker's engagements. Be this as it may, whether the preservation of the Jám's daughter is to be attributed to these exertions or to my accidental visit to Navánagar, the event is one which cannot fail to have produced a salutary impression throughout the province, or to aid our efforts for the abolition of Infanticide. It is worthy of remark, that the messenger coming to report the birth, proves that no general order for the destruction of his daughters existed in the Jám's family.

32. The first measure proposed by Mr. Erskine, is "that all the Rájkot Chiefs in Káthiáwár shall be required to enter into an engagement that they will not give their daughters to any tribe who will not give them their daughters in return." The Political Agent is of opinion that the Chiefs will be induced to enter into an engagement of this kind: I am not myself quite so sanguine on this point, and even if it were agreed to, I imagine it would not be generally adhered to; still however, I see no objection to an attempt being made to obtain the voluntary assent of the Chiefs to the arrangement, which, if successful, would undoubtedly aid our objects.

33. His second proposition, is that the Jádeja Chiefs shall be required to enter into a stipulation that the expenses of the marriage of the daughters of their Bháyád shall not exceed a certain amount, to be fixed at a general meeting of the caste, and be informed that Government will assist the indigent to the same extent as any other caste, but not to a greater. I see no objection to the first part of this proposition; but in regard to the last, I am not aware that Government have ever contributed to the marriage expenses of any other caste but the Jádeja. This should continue, after due inquiry into the circumstances of the party requiring relief.

34. His third proposition is, that specific penalties should be proclaimed for the commission of Infanticide, after a certain time, to be fixed by Government. I would rather allow each case to be dealt with as at present, according to its merits; but I think few will agree with the Political Agent in opinion that it is advisable to fix a period prospectively from which to punish the crime. Mr. Erskine himself assigns a reason for my opinion that such cannot be necessary, namely, "after the Chiefs have seen the unwearied attention paid to the subject by the late Political Agent, and the deep anxiety on the part of Government to abolish the practice."

35. His fourth measure is, that the Chiefs be held responsible for the conduct of their Bháyád and vassals. This is no new suggestion, as will be seen from the remarks I have offered in the 25th paragraph of this memorandum: this responsibility should undoubtedly be enforced to the extent therein mentioned.

36. The fifth, or that the annual census should be the test, and that the Chiefs should be enjoined to aid in framing this census, requires no remark, for these propositions were sanctioned by Government in 1835.

37. His sixth proposition is, that "the period of two years, or such other time as Government shall decide, shall be granted to the Jádejás and others in the habit of committing the crime, during which time no investigations shall be made, either with regard to the former or late cases, and that the result of the census at the termination of that period be the test." I must confess I am astonished at this proposal; if acceded to, entire impunity for the commission of crime would be the result, and I fear many would avail themselves of the license. It was my intention, had I remained in Káthiáwár, to have proposed, for the favourable consideration of Government, the policy of complying with the prayer of the petition presented to me by the Jádejás for an amnesty; but this should not, on any account, extend beyond the period when every Jádeja must have become aware of the determination of Government to do all in its power to suppress the crime. My proclamation was the vehicle through which this information was conveyed, and I would propose that the amnesty be granted up to the end of 1835.

38. I do not myself perceive any necessity for appointing a second censor, more especially when we consider the difficulty which has been experienced in finding persons fit for the duty.

39. His seventh proposition is, that we should endeavour to obtain the aid of the Ráo of Cutch. Nothing, I conceive, would so much facilitate the suppression of Infanticide as our obtaining the cordial co-operation of the Ráo of Cutch, and, I may add, of the British authorities stationed in that province. Considering the influence we have so long possessed in Cutch, I think more might have been done than has yet been effected. The letter from the Ráo, forwarded by Mr. Erskine, proves that His Highness is favourably disposed, and the force of his example will have a most beneficial effect in inducing his tribe to abandon

the inhuman practice. Extract of this part of the Political Agent's report should be sent to the Resident, with instructions to concert measures with the Ráo for the abolition of Infanticide which all the Chiefs have long since renounced; and it might be suggested to him, that the first measure to be adopted should be to take a census of the Jádeja population of Cutch, which has proved so beneficial in Káthiáwár. He might adopt the same form as has been used in Káthiáwár, and the census should be annually renewed.

40. The Political Agent proposes that the general convocation of the Chiefs of the Rajput race, already sanctioned by Government, should be held at Bhúj in the presence of the Resident in Cutch and himself, when a plan may be distinctly drawn out for the conduct and observance of all classes, for the end of reconciling all discordant customs, and fixing the social relations of the Rajput race on a secure and permanent basis, and more especially an agreement not to give their daughters to those who will not give theirs in return, and regulating the dower and other expenses at marriages. These are highly useful suggestions, and the only objection I have to offer is, the heavy expenses which will be incurred by the Chiefs of Káthiáwár if the meeting be convened at Bhúj. The attempt to induce them to go there may, however, be made, but if they refuse, the convocation might be held at Rájkot, and another at Bhúj, each communicating with and acting in concert, as far as practicable, with one another.

41. Mr. Erskine's eighth and last proposition is, that "we should endeavour to effect our object by the education, mental improvement, and moral amelioration of the mass of the people." His suggestions on this head have been already considered, and for the most part approved of by this Government; as an auxiliary measure they are deserving of great attention, though we ought not to relax in those of a more active character, for years must elapse before we can expect that any material effect will be produced by the diffusion of education.

42. In his 20th paragraph the Political Agent submits the draft of a proclamation which he proposes to issue, and also the draft of a circular letter which he proposes to send to the Chiefs, to induce them to hold the convocation suggested; with regard to the former, the preceding remarks will have explained wherein I differ from Mr Erskine. The first paragraph is unobjectionable. The second I think requires qualification, for the present census shows that considerable success has attended the measures adverted to, and this should be noticed in terms of encouragement and approbation, the Jádejas of Dhráphá being particularly alluded to. The 3rd, 4th, and 5th paragraphs, although not couched in very popular language, appear unobjectionable. The 6th requires to be altered so that it may not seem that Government now for the first time warn the Jádejas against Infanticide, for the proclamation of 1834 contained explicit warnings; for the same reason the words "now declared" should be expunged from the 7th paragraph. The 8th paragraph is unobjectionable, but it may be added, "the British Government, in convening this assembly, has nothing in view but the honour and happiness of the Rajput Chiefs of Káthiáwár." I am obliged entirely to dissent from the 9th paragraph, for the reasons previously stated. The 10th paragraph is unobjectionable, but the 11th should be modified as suggested in the 34th paragraph of this memorandum. The three last paragraphs are quite proper.

43. I beg, however, to refer to the proclamation issued in 1834, which will be found in the accompanying volume; for I think several of its clauses might be introduced into the present draft, more especially Nos 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10, at all events the present should be made to appear as a continuation of the former proclamation, and the provisions in the clauses I have noticed be confirmed, the Tables in Nos 6 and 8 being amended according to the recent census.

44. With reference to the circular letter, I am not quite satisfied with it. It might be made much more simple and concise, and in my opinion the substance of the last paragraph would be sufficient.

45. The Political Agent should be requested to furnish the reports promised in the 23rd and 25th paragraphs of his letter as early as practicable, and may be reminded that his annual Infanticide Report for 1837 was due on the 1st January last.

46. Although I have presumed to differ on many points with Mr Erskine, the zeal and diligence he has exhibited in his report is highly creditable to him, his heart is evidently in this sacred cause, and I should be exceedingly sorry to damp his ardour, or to discourage his future exertions, by any unnecessary opposition to his views; for unless the Agent employed to carry out the views of Government is personally interested, success cannot be expected.

47. I must confess, however, that I do not think that Mr Erskine has properly understood the real character of some of the measures which were adopted at my recommendation, any one who was unacquainted with my proceedings would on reading Mr. Erskine's present report, imagine that I had aimed to effect my object by penal measures only. I may already have succeeded in removing this impression by the observations I have offered, but, in order to place the matter beyond doubt, I beg to submit to the Board a translation of my correspondence with the Chiefs and other influential persons in Káthiáwár, on the subject of my proclamation, and census of the Jádeja population.

48. These may be briefly described as follows:—

No. 1. Letter to the Jám of Navánagar.

No. 2. Letter to the Thákor of Morvi.

No. 3. Letter to the Chiefs of Gondal and Dhrol

No. 4. Letter to the Chief of Rájkot.

\* No. 5. Circular letter to the Chiefs of Dhrápha, Virpur, Mulláderi, Sesáing Chándli Kotda Nayáni, Rájpara, Jáha, Dewáni, Máha, Loghika, Bhádva, Virva, Sháhpur, Wádál, Káuksiali and Gatka

No. 6. Circular letter to the Chiefs of Pál, Kothária, Kotda Sángáni and Maya.

No. 7. Letter to the Chief of Khirasra.

No. 8. Letter to the Chiefs of Mengui and Satodad Vávdi.

No. 9. Circular letter to the Chiefs of Dhrángadhra and other Rajput Chiefs, who give their daughters in marriage to the Jádeja tribe.

No. 10. Letter to Bábáji Bacháji, Minister of Gondal.

No. 11. Circular letter to Nathu, Mehta of Limri; Moti, Mehta of Navánagar; Ranchhodji, Diván of Junághad; Bába Wasikar, of Dhrol, Mehta Vasánji, of Gondal; Mehta Nathurám of Porbandar; the manager of Amreli, and to all Mehtas on attachment duty, transmitting my proclamation, and calling for their co-operation in extirpating Infanticide.

No. 12. Circular letter to eighty Chiefs of minor rank and influence, connected by marriage with the Jádeja tribe, sending them the proclamation, and soliciting their aid in enforcing it.

I also annex a selection from the replies which I received to these letters, the tenor of which must, on the whole, be deemed satisfactory, and as this correspondence is not noticed in Mr. Erskine's present report, and may probably therefore have escaped his notice, I would propose that a copy should be forwarded to the Political Agent, for his information; and for record in his Office.

49. There is also another document in my possession which has not been submitted to Government, namely, my instructions to the person appointed to take the census of the Jádejás, now before Government. I annex copy of these instructions, not only because I believe that every document connected with this interesting subject will be read with interest, but likewise because it contains additional evidence of the principles on which my efforts for the suppression of Infanticide in Káthiáwar were regulated.

50. In conclusion, I shall briefly notice Mr. Erskine's letter and enclosures of the 28th September last, relating to a difference of opinion which has arisen between his Assistant and himself, on the subject of Infanticide. It was very natural that Captain Lang should desire that his letter of the 14th April 1837 should be submitted to Government, and I see nothing in the request, or the manner of making it, which rendered necessary the remark contained in the Political Agent's letter of the 28th September.

51. Captain Lang's proposal was, that in order to guard against the possibility of the commission of the crime of Infanticide and the death of the child being afterwards attributed to premature birth, and to obviate the difficulty of proving in such cases the crime, that, in all instances of premature births which may hereafter occur, where the child is either still-born, or dies in consequence, the corpse, whether male or female, should be shown to the Gáméti, or Patel of the village, and a certified paper, setting forth the circumstances of the case, be required from them; but that where there happens to be a Government Mehta on the spot, the report should be made to him.

52. It is not likely, with the views entertained by Mr. Erskine regarding the measures which we have adopted for the extinction of the practice, that a proposition of this kind would find favour in his eyes. The suggestion is alluded to in the latter portion of the 10th paragraph of his report.\* The Political Agent does not state his objections to it, but merely observes, with the opinions he entertains of the coercive measures adopted he could never conscientiously recommend it. I think myself that, for the present, the measure need not be carried into effect; not that I regard it as improper or unjust, but because I am willing to hope we may be able to attain our object without it. When the meeting of the Chiefs is held, they might, however, be informed that the measure will be hereafter adopted if the crime still continues to be committed, and it is needless here to report that whenever it is suspected, on reasonable grounds, that Infanticide has occurred, and that the same is endeavoured to be concealed under the pretext of a "premature birth," the circumstances of the case should be strictly inquired into

(Signed) J. P. WILLOUGHBY,  
Secretary to Government

8th September 1838

\* Vide page 113 of this Selection.

## APPENDIX No. 1

TO THE FOREGOING MEMORANDUM BY MR. J. P. WILLOUGHBY.

From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JÁDEJA JÁM RANMALJI, of Navánagar, dated Rájkot, 21st July 1835.

After compliments,—I have the pleasure to forward, for your information, two copies of a proclamation recently published by Government in this province, upon the subject of Female Infanticide, to which I request your attentive consideration.

2. I have been instructed on this occasion to convey to you the satisfaction derived by Government on observing the progress which has been made in the districts subject to your authority in abolishing this inhuman custom, since the return lately furnished by you shows that three hundred and eighty infants have been preserved.

3. I confidently rely on receiving from you the most cordial co-operation in carrying into effect the measures in progress for ensuring the entire abolition of a practice so entirely at variance with the usage of mankind. I am happy to inform you that His Highness the Ráo of Cutch has pledged himself to use his best exertions to extirpate this heinous sin from his dominions, and I look to you, as the Chief of the Jádejás of Káthiáwár, to follow His Highness the Ráo's example, by affording me every assistance in accomplishing the same object in this province. By doing so you will greatly add to your reputation, and establish for yourself and family the strongest claims for a continuance of the friendship and protection of the British Government.

4. I request you will do me the favour to give every publicity to the Government proclamation; and it would be highly conducive to the end in view were you on this occasion to summon to your presence your Bháyád and the whole of the Jádejás subject to your authority, and inform them of your fixed resolve to punish with the utmost severity, and expel from the caste, any person who may still adhere to the barbarous custom of putting their female offspring to death, at the same time requiring them to renew existing engagements for its discontinuance.

5. You will observe that Government has resolved to obtain a census of the Jádeja population of Káthiáwár, and to require from the Chiefs of the tribe half-yearly returns of all births, marriages, betrothals, and deaths occurring in each district. The object of these returns is to enable Government to ascertain from the results how far existing engagements are observed; and I request your assistance towards rendering the returns of your districts as full and accurate as possible.

6. The British Government has established a fund for the relief of Jádejás in indigent circumstances and unable to defray the marriage expenses of their daughters. I shall on all occasions be most happy to pay every attention in my power to such representations as you may make on behalf of Jádejás so circumstanced.

7. It is impossible to convey to you an idea of the intense interest felt, not only by the Government of India, but by the authorities in England, to effect the entire extinction of the unnatural crime of Infanticide. Persons at a distance can scarcely credit the existence of such a custom among a high-minded race of men, whose Shástrás or religion denounce it as a crime of the deepest dye, and so great as not to admit of expiation. In suppressing it, Government is alone influenced by motives of humanity and the purest philanthropy. It sincerely desires to effect the end in view by persuasion and by an appeal to the dictates of reason and religion, but, should these means fail, the severest penalties will be inflicted upon those who still adhere to the detestable custom, and, finally, it will become matter of serious consideration whether Government can with propriety maintain any relations whatever with persons who, after having voluntarily renounced the practice, and repeated warnings and admonitions, may still prove themselves to be utterly regardless of one of the first and most important duties of mankind.

8. Favour me with an early reply to this communication, and apprise me of such measures as you may adopt for giving effect to the wishes and orders of Government.

## APPENDIX No. 2.

From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JÁDEJA PRITHIBÁJJI, the Chief of Morá, of the same date.

1. Similar to paragraph 1 of the foregoing.

2. I have been directed on this occasion to express the deep regret which Government has experienced on receiving the return you recently furnished of Jádeja children in your districts, showing that whilst there are sixty-seven males only seven females have been preserved. No further proof is required to establish the melancholy fact, that the barbarous custom of Female Infanticide still prevails in your districts to a considerable extent, because the inquiries of the learned have proved that in all countries the number of persons born of

both sexes is nearly equal. Let me remind you that your late father, the respectable Jeháji, was the first Chief who set the example, twenty-five years ago, of renouncing this horrible practice, and that, in consequence, yourself and family have on various occasions received special marks of the favours and friendship of the British Government. It is mortifying to reflect that the laudable example of your father has produced so little impression upon the Bháyád and other Jádejás residing in the Morvi Táluka. I exhort you in the strongest manner to take immediate measures to ensure the strict observance of the engagements entered into by your respected father for the discontinuance of this dreadful crime; and I inform you, that should you fail to do so, and should future returns from your districts exhibit similar results, you will forfeit all claim to a continuance of the favour and protection of Government, and justly expose yourself to reproach and disgrace.

3. Same as para. 4 of the letter to the Jám.
4. Same as para. 5 ditto.
5. Same as para. 6 ditto.
6. Same as para. 7 ditto.
7. Same as para. 8 ditto.

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APPENDIX No. ..

*From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JÁDEJA CHANDERSINGJI, the Chief of Gondal Dhoráji; of the same date.*

The same as to the Jám, with the exception of the 2nd paragraph, and the allusion to the Ráo in the 3rd paragraph.

*From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JA'DEJA BHUPATSINGJI, the Chief of Dhrol Sarrafádúr; of the same date.*

The same as to the Chief of Gondal.

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APPENDIX No. ..

*From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JA'DEJA SURÁJI, Chief of Rájkot Sardár; of the same date.*

The same as to Gondal and Dhrol, with an addition as follows:—

In my letter of the 20th June I communicated to you the decision of Government upon the dreadful instance of Infanticide committed in your house in 1833. I trust that the leniency extended to you by Government is duly appreciated; that you have been awakened to a proper sense of the heinous sin which, under the influence of a shocking prejudice, you committed; and that you will endeavour to restore yourself in some degree to the favour of Government by your future exertions towards the suppression of a practice long since renounced by your tribe generally, under the most formal engagements.

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APPENDIX No. 5.

*To the Chiefs of Dhrápha.*

Enclosed is a proclamation issued by Government, requiring your tribe to adhere to the engagements it entered into twenty-five years ago, to discontinue the barbarous practice of Female Infanticide.

2. The return of Jádeja children lately obtained from your district, unequivocally proves that this detestable custom has not been abandoned. The great disparity of 67 males to 10 females can in no other way be accounted for.

3. The practice is denounced as a sin of the deepest enormity in the Shástrás of your religion, and is universally execrated by all classes of the community.

4. I hereby inform you that if it is proved by future returns that the unnatural custom is still adhered to, you will render yourself liable to the severest penalties; and if you neglect to attend to this friendly warning, you will run a great risk of losing your tálukas and the privileges you now enjoy. Reply to this communication.

The same to Virpur Kharedi, Muliláderi, Sisáng Chándli, Kotda Náyanji, Rájpara, Jáha Dewáni, Mália, Lodhika, Bhádva, Virva, Sháhpur, Wadáli, Kánkasiáli, and Gadhka.

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APPENDIX No. 6.

*Circular to the Chiefs of Pál, Kothária, Kotda Sángáni, and Mava.*

The same as the above, omitting para. 2.



## APPENDIX No. 7

*From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to JA'DEJA DUNGARJI, the Chief of Khírasra.*

After compliments,—Enclosed is a proclamation, recently promulgated in Káthiáwár, against the unnatural practice of Female Infanticide, to which I request you will give every publicity.

2. It has afforded me the highest satisfaction to observe, from the returns of Jádeja children of your district, that yourself and brethren have paid so much attention to your engagements to renounce a practice so entirely opposed to the usage of mankind.

3. Your praiseworthy conduct having been brought to the notice of Government, I have been authorised to grant you a remission of ten annas from the tribute payable from Khírasra for Samvat 1890, and an honorary present in the name of Government in token of its high approbation of your exemplary conduct. These rewards will no doubt stimulate you to further exertions towards extinguishing a crime which has so long disgraced your tribe.

Send an early reply to this communication.

## APPENDIX No. 8.

*To the Chiefs of Mengni and Sátodad Várdi.*

The same as the above, substituting four annas for ten annas, and omitting to mention an honorary present in the name of Government.

## APPENDIX No. 9.

*To the Ráj of Dhrángadhra and other Chiefs who give their Daughters in marriage to the Jádejas.*

After compliments,—Enclosed is a proclamation recently issued by Government, in Káthiáwár, against the practice of Female Infanticide.

You are aware that this custom formerly prevailed almost universally among the Jádeja tribe, but that its renunciation was provided for under the most solemn engagements. Notwithstanding this, it has recently been established beyond doubt, that the barbarous custom is still adhered to, to a very considerable extent.

Further measures have therefore become necessary to effect the complete abolition of the custom; and the object of my writing to you is to suggest that it be made a stipulation in all marriage contracts entered into between Rajputs of the Jhála tribe and the Jádejas that the practice shall be discontinued.

I rely on your adopting measures for carrying this suggestion into effect within your territory. The practice of Infanticide is revolting to human nature, and is denounced as an inexcusable sin in the Shástrás of your religion. By co-operating with me in its discontinuance, you will be doing what is acceptable to God and man, and entitle yourself to the thanks, and approbation of the British Government.

Favour me with an early reply to this communication.

## APPENDIX No. 10.

*From J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, to BA'BÁJI BACHA'JI, Minister of the Chief of Gondal; dated 21st July, 1835.*

After compliments,—When you lately visited me at Porbandar, I conversed with you upon the subject of the custom of Female Infanticide, and I apprised you of the measures I intended to adopt to secure its entire suppression.

2. This practice being of such a detestable character, and its observance so at variance with the affection implanted by nature in the hearts of parents for their children, I am sanguine that its ultimate abolition may confidently be expected.

3. It is my desire to enlist the feelings of the whole community in behalf of this sacred cause, so that it may become generally execrated and be ultimately regarded by the tribe among whom it prevails as the great and inexcusable sin it is described to be in your Shástrás.

4. I have written to the Chief whose minister you now are, requiring him to see that Colonel Walker's engagements are strictly adhered to. I request the constant exertion of the influence you must possess, from your situation, as well as high and respectable character, over the Gondal Jádéjás, to give effect to those settlements.

5. Enclosed is a proclamation recently issued by Government on this subject, to which I will thank you to give all the publicity in your power. I request also your attention to a letter, I have written on the subject to the Chief of Gondal, and that you will urge him to adopt immediate measures for giving effect to the wishes communicated to him.

6. Should any case of Infanticide come to your knowledge, you should communicate the same to me. There is no doubt the practice still prevails to a very considerable extent. The British Government is resolved to suppress it, and should persuasions and admonitions fail to effect this, severe penalties will be inflicted.

7. I shall be happy to receive an early reply to this letter, and if any measures occur to you likely to aid in the end in view, I shall be glad if you will state them; you could not perform a more acceptable service than that of suggesting any mode by which the crime of Infanticide may be diminished or extinguished altogether.

Consider me your friend and well-wisher,

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APPENDIX No. 11.

Circular letter written to Nathu Mehta of Limdi, Moti Mehta of Navánagar, Ranchhodji, Diván of Junághad, Bába Warikar of Dhervi, Mehta Vasadji of Gondal, Nathurám Mangalji of Porbandar, and other influential persons in Káthiáwár, forwarding copy of the proclamation, and soliciting their aid and co-operation in effecting the extinction of the crime of Infanticide.

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APPENDIX No. 12.

Circular letter to the undermentioned Méhtas on attachment duty, forwarding them the proclamation, directing them to assemble the Jádéjás in their vicinity, and to read and explain its contents, and to be careful to report to me any case of Infanticide that may come to their knowledge.

1. Mehta Mándanji, in charge of Muliláderi,
2. „ Partápráe of Pál.
3. „ Raghunáth, of Rájpur.
4. „ Rewáshanker, of Mengni.
5. „ Punja Karunáshanker, of Sátodá Vávdi,
6. „ Mándanji, of Sisáng.
7. „ Juloji Virchand, of Jália Dewáni.
8. „ Bábáji, of Dhrápha.
9. „ Gopálji, Rájkot.
10. „ Ráoji, of Mália.

Circular letter to the undermentioned Chiefs, forwarding the proclamation, and requesting their aid in giving effect to it.

1. Jhála Jasáji of Trádia Limdi Bháyád; dated 4th August 1835.
2. „ Narsingji, Bhouka, ditto.
3. „ Sóngáji, Ankewália, ditto.
4. „ Agarsing, Karmád, ditto.
5. „ Bhumji, Bhathán, ditto.
6. „ Jaji, Bajána, ditto.
7. „ Sabláji, Samla, ditto.
8. „ Jiwanji, Chachána, ditto.
9. „ Wajehráji, Thán Lakhtar, ditto.
10. „ Bhojráji, Limdi, ditto.
11. „ Jálmsingji, Devala, ditto.
12. „ Raisingji, Chuda, ditto.
13. „ Muluji, Jákhan, ditto.
14. „ Rájsingji, Wádhwán, ditto.
15. „ Jethji, Wánálu, ditto.
16. „ Abhesingji, Sháhuka, ditto.
17. „ Banasingji, Károl, ditto.
18. „ Kasháji, Untdi, ditto.
19. „ Chañdrasingji, Wánkáner, ditto.
20. „ Wakhatsingji, Sála, ditto.
21. „ Nathuji, Chalála, ditto.
22. „ Ranchhodji, Kamálpur, dated 7th August 1835.
23. „ Jijibhá, Dárod, ditto.
24. „ Khodáji, Khándia, ditto.

25. Jhalla	Wastábhái,	Khándia, dated 7th August 1835.
26. "	Aluji,	Palláli, ditto.
27. "	Maddársing,	Bhadwána, ditto.
28. "	Jassáji,	Gedi, ditto.
29. "	Nathuji,	Lálhád, ditto.
30. "	Maddársingji,	Talsána, ditto.
31. "	Phalji,	Távi, ditto.
32. "	Dipsing,	Kheráli, ditto.
33. "	Akherájji,	Gundiáli, ditto.
34. "	Sesábhai,	Bhálála, ditto.
35. "	Dosáji,	Jhámpodád, ditto.
36. "	Punjáji,	Wanod, ditto.
37. "	Banesing,	Jhammar, ditto.
38. "	Máhdhavsing,	Rájpura, ditto.
39. "	Becharji,	Wana, ditto.
40. "	Dayálsing,	Dudhrej, ditto.
41. "	Khmáji,	Kerála, ditto.
42. Ráwal	Wajehsingji,	Bhávnagar, ditto.
43. "	Bháwáji,	Kátodia, ditto.
44. "	Jhájji,	Pachhegám, ditto.
45. "	Páttáji,	Dhola, ditto.
46. "	Kákáji,	Pánchavda, ditto.
47. "	Dosáji,	Rámanka, ditto.
48. "	Unadji,	Chitráwáv, ditto.
49. "	Kasháji,	Chamárdi, ditto.
50. "	Hematsing,	Wadod, ditto.
51. "	Ratansing,	A'lampur, ditto.
52. "	Bhojáji,	Todi, ditto.
53. "	Jethuji,	Rattanpur, ditto.
54. "	Jymatsing,	Toda, ditto.
55. "	Káyáji,	Sonpuri, ditto.
56. "	Harbhamji,	Valla, ditto.
57. Gohel	Desalji,	Samandhiála, ditto.
58. "	Khmáji,	Bhojávadar, ditto.
59. "	Jiji Sursingji,	Láthi, ditto.
60. "	Mánáji,	Gadháli, ditto.
61. "	Dosáji,	Kjadia, ditto.
62. "	Jeháji,	Vávdí, ditto.
63. "	Khengárji,	Gadhula, ditto.
64. "	Togáji,	Wángdra, ditto.
65. "	Khodáji,	Bochadva, ditto.
66. "	Ajábhai,	Limbda, ditto.
67. "	Mheruji,	Dedakdi, ditto.
68. "	Dudáji,	Pálitána, ditto.
69. Sarviya	Amráji,	Jállia,
70. "	Jibhá,	Chok,
71. "	Bhimji,	Sihor.
72. "	Umáji,	Rohisála:
73. "	Ráebji,	Sanála.
74. "	Ránáji,	Aiyavej.
75. "	Wanáji,	Rájpura.
76. "	Wakáji,	Pá.
77. "	Bannesingji,	Dedarda.
78. "	Káyáji,	Dátha.
79. Parmár	Rámji,	Muli.
80. "	Ramsingji,	Munjpur.

Rájhot, 29th September 1835

Distributed the proclamation against Infanticide to the Vakils usually employed by the Chiefs in the transaction of their affairs, and directed them to take every opportunity of publishing it, and of reminding the Jádeja Chiefs of the penalties they will incur by neglecting to attend to it.

From JÁDEJA SHRI RANMALJI, Jám of Navánagar, to J. P. WILLOUGHBY, Esq, Political Agent, Káthiáwár, dated Shrávan Vad 14th, or 23rd August 1835.

All is well here. Write regarding your own welfare. Your letter dated Ashád Vád 11th has been received. You have therein written regarding arrangements for the suppression of the custom of putting our daughters to death; all this is right. I shall assemble intelligent men together, and, after due deliberation, write you a reply.

*From JÁDEJA SHRI PRATHIRÁJI, Chief of Morvi and his Son KUNVARSHRI RAWÁJI, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Bháderwa Vad 9th (16th September 1835).*

After compliments,—All is well here. Write to us of your welfare. Your letter regarding the preservation of our daughters and the proclamation on that subject has been received. Jádeja Dewáji and all our Bháyád are now at Rájkot. I have written several times to my Vakils to exact security from them, and to send the deeds to me. He has however, not yet done so. My Bháyád state that they are ready to execute the required writings as soon as Jádeja Dewáji has done so. I will write to you hereafter on this subject. My father was an instrument originally in this business and I myself act up to his example. I will not fail to pay due attention to the orders you have now issued. Ded Mhurji will apprise you of my intentions in this matter.

*From JÁDEJA CHANDARSINGJI, Chief of Gondal, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 10th August 1835.*

The British Government formerly adopted measures for the suppression of Infanticide; but since receiving your letter of the 21st July, forwarding a proclamation on this subject, and observing that it is your fixed determination to abolish the custom, I have accordingly communicated the contents of your letter and proclamation to the whole of the Jádejas and the Bháyád, and exacted security from them to abstain from the practice, and to the effect that, if any of them should disregard the present engagement, he shall be expelled from the caste, and rendered liable to any punishment the British Government may think proper to inflict. I have spared no pains and trouble to inform them thoroughly of this. The measures adopted become the virtuous and humane character of the British Government and are strictly in accordance with the precepts enjoined in the Hindu Shásters. He who now should commit the dreadful crime will reap the fruits of his guilt; and he who knowing that the crime has been committed by another, should hesitate to reveal his knowledge thereof, must participate in the guilt and sin which are the consequences. Who would participate in such sin? Let the Sirkár be convinced of this; nothing will be left undone in this matter. But should, notwithstanding, any instance of the crime occur, the Sirkár is all-powerful to punish. Half-yearly returns will be transmitted as directed. The new year will commence from the Dassara, six months after which the first half-early return will be forwarded.

*From JÁDEJA SURÁJI, Chief of Rájkot, to J. P. WILLOUGHBY, Esq., Political Agent, Káthiáwár, dated August 1835.*

I have received your letter dated the 20th June. I am willing to pay the fine of Rs. 12,000 therein imposed upon me. I am, however, not in circumstances to pay the whole of this sum at once; I rely on your goodness to grant some indulgence in this respect. You have desired that whenever there might be the prospect of an increase to my family, I should inform you of the same. This I will carefully attend to. In regard to the security demanded from me that I shall hereafter abstain from the practice of Infanticide, I beg to state that I abjure the custom for ever, and if ever I am found guilty of the crime, my possessions will be at your disposal. Should you still insist upon exacting security, I am bound to afford it. I have agreeably to your orders, caused the departure of Mehtas Jutha Balwant and Dalpatráj Kushál from my territories. In reply to your orders that I must not injure Patel Lakhmon's mother, the midwife, and other persons who gave evidence, or their relations, &c, I beg to state that Lakhmon Patel is like a son of the Darbár, and there is no one it regards so much as it does him.

2. I this day, in the presence of four Sháhukárs and two other persons, called in Lakhmon Patel, and gave him promises of encouragement. I have received a proclamation on the subject of Infanticide which you transmitted to me, and shall adopt arrangements for carrying the orders therein contained into effect. Whatever the English Government determines upon doing is designed for our good, and I am anxious to obey the wishes of the Sarkár. I beg you will be so good as to grant me some indulgence in paying the fine imposed on me, the way to be that which yourself may be pleased to determine. My estate is at the will of the Sarkár. This is my petition.

*From JÁDEJA BHOMINÁJI, Chief of Kotda Sángáni to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Shrávan Shud 6th or 31st July 1835.*

Acknowledges letter with Proclamation of Political Agent, and recapitulates the contents.

I continue to act agreeably to my engagements, and the wishes of Government in this business. The object of Government is to uphold the Hindu religion. The unfortunate alone will not understand this, and wretchedness will be their portion. Three daughters have been lately born in my family, and have been preserved. I have drawn up a return of them in the form formerly furnished me by you, and have sent this return with the usual letter to you. I am obedient to your orders, and desire to act according to the wishes of Government. This, Sir, is my representation.

*From JÁDEJA JASSAJI, Chief of Lodhika, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár.*

I have received your letter with the proclamation, and have placed it on my head. I will obey the order of Government.

*From JA'DEJA MERA'MJI and two other Shareholders of Muliláderi, to J. P. WILLOUGHBY, Esq., dated Shrávan Shud 14th (7th August 1835).*

We have received your letter with the proclamation. Whoever commits the sin of Infanticide will be punished. We will attend to the orders of Government. We have explained the contents of the proclamation to all our Bháyád (brethren) and will all attend to it.

*From the JÁDEJA CHIEFS OF DHEA'PHA, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Jest Wad 2nd (12th June 1835).*

In obedience to the proclamation issued by Government, which we have read, we will not put our daughters to death. Should any of our Bháyád commit the crime, we agree to his being considered an offender against Government.

As above written we will act.

Signature of the parties.

*From JA'DEJA LA'DAJI, Chief of Rájpura, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Shrávan Shud 8th (2nd August 1835).*

Your letter with the proclamation respecting the preservation of the daughters of Jádejás, has been received. The Mehta on attachment duty assembled together the whole of my Bháyád and read the proclamation over to them.

*From JA'DEJÁS KHA'NJI PATHÁJI, KA'NTHADJI LÁKHA'JI, KESARJI NA'NA'BHÁI ALLA'BHÁI of Sátodad Vávi, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Shrávan Shud 9th (3rd August 1835).*

Your letter, and the proclamation regarding the preservation of our daughters, have been received. The Japtidár, Kurnáshankar, assembled the whole of our Bháyád together, and communicated the contents of your despatch to them. In obedience to the orders of Government we have never, nor will henceforward, put our daughters to death.

*From JA'DEJA KHENGA'RJI and the Bháyád of Kotda Náyaní, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 1st August 1835.*

The proclamation which you transmitted, regarding the daughters of Jádejás, has been received. Read the compliments of Khengárji's mother.

*From JA'DEJA DUNGARJI, of Khirasra, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 31st July 1835.*

The proclamation forwarded by you has been placed on my head; I do not act contrary to the wishes of Government.

*From JA'DEJA DOSA'JI, Chief of Pál, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 11th October 1835.*

I have received your letter with the proclamation. I have assembled my Bháyád, and formed engagements that they should not put their daughters to death. I am under the same obligation to preserve my daughters. Five months since my brother, Jádeja Hari-bháí, got a daughter, which he preserved. This I wrote for your information.

*From BA'BA'JI BACHA'JI, Minister of the Chief of Gondal, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 11th August 1835.*

After compliments,—Acknowledges the Political Agent's letter forwarding the proclamation, and, after recapitulating contents states—I have thoroughly informed the Chief, Jádeja Chandarsingji, of these matters, and the arrangements directed by you shall immediately be adopted, as you have already been informed in a letter from the Chief himself. He who con-

ceals his knowledge of a crime so heinous as that of Infanticide is guilty of a deadly sin, and concernment in the murder who, then, would share the enormous guilt attached to such concealment? The labour which you have undertaken from motives of the purest philanthropy and the orders you have issued, will be cordially aided and obeyed even at the peril of our lives.

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*From BABA WASSEIKAE, Farmer of the Taluka of Dhrol, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 29th August 1835.*

After compliments,—I have received your letter forwarding a proclamation regarding the suppression of the wicked crime of Infanticide practised amongst the Jádejás. I have published the proclamation amongst the Girásias and others residing in the villages included in my farm. With Colonel Walker originated the adoption of measures for the abolition of Infanticide, but it is you who have vigorously carried those measures into execution upon a systematic plan. The ears of the community are at last opened, and they begin to see with their eyes. The inhuman custom continued, and your predecessors came and went, but no one has been so fortunate as to deserve that credit before God, and eternal name with posterity, which you have obtained. I shall adopt the arrangements you have directed, and communicate with you on the subject from time to time. I rejoice in two things—the exercise of virtue, and the attainment of that celebrity which is the inevitable concomitant thereof.

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*From MEHTA NATHUEA'M MANGALJI, of Porbandar, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 20th September 1835.*

After compliments,—Your letter dated the 7th August last has arrived, and afforded me great pleasure. The proclamation regarding the daughters of Jádeja has also arrived and I have conversed with the Rána on the subject. The Jethva tribe is not numerous; there are only four Dehlis (divisions) Orders have been issued to all of them to abstain from Female Infanticide. The Rána is very much pleased that the attention of Government is engaged on a subject of such immense interest, and so conformable to the religion of all nations. The Jethva tribe, however, was not included in Colonel Walker's arrangements for the suppression of Infanticide, because this (i.e. Porbandar) is a Dharmráj or place where religion is much respected, and the custom does not prevail; the four Dehlis consist of only ten houses. I am much rejoiced that the precepts of religion are to be enforced, and I will co-operate.

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*From RANCHHODJI, DIVA'N of Junághad, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Asso Vad 2nd (12 July 1835).*

After compliments,—Your favour, together with the proclamation, has been received. The Jádejás, in putting their daughters to death, commit a great sin. The Shástrás describe this sin as one of the greatest enormity. The custom of Infanticide is not sanctioned in any of the Puráns that I have ever heard of. A woman cannot be deprived of life even if she is the most depraved and abandoned of her sex. The guilt, therefore, of putting an innocent infant to death is of the blackest dye. The British Government, in abolishing this inhuman practice from motives of religion and humanity, has gained for itself the highest reward of virtue. There are certain tribes of Rajputs who put their daughters to death. The causes which appear to me to have led to the practice are mentioned below. These causes, however, no longer exist, and it is unaccountable their still continuing to practise the crime.

The causes I mentioned are as follows:—

1. Up to the reign of Prathiráj Chola the bride was the property of the strongest who succeeded in taking possession of her person from the pavilion erected to celebrate her marriage. The contentions which ensued in consequence were of the bloodiest description.
2. The Samma tribe of Rajputs gave a daughter in marriage amongst the Sumra tribe of Rajputs. Some causes originating in this connection led to a lasting rupture between the tribes.
3. The daughter of the Rája of Tatta was carried away by the Kalifa or Sewánt of Bagdáda.
4. The Mussalmen, during their reign, forcibly possessed themselves of the daughters of the Rajputs, and great hatred and opposition between the castes ensued in consequence.

To the above causes was owing the practice amongst the Jádejás of putting their daughters to death. The present times are, however, those of religion and virtue, and violence cannot be exercised by one individual against another. It is therefore unnecessary to continue the practice of infanticide. The greater portion of Jádejás do not adopt this dreadful crime, but those who do so will abstain, in obedience to the will of Government. As you have written to me to co-operate in the abolition of the custom, and as it is a work of piety, no endeavours will be spared on my part. Write in return, commanding me to do you service.

*From VASSANJI ISHVARJI of Gondal, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 11th August 1835.*

Acknowledges the Political Agent's letter with the proclamation (recapitulates contents).

I have spoken to the Darbár (*i. e.* Chief of Gondal) on the subject, and he has despatched people to the several members of his Bháyád. The strictest inquiries will be instituted, and no labour spared. The British Government is the protector of justice and of the religion of the Hindus; consequently the arrangements it has adopted for the suppression of Female Infanticide will be acted upon. The orders of Government are like a crown on the heads of every one; all persons are bound to obey the wishes of Government,

*From MAHÁRÁNA SHRI AMARSINGJI, Chief of Dhrángadhra, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Ashwin Shud 2nd (24th September 1835).*

After compliments.—Your order regarding the daughters of Jádejás, together with a proclamation on the same subject, has been received. I have summoned my Bháyád to a conference on the subject; they have agreed to meet at Dhrángadhra the day after the Diváli festival. After this meeting for deliberation I will write further to you.

*From JHÁLA BHOJRA'JI, Chief of Limdi, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 4th Bhádarwa Wad (11th September 1835).*

Acknowledges receipt of letter and proclamation.

I shall act in obedience to your wishes. I have distributed the letters, twenty-four in number, which you forwarded to the address of the Bháyád. As to a reply being sent you by the Bháyád, I have to mention that some of them understand, and others do not, the object in view. The Bháyád are distributed in many villages, and require to be advised by a proper person. I shall therefore depute Mehta Nathurám to them with instructions; but permanent arrangements can only be effected by your sending a Mehta into my táluka for the purpose of taking writings from the different members of the Bháyád; but, should this measure appear objectionable, the Bháyád, when they attend as usual at Rájkot for the purpose of settling their dues to Government, can be made to execute writings in your presence; this is the only certain method which appears to me of accomplishing the wishes of Government.

*From JHÁLA AGARSINGJI, Chief of Karmad, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 1st September 1835.*

After compliments.—Your letter dated the 4th August, regarding the preservation of the daughters of Jádejás, with the proclamation, arrived on the 28th August. I placed it on my head. In conformity with the desire of Government, arrangements will be made.

*From JHÁLA RÁISINGJI, Chief of Chuda, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 1st September 1835.*

After compliments.—Your letter about the daughters of the Jádejás, and the proclamation on that subject, have arrived. I placed them on my head, and will act in conformity with the wishes of Government.

*From JHÁLA AKHERÁJI, Chief of Gundiáli, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 26th August 1835.*

After compliments.—Your letter, forwarding a proclamation respecting the daughters of Jádejás, has been received. At present I have no daughter, but should I ever betroth a daughter to a Jádeja, I will do so after having made arrangements conformable to the Government orders.

*From JHÁLA DIPSINGJI, Chief of Keráli, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 25th August 1835.*

I have received your letter, perused, and understood its contents. According as you have written, a writing will be taken and our daughters married. Further, the motives of Government in this matter are purely those of humanity, and the measures they adopt are for the best. As you have written, writings will be taken from the Jádejás, and in future we shall not give them our daughters without first obtaining a writing from them, though you should or should not write to us again on the subject.

*From JHA'LA SHESMA'LJI, Proprietor of Bhálála, Táluka Wadhván, to J. P. WILLOUGHBY, Esq., dated 26th August 1835.*

Your letter has been received, read, and the contents thereof understood. In obedience to your wishes, the daughters of Jádejás will be preserved, and a writing to this effect taken from them before we marry our daughters to them.

*From RA'WAL JETHJI MOTHJI, Shareholder of the Village of Rattanpur Dhámanka, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 23rd August 1835.*

After compliments,—Your letter, dated 7th August, has been received. In this country the Jádeja people do not preserve their daughters. (Recapitulates the contents of the Political Agent's letter.) I have derived much pleasure from the receipt of your letter. My people abhor the custom of the Jádejás, and it is becoming of the just Government of the Sarkár, the protector of religion, to adopt the arrangements it has done. Every one is pleased with this. Before we give our daughters in marriage to the Jádejás, we shall, as directed, take the requisite writings from them to abstain from Female Infanticide. I write this for your information.

*From SARVAIA BANESING and others, of Dedarda, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 3rd September 1835.*

Acknowledges the Political Agent's letter, and recapitulates its contents.

We have never yet given our daughters in marriage to the Jádejás, but if ever we do so in future, it will be under the arrangements you desire.

*From RA'WAL HARBHAMJI, Chief of Vala, to J. P. WILLOUGHBY, Esq., dated 5th September 1835.*

Acknowledges the receipt of the proclamation, and states—I shall act agreeably to the Sarkár's arrangements; be sure of this.

*From RA'WAL SIA'JI and RA'WAL KASLA'JI, Chief of Páchhegám, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 22nd August 1835.*

We have received your letter, read, and understood its contents. Your letter to Ráwal Pattábhai, of Dhola, has also been received, read, and understood. No one is beyond the orders of the Sarkár.

*From GOHEL KHARÁBHAI, of Jalálpur, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 29th August 1835.*

Acknowledges the receipt of the proclamation, and states—The custom of Female Infanticide does not prevail in my jurisdiction. I have inquired into this, and have found such to be the case.

*From GOHEL KHIMA'BHÁI, and GOHEL AJÁBHAI, of Bhojáwadar, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated A'shad Shud 4th, 1892 (26th September 1835).*

After compliments,—Your letter, forwarding the proclamation, has been received, and its contents understood. Henceforward, whenever we may betroth our daughters to the Jádejas, we will exact security as directed.

*From JHA'LA BECHARJI, Chief of Wána, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Bháderwa Vad 13th (20th September 1835).*

After compliments,—The proclamation regarding the daughters of Jádejás has been received. I am exceedingly well pleased with this arrangement, which is proper. In conformity with your desire, henceforward, whenever I may betroth my daughters to any Jádeja, I will inform the Sarkár.

*From SARVAIA RA'ERJI and SARVAIA BHUPAT SING, of Sandála, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 6th September 1835.*

After compliments,—Your letter and the Bombay proclamation have been received, and the contents understood. We have not up to this time entered into any marriage alliance with the Jádejás, but should we hereafter do so, we will inform. Do not entertain any care or fear on this matter, but continue to show favour towards us; we are under your protection.



*From SARVAIA KÁYA' BHAI and SARVAIA MANABHAI, Chiefs of Datha, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 9th September 1835.*

After compliments,—Your order regarding the daughters, and the proclamation, have arrived. It is not the custom with us to kill our daughters; we marry them as respectably as we can.

*From MEHTA PUNJA' KURNA'SHANKAR, Japtidár of Sátodad Vávdí, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated Shrávan Shud 9th (2nd August 1835).*

Acknowledges Mr. Willoughby's letter transmitting the proclamation; recapitulates contents. I assembled all the Bháyád of the táluka together, and read over your letter, with the proclamation, to them. The Jádejás assembled said they would not put their daughters to death, nor permit their dependants doing so. Their answer was to this effect. I delivered the proclamation over to them. I shall immediately inform you of the death of females amongst the Jádejás. Khana Khánji and Tálukdárs have, all together, prepared a petition which you will receive.

*From BA'BA'JI BÁLKRISHNA, Japtidár of Dhrápha, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 4th August 1835.*

Acknowledges communication regarding Infanticide from the Political Agent; states— I have, in obedience to your órders, assembled all the Bháyád together, and communicated to them the contents of the proclamation. Their acknowledgment of the receipt of the proclamation has been forwarded to you. I shall duly inform you of all births amongst the Bháyád, and pay strict obedience to your instructions in this respect.

Applies for a form to guide him in drawing up the return of Jádejás required by the Political Agent.

*From RAGUNÁTH RÁMCHANDER, Japtidár of Rájpur, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 2nd August 1835.*

Acknowledges the receipt of the Political Agent's letter, and recapitulates contents.

In obedience to your órders, Jádeja Ládháji is in attendance on you at Rájkot; but I assembled Jádeja Rámábhai and the rest of the Bháyád, and delivered to them your letter, with the proclamation, after reading the same over to them. Their acknowledgment of the receipt of these documents is herewith transmitted. I have issued the strictest injunctions to them to preserve their daughters, and required of them to give writings to that effect. They replied together, that their Chief, viz, Jádeja Ládháji, was in attendance on the Political Agent at Rájkot, and would enter into any engagements in their names that may be demanded of him. I shall keep inquiries on foot amongst the Bháyád Mehta Jibhai, formerly in charge at this place, furnished you with a return of the male and female Jádejás then existing. I herewith transmit a return of such as have been born since that period.

*From the JAPTIDÁR OF MULILA'DERI, to J. P. WILLOUGHBY, Esq., Political Agent in Káthiáwár, dated 7th August 1835*

I have received your letter and the proclamation regarding the daughters of Jádejás and handed them to the Tálukdár, after informing him of their contents. The strictest inquiries will be instituted, and the results duly communicated to you

*Minute by the Honourable the Governor, dated 20th September 1838.*

Mr Erskine's Infanticide Report for 1835 and 1836 has been so fully analysed by Mr. Willoughby, in his valuable Memorandum on this important and interesting subject, that it will be unnecessary for me to enter at all into detail.

Both these gentlemen have brought to this subject the warmest zeal to accomplish the most benevolent object; and have been actuated in the measures they have adopted by the most earnest desire to suppress and put an end to the revolting and wicked practice of Female Infanticide, by every effort which has suggested itself to their judgment as best adapted to that end, though they differ in some respects. Mr Willoughby's matured judgment, and knowledge of the people, lead me to acquiesce in his proposed amendments of the suggestions of Mr. Erskine

The success which has attended Mr. Willoughby's efforts is very strikingly shown by the number of female children preserved of those born in the last year of his Agency, and the one following it, although, as embracing only twelve instead of eighteen months, and omitting the táluka of Navánagar, they exhibit a result very much short of what might have been given.

Whatever recommendation or otherwise the preliminary inquiry into charges may have in ordinary questions of a criminal nature, in those connected with Infanticide I think them of very great importance, particularly as tending to prevent groundless or malicious charges being brought before the public, and the character of the accused unnecessarily injured. The suggestion of the Political Secretary should be adopted.

The persecution which it appears the Chief of Rájkot has exercised towards the connections of the party who informed against him, should be inquired into and redressed, as pointed out in para. 21.

It is to be regretted that Mr. Erskine had not more carefully looked into the proceedings of his predecessors, nor possessed the documents which should now be sent him as suggested in para. 48 of the Memorandum, when he would have been satisfied that measures of a conciliatory character formed as much a part of his principle of proceeding as of his own, and in the conspicuous and acknowledged success which has attended those principles of proceeding he would have found a more solid ground of commendation than any which he has adduced as the basis for condemning them.

In Mr. Willoughby's remarks upon the eight propositions of Mr. Erskine for effecting the great benevolent object in view in paras. 32 to 41 of the Memorandum, I entirely concur. I am quite at a loss to conceive how in his sixth proposition he could have proposed the degree of impunity for the crime of which they have had such full knowledge, and of the penalties attaching to it through Mr. Willoughby's proclamation. On the eighth proposition I think the Honorable Court should be strongly recommended to authorise an expenditure sufficient to ensure efficient measures for the diffusion of education in Káthiáwár.

The proclamation proposed should be amended by embodying much of that of 1834, so that it shall appear distinctly as a continuation of the former proclamation. I object to the circular, because of the inconsistency that would be involved in our issuing a document speaking of the Shástrás as containing a declaration of the true law of God. By avoiding such questionable, or rather erroneous statement, and simplifying and shortening the circular somewhat as proposed in paragraph 44, it would be much improved. The meeting of the Chiefs, if it can be effected in the spirit anticipated by Mr. Erskine, will, I trust, be attended with the benefits he anticipates.

In conclusion, I have to observe that the few remarks I have offered on the interesting reports before the Board, and the Political Secretary's valuable Memorandum on it, touch but on a few of the points which deserved notice; I felt, however, that I could not improve upon the several recommendations which Mr. Willoughby has offered, and I would therefore suggest that he be requested to frame, in the spirit of his 46th paragraph, a reply to Mr. Erskine, embracing them.

The whole subject will also be reported to the Honorable Court.

(Signed) JAMES FARISH.

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*Minute by the Honourable Mr. DUNLOP, dated 22nd September 1838.*

I quite agree in the general propositions for the suppression of Infanticide, but entertain doubts of the advantages to be expected from general convocations of ignorant, prejudiced men, who are confessedly incompetent to enter into, or comprehend our views, but who seem to me quite as likely to confirm and embitter each other's prejudices as to be converted to our way of thinking, while it may tend to give combined habits of action not desirable to encourage.

(Signed) J. A. DUNLOP.

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*Minute by the Honourable Mr. G. W. ANDERSON, subscribed to by the Honourable Mr. DUNLOP.*

I entirely concur in the view Mr. Willoughby has taken of Mr. Erskine's report, and in the measures he suggests where he differs from Mr. Erskine.

The mode Mr. Willoughby points out in his 7th paragraph for conducting inquiries into these cases I consider eminently wise, and should be alone followed.

Mr. Erskine's proposition, that no proceedings should be held in these cases for two years, I should strongly object to—as unnecessary for information to put the Jádejás on their guard—for information of our abhorrence of the practice they already possess—as also of the penalties to which the practice renders them liable.

It would tend to throw a doubt upon our former proceedings; to give those proceedings, in some measure, the colour of injustice in our not having given such law of warning before; and lead to some doubt if up to this point we had really been in earnest.

I do not see either any necessity for the proposed proclamation; it proclaims what is already sufficiently known, and I do not suppose any one really suspects that any good would come of it.

I admit, that education and knowledge will ultimately change the feelings and habits of a whole people ; but this is a work of time ; and it is not to knowledge so gained, that we must look for the cessation of this great crime, but to measures of vigour tempered with prudence and conciliation. Our progress since Mr. Willoughby's administration has been great, and entitles him to the highest praise. Many have written much, but in his measures we find a practical result ; and till we find a better and more extensive practical result promised, and likely to occur from other measures, I think those he adopted, and now so satisfactorily explains, ought to be persisted in.

(Signed) G. W. ANDERSON.

J. A. DUNLOP.

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*Minute by the Honorable the GOVERNOR*

With regard to the convocation I do not think it will do any harm ; and in regard to the proclamation, it will perhaps be best to republish the former one with such modifications as the altered state of circumstances, and the census may render necessary.

(Signed) J. FARISH.

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*Minute by the Honorable Mr. G. W. ANDERSON, subscribed to by the Honourable Mr. DUNLOP.*

I must say that I doubt any good coming from the convocation, and I should consider it a hazardous measure. On the question of the necessity for the proclamation I have given my opinion.

(Signed) G. W. ANDERSON.

J. A. DUNLOP.

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*Minute by the Honorable Board.*

At the present time, and with reference to the state of the country, the convocation had better not be held.

(Signed) JAMES FARISH.

G. W. ANDERSON,

J. A. DUNLOP.

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MEMORANDUM.—*The substance of Mr. Willoughby's foregoing Memorandum, dated the 8th September 1838, and the views of the majority of the Board contained in the above Minutes, were communicated to the Political Agent in Káthiáwár, on the 18th February 1839.*

NOTE.—These proceedings having been reported to the Honorable the Court of Directors, that authority, on the 13th May 1840, replied as follows :—

" Mr. Erskine's report on the progress of the measures for the suppression of Infanticide in Káthiáwár, during the years 1835 and 1836, is creditable to his industry and intelligence. We agree with you, however, in thinking that the facts stated by him, and especially the very great increase shown by the census in the number of female children now in existence (assuming that the census is to be relied upon, of which we express no doubt), amply justify a far more favourable opinion than that entertained by him of the success of the means hitherto adopted to check Infanticide, and that the result altogether is by no means such as to call for that total change of measures which he seems to recommend, although some of his suggestions may be beneficially adopted in aid of the measures already in operation.

" 3. Among other things Mr. Erskine recommends an attempt to induce the Rajput Chiefs in Káthiáwár (with whom the Jádejás principally intermarry) to enter into an engagement not to give their daughters in marriage to any tribe who will not give them their daughters in return. Mr. Erskine is of opinion that the Chiefs would willingly enter into such an engagement ; and he has shown good reason for thinking that, if adhered to, it would tend greatly to the suppression of the crime.

" 4. Another of Mr. Erskine's propositions is, that the Jádeja Chiefs should be required to enter into an engagement that the expenses of the marriage of the daughters of their Bháyád shall not exceed a certain amount, to be fixed at a meeting of the caste. If this tribe could be induced to abandon the idea that expenses much exceeding those incurred on a similar occasion by other castes are necessary in theirs, one of the inducements to the destruction of their female offspring would be considerably weakened.

" 5. You have sanctioned both these propositions with the proper reservations. You have besides judiciously, as we think, declared an amnesty for all acts of this description committed before the end of 1835. Mr. Erskine's proposition for allowing impunity to such acts prospectively for two years, trusting meanwhile wholly to indirect means and to moral influence, was altogether inadmissible. Something might have been said in favour of such a plan at the commencement of our operations, but it is obvious that a system of investigation and punishment once introduced cannot be abandoned or even suspended, without risking the entire failure of our object.

" 6. We approve of your having instructed Mr. Erskine to adopt his predecessor's practice of never exposing parties to the inconvenience and dishonour of a public trial without first satisfying himself, by a private investigation, that there was ground for the charge.

" 7. We are sorry to observe that it has been found necessary to dismiss the Munsh who had been employed to take the census, on proof of his having received a bribe to conceal an act of Infanticide."

From

J. ERSKINE, ESQUIRE,  
Political Agent in Káthiáwár ;

To

J. P. WILLOUGHBY, ESQUIRE,  
Secretary to Government, Bombay.

*Dated Rájkot, 31st December 1837.*

SIR,

I have the honour to bring to the notice of the Right Honorable the Governor in Council the following circumstances, with a few observations thereon, and request the favour of being informed of the sentiments and instructions of Government on the subject.

2. Lately, in the course of investigation into the conduct of the Jamádár of Arabs, and the Attachment Metha at Mália, on their being accused by the Thákor, Jádeja Satáji of defrauding him of money in various instances, that Chief informed me that the sum of Rs. 50 was on one occasion extorted from him by the Japtidár, for the purpose of bribing the Infanticide censor to conceal the birth and destruction of a female infant in the family of Jádeja Wakhatsing of Navágám, one of the Mália Bháyád. Satáji's Kárbhári, a Bania named Teja, whom he had also accused of being implicated in the frauds said to be practised upon him by the Jamádár and Attachment Mehta, being on the spot, I interrogated him immediately about the bribe above mentioned, and I was grieved to find that he corroborated the fact of the payment of the sum in question. The next step I took was to examine the Mália accounts, and Teja pointed out to me an item of Rs. 50 entered, "Paid to Satáji," as being the sum taken by the Japtidár for the Infanticide Munshi. The censor, on being examined, after some hesitation, admitted the bribe together with other petty instances of receiving presents from the Chiefs; and I beg to append copies of the three depositions in the case.

3. The unfortunate subject of this report, Munshi Gulám Mahomed, was selected by my predecessor as a person peculiarly fitted for the important situation of censor. With other qualifications, he was believed to have combined more than usual Native integrity. From his infancy he had had the advantages of daily and familiar intercourse with European officers of the Army, whom his father first, and himself afterwards, were in the habit, as Munshis by profession, of instructing in the Native languages. Under such a system of education he insensibly imbibed notions of virtue not common among the Natives of this country. Among these the detestation of corruption must, it was to have been hoped, have been one. That such a man should accept a bribe under any circumstances however extenuating, would at all times appear strange, but that he should do so for the concealment of murder, and such a murder too as involved in its consequences the perpetuation of Infanticide, the eradication of which crime among a large tribe of people was the sole object for which he was employed, would appear incredible. The case, however, is not wholly unaccountable, and may be viewed as one in which temptation prevailed over superficial morality; or, in short, that though he was incapable of seeking unlawful gains, he was not proof to seduction. In this view of his character all persons who know him coincide

4. In addition to the above extenuating observations, I beg to add the possibility that this has been the first and only instance in which the Munshi has suffered the love of gain to prevail over his acquired and partial repugance to dishonesty. Fully alive to the immense importance of ascertaining beyond a doubt whether this was the fact, I have spared no pains to draw from him a free confession of the whole extent of his guilt; and, notwithstanding the assistance I had from his relations and friends in my endeavours to accomplish this object, and although, in consideration of the general pernicious example of the Native establishment, I fully informed him of my willingness to intercede with Government for him if he came forward and stated the whole truth, he continues to deny any other instance whatever in which he has misbehaved in the capacity of censor. This denial has the appearance of truth (however disinclined those who are not personally acquainted with the offender will be to subscribe to its admission), because he persists in it in spite of the love of self-preservation which is so strong within us. Sensible of the enormity of the offence to which he has confessed, and perfectly aware that the consequences, as far as he himself concerned, would, at the worst, be the same, if not in a great degree favourable, if he confessed to other instances of similar offences, it is most difficult to account for his continued denial on this head. But, after the hope of my interceding for him with Government provided he disclosed further acts of corruption, and serious warnings of the severity of the punishment which awaited him in case he clung to his obstinacy, were held out to him, the persevering silence of the man, if not truly inexplicable, must, I venture to submit, be a favourable feature in his case when the Right Honorable the Governor in Council is pleased to pass a decision upon it. He is, for the present, suspended from his duties, and I have taken security for his personal appearance.

5. That there can hereafter be any hope of being able to place confidence in this person when such momentous interests are at stake, is, I fear, out of the question, and I regret to say I have it not in my power to recommend a successor to Government. The census is, therefore in a state of abeyance, until the receipt of the orders of Government as to the measures to be adopted in this emergency. I may be allowed, however, to remark that I consider the remuneration of Rs. 50 per mensem by no means commensurate to the importance of the duties on which the Infanticide censor is employed, and under the impression that the Government had not sufficient security against want of integrity in the censor, I took the liberty to recommend as a check the appointment of two censors for this duty, in my paper on Infanticide of the 30th of June last.

6. If the Government has it in its power to command the services of one or more respectable Natives sufficiently well versed in the habits, manners, and language of this peninsula to prevent deception, it would be highly desirable, but I greatly fear the requisite qualifications are too rare for there to be much hope of finding fit persons for so delicate and important a duty.

7. I know of no person at present whose name I could mention as possessing in a full degree the qualifications requisite, except my Head Accountant and Clerk, Mr Gillies, and the loss of his services in his own department would, in the present weak state of the Agency establishment, be so seriously felt, that I am unable conscientiously to recommend his employment on this particular duty to the detriment of the other departments in which he is so usefully employed.

8. I feel the more disposed to press upon the Right Honorable the Governor in Council my conviction of the danger of leaning upon the power of inquisitorial and penal measures for the suppression of the awful crime, and of the necessity of trusting more than we at present do to the eventual good effects of a well-directed system of education of the ignorant community towards effecting this most desirable object. Our efforts are all but crippled, and in every human probability the Jádeja committers of the crime may still feel a sort of half security in the commission, from the hope of imposing on our censor.

9. Although there can scarcely be a doubt as to the fact of the murder having been committed, from the depositions already taken, still, in a judicial point of view, it is requisite to prove the fact incontestably by witnesses, before any such steps can be taken, as just now adverted to, against the Munshi. I have, therefore, requested Satáji to send for the parties who were present, as also for Wakhatsing, to defend himself against the charge, and the result of their examination shall be duly reported for the information of Government. In the meantime, however, as the progress of the census is effectually arrested by the delinquency of the present censor, I hope to be favoured with as early a reply to this reference as the circumstances submitted for consideration will admit.

10. Should it be the opinion of the Right Honorable the Governor in Council that it is expedient to proceed without loss of time with the census and with the present rate of remuneration to the censor, I shall do my utmost to select a qualified individual and a respectable Native woman, for the purpose, and immediately direct the scrutiny to commence in the territory of the Jám of Navánagar, which has not yet been able to be effected

I have the honour to be, &c,

(Signed) JAMES ERSKINE,  
Political Agent.

Rájkot, 31st December 1837.

(No. 1)

*Deposition of JA'DEJA SATA'JI, Chief of Máha.*

When Munshi Gulám Mahomed came to Khákhrechi to take the Jádeja census, my mother and I privately told him that Wakhasting of Navágám had killed a daughter. The Munshi took a memorandum of this. He lived at this time with Rávji. Rávji afterwards sent for Wakhatsing and told him of my accusation. That night Teja and Rávji came to my house and blamed me for what I had done, saying I should lose my character by it, and that my family would be dishonoured by being dragged before the Sarkár. They succeeded in acting on my fears to such a degree, that at their request I consented to pay Rs 50 in order to have the business quashed, and thus they promised me, and they added, that by my giving the Munshi this sum, and Wakhatsing's paying him something which they would manage for him, he would take no notice of my report. I told Rávji to pay the Munshi Rs 50, and charge the sum to my deposit with him. The Munshi, the second day afterwards, departed in company with Wakhatsing for Navágám.

(No. 2.)

*Deposition of TEJA BANIA.*

During Kunvar Mulvaji's marriage, about two years ago, Munshi Gulám Mahomed came to Khákhrechi. Satáji informed him that Jádeja Wakhatsing had killed a daughter. Wakhatsing, hearing of this accusation, sent word to Rávji that he could prove several cases against Satáji. Upon Rávji's telling this to Satáji and his mother, they had a long private conversation with Rávji, and got him to agree on the part of Gulám Mahomed to quash the affair, on their paying him Rs. 50, accordingly Satáji ordered me to give Rávji credit for this sum, and desired that Rávji should be permitted to insert it in his account as "ready cash paid Satáji." When the Báí and Satáji came out of the room after their conference with Rávji, they told me they had quashed the affair, because they did not wish to be dragged before the Sarkár as witnesses; but they did not mention the real fears, which were the counter accusations of Wakhatsing.

(No. 3)

*Deposition of Munshi GULÁM MAHOMED.*

When Captain Lang was at Adhoi I was employed on the census duty at Mália. I arrived at Khákhrechi at ten at night. Next morning I visited Rávji at his request, and he desired me to live with him, to which I consented. The same day, or the next, I called on Satáji to take down the names of his children. His mother was with him, and she told me, in his presence and that of other people, that Jádeja Wakhatsing of her Bháyád had committed the crime of Infanticide. She named a woman of Mália as having been present on the occasion as midwife; but she desired that her own name in the case should be concealed, and she advised me to seize the midwife, and extort the truth from her. I took a memorandum of this communication without any remark, and, having gone home, told the whole thing to Rávji. In reply, he spoke in Wakhatsing's favour, saying he was a friend of his, and that Satáji and Wakhatsing were not on terms, which accounted for the false accusation of the former. To this I said nothing, and I went to Adhoi, and after seven days came to Mália. From this place I sent for Rávji, saying I wished to inquire into the Infanticide affair, and after some delay, he came with Wakhatsing, and told me that it was all nonsense; he having inquired into the affair in my absence. He added, that as the thing was false, Satáji wished to quash it, and would give me some money to gain that purpose. I argued the truth of it, till Rávji finally seduced me. At last, he prevailed on me to go to Khákhrechi, where I accepted Rs. 70 from him, Heaven knows how, from Satáji. Next morning, I and Wakhatsing left Khákhrechi, and as I intended to visit certain Morvi villages, and as his village was on the road, I put up at his house that night. In the morning, after breakfast, Wakhatsing requested me to see his sister-in-law. I consented, and she spoke to me from behind a pardah. After agreeing to regard each other as brother and sister, she desired me to accept six or seven koris for sweetmeat, and when I refused, she insisted on my taking the money in exchange for a chuli (jacket), such as a brother is expected to give his sister, and I agreed, and left the place with the koris.

I have received petty presents from various people during my tour in the districts, such as provisions, fruit, &c., and sometimes small household articles. In one or two instances, I have been offered presents of valuable cloths, &c., but these I refused. In a few instances, Jádejás receiving pecuniary aid from the Infanticide Fund have forced on my acceptance a trifling nazarána or so. I have no further acts of misconduct to reveal. This deposition contains the whole I have been guilty of.

(True translation)

(Signed) J. ERSKINE,  
Political Agent.

From

J P. WILLOUGHBY, ESQUIRE,  
Secretary to the Government of Bombay,

To

The POLITICAL AGENT,  
Káthiáwár.*Dated the 16th May 1838.*

SIR,

I am directed to acknowledge the receipt of your letter, dated the 31st December last, reporting corrupt conduct on the part of Munshi Gulám Mahomed, in the performance of his duties as Infanticide censor in the Province of Káthiáwár, and to inform you that the Right Honourable the Governor in Council approves of the suspension of that individual, and directs that the bribe of Rs. 50 received by him be refunded and credited to the Infanticide Fund.

2. You are requested to appoint another Kárkun to conduct the duties of censor, selecting the best person you can meet with for that purpose.

3. The Governor in Council is pleased to direct that the charge of Infanticide in Jádeja Wakhatsing's family be fully investigated,\* and desires me to state the report of your proceedings will be awaited before finally deciding on the Munshi's case.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY  
Secretary to Government.

Bombay Castle, 16th May 1838.

From

CAPTAIN G. L. JACOB,  
Acting Political Agent in Káthiáwár.

To

J. P. WILLOUGHBY, ESQUIRE,  
Officiating Chief Secretary to Government,  
Bombay.

Dated Rájkot, 23rd October 1841.

SIR,

I have now the honour to submit, for the information of Government, returns of the Jádeja and Jethva population of Káthiáwár, and part of Wágad, with a few remarks on the subject of Infanticide generally.

2. Since Mr. Erskine's despatch, dated 30th June 1837,† no annual report on this particular crime has been drawn up, and the general census, from which the accompanying tables (Appendices A to C) have been extracted and condensed, is brought up to the 30th June last, those for Adhoi and Jetwar† have, indeed, been only received this week, and I have had the option of transmitting imperfect information, or of departing from the prescribed course, by including in this report a review of events up to the present time, unless indeed I had deferred to a still further period the (long over-due) notice of the subject that its importance and the orders of Government alike demand.

3. I feel that some explanation is here called for as to the omission of periodical reports for upwards of four years; for though the state of this Agency, as brought to the notice of Government in several recent despatches, may sufficiently account for it, yet circumstances, peculiar to this branch of the Agent's duties, have also served to prevent their compilation.

4. Shortly after the despatch of Mr. Erskine's report in 1837, the fact of the Infanticide censor, Munshi Gulám Mahomed, having accepted a bribe‡ to quash an accusation of child-slaughter transpired; the circumstances of the case were, under Mr. Erskine's orders, investigated by me in May 1838, and though extenuating points were brought to light, and it was somewhat doubtful whether the censor had reason to believe other crime had been committed than that of a false accusation by Satáji of Mália against one of his Bháyád, to withdraw which the money had been pressed upon him by the accuser, yet it was deemed advisable to dismiss him, as the gift had doubtless caused him to swerve from his duty. The removal of this person, otherwise so well suited for the situation, was a check that this particular department of the Agency has scarcely recovered from, in consequence of his successor, Jesukhrám, entertained 1st April 1839, having proved quite unequal to the office, and having been finally removed from it by Mr. Blane so recently as 1st April last, when Náka Wajerám, an intelligent Bráhman of the Nágár caste, was appointed in his stead. In the interval between the suspension of the Munshi and the appointment of his successor, Mr. Gonsalves, a clerk in the office, was employed in taking the Navánagar census, which will be found included in the accompanying tables.

5. For the above reasons, the census now submitted must be received with some extra caution, the new censor not having had time to visit all the Parganas; but I have checked the returns of both, by those obtained from the Chiefs for the first half of the present year, as well as by the aid of Attachment Mehtas where they were sufficiently trustworthy to be made use of. The only tálnka in which there appears discrepancy is Gondal, the census of

\* NOTE — From Appendix F to Captain G. LeGrand Jacob's Report on Infanticide, dated the 23rd October 1841, which will be found in a subsequent part of this Selection, it appears that this charge of Infanticide was, on further investigation, substantiated, but that, after keeping the accused in confinement for some time, Mr. Erskine, the Political Agent, on his own authority, released him. No report of the result of this investigation appears to have been made to Government — *Editor*.

† Vide page 106 of this Selection.

‡ The Barda, or Forbandar province.

§ Vide pages 162 to 164.

which was taken by the present censor, and, unfortunately, the detailed lists, whence the last census was framed, are not forthcoming in this office, so that I have no means of testing the present one by comparison of names. I regret also that the deficiency of the office records should have prevented my giving a complete view of the comparative state of the population at the periods embraced by the several reports.

6. The results of the present census, as exhibited in the analysis appended, are extremely gratifying, with the exception of the Sháhpur Táluka, and Adhoi Pargana of Morvi. In the former, not a single female has escaped the ruthless effect of Jadeja pride; in the latter, the census of which is now exhibited for the first time, and has been obtained with considerable difficulty, the proportion of males to females is nearly 17 to 1. Some excuse may be offered for this district, which had hitherto escaped the vigilance of the British Government, and, separated as it is from Káthiáwár, remained in comparative ignorance of the strenuous attempt to suppress Infanticide that had here been made; but I can offer none for Sháhpur, the Chief of which, by his breach of faith and criminal negligence, has justly laid himself open to the displeasure of a paternal Government.

7. Jádeja Kaláji of Sháhpur is about thirty years of age, and by no means deficient in intellect; he must have been fully sensible that Government would hold the Jádejás to their engagements, since he had already been called to account on this matter in the case of his brother, Jádeja Bháwáji, reported to Government 12th June 1836, and replied to 9th August following, to wit, that though the crime of Infanticide had not been judicially proved, yet that the strongest cause for suspicion existed, and the Chief himself was ordered to be fined Rs. 50 for neglecting to insert the birth and death of his niece in the census, as also to renew his engagement on the subject, whilst his brother was directed to furnish fresh security. This case is referred to in the 4th paragraph of Mr. Erskine's report, dated 30th June 1837.\* No new security appears to have been taken from the Chief, which may partly account for the continuance of the criminal neglect, proved by the present census to exist. The revenues that he derives annually from his táluka, which now consists of four villages, of which one belongs to his Bháyád, are estimated at Rs. 2,000, subject to a yearly tribute of Rs. 501 to the British Government, and Rs. 157½ to the Nawáb of Junágad (Zortabí) leaving him a clear rental of about Rs. 1,400. I beg, therefore, to recommend, that a fine of Rs. 1,000 be imposed upon him, with a warning that, unless future returns give a result more favourable to humanity, he should be deprived of all control over his táluka, and that he be required to furnish unexceptionable security against continuance of the crime; and, in default of such payment and security, after the lapse of two months, that he be placed in confinement until these terms are complied with.

8. Regarding Adhoi, a more lenient course may be pursued, but the Morvi Chief might be warned of the danger he was incurring by thus permitting his Bháyád, the other side of the water, to break at once the laws of nature and humanity, and the engagements he has entered into on behalf of all subject to his authority.

9. It is a much more pleasing task to revert to the state of all the other Jádeja tálukas of Káthiáwár; and it must be highly gratifying to those benevolent men who have laboured for the suppression of Infanticide in this province, to see the progressive return to the order of nature, in the relative proportion of sexes, that must be attributed to their labour alone. The total male population is shown to be 5,760; female 1,370; the proportion, therefore, of all ages is a fraction more than four to one, but the number of both sexes under 20 years of age, is, males 2,923; females 1,209; showing a proportion of two and a quarter to one, which favourable diminution chiefly arises from the preservation of female life during the last few years, which gives the general result as follows:—

Proportion of males to females, under 10 years	...	..	..	..	1½ to 1
Do. do. 9 "	...	..	...	...	1½ to 1
Do. do. 8 "	...	..	...	...	1½ to 1
Do. do. 7 "	...	..	...	...	1½ to 1
Do. do. 6 "	...	..	...	...	1½ to 1
Do. do. 5 "	...	..	...	...	1 to 1
Do. do. 4 "	...	..	...	...	1 to 1
Do. do. 3 "	...	..	...	...	1 to 1
Do. do. 2 "	...	..	...	...	1 to 1
Do. do. 1 year	...	..	...	...	1 to 1½

The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as three to one.

10. The total number of cases that have come under inquiry since the transmission of Mr. Erskine's report, 30th June 1837, is seven, of which one only was proved, namely,—that of Wakhatsing, of Navágám, a village under Máha, connected with which the former censor, Gulám Mahomed, lost his place for accepting a bribe, as before stated. Further particulars of these cases will be found in the Appendix F. The murder of Wakhatsing's infant, it will be perceived, occurred before the publication of the Government proclamation, when you were Political Agent of this province in 1835, and cannot, therefore, be taken as any breach thereof, however much it may be of the laws of humanity; and, yet, Wakhatsing had reared three daughters, and his accuser, Satáji, the Máha Chief, out of four had not preserved one.

\* Vide page 106 of this Selection.



11. The result of these inquiries, four of which left the crime doubtful, whilst two were merely malicious advantages taken of natural circumstances, shows what is pretty evident in itself, the great difficulty that exists in getting at the truth in matters that can only be thoroughly investigated at the expense of the most cherished feelings of the people, and as far as my experience goes, are only brought to light through motives of revenge and hatred, that are as likely to originate false as true accusations; mercenary motives may sometimes have led to discovery, but abhorrence of the crime never can.

12. The census (Appendix D) of the Jethva population, now for the first time given, has been furnished after some demur by the Rána's Government, and has not yet been further tested. It approaches merely to the proportions shown for the Jádeja population; but, if anything gives a less favourable result, I beg to refer to this Appendix for further particulars. It was first brought to notice by Colonel Walker that this tribe was equally addicted to the crime as the Jádejás themselves; and it is curious to remark the coincidence between the proportions of sexes preserved in both tribes, though the vigilance of Government, being bent on the Jádejás alone, has acted indirectly, and therefore with less force, on the Jethvás. For the future, it is to be hoped the two castes will move *pari passu* together in the cause of nature and humanity; and I purpose taking the earliest opportunity of testing the census now given, through the instrumentality of the censor.

13. The crime of Infanticide is, I fear, by no means confined to either the Jádeja or Jethva population, I have heard assertions of its being extensively practised in Jethvád, and amongst the Mahomedan tribe of Shétás; but with the almost impossibility that exists of carrying through the common duties of the Agency, I have been unable to spare sufficient time for inquiry into the subject. The full extent to which Infanticide is practised in the peninsula will be known only when Government is able to spare the services of an officer for this especial inquiry. I have the honour to annex (Appendix G. translates of agreements entered into by the Máńka and Koranga tribes of Wágad, who are accused of this crime, which I owe to the Government Kárkún, Ishwardás, stationed at Adhoi, and through whom the Jádeja census of that district has been obtained. These tribes are stated to be neither Mahomedans nor Hindus, but a mixture of the two, approaching in caste to the Wághers of Okhámandal; writings have also been taken from the Adhoi Jádejás, who had not before brought themselves under similar engagements, translations of which are given in Appendix H.

14. The imperfection of our instruments must ever throw some degree of doubt on returns of population, that can be obtained only through their labour; but a further cause of hesitation in receiving the census, as entirely to be depended on, exists in the difficulty that has been found in getting the Jádejás of respectable rank to show their females to a male censor. This repugnance was yielded to, in consequence of the Jám's earnest remonstrances; and, as sanctioned by Government letter, 9th October 1838, Mr. Gonsalves was accompanied by his wife throughout his tour in the Nagar State, the like treatment has been claimed by others, and a considerable portion of the females entered in the returns from which my tables are framed have no other guarantee for their existence than the word of their male relations, their prejudices in this matter are so deep-rooted, and supported by public feeling and sympathies, that I conceive we should err in attempting to force them. Besides, it will never do to treat the Jádejás of one taluka better than those of another, I, therefore, beg respectfully to recommend the extension of the principle, already sanctioned for the Nagar Rajputs, to the rest of the community. The wife or other nearest female relative of the censor might be granted a sum equivalent to half of what he draws, during the time actually employed in taking the census, every endeavour by persuasion should be made to overcome the prejudices of the inspected; but, where decided repugnance may be evinced, it should be the duty of the censor to acquaint himself with all particulars through his wife, he being held equally responsible for the correctness of the statement, as if taken by himself. I consider this addition necessary for the proper carrying out of the plan for suppression of Infanticide, so ably matured by yourself when Political Agent Bribes may sometimes lead astray; but the husband cannot well hold knowing the real fact of the case, and he will have a double motive for not suppressing them. At present, facility is, to a certain extent, offered for fictitious report, to screen from guilt.

15. I would now beg to point out wherein I differ from previous writers on the subject of Infanticide. The state of public opinion in this country has been supposed more strongly set against the crime than I believe to be the case. Complimentary letters or remarks, in reply to strongly expressed opinions by persons in power, are no criterion of real feelings, which must be judged of by acts. I can trace eye-service to Government, but no real service to humanity, in the professions of such of the community as pretend to take any interest in the matter. Of all the population, the most tender of life are the Shrávaks or Jains, the monied classes, who possess great influence throughout the peninsula; they have in several places forced the Rajput and other Chiefs to enter into agreements not to permit the slaughter of sheep, &c., but, though child-murder within the same district was notorious, as far as my knowledge extends, they have not so much as attempted to stipulate for the preservation of human beings. Again, all the Rajputs who rear their daughters, feel a direct interest in the continuance of the crime by others; they might at once prevent it, by stipulating before marriage that their daughters' children should be preserved, yet, though pressed to take this step, I am not aware (my remarks are limited to this province) of an instance in which it has been done. If, therefore, as has been stated, the community in general consider the crime as one of the deepest dye, they would appear to make very

little use of their opinions. The fact I fear to be that the population is in a state of semi-barbarism, with whom philanthropy, apart from superstitious motive, is an unknown principle; they are, of course, the creatures of circumstances; and I say this simply to denote that there is no public feeling to assist the penal machinery established by us for the suppression of the particular crime under review.

16. The philanthropists of Great Britain who have written on this subject, even including the venerable Colonel Walker himself, who addressed the Honourable Court with some severe strictures on the apathy of Indian functionaries as regards the crime, seem to me to have been carried away by their zeal in a noble cause, to overlook the circumstances in which we are placed in this country, and to forget what was due to their exiled countrymen. A handful of Englishmen, scattered over a territory as large as Europe, can move but very slowly beyond the tide of public opinion. We experience the same difficulty in steering the course desiderated by a more enlightened and distant nation, as the aeronaut has to encounter in directing his vessel,—the want of an opposing force to the current we move in. In this particular province, nearly the size of Ceylon, and with a population of seventeen lakhs, the Political Agent can only devote great attention to the suppression of Infanticide by sacrificing some other equally important duty; and it is surprising that a person of Colonel Walker's experience and sagacity should not, in his recriminatory letters on this subject to the Honourable the Court of Directors, written after his return to England, have made sufficient allowance for the fact, that a man cannot go beyond the limits God has been pleased to assign to mortal strength and intellect. The lapse of time that had occurred between these letters and Colonel Walker's departure from India, as also the altered nature of our position in this peninsula, with an earnest zeal for one particular object, somewhat shutting others out of view, may be viewed in justification of the philanthropist's remarks.

17. The general result of the measures hitherto pursued, supposing the returns to be correct, are doubtless most satisfactory as far as regards the end for which they were established, namely, the saving of life; but they are not free from evil in other respects, to diminish which is decidedly politic, if the object could be attained by milder means. The distress caused to families by the feeling that whenever accidental death may have occurred they are laid open to be the victims of any one who owes them a grudge, and the entire tearing down of the Rajput curtain which inquiry inflicts, give rise to heart-burnings and animosities, even when the result is a conviction of the innocence of the accused, and is particularly to be lamented; for it is sometimes impossible to arrive at a satisfactory decision without such process. The whole system in force is moreover, one of perpetual and harsh inquisition into the domestic affairs of a proud tribe, carrying alarm into every family. If a wife be pregnant, if a child be born, if a daughter be sick, a messenger must be despatched to give notice to some superior power, who, if feud exists—and where does it not amongst a people like this?—may make each occasion a handle for oppression or annoyance. If an infant, perchance, die, the family is kept in a state of apprehension for an indefinite time, as they can never be certain when an enemy may, or may not, prefer an accusation against them; and it is needless for me to mention, that in a state of society like this, subornation of evidence is a matter of daily occurrence.

18. Neither can the system be relied on, except during pressure of a vigilant supervision, that is becoming more and more difficult from the increase of the business of the Agency. If the heart remain unchanged, there must be danger of relapse when that pressure becomes relaxed; for we have no warrant for supposing the voice of nature to be alone sufficient to prevent falling back into a custom that was not sufficient to prevent its adoption; but I cannot bring myself to regard the present anti-infanticide measures as other than temporary, to be removed on the entrance of the Jádajás into the order of nature. I deduce from these reflections the corollary that, unless it pleases Government to increase the Political Agent's Establishment, first, there is some risk of the coercive machinery breaking down from want of power to guide it; but, supposing the vigilance of the Government agents to continue, until the end be attained of the coercive process, there is, secondly, danger of relapse, on its withdrawal, to keep it working after the end had been gained, would be as unjust as perpetual suspension of the Habeas Corpus Act after the riots for which it might have been suspended had passed away; and, thirdly, that the saving of a number of human beings, leaving them to be brought up in ignorance and vice, the animal part saved, the moral powers totally neglected, is a questionable boon to the parties themselves whatever it may be as to its humanising effects on society in general.

19. It is evident, from the above observations, that I feel strongly impressed with the necessity of a line of policy that shall strike at the heart, and consequently at the root of the disease, and afford a permanent remedy; and I beg, therefore, to urge the propriety of attempting it without further delay. It is true, that no immediate result can be expected from education, but the slow growth of its blessings is an argument for no time being lost in the attempt to impart them. We may save life by the census, but how can we protect it from misery and neglect afterwards? Whilst approving, therefore, of the present coercive system, I conceive that it should be looked on merely as a temporary expedient, and that it ought to be accompanied by healing and general measures, namely, an attempt to create a higher tone of moral feeling throughout the community generally.

20: The Infanticide Fund this day shows a balance of Rs. 1,16,786 in hand; and I conceive that a large portion of this sum cannot be more judiciously expended than in the

cause of education. It appears to me that to devote for the use of one small section of the community the taxes levied on the whole is erroneous in principle, more especially when we consider that it is the attainment of a public opinion hostile to Infanticide that must form the surest guarantee against its recurrence at some future period, and which, if it now existed, would obviate the necessity of rigour. I would further observe that the money now spent, though good, in showing the favour of the British Government towards the party preserving life, has the evil effect of feeding the pride that was the cause of its destruction. It was once observed to me by a shrewd Jhála, that the marriage-expenses of his daughters were just as heavy on him as on the Jádeja, and that, had his forefathers been murderers, he might also enjoy the aid of Government; an observation which, though rarely made amongst an ignorant community, proves that the grant of marriage gifts to one particular class must be considered merely suited to a savage state, calling for change whenever the people should advance a few steps towards civilisation, and it ought, doubtless, to be the duty of an enlightened Government to hasten this change. Whilst on this subject, I beg to annex a table of the gifts thus bestowed since the date of Mr. Erskine's report (Appendix L).

21. This letter has brought to light the existence of several tribes by whom Infanticide is supposed to be practised; and how know we, among the myriads of the peninsula, how many secret crimes of the deepest dye are perpetrated? It is evident that a state of society, where a race of wholesale murderers are looked upon with as much respect as others, must be vicious at the core. Such being the case, it occurs to me as fitting and proper that general should be superadded to partial measures; that the amelioration of the whole state of society be attempted; and that our spare funds, raised from the community generally, shall no longer be exclusively devoted to the use of a particular class. With this view, I would give every encouragement to the cause of education, and to every means that may enlighten the intellect and improve the heart. Accordingly, I beg to recommend as follows:—

1st.—That a sum of Rs. 4,000 be set apart from the Infanticide Fund for the erection of a school-house. On this subject, I will here observe, that I have received four replies only to the circular letters addressed by me to all the principal men in the country, as brought to the notice of Government in my letter No. 183, of the 21st June last, and approved of in Mr. Chief Secretary Reid's reply No. 2096, of the 27th of the following month. One only of these gave any definite answer this was a letter from Ranmalingt, the Kunvar of Dhrángadhra, written by himself in Hindustáni, informing me that he highly approved of the proposed measure, and would subscribe Rs. 20 a year towards its execution. Had the sum been somewhat larger, I should have solicited the favour of Government towards a Chief who had shown himself so superior to his countrymen.

2nd.—That a sum of, at least, Rs. 300 a month should be set apart for the salaries of schoolmasters and current expenses of the establishment, details are for future consideration when the general principle be admitted.

3rd.—That Rs. 1,000 a year be devoted to the encouragement of annual essays in the vernacular language on the subject of Infanticide, part as prizes, and the rest for expenses of printing numerous copies of the best essay, for distribution throughout the community. This measure would enlist the feelings of the rising generation against the crime, the scholars of the Rájkot College might catch the spirit of emulation, and it is not unreasonable to hope that, before many years, a popular feeling would be created adverse to Infanticide, that might enable Government to dispense with, at least, the harsh portions of the present coercive system, as the scaffolding is removed on completion of the building. In speaking, as I do, of the severity of the present system, I beg again to disclaim the slightest intention to disparage it, on the contrary, I conceive that humanity owes a deep debt of gratitude to the exertions of those gentlemen who have planned and matured the system. It has acted, and still acts, as a tempest that purifies the atmosphere, but which, nevertheless, no one wishes to see of long continuance. The atrocious nature of the crime, and the impossibility of eradicating it by any ordinary process has sufficiently, and, by the result, most satisfactorily proved the necessity of the rigorous measures that have been established. My views are simply that other measures should be superadded, that might the more speedily enable us to dispense with what is now a necessary evil, and that the restrictions on the use of the Infanticide Fund should be abolished.

22. The only objection that the above appropriation of the Mohsalí and Fine Funds, as far as I am aware, is susceptible of, is the engagement entered into with His Highness the Gáekwár on the subject, but I cannot conceive, after that Prince had once consented to surrender the funds, that it would signify to him whether they were bestowed in communicating knowledge, or in permitting the Jádejás and their friends to enjoy greater pomp at their festivals; on the contrary, His Highness might naturally be supposed willing to agree to anything that would so cheaply add to his fame, and no great difficulty could, I should think, occur in overcoming any scruples that might be found to exist; at any rate, the British Government is master of its own funds, and these could be applied to mental and moral purposes, whilst those under the gift of His Highness could be spent, as at present, in providing for the body

I have the honour to be, &c.,

(Signed) G. L. JACOB,

Acting Political Agent.

*Káthiawár Political Agent's Office, Rájkot, 23rd October 1841*

APPENDIX A TO THE FOREGOING REPORT.

Abstract Census of the Jádeja Population of Káthiáwár, for the Year 1840.

Rájkot, 23rd October 1841.

No	Tálukas.	OF ALL AGES.				UNDER 20.				Total of Males deceased in 1840	Total of Females deceased in 1840.	No of Jádejas having 1 daughter alive	No of ditto having 2 daughters alive.	No. of ditto having 3 daughters alive.	No. of ditto having 4 daughters alive.	No. of ditto having 5 daughters alive.
		Total of Males.	Total of Females	Excess of Males	Excess of Females	Total of Males.	Total of Females.	Excess of Males.	Excess of Females.							
1	Navánagar	3,307	816	2,491	...	1,610	703	907	...	Not received	434	133	29	6	1	
2	Morvi	481	114	367	...	256	105	151	...	9	2	70	14	5	...	
3	Dhrol Sarapdad	387	112	275	...	221	99	122	...	53	8	63	17	5	...	
4	Rájkot	47	16	31	...	23	12	11	...	4	2	11	1	1	...	
5	Gondal Dhoráji	394	87	307	...	200	78	122	...	22	7	54	12	3	...	
6	Kotda SÁNGANI	64	11	53	...	33	11	22	...	3	4	9	1	...	...	
7	Virpur Kharedi	87	14	73	...	51	14	37	...	...	3	10	2	...	...	
8	Dhrápha	166	28	138	...	85	28	57	...	11	4	24	2	...	...	
9	Máha	47	15	32	...	29	14	15	...	1	1	11	2	...	...	
10	Jáha Dewáni	45	12	33	...	19	12	7	...	7	2	8	2	...	...	
11	Khurasra	70	17	53	...	40	17	23	...	Not received	13	2	...	...	...	
12	Lodhika	35	4	31	...	19	4	15	...	...	...	2	1	...	...	
13	Gowrdad	17	4	13	...	9	3	6	...	1	1	4	...	...	...	
14	Sháhpur	22	...	22	...	13	...	13	...	...	...	...	...	...	...	
15	Rájpara	50	7	43	...	29	7	22	...	2	3	5	1	...	...	
16	Mengni	22	9	13	...	12	8	4	...	1	...	7	1	...	...	
17	Bhádva	8	3	5	...	4	3	1	...	1	2	3	...	...	...	
18	Sátodad VÁVDI	82	23	59	...	52	20	32	...	11	...	13	5	...	...	
19	Muhláderi	131	20	111	...	61	18	43	...	3	...	16	2	...	...	
20	Gadhka	22	4	18	...	11	4	7	...	2	1	2	1	...	...	
21	Kothára	5	3	2	...	3	3	...	...	...	...	1	1	...	...	
22	Pál	12	3	9	...	9	2	7	...	...	...	3	...	...	...	
23	SísÁng ChÁndhI	64	16	48	...	21	14	7	...	6	...	8	4	...	...	
24	Kotda NÁYÁNI	44	11	33	...	27	10	17	...	6	4	11	...	...	...	
25	Virwa	2	...	2	...	2	...	2	...	...	...	...	...	...	...	
26	Mawa	5	1	4	...	...	1	...	1	...	...	1	...	...	...	
27	KÁnkasiÁhI	9	2	7	...	6	1	5	...	...	...	...	1	...	...	
28	WadáhI	8	2	6	...	5	2	3	...	...	...	2	...	...	...	
29	WÁnkÁner (Jhála TÁluka)	12	9	3	...	6	9	...	3	2	1	3	3	...	...	
30	Adhoi Pargana under Morvi	115	7	108	...	67	7	60	...	2	1	3	2	...	...	
	Total	5,760	1,370	4,390	...	2,923	1,209	1,718	4	147	47	791	210	43	6	1

APPENDIX B. TO THE FOREGOING REPORT.

Comparative Table of the Jádeja Population of Káthiáwár at the Epochs stated underneath, forming the basis of Mr. Willoughby's Report, dated 24th September 1834, Mr. Erskine's, dated 30th June 1837, and Captain Jacob's, dated 23rd October 1841, No. 334, including the Návánagar Census taken in 1838, not previously prepared.

Rájkot 23rd October 1841.

No	Talukás	MALES					FEMALES											
		Under Age of 20.			Of all Ages.		Married and Widows			Betrothed			Unbetrothed			Total		
		In 1833-34	In 1836-37.	In 1840-41	In 1836-37	In 1840-41	In 1833-34.	In 1836-37	In 1840-41	In 1833-34.	In 1836-37.	In 1840-41.	In 1833-34.	In 1836-37	In 1840-41	In 1833-34.	In 1836-37.	In 1840-41.
1	Návánagar ...	613	A.D. 1838 1,499	1,610	A.D. 1838 3,005	3,307	86	A.D. 1838 214	265	77	A.D. 1838 115	120	178	A.D. 1838 438	431.	341	A.D. 1838 767	816
2	Morvi ..	61	279	256	543	481	3	11	20	3	18	11	1	27	83	7	56	114
3	Dhrol Sarapdad ..	208	208	221	383	387	11	15	35	...	30	19	73	45	58	84	90	112
4	Rájkot ..	15	22	23	39	47	2	4	5	...	...	1	1	3	10	3	7	16
5	Gondal Dhoráji ..	86	625	200	731	394	18	18	25	6	20	8	20	62	54	44	100	87
6	Kotda SÁNGANI ..	3	14	33	39	64	...	...	...	...	...	...	1	5	11	1	5	11
7	Virpnd Kharedi ..	52	59	51	101	87	2	3	2	4	4	3	4	10	9	10	17	14
8	Dhrápha ...	67	95	85	184	166	1	2	4	2	1	4	9	17	22	10	20	28
9	Mála ..	16	32	29	56	47	...	3	4	2	4	2	2	9	9	4	16	15
10	Jáha Dewáni ...	28	26	19	50	45	5	3	3	1	...	1	5	6	8	11	9	12
11	Khrasra ..	12	23	40	66	70	3	2	7	2	3	1	11	12	9	16	17	17
12	Lodhka ...	9	16	19	36	35	...	...	1	...	...	...	2	2	3	2	2	4
13	Gowridad ..	5	9	9	13	17	...	...	2	...	1	...	...	...	2	...	1	4
14	Sháhpur ..	3	12	13	18	22	...	...	...	...	...	...	...	...	...	...	...	7
15	Rájpara ..	30	38	29	59	50	...	...	...	...	...	...	2	3	7	2	3	7
16	Mengni ..	6	13	12	30	22	...	...	1	1	1	...	5	6	8	6	7	9
17	Bhádva ..	18	6	4	11	8	...	...	...	1	...	1	1	2	2	2	2	3
18	Sátodad Váydi ..	38	79	52	136	82	6	8	7	5	3	4	13	15	12	24	26	23
19	Muhláderi ...	63	38	61	77	131	...	...	2	1	1	4	13	12	14	14	13	20
20	Gadhka ..	4	5	11	16	22	...	...	...	...	...	...	1	2	4	1	2	4
21	Kothána ..	3	4	3	6	5	...	...	...	...	...	...	1	1	3	1	1	3
22	Pál ..	5	8	9	13	12	...	...	...	...	...	...	1	2	2	1	2	3
23	Sisáng Chándh ..	37	51	21	100	64	3	5	2	1	1	...	10	10	14	13	16	16
24	Kotda Náyáni ...	24	31	27	54	44	...	...	1	1	1	1	1	4	9	2	5	11
25	Virwa ..	2	2	2	4	2	...	...	...	...	...	...	...	...	...	...	...	1
26	Mawa ..	2	3	...	8	5	...	...	...	...	...	1	1	1	...	1	1	2
27	Kánkasáhi ...	4	5	6	9	9	...	...	1	1	1	...	1	1	1	2	2	2
28	Wadáhi ..	8	9	5	17	8	...	...	...	...	1	1	1	...	1	1	1	2
29	Wánkáner ..	Not shown	Not shown	6	Not shown	12	Not shown	Not shown	2	Not shown	Not shown.	3	Not shown	Not shown.	4	Not shown.	Not shown.	9
30	Adhoi Pargana under Morvi ...	Ditto	Ditto	67	Ditto	115	Ditto	Ditto	1	Ditto	Ditto	..	Ditto	Ditto	6	Ditto	Ditto	7
	Total ..	1,422	2,921	2,923	5,804	5,760	140	288	388	103	205	186	358	695	796	603	1,188	1,370

APPENDIX C. TO THE FOREGOING REPORT.

Table of Proportions of the Júdeja Sexes in Káthiáwár.

Rájkot, 23rd October 1841.

No.	Tálukás.	Proportion of Males to Females in the Census of 1836-37 (and 1838 for Navánagar only).	Proportions of the Sexes at different Ages, taken from the Census of 1840-41.												Proportion of Males to Females of those deceased in 1840.	
			Of all Ages.	Under Age of 20.	Under Age of 10	Under Age of 9	Under Age of 8.	Under Age of 7.	Under Age of 6.	Under Age of 5.	Under Age of 4.	Under Age of 3.	Under Age of 2.	Under Age of 1.		
1	Navánagar ...	4½ to 1	4 to 1	2½ to 1	2 to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1½	Not received.
2	Morvi ..	9½ to 1	4 to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	4½ to 1
3	Dhrol Sarapdad ...	4 to 1	3½ to 1	2 to 1	2 to 1	2 to 1	2 to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	2 to 1	6½ to 1
4	Rájkot ...	5½ to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	2 to 1
5	Gondal Dhoráji...	7½ to 1	4½ to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	3½ to 1
6	Kotda Sangáni .	7½ to 1	5½ to 1	3 to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	3 to 1	4 to 1	3 to 1	1 to 1	1 to 1	1 to 1½
7	Virpur Kharedi .	5½ to 1	6 to 1	3½ to 1	2½ to 1	2½ to 1	2½ to 1	2½ to 1	2½ to 1	2 to 1	1½ to 1	2 to 1	2 to 1	1½ to 1	1 to 1	0 to 3
8	Dhrápha ..	9 to 1	5½ to 1	3 to 1	2 to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 6	2½ to 1
9	Mália ...	3½ to 1	3 to 1	2 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	0 to 1	1 to 1
10	Jáha Dewáni ...	5½ to 1	3½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	3½ to 1
11	Khirasra ...	3½ to 1	4 to 1	2½ to 1	2½ to 1	2½ to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	2 to 1	Not received.
12	Lodhka ...	18 to 1	8½ to 1	4½ to 1	4½ to 1	3½ to 1	3 to 1	2½ to 1	2½ to 1	2 to 1	2 to 1	2 to 1	1½ to 1	2 to 1	1 to 1	...
13	Gowridad ...	13 to 1	4½ to 1	3 to 1	2 to 1	2 to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	0 to 2	1 to 1
14	Sháhpur. ...	18 to 0	22 to 0	13 to 0	9 to 0	8 to 0	8 to 0	8 to 0	4 to 0	4 to 0	4 to 0	4 to 0	4 to 0	4 to 0	...	...
15	Rájpara ...	19½ to 1	7 to 1	4½ to 1	2½ to 1	3 to 1	3 to 1	2½ to 1	2 to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	2 to 0	1 to 1½
16	Mengni ...	4½ to 1	2½ to 1	4½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	2 to 1	2 to 1	1 to 0
17	Bhádva ...	5½ to 1	2½ to 1	4½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	0 to 2	0 to 2	0 to 2	0 to 2	...	...	...	1 to 2
18	Sátodad Vávd ...	5 to 1	3 to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	0 to 2	11 to 0
19	Muhláderi ...	5½ to 1	6½ to 1	3½ to 1	1½ to 1	3½ to 1	3½ to 1	2½ to 1	2 to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	2 to 1	2 to 1	3 to 0
20	Gadhka ...	8 to 1	5½ to 1	2½ to 1	3 to 1	4 to 1	4 to 1	4 to 1	4 to 1	3½ to 1	2½ to 1	2 to 1	2 to 0	1 to 0	1 to 0	2 to 1
21	Kothána ...	6 to 1	1½ to 1	1 to 1	1 to 1	1 to 3	1 to 3	1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	...	...
22	Pál ...	6½ to 1	4 to 1	4½ to 1	2 to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 2	1 to 1	0 to 1	0 to 1	...
23	Sisáng Chándli...	6½ to 1	4 to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	0 to 3	6 to 0
24	Kotda Náyaní ...	10½ to 1	4 to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1½ to 1
25	Virwa ...	4 to 0	2 to 0	2 to 0	...	...	...	...	...	...	...	...	...	...	...	0 to 1
26	Mawa ...	8 to 1	5 to 1	0 to 1	...	...	...	...	...	...	...	...	...	...	...	...
27	Kánkasáli ...	4½ to 1	4½ to 1	6 to 1	1 to 1	1 to 1	1 to 3	1 to 3	1 to 3	1 to 2	0 to 2	0 to 2	0 to 1	...	...	
28	Wadáli ...	17 to 1	4 to 1	2½ to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	0 to 1	...
29	Wánkáner ...	Not shown.	1½ to 1	1 to 1	1 to 2	1 to 3	1 to 3	1 to 2	1 to 2	1 to 2	0 to 3	0 to 2	0 to 1	...	2 to 1	
30	Adhoi Pargana under Morvi.	Ditto.	16½ to 1	9½ to 1	8 to 1	7½ to 1	6½ to 1	5½ to 1	5 to 1	5½ to 1	5 to 1	3½ to 1	9 to 0	6 to 0	2 to 1	
	Total ...	4½ to 1	4½ to 1	2½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1½ to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	1 to 1	3 to 1

APPENDIX D. TO THE FOREGOING REPORT.

Abstract of the Jethvâ Population of Kâthiâwâr for the Year 1840.

Râjkot, 23rd October 1841.

११-१९३३

No.	Tâlukâs.	Of all Ages.				Under 20.				Total of Males deceased in 1840.	Do. of Females deceased in 1840.	No. of Jethvâs having 1 daughter alive.	Do do. having 2 daughters alive.	Do do. having 3 daughters alive.	Do. do. having 4 daughters alive.	Do do. having 5 daughters alive.
		Total of Males.	Total of Females.	Excess of Males.	Excess of Females.	Total of Males.	Total of Females.	Excess of Males.	Excess of Females.							
1	Porbandar	77	17	60	...	35	15	20	.	2	..	11	3	..	..	..

APPENDIX E.

Abstract of the whole Jádeja Population of Káthiáwar for the Year 1840.

Rájkot, 23rd October 1841.

		36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	Total.
Males	...	38	114	72	43	226	18	173	18	79	135	32	110	71	110	137	99	132	51	96	135	125	124	158	103	236	113	232	150	225	201	176	165	143	141	122	96	5,760
Females	Married	...	1	2	..	13	2	10	...	7	13	4	6	13	4	52	6	30	14	31	33	32	34	16	11	11	2	2	2	...	...	...	...	...	...	...	358	
	Widows	...	1	..	...	4	..	3	...	1	1	...	1	...	...	...	4	...	4	3	...	..	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	30
	Betrothed	...	..	...	...	...	...	..	..	...	...	...	...	...	...	1	2	...	4	...	7	10	17	13	26	13	30	14	20	13	10	3	1	1	1	...	186	
	Unbetrothed	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	1	1	3	1	4	7	11	7	17	13	41	38	45	45	46	67	115	110	94	128	796
Total		1	1	2	...	17	2	13	..	8	14	4	7	13	4	53	8	37	15	42	37	43	51	44	31	55	28	73	54	65	58	56	70	116	111	95	128	1,370
Deaths in 1840 not included above.	Males	1	1	1	3	5	..	2	...	1	...	..	2	1	1	1	1	..	2	...	...	2	...	...	...	...	...	...	4	1	7	6	3	13	9	23	147	
	Females	..	...	...	...	..	..	...	...	...	...	..	..	..	..	..	..	..	..	..	1	..	...	...	1	..	1	...	...	...	2	1	3	7	14	17	47	

		82	80	74	73	72	71	70	69	68	67	66	65	64	63	62	61	60	58	57	56	55	54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37	
Males	..	2	2	1	1	12	1	9	1	1	11	3	21	2	5	57	2	67	11	18	3	30	5	5	141	8	91	7	21	68	13	86	26	19	227	3	162	10	54	156	
Females	Married	..	..	..	..	...	...	..	..	..	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6	...	...	1
	Widows	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	2	2	1	1	
	Betrothed	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	Unbetrothed	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	8	2	1	2
Total		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	
Deaths in 1840 not included above.	Males	1	...	...	...	..	7	...	...	...	...	1	...	...	1	..	9	..	1	...	5	..	...	...	1	8	1	5	...	...	4	1	...	2	...	10	...	...			
	Females	...	...	..	...	..	...	...	...	...	...	...	...	..	...	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	



## APPENDIX F. TO THE FOREGOING REPORT.

Statement showing the Number of alleged Cases of Infanticide that have come under Inquiry since the despatch of Mr. Erskine's Report of the 30th June 1837.

Rajkot, 23d October 1841.

No. of Cases.	Tálukas and Vil-lages	Fathers' names whose daughters were supposed to have been murdered by them.	No of daughters so deceased.	Year in which the death occurred.	Year in which the case came under Investigation	Names of European Political Functionaries by whom the case had been examined	Remarks.
1	Navágám (Máha)	Wakhatsing.	1	January 1835	May 1838	Captain Jacob, Assistant Political Agent.	Crime proved The Grássia was placed in confinement, but recommended to the favourable consideration of authority, and was subsequently released by Mr Erskine.
2	Sisáng Chándli	Dádáji ...	1	May 1838	July ..	Captain Lang, Assistant Political Agent.	Though no evidence was produced to substantiate the murder of this child, still, as the father failed to give information of its birth to Government, a fine of Rs 5 was imposed on him in consequence
3	Gadhka (Nagar)	Harbhamji	1	Months } 1836	.. ..	J Erskine, Esq, Political Agent.	Proved to have died from sickness
4	Mánglia (do.)	Báváji ...	1	uncertain } 1834.	.. ..	Ditto	Charge not substantiated
5	Mitána (Morvi) ..	Wajesing .	1	May 1838.	Aug, ..	Captain Jacob, Assistant Political Agent.	Proved to have died from disease
6	Dhrápha	Mánsingji	1	Months } 1839	Sep. 1840.	Ditto ...	In defence the children were stated to have died a natural death, and the charge was not substantiated
7	Do	Dudóji	1	uncertain } 1839.	.. ..	Ditto	

## APPENDIX G TO THE FOREGOING REPORT.

## No. 1.

Mánka Kumba Megáni and Saya and Jaga, also Mánka Harbham and Wágaha and Káma Paláni, also Warshi and Sangor Pachán and Saja Ráyárám Punjání and Koráni Punja Khimáni and Mánka Jiwa Khimáni and Mánka Kesarre Siyáni and Mánka Mula Berájáni, inhabitants of Rámpura, under Adhoi, write as follows :—

We and our descendants henceforward and for ever will, on the birth of children, preserve their lives, we will never put them to death. Should any one in our caste do so wicked a thing, we will, on becoming aware of it, report the same to the Sarkár, we will not conceal the crime. And when our wives are past four months' pregnancy, as also on occasions of birth and betrothment and marriages, and when our children are grown up and die, or deaths and births occur in their families, the same shall be reported: this applies to our relations. The returns that we have given in\* are correct, there are neither fewer nor more of our number; we neither know nor have heard of any other people in our village or in the Adhoi district who kill their children. If any new people take up their abode in our village, we will make the same known. We hereby pledge our faith and oath not to depart from this engagement, and imprecate on our heads the sin of Samvat 1869,† and expose ourselves to the punishment that Government may think fit to inflict. We, one and all, hereby hold ourselves amenable to the same Signed with the mark of the abovenamed parties and by five witnesses, including the Sunj and the writer Mehta Makanj Malakchand.

## No. 2.

Mánka Sinái Sámat Rájsiáni Chenchia, Bhama Punjání, Sanghár Arjan Sanguáni, and Jháhera Lakhi, inhabitants of Adhoi Pargana, write according to No. 1

## No. 3.

Patel Nága Akhání and Khubár Khuba Akhani, Dungár Sámrá Bhármaláni and Gori Vira Hándár, inhabitants of the Gharána village of Adhoi, write according to No. 1.

\* No Returns received

† Implying the crimes that were committed in that year from pressure of want

‡ See in origine.

No. 4.

Korānga Āssa Raghāni and Korānga Jesa Kāyāni write according to No. 1.

(Signed) G. L. JACOB,  
Acting Political Agent.

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APPENDIX H. TO THE FOREGOING REPORT.

No. 1.

Abra Makāji Rāsangjiāni, Abra Viramji Jiājāni, Abra Kānyji Rāemaljiāni, Abra Lākhāji Dossāji Karanjāni, Abra Falji Mālājiāni, Abra Bhimji Togājiāni, Abra Sāmatji Virājiāni, Abra Jagāji Bhimjiāni, Abra Mokāji Rāljiāni, Abra Megh and Bhoju Amrājiāni, Abra Pabāji, Abra Amrāji Nāthāji, Abra Prāg Dungarji, Abra Berāji Sumrāji, Abra Rāebji Dungarji, Abra Noghānji Rānāji, and Abra Virāmji and Nārauji Rāemaljiāni, inhabitants of Adhoi, write according to No. 1, Appendix G.

No. 2.

Virbhadar Jasāji Arjun Jiāni, Virbhadar Bāpuji Sagramjiāni, Virbhadar Khumbhāji Godarji, Virbhadar Sumrāji Lākhājiāni, Virbhadar Desalji, Virbhadar Dudāji, Virbhadar Rāmsingji, Virbhadar Virāmji, Virbhadar Jiji, Virbhadar Ranmalji, and Virbhadar Dānsingji Sagramji, inhabitants of Adhoi write according to No. 1, Appendix G.

No. 3.

Jādeja Virāji Puttāji, Bāvāji Sesmājiāni, Jādeja Panchāji Khānjiāni, and Jādeja Satāji Boghājiāni, inhabitants of the village of Janghi under Adhoi, write according to No. 1, Appendix G.

No. 4.

Abra Tamāchi Kaldharji, Abra Surāji Mulvāji, Abra Dānsingji Rāsangji Bhimjiāni, Abra Mawāji Kesarji, Abra Dajāji Wāgh Jiāni, Abra Karsanji Sāngha Jiāni, Abra Arjanji Ukhājiāni, Abra Virāji Dajājiāni, Abra Umrāji Kaldharjiāni, and Abra Sumrāji Pabājiāni, inhabitants of the Wadara village of Adhoi, write according to No. 1, Appendix G.

No. 5.

Abra Punjāji Derājiāni, Abra Sajāji, and Abra Khetāji Wajujiāni, inhabitants of the Gharāna village of Adhoi, write according to No. 1, Appendix G.

(Signed) G. L. JACOB,  
Acting Political Agent.

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*Minute by the Honourable Mr. G. W. ANDERSON, without date.*

As this is a subject on which Mr. Willoughby, the Political Secretary, is practically conversant, I beg his opinion.

(Signed) G. W. ANDERSON.

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*Memoandum by Mr. J. P. WILLOUGHBY, Political Secretary to Government, in reply to the above call.*

1. *Paras. 1 to 4.* The Acting Political Agent's explanation of the circumstance of no report having been submitted on this subject between June 1837 and October 1841, is far from satisfactory. It is only through these reports that Government are able to form an opinion of the degree of success attending its measures for the suppression of Infanticide, and the Political Agent may be informed that Government confidently expect that his report will be transmitted for the future regularly on the 1st January in each year.

2. *Para. 5.* The Acting Political Agent should be requested to submit a fuller explanation of the circumstances under which the detailed lists, from which the last census was framed, have been lost, since documents of this kind ought to have been carefully preserved, and some one ought to have been responsible for their safe custody.

3. *Para. 6.* The facts here stated in regard to the tāluka of Shāhpur strongly illustrate the evils arising from the orders of Government, requiring these periodical reports, not having been attended to. Government is now apprised that, during the four years now reported on, "not a single female has escaped the ruthless effect of Jādeja pride." Had this melancholy fact been earlier reported, preventive measures might have long since been adopted.

4. *Para. 7.* Kallāji, the Chief of this tāluka, cannot plead ignorance in extenuation of his culpable apathy, or what may be more justly termed his connivance at the perpetration of Infanticide in his villages. He is represented to be a man of intelligence, and he was fined Rs 50 as a mark of the displeasure of Government for having been privy to the concealment of the birth of a niece, who, there were strong grounds for believing, was put to death shortly after birth.

5. After the severe examples which have been made in Káthiáwár, the fine of Rs. 1,000 suggested by Captain Jacob seems scarcely an adequate punishment. It is safe, however, to err on the side of leniency, even at this late period, in enforcing the engagements against Infanticide, and I would respectfully suggest that the fine be sanctioned; that the Chief be again warned as proposed by the Political Agent; and that he be required to renew his engagements on the subject. Should these measures fail, Government will scarcely have any alternative but to attach the táluka.

6. *Para 8.* As the district of Adhoi has now for the first time been brought within the census, some allowance may be made for the non-observance of his engagements by the Chief who owns it. He should, however, be warned in the name of Government, and in writing that this will be the last time he will receive such indulgence. The present census shows, that out of a population of 122, only 7 are females. The Political Agent may on this occasion be referred to the instructions of Government, dated the 29th June last, directing him to extend to Adhoi the measures which have for some years past been in force in Káthiáwár for the prevention of Infanticide.

7. *Para 9.* Captain Jacob here observes, "It is a much more pleasing task to revert to the state of all the other Jádeja tálukas of Káthiáwár, and it must be highly gratifying to those benevolent men, who have laboured for the suppression of Infanticide in this province, to see the progressive return to the order of nature in the relative proportion of sexes, that must be attributed to their labours alone. The total male population is shown to be 5,760; female 1,870, the proportion, therefore, of all ages is a fraction more than 4 to 1, but the number of both sexes under 20 years of age is, males 2,923, females 1,209; showing a proportion of 2½ to 1, which favourable diminution chiefly arises from the preservation of female life during the last five years, which give the general result as follows —

Proportion of males to females under 10 years	is 1½ to 1
Do. of do. to do.	9 is 1½ to 1
Do. of do. to do.	8 is 1½ to 1
Do. of do. to do.	7 is 1½ to 1
Do. of do. to do.	6 is 1½ to 1
Do. of do. to do.	5 is 1 to 1
Do. of do. to do.	4 is 1 to 1
Do. of do. to do.	3 is 1 to 1
Do. of do. to do.	2 is 1 to 1
Do. of do. to do.	1 is 1 to 1½

"The correctness of these returns is further tested by the proportion of deaths occurring in 1840, which is shown as 3 to 1."

8. It is principally during the last seven years that the attention of Government has been more particularly drawn to the non-observance by the Jádejás of Káthiáwár of their engagements to abstain from the revolting crime of Infanticide, and the signal success which has followed the measures adopted within the above period affords strong grounds for congratulation, and for hope that the practice will, in the end, ultimately become extinct. This success is fully manifest from the following abstract of the whole Jádeja tribe, at the date of Captain Jacob's report (23rd October 1841), between the age of one year and under up to the age of ten years actually showing an excess of females over males of the age of one year and under;—

Years in which born,	Age in 1841.	Males	Females.	Excess of Males over Females,	Excess of Females over Males.
1831-32 ... ..	Ten years... ..	232	73	159	...
1832-33 ... ..	Nine do. ... ..	150	54	96	...
1833-34 ... ..	Eight do. ... ..	225	65	160	...
1834-35 ... ..	Seven do. ... ..	201	58	143	...
1835-36 ... ..	Six do. ... ..	176	56	120	...
1836-37 ... ..	Five do. ... ..	165	70	95	...
1837-38 ... ..	Four do. ... ..	143	116	27	...
1838-39 ... ..	Three do. ... ..	140	111	29	...
1839-40 ... ..	Two do. ... ..	122	95	27	...
1840-41	One year and under ... ..	96	128	...	32
Total Population, varying from one year and under to ten years of age..		1,650	826		
Deduct—Total Females ... ..		826			
Total Excess of Males over Females ... ..		824			

9. It is in the highest degree satisfactory to observe from this abstract that notwithstanding the unfavourable result of the census of the

1. Navánagar.	16. Mengni.
2. Morvi.	17. Bhádva.
3. Dhrol Sarapdad.	18. Sátodad vavdi.
4. Rájkot.	19. Muhláderi.
5. Gondal Dhoráji.	20. Gadhka.
6. Kotda Sángáni.	21. Kothária.
7. Virpur Kharedi.	22. Pál.
8. Dhrápha.	23. Sisáng Chándli.
9. Máhá.	24. Kotda Náýáni.
10. Jáhá Dewáni.	25. Virwa.
11. Khirasra.	26. Mawa.
12. Lodhuká.	27. Kánkasáli.
13. Gowrdád.	28. Wadáli.
14. Sháhpur.	29. Wánkáner.
15. Rájpurá.	30. Adhoi Pargana under Morvi.

district of Adhoi and the Sháhpur táluks (noticed in paras. 4, 5, and 6 of this Memorandum), still the excess of male over female registered births in the province of Káthiáwár, within the thirty Jádeja táluks named in the margin, was in 1837-38 only twenty-seven, in 1838-39 twenty-nine, and in 1839-40 twenty-seven; while in 1840-41 the census exhibits an excess of thirty-two females over the males.

10. With reference to the 10th and 11th paragraphs of Captain Jacob's report, it is much to be regretted that out of seven cases of alleged Infanticide investigated by the Political Agent between May 1838 and September 1840, conviction should only have followed in one instance, although the presumption of guilt was more or less strong in four of the other cases, two only being proved false accusations. On this part of the question, I beg to quote the following passage from the Government letter to the address of Mr. Erskine, the late Political Agent in Káthiáwár, dated the 16th February 1839, in reply to that officer's report on Infanticide for the years 1835 and 1836.

"In the 4th paragraph of your report the different cases of Infanticide which were investigated during the two years abovementioned are reviewed. These amount to thirteen in number, five of which occurred in 1835 and eight in 1836.

"During the first year (1835) conviction followed in four cases, and even in the fifth case no reasonable doubt could be entertained of the guilt of the accused, although the evidence was deemed insufficient for a judicial conviction. In 1836, however, although in several cases strong presumptions of guilt existed, there was not a single instance of conviction.

"The Governor in Council considers the difference in these results to be as remarkable as it is unfortunate. It may doubtless in part be fairly attributed to increased vigilance, and to the adoption of precautionary measures on the part of those by whom this revolting crime is committed to conceal it, in consequence of the convictions of 1835; Government cannot, however, resist the impression that there must have been some defect, or mismanagement, in conducting the investigations of 1836.

"It appears to the Governor in Council obvious that these inquiries cannot be conducted on ordinary principles, with any prospect of a successful termination. The mode adopted by your predecessor, whenever a case of Infanticide came to his knowledge, was, in the first instance, to hold a preliminary inquiry in private, previous to the accused party being placed publicly on his trial, in order to satisfy himself that reasonable grounds existed for the charge, and that it was sustained by sufficient evidence. I am desired to draw your attention to this point, an answer to some of the objections urged by you to the system you found in force on your assuming charge of the administration of affairs in Káthiáwár.

"One great advantage attending this mode of procedure is that false accusations are thereby checked *in limine*, and the Governor in Council entertains no doubt that, from the course adopted by your predecessor, had that officer continued in Káthiáwár, several of the cases publicly investigated in 1836 would never have proceeded beyond the preliminary investigation above adverted to. This remark is particularly applicable to the 7th and 9th cases of your list.

"The Governor in Council considers it to be the duty of the Political Agent to investigate every charge of Infanticide which may come to his knowledge, without reference to the quarter from which it may proceed; but that, in the first instance, his inquiries should be private, and that when in this manner he has satisfied himself that fair grounds exist for putting the accused on his trial, he should do so, but not before. In every case, however whether of abandoning or persevering in the inquiry, a full report of the proceedings held should be submitted to Government."

11. The particular attention of Captain Jacob might with advantage be drawn to these orders, with an intimation that they should be carefully attended to in the investigation of all cases of alleged Infanticide.

12. Government will no doubt look forward with great interest for the report promised in the 12th paragraph of Captain Jacob's present letter in regard to the Jethva tribe. The fact stated in this paragraph, that although this tribe was not included in the arrangements adopted against the Jádejás, still that the adoption of those arrangements has indirectly tended to the preservation of females among the Jethvás, is very satisfactory.

13. With reference to the 13th paragraph, the Political Agent may be requested to embrace the first opportunity of instituting inquiries, with the view of ascertaining whether, as is alleged, the crime of Infanticide prevails among other tribes in Káthiáwár besides those of the Jádeja and Jethva. In the mean time it is satisfactory to observe that Captain Jacob has succeeded in obtaining from the Mánka and Korunga tribes of Vágad, and from the Jádejás of Adhoi, arrangements to renounce the practice of Infanticide.

14. The arrangement proposed by Captain Jacob in paragraph 14 of his report, that the wife or nearest female relative of the person employed to take the Jádeja census be associated with him in the performance of this duty, will doubtless constitute another check against false returns, and seems therefore worthy of adoption. The Political Agent suggests that this woman shall receive a salary equal to half what the censor draws "during the time actually employed in taking the census." This will form a charge against the Infanticide Fund, and care must be taken to secure that the proposed limitation be duly observed.

15. There is some force in the general observations offered by Captain Jacob in the concluding paragraphs of his report. I am not aware, however, that it has ever been contended that public opinion in Káthiáwár was so strong against the crime of Infanticide as to induce the other classes spontaneously to come forward and actively co-operate with Government in its suppression. All that has been urged is this,—that the voice of nature being with us, the measures adopted would at all events not be misunderstood, even if they are not viewed with decided approbation. In respect to the inquisitorial nature of our measures, this, in my opinion, is an unavoidable and necessary evil, for by no other means can we obtain our object, and Government must rely on the judgment and discretion of its Agents to prevent the innocent suffering from false accusations. These have on a few occasions, undoubtedly been preferred, but they have been heretofore invariably detected, and none but the really guilty have suffered punishment. It will in truth be a happy day, when we are able with safety to relax from the penal measures now in operation; but all must coincide with Captain Jacob in opinion that the present system can only be relied upon during the pressure of vigilant "supervision," and even, though other duties are neglected, the Agent must never relax from that supervision. The complete suppression of Infanticide must be a work of time, but, looking back to the past, and seeing how much has been effected within a few short years, we are encouraged strongly to hope that a steady and continued perseverance in the measures now in operation will ultimately be crowned with full and entire success. On the 24th September 1834, the date of my first report on this subject, the number of Jádeja females ascertained to have been preserved in Káthiáwár, of all ages, was 696; on the 23rd October 1841, the date of the present report, they amounted to 1,370; being an increase of 574 in less than seven years, which certainly exceeds my most sanguine expectations.

16. Captain Jacob renews the proposition originally made by Mr. Erskine that a portion of the Infanticide Fund (which at the date of his report amounted to Rs. 1,16,786) shall be annually appropriated to the diffusion of education in the province of Káthiáwár generally. He recommends that a sum of Rs. 4,000 from this Fund should be devoted to the erection of a school-house at Rájkot; that Rs. 300 per mensem be sanctioned for the salaries of masters and establishment, and Rs. 1,000 per annum as prizes for the best essays in the vernacular language against the practice of Infanticide, and to defray the expense of afterwards printing and distributing these essays.

17. I am not satisfied that it is expedient to mix up the question of education with that of Infanticide. Government have already once determined that the Infanticide Fund shall not be trenched upon for purposes of education, and before departing from this resolution the consent of His Highness the Gáekwár would certainly appear necessary. The Political Agent might, however, still endeavour to ascertain to what extent the Chiefs and monied men in Káthiáwár are disposed to aid in the introduction of a general system of education in that province, when the subject can be re-considered in connection with some recent correspondence with the Government of India on the subject.

18. There seems, however, to be no objection at once to sanction Captain Jacob's last suggestion, namely, that Rs. 1,000 be annually set apart from the Infanticide Fund for prize essays against the practice. I would, however, propose for consideration, whether, until schools are established in Káthiáwár, these prizes should not be temporarily held out as objects of emulation among the scholars of the Native Education Society in Bombay, the essays being afterwards printed and circulated in Káthiáwár. The sum proposed might be thus divided.—

	Rs
First Prize .. .. .	300
Second do. .. .. .	200
Printing of Prize .. .. .	500
	1,000

Captain Jacob's opinion might be taken on this suggestion.

19. I beg to suggest the expediency of the Political Agent being instructed to embody the results of the present census in a proclamation, noticing, in terms of commendation, those Chiefs who, by the results, are proved to have adhered to their engagements, and the reverse of those who have not done so. This should then be circulated throughout the province, to keep the subject alive in men's minds, and to prove that the Government is resolved to persevere in its efforts to suppress the inhuman practice of Infanticide.

20. The attention of the Political Agent might also be drawn to the Government letter dated the 22nd November 1834, which I do not believe has ever been specifically acknowledged. This may probably be attributed to my removal from Káthiáwár before it was received. Captain Jacob may be requested to state whether the orders communicated

in that letter have been acted upon, and particularly whether the measure sanctioned in the 9th paragraph, of endeavouring to induce the heads of those tribes who give their daughters in marriage to the Jádejás to stipulate at the time of betrothment for the preservation of female issue by such marriages, has been carried into effect, and, if so, with what success.

21. Considerable stress was laid by Mr. Erskine in his report on Infanticide in June 1837, and in a minor degree by Captain Jacob in his present report, on the severity of the measures adopted for the suppression of the practice. This to some extent may be admitted, but it is unavoidable and justifiable by the object in view. Other measures of an opposite tendency, however, formed part of my scheme, which have not, I think, sufficiently been attended to. For instance, I proposed and Government sanctioned, remissions from and delays in payment of tribute, and honorary presents, either in cloths or money, to those who may distinguish themselves by a conspicuous adherence to their engagements to renounce the custom. Captain Jacob might be directed to report whether the present census does not enable him to point out any Chiefs, or inferior members of the tribe, who have thus rendered themselves deserving of these indulgences and rewards.

22. Copy of Captain Jacob's report, and of the Government reply, should be forwarded to the Political Agent in Kutch, for information; and Captain Jacob seems entitled to the high approbation of Government for the zealous attention he has bestowed on this interesting question,—the final, complete extinction of Infanticide in Káthiáwár.

(Signed) J. P. WILLOUGHBY,  
Secretary to Government.

1st June 1842.

No. 4150.

*Minute by the Right Honourable the Governor, dated the 4th June 1842.*

The suggestions of the Political Secretary on Captain Jacob's report may be adopted, with one exception, that of a continued prize for essays. I think we should not make the cost of education a deduction from the funds appropriated for the suppression of this crime. If it is deemed good that a prize should be given for an essay against Infanticide by one of the scholars of the Native Education Society, let it be done, and the charge be borne by the Educational Funds.

The Chief of Sháhpur Táluka should be strictly warned and assured that his continuance in not assisting to suppress this crime will bring upon him the sequestration of his táluka. It cannot be unsound in policy to inflict this punishment upon one Chief, while all the other Chiefs are fairly meeting the great object which Government, for the sake of humanity alone, is so anxious to accomplish.

Captain Jacob paints strongly the injury done to the wounded feelings of Jádeja pride by the inquisitorial character of the inquiries the very nature of the crime compels Government to sanction. But Captain Jacob sees as well as any one else, that without these very inquiries the end in view would be as far from us as ever; and therefore we have the choice of having inquiry so made or quietly allowing this Infant-murder to stalk abroad as rife as ever. As to education, if we are to wait for its effects, to trust to its influences, we must look forward, perhaps, to not less than a century. No, we must sincerely persist in our present efforts in our present system, to stop this course of murder; and, once effectively checked, we may hope that feeling and prejudice in causing it may be overcome, and then the inclination cease. To accomplish that change of prejudice and inclination must be our continued effort, and it is evident our present system has already effected much of this. I would strictly continue it; yet certainly add to it as much of education as circumstances will admit.

(Signed) G. W. ANDERSON.

\*FROM

CAPTAIN G. L. JACOB,  
Acting Political Agent in Káthiáwár;

TO

J. P. WILLOUGHBY, ESQUIRE,  
Secretary to Government, Bombay.

*Dated Rájkot, 28th November 1842.*

SIR,

I have the honour to reply *seriatim* to your letter No. 2127, dated 12th August last, conveying the observations of Government on my Infanticide Report dated 23rd October preceding.

\* Orders to the effect suggested in Mr. Willoughby's Memorandum of the 1st June 1842, subject to the modification proposed in the above Minute by Mr. (now Sir) G. W. Anderson, were communicated to Captain G. L. Jacob, Acting Political Agent in Káthiáwár, on the 12th August 1842; and to the letter addressed to him on that occasion, No. 2127, Captain Jacob replied in this communication.—*Editor.*

2. The question contained in your 4th paragraph admits of little further explanation than that given in my despatches as per margin. From the period of Chotam Lal's suspension, there appears to have been no one person held responsible for the safe custody and arrangement of the records, and for upwards of three years there was neither any Native Agent, nor any one appointed to officiate as such. It is impossible for me now to say how the documents referred to have become lost. One censor was dismissed, without for some months any one being appointed to relieve him; an English clerk in the interim was employed in the districts to take the census, and a successor was ultimately appointed who proved quite incompetent. What with removals and deaths, the establishment has been almost entirely changed of late years; and the result reported is the natural effect of such changes and want of systematic arrangement in an office of this magnitude. The chest appropriated to the Infanticide records does not contain those reported missing, nor has any clue to them been traced.

3. With reference to the fine of Rs. 1,000 directed to be levied on Jádéja Kalláji of Sháhpur in your 7th and 8th paragraphs, I beg to submit, for the consideration of the Honourable the Governor in Council, certain favourable features in his case that have come to notice since I framed my last report, which induce me to plead in mitigation, if not remission, of his punishment. A small table appended (Appendix A) will show, that only eight persons are married within his taluka, who have eleven sons, and two daughters born since my last census. Although no daughter was alive at that time, yet four had been born, and the sickness previous to the decease of three of these reported, and persons it appears, had been deputed by the Political Agent to inspect and report thereon. Consequently, except in the suspicious case in Bháwáji's family, for which Kalláji was fined, it seems by no means impossible that the disproportion between males and females may be accounted for by natural causes, in addition to these circumstances. The greater part of the Rájkot Bháyád waited on me in a body to intercede for Kalláji with Government, promising to hold themselves responsible that no deviation from the pledge to preserve life should hereafter occur in the Sháhpur family. I do myself the honour to annex (Appendix B) translation of their petition, and it appears to me that it would further the cause of humanity if Government would be pleased to extend an act of grace to the petitioning Chiefs in behalf of their kinsman. The leniency could not be mistaken since the security it holds out for the future is greater than what would result from disregarding the guarantee as well as the feelings of so many respectable Grássiás, and it may be deemed wise to reserve punishment for cases where the possibility of innocence cannot be held forth to enlist the feelings of the people against the measures of Government.

4. Adverting to your 9th paragraph I beg to annex (Appendix C) translation of the Morvi Chief's reply to the injunctions of Government, which will, I trust, be deemed satisfactory.

5. On the subject of the 16th paragraph of your letter, I append (Appendix D) translations of letters from the Chiefs of Morvi and Dhrol; these, whilst partly corroborating the information previously received as to the habits of the Sumra tribe, hold out further security for the preservation of life.

6. I regret to say that I have as yet been unable to make arrangements for securing the aid of a female censor sanctioned in your 17th paragraph; the prejudices of the Nagar caste, to which the present censor belongs, leads him to demur acceptance of the Government offer. The chief difficulty is the alarm of being called on personally to give evidence before any functionary of Government in cases of real or supposed Infanticide. The Nagar caste is particularly tenacious of the privacy of their women, but this difficulty may, I hope, be got over, as any examination might, I think, be conducted through the husband, or, at any rate, on the understanding that the "Parda" should be respected. Should His Honour in Council view this point in a different light, it will, I fear, become necessary to change the present censor, who is otherwise very well qualified for his office.

7. Regarding education as an especial antidote to the moral disease under review, independent of the blessing it must confer on the country at large, I regret to state that no further advance has been made in securing for it the support of the Chiefs, &c., and I fear that, unless Government take the lead in this matter, nothing can be expected. The Infanticide Funds are ample, they are raised from the whole community, though now dedicated to a portion of it; and, as a previous decision of Government seems, by the 22nd paragraph of your letter, the chief obstacle to their being employed in furtherance of the existing checks to the crime in a manner so highly beneficial to the whole community, I yet cannot suppress my hope that Government may see grounds to review its decision.

8. On the question of establishing a prize for the best essay against the practice of Infanticide, referred to in your 24th paragraph, it appears to me that the greater the amount of intellect which can be brought to bear on the subject, the greater the probability of obtaining an essay worth publishing—the wider the field of discussion, the more would the design of enlisting public opinion against the crime spread forth its roots; I would beg, therefore, to suggest the propriety of throwing open the essay to public competition, and I can perceive no reason why a fixed sum, say thousand rupees, should not be set apart annually for this object from the Infanticide Funds however this point may be determined.





## APPENDIX B. TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

*Translation of a Petition from JÁDEJA WA'GHJI of Rájputra, JASA'JI and PHULJI of Lodhika, WANA'JI of Bhádva, SATTANJI of Pádásán, JETHJI of Khámha, GOVINDJI of Gadhka, MERUJI of Gowridad, HARBHAMJI of Pát, and MADA'E SING of Tramba; dated Samvat 1898, A so Vad 7th (corresponding to 26th October 1842).*

We, the undersigned, petition that, in consequence of doubts of the continuance of Infanticide, created from the existence of eleven sons without any daughters in the Sháh-pur Táluka in the census for 1840, Government has directed a fine to be inflicted on Jádeja Kalláji of Rs. 1,000. We beg to represent, however, that he has not committed this crime. In the year 1891 the premature birth of a female occurred in his brother Bháwábhá's family, who died instantly. Captain Lang inquired into this matter, and reported on it to the Government in Bombay, on which a fine was imposed of Rs. 50 for not having reported the occurrence. Afterwards, in his Bháyád village of Padawala, a daughter was born to Jádeja Muluji in Samvat 1892, who lived for two years; she was attacked with small-pox, on which a report was duly made to the Political Agent, and Jamadár Subhán Sing was sent to see the girl, who lived four or five months and afterwards died, which event was also reported. A daughter was born to Jádeja Takhatsing in Samvat 1892, who died in Samvat 1894, when with her mother on a visit to her parent Wála Ajubhá's house at Talája. On receiving information of this event, a report was made to the censor. A daughter was born to Jádeja Hathuji in Samvat 1894, who was attacked with a disease when four months old, and a report thereof was made to Captain Lang, who sent the Rájputra Japtidár Mehta, Rudarji Nandurám, to see the child, who accordingly died so the infant dying the day after his visit, a man was sent to inform the Mehta of it. In the above manner have four daughters been born in the Sháhpar family, and have died; and since then two daughters have been born in that táluka in 1842, who are alive, and their births inserted in the register: and as to there being many boys and few girls, this is a matter that depends on God, there is no remedy for this. But henceforward we will, all of us, in his and in our own tálukas, duly comply with, and cause to be obeyed, the arrangements of Government on this subject. No deviation shall take place, and we hold ourselves responsible for the same to any extent that may be desired by Government. We therefore entreat the Sáhib to send our petition to Government. Should, notwithstanding what we have stated, suspicion of guilt continue, we pray that such may be forgiven, if not removed, and that the fine imposed on Jádeja Kalláji may be remitted.

Signed by the parties whose names are above given.

## APPENDIX C TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

*Translate of a Letter from the MORVI CHIEF to Captain JACOB, dated A'shád Shud 3rd, Samvat 1898 (7th October 1842).*

A C—The Sáheb's letter, dated Shrávan Vad 10th, has been received, in which it is stated that, on examining the tables of Adhoi Jádeja population, the names of 115 males and only 7 females are inserted, by which it appears that female life in that district is seldom preserved,—a matter of deep dissatisfaction, and which, on being reported to Government, a reply had been received, directing effectual arrangements for the prevention of the crime of child-slaughter, and, further, that the Honourable the Governor in Council would hold the lord of the district responsible for the same. Consequently, that I was to make these arrangements, taking care that no one henceforth deviated from them. In reply it is thus. The Government had not formerly directed me to enforce these arrangements in Adhoi, but in Mr. Erskine's time I received instructions to make arrangements. It is my desire to comply with all the injunctions of Government; besides I will not deviate from the path of religion, and I am not inattentive to the subject as regards Adhoi. The disparity between males and females arises from the arrangements for preservation of females having only lately been established in the district. I have, however, again written strongly to the Adhoi Manager, and you may rely on my taking care that there shall be no inattention to the subject on my part.

## APPENDIX D TO THE FOREGOING LETTER FROM CAPTAIN JACOB

*Translate of a Letter from the DEROL CHIEF, dated 31st July 1842, to Captain JACOB.*

The Sáheb's letter of the 14th July has been received, stating that the Sumra tribes of my district are understood to destroy their daughters in the manner that the Jádejás were wont to do previous to the arrangements for their preservation &c &c. In reply, I beg to state that arrangements shall be made to prevent this tribe following such evil practices, as requested by you.

*Translation of a Letter from the MORVI CHIEF to Captain JACOB, dated 7th October 1842.*

The Sáheb's order, dated Bhádarwa Shud 11th (15th September 1842), has been received, stating that the Sumra people of my district are understood to destroy their daughters in the manner the Jádejás were wont to do of old, and calling on me to make

due arrangements for the prevention of this crime, reporting particulars thereof &c. &c. On receipt of this letter I despatched a Mehta into the districts, with directions to make inquiry and enter into precautions. I do not believe that there are many of the Sumra tribe in my country, but, after the Mehta's report shall have been received, I will write again and transmit a census of the Sumras.

APPENDIX E TO THE FOREGOING LETTER FROM CAPTAIN JACOB.

Abstract Census of the Jádeja and Jethva Population on the 31st December 1841, with Corrections of the Lists accompanying Report dated 23rd October 1841.

No	Names of Tálukas.	MALES.											FEMALES.										
		Total in last account accompanying Report of 23rd October 1841.	Born subsequently.	Omissions rectified.	Total.	Deduct.			Total remaining 31st December 1841.	Increase.	Decrease.	Total in last account accompanying Report of October 1841.	Born subsequently.	Omissions rectified.	Total.	Deduct.			Total remaining 31st December 1841.	Increase.	Decrease.		
						Died	Left the country.	Erroneously entered.								Died	Left the country.	Erroneously entered.					
1	Navsnagar ...	3,307	145	64	3,516	73	66	17	156	3,860	53	916	124	86	976	19	17	7	49	933	117		
2	Morvi ..	481	26	3	510	17	2	..	19	491	10	114	24	1	139	7	4	..	11	128	14		
3	Adhoi (under Morvi).	115	3	1	119	..	..	..	..	119	..	..	..	..	..	..	..	..	..	..	..		
4	Diprol Sarapdad	387	21	20	428	13	..	..	13	415	28	112	25	9	146	4	..	..	4	142	20		
5	Rájkot	47	13	..	63	1	..	..	1	62	15	16	2	8	26	..	..	..	..	26	10		
6	Gondal Dhoraji	364	17	37	448	8	..	..	8	440	46	87	24	17	128	3	..	..	3	135	88		
7	Kotda Sángán	84	4	1	89	1	..	..	1	88	..	11	4	..	15	..	..	..	15	4	1		
8	Virpur Kharedi	87	4	13	104	1	..	..	1	103	16	14	1	..	18	..	..	..	18	15	..		
9	Dhrápha	186	17	..	183	10	..	..	10	173	7	26	8	..	30	3	..	..	33	24	6		
10	Máha Khákhrechi	47	1	3	51	..	..	..	..	51	4	15	5	..	20	1	..	..	21	12	4		
11	Jaha Deváni ..	46	1	..	46	3	..	..	3	49	..	12	1	..	13	1	..	..	14	10	..		
12	Khurasra ..	70	3	1	74	2	10	..	12	62	8	17	4	1	23	1	..	..	24	20	..		
13	Lodhika ..	35	4	5	44	..	..	..	..	44	9	4	5	1	10	1	..	..	11	9	..		
14	Gavridad ..	17	3	..	20	1	..	..	1	19	2	4	1	..	5	..	..	..	5	1	..		
15	Sháhpur ..	22	1	..	23	1	..	..	1	22	..	..	..	..	..	..	..	..	..	..	..		
16	Rájpura ..	50	1	2	53	2	..	..	2	51	1	7	2	..	9	..	..	..	9	9	..		
17	Mengzi ..	23	3	..	26	1	..	..	1	25	..	..	..	..	10	..	..	..	10	10	..		
18	Sháda ..	9	..	..	9	1	..	..	1	8	..	..	..	..	..	..	..	..	..	..	..		
19	Sátodad Vávdí	85	4	29	118	2	7	..	2	113	31	23	3	9	35	..	..	..	38	85	12		
20	Mulhádari ..	131	1	6	138	6	..	..	6	132	1	20	3	2	4	..	..	..	4	25	5		
21	Gadhka ..	22	..	..	22	..	..	..	..	22	..	4	..	..	..	..	..	..	..	..	..		
22	Kothára ..	5	..	..	5	..	..	..	..	5	..	3	..	..	3	..	..	..	3	4	..		
23	Pál ..	12	..	..	12	1	..	..	1	11	..	3	1	..	4	..	..	..	4	3	..		
24	Sisáng Chándli	64	7	4	75	1	..	..	1	74	10	16	3	4	23	..	..	..	23	4	1		
25	Kotda Náyaní	44	2	2	48	1	..	..	1	47	3	11	..	..	11	..	..	..	11	11	..		
26	Virwa ..	2	..	..	2	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..		
27	Mawa ..	5	1	3	9	..	..	..	..	9	4	1	..	..	1	..	..	..	1	1	..		
28	Kánkasáli ..	9	..	..	9	1	..	..	1	8	..	2	..	..	2	..	..	..	2	2	..		
29	wadáli ..	8	..	..	8	..	..	..	..	8	..	2	..	..	2	..	..	..	2	10	..		
30	Vánkáner ..	12	..	..	12	..	..	..	..	12	..	9	1	..	10	..	..	..	10	10	1		
31	Halvad Dhrángadhra	..	..	108	108	1	..	..	1	107	107	..	28	..	28	..	..	..	28	23	26		
	Total	5,760	275	315	6,350	149	78	17	244	6,106	369	1,370	245	116	1,731	40	23	7	69	1,662	292		
32	Jethva in the Forbandar Táluka	77	6	43	126	1	..	..	1	125	48	17	7	24	48	..	..	..	4	4	44	27	

APPENDIX F TO THE FOREGOING LETTER FROM CAPTAIN JACOB,

Translate of a Letter from the JAM OF NAVANAGAR to Captain G. L. JACOB, dated Bhádarwa Shud 9th, Samvat 1898 (corresponding to 13th September A.D. 1842).

In my táluka several Jádeja females have passed their age of puberty, but the indigence of their parents protracts their marrying, the time for which is fast expiring; and, as urgent necessity exists for effecting their marriages with as little delay as possible, I submit the accompanying list,\* showing particulars regarding the females above alluded to, in the hope that Government will give such assistance as may be fitting.

From

J. P. WILLOUGHBY, ESQUIRE,  
Secretary to Government, Bombay;

To

A. MALET, ESQUIRE,  
Political Agent in Káthiáwár.

Dated 17th May 1843.

SIR,

I am directed to acknowledge the receipt of Captain Jacob's letter, with enclosures, dated the 28th November last, on the subject of Female Infanticide in Káthiáwár, and to inform you that the further explanation submitted in the 2nd paragraph, in regard to the circumstances under which the documents therein alluded to have been lost, is considered by the Honorable the Governor in Council to be as unsatisfactory as that which was previously laid before Government.

\* Omitted from this Selection.

2. You are, therefore, requested to adopt measures for the efficient security, for the future, of all the office records of the Káthiáwár Agency.

3. Under the circumstances reported in the 3rd paragraph of Captain Jacob's letter the Governor in Council is pleased to remit the fine of Rs. 1,000 which Government, at the recommendation of that officer, ordered to be levied on Jádeja Kalláji, of Sháhpur. The grounds of this remission should be explained to Jádeja Kalláji, and to the Chiefs who have interceded on his behalf, with a distinct intimation that should Kalláji hereafter fail to co-operate with Government for the suppression of the crime of Infanticide, his táluka will be placed under sequestration.

4. The promise given by the Chief of Morvi to adopt effectual measures for the suppression of Infanticide in the district of Adhoi is considered by the Governor in Council to be satisfactory, but it will be necessary that the Political Agent should from time to time satisfy himself that the Chief fulfils his engagements, and the slightest remissness on his part should be brought to the immediate notice of Government.

5. The assurances given by the Chief of Morvi and Dhrol in regard to the Sumra tribe are also considered to be satisfactory; but the Political Agent should exercise his vigilance to see that the promises made by these Chiefs are respected. The information, which the Chief of Morvi states he has deputed a Mehta to obtain in regard to his Sumra subjects, should be submitted to Government together with the census.

6. In reply to the 6th paragraph of Captain Jacob's letter, I am directed to inform you that it is on all occasions the desire of Government to abstain from making any innovations on the prejudices of caste, when the public interests, or those of the community, will not thereby be endangered; but that as, by the adoption of the plan proposed by Captain Jacob, a great risk would be incurred of collusion or concealment, another censor must be appointed, unless the individual now entrusted with that duty will agree to some female being associated with him who is not encumbered with prejudices of the nature mentioned by Captain Jacob, since it will be highly important that the Political Agent should be able to have the free and unrestricted power of questioning the female employed upon this delicate duty, and that, in cases of supposed Infanticide, in which her evidence may be required by the Political Agent, she should give it without fear or demur of any kind.

7. With reference to the 7th paragraph, I am desired to inform you that the Honorable the Governor in Council adheres to the decision communicated to Captain Jacob in Mr. Chief Secretary Reid's letter dated the 12th August last, and to request that you will be pleased to report, whether, as directed in the 23rd paragraph of that communication, you have endeavoured to ascertain the extent to which the Chiefs and monied men in Káthiáwár could be prevailed upon to aid in the introduction of a general system of education in that province.

8. The Governor in Council will await the result of the injunctions which Captain Jacob reports, in the 9th paragraph, he had addressed to the several tribes, but you are requested, in the event of the issue being unfavourable, as Captain Jacob anticipates, again to urge in the strongest terms upon the heads of the Rajput tribes the importance of their giving their consent to the stipulation required by Government, namely, that "when giving their daughters in marriage to Jádejás, a stipulation shall be made that the issue of the union shall be preserved, and that each Rajput Chief shall oblige every Rajput subject to do the same."

9. The Governor in Council will also await your further report on the subject noticed in the 10th paragraph of Captain Jacob's letter, in regard to the parties who may prove deserving of rewards by a conspicuous adherence to their engagements to renounce the custom of Infanticide.

10. I am further directed to inform you that the Honorable the Governor in Council is pleased to sanction a donation of Rs. 5,000 being granted from the Infanticide Fund for the marriage of the twenty-one Jádeja females in the Navánagar Táluka, alluded to in the 11th paragraph of Captain Jacob's letter, to be divided among them in such proportions as you may consider just, and to be paid only when each marriage is about to be solemnized.

11. The Governor in Council further directs me to request that the Infanticide Report for the year 1842, which was due on the 1st January last, may be submitted to Government as soon as practicable, and that, for the future, these reports may be forwarded regularly on the 1st of January of each year, as directed in the 3rd paragraph of Mr. Chief Secretary Reid's letter to the address of Captain Jacob, dated the 12th August last.

12. With reference to the 8th paragraph of Captain Jacob's letter, relative to the proposed establishment of a prize for the best essay against the practice of Infanticide, I am desired to transmit for your information copy of my letter of this date to the Secretary to the Board of Education on the subject.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,  
Chief Secretary to Government.

Bombay Castle, 17th May 1843.

To  
C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education.

SIR,

I am directed by the Honourable the Governor in Council to transmit to you copies of the documents noted in the margin, for the purposes of being submitted to the Board of Education, and to request that the Board will be pleased to favour Government with their opinion in regard to the best means of attaining the object therein alluded to, and whether they consider that the offer of the sum of Rs. 300 for first prize, and 200 for a second prize essay, would be a sufficient inducement to enlist talented competitors amongst the scholars of the Bombay Native Education Society, in the composition of an essay against the practice of Infanticide.

Extract paragraph 24 of a letter from Mr. Chief Secretary Reid to the Acting Political Agent in Káthiáwár, dated the 12th August, No. 2127 of 1842.

Extract paragraph 8 of letter from the Acting Political Agent, dated the 28th November, No. 238 of 1842.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,  
Chief Secretary to Government.

Bombay Castle, 17th May 1843.

To  
L. R. REID, ESQUIRE,  
Secretary to Government, Political Department.

SIR,

I am directed by the Board of Education to acknowledge the receipt of Mr. Secretary Willoughby's letter No. 1075, dated the 17th ultimo, with accompaniment, and, in reply, to acquaint you that, in the opinion of the Board, the proposed essay against the practice of Infanticide should be composed in the English language, and accompanied with a Gujaráti translation.

2. In the event of the sum allotted for the prize being charged to the Infanticide Fund, as recommended by the Acting Political Agent in Káthiáwár, in paragraph 8 of his letter No. 238, dated 28th November last, the Board are of opinion that competition should be open to the public (as affording the greatest likelihood of obtaining a good essay), and that the sum fixed for the prize should be Rs. 1,000.

3. Should, however, the prize be charged to the Education Fund, it appears to the Board that in this case competition should be confined to the scholars of the Elphinstone Native Education Institution as suggested in the letter under reply; but that Rs. 500 should be fixed as a prize for the best essay, and Rs. 300 for the second.

4. The Board are further of opinion that it should be distinctly made known to the competitors in either case, that the prize would not be awarded unless the best essay was considered worthy of such distinction by the Examiners.

I have the honour to be, &c.,

(Signed) C. MOREHEAD,  
Secretary.

Board of Education, Bombay, 16th June 1843.

To  
C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education, Bombay.

SIR,

I am directed to acknowledge the receipt of your letter No. 261, dated the 16th ultimo, and in reply to acquaint you, for the information of the Board of Education, that under the restriction mentioned by you in the 4th paragraph, the Honourable the Governor in Council is pleased to authorise the announcement of two prizes for essays against the practice of Infanticide, namely, a prize of Rs. 500 for the best, and of Rs. 300 for the second, essay.

2. The Governor in Council is of opinion that the production of these essays should be open to general competition, and desires me to request that you will have the goodness, under the authority of the Board, to submit, for the approval of Government, a draft notification of the terms on which these prizes will be granted.

I have the honour to be, &c.,

(Signed) L. R. REID,  
Chief Secretary to Government.

Bombay Castle, 19th July 1843.

To

L. R. REID, ESQUIRE,  
Chief Secretary to Government, Political Department.

SIR,

In transmitting, for the consideration of the Honourable the Governor in Council, the draft notification\* called for in your letter No. 1647, dated the 19th ultimo, I am directed to acquaint you that the Board of Education still entertain the opinion expressed in paragraph 2 of my letter No. 261, dated the 16th June last, that the prize, if open to public competition, should be Rs. 1,000, for they are apprehensive that Rs. 500 will not prove sufficient inducement to any very qualified competitor.

I have the honour to be, &c.,

(Signed) C. MOREHEAD,

Secretary.

*Board of Education, Bombay, 2nd August 1843.*

To

C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education.

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter dated the 2nd instant, No. 339, submitting, for the approval of Government, the draft of a proposed notification, inviting essays against the practice of Female Infanticide.

2. In reply, I am desired to inform you that the Honourable the Governor in Council has, with some slight modification, approved of the notification submitted with your letter, and he has also been pleased to increase to the following extent the amount he had originally determined on for two prizes, namely, for the best essay from the sum of Rs. 500 to Rs. 600, and for the second essay from Rs. 300 to Rs. 400.

3. A copy of the Notification, as revised by the Governor in Council, accompanies this letter.

I have the honour to be, &c.,

(Signed) L. R. REID,

Chief Secretary to Government.

*Bombay Castle, 19th August 1843.*

#### NOTIFICATION.

##### *Prize Essays against the Practice of Infanticide.*

The Honourable the Governor in Council has been pleased to authorise the award of two prizes for essays against the practice of Female Infanticide, viz., a prize of Rs. 600 for the best, and Rs. 400 for the second, essay, subject to the following conditions.—

1. The prizes to be open to general competition among the Native students of any of the public or private educational establishment of this Presidency.

2. The essays to be composed in the English language, and accompanied with a Gujarati translation; to be fairly transcribed and not in the handwriting of the authors, and to be transmitted to the office of the Secretary to Government before the 1st March 1844.

3. To each essay a motto must be affixed, and the essay must be accompanied with a sealed note bearing on the outside the same motto as that affixed to the essay, and, within, the author's name.

4. The essays will be submitted by Government for the report of a committee selected for the purpose. The sealed notes which accompany the successful essays will alone be opened, and these essays will become the property of Government. All will be returned unopened with their respective essays to the authors.

5. It is to be distinctly understood that the prizes will not be awarded unless the best and second essays be considered worthy of such distinction by the examining committee; and, in such case, all the sealed packets and essays will be returned.

(Signed) C. MOREHEAD,

Secretary to the Board of Education.

*Bombay, 12th September 1843.*

\* Omitted, this notification, as amended by Government, being subsequently given in this Selection.

To

E. H. TOWNSEND, ESQUIRE,  
Secretary to Government in the Revenue Department;

THE REVEREND G. PIGOTT,  
Secretary to the Bombay Education Society;

• C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education.

GENTLEMEN,

I am directed to inform you that the Honourable the Governor in Council is pleased to appoint you a Committee, to report whether, under the terms of the Government Notification, dated the 12th September last, published in the Bombay Official Gazette of the 14th of that month, you are of opinion that one or more of the accompanying four essays against the practice of Female Infanticide are deserving of the rewards offered in the above Notification.

I am also desired to request that you will be pleased to state your opinion in regard to the Gujaráti version of the essays, obtaining the aid, if necessary, of the Secretary to Government in the Persian Department, and whether any of these essays are calculated to aid the suppression of Female Infanticide, if printed and circulated.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,  
Chief Secretary to Government. •

*Bombay Castle, 13th April 1844.*

To

J. P. WILLOUGHBY, ESQUIRE,  
Chief Secretary to Government.

SIR,

We have the honour to acknowledge the receipt of your letter of 13th April, appointing us a committee to report on the merits of four English essays (three of which were accompanied with translations), with reference to the Government notification of 14th September 1843, and authorising us to refer to the Persian Department, to enable us at the same time to report upon the merits of the translations. That reference was made on the 2nd May, and the reply of Mr. Escombe was received on the 19th instant.

2. We are unanimous in assigning the first place to the essay whose motto is taken from the Padma Purán: "He who loves sin and commits Infanticide," &c. But some difference of opinion exists in the extent of our approval, Dr. Morehead and Mr. Townsend considering it a well-written, spirited production, worthy of the highest reward, while the Reverend G. Pigott does not think it, as it now stands, calculated to produce the impression desired by Government, though he is of opinion that it contains the elements of a paper calculated to have that effect. We all, however, think that it might with benefit be abridged.

3. General Kennedy's opinion of the Gujaráti version of this essay is, you will observe, generally favourable.

4. The next essay in order of merit, though far behind the first, is, we conceive, that having for its motto, "Virtue alone is happiness below." Dr. Morehead and Mr. Townsend consider this production one of ordinary merit, hardly deserving so great a reward as Rs. 400. Had the Oriental Translator's report of the Gujaráti version been favourable, they were disposed to recommend a reward not exceeding three hundred rupees, or half that of the highest proposed to be given by Government. Considering, however, the unfavourable opinion of the Gujaráti translation of this essay contained in General Kennedy's last paragraph, they feel hardly justified in recommending the grant of any reward to the writer. Mr. Pigott was decidedly of this opinion before the Oriental Translator's report was received and in this opinion we are therefore unanimous, notwithstanding the existence of some well-argued passages in this essay.

5. The two remaining essays are such very inferior productions, that we feel it to be quite superfluous to enter into any laboured discussions of their defects; merits they have none.

We have the honour to be, &c.,

(Signed) E. H. TOWNSEND.  
G. PIGOTT.  
C. MOREHEAD.

*Bombay, 22nd June 1844.*

To

C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education.

SIR,

E. H. Townsend, Esq., Secretary to  
Government in the Revenue Department;  
The Reverend G. Pigott, Secretary to  
the Bombay Education Society.  
C. Morehead, Esq., Secretary to the  
Board of Education.

With reference to the Government Notification of the 14th September 1843, I am directed by the Honourable the Governor in Council to inform you, that four essays against the practice of Female Infanticide were received by Government, and submitted for the opinion and report of a committee composed of the gentlemen named in the margin.

2. The report of the Committee being in favour of the essay written by Bhow Dáji an Assistant Teacher in the Elphinstone Native Education Institution, with the motto noticed in the margin,

“He who loves sin and commits Infanticide shall be condemned to the hell called ‘Tamsra.’”

and Government concurring in opinion with the committee regarding the merits of that essay, the Governor in Council has been pleased to award to the author the first prize of Rs. 600.

3. I am further desired to request that you will, under the authority of the Board of Education, be pleased to prepare and submit to Government a draft notification, announcing the name of the successful candidate, stating at the same time the names of the gentlemen who composed the committee.

4. The General Paymaster has been instructed to pay to you the abovementioned amount which you will be pleased to make over to Bhow Dáji.

5. Neither of the other essays have been deemed worthy of the second prize offered by Government, and they have accordingly been returned to their respective authors.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,

Chief Secretary to Government.

Bombay Castle, 20th November 1844.

To

POLITICAL DEPARTMENT.

E. H. TOWNSEND, ESQUIRE,  
Secretary to Government in the Revenue Department,  
REVEREND G. PIGOTT,  
Secretary to the Bombay Education Society;  
C. MOREHEAD, ESQUIRE,  
Secretary to the Board of Education.

GENTLEMEN,

I am directed to acknowledge the receipt of your letter dated the 22nd June last, reporting on four essays against the practice of Female Infanticide.

2. In reply I am desired to inform you that the Honourable the Governor in Council concurs with you in opinion that the first prize should be awarded to Bhow Dáji, the author of the essay on the above subject bearing the motto, “He who loves sin and commits Infanticide shall be condemned to the hell called ‘Tamsra.’”

3. The Governor in Council is, however, of opinion, that this essay is not altogether suited for publication in its present form. I am, therefore, desired to request that you will have the goodness, in communication with the author, to revise and condense it,\* so as to render it more suitable for circulation in Káthiáwar, Cutch, and Gujarát among the tribes in which the revolting crime of Infanticide prevails.

4. The essay in question is herewith returned for the above purpose, and I am desired to convey to you the thanks of Government for the care and attention you have already bestowed on this subject.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,

Chief Secretary to Government.

Bombay Castle, 20th November 1844.

POLITICAL DEPARTMENT.

FROM

E. H. TOWNSEND, ESQUIRE,  
Secretary to Government of Bombay;

To

A. MALET, ESQUIRE,  
Political Agent in Káthiáwar, Rájkot.

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter† dated the 30th August 1844, No. 102, submitting statements of the Jádeja, Jethva and Sumra populations of the province of Káthiáwar during the year 1843.

\* This having been done, the Essay, as revised, was published by Government.

† Omitted from this Selection, the substance of the report and its accompanying statements being contained in this letter.

2. From Statement No. 1 accompanying your letter, it appears that the total male Jádeja population in Káthiáwár amounted in 1842 to 6,166, and in 1843 to 6,176 souls, being an increase during the latter year of 10 males. It further appears that the total number of females at the end of the year 1842 amounted to 1,854, and in 1843 to 1,959, being an increase during twelve months of 105 females. The increase in the number of females being thus shown to be in a much greater proportion than that of the males, is a highly satisfactory result.

3. Statement No. 2, forwarded with your letter, shows that in 1842 the Jethva male population of Porbandar and Navánagar amounted to 154 souls, and to the same number at the end of the year 1843. The total number of females was 52 in the former and 53 in the latter year, being an increase of 1 female.

4. Statement No. 3 shows that the male Sumra population in Navánagar, Mórvi, and Dhrol amounted at the end of 1842 to 360, and in 1843 to 364, being an increase of 4 males. The total number of females was 147 in the former and 157 in the latter year, being an increase of 10 females.

5. From Statement No. 4, accompanying your letter, it appears that the total disbursements from the Infanticide Fund during the year 1843, on account of marriage donations and the maintenance of the Infanticide Establishment, amounted to Company's Rs 3,657-1-3, and that the balance of the fund on the 31st December 1843 amounted to Company's Rs. 1,21,011-9-11.

6. The Governor in Council considers the information contained in the 6th and 7th paragraphs of your report to be very satisfactory.

7. I am directed to convey to you the approbation of Government for the commendable care and attention which you bestow in the performance of this important portion of your duties.

I have the honour to be, &c ,

(Signed) E. H. TOWNSEND,  
Secretary to Government.

Bombay Castle, 20th June 1845.

POLITICAL DEPARTMENT.

FROM

J. P. WILLOUGHBY, ESQUIRE,  
Chief Secretary to Government, Bombay,

TO

A. MALET, ESQUIRE,  
Political Agent in Káthiáwár.

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt

1st.—A census of the Jádeja, Jethva, and Sumra populations of the Province of Káthiáwár for the year of report.

2nd.—A comparative Table of ditto for the years 1841-42, 1842-43 and 1843-44.

3rd.—Tables of the proportions of the male to the female sex, from ten years of age to one year and under, amongst the Jádeja, Jethva and Sumra populations of this province.

4th.—Tables showing the different ages of the Jádeja, Jethva and Sumra populations.

5th.—Statement of the receipts and disbursements of the Infanticide Fund during the year 1844.

of your letter,\* dated the 10th August last, No. 130, submitting your Annual Report for the year 1844, on Female Infanticide in the province of Káthiáwár; and forwarding five statements

containing the information specified in the margin.

2. The 1st and 2nd statements submitted by you show the following results :—

Caste.	Number of male population.			Number of Female Population.		
	In 1842.	In 1843.	In 1844.	In 1842.	In 1843.	In 1844.
Jádeja ... ..	6,129	6,176	6,430	1,841	1,959	2,175
Jethva .. ...	153	153	154	52	53	57
Sumra .. ...	351	364	372	141	157	164

\*Omitted; the substance of the report and its accompanying statements being contained in this letter.



3. Hence it appears that in each instance, the increase in the number of females, especially among the Jádejás, has, during the years 1842, 1843 and 1844, been in a greater proportion than the males. This result is very satisfactory, more particularly since, from the 2nd paragraph of your letter, it appears that every one of the females entered in the census passes under the personal observation of the censors.

4. In Statement No. 3, the proportion of males to females from ten years of age to one year and under, amongst the Jádeja, Jethva and Sumra populations in Káthiáwár is shown to be as follows:—

Caste	Under 10 years.		Under 9 years.		Under 8 years.		Under 7 years.		Under 6 years.		Under 5 years.		Under 4 years.		Under 3 years.		Under 2 years.		Under 1 year.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Jádeja	1,711	1,207	1,582	1,179	1,313	1,188	1,167	1,029	1,035	887	903	877	891	755	708	620	400	451	274	232
Jethva ..	25	..	22	..	25	25	16	25	18	16	10	15	5	..	12	14	3	6	2	3
Sumra ..	102	67	107	82	99	58	90	70	77	69	69	50	58	41	39	37	29	22	9	6

5. The following further table shows the result of the census of the Jádeja population in Káthiáwár as obtained in 1834, 1837, 1841 and 1844:—

	Under 10 years.		Under 9 years.		Under 8 years.		Under 7 years.		Under 6 years.		Under 5 years.		Under 4 years.		Under 3 years.		Under 2 years.		Under 1 year.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Mr. Willoughby's census in 1834	125	33	41	30	96	34	76	48	93	38	89	53	118	40	108	35	103	46	130	44
Mr. Erskine's census in 1837	108	22	35	12	97	28	85	32	105	25	83	12	96	25	125	16	102	32	123	60
Captain Jacob's census in 1841	232	73	150	54	225	65	201	58	176	56	165	70	143	116	140	111	122	95	46	128
Mr. Malet's census in 1844.	1,711	1,207	1,582	1,179	1,313	1,188	1,167	1,029	1,035	887	903	877	891	755	708	620	400	451	274	232

6. The Governor in Council desires me to draw your particular attention to the extraordinary disproportion between the male and female Jádeja births during the last ten years, which your census for the year 1844 exhibits, when compared with the three censuses of your predecessors, for the years 1834, 1837, and 1841

7. The result of your census leads to the very improbable inference, if the numbers of males and females shown under each age be correct, that the number of male and female births amongst the Jádejás, in Káthiáwár have, for the last ten years, been annually decreasing from natural causes in the ratio of from ten to twenty per cent. For instance, according to your census, the numbers of males of ten years of age in 1844 was 1,711, while those of one year and under were only 274, being in the ratio of  $6\frac{1}{4}$  to 1 in favour of the former, and this, too, notwithstanding the generally admitted fact, that, of all children born alive, at least one-third die before attaining the tenth year.

8. The disproportion between the number of females of the ages of one and ten years is nearly similar to that existing amongst the males of the same ages, namely, 1,207 of ten years, and 232 of one year and under, being in the ratio of about  $5\frac{1}{2}$  to 1.

9. You are requested most carefully to inquire into this point, and submit any explanation you may be able, in regard to this great and extraordinary disproportion, which the Governor in Council can at present only account for by the supposition that the above results have been obtained from incorrect data.

10. From Statement No. 4, accompanying your report, it appears that the greatest age amongst male Jádejás is 86, and of female 53 years, amongst the male Jethva it is 79 and of female 35 years, and amongst the Sumra males it is 72, and of females 37 years

11. From Statement No. 5, the total disbursements paid from the Infanticide Fund during the year 1844, including marriage donations and the maintenance of the Infanticide Establishment, amounted to Company's Rs. 2,047-12-4, or Rs. 1,609-4-11 less than the expenditure of the preceding year, the balance in favour of the Fund on the 31st December 1844 amounts to Company's Rs. 1,21,809-13-3, or Rs. 798-3-4 more than on the 31st December 1843.

12. The information contained in the 2nd and 3rd paragraphs of your letter is very satisfactory.

13. The Governor in Council was prepared, by your previous reports, for the announcement\* contained in the last paragraph of your letter. He requests, however, that you will not relax in your efforts to induce the principal Chiefs to contribute towards the diffusion of education in Káthiáwár, for, unless they can be persuaded to do this under the condition prescribed by the Honourable the Court of Directors, Government will be unable to aid in the accomplishment of this very desirable object.

14. The Governor in Council considers it very creditable to the Jádejás, that no application has been made by them during the year 1844 for aid from the Infanticide Fund; although, however, applications for assistance ought not to be encouraged, reasonable support should be extended in cases of destitution and distress.

I have the honour to be, &c.,  
(Signed) J. P. WILLOUGHBY,  
Chief Secretary to Government.

*Bombay Castle, 19th January 1846.*

FROM

THE POLITICAL AGENT IN KA'THIA'WA'R;

TO

J. P. WILLOUGHBY, ESQUIRE,  
Chief Secretary to Government, Bombay.

*Dated Rájkot, 26th January 1846.*

SIR,

I have the honour to acknowledge the receipt of your letter dated the 19th instant.

2. With reference to paragraphs 5 to 9, I have to express my regret that an incorrect statement accompanied my letter No. 130, August 10th. I now transmit a corrected one which I beg may be substituted for that formerly sent.

3. I also enclose an additional statement, from which it will be perceived that there have been errors in some of the tables; for I have placed the numbers in each year above the corresponding year they should fill in the line below. Thus, in the report of 1834 for 1833, the children that are 7 years old become 10 years of age; in the report of 1837 for 1836, those that are 3 years old in the first become the 6 years old children of the second, and the 10 years old children of the report of 1841 for 1840.

4. The two first periods of 1833 and 1836 are nearly reconcilable, as there is a diminution in most of the corresponding ages; but they are not reconcilable with the corresponding period of 1840, in which the numbers in the corresponding years are far greater than in the former statements.

5. The second and third periods are irreconcilable throughout; the third and fourth very nearly answer throughout, and great care will be taken in future that the children are regularly placed under the proper ages, which their first year must show, so that I hope there will not henceforward be any irregularity arising from this source.

6. You will perceive that the cause of the mistake in the statement alluded to in paragraph 2 originated from taking the whole of the children under the age mentioned, so that the column for 10 years contained all the children of a lesser age, but other errors had crept in which vitiated even that calculation.

I have the honour to be, &c.,  
(Signed) A. MALET,  
Political Agent.

*Káthiáwár Political Agency, Rájkot, 26th January 1846.*

\* There is no progress towards education on the part of the Chiefs, and I do not at present see any probability of it.

Table of the Proportions of the Jádaja Sexes in Káthiáwár from under 10 years to 1 year, as the same stood on the 1st January 1845.

No.	Tálukás.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Navánagar	105	36	93	48	91	64	75	51	75	45	41	67	127	102	133	113	81	71	167	123
2	Morvi	5	4	17	7	12	9	7	12	11	7	11	17	15	12	15	11	31	23	23	22
3	Dhrol Sarapdad	15	2	5	4	10	10	14	6	6	6	7	5	4	15	8	23	20	17	13	1
4	Rájkoé Sridhar	13	1	4	1	1	1	1	1	1	1	1	1	2	2	3	3	5	5	5	1
5	Gondal Dhoráji	12	15	13	6	12	14	13	1	9	9	4	5	2	2	15	21	23	28	24	28
6	Kotda Sángán	2	2	2	1	3	4	1	1	2	1	1	1	1	1	1	1	4	3	3	2
7	Virpur Kharedi	4	1	1	2	2	1	2	1	2	2	2	2	2	1	2	1	4	7	7	11
8	Dhrápha	2	1	3	3	2	1	2	2	2	2	1	2	5	11	6	10	12	7	11	7
9	Máha	2	2	3	1	7	3	3	1	1	1	2	1	1	2	2	2	2	2	2	2
10	Jáha Dewáni	1	1	1	1	1	1	1	1	1	1	1	1	2	2	4	3	3	4	4	7
11	Khurasra	4	1	1	1	1	1	2	2	1	1	1	2	2	3	1	2	2	3	3	1
12	Lodhika	1	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	4	5	1	1
13	Gowridad	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	3
14	Sháhpur	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
15	Bájpura	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
16	Méngni	3	1	2	2	2	2	1	1	2	2	1	2	2	2	4	4	4	3	3	2
17	Bháva	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
18	Sátodád Vávdh	5	2	3	1	3	3	2	1	3	3	1	2	2	4	5	4	7	6	6	3
19	Muláderi	4	2	2	2	1	2	3	4	3	3	3	3	2	2	4	3	9	9	8	3
20	Gadhka	1	1	2	2	1	1	1	1	3	3	3	3	3	1	1	4	4	1	1	2
21	Kotharia	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
22	Pál	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
23	Sisáng Chándh	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
24	Kotda Náyan	3	1	1	1	2	2	1	2	1	1	1	1	1	1	1	1	1	1	1	1
25	Virva	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
26	Máva	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
27	Kánkasáli	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
28	Wakli	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
29	Wánkár	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
30	Halvad Dhrán-gadhra.	7	4	4	4	1	1	3	4	1	5	7	2	5	3	3	1	6	6	6	3
	Total	181	57	163	79	146	116	132	112	124	81	85	115	193	167	217	186	231	220	274	232

Table of the Proportions of the Jethva Sexes in Káthiáwár from under 10 years to 1 year, as the same stood on the 1st January 1845.

No.	Tálukás.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Porbandar	3	1	4	1	3	5	3	4	2	1	1	5	1	6	6	2	2	1	1	
2	Navánagar	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
	Total	4	2	5	2	4	6	4	5	2	2	2	6	2	7	7	3	3	2	2	

Table of the Proportions of the Sumra Sexes in Káthiáwár from under 10 years to 1 year, as the same stood on the 1st January 1845.

No.	Tálukás.	Under 10 and above 9 years.		Under 9 and above 8 years.		Under 8 and above 7 years.		Under 7 and above 6 years.		Under 6 and above 5 years.		Under 5 and above 4 years.		Under 4 and above 3 years.		Under 3 and above 2 years.		Under 2 and above 1 year.		Under 1 year.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	Navánagar	5	7	4	6	6	5	7	9	6	6	8	8	18	6	6	9	15	11	2	2
2	Morvi	1	1	1	1	1	1	2	1	1	1	1	1	1	1	1	1	2	2	2	1
3	Dhrol Sarapdad	1	1	3	1	2	1	4	1	1	4	2	1	1	1	3	5	3	3	7	6
	Total	6	7	8	7	9	6	13	10	8	10	11	9	19	7	10	15	20	16	9	8

Statement showing the Numbers of the Children at one period above the numbers which should correspond with them, after deducting Deaths in the next period.

	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.								
1834, For 1833	76	43	93	36	89	53	118	40	108	35	103	46	130	44																		
1837, For 1836	103	23	35	12	97	28	85	32	105	26	93	12	95	25	125	16	102	33	123	60												
1841, For 1840	...	...	...	...	...	...	232	73	150	54	225	65	201	58	178	56	185	70	143	116	140	111	123	95	96	128	...					
1845, For 1844	...	...	...	...	...	...	...	...	...	...	...	...	181	55	162	79	146	113	121	111	127	86	85	115	193	169	917	138	131	219	274	232

POLITICAL DEPARTMENT.

To

A. MALET, ESQUIRE,  
Political Agent in Káthiáwár.

Dated 16th February 1846.

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter dated the 26th ultimo, No. 34, and to inform you that the explanation therein submitted is satisfactory, as showing that the errors pointed out by Government in the census submitted with your letter dated the 10th August last, No. 130, are for the most part not attributable to the censors, but were made in your office.

2. It is clear, however, that the amended returns now submitted by you are still defective, from the improbable fluctuation therein shown in the numbers of the male and female children at different ages. For instance, it is made to appear that in the Navánagar and Morvi Tálukas there are more male and female Jádeja children between the ages of seven and eight than between six and seven years, and in the former táluka more male children between five and six than between four and five years, and nearly double the number between the ages of two and three than between one and two years of age, while experience proves that the opposite would be the more probable and correct result.

3. I am at the same time desirous to request that you will be pleased to adopt every means in your power to obtain, for the future, correct returns of the Jádeja population of Káthiáwár.

I have the honour to be, &c.,

(Signed) J. P. WILLOUGHBY,  
Chief Secretary to Government.

Bombay Castle, 16th February 1846.

FROM

LIEUTENANT-COLONEL W. LANG,  
Acting Political Agent in Káthiáwár ;

To

A. MALET, ESQUIRE,  
Officiating Chief Secretary to Government,  
Bombay.

Dated Rájkot, 25th August 1846.

SIR,

I have the honour to forward the usual annual returns of the Jádeja, Jethva, and Sumra population of Káthiáwár for 1845, together with a statement\* of the receipts and disbursements of the Infanticide Fund for the same year. The increase in the number of the female children in all these tribes, which has been going on since the introduction of the present system for the suppression of Infanticide in 1835, continues to be shown in the returns now submitted. In the case of the Jethva and Sumra population the increase is equal in both

\* Omitted from this Selection, the substance being given in paragraph 2 of the report,

sexes, but the Jádéja census is not so favourable, as it shows an addition of only 165 female children to 202 males. I fear, however, that there are still a great many inaccuracies in these returns. The proportion of births of both sexes to the number of married Jádéjás appears, generally, to be exceedingly small, and in Virpur Kharedi, and several of the smaller tálukás, there is not a single birth of either a male or female child during the year under review. The number of grown-up Jádéjás in Virpur Kharedi, it will be observed, is sixty-five, and I have ascertained from the censor that forty-four of these are married. It is exceedingly improbable, therefore, that a year should have passed without a single child having been born to any of these; and in this táluca I find that last year's return was equally blank, which makes it amount almost to a certainty that there must be some concealment of the births that actually take place. I have, therefore, sent for the Chiefs of all the tálukás in which no births of either sex are registered during last year, and shall endeavour to ascertain the true state of the case. I have also directed the Native Agent to ascertain, as some guide to the censor for the future, the proportion of births to married men amongst one or two other castes where he has the means of doing so, and have instructed the censor to be very particular for the future in noticing all these points when making his tour of the different tálukás, and, when his suspicions are excited by any disproportions either in this respect or with regard to the numbers of children of different sexes and ages, never to rest content till he has made the fullest inquiries on the spot, and adopted every other means in his power to satisfy himself that there is nothing wrong.

2. No accusation of Infanticide has been preferred during the year under review, and the censor informs me that throughout the whole of his tour he heard no mention made of any one having been suspected of the crime. It will be seen from the account of the Infanticide Fund, that only three Jádéjás have required assistance for the marriage of their daughters during the past year, which was sanctioned to each of them in 1843, and that the balance in hand has increased from Rs. 1,21,809-13-3 to Rs. 1,25,713-3-10; the expenditure, including the pay of the Infanticide establishment, and the reward of Rs. 600 paid for an essay against Female Infanticide, having amounted to only Rs. 2,205-9-0. This prize, I observe, was awarded to Bhow Dáji, and, from Mr Chief Secretary Willoughby's letter of the 20th November 1844 to the Committee appointed to examine the four prize essays presented on the subject, it appears to have been intended to publish a revised and condensed copy of the successful one for circulation in Káthiáwár. I trust this has not been lost sight of, as there can be no doubt that Gujaráti treatises of this description would be read with interest by the Jádéjás and other Rajputs in the province, and they would, I think, be likely to do much good. The education, however, even of those who can read, is generally so superficial that these essays, to be appreciated, would require to be written in the plainest language and simplest style, and, should there still be a doubt of the expediency of publishing that of Bhow Dáji for this or other reasons, I beg to suggest that two prizes should again be offered for general competition throughout the Presidency, for the two best essays against Female Infanticide, to be composed in the Gujaráti language, and in a style sufficiently simple to be intelligible to the Rajputs themselves. These prizes should also be continued from time to time, as treatises on this subject, besides being circulated to the Rajputs and others who could read throughout the province, would be very useful as school books, where there is such a great want of works of every kind in the vernacular language.

3. It has not yet been found possible to induce the Rajputs of other tribes, in giving their daughters in marriage to the Jádéjás, to insist beforehand on a stipulation being made for the preservation of the female offspring, the difficulty, doubtless, being to prevail upon all the Chiefs with whom the Jádéjás intermarry, to combine in the introduction of a measure of the kind, or to persuade one or two of the most influential of them to originate it, which can scarcely, of course, be expected, unless they can get all the others to join in the agreement. I shall not, however, lose sight of the wishes of Government on this point. In the returns now forwarded, even if they could be implicitly relied on, there does not appear anything in the proportion of females to males, in any particular tálukas, to call for rewards of any kind to the Chiefs; but I think it is very desirable that presents should again be conferred by Government on the Jádéjás who have, to all appearance, if we may judge from the number of female children they have preserved, renounced the practice of Infanticide entirely. Mr. Willoughby, in his letter of the 24th September 1834, included in his recommendation for rewards all the Jádéjás who had at that time two daughters living. There were then only two Jádéjás with four female children, thirteen with three, and eighty with two each. I find, however, that there are now two Jádéjás with five daughters each (there were three, but one of them lately lost a married daughter), nineteen with four, and one hundred and five with three.\* I would, therefore, propose that the rewards on the present occasion should be confined to those with four daughters and upwards, and that they should amount to Rs. 300 to each, the rate recommended by Mr. Willoughby. This would cause an expenditure of upwards of Rs. 6,000, but the Infanticide Fund can well admit of it, and I humbly conceive that the amount would be most usefully expended, as showing, that while Government was not slow to punish those who violated their Infanticide engagements, it is equally desirous to mark with its approbation those who appear to have distinguished

\* There are now 387 Jádéjás with two daughters each.

themselves by a strict adherence to them. Should it be considered proper to confer some slight mark of distinction on the Jádejás who have three daughters alive, a present of clothes for themselves or for their daughters would perhaps be the most appropriate mode of doing so, at a moderate expense; but as the least sum that would be required for each would be Rs. 50, and this would scarcely suffice were clothes to be purchased and presented to the fathers for each of their daughters, it would cause an additional expenditure of between Rs. 5,000 and Rs. 6,000. The state of the Infanticide Fund, however, is so flourishing, that Government may perhaps be pleased to sanction this likewise.

4. I am happy to be able on this occasion to report, that the continued endeavours of my predecessor, to enlist the Chiefs of the province in the cause of education, were crowned, before his departure, with as complete success as could well be desired, in as far as relates to their subscribing for the establishment of a superior school at Rájkot, with the view of introducing a better system of education throughout the province generally. As is known to Government, many letters had been written to the different Chiefs both by Mr. Malet and his predecessors, but with little, if any, effect. On visiting Navánagar, however, in November last, Mr. Malet spoke to his Highness the Jám on the subject, and persuaded him to consent to an annual subscription, at the rate of one per cent. on his tribute. He then addressed letters to the other principal Chiefs, informing them of the good example which had been set by the Jám, and calling upon them to follow it. This was immediately done by His Highness the Naváb of Junágad, who, in consideration of his rank and the smaller amount of tribute paid by him, agreed to subscribe at the rate of two per cent. The Rája of Dhrángadhra likewise speedily responded to the call, and circulars were afterwards written by Mr. Malet to all the remaining Chiefs and Tálukdárs in the province. The whole of those who have yet sent replies have agreed to the plan of giving one per cent. on their tribute, except the Thákur of Bhávnagár, who wrote in reply that he had formerly proposed to give one rupee for each day of the year, but his Kárbhari had not forwarded his letter, and that he would now reserve the point for discussion with Mr. Malet, when he met him, as he had a number of grievances connected with the introduction of certain new regulations into his capital to complain of. I received this letter shortly after Mr. Malet's departure, and wrote, in reply, urging him to follow the example which had been set by so many of the other Chiefs, and I had hoped, ere this, to have received the Thákur's reply agreeing to do so, which I have no doubt will eventually be sent. In the mean time, however, I beg to submit a statement\* showing the names of the several Chiefs and Tálukdárs from whom replies have been received up to the present time, and specifying the amount of tribute paid by each, and their respective subscriptions for the general improvement of education in Káthiáwár, calculated upon it.

5. It will be observed from this statement, that the sum already subscribed is Rs. 4,398-13-1 per annum; and, if all the other Chiefs and Tálukdárs agree to the same arrangement, which there is every prospect of their doing, the amount realised during the year from this source will be between nine and ten thousand Company's rupees. Mr. Malet did not address the Amreli and Okhámandal Kamávidárs, considering that Government would doubtless prefer applying to His Highness the Gáekwár through the Resident at Baroda. It is not, I hope, too much to expect that His Highness will readily follow the example of His Highness the Naváb of Junágad, in the higher rate than the other tributaries which he has agreed to pay on his tribute, and grant two per cent. from the whole of his receipts from Káthiáwár for the improvement of the system of education throughout the province, in which case, if our Government would be graciously pleased to do the same (and it is surely not too much to ask for such a grand object), it would at once swell the funds available for this purpose to upwards of Rs. 30,000 a-year.

6. With so gratifying a prospect before us, as far as the funds required are concerned, it is desirable that no time should be lost in commencing the erection of a capacious and handsome school-house at Rájkot; and on this point, therefore, I shall feel obliged by your obtaining for me the instructions of the Honourable Board as to the amount which it is considered proper to expend upon the building, and the plan of the college or school in Bombay, or elsewhere, best adapted to the purpose, on which it would be advisable to erect it. I hope, likewise, that early instructions will be issued to the proper authorities at the Presidency for the selection of the fittest man that can be found for the situation of head Gujaráti master, and of fully qualified men for those of Gujaráti teachers in different departments. With such ample funds, the establishment of a good English school, under a thoroughly qualified European master, may probably be eventually contemplated by Government; but I am myself humbly of opinion that our first efforts should be confined to the introduction of the best possible system of vernacular education throughout the province; and with this object, although I would, of course, have the head school at Rájkot, I humbly conceive it would be necessary to establish branch schools, all of them under teachers educated in Bombay, at the most central places in different parts of the province; to afford to all desirous of securing for their children a thoroughly good vernacular education the opportunity of sending them to one of these schools, from which they could afterwards be sent to the head school at Rájkot, if desirous of prosecuting their studies in the higher and more difficult

\* Omitted from this Selection.

branches, instruction in which would necessarily be confined in a great measure to the Rájkot school. All these branch schools would, of course, be under the entire control of the head master at Rájkot, and it would form an important part of his duty to visit them as frequently as possible, and to select from each the most able youths for further instruction at Rájkot, provided their parents were willing to send them there, for the greater encouragement to which it may hereafter be advisable to allot a limited number of scholarships to the Rájkot school. As regards an English school, in the present low state of education in Káthiáwár, I doubt not, many might be induced to attend it for a time, but few, I fear, would be likely to remain long enough to obtain more than a smattering of English; whereas the same period spent in attendance at a thoroughly efficient vernacular school would suffice for the attainment of a tolerable education in their own language, and impart to those who had the time and inclination to prosecute their studies further a taste for cultivating the higher branches of knowledge, so far as they could be taught from Gujaráti works. I am aware that the great want of these forms at present a serious objection to confining our efforts to vernacular education alone, but this seems only to make it the more incumbent upon us to adopt some more efficacious measures to obtain a supply of the necessary works on different subjects in the vernacular language of the country, since the education of the great mass of the people, in any language but their own, seems, to my humble judgment, altogether impossible.

7. I offer these observations, however, with much diffidence, as it seemed necessary, without delay, to allude to the several points connected with the introduction of a new system of education in Káthiáwár, which are deserving of the maturest consideration of Government. The two schoolmasters who have now been at Rájkot for so many years, although educated in Bombay, appear scarcely to have produced the slightest impression, so that, if the vernacular system is to be adopted, for the present at least, it must be evident that everything will depend on the head schoolmaster who may be selected being a very superior man in every respect; and no expense, therefore, should be spared in securing the services of the best man available for the duty in Bombay, as well as those of the best qualified subordinate teachers in the different branches of education.

I have the honour to be, &c.,

(Signed) W. LANG,  
Acting Political Agent.

*Káthiáwár Political Agency,  
Rájkot 25th August 1846.*

P.S.—I find that among the Jethvás there are four with three female children each, and thirteen with two, and among the Sumrás one with five daughters, two with four, thirteen with three, and thirty with two each, and shall feel obliged by your obtaining the instructions of Government for me, whether any rewards, sanctioned for the Jádejás, should not be extended to the Jethvás and Sumrás who have preserved the same number of female children.

(Signed) W. LANG,  
Acting Political Agent.

Census of the Jethva Population in Káthiáwár for the year 1845.

Number.	Names of Tálukás.	MALES.											FEMALES.												
		A D. 1845.																							
		Total for the year ending 1844		Deduct.										Balance.										Total for the year ending 1844	
		Born.	Newly residing in the Táluka during 1845	Total.	Died.	Left the Country.	Total.	Above 16 years of age.	Under 16 years of age.	Total.	Increase.	Decrease.	Born.	Newly residing in the Táluka during 1845	Total.	Born and died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.			
1	Porbandar	125	2	127	2	..	2	85	40	125	..	..	46	2	..	49	..	..	..	49	3	..			
2	Navánagar	29	3	32	..	..	..	17	15	32	3	..	11	..	..	11	..	..	..	11	..	..			
Total		154	5	159	2	..	2	102	55	157	3	..	57	2	..	60	..	..	..	60	3	..			

Census of the Jádeja Population in Káthiáwár for the year 1845.

Number.	Tálukás.	MALES.											FEMALES.												
		A D. 1845.																							
		Total for the year ending 1844		Deduct.										Balance.										Total for the year ending 1844	
		Born.	Newly residing in the Táluka during 1845	Total.	Died.	Left the Country.	Total.	Above 16 years of age.	Under 16 years of age.	Total.	Increase.	Decrease.	Born.	Newly residing in the Táluka during 1845	Total.	Born and died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.			
1	Navánagar	3,645	149	29	3,823	61	15	76	2,212	1,535	747	102	..	1,225	108	12	1,345	6	26	8	40	1,305	80	..	
2	Morvi	518	10	10	588	7	9	16	311	211	822	4	..	173	17	5	194	..	8	1	9	185	13	..	
3	Dbrol Sarapad	426	30	23	479	6	..	..	253	216	468	..	..	160	21	12	183	..	..	..	4	189	29	..	
4	Rájkot Sirdhár	67	2	..	69	1	..	..	34	27	61	6	..	81	..	..	..	..	..	..	..	28	..	3	
5	Gondal Dhoráji	505	15	2	522	14	6	20	291	211	502	3	..	186	11	..	197	..	1	..	..	102	..	..	
6	Kotda Sárganí	65	3	1	69	1	..	..	42	27	69	2	..	17	3	..	..	..	..	..	..	21	..	..	
7	Virpur Kharedi	93	..	..	93	..	..	..	65	31	96	..	..	24	..	..	..	..	..	..	..	24	..	..	
8	Dhrápha	181	9	..	190	11	12	102	76	178	..	..	..	64	8	1	62	1	1	1	4	68	4	..	
9	Máns	61	1	..	63	2	..	..	39	19	59	3	..	8	1	1	1	1	1	1	4	29	..	..	
10	Jáns Dewáni	51	1	..	53	..	..	..	33	18	51	..	..	19	..	..	..	..	..	..	..	15	..	..	
11	Khásra	61	1	..	63	..	..	..	37	25	63	1	..	23	2	..	..	..	..	..	..	24	..	..	
12	Lodhika	45	2	..	47	..	..	..	24	23	47	2	..	12	..	..	..	..	..	..	..	1	..	..	
13	Gowrdad	20	1	..	21	1	..	..	15	8	23	3	..	7	2	..	..	..	..	..	..	3	..	..	
14	Shahpur	23	1	..	24	..	..	..	13	10	23	1	..	2	..	..	..	..	..	..	..	2	..	..	
15	Rájpura	44	..	1	45	1	..	..	22	22	44	..	..	9	2	..	..	..	..	..	..	10	..	..	
16	Mengri	29	..	..	29	..	..	..	15	14	29	..	..	2	..	..	..	..	..	..	..	13	..	..	
17	Bhávdá	8	1	..	9	..	..	..	4	5	9	..	..	3	..	..	..	..	..	..	..	3	..	..	
18	Sátodad Vávdí	124	3	10	137	3	2	6	86	46	132	8	..	43	..	..	..	..	..	..	..	46	..	..	
19	Mulhádéri	130	11	..	144	..	..	..	93	51	144	14	..	39	3	..	..	..	..	..	..	4	..	..	
20	Gadhka	26	..	1	29	..	..	..	14	15	29	..	..	7	..	..	..	..	..	..	..	11	..	..	
21	Kothára	11	..	1	13	1	..	..	4	8	12	1	..	6	..	..	..	..	..	..	..	6	..	..	
22	Pál	14	..	..	15	..	..	..	7	8	15	..	..	4	..	..	..	..	..	..	..	4	..	..	
23	Sásng Cháudhí	77	..	..	77	..	..	..	53	29	79	2	..	26	5	..	..	..	..	..	..	31	..	..	
24	Kotda Náyaní	53	..	..	54	..	..	..	30	23	53	..	..	16	2	..	..	..	..	..	..	18	..	..	
25	Virva	2	..	..	2	..	..	..	2	2	4	..	..	1	..	..	..	..	..	..	..	1	..	..	
26	Máwa	9	..	..	9	..	..	..	4	4	8	1	..	2	..	..	..	..	..	..	..	2	..	..	
27	Kánkásáhlí	8	..	..	8	..	..	..	5	3	8	..	..	3	..	..	..	..	..	..	..	3	..	..	
28	Wadálí	8	..	..	8	..	..	..	8	8	16	..	..	2	..	..	..	..	..	..	..	2	..	..	
29	Wánkaner	8	1	1	10	..	..	..	5	5	10	2	..	16	..	..	..	..	..	..	..	12	..	..	
30	Halwad Dhrán-gadhra	117	8	7	132	5	..	..	61	66	127	10	..	34	4	1	39	..	..	..	..	36	..	..	
Total		6,450	250	103	6,782	137	46	165	3,895	2,732	6,617	202	15	2,175	200	45	2,420	17	49	20	86	2,334	165	6	

Census of the Sumra Population in Káthiáwár for the year 1845.

Number.	Names of Tálukás.	MALES.											FEMALES.												
		A D. 1845.																							
		Total for the year ending 1844		Deduct.										Balance.										Total for the year ending 1844	
		Born.	Newly residing in the Táluka during 1845	Total.	Died.	Left the Country.	Total.	Above 16 years of age.	Under 16 years of age.	Total.	Increase.	Decrease.	Born.	Newly residing in the Táluka during 1845	Total.	Born and died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.			
1	Navánagar	236	7	4	247	3	..	3	139	105	244	8	..	103	8	3	119	1	2	3	116	8	..	..	
2	Morvi	45	..	8	53	1	10	11	28	14	42	..	..	13	2	2	17	..	..	2	15	2	..	..	
3	Dbrol Sarapad.	91	3	1	95	3	..	3	54	38	92	1	..	43	2	..	45	5	..	5	40	..	..	3	
Total		372	10	13	395	7	10	17	221	157	378	9	..	164	12	5	181	1	7	2	171	10	3		



From

A. MALET, ESQUIRE,  
Secretary to Government, Bombay;

To

CAPTAIN W. LANG,  
Political Agent in Káthiáwár.

Dated 26th February 1847.

SIR,

I am directed by the Honourable the Governor in Council to acknowledge the receipt of your letter dated the 25th August last, No. 193, submitting a report, for the year 1845, on Female Infanticide in the province of Káthiáwár, and forwarding the following five returns —

- (1.) A census of the Jádeja population of the province of Káthiáwár for the year 1845.
- (2.) A census of the Jethva population of Káthiáwár for 1845.
- (3.) A census of the Sumra population of Káthiáwár for 1845.
- (4)\* A statement of the receipts and disbursements of the Infanticide Fund during the year 1845.
- (5)\* A statement of the subscriptions agreed to by the Chiefs in Káthiáwár for the support of an educational institution in that province.

2. The three first statements show the following results, on comparison with similar returns for former years :—

Caste.	No. of Male Population.				No of Female Population.			
	1842.	1843	1844.	1845.	1842.	1843.	1844.	1845
Jádeja	6,129	6,176	6,430	6,617	1,841	1,959	2,175	2,334
Jethva	153	153	154	157	52	53	57	60
Sumra	351	364	372	378	141	157	164	171

3. The Governor in Council considers this comparison to be very satisfactory, showing, as it does, an increase in the number of females in the three tribes, and it is presumed that you must have been led by misconception to the conclusion, expressed in your 1st paragraph, that "the Jádeja census is not so favourable," since, although the increase of female children (159, not 165 as stated by you) is less than the male, still the proportion is in advance of the three preceding years, as shown below :—

The proportion of male to female children was

In 1842, as $3\frac{1}{2}$ to 1 In 1843, as $3\frac{1}{8}$ to 1	In 1844, as $2\frac{1}{2}$ to 1, and In 1845, as $2\frac{1}{8}$ to 1
--------------------------------------------------------------------	-------------------------------------------------------------------------

A result which must be considered as most satisfactory.

4. It, however, appears probable, from the circumstances reported in your 1st paragraph, that concealment of the birth of children still continues to be practised in some of the tálukas; but it is to be hoped that the judicious measures you have adopted to ascertain whether such is the fact will result in the ascertainment of the real state of the case.

5. The information communicated in the first part of your 2nd paragraph would be highly satisfactory, were it certain that the censor had exerted himself in a manner calculated to be successful in eliciting information on the subject of Infanticide, since the period cannot yet have arrived for the crime to be held in such abhorrence, that those persons who alone from position and connection would be cognisant of it, would willingly denounce it

6. With reference to the latter part of your 2nd paragraph, I am directed to inform you that the essay on Infanticide by Bhow Dáji is now in a condensed form being printed for circulation in Káthiáwár. The Governor in Council is not, therefore, disposed at present to do more, but the subject will be considered at a future period.

7. It is gratifying to Government to find that there are now so many more female children in the families of the Jádejás than there were in 1834.

\* Omitted from this Selection; vide notes at pages 194 and 196.

8. As the Infanticide Fund can well bear the expense, the Honorable the Governor in Council is pleased to sanction the rewards suggested in the latter part of your 3rd paragraph and in the postscript of your letter, namely Rs 300 to each family with four daughters and upwards, and Rs. 50 to each family in which there may be three daughters, the parents having the option of receiving the amount either in clothes or money.

9. It is very satisfactory to Government to find that the subscription of the Chiefs in Káthiáwár towards the establishment of an educational institution in that province had increased to Rs. 4,398-13-1 per annum. The Governor in Council requests that you will continue to use your utmost endeavours to induce all the Chiefs in the province to contribute towards this desirable object, in which case a yearly revenue of above Rs. 9,000 may be anticipated from this source alone; and as it is probable that other wealthy Natives will contribute, it is to be hoped that ere long between ten and eleven thousand rupees per annum will be available for educational purposes.

10. I am directed to transmit for your information a copy of my letter of this date to the Officiating Resident at Baroda, from which you will perceive that Mr. Andrews has been instructed to communicate with his Highness the Gáekwár on this subject, with the view of inducing His Highness to contribute one per cent. on all his receipts from Káthiáwár towards the support of the proposed institution. In the meantime a reference has been made to the Board of Education, to ascertain what assistance it will be able to furnish in the way of books and of qualified teachers for a vernacular school.

11. As it is desirable that distinct subjects should be brought before Government in separate letters, I am instructed to request that, in your future correspondence, you will keep that of education distinct from Infanticide.

I have the honour to be, &c.,  
(Signed) A. MALET,  
Secretary to Government.

Bombay Castle, 26th February 1847.

*Minute by the Honourable Mr. Willoughby, Member of Council, Bombay, concurred in by the Board, dated the 24th March 1848, reviewing the Káthiáwár Infanticide Report for the Year 1846.*

With the accompanying Infanticide Report\* for Káthiáwár, for the year 1846, Major Lang, the Political Agent in that province, has forwarded the following returns connected with this subject:—

- 1st.—Tables showing the census of the Jádeja, Jethva, and Sumra population in Káthiáwár, at the close of the year 1846.
- 2nd.—Abstract tables of ditto ditto ditto.
- 3rd.—Comparative tables of the Jádeja, Jethva, and Sumra population in Káthiáwár during the years 1844-45, 1845-46, and 1846-47.
- 4th.—Tables showing the different ages of the Jádeja, Jethva, and Sumra population at the close of the year 1846.
- 5th.—Returns showing the number of the Jádeja, Jethva, and Sumra population in Káthiáwár, of each sex, from 10 years to 1 year old, as the same stood on the 31st December 1846.
- 6th.—Statement of the receipts and disbursements of the Infanticide Fund, from the 1st January to the 31st December 1846.
- 7th.—A statement showing that between the 29th July and the 28th December 1847, rewards amounting in the aggregate to the sum of Rs. 15,450, were granted by Government amongst 120 Jádejás, 1 Jethva, and 18 Sumrás, for preserving their daughters.

2. The first of the above returns, as compared with former statements, exhibits the following result:—

Caste,	1842,		1843.		1844.		1845,		1846.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jádeja	6,129	1,841	6,176	1,959	6,430	2,175	6,617	2,334	6,601	2,429
Jethva	153	51	153	53	154	57	157	60	160	75
Sumra	851	141	364	157	372	164	373	171	382	199

\* Dated the 30th December 1847. This report and its accompanying statements are omitted, the substance being contained in the above Minute.

3. The above table gives the proportionate percentage noted in the margin of females to males during the five years therein specified. These results exhibit during each year a steady and satisfactory increase in the female portion of these tribes, and afford cause for congratulation at the very beneficial results which have attended the measures adopted by Government for the suppression of Female Infanticide in Káthiáwár.

Years	Jádejás	Jethvás.	Sumrás.
1842 ...	30 per cent.	33 $\frac{2}{3}$ per cent	40 $\frac{1}{10}$ per cent.
1843 ...	31 $\frac{7}{8}$ "	34 $\frac{2}{3}$ "	43 $\frac{1}{10}$ "
1844 ...	33 $\frac{1}{2}$ "	37 "	44 $\frac{1}{10}$ "
1845 ...	35 $\frac{1}{10}$ "	38 $\frac{1}{2}$ "	45 $\frac{1}{10}$ "
1846 ...	36 $\frac{1}{2}$ "	46 $\frac{1}{2}$ "	52 $\frac{1}{10}$ "

4. The return marked B shows the number of female children in each of the Jádeja, Jethva and Sumra families, to have been as follows at the close of the year 1846.—

Tribe.	Having 1 Daughter alive.	Having 2 Daughters alive.	Having 3 Daughters alive.	Having 4 Daughters alive.	Having 5 Daughters alive.	Having 6 Daughters alive.
Jádeja ...	1,172	397	113	27	2	1
Jethva ...	25	16	6	...	...	...
Sumra ...	63	35	11	2	5	...

5. From Statement C it appears that the proportion of unmarried and unbetrothed to married females, of these tribes, was as follows at the close of the year 1846.—

Tribe	Total No. of Females.	Married and Widows.	Betrothed	Unbetrothed.
Jádeja ...	2,429	627	298	1,504
Jethva ...	75	16	18	41
Sumra ...	199	58	29	112

6. The great proportional increase in the number of female Jádeja children from 10 years old and under, alive at the close of the year 1846 (*vide* Table E), as compared with the numbers of the same age ascertained to be alive in the year 1834, is in the highest degree satisfactory. Major Lang, however, expresses a doubt whether the census for the year 1846 can be relied on with sufficient confidence to admit of a comparison being drawn for former years.—

Years	Under 10 years of age.		Under 9 years of age.		Under 8 years of age.		Under 7 years of age.		Under 6 years of age.		Under 5 years of age.		Under 4 years of age.		Under 3 years of age.		Under 2 years of age.		Under 1 year of age.	
	M	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1834	125	33	41	30	96	34	76	43	93	36	89	53	118	40	108	35	103	46	130	44
1846	145	109	131	113	122	84	83	110	188	159	218	177	154	145	216	182	318	253	189	171
Increase	20	76	90	83	26	50	7	67	95	123	129	124	36	105	108	147	215	207	59	127

7. As compared with the returns for former years, the errors in the census for the year 1846, if any, are, I am inclined to believe, but trifling: as far, therefore, as the results above shown can be relied on, the number of male children from 10 years of age and under amounted in 1834 to 979, and the female to 394. At the close of the year 1846, being an interval of twelve years, the male children between the same ages had increased from 979 to 1,764, and the female from 394 to 1,503. The female children from the age of ten downwards bore in 1834 the proportions of about 40 per cent. to the male, while in 1846 this percentage had increased to 85.

8. The enclosure marked G is a list of persons to whom rewards have been granted by Government for having preserved their daughters. These rewards were ordered to be bestowed in the Government letter of the 26th February 1847, at the rate of Rs. 300 to each Jádeja, Jethva, or Sumra family with four daughters and upwards, and Rs. 50 to each family with three daughters. The sum already expended on this account has amounted to Rs. 15,450, and Major Lang states that Rs. 2,150 more will still be required, if all the heads of the families entitled to receive the rewards accept of them. The amount already expended on this account, and the further sum required, should be sanctioned, and Major Lang should

be informed that the course he adopted while distributing these presents, as reported in his 3rd paragraph, was judicious, and is approved by Government.

9. The balance, in favour of the Infanticide Fund at the close of 1845, amounted to the sum of Rs. 1,25,713 3-10, and the receipts during the year 1846 amounted to Rs. 8,899-1-3, making the total balance at the close of 1846 Rs. 1,34,612-5-1; deducting from this amount the cost of the Infanticide establishment (Rs. 833-14-5), the assistance afforded to Jádejas to meet the marriage expenses of their daughters (Rs. 1,186-5-6), and the presents alluded to in the preceding paragraph (Rs. 15,460), the sum of Rs. 1,17,142-1-2 remained to the credit of the Fund at the close of the year 1847. One lách of this amount has, under instructions issued by Government in April 1847, been vested in the five per cent. loan, the interest being applied for educational purposes in Káthiáwár.

10. With reference to the disproportion pointed out (paragraph 7) in the number of births among the Jádeja and Sumra population as compared with the Jethva, Major Lang should caution the censors to be most careful in their method of obtaining information, or inaccuracies will inevitably creep into the returns, which will greatly detract from their value.

11. In the 10th paragraph Major Lang states:—"There has been no accusation of Infanticide made against any of these tribes during the year under review, nor has the censor, in the course of his six months' tour through the whole of the Jádeja, Jethva, and Sumra tálukás, heard of any person having been suspected of the crime." This information is very satisfactory.

12. With reference to the paragraph 11, Major Lang may be referred to the Government letter to his address of the 20th January last, forwarding to him, for distribution in Káthiáwár, a large number of copies of the essay on Infanticide lately published. Major Lang may be informed, that we are about to issue a notification inviting the production of further essays on this subject.

13. The Infanticide establishment may, as recommended in paragraph 12, be paid from the 1st January 1848, in the Company's rupee, without any deduction on account of exchange.

(Signed) J. P. WILLOUGHBY.  
G. CLERK.  
L. R. REID.

24th March 1848.

POLITICAL DEPARTMENT

From

CAPTAIN W. LANG,  
Political Agent in Káthiáwár;

To

A. MALET, ESQUIRE,  
Chief Secretary to Government, Bombay.

Dated 30th December 1848.

SIR,

I have the honour herewith to forward the usual census returns\* of the Jádeja, Jethva, and Sumra population of Káthiáwár for the year 1847, together with the account current, required to accompany it, of the receipts and disbursements of the Infanticide Fund during the same period.

2. The Jádeja returns show an increase of the male population of 259, with a decrease of 16, the former being in seventeen tálukás, and the latter in five. The increase of females is 352 in twenty-three tálukás, and the decrease 2 in two. The number of males born is 217, and of females 192. The remainder of the increase shown in these returns consists of the males and females, who are stated to be "newly residing in the several tálukás," and who amount to the large number of 263 males and 245 females. Births, either of male or female children, however, are shown every one of the thirty tálukás comprised in these returns, and in most of them of both, twenty of them showing sons born, and twenty-six out of the thirty daughters.

3. The number of new residents shown in these returns is so great when compared with those for former years as to excite some doubt whether mistakes may not have been committed in the registry; and the number of females amounting so nearly to that of males, there being only a difference of eighteen, affords still stronger ground for suspicion, inasmuch as the wives and mothers of the new residents ought not of course to be counted, and, if we make due allowance for these, the preponderance of daughters over sons amongst

\* These returns are omitted, their substance being embodied in this report, and in the Government reply dated the 2nd March 1848.

them must be greater than is almost possible. The second censor was employed from the beginning of the present year, and a number of families have been discovered in most of the talukás who were not included in former returns. Many of these have been included in the census now submitted, and this satisfactorily accounts for some increase; but I have impressed on both the censors the necessity of more particular inquiry during their next tour.

4. The Jethva census shows 10 males born and 8 females, during the year under review. The increase from newly discovered or newly arrived families of this tribe is likewise very great, adding to the return 75 males and 38 females; but the comparative number of the two sexes are more in proportion to what we might expect. The net increase of this portion of the Rajput population of the province is 68 males and 4 females, without any decrease in any of the talukás in which they reside.

5. The returns of the Sumra tribe show 14 sons and 10 daughters born, and also a large increase of new residents, amounting to 44 males and 45 females, and give a net increase of 37 males in the Navánagar and Dhrol talukás, and a decrease of 8 in that of Morvi, with an increase of 59 females in all the three talukás. The equality of the number of both sexes newly entered in the census of this tribe is not so much to be wondered at as the families intermarry, and all the females might therefore properly be included. The whole of this increase, however, both in the Jethva and Sumra tribes, as well as in the Jádeja, will be further tested when the censors proceed on their tours during the ensuing year, which I made them perform this year quite separately, and shall continue to do.

6. The account current of the Infanticide Fund shows a total amount of receipts of Rs. 2,369-6-2, but this includes Rs. 347-3-6 on account of anticipated interest on the lakh of rupees invested in the five per cent, loan, which ought not to have appeared in this account, and has since been transferred to the Education Fund. The disbursements are Rs. 15,450 on account of presents to those having three daughters and upwards, as sanctioned by Government; Rs. 5,062-5-0 for assistance to fourteen Jádejás to defray the expenses of marrying their daughters (Rs. 1,000 of which, having only been given on loan, will be refunded as agreed upon), and Rs. 876-8-5 on account of establishment, making a total of Rs. 21,388-13-5, and the balance left in favour of the Fund is Rs. 13,572-9-11, after deducting the amount of the abovementioned investment on account of education.

7. There have been no accusations of Infanticide during the year under review, nor has either of the censors during his tour heard of any cases being suspected.

I have the honour to be, &c.,

(Signed) W LANG,  
Political Agent.

Káthiáwár Political Agency, Camp  
Wasáwad, 30th December 1848.

POLITICAL DEPARTMENT.

From

A MALET, ESQUIRE,  
Chief Secretary to Government, Bombay.

To

MAJOR W LANG,  
Political Agent in Káthiáwár.

Dated 2nd March 1849.

SIR,

I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 181, dated the 30th December last, submitting a report on Infanticide in Káthiáwár during the year 1847, accompanied by a census of the Jádeja, Jethva, and Sumra population of that province, and a statement of the receipts and disbursements of the Infanticide Fund.

2. In reply, I am desired to observe, that the table entered below exhibits a comparison of the census return for the year of report, with the returns of the three preceding years —

Tribe.	1843		1844		1845		1846		1847	
	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.
Jádeja ...	6,176	1,959	6,430	2,175	6,617	2,334	6,601	2,429	6,844	2,779
Jethva ...	153	53	154	57	157	60	169	75	237	116
Sumra ..	364	157	372	164	378	171	382	199	411	248

3. The percentage at the time of report of females to males, deduced from the above table, is—

Years.	Jádeja.	Jethva.	Sumra.
1843 ...	$31\frac{7}{10}$ per cent.	$34\frac{3}{5}$ per cent.	$43\frac{1}{10}$ per cent.
1844 ...	$33\frac{1}{2}$ "	$37\frac{1}{2}$ "	$44\frac{1}{10}$ "
1845 ...	$35\frac{3}{10}$ "	$38\frac{1}{5}$ "	$45\frac{1}{5}$ "
1846 ...	$36\frac{1}{2}$ "	$44\frac{1}{2}$ "	$52\frac{1}{10}$ "
1847 ...	$40\frac{1}{2}$ "	$44$ "	$60\frac{1}{2}$ "

4. The Right Honourable the Governor in Council, however, perceives that you entertain very considerable doubts as to whether errors have not been committed by the censors in their returns, and trust that you will, with this impression, adopt whatever measures may occur to you as best adapted for preventing inaccuracies in the returns for future years.

5. Making, however, a due allowance for the present returns, not being in every respect to be implicitly relied upon, the general results now reported demonstrate the very beneficial effects that have attended the measures so judiciously and vigorously carried out by the Honorable Mr. Willoughby for the suppression of Female Infanticide, during the period when he was formerly in political charge of the province of Káthiáwár.

6. The intimation contained in the last paragraph of your letter, that there have been no accusations of Infanticide during the year under review, and that neither of the censors during his tour had heard of any cases being suspected, is highly gratifying, as showing the efficacy of the measures which have been adopted in the province of Káthiáwár for the extinction of that revolting crime.

I have the honour to be, &c.,

(Signed) A. MALET,  
Chief Secretary.

Bombay Castle, 2nd March 1849.

POLITICAL DEPARTMENT.

From

MAJOR W. LANG,  
Political Agent in Káthiáwár;

To

A. MALET, ESQUIRE,  
Chief Secretary to Government, Bombay.

Dated 22nd December 1849

SIR,

I have the honour to forward herewith the usual annual returns of the Jádeja, Sumra and Jethva population of this province for the year 1848, together with the account current required to be submitted with these statements, showing the receipts and disbursements of the Infanticide Fund during the same period.

2. The Jádeja census shows a total of 304 male children born, and 261 female; the Sumras 25 of each sex; and the Jethva 11 males and 12 females. The total increase of Jádeja males is 460, with a decrease of 43; and of females 332, and 21 respectively. That

of Sumras 55 males and 60 females, with no decrease of either sex; and that of Jethvās 19 males and 17 females, with a decrease of one female. There is still, therefore, some disproportion in the number of Jádeja daughters born to that of sons, but in every other respect I doubt not these returns will be considered satisfactory, as far they can be depended on.

3. The number of Jádeja males newly entered in these statements is 446, and of Jádeja females 202; that of Sumrás 32 of the former, and 35 of the latter, and that of Jethvās 16 males and 10 females. It will be seen, however, that a great many tálukás have been added to the Jádeja returns, which accounts for a good deal of this increased population of that tribe, and the proportion of females to males is not greater than might be expected, when it is borne in mind that the sisters, as well as the daughters of all newly discovered Jádejás, are entered in the census. It will also be observed that 159 Jádeja males and 49 females are shown to have left the several tálukás during the year, and 6 Jethva males and 3 females, but none of the Sumra tribe. Every care has been taken to render these returns as correct as possible, and this will be continued, but I regret to have to report that the second censor died in May last, and I have not yet been able satisfactorily to supply his place.

4. The amount on the credit side of the Infanticide Fund account is Rs. 17,397-7-3 including the former balance of Rs. 13,572-9-11. The disbursements are Rs. 3,875 for assistance to twenty Jádejás in defraying the expenses of their daughters' marriages, Rs. 1,100 for rewards to two Jádejás, for preserving four daughters each, and to ten for having three daughters each alive; and Rs. 1,580-7-6 on account of establishment, making a total of Rs. 6,555-7-6, and leaving a balance in favour of the Infanticide Fund of Rs. 10,841-15-9 at the end of the year under review.

5. There were no accusations of Infanticide brought to the notice of either of the censors during the year now reported on, but information was lately given of a suspicious case of the birth of twin daughters several years ago to Jádeja Dájí Wajerájji, of the village of Piludi, in the Morvi Táluka, and their death immediately afterwards without any report having been made of the circumstance. The informer has a claim for some land in the village, which has led to considerable enmity between him and the Grásia, who is also involved in a dispute at present with the Morvi authorities. There are discrepancies, however, in the accounts given by the Grásia and his wife, and others, about the birth and death of these children, and no report on the subject appears ever to have been received at Rájkot. The weight due to this circumstance, however, will depend materially on the time when it occurred, about which the statements of the informer and the Grásia differ by several years. Further inquiry is therefore necessary, which will be carefully held by my Assistant, Mr. Barr, on the spot, and as the Grásia has preserved two other daughters I trust the suspicion against him will be satisfactorily cleared up.

I have the honour to be, &c.,

(Signed) W. LANG,  
Political Agent.

*Káthiawár Political Agency, Camp Paráhari, 22nd December 1849.*

Census of the Jádeja Population in Káthiawár, for the year 1848

No.	Táluka	Males.											Females.													
		A. D. 1848.											A. D. 1848.													
		Total for the year ending 1847.	Born.	Newly residing in the Táluka during 1848.	Total.	Deduct.			Balance.			Increase.	Decrease.	Total end of 1847.	Born.	Newly residing in the Táluka during 1848.	Total.	Deduct.			Balance.			Increase.	Decrease.	
				Died.	Left the Country.	Total.	Above 16 Years of Age.	Under 16 Years of Age.	Total.								Born and Died.	Died.	Left the Country.	Total.						
1	Navánagar...	3,840	154	35	4,029	85	59	144	2,430	1,455	3,885	45	...	1,557	116	11	1,684	7	34	12	46	1,638	81	...		
2	Morvi ...	536	30	43	609	24	...	24	347	238	585	49	...	209	30	18	267	5	12	...	19	238	29	...		
3	Dhrol Sarapdad	480	28	22	530	8	...	8	297	225	522	42	...	211	27	15	253	7	2	...	7	246	35	...		
4	Rájkot ...	51	1	...	52	2	...	2	32	18	50	...	1	33	1	...	34	1	...	...	1	33	...	...		
5	Gondal	591	32	64	687	31	27	58	381	248	629	38	...	265	27	29	311	4	...	...	1	33	...	...		
6	Kotda Sángáni	69	4	...	73	1	2	3	42	28	70	1	...	26	5	...	31	3	11	11	26	285	30	...		
7	Virpur Kharedi	104	7	21	132	3	7	10	79	43	122	18	...	44	6	...	56	1	1	2	3	53	9	...		
8	Dhrápá ...	192	5	...	197	4	4	4	109	84	193	1	...	67	11	6	78	1	1	2	2	76	9	...		
9	Máha Khákhrechi.	64	1	...	65	2	3	5	42	18	60	...	4	81	1	...	32	1	1	2	4	28	9	...		
10	Jáha Dowám	50	3	...	53	2	...	2	29	22	51	1	...	23	4	...	27	1	1	2	4	28	...	3		
11	Khuraara ...	57	3	...	61	1	...	1	36	24	60	3	...	22	...	6	23	...	...	...	27	4	...			
12	Lodhika ...	49	1	5	55	...	4	4	29	22	51	2	...	15	1	...	23	...	...	...	28	6	...			
13	Gowridad ...	26	1	...	27	1	...	1	13	13	26	...	...	7	...	7	...	...	...	1	15	7	...			
14	Sháhpur ...	24	2	...	26	...	...	...	13	13	26	...	...	7	...	7	...	...	...	1	15	7	...			
15	Rájputra ...	45	9	...	54	3	4	7	13	73	26	2	...	5	...	5	...	...	...	...	5	...	...			
16	Mengru ...	31	...	...	31	...	...	...	27	20	47	2	...	13	3	2	18	...	...	...	...	5	...	...		
17	Bhádiva ...	9	...	...	9	...	...	...	16	16	31	...	...	11	2	...	13	...	1	1	2	16	3	...		
18	Sátodad Vávu	108	3	38	149	5	...	5	95	49	144	36	...	4	...	4	...	...	...	...	13	2	...			
19	Mulláderi ...	142	3	4	149	...	48	48	62	39	101	41	...	45	8	11	64	...	1	...	1	63	18	...		
20	Gadhka ...	30	3	...	33	...	...	...	15	18	33	3	...	57	3	2	62	...	2	18	20	42	15	...		
21	Kothára ...	11	1	...	12	...	...	...	5	7	12	1	...	17	...	...	17	...	1	...	1	16	1	...		
22	Pál ...	14	...	...	14	...	...	...	9	5	14	...	...	5	...	5	...	...	...	...	5	5	...	...		
23	Sisung Chándli	101	4	...	105	3	...	3	57	45	102	1	...	6	1	...	6	1	...	...	1	5	...	...		
24	Kotda Náysui	53	...	...	53	2	...	2	29	22	51	...	2	36	7	...	43	...	3	...	3	40	4	...		
25	Virva ...	2	...	...	2	...	...	...	2	...	2	...	2	18	3	...	21	1	3	...	4	17	1	...		
26	Mawa ...	8	...	...	8	...	...	...	2	...	2	...	...	2	...	2	...	...	...	...	2	...	...	...		
27	Kankasáli ...	8	...	...	8	...	...	...	5	8	13	...	...	2	1	...	3	...	...	...	3	...	1	...		
28	Wadáli ...	9	...	...	9	...	...	...	3	8	11	...	...	4	...	4	...	...	...	...	4	...	...	...		
29	Vánkner ...	11	1	...	12	...	...	...	6	4	10	1	...	4	...	4	...	...	...	...	4	...	...	...		
30	Halwad Dhrángadhra	129	7	...	136	...	...	...	6	6	12	1	...	11	2	...	13	...	...	...	...	...	...	...		
31	Bhávnagar...	...	...	11	147	2	5	7	74	66	140	17	...	40	2	...	46	...	2	6	...	13	...	1		
32	Wadhwan ...	...	...	143	143	...	...	...	84	59	143	143	...	...	...	61	...	4	2	6	...	39	61	...		
33	Láthi ...	...	...	10	10	...	...	...	6	4	10	10	...	...	...	7	...	...	...	...	7	7	...			
34	Páhtána ...	...	...	8	8	...	...	...	3	5	8	8	...	...	...	3	...	...	...	...	3	3	...			
35	Thán Lakhtar	...	...	13	13	...	...	...	3	5	13	13	...	...	...	10	...	...	...	...	10	10	...			
36	Lámdí ...	...	...	6	6	...	...	...	3	3	6	6	...	...	...	2	...	...	...	...	2	2	...			
37	Károl ...	...	...	5	5	...	...	...	4	1	5	5	...	...	...	1	...	...	...	...	2	2	...			
38	Khjedi ...	...	...	4	4	...	...	...	2	2	4	4	...	...	...	1	...	...	...	...	1	1	...			
39	Badwána ...	...	...	4	4	...	...	...	2	2	4	4	...	...	...	2	...	...	...	...	2	2	...			
40	Ankewáha...	...	...	1	1	...	...	...	1	1	2	1	...	...	...	5	...	...	...	...	5	5	...			
41	Gadhula ...	...	...	4	4	...	...	...	3	1	4	4	...	...	...	4	...	...	...	...	4	4	...			
	Total	6,844	304	446	7,594	179	159	338	4,416	2,840	7,256	460	48	2,779	261	203	3,242	24	79	49	152	3,090	332	21		



## Census of the Sumra Population in Káthiáwár, for the year 1848.

Number	Names of Talukás	MALES.											FEMALES.																										
		A D. 1848.																																					
		Total for the year ending 1847.		Deduct.										Balance.										Total, end of 1847		Total for the year ending 1847.		Deduct.										Total, end of 1847	
		Born.	Newly residing in the Taluka during 1848.	Total	Died.	Left the Country.	Total.	Above 16 years of Age.	Under 16 years of Age.	Total.	Increase.	Decrease.	Born.	Newly residing in the Taluka during 1848.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.	Born.	Newly residing in the Taluka during 1848.	Total.	Born and Died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.							
1	Navánagar	284	16	29	329	2	2	186	141	327	45	..	182	20	30	232	..	..	..	232	50	..	182	20	30	232	..	..	..	232	50	..	..						
2	Morvi	33	..	33	..	..	..	21	12	33	..	..	20	1	..	..	..	..	21	1	..	..	20	1	..	..	..	21	1	..	..								
3	Dhrol	94	9	3	106	..	..	61	45	106	12	..	46	4	5	55	..	..	..	55	9	..	46	4	5	55	..	..	..	55	9	..	..						
	Total	411	25	32	468	2	2	268	198	466	55	..	248	25	35	308	..	..	..	308	60	..	248	25	35	308	..	..	..	308	60	..	..						

## Census of the Jethva Population in Káthiáwár, for the year 1848.

Number	Names of Talukás.	MALES.											FEMALES.																										
		A D. 1848.																																					
		Total for the year ending 1847.		Deduct.										Balance.										Total for the year ending 1847.		Total for the year ending 1847.		Deduct.										Total for the year ending 1847.	
		Born.	Newly residing in the Taluka during 1848.	Total	Died.	Left the Country.	Total.	Above 16 years of Age.	Under 16 years of Age.	Total.	Increase.	Decrease.	Born.	Newly residing in the Taluka during 1848.	Total.	Born and died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.	Born.	Newly residing in the Taluka during 1848.	Total.	Born and died.	Died.	Left the Country.	Total.	Balance.	Increase.	Decrease.							
1	Porbandar	150	6	..	156	1	1	99	56	155	5	..	69	4	73	..	3	2	5	68	1	..	69	4	73	..	3	2	5	68	1	..	..						
2	Navánagar	78	3	16	97	1	6	7	50	40	90	12	..	37	8	10	55	..	1	1	54	17	..	37	8	10	55	..	1	1	54	17	..	..					
3	Dhrol	9	2	..	11	..	..	6	5	11	2	..	10	..	10	..	..	..	10	..	..	..	10	..	10	..	..	..	10	..	..	..							
	Total	237	11	16	264	2	6	8	155	101	256	19	..	116	12	10	138	..	3	3	6	132	17	1	116	12	10	138	..	3	3	6	132	17	1				

Minute by the Honourable Mr. WILLOUGHBY, concurred in by the Honourable Mr. BLANE, dated 18th June 1850.

1. The accompanying report from Major Lang, on Infanticide in the province of Káthiáwár during the year 1848, is accompanied by the usual returns, namely,—

1st.—A census (for the year 1848) of the Jádeja, Sumra, and Jethva population, and  
2nd.—A statement of the receipts and disbursements of the Infanticide Fund (during the year 1848).

2. During the year of report the ascertained male and female births bore the following proportions :—

Tribes.	Males	Females.	Preponderance of Males over Females
Jádeja .. .. .	304	261	43
Sumra .. .. .	26	25	None.
Jethva .. .. .	11	12	Do.

3. The first of these returns, as compared with the five years preceding, exhibits the following results :—

Tribe.	1843		1844		1845.		1846.		1847		1848.	
	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.
Jádeja	6,176	1,959	6,430	2,175	6,617	2,334	6,600	2,429	6,844	2,779	7,256	3,090
Sumra	364	157	372	164	378	171	382	199	411	248	466	308
Jethva	153	53	154	57	157	60	169	75	237	116	256	132

4. The proportionate percentage of females to males, deduced from the above table, is as under:—

Years.	Jádejas.	Sumras.	Jethvas.
1843 ... ..	31 $\frac{2}{10}$ per cent.	43 $\frac{1}{10}$ per cent.	34 $\frac{2}{3}$ per cent
1844 ... ..	33 $\frac{2}{3}$ "	44 $\frac{1}{10}$ "	37 "
1845 ... ..	35 $\frac{2}{10}$ "	45 $\frac{1}{2}$ "	38 $\frac{1}{2}$ "
1846 ... ..	36 $\frac{2}{3}$ "	52 $\frac{1}{10}$ "	44 $\frac{2}{3}$ "
1847 ... ..	40 $\frac{2}{3}$ "	60 $\frac{1}{2}$ "	44 "
1848 ... ..	42 $\frac{2}{3}$ "	66 $\frac{4}{10}$ "	51 $\frac{2}{3}$ "

5. These results are very satisfactory, as exhibiting a steadily progressing increase in the female as compared with the male population of Káthiáwár.

6. The expenditure of the Infanticide Fund during the year of report amounted to the sum of Rs. 6,555-7-6, the balance to the credit of the Fund being Rs. 10,841-15-9, independently of one lakh of rupees being vested in the five per cent. loan for educational purposes in Káthiáwár.

7. The result of Mr. Barr's subsequent investigation into the imputation of twin daughters of Jádeja Dáji, of Piludi, having died under suspicious circumstances shortly after their birth, alluded to in the last paragraph of the report, has shown that there were no grounds for the allegation.

(Signed) J. P. WILLOUGHBY.  
D. A. BLANE.

POLITICAL DEPARTMENT,

FROM  
MAJOR W. LANG,  
Political Agent in Káthiáwár;

TO  
A. MALET, ESQUIRE,  
Chief Secretary to Government, Bombay.

Camp Devalia, 31st December 1850.

SIR,

I have the honour herewith to submit the usual census of the Jádeja, Jethva, and Sumra population of this province for 1849, together with the other returns required triennially, which are likewise due this year, the last having been transmitted with my letter of the 30th December 1847, forwarding the census for the preceding year. The account current of receipts and disbursements of the Infanticide Fund for the year 1849 is also sent herewith.

2. The Jádeja census, now forwarded, shows a total of 288 males and 278 females born during the year under review, with an increase of 108 males in twenty-five tálukás, and a decrease of 10 in four; and an increase of 157 females in seventeen tálukás, and a decrease of 12 in seven. There are twelve tálukás in which there is neither increase nor decrease in the male population, and seventeen in which the female population is the same as in the preceding year; and there are fourteen out of the forty-one tálukás included in the Jádeja returns in which no male children have been born during the year, sixteen in which there have been no females, and ten in which no children of either sex have been born. These forty-one tálukás, however, include thirteen which have some Jádeja families residing in them, besides the twenty-eight Jádeja tálukás which are those first entered in the census; and it is almost entirely in the former that the blanks occur, there being only one Jádeja táluka without a birth at all, and six without any births of daughters.

3. The Sumra census shows a total of 16 male and 18 female children born during the year, with no increase in the male population of either of the three tálukás-comprised in the returns, but a decrease of 4 in the Dhrol Táluka, and an increase of 3 females in the Navánagar and Dhrol Tálukás, and a decrease of the same number in that of Morvi. There have been births both of male and female children in all three tálukás.

4. The Jethva census shows a total of 4 male and 5 female children born during the year, with no increase in the male population, but a decrease of 5 in the Porbandar and Dhrol Tálukás, and an increase of 9 in the female population of the three tálukás of Navánagar, Porbandar, and Dhrol; without any decrease in either. There have been births of daughters in all three tálukás, and of sons also in all except Dhrol.

5. The number of Jádeja males newly entered in these returns is 44, and of females 22, and the numbers shown as having left the several tálukás 99 males and 43 females, among the males there have been 136 deaths, and among the females 110. The Sumra

males and females newly entered in the returns of that tribe are 1 and 2 respectively, and those who have left the several *tálukás*, 11 of the former and 12 of the latter. 10 Sumra males have died, and 8 females. In the Jethva returns 1 male and 5 females are newly entered, and 4 of the former but none of the latter shown as having left the several *tálukás*, and 6 males and 1 female have died among the Jethvás.

6. The total number of the Jádeja male population above the age of sixteen is 4,473 that of the Sumrás 271, and that of the Jethvás 150. The total number of births among the Jádeja is 566; that among the Sumrás 34, and that among the Jethvás 9. The births, therefore, in the two former tribes are about one to every eight males above the age of puberty, but among the Jethvás there is only about one to every seventeen grown-up males. This is even a greater disproportion than that remarked in forwarding the last triennial returns, and I have called the attention of the censors to it. The proportion of female children to males in all the tribes is now so nearly equal, and the progressive increase of the female population so regular, that if the returns can be depended upon in other respects, there would appear to be every ground for believing that the practice of Infanticide must have become almost entirely extinct in this province.

7. When the census for 1845 was forwarded with my report of the 25th August 1846, there were 2 Jádejás with five daughters each, 19 with four, 105 with three, and 387 with two; also 1 Sumra with five, 2 with four, 13 with three, and 30 with two; and 4 Jethvás with three, and 13 with two daughters each. By the returns now submitted, there are 1 Jádeja with six daughters, 11 with five, 49 with four, 159 with three, and 522 with two; 6 Sumrás with five daughters, 3 with four, 19 with three, and 54 with two; and 2 Jethvás with four daughters each, 11 with three, and 23 with two. There are still 1,215 more male Jádejás than female under 20 years of age, 23 more Sumrás, and 16 more Jethvás, but of the number of Jádejás above the age of puberty, amounting, as stated above, to 4,473, nearly one-half, or 2,201, are shown in the present returns to have daughters, there being, in addition to those mentioned above, 1,459 with one daughter each. In the two other tribes the results shown in this respect are still more satisfactory, there being, among the 271 Sumrás above the age of puberty, 183 with female children, and among the 150 Jethvás 90, 101 of the former tribe, and 54 of the latter, having one daughter each, over and above the number before stated as having two and upwards. The whole of these results will, I doubt not, be considered by Government to be very gratifying.

8. The statements at the end of these returns show the male and female children of the different tribes under ten years of age, and, as stated in my report of the 30th December 1847, I have had entirely new tables of this description framed by the second censor. The present statements have been made out chiefly from his returns, and they are satisfactory as establishing the general correctness of the former census, but they must not yet be implicitly depended upon as regards the details of the different ages. The second censor died in 1849, as already reported, and I have only lately been able to supply his place with a steady, trustworthy man. Both the censors have again been directed carefully, to compare their tables of this description, and to pay the greatest attention in their tours through the different *tálukás* to the correction of any errors they may find in them. These statements show 2,138 Jádeja males, and 1,849 females under ten years of age, or an excess of 289 male children; 152 Sumra males, and 149 females, or an excess of three male children; and 77 Jethva males and 80 females, or an excess in this tribe of 3 female children.

9. The account current of the Infanticide Fund shows a former balance of Rs. 10,841-15-9, and the amount of receipts for the year under review is Rs. 3,099-0-0, making a total of Rs. 13,940-15-9. The disbursements amount to Rs. 5,200 for marriage donations to twenty-seven Jádejás, to assist them in the marriage of thirty-three daughters; Rs. 450 on account of rewards to four of the Jádejás who did not before receive them, for having, one of them, four daughters, and the others three each; and Rs. 1,423-8-3 for pay and batta to the Infanticide establishment, making a total of Rs. 7,073-8-3, and leaving a balance in favour of the fund of Rs. 6,867-7-6.

10. There were no accusations of Infanticide made during the year under review, except that alluded to in the concluding paragraph of my last report, dated 22nd December 1849, which was fully investigated by my Assistant, Mr. Barr, and reported in my letters of the 15th and 19th February last, and the accused fully acquitted in your reply of the 19th March following. The other case of false accusation, reported on in my letter of the 25th September, and disposed of in Mr. Secretary Goldsmid's reply of the 26th October last, belongs properly to the present year.

11. When I lately met His Highness the Jám at Bálambha, I found him still fully alive to the necessity of making some arrangement for decreasing the heavy expense attending the marriage of the daughters of Rajputs in general, and Jádejás in particular. Mr. Ogilvy had kindly got His Highness the Ráo to send over three agents on His Highness's part to discuss the subject, several communications, since I last met the Jám, having passed between him and the Ráo regarding it. I had also influential Rajputs with me, belonging to Jhálávád and other parts of the province, all most willing, as far as I could ascertain, to enter into any arrangements which their superior Chiefs might consider practicable. I found the Cutch Agents, however, still in favour of alliances with the Rajput families in Rájputána, and they seemed to think that, by giving daughters not only to the Chiefs

themselves, but also to other members of their families, and even to their superior subordinate Chiefs, there would be an ample opening made to dispose of all the daughters of our superior Jádeja Chiefs; and th<sup>t</sup> in cases where alliances were formed with others than the Chiefs themselves of Rájputána, the honour and dignity of the Jádeja Chiefs would be sufficiently upheld by getting all other suitors for their daughters' hands to come to their capitals to be married. I remember, however, that this very practice of getting the bridegroom to come to their houses, to be married, was one of the principal sources of expense complained of by the Idar Pattávats and other Rajputs in that part of the country, who look upon it as derogatory to send their daughters to be married, as is universally done in this province, and I pointed this out to the Jám and the Cutch Agents, and urged the necessity of making some arrangement, the benefit of which would not be confined to the principal Chiefs, but extend to all the inferior classes of Rajputs subject to them, whether belonging to the Jádeja or any of the other tribes.

12. After sundry consultations, the Jám came one morning with the Cutch Agents, and told me that they were fully satisfied that the only measure they could adopt, likely to be generally beneficial, was to introduce the custom of giving their daughters in marriage in the most respectable families from which they now received their wives; but if they confined themselves, in disposing of their daughters, to this part of the country, it would be necessary that the other Chiefs, to whom they would in that case be obliged to give them, should join them in a general arrangement for the disposal of their daughters also in the families of inferior Chiefs to those with whom they had heretofore been in the habit of forming marriage alliances. The Jám, therefore, proposed that I should speak to the Rája of Dhrángadhra and the Rána of Porbandar and others on the subject, and both he and the Cutch Agents stated that if all would agree to enter into this arrangement, they were fully prepared to do so, and that the opportunity of the Jám's daughter's marriage a few months hence, when influential agents from all the other Rajput talukás would be present at Navánagar might be taken for concluding it. I have since spoken to the Rája of Dhrangadhra and the Thákór of Morvi on the subject, and both appear to be most willing to agree to whatever the Cutch and Navánagar authorities may require to get this arrangement effected; and I have also ascertained from the Rája, who is the principal Chief to whom both the Ráo and the Jám would in this case have to look for alliances for their daughters, that he would not object to concede the point, if required, of having to proceed to Bhuj or Navánagar on all occasions of marriage with the daughters of their Chiefs, which would of course be a highly honourable alliance for his family.

13. I hope I have also persuaded the Jám to allow me to present an elephant on the part of Government to his daughter, on the occasion of her approaching marriage, instead of postponing for a time the collection of the tribute, as the former would mark much more strongly, to the Chiefs of Rájputána, the interest taken by the British Government in the young lady's welfare, and might, therefore, be more advantageous to her. As directed, however, I have left it entirely optional with the Jám to receive either of these indulgences he may prefer.

I have the honour to be, &c.,  
(Signed) W. LANG,  
Political Agent.

*Káthiáwar Political Agency, Camp Detalia, 31st December 1850.*

Comparative Statement of the Jádeja Population in Káthidwár between the Years 1847, 1848 and 1849.

Number	Tálukás.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed			Unbetrothed.			Total.		
		1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.
1	Navánagar ...	1,960	1,832	1,943	3,840	3,885	3,931	519.	596	605	178	215	245	860	827	856	1,557	1,638	1,706
2	Morvi ...	291	315	311	536	585	596	30	50	55	39	44	46	140	144	160	209	238	261
3	Dhrol Sarapdad ..	265	275	281	480	522	526	62	81	85	24	21	18	125	144	156	211	246	259
4	Rájkot Sirdhar ...	26	21	25	51	50	51	8	8	6	3	4	2	22	21	22	33	33	30
5	Gondal ...	294	236	319	591	629	631	58	70	82	27	32	32	170	183	189	255	285	303
6	Kotda Sángáni ...	35	34	38	69	70	73	1	2	3	2	5	4	23	19	21	26	26	28
7	Virpur Kharedi ...	55	60	58	104	122	118	5	7	8	6	6	5	33	40	39	44	53	52
8	Dhrápha ...	102	103	110	192	193	199	10	10	14	7	10	10	50	56	54	67	76	78
9	Máha Khákhrechi ...	34	31	35	64	60	61	5	7	8	5	8	7	21	13	16	31	28	31
10	Jáha Dewáni ...	23	24	23	50	51	46	6	7	6	..	1	1	17	19	17	23	27	24
11	Khírasra ...	29	30	35	57	60	65	8	13	14	2	4	5	12	11	11	22	28	30
12	Lodhika ...	25	29	28	49	51	52	1	1	1	..	..	2	14	14	14	15	15	15
13	Gowridad ...	17	17	18	26	26	28	1	1	1	..	..	2	6	6	6	7	7	9
14	Sháhpur ...	13	16	17	24	26	26	..	..	..	..	..	5	5	5	5	5	5	5
15	Rájpura ...	29	27	27	45	47	47	1	1	1	..	..	12	15	15	13	16	16	
16	Mengni ...	20	19	22	31	31	33	5	4	5	2	3	3	4	6	7	11	13	15
17	Bhádva ...	7	5	5	9	9	9	1	1	1	..	..	3	3	3	4	4	4	5
18	Sátodad Wávdi ...	48	65	72	108	144	148	12	19	19	6	12	12	27	32	35	45	63	66
19	Muhláderi ...	67	52	56	142	101	104	9	7	8	6	5	5	42	30	41	57	42	54
20	Gadhka ...	16	19	21	30	33	35	2	2	2	1	2	2	14	12	10	17	16	14
21	Kothária ...	8	10	10	11	12	13	1	..	..	..	1	1	4	4	4	5	5	5
22	Pál ...	10	10	10	14	14	15	1	1	1	..	2	2	2	2	2	5	5	5
23	Sísáng Chándli ...	53	55	52	101	102	101	10	11	13	5	5	4	21	24	22	36	40	39
24	Kotda Náyáni ...	28	26	27	53	51	52	2	2	2	..	1	2	16	14	12	18	17	16
25	Virwa ...	..	..	1	2	2	3	..	..	..	..	..	2	2	2	2	2	2	2
26	Mawa ...	3	4	4	8	8	9	1	1	1	..	..	1	2	3	2	3	4	4
27	Kánkasiáli ...	5	4	5	8	8	9	2	2	2	..	..	2	2	3	4	4	5	4
28	Wadáh ..	4	5	6	9	10	11	1	1	1	..	..	3	3	3	4	4	4	4
29	Wánkáner ...	..	8	7	11	12	12	2	4	4	4	4	4	5	5	6	11	13	14
30	Halwad Dhrángadhra	77	87	85	129	140	144	6	6	9	8	10	10	26	23	24	40	39	43
31	Bhávnagar ...	..	75	74	..	143	146	..	16	16	..	5	5	..	40	39	..	61	60
32	Wadhván ..	..	4	4	..	10	10	..	3	3	..	..	..	..	4	4	..	7	7
33	Láthi ...	..	5	5	..	8	9	..	1	1	..	..	..	..	2	2	..	3	3
34	Pálitána ...	..	8	6	..	13	13	..	7	7	..	1	2	..	2	1	..	10	10
35	Thán Lakhtar ..	..	4	4	..	6	6	..	..	..	..	2	2	..	..	..	2	2	2
36	Tókrála ..	..	1	..	..	5	4	..	..	..	..	..	..	..	1	2	..	1	2
37	Károl ...	..	3	3	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..
38	Khijariu ...	..	3	3	..	4	4	..	1	1	..	..	..	..	1	1	..	2	2
39	Badwána ...	..	..	..	..	1	1	..	2	3	..	1	1	..	2	1	..	5	5
40	Ankewáha ...	..	2	2	..	4	4	..	1	1	..	3	3	..	..	..	..	4	4
41	Gadhula ..	..	2	1	..	4	4	..	2	2	..	..	..	..	2	2	..	4	4
	Total ..	3,544	3,526	3,753	6,844	7,256	7,353	770	948	991	327	407	435	1,682	1,735	1,811	2,779	3,090	3,237

Comparative Statement of the Sumra Population in Káthiáwár between the Years 1847, 1848 and 1849.

Number	Tálukas.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.
1	Navánagar ... ..	140	166	172	284	327	327	62	95	103	23	31	24	97	106	107	182	232	234
2	Morvi ... ..	14	14	13	33	33	33	9	10	9	1	1	...	10	10	9	20	21	18
3	Dhrol Sarapdad ... ..	45	54	48	94	106	102	19	24	24	2	3	3	25	28	29	46	55	56
	Total ..	199	234	233	411	466	462	90	129	136	26	35	27	132	144	145	248	308	308

Comparative Statement of the Jethna Population in Káthiáwár between the Years 1847, 1848 and 1849.

Number.	Tálukas.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.	1847.	1848.	1849.
1	Porbandar ... ..	81	62	70	150	155	152	27	24	25	9	9	9	33	35	37	69	68	71
2	Navánagar ... ..	39	46	50	78	90	90	9	20	21	11	12	11	17	22	27	37	54	59
3	Dhrol Sarapdad ... ..	3	7	4	9	11	9	1	1	3	4	4	2	5	5	6	10	10	11
	Total ...	123	115	124	237	256	251	37	45	49	24	25	22	55	62	70	116	132	141

FROM

H. E. GOLDSMID, ESQUIRE,  
Secretary to Government, Bombay;

TO

MAJOR W. LANG,  
Political Agent in Káthiáwár.

Dated 22nd April 1851.

SIR,

I am directed by the Right Honorable the Governor in Council to acknowledge the receipt of your letter No. 197, dated the 31st December last, submitting, with your observations thereon, a census of the Jádeja, Jethva and Sumra population in Káthiáwár for the year 1849, with a statement of the receipts and disbursements of the Infanticide Fund during the same period.

2. It appears, from the information furnished by you, that the proportion of female to male children, ascertained to have been born during the year of report, is as under. —

Tribe	Males.	Females.	Excess.
Jádeja ... ..	288	278	10 males
Sumra ... ..	16	18	2 females
Jethva ... ..	4	5	1 female

While a comparison of the present census with those of preceding years exhibits the following results —

Tribe	1844.		1845.		1846.		1847.		1848.		1849	
	No of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No of Male Population.	No of Female Population.	No of Male Population.	No. of Female Population.	No of Male Population.	No of Female Population.	No of Male Population.	No of Female Population.
Jádeja ... ..	6,430	2,175	6,617	2,334	6,600	2,429	6,844	2,779	7,256	3,090	7,353	3,237
Sumra ... ..	372	164	378	171	382	199	411	248	466	308	462	308
Jethva ... ..	154	57	157	60	169	75	237	116	256	132	251	141

While the proportionate percentage deduced from the above table is. —

Years.	Jádejás.	Sumrás.	Jethvás.
1844	33 $\frac{1}{2}$ per cent.	44 $\frac{1}{10}$ per cent	37 per cent
1845	35 $\frac{3}{10}$ "	45 $\frac{1}{5}$ "	38 $\frac{1}{5}$ "
1846	36 $\frac{1}{2}$ "	52 $\frac{1}{10}$ "	44 $\frac{3}{8}$ "
1847	40 $\frac{2}{3}$ "	60 $\frac{1}{4}$ "	44 "
1848	42 $\frac{1}{2}$ "	66 $\frac{1}{10}$ "	51 $\frac{1}{8}$ "
1849	44 "	66 $\frac{2}{3}$ "	56 $\frac{1}{5}$ "

3. The foregoing results, I am desired to remark, are most satisfactory, and show the efficacy and suitableness of the measures adopted by Government in 1834, at the recommendation of the Honourable Mr. Willoughby, then in charge of the Káthiáwár Agency, for the suppression of the crime of Infanticide, and appear to justify the observation at the close of your 6th paragraph, that if the returns can be depended on (and there seems to be no reason to doubt their general accuracy) there are grounds for the gratifying belief that the practice of Infanticide must have become almost entirely extinct in Káthiáwár.

4 Well and ably have you, in the opinion of Government, continued and carried out, by means of conciliation and persuasion, the good and humane work in which Mr. Willoughby so indefatigably toiled for the extirpation of the crime of Infanticide from Káthiáwár; and the vigorous measures which that gentleman originated for effecting that object have, by the judicious proceedings of yourself, and of those who succeeded him in the province, been brought to a most successful and gratifying termination

5 From the statement of receipts and disbursements of the Infanticide Fund accompanying your report, it appears that the expenditure during the year 1849 amounted to Rs 7,073-8-3, leaving an available balance of only Rs 6,867-7-6 to meet the charges of the next year, and, as some resources will probably soon become necessary wherewith to meet the future expenses of the Infanticide establishment and the marriage expenses of Jádejás seeking assistance, I am desired to request that you will furnish Government with an accurate account current of the proceeds of the Infanticide Fund which have been vested in the five per cent loan for educational purposes in Káthiáwár.

6. With reference to your 11th and 12th paragraphs, I am desired to express the hope of Government that you will bring to a successful close the measures therein reported.

7. The report contained in your concluding paragraphs, is approved by the Right Honourable the Governor in Council.

I have the honour to be, &c.,  
(Signed) H. E. GOLDSMID,  
Secretary to Government.

Bombay Castle, 22nd April 1851.

From

MAJOR W. LANG,  
Political Agent in Káthiáwár ;

To

A. MALET, ESQUIRE,  
Chief Secretary to Government, Bombay

Dated 26th December 1851.

SIR,

I have the honour herewith to forward the usual census returns\* of the Jádeja, Jethva and Sumra population of this province for the year 1850, and also the account current of receipts and disbursements of the Infanticide Fund during the same year.

2. The Jádeja census now submitted shows a total of 292 male and 267 female children born during the year under review. There is an increase in the male population of 176 in twenty-two tálukás, with a decrease of 27 in nine; and an increase of 204 in the female population of twenty-five tálukás, with a decrease of 18 in seven. In twelve of the tálukás there is neither increase nor decrease of the male population, and in ten the same is the case as regards the number of females. There are also nineteen out of the forty-three tálukás included in the present Jádeja census in which no male children have been born during the year under review; sixteen in which there have been no births of females; and fourteen in which no children of either sex have been born. The number of male Jádejás newly entered in the present return is 91, and of females 45; and the number of the former, shown as having left the several tálukás, is 41, and that of the latter 23. The total number of Jádeja males in the province is shown by this census to be 7,502, and of Jádeja females 3,423, and the deaths, during the year under review, among the males, have been 193, and among the females 103.

3. The Sumra census shows 24 male and 18 female children to have been born during the year of report, with an increase in the male population, of the three tálukás included in the return, of 31, and in the female population of 18. There have been births both of male and female children in all the tálukás, and likewise an increase of both sexes in each of them, as compared with the census for the former year. The number of Sumra males newly entered in the present return is 12, and the number of females 3, and none of either sex appears to have left any of the tálukás during the year under review. Five males and three females have died during the year, and the total number of the male population remaining in the three tálukás is 493, and of the female 326.

4. In the Jethva census, the number of males born during the year is shown to have been 10, and of females 4, with no increase in the male population, but a decrease in two of the tálukás of 9, and an increase in the female population of 1 in the Dhrol táluka, and a decrease of 16 in those of Navánagar and Porbandar, as compared with the returns for the former year. There is one Jethva male and one female newly entered in the present census, and twelve of the former and fourteen of the latter shown to have left the several tálukás during the year. Eight males and six females have also died since the last census, and the total male population now shown is 242, with 126 females.

5. The census of the Jethva tribe is not so satisfactory as those of the Jádejás and Sumrás, and the attention of the censors has been called to the circumstance. The second censor will proceed this season into the districts containing the Jethva and Sumra-families, in order to revise and correct the census of these tribes, as has already been done in a great measure as regards the Jádeja census, and the other censor has received instructions to complete what remains of the latter.

6. The account current of the Infanticide Fund shows the balance remaining at the close of the former year to have been Rs. 6,867-7-6, and the collections during the year of report Rs. 7,847-14-5, making a total of Rs. 14,715-5-11. The expenditure has been Rs. 5,700 for assistance to thirty-one Grásiás in marrying thirty-two daughters; Rs. 400 for the prize

\* Omitted, the substance of the return being embodied in this report, and in the Government reply which follows.



essay on Female Infanticide; and Rs. 1,078-14-11 for pay and batta to the Infanticide establishment, making a total of Rs. 7,178-14-11, and leaving a balance in favour of the Fund of Rs. 7,536-7-0 at the end of the year.

7. The only accusation of Infanticide which was brought forward, during the year under review, was that reported on in my letter of the 25th September 1850, which was found, on investigation by my Assistant, Captain Barr, to be entirely groundless, and the proceedings adopted in disposing of it approved of in Mr. Secretary Goldsmid's reply of the 26th October following. No other case, even of suspicion of the crime, was brought to the notice of the censors during their progress through the districts in the year of report

8. The party sent last year by His Highness the Jám to Jodhpur, to arrange the preliminaries of his daughter's marriage to the Mahárája of that place, are now on their return, and the marriage will probably take place in April next, although the time has not yet been finally settled. The Navánagar Vakil has, at my request, sent to ascertain the Jám's wishes as to the presentation of an elephant on the occasion, or the postponement of the collection of this year's tribute, as formerly sanctioned by Government; and every advantage in my power shall be taken of the assemblage of Rajputs at this marriage to effect the arrangement alluded to in my last annual report, to prevent, for the future, the ruinous expediture incurred on such occasions

I have the honour to be, &c,  
(Signed) W. LANG,  
Political Agent.

Rájkot, 26th December 1851.

POLITICAL DEPARTMENT.

From . . . A. MALET, ESQUIRE  
Chief Secretary to Government, Bombay ;  
To . . . MAJOR W. LANG,  
Political Agent in Káthiáwár.

Dated 11th March 1852.

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter No. 215, dated the 26th December 1851, submitting returns of the Jádeja, Jethva, and Sumra population of Káthiáwár for the year 1850, with accounts current of receipts and disbursements of the Infanticide Fund for the same year.

2. In reply, I am desired to inform you that the entire absence of any known act of Infanticide during the year of report is highly gratifying to Government.

3. The proportion of female to male children ascertained to have been born during the year was as given in the following statement:—

Tribes.	Males.	Females.	Excess
Jádeja ... ..	292	267	25 males
Sumra . . . . .	24	18	6 do
Jethva ... ..	10	4	6 do.

4. The result shown in the present census, as compared with those for the five preceding years, is as given below:—

Tribes.	1845.		1846.		1847.		1848.		1849.		1850	
	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.	Number of Male Population.	Number of Female Population.
Jádeja ... ..	6,617	2,334	6,600	2,429	6,844	2,779	7,256	3,090	7,353	3,237	7,502	3,423
Sumra ... ..	378	171	382	199	411	248	466	308	462	308	493	326
Jethva... ..	157	60	169	75	237	116	256	132	251	141	242	126

And the proportional percentage of females to males deduced from the said table is as follows:—

Years.	Jádejás.	Sumrás.	Jethvás.
1845 ...	35 $\frac{3}{10}$	45 $\frac{1}{2}$	38 $\frac{1}{2}$
1846 ...	36 $\frac{1}{2}$	52 $\frac{1}{10}$	44 $\frac{3}{8}$
1847 ...	40 $\frac{1}{2}$	60 $\frac{1}{2}$	44
1848 ...	42 $\frac{1}{2}$	66 $\frac{1}{10}$	51 $\frac{1}{2}$
1849 ..	44	66 $\frac{1}{2}$	56 $\frac{1}{2}$
1850 ...	45 $\frac{1}{2}$	66 $\frac{1}{2}$	52 $\frac{1}{15}$

5. Notwithstanding the decrease, as compared with 1849, in the percentage of the females of the Sumra tribe, the results of the year continue to be highly satisfactory, and His Lordship in Council approves of the measures adopted by you, as reported in your 5th paragraph, for ascertaining the cause of this difference.

6. The expenditure of the Infanticide Fund is shown in the statement of receipts and disbursements to have amounted to Rs. 7,178-14-11, leaving, besides the current receipts, an available balance to meet the charges of the next year of Rs. 7,536-7-0, exclusive of the sum of Rs. 1,00,000 invested in five per cent. paper the interest of which is made available for educational purposes.

7. In your letter No. 62, of the 1st May last, you stated that a considerable amount was due to the Infanticide Fund on account of fines, and that there would be no necessity for any further resources to meet the current expenditure for many years to come. It is concluded, from the accounts now submitted, that you have no reason to alter this opinion.

I have the honour to be, &c.,  
(Signed) A. MALET,  
Chief Secretary.

*Bombay Castle, 11th March 1852.*

From

THE POLITICAL AGENT IN KATHIAWAR;

To

A. MALET, ESQUIRE,  
Chief Secretary to Government, Bombay

*Dated Rajkot, 18th December 1852.*

SIR,

I have the honour to forward herewith the usual census return\* of the Jádeja, Sumra, and Jethva population of this province for the year 1851, together with the account current of the Infanticide Fund for the same period, which is always required to accompany these returns.

2. The Jádeja census shows a total of 222 males and 216 females born during the year, with an increase in the male population of 258 in twenty-three talukás, and a decrease of 27 in nine; and an increase of 178 in the female population in twenty talukás, and a decrease of 3 in one. There are eleven talukás in which the male population is the same, and twenty-two in which this is the case as regards the female. Out of the forty-three talukás included in the Jádeja census, there are twenty in which no male children have been born during the year, twenty-three in which there have been no daughters, and sixteen in which no children of either sex have been born. The number of Jádeja males newly entered in the present return is 213, and of females 58; and the number of the former who have left the several talukás during the year is 70, and of the latter 31. The total male population of Jádejás is 7,733, and the female 3,598; and the number of deaths during the year among the former has been 134, and 68 among the latter.

3. The Sumra census gives the number of males born during the year as 15, and females as 16; of the male population, there is an increase of 11 in three talukás, with a decrease of 1 in the other, and an increase of the female population of 21 in three talukás, without any decrease in the remaining one. In one of the talukás there have been no sons or daughters born during the year, but this has been added since the date of the last returns, and there is only one Sumra family residing in it. In the three other talukás, both male

\* Omitted, the substance being embodied in this report, and in the Government report which follows.

and female children have been born. The number of Sumra males newly entered in these returns is 8, and that of females 7, and those who have left the several talukás are 6 males and 2 females. The total Sumra population consists of 503 males and 347 females, and the number of deaths during the year has been 7 males but no females.

4. The census of the Jethvás shows 8 male and 2 female children to have been born during the year of report, and gives an increase of 4 males in one taluka, with a decrease of 5 in the two others, and an increase of one female in one taluka with a decrease of one in another. There have been births in all the three talukás during the year; one of them, however, being without any male children born, and one without any female. The males newly entered in these returns are two, and none have left any of the talukás, and there are no new entries or departures of females. The total male population of Jethvás is 241, and the female 126; and 11 males and 2 females have died during the year of report.

5. The births of female children among the Jethvás are still few in proportion to those of males, but the most particular inquiries have been made on the spot by both of the censors, and there is no reason, as far as I can ascertain, to suspect that this has been otherwise than accidental. I beg, however, with reference to your letter of the 14th October last, No. 4496, and its accompaniment, to inform you that I have written to His Highness the Jám, and to the Rána of Porbandar, calling their attention also to the subject, and the censors have been directed to continue their inquiries during their visits to these talukás. In the case of Dhrol, there is no cause for suspicion, as both the female population and the female births are in excess of the male in that taluka.

6. The account current of the Infanticide Fund shows a balance of Rs. 7,536-7-0 remaining from the former year, and the collections during the year under review amount to Rs. 18,860-11-2, beside the lách of rupees invested in the five per cent. loan on account of education, which has been adjusted in these accounts under instructions from the Accountant General, so as to appear always at the credit of this Fund. This makes an aggregate, inclusive of this investment, of Rs. 1,26,397-2-2. The disbursements during the year have been Rs. 5,450, on account of assistance to twenty-seven Grásíás in marrying twenty-nine daughters, together with Rs. 1,654-14-9 for pay and batta to the Infanticide establishment, making an aggregate of Rs. 7,104-14-9, and leaving a balance in favour of the Fund of Rs. 1,19,292-3-5, or, exclusive of the lách invested in the loan, of Rs. 19,292-3-5.

7. There have been no accusations of Infanticide during the year of report; and neither of the censors, in the course of their respective tours through the districts containing Jádeja, Sumra, and Jethvá inhabitants, had any reason to suspect any case of the crime having been committed.

8. I take this opportunity of acknowledging the receipt of Mr Secretary Lumsden's letter of the 13th July last, and the copy of the report sent with it of the measures adopted for the prevention of Female Infanticide in the Myppuri district. I had hoped, at the marriage of the late Jám's daughter, to have got some arrangement made for diminishing the expenses now attending Rajput marriages in this province, by inducing the most influential Grásíás to enter into an agreement to marry their daughters into the same families, or families of the same rank, from which they get their wives; but the unfortunate death of the Jám just before the marriage took place prevented anything being done, and when I lately visited his son and successor I found that although professing, and I believe sincerely, his willingness to enter into any arrangement which may be proposed by His Highness the Ráo of Cutch regarding Rajput marriages for the future, he is unwilling to do anything himself in the matter independent of His Highness the Ráo. Major Jacob kindly came over to Navánagar for a few days when I was there, and as he made himself acquainted with the feelings both of the Ráo and the Jám on the subject, I think some good might be done by getting a deputation of influential Rajputs from the different tribes in Káthiáwár, commissioned by the principal Chiefs, sent over to Bhúz, to discuss the matter with His Highness the Ráo, and endeavour to get some arrangement effected regarding their future marriages through Major Jacob. I have heard from that officer that His Highness greatly approves of the Myppuri measures, as far as he understands them, and there can of course be no question of the great advantage of any measures which will enable the Rajputs here and in Cutch to reduce the expenditure now incurred at their daughters' marriages, without subjecting themselves to any invidious comparisons or remarks from their fellow Grásíás. I shall therefore ascertain from Major Jacob whether His Highness the Ráo would be willing to receive a deputation of the description I have proposed, and if so, and Government approves of the measure, I have no doubt that I could get one sent by the principal Chiefs of this province at any time that would be most convenient to His Highness the Ráo.

I have the honour to be, &c.,

(Signed) W. LANG,

Political Agent.

Káthiáwár Political Agency,  
Rájkot, 18th December 1852.

From

A. MALET, ESQUIRE,  
Chief Secretary to Government of Bombay ;

To

LIEUT. COLONEL W. LANG,  
Political Agent in Káthiáwár.

Dated the 1st February 1853.

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter No. 195, dated the 18th December last, submitting returns of the Jádeja, Jethva, and Sumra population of Káthiáwár for the year 1851, together with the account current of the Infanticide Fund for the same period.

2. In reply, I am desired to inform you that the entire absence of any known act of Infanticide during the year of report is highly gratifying to Government:

3. The number of male and female children ascertained to have been born during the year was as given in the following statement—

Tribe.	Males.	Females.	Excess.
Jádeja ... ..	222	216	6 males.
Sumra .. ...	15	16	1 female.
Jethva... ..	8	2	6 males.

4. The total ascertained Jádeja, Sumra, and Jethva population of Káthiáwár, during the years 1846 to 1850, as compared with the year 1851, is as given in the table entered below:—

Tribe.	1846.		1847.		1848.		1849.		1850.		1851.	
	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.	No. of Male Population.	No. of Female Population.
Jádeja ...	6,600	2,429	6,844	2,779	7,256	3,090	7,353	3,237	7,502	3,423	7,733	3,598
Sumra ...	382	199	411	248	466	308	462	308	493	326	503	347
Jethva ..	169	75	237	116	256	132	251	141	242	126	241	126

And the proportional percentage of females to males, deduced from that table, is as follows:—

Years.	Jádejas.	Sumras.	Jethvas.
1846 ... ..	36 $\frac{1}{2}$	52 $\frac{3}{10}$	44 $\frac{1}{4}$
1847 ... ..	40 $\frac{1}{2}$	60 $\frac{1}{10}$	44
1848 ... ..	42 $\frac{1}{7}$	66 $\frac{1}{10}$	51 $\frac{1}{5}$
1849 ... ..	44	66 $\frac{1}{10}$	56 $\frac{1}{4}$
1850 ... ..	45 $\frac{1}{2}$	66 $\frac{1}{10}$	52 $\frac{1}{10}$
1851 ... ..	46 $\frac{1}{3}$	68 $\frac{1}{10}$	52 $\frac{1}{2}$

5. I am to intimate that an extract, paragraph 8, from your letter under reply, on the subject of diminishing the expenses attendant on Rajput marriages, has been forwarded for the information of the Political Agent in Cutch.

I have the honour to be, &c.,

(Signed) A. MALET,  
Chief Secretary.

Bombay Castle, 1st February 1853.

FROM

A. MALET, ESQUIRE,  
Chief Secretary to the Government of Bombay;

TO

MAJOR G. L. JACOB,  
Political Agent in Cutch.

Dated 1st February 1853.

SIR,

I am directed by the Right Honourable the Governor in Council to transmit to you an extract, paragraph 8, from a letter from the Political Agent in Káthiáwár, No 195, dated the 18th December, last, and to intimate that Government will view with approbation any measure that may have the effect of diminishing the expenses attendant on the Jádeja marriages.

I have the honour to be, &c.,

(Signed) A. MALET,  
Chief Secretary.

Bombay Castle, 1st February 1853.

POLITICAL DEPARTMENT.

FROM

CAPTAIN J. T. BARR,  
First Asst. Pol Agent, in charge Káthiáwár Agency,

TO

H. L. ANDERSON, ESQUIRE,  
Acting Secretary to Government, Bombay.

Dated 14th April 1854.

SIR,

Annexed I have the honour to forward the census return\* of the Jádeja, Jethva, and Sumra population of Káthiáwár for the year 1852, which late changes in officers of this Agency, and the press of other current business, have delayed till the present date. The returns which are required triennially, being due in the year under review, are also forwarded, together with the account current of receipts and disbursements for that year.

2. The census shows that the Jádeja population in 1852 consisted of 7,813 males and 3,686 females: of these, 214 males were born during that year, and 180 females. There was an increase of 100 males in fifteen tálukás and a decrease of 20 in thirteen tálukás. The increase of females was 102 in sixteen tálukás, and the decrease was 14 in nine tálukás. In fifteen tálukás there is no increase or decrease in the number of males, and the female population is the same in eighteen tálukás as it was in the year previous to that under review. Of the forty-three tálukás included in the Jádeja census, there are twenty-two in which no male children were born in this year, twenty-one in which no daughters were born, and seventeen in which no children have been born. The seventeen tálukás in which no births are recorded are those which contain very small numbers of Jádeja inhabitants. The number of Jádeja males newly entered in the return for the year under review is 39. The number newly entered in the return for the preceding year amounted to 213; but this large number for that year was caused by the Jádeja population of the Adhoi Mahál having then for the first time, been brought upon the Káthiáwár returns, the census for those districts having before that date been taken by the Bhuj authorities. The number of Jádeja females newly entered in the present return is 23. The number of deaths amongst the Jádeja male population was 147, amongst the females 90.

3. The Sumra census for 1852 shows a total population of 498 males and 346 females. Of these, four were male children born during the year, and eight female children born during the same period. The total of males is five less than it was in the previous year, and that of females one less, nine males and nine females having died.

4. The census of the Jethvás shows a total population of 244 males and 139 females in the return reported on. Three male children were born during the year, and nine female. The total of males is three greater than that of the previous year, and the total of females, thirteen greater, three males and no females having died within the year under review. The injunctions made by Colonel Lang in 1851 on the Jám of Navánagar and Rána of Porbandar would appear to have had a beneficial effect, as the disparity between the male and female

\* Omitted, vide note at page 216.

births which that officer commented upon in his census report for 1851 no longer exists in the present Jethva census return, there being an excess of thirteen females in the births recorded to males.

5. There have been no accusations of Infanticide during the year now reported on, and as the censors have been carefully superintended, and the returns which they have furnished minutely scrutinised, there is every reason to believe in their correctness. The proportion which they continue to exhibit in the births of male and female Jádeja children is very satisfactory, and the steady increase in the Sumra and Jethva female births encourages the hope that Infanticide no longer exists in these tribes.

6. The account current of the Infanticide Fund shows a former balance of Rs. 1,19,292-3-5, and the amount of receipts for the year under notice is Rs. 3,332-3-0, making a total of Rs. 1,22,624-6-5. Payments for marriage expenses to Jádejás amount to Rs. 12,000, and for pay and batta to the Infanticide establishment Rs. 1,658-15-7, making a total of Rs. 13,658-15-7, and leaving a balance in favour of the Fund of Rs. 1,08,965-6-10. Of the Rs. 12,000 entered as disbursements for marriages, Rs. 5,000 were expended on an elephant and other gifts presented to the Jám of Navánagar on the marriage of his sister to the Maharája of Jodhpur.

7. The subject of decreasing the expense of Jádeja marriages has been under earnest consideration during the period reported upon; but in consequence of the death of the late Jám of Navánagar, which prevented the assembly of any large number of influential Jádeja Chiefs at the marriage of his daughter, when Colonel Lang hoped that the matter would be discussed with salutary results, and owing to the departure of that experienced officer from Káthiáwár, and Lieutenant-Colonel Jacob from Cutch, little progress has yet been made in effecting the object in view.

I have the honour to be, &c.,

(Signed) J. T. BARR,

First Assistant Political Agent in charge.

*Káthiáwár Political Agency,*

*Camp Gogo, 14th April 1854.*

Comparative Statement of the Jádjá Population in Káthiáwár, between the Years 1850, 1851, and 1852.

Number	Tálukás	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.
1	Navánagar	1,988	1,978	1,946	3,997	4,030	4,058	625	653	668	248	272	387	893	897	911	1,766	1,822	1,866
2	Morvi	306	358	379	592	732	751	53	67	78	63	56	53	163	191	188	279	314	319
3	Dhrol Sarapdad	282	288	306	538	551	569	89	90	95	27	29	27	162	169	168	278	283	290
4	Rájkot Sirdhar	30	32	32	58	61	60	7	6	7	2	4	6	22	25	27	31	35	40
5	Gondal	339	309	323	641	627	640	87	81	87	33	40	35	195	211	228	315	332	350
6	Kotdá Súngáni	39	38	35	73	74	73	3	6	8	5	4	2	26	27	27	34	37	37
7	Virpur Kharedi	58	67	65	119	131	130	7	8	9	8	7	7	39	46	45	54	61	61
8	Dhrápha	123	123	117	214	214	211	16	16	18	11	12	9	55	58	63	82	86	90
9	Máha Khákbrechi	33	31	31	64	64	64	9	15	13	7	5	5	18	20	19	34	40	37
10	Jáha Dewáni	24	28	30	47	50	52	7	7	7	2	3	3	14	14	13	24	24	23
11	Khirasra	37	40	38	66	72	70	14	14	14	6	5	5	13	14	15	33	33	34
12	Lodhuka	27	28	26	49	51	50	1	2	2	...	1	2	16	17	15	18	20	19
13	Gowridad	18	15	15	28	26	26	1	1	1	2	2	2	7	8	10	10	11	13
14	Sháhpur	16	15	15	26	25	25	...	...	...	...	...	...	6	6	6	6	6	6
15	Rájpura	28	29	27	48	49	48	1	1	1	...	...	2	18	20	18	19	21	21
16	Mengni	23	25	24	36	38	37	7	4	5	...	3	1	9	9	9	16	16	15
17	Bhádwá	5	5	4	9	9	9	1	1	1	...	...	...	4	4	4	5	5	5
18	Sátodad Vávdí	73	70	72	150	150	152	24	24	24	12	12	17	39	39	41	75	75	82
19	Muláderi	53	57	61	106	110	113	8	8	9	5	5	5	46	53	50	59	66	64
20	Gadhka	17	15	17	27	23	25	1	2	2	2	2	2	5	4	4	8	8	8
21	Kotháriá	10	10	9	13	14	14	1	1	1	2	2	2	2	2	2	5	5	5
22	Pál	11	9	8	16	15	16	1	1	1	2	2	2	3	4	5	6	7	8
23	Sisáng Chándli	52	55	54	100	99	79	15	15	16	2	2	4	33	38	34	50	55	54
24	Kotdá Náyáni	27	27	28	54	53	53	2	2	3	4	4	7	9	9	4	15	15	14
25	Virva	1	2	2	3	3	4	...	...	...	...	...	...	3	3	3	3	3	3
26	Mawa	4	4	4	9	9	10	...	...	...	...	...	...	3	3	4	3	3	4
27	Kankasiáli	5	6	6	9	11	11	2	2	2	...	...	...	3	3	3	5	5	5
28	Wadáli	6	6	7	12	12	13	1	1	1	...	...	...	3	3	3	5	4	4
29	Wánkáner	7	6	4	12	10	8	4	6	7	4	1	1	6	4	4	14	11	12
30	Halwad Dhrángadhra	82	84	83	142	145	144	8	10	10	11	9	8	24	29	33	43	48	51
31	Bhávnagar	82	91	98	154	166	172	17	21	19	10	15	20	40	36	39	67	72	78
32	Wadhwan	5	5	7	12	13	15	3	3	3	...	...	...	4	4	4	7	7	7
33	Láthi	5	5	6	9	10	10	1	1	1	...	...	...	3	3	3	4	4	4
34	Páhtána	7	6	5	12	12	9	7	7	6	1	1	2	2	2	10	10	8	
35	Than Lakhtar	3	2	2	7	6	5	3	3	3	...	...	...	2	2	1	5	5	3
36	Limdi	...	...	1	5	5	6	3	3	3	2	2	2	2	2	2	7	7	7
37	Károl	3	3	3	4	4	4	...	...	...	...	...	...	1	1	2	...	2	2
38	Limbda	2	2	2	4	4	4	1	2	2	...	...	...	...	...	...	3	3	3
39	Ankewália	2	2	2	4	4	4	2	3	3	1	...	...	...	...	...	3	3	3
40	Gadhula	1	1	1	1	2	2	1	1	1	...	...	...	1	1	1	2	2	2
41	Amreh	17	20	19	34	36	36	11	11	11	1	5	5	10	6	6	22	22	22
42	Muli	4	4	4	...	7	7	...	2	2	...	...	...	3	3	3	5	5	5
43	Porbandar	1	1	1	...	6	6	...	...	...	...	...	...	2	2	2	...	2	2
	Total	3,844	3,901	3,919	7,502	7,733	7,813	1,044	1,101	1,140	476	505	525	1,903	1,992	2,021	3,423	3,598	3,686

Comparative Statement of the Sumra Population in Káthiáwár, between the Years 1850, 1851, and 1852.

Number.	TA'LUKA'S.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.
1	Navánagar ... ..	194	197	192	355	363	362	108	112	112	24	25	29	117	122	120	249	259	261
2	Morvi... ..	15	16	15	35	34	33	9	9	9	...	1	1	11	10	10	20	20	20
3	Dhrol ... ..	51	54	51	103	104	101	24	24	24	5	5	6	28	35	31	57	64	61
4	Rájkot ... ..	...	1	1	...	2	2	...	1	1	...	...	...	...	3	3	...	4	4
	Total ...	260	268	249	493	503	498	141	146	146	29	31	36	156	170	164	326	347	346

Comparative Statement of the Jethva Population in Káthiáwár, between the Years 1850, 1851, and 1852.

Number.	TA'LUKA'S.	MALES.						FEMALES.											
		Under the Age of 20.			Of all Ages.			Married and Widows.			Betrothed.			Unbetrothed.			Total.		
		1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.	1850.	1851.	1852.
1	Porbandar ... ..	67	56	68	144	140	142	22	21	23	6	8	7	30	28	37	58	57	67
2	Navánagar ... ..	47	52	49	89	93	94	20	24	23	15	13	14	21	19	22	56	56	59
3	Dhrol ... ..	4	3	3	9	8	8	3	3	3	4	6	4	5	4	6	12	13	13
	Total ...	118	111	120	242	241	244	45	48	49	25	27	25	56	51	65	126	126	139



*Resolution by the Honourable Board, dated the 11th May 1854.*

With the accompanying letter, Captain Barr has submitted two enclosures, the former, of which contains information relative to the total Jádeja, Sumra, and Jethva population of Káthiáwár during the year 1852, as compared with the years 1850 and 1851. The second enclosure is a statement of the receipts and disbursements of the Káthiáwár Infanticide Fund during the year 1852.

2. The number of male and female children of these three castes, ascertained to have been born during the year 1852, was—

Tribe.	Males.	Females.	EXCESS OF	
			Males.	Females.
Jádeja ... ..	214	180	34	...
Sumra ... ..	4	8	...	4
Jethva ... ..	3	9	...	6

3. The total ascertained population of the three classes in 1852, contrasted with the years 1842 and 1847, and the annual average of the five years ending in 1846 and 1851, respectively show the following results :—

Tribe.	MALES.					FEMALES.				
	1842.	Average of 5 years ending 1846.	1847.	Average of 5 years ending 1851.	1852.	1842.	Average of 5 years ending 1846.	1847.	Average of 5 years ending 1851.	1852.
Jádeja ...	6,129	6,390	6,844	7,338	7,813	1,841	2,147	2,779	3,225	3,686
Sumra ...	351	349	411	467	498	141	166	248	307	346
Jethva ..	153	157	237	245	244	52	59	116	128	139

4. The proportional percentage which the female bore, during the years 1842 to 1852, to the male population of these castes, was as follows :—

Years.	Jádejás.	Sumras.	Jethvás.
In the year 1842 ... ..	30	40½	34
Average of the 5 years ending 1846	33½	48½	37½
In the year 1847 ... ..	40½	60½	44
Average of the 5 years ending 1851.	43½	65½	52½
In the year 1852 ... ..	47½	69½	57

RESOLVED :—That these results, as showing a steadily progressive diminution of the proportion in the aggregate number of the two sexes, and the fact that no grounds exist for supposing that during the year of report any case of Infanticide occurred in the province of Káthiáwár, are highly gratifying.

That the First Assistant Political Agent in charge be so informed; and that, with reference to paragraph 7 of his letter, the Acting Political Agent be requested to persevere in endeavouring to secure a reduction in the Jádeja marriage expenses.

(Signed) ELPHINSTONE.  
J. WARDEN.  
J. G. LUMSDEN.

11th May 1854.

From  
 CAPTAIN J. T. BARR,  
 Acting Political Agent in Káthiáwár ;  
 To  
 H. L. ANDERSON, Esquire,  
 Secretary to Government, Bombay.

Dated, 21st December 1854.

SIR,

I have the honour to submit the census returns\* of the Jádeja, Sumra, and Jethva population of Káthiáwár for the year 1853, and the account current of the Infanticide Fund for the same period.

2. This census shows that 264 male and 258 female Jádejás were born during the year ; that the total male Jádeja population was 163 greater in twenty-one tálukás, and 19 less in seven tálukás ; that the female Jádeja population was 171 greater in twenty-two tálukás, and 8 less in six tálukás. There are fifteen tálukás in which the male population, and fifteen in which the female, is the same. Of the forty-three tálukás included in the Jádeja census, there are nineteen in which no male children were born during the year, seventeen in which no daughters were born, and twelve in which no children of either sex have been born. The number of Jádeja males newly entered in the present return is 94, and that of females similarly entered is 43 ; and the number of the former who have left the several tálukás during the year is 56, and of the latter 20. The total Jádeja male population is 7,957, and the female 3,849. The number of males who have died during the year is 158, and of females 118. The total male Jádeja population on the return for the year 1852 was 7,813, and the female 3,686 ; so that the present return shows that the excess of the former over the latter has decreased, and it is gratifying to observe from many past returns that this decrease, though gradual, has been steady.

3. The Sumra census gives the number of males born during the year as 24, and females 22. Of the male population, there is an increase of 23 in three tálukás, and an increase of the female population of 16 in three tálukás, without decrease in either sex in any. In one táluca, that of Rájkot, in which the population of Sumrás is of inconsiderable amount, there have been no births. The number of Sumra males newly entered in these returns is 14, and that of females 6. No males or females have left any of the several tálukás. The total Sumra population is 521 males and 362 females. The number of deaths during the year has been 15 males and 12 females.

4. The Jethva census shows that 6 male and 11 female infants were born during the year of report, and gives an increase of 3 males in one táluca, with a decrease of 2 males in one táluca, and an increase of 10 females in two tálukás, with a decrease of 1 in another. There have been no births in one of the tálukás. One male and one female are newly entered in these returns, and none of either sex have left any of the tálukás. The total male population of the Jethvás is 245, and the female 148, and 6 males and 3 females have died during the year of report. It is gratifying to know from this census that the births of female children among the Jethvás recorded are no longer few in proportion to those of males, and that the suspicious inequality long existing between the numbers of the two sexes in the population is rapidly disappearing.

5. There have been no accusations of Infanticide during the year of report amongst the tribes included in these returns ; but the Government Attachment Mehta at Máha brought the existence of the unnatural crime in the Mohwar tribe of Mánás to the knowledge of Colonel Lang in the present year, having supplied intelligence of two suspected cases reports on which were submitted to Government. The mother, found guilty in one of these cases, was tried on the 12th of July last before the Political Agent's Court of Criminal Justice for Káthiáwár, and is now undergoing the sentence of imprisonment which was passed upon her. Proof was not forthcoming to establish the second suspected case, but the census taken of the Mohwar population, in consequence of late revelations, showed such a disproportion in the number of females under that of males that it was determined to watch this tribe, the heads of which have now passed a solemn engagement to Government to abstain, in future, from the inhuman practice, and the Infanticide censors have been directed to extend their supervision to the Mohwar community, a census of which will be added as a supplement to the returns for the present and future years.

6. The account current of the Infanticide Fund shows a former balance of Rs. 1,08,965-6-10, and the amount of receipts for the year now under notice is Rs. 6,758-8-4, making a total of Rs. 1,15,723-15-2. Payments for marriage expenses to Jádejás amount to Rs. 6,625, and for pay and batta to the Infanticide establishment Rs. 1,694-8-0, making a total of Rs. 8,319-8-0, and leaving a balance in favour of the Fund, at the close of the year 1853, of Rs. 1,07,404-7-2.

I have the honour to be, &c,

(Signed) J. T. BARR,  
 Acting Political Agent.

Káthiáwár, Political Agency, Camp Gondal, 21st December 1854.

\* Omitted, the substance being embodied in this report.

*Resolution by the Honourable Board, dated 5th February 1855.*

The results shown in these papers may be summed up as follows :—

1. There has been an excess of male over female births among the Jádeja and Sumra tribes in the year 1853 of 6 and 2, being at the rate of two and one-third and nine per cent respectively, while among the Jethva tribe there is an excess of 5 *females*, being equal to eighty-three per cent of the births.

2. The approximation in the totals of the female to the male population has advanced during the year at the rate of one and one-sixth, one and one-fifth, and three and two-fifths per cent. respectively in these tribes.

3. There is nothing in the management of the Infanticide Fund calling for particular remark.

RESOLVED,—That these results are satisfactory; but in acknowledging the receipt of this report, the Acting Political Agent should be requested to expedite the transmission of his report for the year just closed, as the value of these returns is considerably lessened when their transmission is deferred until nearly a year after they fall due.

(Signed) ELPHINSTONE.  
J. G. LUMSDEN.

5th February 1855.

From

CAPTAIN J. T. BARR,  
Acting Political Agent in Káthiáwár ;

To.

H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay.

Dated 23rd August 1855.

Sir,

I have the honour to submit the census return\* of the Jádeja, Sumra, Jethva, and Mohwar Miána population of this province for the year 1854, and the account current of the Infanticide Fund for the same period.

2. This census shows that 266 male and 208 female Jádejás were born during the year; that the total male Jádeja population was 205 greater in twenty-five talukás, and 18 less in nine talukás, that the female Jádeja population was 162 greater in twenty-four talukás, and 12 less in five talukás; and that there are ten talukás in which the male, and fifteen in which the female population is the same. Of the forty-four talukás included in the Jádeja census, there are thirteen in which no male children were born during the year, nineteen in which no female ones were born, and ten in which no children of either sex have been born. The number of Jádeja males newly entered in the present returns is 206, and that of females similarly entered is 84, and the number of the former who have left the several talukás during the year is 95, and of the latter 34. The total Jádeja male population is 8,144, and the female 3,999. The number of males who have died during the year is 190, and of females 108. The number of female births during the year of report is 50 below that recorded for the previous year, whilst that of male births is two in excess, so that, although female deaths are fewer by 10 than those noted for 1853, the disproportion in favour of males over females in the Jádeja population at the close of 1854 is slightly greater than before; but I have no reason for believing that this is ascribable to any but natural causes.

3. The Sumra census gives the number of males born during the year as 23, and of females 14. Of the male population, there is an increase of 13 in one taluka, and an increase of 6 of the female population, also in one taluka. There is a decrease of 5 in the male population of two talukás, and of 8 in the female population of three talukás. The number of Sumra females newly entered in these returns is one; 7 males and 5 females have left the country since the date of the last report. The total male Sumra population is 529, and the female 360. The number of deaths during the year has been 8 males and 12 females.

4. The Jethva census shows that 9 male and 13 female infants were born during the year of report, and gives an increase of 8 males in two talukás, and of 7 females in three talukás. One male is newly entered in these returns, and none of either sex have left any of the talukás. The total male population of Jethvás is 253, and the female 155; 2 males and 6 females have died during the year of report.

5. The census of the Mohwar Miána population appears for the first time with the present returns, and its analysis is postponed till the preparation of the next and future ones allows opportunity of comparison.

\* Omitted, the substance being embodied in the report.

6. There have been no accusations of Infanticide during the year of report, nor have the censors in the course of their respective visitation tours found reason to suspect the perpetration of the crime in any one instance.

7. It occurs to me that it would enhance the value of the periodical Infanticide returns, and perhaps, add to their efficacy as checks, if besides showing the number of male and female births during each year, they also exhibited a register of infant deaths of the same period. At present the register includes, without distinction, all deaths—of adults, of children, and of infants; but as it is a well-ascertained fact that the crime of Infanticide, when followed as a practice, is perpetrated almost invariably either upon newly-born babes or upon ones of the very tenderest age, it would be useful, I think, to possess statistics for drawing a comparison between the numbers of male and female babes who survive beyond their first year. I purpose, with the approval of Government, to embody this information in the next returns, and have issued the necessary directions to all Native authorities concerned, and to the Government censors, when proceeding on their future tour of observation.

8. In September last, a meeting of Rajput Chiefs and Kárbháris of this province, and a deputation from Cutch, accompanied by Mr. Raikes, assembled at Rájkot, to discuss measures for the reduction of marriage expenses, and to consider the advisability of introducing the practice of giving daughters into families of the same rank and position from which wives are received. The result of this meeting, as is already known to Government, was unsatisfactory, and I unhappily incurred severe censure for the abrupt and dictatorial course Mr. Raikes, to my surprise and disappointment, ascribed to me as what he understood I had contemplated. Subsequently, however, negotiations have passed between His Highness the Ráo of Cutch and His Highness the Jám of Navánagar, forming the subject of a late correspondence with the Acting Political Agent at Bhúj, the issue of which I regard as highly gratifying. The Jám, in a letter addressed to me for the purpose, had announced his earnest desire to cause a reduction of Rajput marriage expenses by every practicable means, and, as the most effectual arrangement to secure this reduction, to recognise the principle of seeking alliances for daughters from families of the same rank from which wives are taken, if His Highness the Ráo, his superior Jádeja prince, would sanction and countenance the practice. On Colonel Trevelyan communicating the contents of this letter to His Highness the Ráo, the latter, without hesitation, promptly signified his decided assent, and, in conversation with Colonel Trevelyan on the subject, went so far as to distinctly avow his intention, when seeking future alliances for his family, to do so near home rather than at a distance. He declared that "he would enjoin both his sons to follow the same course; for in Káthiáwár, for instance, where the customs and usages of the people were similar to those of Cutch, besides the saving of expense, much trouble and annoyance are avoided in arranging and concluding marriages; and the experience he has already had in the union of his daughter with the Idar Mahárája (who, though a Chief on a very small scale) convinced him of the advantage of keeping within what may be termed the legitimate range of country for the interchange of such marriages." I quote His Highness's words, as communicated to me by the Acting Political Agent. In signifying his assent, the Ráo, moreover, spontaneously referred to the very Yád which I had brought to the notice of Mr. Raikes, to explain the nature and degree of co-operation our Chiefs expected from His Highness when the assembly was convened for discussion in September; and it will not be wondered that this has caused me personally peculiar satisfaction, for I believe that could that Yád, which was unaccountably ignored, have been adopted by the deputation, as containing the real sentiments of their master, the result of the discussions would have been as pleasing as that which has attended my recent correspondence with Colonel Trevelyan. His Highness the Ráo's determination in the matter of marriage alliances has now been communicated to all the principal Rajput Chiefs in Káthiáwár, by whom the reform has consequently been most gratefully and cordially welcomed, and thus the first, and what may be regarded as the crowning point in our efforts, has been attained. Minor details, to complete arrangements for the reduction of the expenses of marriages amongst Rajputs, can gradually be formed, and will meet with little obstacle or opposition; for in Káthiáwár such expenses have, by perceptible degrees, been diminishing for some years past, and it has only been amongst the more considerable Chiefs, and above all in the family of the Jám, that they have continued to be very excessive, caused almost exclusively by the ambition which prompted them to seek alliances for daughters, at whatever cost, in families of higher rank and position than their own.

9. The account current of the Infanticide Fund shows a former balance of Rs. 1,07,404-7-2, and the amount of receipts for the year now under notice is Rs. 5,257-3-8, making a total of Rs. 1,12,861-10-10. Payments for marriage expenses for Jádejas amount to Rs. 5,700, and for pay and batta to the Infanticide establishment to Rs. 1,613-4-7, making a total of Rs. 7,313-4-7, and leaving a balance in favour of the Fund at the close of the year 1854 of Rs. 1,05,348-6-3.

I have the honour to be, &c.,

(Signed) J. T. BARR,  
Acting Political Agent.

*Káthiáwár Political Agency, Rájkot, 23rd August 1855.*

*Resolution by the Honorable Board, dated 4th September 1855.*

The Right Honorable the Governor in Council regrets that upon a review of the accompanying census returns of the Jádeja, Sumra, Jethva, and Mohwar Miánás in Kátháwár, he is not convinced that the progress of measures for the suppression of Infanticide in the year 1854 has been satisfactory.

2. Except in the case of the Mohwar Miánás, among whom the disproportion between the male and female population appears to have been reduced to the extent of 2 420 per cent, the relative proportions of the sexes appear almost stationary since the close of the year 1853, while the excess of male over female Jádejás and Jethvás has only been reduced 066 and 664 per cent. In the case of the Sumrás the excess has increased to the extent of 1 004 per cent.

3. Out of every hundred of each sex the deaths of Jádeja males have been 2 254, females 2 617; Sumra males 1 470, females 3 183; Jethva males 0 784, females 4 054; and Miána males 2 341, females 3 178. These disproportions, until explained by the local authority, leave room for the supposition that Infanticide in some form is still practised.

4. While among the Jádejás and Sumrás the male births exceed those of female in the proportion of 12 236 and 24 322 per cent., it is some satisfaction to find, if the correctness of the returns can be depended on, that in the cases of the Jethvás and Miánás this position is reversed, and the female births exceed those of the male in the proportion of 18 182 and 8 912 per cent. respectively.

5. The proposal in paragraph 7 of Captain Barr's letter, to add to these returns a register of deaths of infants born in each year, is approved, and, in communicating this decision to the Acting Political Agent, that officer should be requested to add, also, such an elaborate analysis of the returns in future as may obviate the necessity for subsequent explanation.

6. On the subject of Jádeja marriage expenses it will suffice, at present, to refer the Acting Political Agent to the instructions conveyed to him in Government letter dated the 24th August, No. 3556 of 1855. The intelligence upon this subject, however, contained in Captain Barr's letter, is very gratifying.

7. The accounts of the Infanticide Fund appearing correct, may be recorded.

(Signed) ELPHINSTONE.  
J. G. LUMSDEN.  
A. MALET.

4th September 1855.

POLITICAL DEPARTMENT.

From

CAPTAIN J. T. BARR,  
Acting Political Agent in Kátháwár;

To

H. L. ANDERSON, ESQUIRE,  
Acting Secretary to Government, Bombay.

*Dated 23rd March 1854.*

SIR,

I have the honour to submit, for the instructions of Government, copy of a letter, with accompaniments, regarding a case of Female Infanticide amongst the Mohwars at Máha, which I addressed to Major Aston, when he was Acting Political Agent, and shall feel obliged by your informing me whether, in the present instance, pardon may be extended to the mother of the infants, for the reasons assigned in my letter alluded to. I have directed the attendance of the Chovattiás, and shall in a future communication report, for the approval of Government, the measures I propose to adopt for the suppression of the crime of Female Infanticide amongst the Mohwar class of Miánás, throughout the province.

2. If the Honorable Board coincide with me in my opinion of the meritorious conduct of the Government Attachment Mehta who brought to the notice of the political authorities the existence of this crime in the Mohwar community, I would humbly suggest that a gratuity of Rs. 100\* be given to him from the Infanticide Fund, as a mark of approval.

I have the honour to be, &c.,

(Signed) J. T. BARR,  
Acting Political Agent.

*Camp Gogo, 23rd March 1854.*

\* This gratuity was sanctioned by Government.

From

CAPTAIN J. T. BARR,  
Assistant Political Agent;

To

THE ACTING POLITICAL AGENT IN KA'THIA'WA'R.

Dated 10th February 1854.

SIR,

Colonel Lang, in a letter, No. 217 of 1853, dated 13th June of that year, directed me to prosecute the investigation of two cases of Female Infanticide, reported by the Government Attachment Mehta stationed at Mália, as having a short time previously occurred amongst the Mohwars of that place, and the accompanying translated papers, which I have now the honour to submit for your consideration, bear upon one of these cases—that in which twin daughters were said to have been put to death. Inquiry is still in progress regarding the other, and, when it is matured, I shall do myself the honour of reporting the result.\* I may add that, in that instance, I do not expect to obtain convicting proof. I bring the one under review separately to your notice in the present letter, because much delay has already arisen since the commencement of my investigation, occasioned by the great difficulty I have experienced in procuring the attendance of parties summoned for examination to Rájkot, and by my having long waited for the arrival of the father of the deceased twins, who had absconded from Mália, and for whose appearance the Chowattías were held responsible. This man, unfortunately, was killed in an affray which in the mean time took place between him and other Mohwars within the limits of the Morvi Táluka. The information which I have elicited in this case leaves no doubt in my mind that the infants in question were purposely left to die, nourishment having been denied them by their mother, and I regret to add that the whole tenor of the evidence, supported, as it is, by the startling fact which the census, taken in accordance with Colonel Lang's instructions, discloses, of there being only 24 females in the Mohwar community in Mália, whilst the number of males is 94, convinces me that the crime of Female Infanticide must have been prevalent in the tribe. The trial and condemnation of one proved guilty of so heinous an offence would, I am aware, have a most salutary effect; but as the father, whom I consider in this case the chief criminal, is dead, I doubt whether it would serve any good purpose to bring the mother, who acted evidently at his suggestion, and, perhaps under intimidation, to trial. The supposition that she had acted under such influence when bewildered and distracted after a recent confinement, a daughter of three or four years of age lying by her, suffering from small-pox, might, I think, be adduced as a reason for clemency being extended to her on the present occasion, and a solemn warning might be given, that in future a similar crime without fail would be visited with the severest penalty. The Chowattías are ready to make any arrangement you may wish for its suppression, and if the Infanticide Mehtás are directed to bring this tribe under their supervision, and the authorities of all places throughout the province, where Mohwars are located, are obliged to furnish registers of births and deaths, the same as is already done with Jádeja children, we may, I believe, confidently expect that Female Infanticide amongst this class of Mánás will ere long be extinguished. The Mehta who brought to our knowledge the existence amongst them of this crime, of which we had hitherto had no suspicion, deserves much credit, and if some gratuity were presented to him, it would, in my opinion, be worthily bestowed, and would serve not only to mark our approval of his conduct, but also to show to the public in Káthiáwar the importance we attach to such information, and the anxiety we feel to put a stop to Female Infanticide, in whatever caste it is found to prevail.

I have the honour to be, &amp;c.,

(Signed) J. T. BARR,  
Assistant Political Agent.

BA'I NA'THI, Wife of MOHWAR SA'NGA'NIA, age about twenty-four years, deposes before NARBESHANKAR HARISHANKAR, Attachment Mehta of Mália.

On interrogation.—Twin daughters were born to me, and I, having no wish to preserve them, did not suckle them; they survived one day and a half, and then died, and my husband buried them in the enclosure. My eldest daughter at the time was suffering from the small-pox, and my being unable to take care of her was the cause for my not preserving them. The girls died one hour after each other. When they were born, my mother, and Hura the midwife, only were present. In this there is no doubt, and what I have deposed to is correct. I did not administer opium to the infants, nor did I by any other means deprive them of life. I denied them suckle, and as it was not my wish to preserve them,

\* The result of the further inquiry alluded to showed that the charge was not susceptible of proof.

why should I have suckled them? Neither my husband nor any one else advised me (to deprive them of life); I did so of my own wish.

*Dated Samvat 1909, Bhádarwa Vad 5th (Thursday, 22nd September 1853), Málva.*

*Witnesses.*  
 CHOWA'TTIA BHATI HA'JI.  
 MOHWAR PARBHAT BHODHA  
 MOHWAR BHA'RA JUMLA.  
 JUMA MEPA SURA.  
 MEMAN ALI HASSON.

(Signed) BA'I NA'THI.  
 What is written above is true.  
 Written by Mehta HIRA DEWJI,  
 at the request of BA'I NA'THI,

The above deposition, having this day been read to Báí Náthi in the presence of Captain J. T. Barr, Acting First Assistant Political Agent at Camp Bálácheri, she states,—

These twin daughters were born about three hours after sunrise, and on the third day, about midday, they died; in the meantime I suckled them twice or thrice, which not being sufficient, they died. It was anciently the custom in my caste not to preserve daughters, but at the present time Infanticide is extinct. My third daughter, who is at present with me, is three years old, and as she suffered severely from the small-pox, my time was taken up in attending upon her, I was therefore unable to suckle my other twin daughters, they consequently died. It was not my intention to destroy them, and, if the Attachment Mehta has above stated so, I am not perfectly aware. My surviving daughter I suckled, and ten days prior to the birth of my twin daughters I weaned her. I had not sufficient milk at the time, but to pacify her, I permitted her to suckle, but at present she gets sufficient suckle. At the birth of my twin daughters, my mother and a midwife only were present, and when they died no one else besides myself and husband were present. It is not customary to bury a child two or four days old in a graveyard, therefore none of my caste people or relations attended. The infants are buried in a phallia or enclosure. At the time of my accouchement my surviving daughter was lying on the same cot with me.

This deposition was given before the Málva Attachment Mehta, and to which Parbhat Mohwar and Mepa Jálim are witnesses, the latter are called into the presence of Náthi, when they state that they are witnesses to the deposition given by Náthi before the Japtidár, and they call upon her to give a true statement of the case before the Sarkár, when she replies that what she has deposed to in presence of the Japtidár is true, and further states,—

It being my wish to preserve my eldest daughter, I suckled her, and not the other infants, when they were born, and consequently they died.

*Dated Samvat 1910, Kártik Shud 9th (Wednesday, 9th November 1853.)*

The twin daughters were of the full period, nine months.

*Witnesses.*  
 A'NANDJI WALABHJI.  
 MEHTA SANTOKRÁM MA'DHAWJI.

(Signed) NA'THI MOHWAR,  
 Wife of SÁNGANA.  
 What is written above is true.  
 (Signed) MOHWAR PARBHAT.  
 MEPA JA'LIM SURU.  
 What is written above is true.

On further interrogation.—After the twin daughters were born, I placed them on a separate small cot as my eldest daughter slept on the same cot with me, the cots were placed close together. The twin daughters were on one cot, and I constantly looked after them, but my not having suckled them, they died.

*Dated as above.*

I am the married wife of Rája Kájna, but I deserted him, and live with Sangan, and after my husband's death I returned to Málva, twelve months ago, until then I kept wandering about.

The daughter now with me, and the deceased twin daughters, are Sangan's. About five years ago Sangan eloped with me of my own free will. After the decease of my twin daughters my mother left off visiting my house; she never came when he was present, on account of my elopement with him.

*Dated as above.*

(Signed) NA'THI,

*Witnesses.*  
 A'NANDJI WALABHJI.  
 SANTOKRÁM MA'DHAWJI.

BA'I HURA, *Wife of RA'JA MA'NAK, aged about forty years, deposes before the Mália Attachment Mehta, NARBHESHANKAR HARISHANKAR.*

On interrogation.—The wife of Mohwar Sangan is my daughter, and at the time of her accouchement the eldest daughter was lying by her side, and suffering severely from the small-pox. At that time Sangan came to call me, and I went there, after which my daughter was delivered of twin daughters, and seeing that the eldest daughter was suffering, I immediately returned home. This was at midday; and in the evening I went to inquire after them, and found the new-born infants alive. I did not again go there; but I heard in the town that they died on the third day. This much I know.

On further interrogation.—The children were not suckled; they consequently died. I am not positively aware whether they died on the second or third day after birth. I state what I heard rumoured in the town.

*Dated Samvat 1909, Bhádarwa Vad 2nd (Tuesday, 20th September 1853).*

*Witnesses.*

MOHWAR PARBHAT BHODHA.

MOHWAR NA'THA MERA'MAN.

BHATI HA'JI KHIMA.

MOHWAR BHA'RA MERA'MAN.

JA'M MEPA SURA.

(Signed) BAI HURA.

What is above written is true.

Written by MHA'O HIRA DEWJI,

at the request of the above.

Bái Hura is called to the presence of Captain J. T. Barr, Acting First Assistant Political Agent, and the above deposition being read over to her, she confirms it.

On interrogation—I saw the twin daughters when they were born but I did not see them suckled by my daughter. I went first in the morning, and after me came the midwife; but when I went again in the evening, the midwife was not present. Náthi's husband, Sangan, was at home both times I went. The third daughter of Náthi suffered severely from small-pox, and the mother, in the anxiety for her, was unable to attend to the twin daughters, from which they died; but, after giving birth, it is unlikely she would knowingly destroy them. It was customary in my caste to commit Infanticide, but from the arrangements made the last twelve months, no one commits the crime. I am not aware who commits it. Would any woman kill her own offspring? All women would not do so. Náthi was married to Kájia Rája, whom she deserted, and lived with Sangan. I consequently never unnecessarily spoke to them, but their eldest daughter having been very ill with the small-pox, I went to see her, but having no wish to remain there, I did not stop to attend upon their eldest daughter. I did not hear my daughter say that she intended to destroy the infants; from her not having suckled them they died.

*Samvat 1910, Kártik Shud 9th (Wednesday, 9th November 1853), Camp Bálácheri.*

On further interrogation.—Sangan eloped with Náthi while Rája Kájia was alive, and twelve months after his death Sangan returned to Mália.

The twin daughters were by Sangan. It is now five years since Sangan eloped with Náthi, and they have now returned. I am not aware who informed me of the death of these two infants. I heard that they died on the third day, at midday. I heard so on the day they died. They were of the full time, nine months. Their birth was not premature.

*Dated as above.*

*Witnesses.*

A'NANDJI WALABHJI.

SANTOKRA'M MA'DHAWJI

(Signed) BA'I HURA,

Wife of Rája Manak.

What is above written is true.

(Signed) J. T. BARR,

Assistant Political Agent

On further interrogation.—Both times I went to see the new-born infants they were on a cot, and the cot was close to Náthi's cot.

*Dated as above.*

*Witnesses.*

A'NANDJI WALABHJI.

SANTOKRA'M MA'DHAWJI.

(Signed) BA'I HURA,

What is written above is true.

BA'I HURA, *daughter of MAGA BUSA'NA, aged about fifty years, inhabitant of Mália, states before the Mália Attachment Mehta:—*

About one month ago, the wife of Mohwar Sangan Wálani having been labouring in child-birth, I was sent for, and I went, and on examining her found the child was cross-



ways in the womb; but I effected her confinement of twin daughters, and having put them on a stool, called for water to bathe them, on which the mother said "The infants are to be destroyed, therefore do not bathe them." I then said never to do such a thing, but if so, to give me one, and that I would suckle and bring it up, and adopt it as my daughter, but she refused, and I left the house and went away. The next day I went to make inquiries, when she told me that she had destroyed them. Thus it happened. I am a widow, and a poor woman, and should I openly come forward, it would be difficult for me to live with the Miánás; and such cases happen in many places. In the house of Mohwar Vera's son, Mála, about one and a half months ago, an infant daughter met a similar fate.

*Samvat 1909, Chaitra Vad 12th (Wednesday, 4th May 1853).*

Bái Hura is this day called into the presence of Captain Barr, Acting First Assistant Political Agent, at Camp Bálácheri, and, the above deposition having been read over to her, she states,—That what is written of the infants having been murdered is false, as I did not say that she would destroy them. She told me not to wash them, as she knew what to do with children born to her. So saying, I suspected she would destroy them. Amongst the Miánás this crime is greatly prevalent, on account of daughters of their own free will eloping with other men; hence the cause of Infanticide. But since the Government Mehta has come here, all are deterred from committing the crime, and arrangements having been made to prevent the commission of it, it is not now committed

On interrogation.—I did not see the woman suckle her infants; the small cot was close to the large one. Knowing the custom of the Miánás, I was suspicious that she would destroy her infants; it was therefore I asked her for one of them, when she replied no one would part with her offspring. When the Japtidár sent for me, I then became aware that she had destroyed her infants. I forget who told me so. I was ignorant at first as to whether they died or whether they were destroyed. Not having according to the custom of the Miánás, allowed the infants to be bathed, I therefore suspect they may have been destroyed. Having confined her of twin daughters, I left them alive, and went home. All do not commit Infanticide, for I have three daughters. They were of the full period, nine months, and their birth was not premature.

*Samvat 1910, Kártik Shud 11th (Friday, 11th November 1853).*

*Witnessess.*  
SANTOKRÁ'M MA'DHAWJI.  
MOHWAR PARBHAT BHODHA.  
JÁ'M MEPA SURA.

(Signed) HURA,  
Daughter of Muga Busa.  
What is written above is true.  
(Signed) J. T. BARR,  
Assistant Political Agent.

On interrogation.—Mohwar Sangan was at home at the time of her confinement. At the time of accouchement no male person comes near the cot, but he (Sangan) was in the house.

*Dated as above.*  
*Witnessess.*  
MOHWAR PARBHAT.  
JÁ'M MEPA SURA.

(Signed) HURA,  
Daughter of Muga Busa.  
(Signed) J. T. BARR,  
Assistant Political Agent.

POLITICAL DEPARTMENT.

From

H. L. ANDERSON, Esquire,  
Acting Secretary to Government, Bombay;

To

CAPTAIN J. T. BARR,  
First Assist. Pol. Agent in Káthiáwár, in charge.

*Dated 8th April 1854.*

SIR,

I am directed by the Right Honourable the Governor in Council to acknowledge the receipt of your letter, with enclosures, dated the 23rd ultimo.

2 In reply, I am desired to inform you, that as it is essential to the suppression of the crime of Infanticide that every case clearly established should be followed by punishment, His Lordship in Council does not consider it prudent, even under the circumstances explained by you, to extend pardon to the Mohwar female, Bái Náthi.

3. I have therefore to request that this female's trial before the Court of Criminal Justice for Káthiáwár, as directed in Mr. Chief Secretary Malet's letter No. 2892, dated the

6th July last, be proceeded with, and to inform you that, in the event of her conviction before that tribunal, any mitigating circumstances can be considered in awarding punishment.

4 I have further to inform you that after this, and the other case now pending, have been fully disposed of, Government will be prepared to consider the proposal of a reward of Rs. 100 to the Attachment Mehta who discovered these cases of Infanticide.

I have the honour to be, &c.,  
(Signed) H. L. ANDERSON,  
Acting Secretary to Government.

*Bombay Castle, 8th April 1854.*

From

CAPTAIN J. T. BARR,  
Acting Political Agent in Káthiáwár ;

To

H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay.

*Dated Rájkot, 14th July 1854.*

SIR,

I have the honour to inform you that the Mohwar female, Bái Náthi, was tried on the 12th instant before the Court of Criminal Justice for Káthiáwár on a charge of Infanticide, in accordance with the instructions conveyed in the 3rd paragraph of your letter of the 8th of April last.

2. Patwári, the Kárbhári of Sáela, and three Chiefs, one of them a Jádeja, sat as assessors, and the evidence adduced was so clear that they at once found the prisoner guilty ; but on weighing the circumstances elicited, they were of opinion that she had left her newly born twin infants to die from want of nourishment in obedience to the command of her husband, who they consider to have been the greater culprit, and that she did so when she herself was in a state of bewilderment, with an elder girl seriously ill from small-pox on the bed at the time, and no female relative or friend by to support or advise. They have, therefore, passed the lenient sentence of one year's ordinary imprisonment upon her, and, in doing so they expressed a hope that I would bring her case to the notice of the Right Honourable the Governor in Council, with the view of pardon being, if possible, extended to her, or of some portion of her imprisonment being remitted.

3. The Chowáttias of Mália attended this Court, as did all the Chiefs and Grásiás who are at present at Rájkot, and the open trial and condemnation of the woman will have an effect in putting a stop to the crime of which she has been found guilty, which would not, I believe, be lessened if Government, for the reasons set forth by the assessors, are inclined to exercise clemency towards her.

4 She depends upon her own labour for a livelihood, and as no provision could be made for her little girl during the mother's imprisonment, I have been obliged to incarcerate both together.

5. I have not troubled Government with translations of the evidence in this case, as it is in substance similar to that contained in the summary which accompanied my letter to you, No. 216, dated 15th of June last.

6. From all that has been elicited, and from the census lately taken of the Mohwar community, the fact of Female Infanticide having been to a very considerable extent practised by this class of Miánás is clearly established. Their unwillingness to give daughters in marriage to men of other tribes of Miánás has, I am told, been the cause of a crime of which, as far as I am aware, they were never suspected, till the cases lately brought to our notice by the Government Attachment Mehta at Mália came under investigation.

7 The Chowáttias have now passed a solemn engagement to discontinue the practice and the Infanticide censors have been directed to keep an accurate census of all tribes of Miánás, in the same form as that submitted annually to Government of Jádejás, Jethvás and Sumrás, to which it will be added as a supplement.

I have the honour to be, &c.,  
(Signed) J. T. BARR,  
Acting Political Agent.

*Káthiáwár Political Agency, Rájkot, 14th July 1854*

## POLITICAL DEPARTMENT.

From  
H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay ;

To  
CAPTAIN J. T. BARR,  
Acting Political Agent in Káthiáwár.

*Dated 8th August 1854.*

SIR,

I have the honour to acknowledge the receipt of your letter dated the 14th ultimo, reporting the trial and conviction, before the Court of Criminal Justice for Káthiáwár, of a Mohwar female named Báí Náthi, on a charge of Infanticide.

2 The Court has sentenced the prisoner to one year's ordinary imprisonment, but, for the reasons given in your letter, recommends that she may be pardoned, or that a portion of the sentence may be remitted. The Right Honourable the Governor in Council is unable to accede to this recommendation. You should recollect that Infanticide is "murder," and that no enlightened Government can permit the perpetrator of murder, if apprehended, to escape without punishment.

3. The fact, too, stated in the 6th paragraph of your letter, that the crime of Infanticide is extensively practised among the tribe to which the prisoner belongs, constitutes of a strong argument against any remission of the sentence passed upon her,—a sentence which His Lordship in Council cannot but think a very lenient one.

4. The sentence should, therefore be carried out against the prisoner ; but the "elder girl" should not be incarcerated with her mother. In the Regulation Provinces, a child at the breast may be allowed to remain with the mother in prison, but not children of an age whose minds are likely to suffer from the contaminating society of a jail. Some relation will doubtless take charge of the girl during her mother's confinement.

5. If this girl require medical treatment, she may be placed in the Civil Hospital at Rájkot until her health is restored.

6. Referring to your last paragraph, I am instructed to state that the information therein contained is satisfactory.

I have the honour to be, &c.,  
(Signed) H. L. ANDERSON,  
Secretary to Government.

*Bombay Castle, 8th August 1854.*

## POLITICAL DEPARTMENT.

From  
CAPTAIN J. T. BARR,  
Acting Political Agent in Káthiáwár ;

To  
H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay.

*Dated 5th June 1855.*

SIR,

I have the honour to submit, for the information of Government, the translation of a letter I have received from his Highness the Jám of Navánagar, and the copy of one with which I forwarded it to the Acting Political Agent in Cutch.

2. Ambitious alliances have been the great cause of extravagant expenditure in Rajput marriages in Káthiáwár, and I therefore regard the approval the Jám has signified of the proposal to give daughters into the same families from which wives are taken as a very important step towards the attainment of the object we have in view.

3. His Highness the Ráo of Cutch and the Jám having now no unmarried daughters, I believe the present to be a favourable opportunity for securing their assent to the principle for the formation of marriage alliances which it is so desirable to introduce, and if the principle be recognised by these two leading Jádejás, the reform aimed at will speedily be effected, in as far as all the considerable Rajput Chiefs in this province are concerned.

I have the honour to be, &c.,  
(Signed) J. T. BARR,  
Acting Political Agent.

*Káthiáwár Political Agency, Camp Bálácheri, 5th June 1855.*

From

CAPTAIN J. T. BARR,  
Acting Political Agent in Káthiáwár ;

To

LIEUTENANT-COLONEL TREVELYAN,  
Acting Political Agent in Cutch.

Dated 31st May 1855.

SIR,

I have much satisfaction in forwarding, for your information, the copy of a letter I have received from His Highness the Jám of Navánagar, in which he declares his anxiety for the reduction of marriage expenses, and announces his desire to recognise the principle of giving daughters into the same Rajput families from which wives are now received, provided his superior Jádeja prince, His Highness the Ráo of Cutch, will sanction and countenance the practice. His Highness the Jám being the leading Rajput Chief in this province, all the others are prepared to follow his example, and will cordially enter into any arrangements which may be considered best calculated for the attainment of the desired reduction. I consequently regard the announcement now made by the Jám as an important step towards the object in view, for the great difficulty hitherto in Káthiáwár has been to persuade him and the other principal Chiefs to consent to forego ambitious alliances, and to curtail expenses incurred thereby, the inferior Rajput Grásiás and landholders having, for some time past, very generally given daughters into families from which they have taken wives, and having been checked in extravagance by the inquiry which is always instituted to ascertain the rank and standing of the contracting parties, as a standard by which the amount of aid from the Infanticide Fund paid to defray the marriage expenses is calculated. If you will, therefore, kindly favour me in return with His Highness the Ráo's wishes on this subject, and with suggestions from yourself, my most hearty co-operation is ready in forming, as circumstances may dictate, a general system to complete the reform we in common so earnestly desire to introduce.

I have the honour to be, &amp;c.,

(Signed) J. T. BARR,  
Acting Political Agent.

*Káthiáwár Political Agency, Camp Bálácheri, 31st May 1855.*

From

JA'M SHRI VIBHA'JI,  
Chief of Navánagar ;

To

CAPTAIN J. T. BARR,  
Acting Political Agent.

After compliments.—My reason for writing is as follows:—With all Rajputs, high and low, it is customary to seek alliances for daughters in families superior to that of the fathers of the brides, and Chiefs of rank are thus put to great expense in giving daughters to others who are above them. Colonel Lang, on the part of Government, has often advised us, for the purpose of avoiding this expense, to give daughters into the same families from which we take wives, and you, after having repeated this advice on several occasions, have asked me to weigh and consider it well. In reply, I have to state that the number of daughters amongst inferior Chiefs has increased so much that the ancient practice has for some time past been given up by them, and they are in the constant habit of giving daughters into families from which wives are taken, and very many of the poorer Grásiás dispense with the Padlu altogether. Taking the subject under consideration as concerning the superior Chiefs also, I regard the proposed practice as highly advantageous to us all, and approve of it myself ; but of us Jádejás the leading one is the Ráo Shri,\* besides which, he is my superior prince ; therefore, if the Ráo Shri will consent to countenance the arrangement, it will at once be introduced, but otherwise no change can be effected by me.

*Samvat 1911, Jesht Shud 14th, Budwár (30th May 1855).*

(True copy and translation)

(Signed) J. T. BARR,  
Acting Political Agent.

\* His Highness the Ráo of Cutch.

• POLITICAL DEPARTMENT.

From

H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay ;

To

LIEUT.-COLONEL H. W. TREVELYAN,  
Acting Political Agent in Cutch.

*Dated 18th June 1855.*

SIR,

The Acting Political Agent in Káthiáwár has submitted Government a copy of his letter to your address, No. 133, dated the 31st ultimo, enclosing for your information the translation of a communication to his address from the Jám of Navánagar, relative to the reduction of Jádeja marriage expenses.

2. With reference to the above communication from Captain Barr, I am directed to inform you that the Right Honourable the Governor in Council will await the receipt of your report upon the important subject therein alluded to, and at the same time to express the very earnest desire of Government that His Highness the Ráo will efficiently co-operate in making arrangements by which the object of facilitating the marriage of Jádeja daughters, and diminishing their marriage expenses, may be attained.

I have the honour to be, &c.,

(Signed) H. L. ANDERSON,  
Secretary to Government.

*Bombay Castle, 18th June 1855.*

POLITICAL DEPARTMENT.

From

LIEUT.-COLONEL H. W. TREVELYAN,  
Acting Political Agent in Cutch ;

To

H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay.

*Dated Bhuj, 9th July 1855.*

SIR,

I do myself the honour of forwarding, for the information of Government, with reference to your letter of the 18th ultimo, No. 2554, copy of one of this day's date, No. 451, which I have addressed to the Acting Political Agent in Káthiáwár, together with a translation into English of a Yád received from His Highness the Ráo, containing his sentiments on the communication from the Jám of Navánagar to Captain Barr, relating to the reduction of Rajput marriage expenses.

2. As regards this province, marriages are increasing, and the system in force for keeping down the expenses attending them progressing satisfactorily.

3. Moreover, His Highness the Ráo is, I feel assured, quite alive to the great importance of diminishing the expenses of marriage ceremonies, and from my own observations shortly after arriving here in the beginning of last year, I can vouch for the proper economy and consistency observed by him in providing for his daughter's union with the Idar Mahárája. On that occasion, Mahárája Juwánsingji came himself to Bhúj to marry and escort his bride to Idar; and no Padlu was exacted from, nor given by the bridegroom, which, it will be seen in the translation, His Highness does not approve of, where the females of his own family are concerned.

4. Both the sister and daughter of the Jám (of Navánagar) were married by proxy (or Dola or Khándu) to the Jodhpur Chief, and his eldest son respectively, neither of whom came to Navánagar to receive their brides and escort them back to the Márwár capital, swords of state with a deputation being substituted for the presence of the bridegrooms on those occasions.

I have the honour to be, &c.,

(Signed) H. W. TREVELYAN,  
Acting Political Agent in Cutch.

*Political Agent's Office, Bhúj, 9th July 1855.*

From  
**LIEUT.-COLONEL H. W. TREVELYAN,**  
 Acting Political Agent in Cutch ;

To  
**CAPTAIN J. T. BARR,**  
 Acting Political Agent in Káthiáwár.

*Dated Bhúj, 9th July 1855.*

SIR,

I do myself the honour to acquaint you, with reference to the correspondence marginally noted, that since His Highness the Ráo's return to Bhúj from Tera, in the latter end of last month, I have taken an opportunity of discussing the subject of your letter, and the Yádi of His Highness the Jám of Navánagar which accompanied it, in regard to the reduction of Rajput marriage expenses, and it appears to me that the sentiments of the former Chief, as expressed in his Yádi (copy of which is herewith forwarded), are very much, in all essential points, in unison with those of the latter.

Letter from you, No. 133, dated the 31st May 1855.  
 Reply to do, No. 368, of 5th ultimo

2. The diminution of Rajput marriage expenses has been, as you are aware for a length of time past a matter of great interest to His Highness the Ráo, and much time and attention have been given to it by him, the result of which is manifest from the present satisfactory working of the arrangements in force in this province for the furtherance of that object.

3. In seeking alliances for daughters from families of equal rank and position with those from which wives are received, His Highness the Ráo expresses his concurrence, and instances the fact of his having married his daughter to the Rája of Idar, whom, with the exception of being a Ráthod, he considers his inferior in every point of view, and doubtless he is so, and further, that this union he consented to in order to meet the wishes of the British Government, and set an example to others to act in like manner.

4. In future marriages again in his own family, His Highness expresses his willingness to unite his daughter (should he have any more) to a personage of equal or of lower rank even than the Mahárája of Idar or wherever the negotiations may be satisfactory to both parties; and more, it appears to me, cannot be expected from him on this head.

5. Among the poorer Jádeja Rajputs, availing themselves of the contributions from the Infanticide Fund, marriages in Cutch have very considerably increased during the current year, which cannot be looked upon otherwise than as an indication of their appreciation of such aid, which must tend in a very great degree, if not altogether, to reconcile them to the preservation of their female offspring; and as regards these classes, I am not aware that anything is further required to be done in the way of promoting marriages among them.

6. In the marriages of his Bháyád in this province, you will observe His Highness remarks that they are in the habit of marrying their daughters into families of lower rank than themselves, and no unwillingness on their part is shown in contracting such alliances

7. With respect to Padlu, and marrying by Dhola (by proxy), however, His Highness is averse, as being, in opposition to the Shástras and the custom of kings; and in a matter such as this, His Highness is of course at liberty to hold his own opinion,—nor do I see any good that would be attained by endeavouring to controvert it.

I have the honour to be, &c.,

(Signed) **H. W. TREVELYAN,**  
 Acting Political Agent.

*Political Agent's Office, Bhúj, 9th July 1855.*

*Translation of a Yád from His Highness the RÁO OF CUTCH to Colonel TREVELYAN, Acting Political Agent in Cutch.*

I have received your Yád No. 387, dated 28th June, in which you mention that Captain Barr, the Acting Political Agent in Káthiáwár, forwards a copy of a letter from Jám Shri Vibháji of Navánagar, and writes that the Jám, who is the head of the Chiefs of this province, has agreed to give his daughters to houses of the same rank as he may marry his sons from, and, with the view of lessening the marriage expenses, has agreed to this advice on the part of Government: it is therefore hoped that the Mahárája Ráo Sáheb, who is the elder branch of the caste, will agree to do this also; and, consequent on Captain Barr's forwarding copy of his letter to the Bombay Government, I have now received a letter

from Government, saying they hoped I would do all I could in the matter just conceded by the Jám. This letter was enclosed with a copy of the Jám Shri's letter by you, with a request that I should answer it.

My intentions have been in accordance with this from the beginning, and on Mârg-shirsh Shud 4th, Samvat 1909, I wrote to the Jám to this effect, and, keeping this point in view, I married my daughter into the Idar family, though inferior to mine in rank, on advice of Government; and after this, Government should not think that there is any hindrance on my part, and I am willing to marry my daughters into any family of equal standing with that of Idar, or even inferior to him, or the Swasthâns of Kâthiâwâr from which I may take daughters for my sons, and I am ready to give and take daughters in marriage wherever the negotiations for betrothal may be satisfactory to both parties. From the beginning, I have put neither hindrance nor opposition in the way, nor do I now. But the matter of taking Padlu and marrying by Dhola\* is in opposition to the Shâstras and the customs of kings, and I cannot consent to it, and as it is the custom for the Kâthiâwâr Chiefs both to take Padlu and to marry their daughters by Dhola, they do not make any objections to it.

Besides, my Bhâyâd in this province are in the habit of marrying their daughters into families of lower rank than themselves, and they show no perverseness regarding the marrying their daughters above them, so no hindrance can be imputed to them. therefore be pleased to write what you think proper on this subject to Government, and to the Political Agent in Kâthiâwâr.

1st A'shad Vad 4th, Somwâr, Samvat 1912 (2nd July 1855).

(True translation)

(Signed) A. Y. SHORTT,

Acting Assistant Political Agent in Cutch.

From

LIEUT.-COLONEL H. W. TREVELYAN,  
Acting Political Agent in Cutch,

To

H. L. ANDERSON, ESQUIRE,  
Secretary to Government, Bombay.

Dated 10th July 1855

SIR,

In continuation of my yesterday's letter to your address, I do myself the honour of transmitting the enclosed copy of a further communication which I have this day addressed to Captain Barr, the Acting Political Agent in Kâthiâwâr, on the subject of the reduction of Rajput marriage expenses in Cutch and Kâthiâwâr.

I have the honour to be, &c.,

(Signed) H. W. TREVELYAN,  
Acting Political Agent in Cutch.

Political Agent's Office, Bhûj, 10th July 1855.

From

THE ACTING POLITICAL AGENT IN CUTCH:

To

CAPTAIN J. T. BARR,  
Acting Political Agent in Kâthiâwâr.

Dated Bhûj, 10th July 1855.

SIR,

In continuation of my letter of yesterday's date, I do myself the honour of acquainting you, that during a visit paid me this forenoon by His Highness the Râo, we again conversed concerning the subject of your own and His Highness the Jám's communications, on lessening Rajput marriage expenses, when he (the Râo) observed, that in seeking future alliances for his family, he had quite made up his mind to do so near home rather than at a distance, and that he should enjoin both his sons to follow the same course; for in Kâthiâwâr, for instance, where the customs and usages of the people were similar to

\* By "taking Padlu" is meant the sum of money given to the parents of the girl about to be married by the parents of the bridegroom. By "marrying by Dhola" is meant the sending of the bride to the bridegroom, who does not come to receive her. This happens when the rank of the bridegroom is greater than that of the bride.

those of Cutch, besides the saving of expense, much trouble and annoyance are avoided in arranging and concluding marriages; and the experience he had already had in the union of his daughter with the Idar Mahārāja (who, though a Chief on a very small scale) convinced him of the advantage of keeping within what may be termed the legitimate range of country for the interchange of such marriages.

2. His Highness the Ráo, as you may be aware, is married to two sisters of the Rája of Dhrángadhra, and his eldest son to two daughters of the same Chief, whilst the youngest son is married to a daughter of the Wánkáuér Chief, all belonging to Káthiáwái.

I have the honour to be, &c ,  
 (Signed) H. W. TREVELYAN,  
 Acting Political Agent in Cutch.

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*Resolution by the Honourable Board, dated 15th August 1855.*

RESOLVED,—That the expression of the gratification of Government be conveyed through the respective Political Agents to His Highness the Ráo of Cutch and His Highness the Jám of Navánagar, on account of the highly favourable declarations which have been made by both these princes on the subject of the reduction of marriage expenses. The resolution of each to seek alliances for daughters from families of equal rank and position with those from which wives are sought is highly satisfactory, and the example will, the Right Honourable the Governor in Council believes, be productive of the best results.

The intelligence conveyed in the 5th paragraph, that marriages in Cutch have recently very much increased, is a source of sincere satisfaction to Government.

The Right Honourable the Governor in Council entirely concurs with the Acting Political Agent in considering that, with reference to Padlu and marriages by Dhola, His Highness the Ráo must be permitted to hold his own opinions without interference.

It might be as well to request the Political Agent in Cutch, with reference to his statement that Jádeja marriages are increasing, to submit a simple return of authenticated marriages for the last ten years between the daughters of Jádejás and others. The fidelity of this return should be sanctioned or guaranteed by the Darbár.

(Signed) J. G. LUMSDEN.  
 A MALET.

15th August 1855.

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[NOTE.—Extracts from the Proceedings of Government, connected with the Suppression of Infanticide in the CUTH, MAHI KÁ'NTHA, and PA'LANPUR DISTRICTS will probably be hereafter published in a separate Selection.]